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ABSTRACT

AN EXAMINATION OF THE APPARENT CONFLICTS BETWEEN THE CONCEPTS OF COMMUNITY EDUCATION AND THE CONCEPTS OF OTHER PHASES OF AMERICAN PUBLIC EDUCATION

by Thomas H. Mayhew

The purpose of this study was to examine seven verities of life in the United States of America during 1970 and 1971 and to determine how a diversified population assayed adult education Community Education, and K-12 education as systems for the elimination of the stated seven verities of life. A second purpose of the study was to determine how the same diversified population accepted twenty-four concepts as functions of adult education, K-12 education, and Community Education

The study was conducted in a sequential manner starting with the documentation of the listed verities, proceeding to a review of professional and popular literature. The review of the literature was followed by field interviews and studies. Upon completion of the field interviews with a recognized panel of experts, a set of questions was prepared and field tested. Upon completion of the field test, the questions were asked of the diversified population. Upon completion of the questioning phase of the study, an examination was made of the data derived.

The data was studied and presented in the research report in tabular form and enabled the author to draw his conclusions and to make recommendations for further study.

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Thomas H. Mayhew

The researcher was able to draw the conclusion that in the minds of the panel of experts and in the minds of the diversified population, Community Education does hold great possibility as a system for the elimination of the seven unwholesome verities of life in the United States of America during 1970 and 1971. The investigator was further able to conclude that there is wide variance in the minds of the several segments of the population as to what constitutes a proper set of concepts for inclusion in the curricula of adult education, K-12 education, and Community Education.

The study made it possible to recommend a set of additional studies to be made in a quantitative manner which would illuminate the entire question of values for education.

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THE CONCEPTS OF COMMUNITY EDUCATION AND THE
CONCEPTS OF OTHER PHASES OF AMERICAN
PUBLIC EDUCATION

by
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The faith, patience, and encouragement of four men and a woman is here acknowledged with deepest appreciation: Clyde Campbell, my advisor, whose faith knows no bounds; Frank J. Manley, the model for my professional life style; Ernest O. Melby, my greatest teacher; C. S. Mott, the inspiration and supporter for all of community education; and my wife, Majorie.

These five friends represent the many students, teachers, friends, and fellow community educators who provided the support that made this document a reality.

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Chapter 1

INTRODUCTION

PURPOSE OF THE STUDY

The purpose of this study was to examine the concepts covered with the philosophy of Community Education to see if there were conflicts between this philosophy of education and the philosophies held by other segments or branches of American Public Education. A parallel purpose was to find direction for overcoming these differences.

THE NEED FOR THE STUDY

That there was need for the study is stated most succinctly: res ipsi loquitor, the thing speaks for itself. In support of this contention the reader is asked to consider the following facts or verities of life which were true on the day the study was begun. These facts of life or verities were taken from the popular press during the time the study was being planned and are documented in the chapter devoted to a review of pertinent literature.

There is widespread poverty in this nation.

This nation is engaged in an unpopular war.

Many young people are and are being alienated from home, family, community, and nation.

There is racial discrimination and bias in all walks of life.

This nation and this world are in danger of polluting themselves out of existence.

There is violence.

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There is violence in the streets of the communities of this country.

Many young people have become involved with dangerous drugs and narcotics.

While holding these verities of life in one storage compartment of the mind, the reader is asked to consider the following input data:

In their book, The Community School, Basic Concepts, Function and Organization (1969), Totten and Manley state, "Education, as always, must assume its share of responsibility for improving our society (xvii)." Closely allied to the Totten-Manley statement is the Quillen listing* of values held to be fundamental to American Public Education, to wit:

A people's values are the things they consider of most worth. What are the values that the American people want to preserve and realize more fully through education? Certainly, the first of these is a recognition of the unique worth and dignity of every individual--a belief that individuals cannot be just means, that they must always be ends as well, and that the good society rests on the fullest development of the individuality of each person . . .

A second value, which emerges from the first, is a belief in the equality of opportunity for every individual to develop and use his potentialities regardless of race, creed, nationality, background, or economic circumstances. . . .

A third value is a belief in basic rights and liberties for all . . .

A fourth value is a belief that the best way to solve common problems and promote common concerns is through cooperation among equals . . .

*The total of this citation is shown in the Appendices as quoted in the Totten-Manley volume (1969). The use of a secondary resource was necessary because original document was purloined from the libraries.

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A fifth value is a belief in the use of reason as the most effective way to solve problems . . .

A final value that is important in the American tradition is optimism and hope for the future. . . . (xix)

When the reader retrieves the seven verities of life from their storage position and aligns them opposite the Totten-Manley-Quillen statements, at once the need for this study and the rationale for the study are established and are apparent and do in fact justify the use of the Latin phrase, "res ipsi loquitor," because the potential presence of conflict between varying segments of American Public Education does truly stand or speak for itself.

LIMITATIONS OF THE STUDY

Taking into consideration the infinite parameters that could be set utilizing the permutations and combinations inherent in the alignment of the seven verities of American life opposite the Quillen-Totten-Manley statements the study was limited to an examination of the concepts of Community Education as put forth in professional and popular literature in juxtaposition against perceptions of adult and K-12 education as seen by recognized experts, practitioners, and lay people of a community council.

ORGANIZATION OF THE STUDY

The apparent conflict between branches of American Public Education has been examined and researched in a nine chaptered study.

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In this, the introductory chapter, the problem has been established, a need for the study established, a rationale put forth, and limits of the study proscribed.

In Chapter 2, a review of professional and popular literature pertinent and germane to the study appears. This review of the literature was highly selective and included only those aspects of the research and non-research literature relevant to the development of a proper foundation of knowledge for effective conduct of the study. Every effort was made to discuss previous studies in groups with relationship to the purpose of the study under consideration. The same procedure of grouping was applied to non-research or non-professional literature. In addition to the establishment of a foundation for the study, the review of literature provided a reservoir for use in the discussion of study results and conclusions.

Following the introduction and review of literature, the researcher presented, in Chapter 3, his hypotheses and sub-hypotheses.

Chapter 4 was devoted to the design of the study and the construction of the various tools needed to execute the study. Included in this chapter were: definitions of terms used in the study; descriptions of the samples used; descriptions of the instruments used; a description of the process used in collecting necessary data; a description of the manner in which data was analyzed; and further assumptions and limitations of the study.

While Chapter 4 was devoted to the design of the study, Chapter 5 is devoted to results obtained from the study. In this chapter, all data were presented to be tested against the hypotheses

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Whereas editorial content in Chapter 5 was confined to data-bound results, Chapter 6 was presented as data-based discussion. In this chapter the researcher used the study results as a base for his interpretation of the meaning of that data.

Chapters 7 and 8 put forth study-based conclusions and suggestions for further research.

Chapter 9 was presented as an attempt to build a system useful in overcoming the differences brought out by the study data.

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REVIEW OF LITERATURE

The review of the literature for this study was conducted in two phases.

During the first of these phases, the researcher identified relevant material and read that portion with which he was not familiar. From this reading, the student developed the foundation of ideas upon which his study was to be constructed.

The second phase of the review of literature consisted of writing this foundation of ideas into a section of the research report. This section of the research report contained the researcher's critical analysis of previous thinking and research. This section of the research report carried with it the material necessary to understand the undertaking of the project.

It appeared to be quite relevant for the student to open his review of the literature with a statement from Charles Stewart Mott, who contributed and at the time of the study was still contributing so generously to the field of education which developed so much as the result of his efforts.

In the introduction to the book, Foundation for Living, by Young and Quinn (1963), Mr. Mott stated:

Our attempt here in Flint is to open for as many people as possible the doors of opportunity for self-advancement in health, education, recreation, active participating citizenship, technical

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skill, economic knowledge and successful adaptation to every challenge of modern living. But only the opportunity can be provided, the rest is up to the individual. Our experience gives evidence that the individual responds eagerly to a down-to-earth implementation of equality of opportunity.

So broad and so deep are the objectives of the Mott Foundation that they touch almost every aspect of living, increasing the capacity for accomplishment, the appreciation of values, and the understanding of the forces that make up the world we live in. In this sense, it may truly be called a Foundation for Living--with the ultimate aim of developing greater understanding among men. We recognize that our obligation to fellow men does not stop at the boundaries of the community. In an even larger sense, every man is in partnership with the rest of the human race in the eternal conquest which we call civilization. Just as the Foundation conducts pilot projects in Flint for the sake of the whole community, so we consider the whole Foundation a total pilot project for the sake of as much of the United States and the world as may care to make a similar approach to the problems of people. We believe--and there is already a significant body of evidence to support our belief--that both the principles and techniques, such as the community-school concept, pioneered in practice by the Mott Foundation, can be utilized with excellent effect in other communities. We are happy to make available to others all the information we can provide to assist them in similar undertakings; this is a major objective of the Foundation (vii).

At the time the student opened the review of literature with the quotation from C. S. Mott and the statement that Mott had contributed so generously to the development of the field of Community Education, it was noted that the Community Education Journal (1972) presented a list of the fourteen Community Education university dissemination centers supported in whole or part by C. S. Mott and the C. S. Mott Foundation (Back cover, February, 1972).

As previously stated it did seem relevant to open a review of Community Education literature with a quotation, and by the same logic it was deemed advisable to recommend to any reader that a full and comprehensive reading of the book, Foundation for Living, be made as a starting point for study in the area.

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With much of Community Education philosophy established by the quotation from C. S. Mott, the student continued with his review of the literature by dividing the literature to be read and discussed into two major categories. The first of these categories was: conceptual comment and literature, while the second major category was concerned with previous, and at the time, current research. The conceptual comment and literature was further subdivided into three segments. These segments were: (1) long established and recognized comments and values, (2) current comment and values, and (3) documentation of those facts of 1970 life called "verities."

The first citation, in the segment devoted to long established and recognized comment and values, is not set down in print but was taken from a personal interview with a person properly qualified to state the citation. In an interview at Hotevilla Day School near Oraibi on the Hopi nation, Masayesva (1969), a Hopi himself and the principal of the Hotevilla Day School stated, "the fundamental value of the Hopi is to live at peace with self and nature." As Masayesva pronounced the word nature, his arms pointed to the mesa, to the orchards, and to his fellow Hopis, and to the boys and girls in the school building. As he completed his gesture he said, "do you realize that each boy and girl in that school is related to me. Each of those boys and girls is my son or daughter, my brother or my sister, each Hopi is part of every other Hopi."

With these beautiful comments and values from antiquity in mind, the researcher continued with his search for comment and value of long standing recognition.

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Turning first to two slim volumes from his father's professional library, the researcher reflected over the statement on page 100 in The First American (1894), reporting a conversation with Abraham Lincoln. The statement most relevant to the study seemed to be:

When any Church will inscribe over its altars, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself," that Church shall I join with all my heart and soul (100).

From The First American (1894), which was first published in 1894, the student turned to another volume, also published in 1894 and on page nine found the following quotation in that book on education titled simply, School Management:

The first inquiry in pedagogy is, "What is the end to be attained?" This is not only the first but the essential inquiry. It underlies all questions concerning means or methods, and is, indeed, the decisive test of their value (9).

At this point it seemed prudent to the research student to explain the relevancy of turning to his father's professional library. The student's father was a country school teacher, principal, and superintendent who did not have the benefit of college enrollment until after retirement from forty-five years of teaching and administration in 1947. During the last thirty-five years of his tenure as a teacher and administrator, the student's father was the principal of the lower school of Morgan Park Military Academy in Chicago, Illinois. This academy was one of the academies which had been fostered and nurtured by the University of Chicago and had come under the spell of John Dewey. As a result of this unique background, the student absorbed

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much of Dewey's philosophy as his father endeavored to put into practice the teachings of Professor Dewey.

With these thoughts and comments from the past put down, the researcher turned directly to the writings of John Dewey for more building blocks in the foundation of the study. In the following comment from the lectures which made up Dewey's The School and Society (1962) was found the philosophy and belief which presaged the earlier (in this study) quotation from C. S. Mott. Dewey said:

We are apt to look at the school from an individualistic standpoint, as something between teacher and pupil, or between teacher and parent. That which interests us most is naturally the progress made by the individual child of our acquaintance, his normal physical development, his advance in ability to read, write, and figure, his growth in the knowledge of geography and history, improvement in manners, habits of promptness, order, and industry--it is from such standards as these that we judge the work of the school. And rightly so. Yet the range of the outlook needs to be enlarged. What the best and wisest parent wants for his own child, that must the community want for all of its children. Any other ideal for our schools is narrow and unlovely; acted upon, it destroys our democracy. All that society has accomplished for itself is put, through the agency of the school, at the disposal of its future members. All its better thoughts of itself it hopes to realize through the new possibilities thus opened to its future self. Here individualism and socialism are at one. Only by being true to the full growth of all the individuals who make it up, can society by any chance be true to itself. And in the self-direction thus given, nothing counts as much as the school, for, as Horace Mann said, "Where anything is growing, one former is worth a thousand re-formers."

Whenever we have in mind the discussion of a new movement in education, it is especially necessary to take the broader, or social, view. Otherwise, changes in the school institution and tradition will be looked at as the arbitrary inventions of particular teachers, at the worst transitory fads, and at the best merely improvements in certain details--and this is the plane upon which it is too customary to consider school changes. It is as rational to conceive of the locomotive or the telegraph as personal devices (6-7).

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In the same School and Society lecture, which Dewey revised in 1915, was put forth additional blocks for the construction of the study as Dewey said:

Without going more into detail, we have some eight different parts of the school system as represented on the chart, all of which arose historically at different times, having different ideals in view, and consequently different methods. I do not wish to suggest that all of the isolation, all of the separation, that has existed in the past between the different parts of the school system still persists. One must, however, recognize that they have never yet been welded into one complete whole. The great problem in education on the administrative side is how to unite these different parts.

Consider the training schools for teachers--the normal schools. These occupy at present a somewhat anomalous position, intermediate between the high school and the college, requiring the high-school preparation, and covering a certain amount of college work. They are isolated from the higher subject-matter of scholarship, since, upon the whole, their object has been to train persons how to teach, rather than what to teach; while, if we go to the college, we find the other half of this isolation--learning what to teach, with almost a contempt for methods of teaching. The college is shut off from contact with children and youth. Its members, to a great extent, away from home and forgetting their own childhood, become eventually teachers with a large amount of subject-matter at command, and little knowledge of how this is related to the minds of those to whom it is to be taught. In this division between what to teach and how to teach, each side suffers from the separation (70).

As he extracted this quotation from Dewey, the researcher decided that this excerpt was absolutely germane to the study, especially so since Dewey had titled this portion of the lecture, "Waste in Education."

Equally germane as a foundation building block for the study was the Dewey statement, reprinted in The Community School, The Fifty-second Yearbook (1953) of the National Society for the Study of Education, as quoted from The Dewey School, Dewey said:

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The School of Education wishes particularly, then, the cooperation of parents in creating a healthy moral tone which will render quite unnecessary the resort to lower and more unworthy motives for regulating conduct, in the cultivation of a democratic tone, as esprit-de-corps, which attaches itself to the social life of the school as a whole, and not to some clique or set in it . . . May we remind you that a school has a corporate life of its own; that whether for good or bad, it is itself a genuine social institution--a community (Dewey, 1936,17).

It seemed to the researcher that the critical words for the study at hand contained in this statement of Dewey's were: "quite unnecessary to resort to lower and more unworthy motives for regulating conduct, . . ." and "May we remind you that a school has a corporate life of its own; that whether for good or bad, it is itself a genuine social institution--a community."

Returning to Dewey's School and Society, an additional building block for the study was found where Dewey (1915) said:

When the school introduces and trains each child of society into membership within such a little community, saturating him with the spirit of service, and providing him with the instruments of effective self-direction, we shall have the deepest and best guarantee of a larger society which is worthy, lovely, and harmonious (44).

Henry and the other editors of The Community School, The Fifty-second Yearbook of the National Society for the Study of Education previously quoted, could have been thinking along the same lines when they quoted from Dewey in Democracy and Education as follows:

The development within the young of the attitudes and dispositions necessary to the continuous and progressive life of a society cannot take place by direct conveyance of beliefs, emotions, and knowledge. It takes place through the intermediary of the environment. The environment consists of the sum total of conditions which are concerned in the execution of the activity characteristic of a living being. The social environment consists of all the activities of fellow beings

that are bound up in the carrying on of the activities of any one of its members. It is truly educative in its effect in the degree in which an individual shares or participates in some conjoint activity. By doing his share in the associated activity, the individual appropriates the purpose which actuates it, becomes familiar with its methods and subject matters, acquires needed skill, and is saturated with its emotional spirit (1929:26).

Just as the research felt that every word ever written by Dewey was germane and should be included in the review of literature presaging the study, so did the student feel that many of the words of Hart were foundation blocks for the development of the ideas and concepts of the study at hand. As an example of these words was the following quotation taken from Hart's Democracy in Education (1929):

The fatal defect in much of our modern education is that it does not know we live in this different sort of world. To all too great an extent educational procedure goes on in the spirit of the Middle Ages, or some Protestant restatement of the Middle Ages, without reference to the modern background (241).

Hart provided additional building blocks of concepts for the study when he said in Education in the Humane Community (1951):

Education goes on wherever and whenever the individual finds himself in a social situation. The reason for this is that life goes on whether school keeps or not and life is always educative, one way or another. What we call "mind" is a social function: it develops in the contacts and stimulations of the social world. The school has the strange idea that mind is a sort of intellectual cash register on which the day's sales are to be rung up (103).

Turning from Dewey and Hart, review efforts were directed to the works of a more current writer, Kilpatrick. In a small pamphlet published under the auspices of Anti-Defamation League of the B'Nai Brith, Kilpatrick contributed the following words which also became building blocks for the foundation of the study. Kilpatrick (1949) said:

Modern education if it is to be its true self, must aim at the good life both socially and individually. It must also support and promote better human relations wherever these are now not satisfactory. Good human relations constitute an essential ingredient of the good life. We mean by good human relations, exactly those ways of mutual human behavior which by common consent are recognized as essential to promoting and safeguarding the desired quality of human living (5).

In the same pamphlet, Kilpatrick put forth material which could have been considered a creed for the development of the study at hand. Kilpatrick (1949) said:

. . . founded on this respect for personality and this liberty limited to equal rights for all. It must, however, be added that ethnics further derives from the principle of respect for personality the positive obligation upon all to work for the common good. Out of these principles of ethical action democracy sets up its aim for education: that it shall seek to develop character in each one to support this inclusive conception of the good life.

In accordance with this conception of democratic education we now proceed to set up certain goals which should hold specifically in the area of better human relations; to ask how to teach so as most surely to reach these goals; and to set up criteria for judging success of teaching and learning.

Our first goal is that all pupils shall learn to live well together. This means that no one shall feel unwelcome, or even be questioned because of the group to which he belongs; that all shall live in mutual helpfulness, with mutual respect and appreciation without any group discrimination, solely on the basis of personal merit sympathetically appraised.

To effect this sort of aim the school must be run, not on the Alexandrian plan of learning assigned lessons, but on the modern basis of living, real child living, according to the age and development of the children--on the basis of purposes which children can and do feel; purposes which, under proper teacher guidance, children themselves propose and decide to pursue. When children of diverse groups can start early enough thus living together, purposing together, planning and executing together, judging together, there will be little danger that they will not grow to respect each other exactly as persons, with little or no thought as to the varied groups from which they come. It is of course true that home teachings may interfere--a matter we shall consider in a moment--but with the younger children this danger is usually not great.

In the high school years, home and community attitudes will come to be a matter of greater moment, and may at times prove very difficult. But if this does not interfere too much, pupils as they grow older should consciously consider this better way of living together as the democratic way of life, and also as the recognized social-ethical way of living. Specifically, the scientific aspects of the problem should be studied in order to understand the best opinions on race and the absence of psychological race differences. In all of this, at whatever age, the more fully the pupils can carry the responsibility for studying and concluding, the more effective will be the resultant learning.

The criterion for judging success here is, as with all true learning, not the ability to recite or stand examinations, but evidence of the degree of growth toward the goal as best conceived. To what degree do my pupils actually live the various constituents of this inclusive good life? How fully do they live friendliness across group lines, with no discriminations shown? Do they live thus not only in school but also at home and in the community? Merely to learn about such matters will not suffice; nor will it satisfy merely to learn that they are counted morally desirable. These attitudes must be accepted to act on and live by. And we can be sure that education along this line will go on best in the modern type of school where children can and do actually live and work associatedly together.

Our second goal is that parents and the citizens of the community accept these same goals for themselves and encourage their children so to live.

This is of course a "hard saying," perhaps a very difficult goal to attain, and many will say that we cannot ask so much of the school. In a way, the objection is valid: we can neither demand nor expect the school to remake the whole community. But in another way the school should accept this as a goal to seek. Others in the community should share in the effort, but the school should consciously accept its obligation to work in this direction.

Probably the best ways of work here lie along two lines. First, and always, the teachers and parents should learn to work together at the common task of educating the children. And each side should come to understand the other, so that common aims and common attitudes may prevail. This again is much easier said than done, but it must be one conscious line of endeavor. The second is more pretentious. Each school community should have a community council composed of community leaders, social workers, and school people. This council should accept the task of studying the wider educational needs of the community, proper recreation grounds, no deleterious slums, adequate public library service, museums, a zoo, financial support of the public schools, the best available political machinery

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for managing the schools, proper public regard for intergroup tensions, proper measures to prevent bias and discrimination in employment, housing, and health facilities.

This second line of effort is so comprehensive and entails so much work in so many communities that at first the Community Council will have to start with the features nearest in reach and only gradually reach out actively into the full program. We can easily grant that a gradual program is the part of wisdom, but the aim remains the same. The council should move as fast as it can to the full program.

In carrying out the actual program in the community, it will be most educative for the pupils to have a real part in the process; and this part should not be merely to carry out orders handed down from above. If the older pupils can make surveys of needs and have a real part in the needed planning, they will then work with a different attitude and the educative effect will be far greater, even on the other pupils.

And again the criterion of success will be (1) What new measures have we really attempted? (2) What actual success have we achieved in concrete community living? (3) What actual changes of attitude do we find (a) in the community, and (b) perhaps most important of all, in those who have worked together in the effort?

A third goal is that teachers in the schools shall themselves accept and live the finer and better attitudes in group relations.

This is of course the crucial question if the schools are to be counted on to work for better intergroup relations. In certain public schools of a large city known to me, the Protestant teachers when lunch time comes segregate themselves in one dining room, the Catholics in a second dining room, and the Jews in a third. As long as this practice prevails, little can be expected from those schools by way of breaking down inter-religious prejudices in the pupils. This seems to be one instance where existing overt action will speak louder than any words to the contrary that these teachers may use.

A fourth goal is that children shall increasingly understand how those feel who suffer discrimination, and then act accordingly.

There are, to be sure, delicate problems involved here, and teachers ought to be sensitive to these problems. Such matters need not be so treated as to increase the painful feelings consequent upon discrimination. Nor should children go home to anger their parents who have not yet come as far as they should in such matter. Nor should this effort at understanding be

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pushed upon children not yet "ready" to understand and feel what is involved. But after all is said, it remains an essential part of the intercultural problem that the young of the dominant group should at length come to understand what is involved in bias and discrimination toward the members of minority groups.

This obligation is perhaps peculiarly difficult in a school which has on its roll no members of minority groups. Many such schools say: "We have no minority problems." But they overlook their own particular problem. Such schools easily crystallize status quo prejudices, just because they "have no problems" to force consideration.

A fifth goal is that each group shall know and respect the cultural contributions of other groups.

This is one specific way of meeting the democratic ethical demand of respect for personality. Nothing is more important than that each one respect himself. Where the dominant majority writes the textbooks and sets the general tone, it is easy for the child of the minority group to feel humiliated as he contrasts his group (as he knows it) with the standards seemingly accepted about him. Many immigrant families have thus been torn within, as their children have learned to look down on their parents and on the group to which they belong.

If wisely managed this effort at appreciating the different cultural contributions may help to build both a new respect for other groups and a deeper and more intelligent self-respect for each one's own group.

A sixth goal is that each one may, as age increases, learn to reconsider objectively his own prejudices. To learn, under tactful guidance, of one's own prejudices may help persuade one to give up these prejudices.

A prejudice is a position taken before, or without, proper effort at judging. A conviction is a judgment reached through careful study. Each honest and intelligent person should be ashamed to harbor prejudices.

A seventh goal is that older boys and girls shall for themselves study the evidence regarding the psychology of race. Really to get the facts and understand the arguments in connection with them will generally help one to give up race prejudice as well as to give one the basis for holding the scientifically defensible position.

An eighth goal is that the older students--and teachers--shall study and evaluate the various reasons and rationalizations which

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in the past supported discriminations. To have seen through these rationalizations is to help make one immune against most of the common prejudices.

We can hardly conclude this list of goals on a better note than to recall and stress that modern education, in contrast with the Alexandrian, is concerned primarily with building character, with developing in the child as he grows constantly older a character from which good living is the result. And further, that the only way to build such character is by living its various constituents. We learn what we live, we learn each response as we accept it for our living purposes, and we learn it in the degree that we live it. And what we thus learn we therein build at once into character. This is the sole basis on which proper character can be built (Kilpatrick, 1949:20-25).

With comment and concept of the past set down as foundation for the study the researcher found that it was time to turn to the literature of the immediate past which the researcher described as that period of time from the early 1930's through 1955.

In this period of the immediate past, the student gave much attention to the writings, comments, and concepts of Clapp, Melby, and Olsen. The works of these authors and commentators then furnished additional building blocks of comment and concept for the preparation and conduct of the study.

In one of her books, Clapp (1952) set forth philosophy and structure for the study when she said:

It is believed that the character and success of this school will depend on the philosophy of life which is to dominate all the activities constituting the curriculum and other phases of the school program, including pre-school and adult education. It is proposed therefore that the following statement of principles be accepted as a point of departure for the organization of an educational program in the Arthurdale community.

Philosophy

1. Faith in democracy and confidence in the ability of an enlightened people to govern themselves in economic and political

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affairs will be accepted as a fundamental doctrine. Consequently, democratic procedures will predominate in the administrative and instructional activities of the school.

2. The school should emphasize the fact that democracy and freedom are challenges to a self-realization, and that real progress with any people results from their own initiative and resourcefulness.

3. The child is to be regarded as an individual with unlimited possibilities, ever capable of learning in "paying" quality and quantity. "Learning" in this connection is to be understood as acquisition of moral and spiritual values rather than those usually associated with schools and commonly expressed in terms that have bookish and academic implications. It will be understood as implying right attitudes and appreciations for all kinds of useful labor and a sincere regard for moral and social virtues.

4. Since it is desirable that we have a citizenship that presents considerable variation in emotional, intellectual and personality traits, the school should, therefore, aim to conserve such individuality in pupils as will admit of a harmonious adjustment to a community life . . .

5. At all times and in all school activities the pupils should be living completely and happily. This aim, it is believed, will be achieved through extensive opportunities for creative expression by individuals and especially the cooperative efforts of groups charged with responsibility . . .

Curriculum

1. The school program should provide for a three-way set-up: (1) nursery-kindergarten; (2) elementary school, including grades like 8 (or 9); and (3) adult education classes. An adequate program for adult education and adult activities is strongly recommended.

2. The curriculum should be adapted to the special needs of the community. It should not be hampered by traditional and formal courses of study, nor by standardized grading and grouping of pupils.

3. The community activities will constitute the laboratory through which the children will get their educative experiences-- the grade projects and other agricultural activities--the social activities and civic projects, the care of the home, all will be shared by the school children under the guidance and leadership of the teachers (9).

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In addition to the philosophy and structure formally set down, Clapp demonstrated commitment to that philosophy and structure in her choice of sub-headings as for example "Families Start Life Again at Arthurdale (Clapp, 1952:9)." The student hoped to replicate this commitment as he developed his study. (At a later point in the study, the researcher referred once more to Clapp when he presented her definition of a Community School.)

Melby (1955) provided philosophy and structure for the study when he said:

"AMERICA IS NOT ONLY A COUNTRY, it is an idea." This statement, attributed to Woodrow Wilson, has been expressed by the most articulate spokesmen at various times in our history. Perhaps it has never been better stated than on the seal of New York State University, where we find this inscription: "Let each become all he is capable of becoming." This statement is the essence of the meaning of America (143).

In his writings and editorial selections Olsen (1945) gave direction to the study as he either put forth comment and concept himself or quoted from the writers of the past.

Of major importance to the construction of the study was Olsen's definitive statement of the Community School, which he derived by comparison with the "Progressive School." Olsen (1945) put it this way:

Yet the Community School is significantly different from the Progressive School because it operates according to certain additional principles which go much beyond those upon which the Progressive School is based. Although specific community schools differ widely in some respects, they are generally organized around six fundamental principles of purpose and program. For the Community School seeks to:

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2. Utilize a wide variety of community resources in its program.
3. Practice and promote democracy in all activities of school and community.
4. Build the curriculum core around the major processes and problems of human living.
5. Exercise definite leadership for the planned and cooperative improvement of group living in the community and larger areas.
6. Enlist children and adults in cooperative group projects of common interest and mutual concern.

While the first three of these principles may be found also in the Progressive School, it is the latter three which most significantly distinguish the Community School from its immediate predecessor. For it is these latter three principles which together provide that constructive social orientation whose absence constituted the chief defect of progressive education during the first phase of its development.

Thus has our professional sense of values changed: the academic school, with its insistence upon book-knowledge-set-out-to-be-learned, gave way to the progressive school with its emphasis upon child-interests-to-be-expressed, which now in turn yields philosophic first place to the community school which stresses a human-needs-to-be-met viewpoint. From a book-centered, through a child-centered, and into a life-centered school--this has been the progress of educational thought and experiment during these first four decades of the twentieth century (11).

Turning from the concept and comment of the past and immediate past which had provided shape, thought and structure for the study, the researcher turned to material of the present and future for further refinement of thought for the study.

In order to sharpen his use of the word, "concept," the student turned to a simple paper which he carried in his brief case from the time he found it in 1962 until the time of the study. This paper ("Teachers Letter," May 12, 1962) carried a discussion of the word, concept. This paper said:

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Concept. Generalization. These two terms are becoming staples of lesson planning. Reason? The conviction is growing among psychologists and educators that no child is too young to grasp a concept; and no child is too young to appreciate the impact of generalization. There is further conviction that facts, experience and activities are educative only as they develop concepts and help pupils master generalizations.

What is a concept? Take the word "food." To a five-year old child "food" may mean the morning cereal or the evening meat. But if the child is to mature intellectually, he must learn to understand that "food" is also what other children eat; that food is required by all human beings, the world over; and that, finally, food is a necessity for all life--human, animal, vegetable.

How can such a concept dawn upon the child? As the child acquires experience by feeding animals and plants; or, as he gets information about how people obtain, pay for and use food, the word takes on deeper meaning. Gradually, the child learns that "food" no longer refers to the morning cereal alone, but to a hundred other things. When that happens, the child has acquired the concept of food.

Educators argue: It is a prime purpose of schools to teach concepts if we are to develop a real understanding of the world. That is why many teachers are now placing at the head of their lesson plans the phrase: "Here are the concepts we are to develop in this learning unit . . ."

There is no end to the number of concepts a person needs or can acquire. The teacher must select which to teach, keeping in mind the needs of the child and the goals of instruction. These are concepts; Me. Home. Family. Adults. Shelter. Neighborhood. Taxes. Community. Work. Nation. World. Faith. Brotherhood . . . and on and on and on. Each subject matter field has its own specialized concepts. And each teacher must select the concepts he feels appropriate to each class he is teaching.

This review of the meaning of the word led the researcher to a piece of writing which demonstrated two concepts, concepts which would later become fundamental to the construction of the study. In The Spotlight, the official publication of the Flint (Michigan) Community School Directors, Beavers (1971), the editor said:

SCOOP FERRETT DOES FOUR-FORTY

"Scoop Ferrett said if you should ask Norb Bader, Flint's well-known track coach, to define the 4/40, he would say it's a track running event with a one-quarter mile distance.

Scoop declared that a bookie would say the 4/40 is when the number four horse pays \$40 on a \$2 bet.

According to Ferrett, everyone is talking about the 4/40 and it has nothing to do with track or betting the horses. It is, says Scoop, a four-day, 40-hour work week. 'It's coming,' says Ferrett. Scoop has a weird way of explaining things (4)."

The concepts extracted from this squib of whimsy and humor were meaningful to the researcher and were accepted by him for insertion into the body of the study. The first of these concepts was that comment and concept does not have to be stodgy in order to carry a message of serious meaningful thought, while the second concept carried was the need of education to be concerned with the now, the present, and the future.

This reference to the present and to the future quite naturally led the researcher into a study of the educational portions of the book, Future Shock (1970). In this book, which had been on the best seller lists for a considerable length of time at the period of the study, were the following comments germane to the construction of the study:

The mechanical age smashed all this, for industrialism required a new kind of man. It demanded skills that neither family nor church could, by themselves, provide. It forced an upheaval in the value system. Above all, it required that man develop a new sense of time.

Mass education was the ingenious machine constructed by industrialism to produce the kind of adults it needed. The problem was inordinately complex. How to pre-adapt children for a new world--a world of repetitive indoor toil, smoke,

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noise, machines, crowded living conditions, collective discipline, a world in which time was to be regulated not by the cycle of sun and moon, but by the factory whistle and the clock.

The solution was an educational system that, in its very structure, simulated this new world. This system did not emerge instantly. Even today it retains throwback elements from pre-industrial society. Yet the whole idea of assembling masses of students (raw material) to be processed by teachers (workers) in a centrally located school (factory) was a stroke of industrial genius. The whole administrative hierarchy of education, as it grew up, followed the model of industrial bureaucracy. The very organization of knowledge into permanent disciplines was grounded on industrial assumptions. Children marched from place to place and sat in assigned stations. Bells rang to announce changes of time.

The inner life of the school thus became an anticipatory mirror, a perfect introduction to industrial society. The most criticized features of education today--the regimentation, lack of individualization, the rigid systems of seating, grouping, grading and marking, the authoritarian role of the teacher--are precisely those that made mass public education so effective an instrument of adaptation for its place and time.

Young people passing through this educational machine emerged into an adult society whose structure of jobs, roles and institutions resembled that of the school itself. The schoolchild did not simply learn facts that he could use later on; he lived, as well as learned, a way of life molded after the one he would lead in the future.

The schools, for example, subtly instilled the new time-bias made necessary by industrialism. Faced with conditions that had never before existed, men had to devote increasing energy to understanding the present. Thus the focus of education itself began to shift, ever so slowly, away from the past and toward the present.

The historic struggle waged by John Dewey and his followers to introduce "progressive" measures into American education was, in part, a desperate effort to alter the old time-bias. Dewey battled against the past-orientation of traditional education, trying to refocus education on the here-and-now. "The way out of scholastic systems that make the past an end in itself," he declared, "is to make acquaintance with the past a means of understanding the present (398)."

Toffler continued with his presentation of fact and comment germane to the study as he said:

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We must create a "Council of the Future" in every school and community: Teams of men and women devoted to probing the future in the interests of the present. By projecting "assumed futures," by defining coherent educational responses to them, by opening these alternatives to active public debate, such councils--similar in some ways to the "prognostic cells" advocated by Robert Jung, of the Technische Hochschule in Berlin--could have a powerful impact on education.

Since no group holds a monopoly of insight into tomorrow, these councils must be democratic. Specialists are vitally needed in them. But Councils of the Future will not succeed if they are captured by professional educators, planners, or any unrepresentative elite. Thus students must be involved from the very start--and not merely as co-opted rubber stamps for adult notions. Young people must help lead, if not, in fact, initiate, these councils so that "assumed futures" can be formulated and debated by those who will presumably invent and inhabit the future.

The council of the future movement offers a way out of the impasse in our schools and colleges. Trapped in an educational system intent on turning them into living anachronisms, today's students have every right to rebel. Yet attempts by student radicals to base a social problem on a pastiche of nineteenth-century Marxism and early twentieth-century Freudianism have revealed them to be as resolutely chained to the past and present as their elders. The creation of future-oriented, future-shaping task forces in education could revolutionize the revolution of the young.

For those educators who recognize the bankruptcy of the present system, but remain uncertain about next steps, the council movement could provide purpose as well as power, through alliance with, rather than hostility toward, youth. And by attracting community and parental participation--businessmen, trade unionists, scientists, and others--the movement could build broad political support for the super-industrial revolution in education.

It would be a mistake to assume that the present-day educational system is unchanging. On the contrary, it is undergoing rapid change. But much of this change is no more than an attempt to refine the existent machinery, making it ever more efficient in pursuit of obsolete goals. The rest is a kind of Brownian motion, self-canceling, incoherent, directionless. What has been lacking is a consistent direction and a logical starting point.

The council movement could supply both. The direction is super-industrialism. The starting point: the future (404).

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Continuing with his review of germane literature, the researcher found additional focus for his study in the preface to the book by Mager, Preparing Educational Objectives. Mager (1962) said:

1. What is it that we must teach?
2. How will we know when we have taught it?
3. What materials and procedures will work best to teach what we wish to teach? (v).

While Mager was helping to set the sights on objectives, Woodring (1970) in the Saturday Review encouraged the researcher to keep sights on "whom," as he said:

In the years ahead, some of today's problems may be solved while others will be ameliorated. But new problems will emerge to which we shall give our attention. The basic problem--providing continuing improvement of educational quality, while at the same time moving toward the goal of equal educational opportunity for all--will persist. In our first editorial we assured our readers that, while giving attention to educational institutions, policies, and practices, we would strive never to forget that it is the individual human being who is being educated. His welfare, including his opportunity to make the most of himself as a unique individual, has been, and will continue to be, our primary concern (66).

Further direction to the study was given by Silberman's (1970) statement:

But if our concern is with education, we cannot restrict our attention to the schools and colleges, for education is not synonymous with schooling. Children and adults learn outside as well as--perhaps more than--in school. To say this is not to denigrate the public schools: as the one publicly controlled educating institution with which virtually every child comes into close and prolonged contact, they occupy a strategic, perhaps critical position in American society. Nor is it to denigrate the colleges and universities, which for different reasons occupy a position of great and growing importance. It is simply to give proper weight to all the other educating institutions in American society: television, films, and the mass media; churches and synagogues; the law, medicine, and social work; museums and libraries; the armed forces, corporate training programs, boy scout troupes. From Plato to Rousseau to Jefferson to the early John Dewey, as Lawrence A. Cremin points out in The Genius of American Education, almost everybody who wrote about education

took it for granted that it is the community and the culture--what the ancient Greeks called paideia--that educates. The contemporary American is educated by his paideia no less than the Athenian was by his. The weakness of American education is not that the paideia does not educate, but that it educates to the wrong ends (5).

Before turning to research for specific fact and comment, the researcher extracted the following direction from Man, Education, and Manpower, a publication of the American Association of School Administrators (1970):

The understanding that those who govern themselves have to be educated and the religious precepts of the young nation--that the Bible was the true source of religious doctrine rather than the church--resulted in a rapidly expanded program of education, as compared to the rest of the world. The goal of the schools was to teach the basic skills of reading, writing, and arithmetic. Slowly science, the study of government, and other social sciences were added. From the beginning Greek and Latin were taught because they were needed in later religious training and in professions such as medicine. The so-called frills and electives which now make up a large part of the curriculum today, i.e., music, art, social studies, and vocational education, were practically unknown in the elementary or high schools prior to the turn of the century (84).

Continuing from the same publication:

Today all economists, politicians, scientists, businessmen, and educators know that human resources are the nation's greatest asset. In fact, failure to develop the full potential of any single person results in a loss to society, the nation, the state, and the local community. Everyone loses, even you and I.

The only social institution in the United States unique in structure, organization, and management when compared with other countries of the world is our educational system. It is really not a single system, but rather a number of systems held together by the belief in the worth of the individual. It contains a variety of institutions, a variety of approaches and methodologies, and a variety of financing arrangements. Yet it is this conglomerate of systems that is the tool for exploring this new frontier, the future. It is from the minds of the children now in school that will come the solutions to the problems of the future (105).

In addition, this publication stated:

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There is no time at which to "end" education. There is no point in a person's life when he has accumulated all the knowledge he wants or can use. General recognition of this fact, together with a remarkable response by public and private organizations, has made adult education one of the fastest growing segments of American education.

The school of tomorrow must make continuing education a major beneficiary of the public investment in buildings, facilities, and equipment. In a technological society, we cannot afford the present situation:

Over 23 million Americans 18 years of age and older have completed less than 8 years of schooling. Eight million adults 25 and over have completed less than 5 years. At least the latter and many of the former are likely to be, for all practical purposes, illiterate. Those who have not completed high school are only 46 per cent of the total labor force; yet they account for 64 per cent of the unemployed. Sixty-two per cent of the jobless fathers of children receiving aid to dependent children have no education beyond elementary school. Forty-five per cent of all families with less than \$2,000 annual income have a family head with less than an eighth-grade education. The link between lack of education and the over \$4.5 billion now spent annually on welfare payments to 7.25 million persons is beyond dispute (123).

In this same volume, the researcher found additional direction for the study as follows:

Perhaps the schools are going to have to do some different things before they can learn how to do differently some of the things they now do. The net effect is that some people assume that the schools should not get involved; others, that the schools do not want to teach everyone; others, that the schools are unable; others, that it would lower the quality of education; and still others, that since the poor and indolent will always be with us, we should not contaminate our education system with them. For these reasons the thrust of the 1960's toward improved education and a comprehensive manpower policy drifted toward a separate school system--for those others.

There are many reasons why such an approach would be fatal to the development of a sound educational system and a truly comprehensive manpower system. First, the present trend is to put emphasis on the problem of remediation and correction. This tends to overlook the causal factors. Our attempts at preventing human failure and developing our human resources now reach only part of our citizenry. Concern is concentrated on

the pool of uneducated, unemployed, and minority groups, not with the flow into the pool. If we do not stop the flow, we can never eliminate the pool.

Second, a separate school system would put the burden of funding on the federal tax-collecting structure for programs primarily for the few, which inevitably would bring a counter-resistance to raising federal tax levels. (There are already signs of this.) Yet, there appears no reasonable resource other than federal taxes, and taxation without benefit to the majority would be exacerbated. Direct federal funding has had its problems in the last few years not only for the reasons just mentioned but also because it tends to weaken the state and local governments' involvement and responsibility.

Third, under some present and some proposed federal legislation, an individual must prove that he is a failure, or that his parents are (in terms of income), in order to qualify for benefits. This is a glaring contradiction of our concept of equal educational opportunity. Yet nearly every piece of federal legislation calls for this kind of segregation, based on administration of the programs, selection of enrollees, and isolation of the trainees from the mainstream of American life. The necessity of having to wait for special federal funds until the society has manufactured failures is neither sound education nor sound manpower development. There is absolutely nothing to prevent the operation of such special education and training as part of the ongoing local educational program available to every young person. For example, the Neighborhood Youth Corps program provides income for needy youth in school and out of school--yet the ones who drop out are allowed to earn twice as much as the ones who stay in school. There is no incentive for the student to stay in school except long-delayed rewards for completing his education. He has no guarantee of a job, a scholarship, or a future. The only thing he is sure of is that he gets half as much money to stay in school instead of going to work.

Fourth, a separate school system, if carried far enough, will segregate people at some early age (twelve, thirteen, or fourteen), based on parents' income. Economic segregation may prove more disastrous than racial segregation in the schools. Certain Latin American countries have experienced some of the problems that can follow from this kind of segregation. Why can't federal funds for special manpower programs be used as a basis for integrating the schools? The basis might then be better education rather than solely social mixing. In many large cities today the federal programs are often nearly all black, while the public school programs are nearly all white.

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Fifth, the separation of education and training based on need and source of funds tends to make the schools even more homogeneous and selective. The danger of the public school becoming "pure" ethnically, economically, and culturally is even more likely if certain students receive their education in a separate school. The long history of civilization attests to the genetic and social danger of constant intermarriage. It is true that our schools are too "pure" today, and the last thing we should do is hasten the process in an attempt to solve an immediate problem with a dangerous remedy.

Sixth, a separate program for occupational skills in federally funded and administered programs widens the gap between education and work at the very time technology calls for this gap to be closed. The concept of special programs for the education and training of the poor and uneducated is not new. It was tried in the big cities in separate vocational high schools and proved a dismal failure. There is even less reason to feel this approach would succeed today, especially if funded and operated entirely outside the local school system.

In addition, there is evidence that enrollees in the programs are not satisfied with simple skills and a job. They need and want self-improvement which will allow continued learning and career mobility, both vertically and horizontally.

Seventh, in the long run, there is a real danger that the basic motivation for financing these programs will be employer needs rather than people needs. One approach is to use the nation's manpower needs as the basis for training programs and then add health, education, and social services as needed. Logically, however, the individual's talents, needs and education would make a better base on which to build the necessary occupational skills, health services, and social services. The end result would be the same, with the added benefit that the system can adjust to the individual rather than forcing him to fit the system. We may be falling into the trap of thinking of our economic and social programs as completely separate. They cannot be in a technological age which is highly dependent on educated, confident, and skilled citizens.

Eighth, the worst danger of a separate program of education is that it would take the heat off our present educational system. It is extremely difficult to change the schools now, even in the face of violent attacks by "friends" as well as by those who would not hesitate to destroy them completely. We have too many educators, school boards, and taxpayers ready to say, "Yes, let the federal government take care of those others. In fact, we have some more in the schools I would like to send them." There are those who would make the schools accountable only for those who

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fit the present curriculum and methods. To relieve the schools of responsibility for those who most need education would, in the long run, be the surest way to guarantee the eventual decay of our educational system.

Ninth, if the major thrust for manpower development is allowed to take place outside the educational mainstream, it would further separate the schools from the employers, removing from the schools another important pressure for change. A closer relationship with business, industry, and public employers would result in new approaches to education and occupational skill training. This would do much to make schools more responsive to student needs and to changing labor market demands.

Tenth, a separate school system would make it even less likely that the year-round school, with a variety of approaches to learning, work experience, youth participation, and integration of all kinds of persons into the school program, will come into being.

Society today judges a man's worth by what he can do, his ability to live effectively, earn a living, and to achieve his own purposes. Society judges the school more by how well it helps each student achieve his goals than by how well a few have done. To meet today's manpower requirements and to help everyone become a contributor to our society, the school must perform several new functions.

Occupational orientation and guidance programs must be installed in our school systems, beginning at the elementary or junior high school levels. To offset the dropout rate, students must be acquainted with the wide variety of jobs that employers have to offer, with the skills needed for each occupation, and the compensations that training and a job offer. Some experimental efforts along these lines are already underway, and others should be encouraged. Clearly there is need for a bridge from junior high school to high school vocational programs so that young people will benefit from efforts to motivate them to think about work and the relationship of education to work.

Schools, in cooperation with business and industry, must offer work-experience programs to students so they can develop skills, earn scholastic credit for the work experience, and earn money. Work experience is as important to the high school student as it is to the college student. Cooperative school-work programs are a real asset to the youngster seeking entry into the job force. Limited work-study and work-experience programs in distribution and marketing, some of the trades, and a few other fields have been in operation at the secondary level for many years. Such opportunities need to be extended to as many students as possible

and should not be restricted to a few vocational fields or to needy students. These programs should be planned and operated by local school officials who would be responsible for developing contacts with local industry and business and for placing high school youngsters in jobs pertinent to their studies and interests. Initially such programs could be limited to students who need the money to help them stay in school. However, introducing youngsters to the world of work has an educational as well as an economic value, and work-experience programs should be extended to all high school students who need or wish to participate in them.

We have learned that the investment a nation makes in developing human talent determines its character. For a free society this investment may be the key to survival. The planning process in a free society always involves the adult, because he has the franchise (134-139).

Before turning from the conceptual comment of the pertinent literature, the researcher made one further stop. As a result of this stop the following statement of Clancy (1963) was taken:

An adult education program broadens community support for the total public education program because the beneficiaries of that program are likely to become active supporters of the school system. Likewise, a health program centered in the schools increases the potential for support of the entire school system by the beneficiaries of the health program. It is reasonable to say that to the extent a school is used by adults other than those who have youngsters attending that school, to that extent does that school enjoy the possibility of broadened community support.

An elementary principal once said that he thought the best public relations a school system could have would be to send home a well adjusted, well educated child. Surely no one can argue with this. But if one pauses to consider what it takes for the school system to send home a well adjusted, well educated child, then one has to begin calculating the cost of buildings, of facilities, of support personnel, and especially of qualified teachers--all involving financial support. And whenever one talks financial support, one must talk pluralities at local polling places for necessary funds. It is always necessary for the school system to make friends. Few ways are more readily available and more natural than for it to use its natural assets for adult education programs (6).

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Turning now from the conceptual literature, the researcher focused attention on the research literature.

The fundamental activity in this search of the research literature was the visit to the Educational Resources Information Center (ERIC) located in the library building at the University of Oregon in Eugene, Oregon. ERIC is described officially as: a national information system operated by the U. S. Office of Education. ERIC serves the educational community by disseminating educational research results and other resource information that can be used in developing more effective educational programs. The ERIC Clearinghouse on Educational Administration, one of nineteen such units in the ERIC system, was established at the University of Oregon in 1966. The Clearinghouse collects, indexes, and abstracts documents concerned with the leadership, management, and structure of public and private educational organizations on the elementary and secondary education levels.

Turning first to the ERIC Thesaurus of ERIC Descriptors (1971), the researcher selected the descriptor, Community Schools as the descriptor which would produce the most germane documents. The Thesaurus is described as the definitive vocabulary of education, developed and brought up-to-date by educators who review the literature in their field. The Thesaurus is the source of all subject headings used by ERIC for indexing and for retrieval of documents and journal articles in the ERIC collection.

Using the descriptor, Community Schools, a computer print out of articles and research in Community Education was obtained.

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The computer print out put forth a listing of 123 articles and research reports in the general area of Community Schools. Although many of the documents for which precis were obtained had peripheral relationship to the study at hand, no comparable studies were located by this search. Inasmuch as the review of the literature for the study opened with a quotation from Charles Stewart Mott, it must be noted that fourteen of the articles or research projects listed on the print out had their origins in Michigan and the Flint Community Schools.

Turning from the ERIC collection of documents and cognizant of the production of Community School knowledge emanating from the Flint, Michigan, Community Schools, as shown by the ERIC collection, the researcher turned to the Mott Leadership Center in Flint, Michigan and its library of Community School and Community Education dissertations and field studies. The search of titles included in this library of twenty-five dissertations and 187 field studies produced no research exactly congruent with the study envisioned by the student.

Convinced by this search of the research and body of knowledge that there was a need for the study, the researcher felt challenged and determined to proceed. Accordingly, the student selected the dissertations shown in the bibliography of the study for the help which they could provide in methodology and construction of the study at hand.

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The student's review of the literature was now essentially complete with the exception of the documentation of those facts of American life which the student chose to call "verities."

This documentation was quickly completed by turning to the report of the National Advisory Commission on Civil Disorder (1968) and extracting the then President L. B. Johnson's statement to wit:

. . . The only genuine, long-range solution for what has happened lies in an attack--mounted at every level--upon the conditions that breed despair and violence. All of us know what those conditions are: ignorance, discrimination, slums, poverty, disease, not enough jobs. We should attack these conditions--not because we are frightened by conflict, but because we are fired by conscience. We should attack them because there is simply no other way to achieve a decent and orderly society in America. . . . (preface)

Wanting to further document those verities previously mentioned, the student also turned to: The Michigan State News edition of August 20, 1970; The Miami Herald edition of February 4, 1971; The Detroit News edition of August 9, 1970; and the studies of Zimbardo and Goldamon (1969) on vandalism. Photographic copies of pertinent portions of these materials were thusly included in the supplementary materials for this study as documentation for the verities stated.

With this documentation completed, the researcher turned to the development of procedures for the study.

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Chapter 3

STATEMENT OF HYPOTHESES

Chapter 3 of the research report was devoted to the statement of the hypotheses the researcher had determined to disprove.

The seven hypotheses the researcher determined to prove were:

Hypothesis 1

That there is a difference in perception of adult education, K-12 education and Community Education in attainment of the value, RECOGNITION OF THE UNIQUE WORTH AND DIGNITY OF EVERY INDIVIDUAL as a system for the prevention of the following verities of life in America at the time of the study:

- I. There is widespread poverty in this nation.
- II. This nation is engaged in an unpopular war.
- III. Many young people are and are being alienated from home, family, community, and nation.
- IV. There is racial discrimination and bias in all walks of life.
- V. This nation and this world are in danger of polluting themselves out of existence.
- VI. There is violence in the streets of the communities of this country.
- VII. Many young people have become involved with dangerous drugs and narcotics.

With the attainment of the value judged by: university professors, elementary school principals, teachers in elementary schools, community school directors, secondary school teachers, adult education teachers, Community Education center directors, and community council members.

Hypothesis 2

That there is a difference in perception of adult education, K-12 education and Community Education in attainment of the value, BELIEF IN EQUALITY OF OPPORTUNITY FOR EVERY INDIVIDUAL TO DEVELOP AND USE HIS POTENTIALITIES REGARDLESS OF RACE, CREED, NATIONALITY, BACKGROUND OR ECONOMIC CIRCUMSTANCES, as a system for the prevention of the following verities of life in America at the time of the study:

- I. There is widespread poverty in this nation.
- II. This nation is engaged in an unpopular war.
- III. Many young people are and are being alienated from home, family, community, and nation.
- IV. There is racial discrimination and bias in all walks of life.
- V. This nation and this world are in danger of polluting themselves out of existence.
- VI. There is violence in the streets of the communities of this country.
- VII. Many young people have become involved with dangerous drugs and narcotics.

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schools, community school directors, secondary school teachers, adult education teachers, Community Education center directors, and community council members.

Hypothesis 3

That there is a difference in perception of adult education, K-12 education and Community Education in attainment of the value, BELIEF IN BASIC RIGHTS AND LIBERTIES FOR ALL as a system for the prevention of the following verities of life in America at the time of the study:

- I. There is widespread poverty in this nation.
- II. This nation is engaged in an unpopular war.
- III. Many young people are and are being alienated from home, family, community, and nation.
- IV. There is racial discrimination and bias in all walks of life.
- V. This nation and this world are in danger of polluting themselves out of existence.
- VI. There is violence in the streets of the communities of this country.
- VII. Many young people have become involved with dangerous drugs and narcotics.

With the attainment of the value judged by: university professors, elementary school principals, teachers in elementary schools, community school directors, secondary school teachers, adult education teachers, Community Education center directors, and community council members.

Appendix 1

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Hypothesis 4

That there is a difference in perception of adult education, K-12 education and Community Education in attainment of the value, BELIEF THAT THE BEST WAY TO SOLVE COMMON PROBLEMS IS THROUGH COOPERATION AMONG EQUALS as a system for the prevention of the following verities of life in America at the time of the study:

- I. There is widespread poverty in this nation.
- II. This nation is engaged in an unpopular war.
- III. Many young people are and are being alienated from home, family, community, and nation.
- IV. There is racial discrimination and bias in all walks of life.
- V. This nation and this world are in danger of polluting themselves out of existence.
- VI. There is violence in the streets of the communities of this country.
- VII. Many young people have become involved with dangerous drugs and narcotics.

With the attainment of the value judged by: university professors, elementary school principals, teachers in elementary schools, community school directors, secondary school teachers, adult education teachers, Community Education center directors, and community council members.

Hypothesis 5

That there is a difference in perception of adult education, K-12 education and Community Education in attainment of the value,

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BELIEF IN REASON AS THE MOST EFFECTIVE WAY TO SOLVE PROBLEMS, as a system for the prevention of the following verities of life in America at the time of the study:

- I. There is widespread poverty in this nation.
- II. This nation is engaged in an unpopular war.
- III. Many young people are and are being alienated from home, family, community, and nation.
- IV. There is racial discrimination and bias in all walks of life.
- V. This nation and this world are in danger of polluting themselves out of existence.
- VI. There is violence in the streets of the communities of this country.
- VII. Many young people have become involved with dangerous drugs and narcotics.

With the attainment of the value judged by: university professors, elementary school principals, teachers in elementary schools, community school directors, secondary school teachers, adult education teachers, Community Education center directors, and community council members.

Hypothesis 6

That there is a difference in perception of adult education, K-12 education and Community Education in attainment of the value, BELIEF IN THE AMERICAN TRADITION OF OPTIMISM AND HOPE FOR THE FUTURE as a system for the prevention of the following verities of life in America at the time of the study:

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- I. There is widespread poverty in this nation.
- II. This nation is engaged in an unpopular war.
- III. Many young people are and are being alienated from home, family, community, and nation.
- IV. There is racial discrimination and bias in all walks of life.
- V. This nation and this world are in danger of polluting themselves out of existence.
- VI. There is violence in the streets of the communities of this country.
- VII. Many young people have become involved with dangerous drugs and narcotics.

With the attainment of the value judged by: university professors, elementary school principals, teachers in elementary schools, community school directors, secondary school teachers, adult education teachers, Community Education center directors, and community council members.

Hypothesis 7

That there is a difference in perception of propriety or sufficiency of the following twenty-four concepts as functions of adult education, K-12 education, and Community Education:

1. helps people help themselves;
2. unifies influence of home, school, and community;
3. overcomes barriers to social progress;
4. serves the individual on a lifetime basis;

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5. enriches school program for children and youth;
 6. provides a vehicle for teenagers to utilize in their efforts to find a meaningful position in society;
 7. stimulates healthful living;
 8. provides leisure time activity;
 9. provides culturally enriching experiences;
 10. raises literacy level of adults;
 11. provides employment retraining experiences;
 12. develops leadership for community life;
 13. develops public understanding of government, economics, and society;
 14. coordinates multi-agency community improvement efforts;
 15. establishes a system of community communication;
 16. serves as a community change agent;
 17. affects ecology in a positive manner;
 18. serves to arrest or decrease crime rate;
 19. serves to decrease juvenile delinquency;
 20. serves to encourage population control;
 21. is concerned with adequate housing for all;
 22. is actively concerned with promotion of integration;
 23. reduction of poverty; and
 24. economical utilization of a major community resource;
- as assayed by: university professors, elementary school principals, teachers in elementary schools, community school directors, secondary school teachers, adult education teachers, Community Education center directors, and community council members.

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Chapter 4

THE PROCEDURE OF THE STUDY

In this chapter is presented the procedure used by the student in the conduct of the study. Fox (1969) called for the chapter devoted to procedure to carry descriptions of six areas. The six areas called for by Fox were covered by the student as follows: definitions of terms used in the study where those terms carry a specialized or non-dictionary meaning; a description of the sample used in the study; descriptive information concerning instruments used during the course of the study; the design of the study including the way in which data were collected; the way in which the data were analyzed (722).

In this chapter, attention was given to each of the components called for by Fox.

As agreed upon with members of the study advisory committee, the study was divided into six phases. The first of these phases was the student's individual research and study in preparation for the study. This individual research included in its scope: the plug into the ERIC system; the investigation of doctoral dissertations and field studies at the Mott Leadership Center, Michigan State University, and Arizona State University; the review of pertinent literature; and the preparation of a set of definitions of terms used in the course of the study.

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Dictionary definitions presented here were taken from Webster's New Collegiate Dictionary (1960) but were not repeated in the course of the statement of terms used unless there was significant variance from the use of the student.

DEFINITION OF TERMS

Assay--used in this study in its connotation of appraising critically because of the prevalence of use in the mining state of Arizona.

Assessment--used in this study in its connotation of appraising or setting value, also because of the prevalence of use in a mining state.

Concept--used in its connotation of idea.

Coordinator-training--used in this study to refer to those persons, at the Mott Leadership Center, Flint, Michigan, charged with the responsibility of coordinating the long and short training activities of those persons pursuing Community Education training at the Mott Leadership Center.

Director-center--used in this study to refer to a person trained in Community Education through the Mott Leadership Center and serving as the full time administrator and director of a college or university Community Education dissemination and training center as supported by the C. S. Mott Foundation.

Director-community school--used in this study to refer to a person trained in Community Education through an internship with either the Mott Leadership Center or university dissemination center

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and charged with the full time responsibility of developing program and activity to make a school a positive force in the life of a community and its people. (As used in this particular study the community school director may be certificated as a teacher or administrator or not.)

Center-Mott Leadership--used in this study to refer to that project of the Flint, Michigan, Board of Education and the Charles Stewart Mott Foundation which brings to Flint fellows or interns to be supported and trained in the philosophy and practice of Community Education as demonstrated by the Flint, Michigan, Community Schools. This training is of short (6 weeks or less) or long (12 months) duration.

Center-university--used in this study to refer to that university or college office charged with a regional responsibility for: dissemination of Community Education philosophy and fact; training of community educators or directors imbued with the philosophy of Community Education and skilled in the techniques of administering Community Schools; and assisting schools, school districts, and communities in their efforts to develop community schools or community education. (As used in this study, all university centers are supported by the C. S. Mott Foundation in whole or in part.)

Education-adult--as used in this study refers to that fragmented portion of the American public educational system dealing exclusively with citizens above the age of twenty-one in a non-college oriented relationship.

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Education-community--as used in this study refers to the composite of definitions by directors of the National Community School Education Association as published and reproduced in the appendices of the study.

Education-K-12--used in this study to mean the traditional school organization designed and operated to serve the educational needs of youth from kindergarten through the twelfth grade.

Expert-distinguished--used in this study to refer to either Ernest O. Melby, Paul A. Miller or Guy Dean McGrath, whose qualifications to be classed as distinguished appeared in the 1970-1971 edition of Who's Who In America (1970) and are reproduced in the appendices of the study.

Member-community-council--used in this study to refer to those members of the community interested in themselves, their families, their school and their community and have demonstrated that interest by serving on the advisory committee empaneled to give direction to the community school.

Professors-university--used in the study to refer to those representatives of the seven state universities of the State of Michigan constituting the university representation on the board of governors of the Mott Leadership Center.

Propriety--used in this study to mean a sense of what is fitting and proper.

Satisfaction--used in this study to derive from satisfy--to be so constituted as to fulfill the requirements of . . .

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School-community--used in this study to mean those schools matching in philosophy and fact the descriptions put forth by Clapp (1939), the National Conference of Professors of Education Administration (1948), and Clancy (1968) and reproduced in the appendices of the study.

Sufficiency--used in this study to mean enough.

Value--used in this study to refer to an estimate which a person (or group) places upon some of his possessions (or beliefs).

Verities--used in this study to derive from verity--quality or state of being true.

The second phase of the study began with the selection of a panel of distinguished experts and a field interview with each of the panel members in either Rochester, New York, Miami, Florida, or Tempe, Arizona. The purpose of the field interviews was two-fold. First, to field test the ideas held by the student and second to obtain from the panel of experts statements concerning the values held by the American people for education. These statements were to become integral portions of the body of knowledge to be generated by the study. These statements were to be compared with opinion and feelings of others connected with the study.

The third phase of the study was composed of the selection of those persons who by nature of their professional assignment would have to be considered expert in the broad field of education and specifically in Community Education. Based on this criteria it was determined that the university professors serving as the board of governors of the Mott Leadership Center, the community education

university center directors, and the training coordinators of the Mott Leadership would be sampled for opinion and belief in total.

Running parallel to the selection of those qualified by their positional expertise for sampling was the preparation of the materials to be used in the questioning of these experts and others to be sampled. During the preparation of these materials attention was given to the cautions put forth by Fox (1969:424,435,543 & 571).

Some of the cautions put forth by Fox were:

1. Data to be sought was surface and sub-surface.
2. Is the data lacking and does the research situation exist?
3. Is the sample best questioned by: the unstructured questionnaire; the critical incident technique; or the structured questionnaire?
4. Is there a willingness to grapple with the more difficult problems involved in developing operational definitions of new constructs and new measures for these constructs?

Kerlinger (1967:473) put forth the following criteria for questions:

1. Is the question related to the research problem?
2. Is the type of question the right and appropriate one?
3. Is the item clear and unambiguous?
4. Is the question a leading question?
5. Does the question demand knowledge and information that the respondent does not have?

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6. Does the question demand personal or delicate material that the respondent may resist?

With the cautions of Fox and the criteria of Kerlinger satisfied, the researcher turned to the verities of life in America documented in the review of literature and the listing of Quillen, appearing in Manley and Totten (1969:xix), and the description of Community Education efforts appearing in Manley and Totten (1969:22-43). From this material the researcher prepared the questions which the experts and others would be asked to answer. These questions were field tested on one university professor, one researcher from the U. S. Office of Education, one engineer, one housewife, one student from the University of Wyoming, and two students from Northwestern Michigan College.

With the assurance of this field test force that they could comprehend the thought of the researcher, the questionnaire was prepared as it appears in the appendices of the study.

As the concluding activity of phase three of the study the questionnaire was administered, after explanation, to the university professors, the center directors and the training coordinators.

At this point the study turned to the collection of data from the Southwest. At the time of the study, Community Education was a new concept to the Southwest. (The Southwest Regional Center for Community School Development at Arizona State University had been established in September of 1968.) With this knowledge at hand the researcher determined that the respondents to further data collection would be self selected, that is possible respondents were asked if

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they felt that they had sufficient exposure and experience to the various components of the study to make considered judgments. If they so felt they were asked to respond. So the sample from the Southwest became all those community school directors, principals, council members and teachers who felt they possessed sufficient knowledge of Community Education, adult education, and K-12 education to make considered judgment of the questions of concern to the researcher. Biographical data for these respondents was then placed in the appendices of the study.

Just prior to the administration of the questionnaire to the sample from the Southwest it was decided that because the various samples were being asked to make assays and judgments which could be compared in the mind of human beings and assayed in the minds of human beings, data collected would be consolidated and displayed in the form of simple percentages.

Phase four of the study consisted of administration of the questionnaire to the sample from the Southwest and the collection of the data called for.

Phase five of the study then consisted of the consolidation and display of data collected, while phase six became the preparation of the research report.

Chapter 5

RESULTS OF THE STUDY

Chapter 5 of the student's research report presented the data which was collected for the study.

These data were presented in the form of frequency and simple percentage tables and in three typescripts of the interviews with the panel of distinguished experts.

In addition to the frequency tables and percentage tables much of the data collected was shown as consolidated into bar and line graphs in order to visually present the feelings of the respondents towards adult education, K-12 education and Community Education.

In this data appeared separate tables showing the feelings of each sub-group of the sample, towards the satisfaction of values by adult education, K-12 education and Community Education in assessment completed by the university professors, the center directors, the training coordinators, Community School directors, principals, community council members, elementary school teachers, secondary school teachers, and adult education teachers.

Also in this data appeared the assessment of propriety and sufficiency of concepts taken from Manley and Totten (1969:23-43) as assayed for each branch of education considered, i.e., adult education, K-12 education, and Community Education by the same groups from

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the sample with the exception of community members. The propriety and sufficiency of the concepts were not assayed by community council members because one of the criteria employed in the study was the self selection of ability to respond. The community council members did not feel that they had had sufficient experience with Community Education to make considered judgment.

Consolidated research data appear in the following three tables, one figure, and four charts. Supporting data appear in the appendices of the research report because of their value in future research.

Table 1 shows the research population distributed by role, age, and formal educational attainment. This table shows the N of the population to be 90.

Figure 1 presents a bar graph representing the mean assessment percent score for value satisfaction as judged by all respondents. On the bar graph the upper case letters "A" through "F" stand for the value judged by each bar. These upper case letters correspond with the upper case letters standing for various values held by American people on the instrument used to gather the feelings or assessments of the respondents.

Along the left hand column of Figure 1 appears a set of Arabic numerals ranging from a low of 40 to a high of 80. These numerals represent percent assessment scores obtained by tallying the assessments for value satisfaction of all respondents according to the JUDGMENT SCALE shown on the questionnaire and then dividing by the total possible assessment ($90 \times 5 = 450$).

Table 1

Population Distribution by: Role, Age, and Formal
Educational Attainment

	N	Age			Formal Education			
		21-30	31-40	41+	E.S.	S.S.	S.C.	B.S. M.A. Ph.D.
University Professors	9		2	7				1 8
Elementary Principals	4	1	1	2			2	2
Elementary Teachers	13	6	5	2			6	7
Community School Directors	14	8	4	2		3	6	5
Secondary Teachers	6	3	1	2			1	5
Adult Education Teachers	8	2	2	4	1		3	3
Community Education University Center Directors	8	1	5	2				3 5
Community Council Members	26	8	7	11	13	9	2	2
Community Education Training Coordinators	2	1		1				2
Totals	90	30	27	33	14	9	6	20 28 13

NOTES: The meanings of the abbreviations used above are: E.S. = completion of elementary school; S.S. = completion of secondary school or equivalent; S.C. = some college or university attendance; B.S. = receipt of a recognized baccalaureate degree; M.A. = receipt of a recognized Master's degree; and Ph.D. = receipt of a recognized doctoral degree.

NOTE: On this bar graph the symbol "X" stands for judgments concerning Adult Education; "#" stands for judgments concerning K-12 Education, while "*" stands for judgments concerning Community Education.

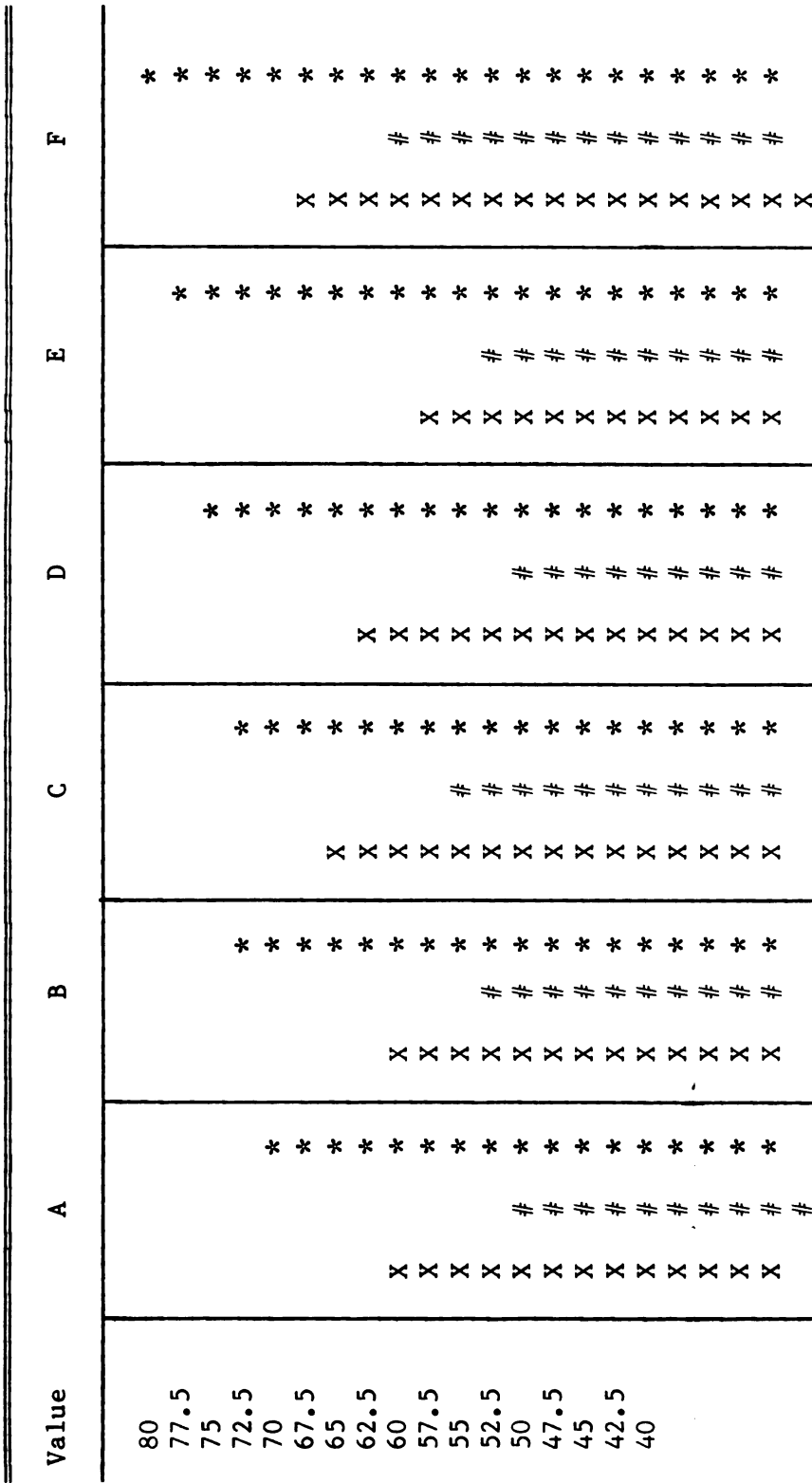


Figure 1

Bar Graph Showing the Mean Assessment Percent Score for Value Satisfaction as Judged by All Respondents

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Figure 1 thus shows that: the value "A," recognition of the unique worth and dignity of every individual, is 60 percent satisfied, in the minds of the respondents, by adult education; 50 percent satisfied by K-12 education; and 70 percent satisfied by Community Education.

The value "B," belief in equality of opportunity for every individual to develop and use his potentialities regardless of race, creed, nationality, background, or economic circumstances, is 60 percent satisfied by adult education; 52 percent satisfied by K-12 education; and 72 percent satisfied by Community Education.

The value "C," belief in basic rights and liberties for all, is 65 percent satisfied by adult education; 55 percent satisfied by K-12 education; and 75 percent satisfied by Community Education.

The value "D," belief that the best way to solve common problems is through cooperation among equals, is 62 percent satisfied by adult education; 55 percent by K-12 education; and 75 percent satisfied by Community Education.

The value "E," belief in reason as the most effective way to solve problems, is 57 percent satisfied by adult education; 52 percent satisfied by K-12 education; and 77 percent satisfied by Community Education.

The value "F," belief in the American tradition of optimism and hope for the future, is 67 percent satisfied by adult education; 60 percent satisfied by K-12 education; and 77 percent satisfied by Community Education.

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Table 2 represents the respondents assessment for adult education, K-12 education, and Community Education of the propriety of twenty-four concepts as functions of the respective areas of education. In the case of Table 2 and Table 3 N, the population is 64, reduced in every case by those not feeling competent to make the assessment.

The Arabic numerals on the top of Tables 2 and 3 correspond with the Arabic number preceeding each of the following twenty-four concepts:

1. Helps people help themselves
2. Unifies influence of home, school and community
3. Overcomes barriers to social progress
4. Serves the individual on a lifetime basis
5. Enriches school program for children and youth
6. Provides a vehicle for teenagers to utilize in their efforts to find a meaningful position in society
7. Stimulates healthful living
8. Provides leisure time activity
9. Provides culturally enriching experiences
10. Raises literacy level of adults
11. Provides employment and training experiences
12. Develops public understanding of government, economics, and society
13. Develops leadership for community life
14. Coordinates multi-agency community improvement efforts
15. Establishes a system of community communication

Year	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
2	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
3	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
4	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
5	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
6	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
7	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
8	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
9	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
10	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
11	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
12	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
13	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
14	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
15	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
16	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
17	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
18	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
19	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
20	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24

Table 2

PROPERTY OF 24 CONCEPTS AS FUNCTIONS OF ADULT EDUCATION, K-12 EDUCATION AND COMMUNITY EDUCATION

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
ADULT EDUCATION	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2	1	2
University professors	9	8	9	1	8	6	3	5	4	7	2	9	9	9	8	1	6	3	7	2	6	3	8	1
Elementary principals	4	4	4	4	3	1	2	2	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
Elementary teachers	11	11	10	1	10	1	5	6	8	2	10	1	7	4	10	1	9	3	6	5	9	2	8	3
Community school directors	12	1	12	1	13	12	11	2	10	3	11	10	2	13	13	12	1	12	11	2	10	3	8	5
Secondary teachers	6	4	2	5	1	5	1	4	2	4	3	5	5	1	6	6	5	1	4	2	5	1	2	4
Adult education teachers	4	2	2	4	4	4	4	4	4	4	4	4	4	4	3	1	4	4	4	4	4	4	4	4
Community education university center directors	8	8	8	8	4	4	2	5	8	7	1	8	8	7	8	2	5	3	4	5	3	7	1	4
Community education training coordinators	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Total	56	1	57	5	53	3	53	38	18	35	20	49	7	48	7	53	2	57	3	57	54	2	51	6
K-12 EDUCATION	9	8	1	8	1	8	1	8	1	8	1	7	2	9	7	2	6	3	7	2	6	3	7	2
University professors	4	4	4	3	1	4	4	4	4	3	1	4	4	4	3	1	3	3	1	4	4	4	4	4
Elementary principals	11	10	1	10	1	10	1	10	1	10	1	10	1	10	1	10	1	10	1	10	1	10	1	10
Elementary teachers	12	1	11	13	10	2	12	1	13	13	11	2	13	13	12	1	13	13	12	1	13	13	12	10
Community school directors	6	5	1	6	5	1	6	6	6	6	6	6	6	6	5	2	4	5	1	5	1	5	1	5
Secondary teachers	3	3	1	4	4	4	4	4	4	4	4	4	4	4	2	1	4	4	4	4	4	4	4	4
Adult education teachers	7	7	7	6	1	6	1	7	7	7	7	7	7	7	3	4	4	4	7	6	1	7	5	2
Community education university center directors	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Community education training coordinators	54	1	50	5	55	1	50	5	52	3	54	2	54	2	54	2	54	2	54	2	54	2	54	2
Total	54	1	50	5	55	1	50	5	52	3	54	2	54	2	54	2	54	2	54	2	54	2	54	2
COMMUNITY EDUCATION	9	9	7	1	8	7	1	6	1	8	1	8	1	8	1	8	1	8	1	8	1	8	1	8
University professors	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
Elementary principals	9	10	10	1	10	1	10	1	10	1	10	1	10	1	10	1	10	1	10	1	10	1	10	1
Elementary teachers	12	1	11	1	12	1	12	1	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13
Community school directors	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6
Secondary teachers	4	3	1	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
Adult education teachers	7	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8
Community education university center directors	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Community education training coordinators	53	1	52	2	53	3	52	1	54	2	52	2	55	1	54	2	55	1	54	2	55	1	54	2
Total	53	1	52	2	53	3	52	1	54	2	52	2	55	1	54	2	55	1	54	2	55	1	54	2

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16. Serves as a community change agent
17. Affects ecology in a positive manner
18. Serves to arrest or decrease the crime rate
19. Serves to decrease juvenile delinquency
20. Serves to encourage population control
21. Is concerned with adequate housing for all
22. Is actively concerned with promotion of integration
23. Reduction of poverty
24. Economical utilization of a major community resource

Just below the set of Arabic numerals referring to the concepts appears twenty-four sets of the ordinals 1 and 2. In these sets 1 (one) can be translated, "Yes the concept is a proper function of the area of education under discussion," or 2 (two) "No the concept is not a proper function of the area of education under consideration. Below the sets of 1 and 2 appear the tally made by the respondents as they evaluated or assessed each concept for propriety. Below the bold lines are the tally totals for each set of ayes and nays. Although N for the table is sixty-four several people did not record their evaluation of concepts.

Table 3 follows the same format but is concerned with the sufficiency of the concept in adult education, K-12 education, and Community Education. Whereas Table 2 showed "1" and "2" being translated as "yes" or "no" the "a," "b," "c" on Table 3 need to be translated:

a = attention to the concept is present in sufficient amount

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b = attention to the concept is absent in sufficient amount

c = attention to the concept is present but in insufficient amount

Charts 1 through 4 consolidate the data put forth in Tables 2 and 3 and make it possible to visualize the difference that people have in their feelings toward adult education, K-12 education and Community Education. On each chart the dotted line refers to adult education, the dot-dash line refers to K-12 education and the solid line refers to Community Education.

An examination of the graph on Chart 1 indicates that the respondents felt that the majority of the listed concepts were proper functions of Community Education, while less than total acceptance of all twenty-four concepts was given to the concepts as proper functions of adult education and K-12 education.

From the same graph on Chart 1 it will be seen that there is considerable difference in how the population touched feels about:

5. Enriches the school program for children and youth
6. Provides a vehicle for teenagers to utilize in their efforts to find a meaningful position in society
10. Raises literacy level of adults
11. Provides employment retraining experiences
14. Coordinates multi-agency community improvement efforts
15. Establishes a system of community communication
20. Serves to encourage population control
21. Is concerned with adequate housing for all
24. Economical utilization of a major community resource

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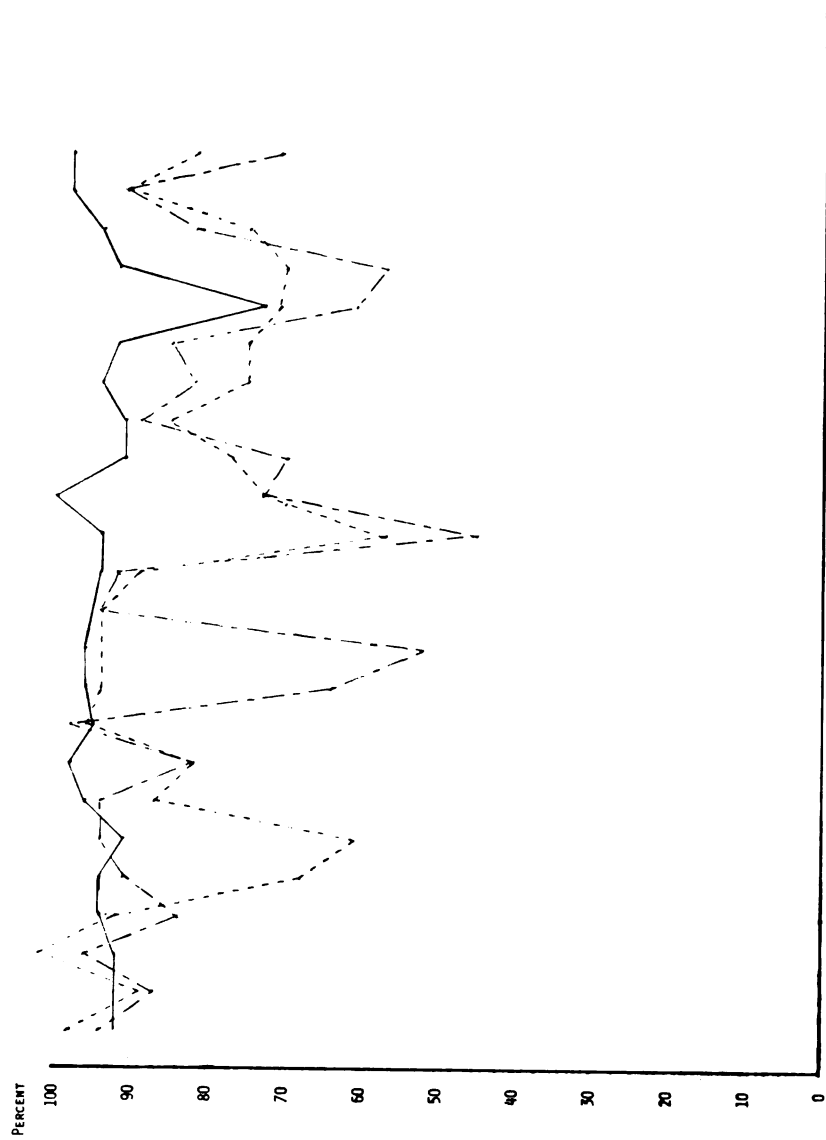


CHART 1
PROPRIETY OF 24 CONCEPTS
AS FUNCTIONS OF EDUCATION
LEGEND:
ADULT EDUCATION
K-12 EDUCATION
COMMUNITY EDUCATION

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Chart 2 represents the feelings of the respondents to the question, "If the concept is a proper function of adult education, K-12 education or Community Education, is attention to the stated concept present in sufficient amount?" Chart 2 graphically shows that participants in the study felt that none of the twenty-four listed concepts receive sufficient attention in American public education today. None of the concepts scored as high as 50 percent sufficient in attention. Chart 2 also shows great variance concerning attention to the twenty-four concepts between adult education, K-12 education and Community Education. The following concepts showed great variance in sufficiency of attention in the three areas of public education:

1. Helps people help themselves
2. Unifies influence of home, school, and community
3. Overcomes barriers to social progress
4. Serves the individual on a lifetime basis
13. Develops leadership for community life
14. Coordinates multi-agency community improvement efforts
15. Establishes a system of community communication
16. Serves as a community change agent
18. Serves to arrest or decrease crime rate
21. Is concerned with adequate housing for all
24. Economical utilization of a major community resource

Chart 3 represents the concerns of the respondents from a different point of view. The items on the questionnaire from whence derived Chart 3 asked the question, "If the listed concepts are not properly the function of public education are these concepts absent

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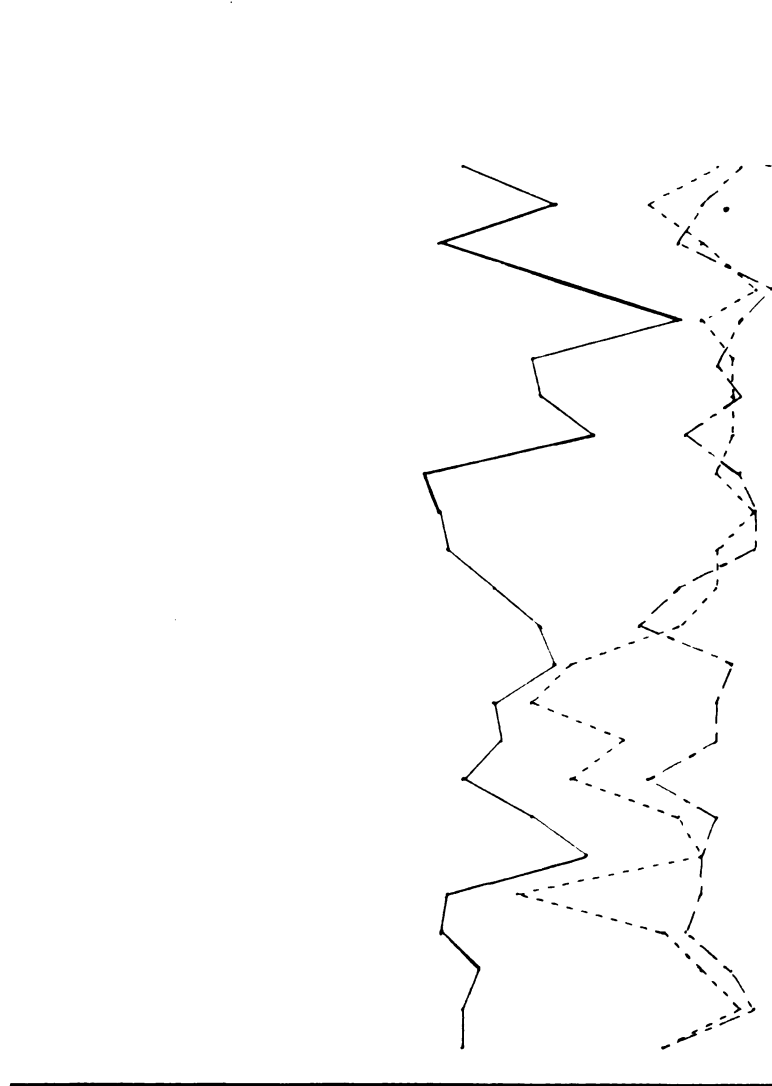


CHART 2

SUFFICIENCY OF 24 CONCEPTS

AS FUNCTIONS OF EDUCATION.

(ATTENTION TO THE CONCEPT

IS PRESENT IN SUFFICIENT

AMOUNT)

LEGEND:

ADULT EDUCATION

K-12 EDUCATION

COMMUNITY EDUCATION

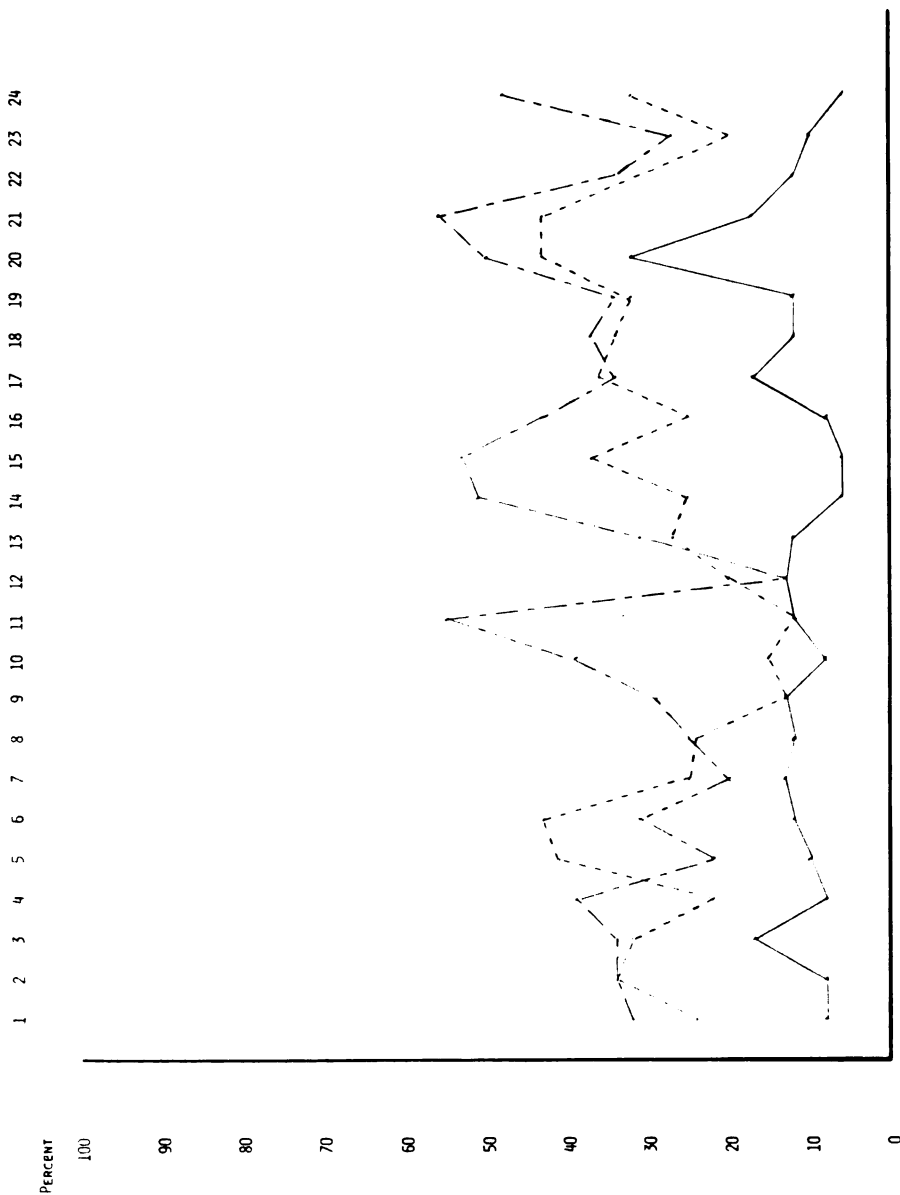


CHART 3
SUFFICIENCY OF 24 CONCEPTS AS FUNCTIONS
OF EDUCATION. (ATTENTION TO THE CONCEPT
IS ABSENT IN SUFFICIENT AMOUNT)

LEGEND:
ADULT EDUCATION - - - -
K-12 EDUCATION
COMMUNITY EDUCATION ———

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from public education in sufficient degree?" The lines on the chart representing adult education, K-12 education, and Community Education are accordingly reversed from corresponding lines on Charts 1 and 2.

Concepts for which the chart shows a great spread are:

1. Helps people help themselves
2. Unifies influence of home, school, and community
4. Serves the individual on a lifetime basis
11. Provides employment retraining experiences
14. Coordinates multi-agency community improvement efforts
15. Establishes a system of community communication
17. Affects ecology in a positive manner
18. Serves to arrest or decrease the crime rate
19. Serves to decrease juvenile delinquency
20. Serves to encourage population control
24. Economical utilization of a major community resource

Chart 4 represents the concerns of the respondents for or toward the listed concepts in still a different manner. The data for Chart 4 were taken from the replies to the question, "If the concept is properly the function of one or more of the listed areas of education is attention to that concept present to a sufficient degree?" Chart 4 is interesting in that a straight line drawn through the 50 percent mark for all concepts would find that 50 percent of the evaluations are above the line and 50 percent of the evaluations are below the line, but in neither case very far above or below. It must be noted that there was strong feeling that not enough attention is given by adult education to the efforts of teenagers to find a

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

PERCENT

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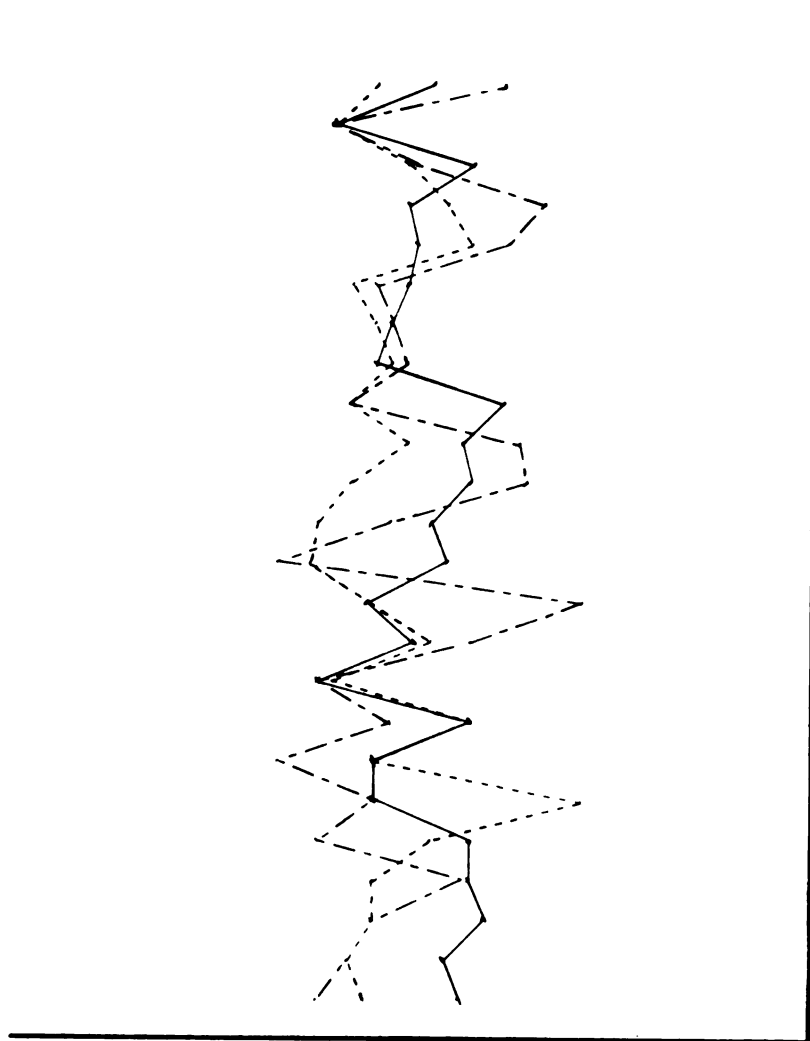


CHART 4

SUFFICIENCY OF 24 CONCEPTS AS FUNCTIONS OF EDUCATION. (ATTENTION TO THE CONCEPT IS PRESENT BUT IN INSUFFICIENT AMOUNT)

LEGEND:

ADULT EDUCATION

K-12 EDUCATION

COMMUNITY EDUCATION

meaningful place in society and equally strong feeling that not sufficient attention is given by K-12 education to the provision of employment retraining experiences.

In the final chapter of the research report an effort will be found to explain the above findings and to use those findings as a basis for further study and as the basis for possible theory development or problem solution.

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Chapter 6

DISCUSSION OF DATA INTERVIEWS

During the course of the study, data gathering interviews were held individually with members of a three man panel of distinguished educators. This panel was composed of: Dr. Paul A. Miller, President of Rochester Institute of Technology, Rochester, New York; Dr. Ernest O. Melby, distinguished professor of education at Michigan State University and Florida Atlantic University; and Dr. Guy Dean McGrath, professor of education and former dean of the college of education at Arizona State University. Documentation of the distinguished backgrounds of members of the panel was obtained from Who's Who in America (1970) and placed in the appendices of the study.

Appointments were arranged with the members of the panel several days in advance of each interview and an outline of what was to be discussed was given verbally to each member of the panel.

As explained to each member of the panel five purposes of the interviews were put forth.

These five purposes were:

1. Distinguished documentation of the validity of describing the seven facts of life in America at the time of the study as verities.

2. Assessment of American public education in terms of the values listed as being fundamental to education in America and

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satisfaction by public education of those values.

3. Verification of the concepts listed in the questionnaire being circulated in the field as proper and sufficient or insufficient components of adult education, K-12 education and Community Education.

4. Additional contributions to the fund of knowledge of education decided upon as a goal of the study.

5. Recording content of interviews with distinguished educators which would have to be classed as serendipity, the preservation of this thinking and expression in a form that could be used by others to guide their thinking at a later date.

All three members of the panel agreed to the interview, in fact it seemed to the student that they readily agreed as an opportunity to discuss educational items that had been on their own minds.

Interviews were of the structured variety to the extent that each of the panel members was asked to discuss in their own words the seven verities put forth by the student and the six values for education listed by Quillen (Totten and Manley, 1969:xix). With this guideline in mind the interviews were conducted with little direction from the student.

Upon conclusion of the interviews the student prepared a typescript of the interview at hand. These typescripts were classed as data and made an integral part of the study by inclusion with other data collected.

Upon completion of the typescripts the student read the interviews once more and then proceeded to underline the various concepts brought out in the course of each interview.

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Study of the presentation of these concepts or ideas made it possible for the researcher to prepare the discussion at hand.

All three members of the panel verified six out of the seven listed verities. For these six verities documentation was easily found in the typescript. Verity number V was not specifically documented by any of the panel members although all three did make mention of the need for America to turn from the technological material centered country to a people oriented country.

Melby was particularly eloquent when he paraphrased the biblical story of Cain and Abel as he said, "the real question is: who is my brother." Melby's use of this question contained great relevance for each of the verities listed, because each of the verities listed could not exist if every person in every country, nation, and community could accept the challenge to be his brother's keeper if he just knew who his brother is.

McGrath provided further documentation for the verities when he said:

. . . and much of the harsher means involved the violence, the narcotics and drugs, and things of that sort so that they would make a greater impression on their difficulties, on their questions, on their challenges, and it has probably affected not only youth, but many of the adult population.

None of the panel members made specific assessments of the three branches of education under discussion as to their satisfaction of the listed values, because all three indicated, and strongly so, that there should be just one system of education and that the community must play a dominant role in that system of education. Miller put this very strongly when he said:

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. . . then the folly of the whole idea of having hierarchal separations in this business is seen . . . To me, Community Education is, in a sense, the sum total of the living and learning arrangements in the community.

After examining the typescript of the three field interviews with the distinguished experts, the student turned to the questionnaire and the listing of twenty-four concepts put forth as properly within the realm of Community Education by Totten and Manley (1969:23-43).

To accomplish analysis the student prepared a mental matrix, with the three distinguished experts arrayed in columns across the top, and the listing of the twenty-four concepts distributed along the left margin. With this mental arrangement it was possible to look first at the concept and to then turn to the remarks of the expert to see where they had placed emphasis on this or closely related concept. In some cases the experts did not reply in succinct words that could give the researcher an approximation of their feelings about the concept. When this happened the researcher made up his own mind as to the feeling of the expert but did not put this personal assessment down on his matrix.

The first concept to be examined in the matrix was: "Helps people help themselves." Miller showed support for the propriety of this concept when he said,

The only way you can really look at human learning is from the position I call information theory . . . the ability to take in information, the ability to code it, and encode it . . . and very importantly to make the human judgments upon its use. . .

Melby approached the concept from a slightly different tangent as he said, "The only chance I think we have is through a motivated

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public. It's kind of like Miami. Only the public will get them to act." McGrath also gave support to the inclusion of this concept as a proper function of education when he said,

So it seems to me that adult education offers this challenge to upgrade the quality of living for a massive group of people that have much to offer, much to contribute in overcoming the problems of our culture and in retaining and enhancing the values that we would like to see for all mankind.

The above procedure was followed for each of the twenty-four concepts for each of the distinguished experts. At the conclusion of this search and examination the researcher felt that he was safe in assuming that all three experts accepted the listed concepts as proper functions of education and furthermore that education in America should be one system free of the fragmentation and compartments which now exist.

It should be stressed that there were no specific words given in any of the typescripts for support of the concepts, 17 and 20, "Affects ecology in a positive manner," and "Serves to encourage population control." Conclusions concerning these concepts and their propriety as functions of adult education, K-12 education, and Community Education could only be drawn by individuals reading the typescripts in their entirety.

Following the examination of the opinions of the distinguished experts concerning the propriety of the twenty-four concepts as functions of education the researcher then listed cogent points made by the experts for use in drawing conclusions from the data obtained as a result of the field questionnaire. Cogent points made by the panel were:

Miller

1. These traditional terms (adult education, K-12 education, Community Education) are tremendously inhibiting.
2. The people of the world are not as sure about the outcomes of education and its importance, as they were a few years ago.
3. Then the folly of the whole idea of having hierarchal separations in this business is seen.
4. To me, Community Education is, in a sense, the sum total of the living and learning arrangements in the community.
5. We spend millions of dollars in this society to train executives, but spend nothing to prepare good family members.
6. . . . all of these artificial departments, classes.
7. The city is the university.
8. So I would say . . . I would go by Community Education, and I would look at it in terms of the whole life span, the unfolding, evolving, continuing combination of instruction, information gathering, encoding, information retrieval and utilization and dissemination, communicating to others what has been tested out by experience.
9. Schools and colleges . . . custodial, polite penal institutions for the young.
10. Our young want reality.

Melby

1. Who is my brother?
2. And until we can see the black man, the brown man, the yellow man, indeed all human beings as part of us, this is the way it is going to be.
3. So what we are really up against is that there has come into our culture, into our morality, into our ethics, into our politics, into every aspect of our lives, an insidious kind of deception . . . and the young people know that this is the case, they see, they see this deception, this dishonesty, this lack of integrity.
4. We don't face the truth in the university . . . in advertising, in the relationship between labor and employees.

5. We will have to face up to the fact that we have not been educating the children of the poor. We've been educating the children of the rich.

6. . . . weakness of our education is not that our failure with the poor, but our failure with the middle class.

7. . . . compassion is the key.

8. There is a direct relationship between the state of repair (homes and neighborhood) and the achievement of children in school.

9. We have to develop for America a program of education that helps every mother, son, or daughter to learn . . .

10. Six people have combined their skill in a desperate effort to mobilize every known medical principle to save that child. (Implications for the school)

11. (Talking about a school system's refusal to put an application for free lunches into Spanish) We don't care enough to put it into English, let alone to put it into Spanish.

12. He took the GRE test and he got a score of 700 and at the time he took it, the standard to get into the master's degree was 850. He went to work and studied and retook the exam and got 910, but now they won't accept him because they say there's something wrong with his second score . . . but they don't question that first score.

McGrath

1. What works for some areas won't work for others.

2. We want to train people to think better, because this is the chief ingredient of improving the quality of living.

3. We've had our sights misdirected so often as an educational process with the goal of mastery of facts, mastery of events and names, dates, and the like, without much focus on how we put these together or use them to improve the quality of thinking.

4. The two worst evils of mankind, that of murder and incest.

5. It may become infectious, and maybe we can combat the bigotry and the violence, the war, the blights of the economy, and poverty, and pollution and all these other things that beset us.

6. With the complex makeup of individuals all of whom are different, and all of whom have greater needs.

7. Sixty to ninety million adults standing in need of more training.

8. Feels short changed because his educational experiences haven't equipped him for what he needs to achieve well.

9. The good life here means an adjustment to the situation in which they find themselves and a participation in it that's comfortable.

10. For the child born in the decade of the sixties, he will face typically, three different careers in his lifetime.

11. Young folks want to work with people, to live with people, to participate with people at peace.

12. In our wild search for happiness, misplaced what happiness derives from.

13. You can't stay withdrawn, because the mass of humanity would pass you by.

14. One of the first things we have to do is to move away from the cookbook approach . . . we're going to have to get people into a questioning attitude.

With his analysis of the interviews with the panel of distinguished experts at hand, the researcher felt that he had documentation for the reasonableness of his questions and felt that he could then proceed to draw conclusions from the data he had collected and could present these conclusions in a seventh chapter of the research report.

Specifically the researcher determined that the five purposes for conducting the field interviews with the members of the panel of distinguished experts had been accomplished.

1. The panel of distinguished experts did concur in the researchers description of those seven features of American life as verities.

2. The panel did concur that the Quillen (1958) list of values have been held by the American people and that these values have not been satisfied sufficiently well or enough to prevent the seven verities of life in America.

3. The panel did verify the list of twenty-four concepts as being proper functions of American education.

4. The panel did present additional thought and contributions of value to persons reading the study.

5. The content and value of the interviews was far greater than the researcher had envisioned and accordingly must be placed in the serendipity category.

Conclusions drawn from the consolidated questionnaires were then presented in a chapter devoted to those conclusions, allowing a final chapter for recommendations for additional study related research.

Interview with Dr. Paul Miller
President, Rochester Institute of Technology
Rochester, New York
August, 1970

In the fall of 1969, I gave a paper in Detroit for the National Community School Education Association. I got into Community Education, because continuing education has been a real thrust to my career. Having started as a county agricultural agent, I was an extension specialist, I was in agricultural extension work at Michigan State University, and I have served as Dean of general extension. They asked me to give particular focus to this, this probably isn't helpful, but anyway . . . A handbook on adult education is just out. I think it is published every ten years. I did a chapter in that. The handbook is a collection of every facet of adult education. I was asked to give a kind of forward look at adult education, and I called this "A Glance Ahead," or something like that. You will find that I hit the Community School concept. So here is my approach to it . . . I've never had any work in elementary and secondary schools. I've taught and been in higher education all my life. I served for a while, as you may know, as assistant secretary in Washington, in HEW education, and for a couple of years, in the Johnson administration. During a lot of that period, I worked on urban school problems, inner-city problems, and I came to the conclusion, based on that experience, doing a number of studies, being on the scene in race problems, and everything else we were in to during those years, (I was there in 1966 to 1968) I came to the conclusion that the inner city is as much, and properly so, the center of the total community activity as

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any other institution. So, that brief experience, plus my work in continuing education, is about all I have to bring to any kind of study of Community Education.

Now I don't know anything about the politics of these associations. Even the people in adult education are so a part of the NEA and the National Association for Public School Adult Education, the Evening College Association, all these people, I've never really spent much time with this, though I've been in this field all my life, held more jobs than any other man in this country, at least on the educational side, but it just seemed to me to be a waste of time to fuss around with these associations. I believe in them, but I'm really not one who's been much experienced in educational associations. Years ago, I've said one had to make his choice: to be active, politically, in the good sense, in his profession, in the associations; holding offices, being on committees; or he had to write, do research. So I decided to be more of a student . . . to write, and to do research.

Now, having said this, I want to respond to certain queries and questions or comments of yours, so I just don't get off on a monologue. What I've done is to qualify my remarks, I don't know very much about community education, but I tend to look at it from the standpoint of organization and institutional structure of the community. So toss out what you think are your great concerns, and I'll try to briefly respond to them.

"Well, the big thing that Clyde is after is this . . . is there a difference between community education and adult education,

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or is adult education actually just one of the major portions of community education." This is his concern.

Well, I'll tell you, the way I look at it, I see what you are getting at here, the way I look at it, these traditional terms are tremendously inhibiting, and any sociologist worth his salt is always trying to shoot down these stereotypes . . . you take extension, there's Ag extension, there's general extension, and they have been on the odds with each other for fifty years, it's ridiculous. Just mention the word "extension" and people say, "Which kind do you mean?" I'll tell you, there's a number of crises, what I would call crises of efficacy, and the great crisis is that the people of the world are not as sure about the outcomes of education and its importance, as they were a few years ago. There is no question about it, people have lost some of their enthusiasm for what education produces in their lives. And one of the reasons, is that we have refused to look at education as (indeed it's trite, I know) as a kind of on-going, meaningful, dynamic, synthesis and fusion of the acquisition of knowledge, its processing and experience.

Every educator has known, I suppose since the time of Plato, that simply the assimilation of data, of information . . . this is not learning. You cannot learn unless you, at the same time, develop judgments about it. You know you have to assess it, learning how to apply it, how to bring it together, how to re-combine it and take it apart, re-combine the concepts, this is fundamental in kindergarten . . . The only way you can really look at human learning is from the position I call information theory. By this I really mean, the ability to sort

of take in information, the ability to code it and encode it, translate it into various forms, and very importantly (and only this can come with experience) how to make the human judgments, upon its use, its communication to others and so on.

Well, and so, education has always been this kind of fusion
 . . .

Once you start from that point, then the folly of the whole idea of having hierarchal separations in this business is seen. Having the kindergarten, elementary, secondary, higher education, post-graduate education, and getting this so mixed up in the culture that, if you are not 18 when you begin the college, people look at you askance . . . if you're younger, you're some kind of nut . . . too bright for your own good . . . if you're older, you're a dunce, you know, all these things. So everyone lives through this beautiful lockstep, all right, that's the formal school structure, then you have television, now a media, you have the art galleries, you have the philharmonics, radio, every facet of life is really what you mean by education in the community. To me, Community Education is, in a sense, the sum total of the living and learning arrangements in the community.

Under a perfect situation, an ideal situation (there are radical situations) means that everything you formally learn has a counterpart in trying it out in experience. And everything that you experience you had an opportunity to raise questions about it, examine it in the light of a larger experience. So this interaction, this interplay, really means that, learning is based upon a theory of information.

Every experience in the community and the family is learning. The family is the greatest educational agency we have. We spend millions of dollars in this society to train executives, but spend nothing to prepare good family members. It will be worth investing in the American, or any family, simply because it is our prime educational agency. Here is where the personality disposition is formed, yet we refuse to admit it. So, when you begin to take these threads and work them all, based upon everything we know, you approach learning. The great Swiss child psychologist ninety years ago really made a breakthrough when he said and was able to prove that you can take the average child, you can take the most deprived youngster whose mother kills beetles to feed her babies, in the Kalahari Desert of Southeast Africa, you can take the children there or of the royalty of England, and they all learn the most complex disciplines of their whole lives at the same age . . . learning their language, toilet training, walking . . . They learn all of these when the agencies of the community are all working together. But he says, "Then what happens?" They begin to slow down, and what beings to happen, as he put it, they begin to get the answers to questions . . . and then this begins to set up all of these artificial departments, classes, and then society is coming in to shape the young.

So, from every source, from psychiatry, psychology, the whole works, they all say learning and living, the symbiosis between the two, this is education. One educator said in an article, that a city ought to be built so that driving to work and back was a complete educational experience. Think about this, so that you would have

lessons, and there would be signboards, there would be master TV's and there would be all numbers of things and that, as he said, you could even build buildings with glass on the sides in such ways that people would begin to understand how buildings are built and all of this would be just driving back and forth to work, an educational experience.

So, that's a long way around, because I have to base my remarks on a certain amount of theory. I gave a speech on this before the chamber of commerce here, the Rochester Chamber of Commerce, black tie, fancy evening, and I got up and said that the city is the university . . . the broadest term I would use, and I am delighted you're using it at Arizona and in Community Education.

I served, last year, as a kind of planner, to help develop and launch a new campus at the University of North Carolina. I worked awfully hard to get them to call their college of education the college of Community Education. Isn't it ridiculous, on our campuses we have a school of education and then turn around and have a division of continuing education, completely separate, right in our own university set-up. Not only that, but isn't it ridiculous, why many people don't even think about this. It took me thirty years before it occurred to me. Here we have a university like yours, the whole thing is devoted to education, yet we so disbelieve in the total concept, we have to set up a special unit and call it education. And if that is so, what are the rest of us doing? Do I make my point clear? Yes. So, I would say no, I would go by Community Education,

and I would look at it in terms of the whole life span, the unfolding, evolving, continuing combination of instruction, information gathering, encoding, information retrieval and utilization and dissemination, communicating to others what has been tested out by experience. You might say where the main points of experience have been brought in to further examination in a more formal sense . . . this would be the ideal school and the ideal university. My little caveat on these things is that we have made our schools and colleges far too much places for the young, and one of the troubles with them today is that they are custodial, polite penal institutions for the young. Our young want reality. But we don't think there's a place for it until they've hit a certain level, our level . . . and so what we have done is partially creating a great, elaborate structure of schools and colleges which have really become high-paid, polite, penal colleges for our young, until we can release them into the mainstream of our society. All the while then we fed them better, you know, and their health was better, which meant that their puberty and their adolescence comes earlier. So what we have done in our society is beautiful mismanagement. I'm not a radical, I've been in education all my life, held more jobs than most have, and I speak out of some experience, that what we have really done is, on the one hand, we have made our young people mature younger, while, at the same time, insisted that they remain in a custodianship longer . . . and it's that gap that's become so explosive.

We ought to have a conception of Community Education where you can come and go to school, what the hell difference does it

make if you finish that certain grade at a certain time, what the hell difference does it make if you are 18 or 38. We ought to have our places so that they could get rid of all this credit stuff, all of this business which is certification to society that you have spent long enough in the institution. What we ought to really be doing is to be saying to our people . . . let's learn! Let's not have one class judging the other . . . let's really sit down and talk and learn and have this combination of learning and experience, certainly learn the fundamentals, the hard stuff, got to learn mathematics the hard way, but if you don't somehow feel up to it, take off and sail around the world for a year. Come back, and without loss, try it again. You'll learn about it, GI's have, a lot of them were atrocious students before the war. So the trouble with Community Education is that we try to make it work in this formalized structure, how to get all this stuff working. Now I've probably answered a number of your questions in that discourse . . .

I feel quite deeply about it, about the, this is a new campus we have been on it almost two years. Who knows but what it will turn out to be a wrong decision . . . We're four and one half miles away from that city, the heart of one of the important cities of America, but that four and one half miles, if we aren't careful, will convert this thing into a kind of custodial citadel, new dormitories hold 2,600 students. Those dormitories ought not to be there, the dormitories are the vestiges of its old day and what we ought to have are townhouses, scattered over wonderful places, where old and young can come and live together. Why throwing up places because it's

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cheap . . . rabbit hutches you put all the young in . . . all 18 to 22 . . . you put it all up, eight floors of that, they do it everywhere, you do it in Tempe. When the young people say, "We're interested in these problems, we're interested in the community, we want to see what it looks like, we want to help!" You say, "you're not ready to help, you're not ready to help until you've put in your time living in one of the institutions?"

I don't know, you know, what has to happen before Community Education will really work, I'm of the opinion that the people's loss of faith in education may be a good thing . . . It may be a very good thing for us, first of all, I've been biting the hand that feeds me for a long time, I so criticize myself, we mismanage our education and there are times I get so, and I can say to you as a colleague, sometimes I get so angry with myself for not having the guts, the insight or wisdom to do it when I see the waste in education, I don't mean so much waste of dollars, but waste of human talent, and what could be, but so often, those of us who are teachers and administrators really see the . . . we compete with ourselves through them and the only way to start anything new is to get some new money . . . it is so difficult . . . there are times I get so frustrated I just think I'll have to leave education because you can't do more about it. But I think maybe some good will come out of all of this change with this society, some of it very dangerous, and that is that we may start being more relaxed about education . . . we've been too compulsive and for a conception of Community Education, we have to get over this

idea that, you know, you go to class for fifteen minutes and you've got five classes a term, you sit around and argue about whether it's going to be ten weeks long or fifteen weeks long, so you've fifteen minutes and the bells ring, everyone runs from one place to the other, and we add all this up, and not only that, but the credits you get from one place are of considerably higher quality than you get from another, although you may not have learned as much, but society says that a credit from Harvard is, for instance, worth more than one from Tempe or Rochester.

We ought to make up our minds to learn as long as we can, you're going to do it anyway, and you might as well enjoy it. I say to myself, and I swear on this one, what a hell of a situation it is when we have a third of our people in education in this country . . . a third of the population and most of them don't enjoy it. I think they're going to start enjoying it when we start to relax a little . . . when we go when we want to go and we don't go when we want to. When a guy like Miller and the rest of us decide my son may run a darn good filling station, insisting he'd just as soon not put up with what his father's put up with, out six nights per week, he'd rather have a canoe on weekends (as I very secretly would like to do) he can have a filling station, and he can read his books on the side because he wants to not because anyone tells him to. Which is a better act? When you begin to relax, it's more fun.

This is, of course, philosophical, not very practical for your purposes, but we'll get more practical.

Actually this is exactly practical, because you can say and speak with authority, these things that I can't. I address many, many groups, and I talk about Community Education as a field of education that has a very special feel for people, all people, and I try to portray the sense of feel of walking through the hills in early spring and kicking the snow aside to find the trailing arbutus. This is a feel that is hard to capture. And this is the sort of a feel, so very special and so very personal our schools have lost for children, for ourselves.

Oh, you are so right. During my lifetime, my career, we have in our schools and colleges, presented only half the educational picture . . . we've presented the intellectual half, the cerebral, the intellectual component, and there is that, you remember I talked about judgment awhile ago, information taken in without the judgment to somehow rearrange it, and throw out, discard what you don't need and what you do, all of this is judgment. And part comes out of the affect of the emotion, the feeling side. We had our troubles here in May, like a lot of other places, fire bombs, our branch of ROTC . . . of course, I was up all night, night after night. One night, over in the residence hall complex a young man came up to me, a perfect example of what I am talking about . . . my generation, and yours, too, which has brought this thing to education, half a job . . . what about the feeling, the emotion. And this boy came up and he said to me . . . he was very upset, a drug user, I would guess, hard to tell, one of the more violent types, but he'd calmed down and he said to me,

"President Miller, I don't know what to do, I'm lost. I don't know whether I'm frightened to stay here . . . I don't know what I'll do, but I am afraid to go home." And he said, "I went to my advisor (this advisor was one of our better men, we all think) and walked in and he was sitting at his desk and I said I came because I had to have someone to talk to . . . I didn't want to call by parents, I had to have someone to talk to. I've come to see you and I don't know what to do . . . I'm frightened, I'm frightened of what I may do if I stay here." And the professor, so the boy told me, said, "You got yourself into it, you get yourself out of it." Well what was happening, this fellow (the professor) was not unkind, in his view, his job was to teach the subject, and this other side is for somebody else. Now, though, I don't know what will happen to the American university now, this point you can put your finger on, unless we act. We have one of our professors, training in Cambridge, possessed with a brilliant mind, did a paper in May . . . and he has an insight . . . he sees what's happening . . . he's saying this goes back to this adolescent gulf. You see, when you and I went to college, few of us went. We went there because we had intellectual aims or occupational aims. We came, bright and we were poor, but somehow figured a way to get there, we had a job to accomplish but you see now college has become now a part of the puberty rites, speaking as an anthropologist. But now college has become a place where one works at being an adult, and many of our young people with mass education are not in college for intellectual or occupational aims. They're there to work out the emotional aspects in their life. That's why they come there.

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They don't know it, but that's why they're there. And yet we meet them at the gate and say, "fifty minutes unto a class, here's the book, here's the assignment, go over to that big building by yourself," and this guy isn't even here for that. He's here because he's in emotional trouble. He's trying to work this out in his life. We have nothing to give him and he gets so frustrated and so mad he becomes radical even at an institution like this, which is mostly science and technology . . . (even at this place out of a . . . we have 4,500 students in the daytime last year, and 13,000 at night) but those young men, half of them are in substantially emotionally upset conditions. Much of it you can't see on the surface. They are trying to work this out. They need the emotional side of it . . . they need people to talk to . . . they come and they look for more role types, they look for education, a role to emulate. And they come, wanting to respect us educators, professors, and so on, and then we turn them off, turn our back to them, saying, "you got yourself into this, now get yourself out." That's when anticipation comes crashing down, and . . . well, so you're right, the affect of the emotional side, my generation, your generation, we had no interest in him. We were talking about the intellectual side. It isn't all bad, our society, I think, is a hell of a lot better for it. We've conquered a lot of health, disease. Education has brought us great science and industrial and economic development, fed upon this intellectual approach to learning. But, I must say, and I'm a depression fellow, farm reared, and of hard workers, I'm Calvinistic, I believe in thrift and hard work and the harder work, the better. I'm sure my

hangups on these fundamental things as sex and other things of my generation are no different. But of my mind, my experience tells me that our young people are really saying "if you can't enjoy that flower that you kicked in the snow this morning, then why do it? What's its meaning, what's it add up to?" And then they say, in their language, "The destruction of the countries of Indo-China." Did you read Lindbergh's statement that here in the last two or three days in the newspaper, you want to read that . . . I've been reading it and he'll be right back in trouble, Lindbergh will be right back in trouble as he was in World War II, when he says in his statement in the New York Times that we lost World War II. We lost World War II because we became so self-satisfied with World War II we being the United States we figured that we too, Rome, could rule the world. And, by so trying to do it, as he says, this great arrogance, and we have overlooked making things work right at home. I'm afraid this is all cowboy drugstore philosophy.

No, it's exactly what I want to get. I would like to try to tie it down a little bit. This is exactly what I want, because coming from you it has status that coming from me it may not have. Now, here's a thing that bothers me. If we have had these strong beliefs in the value of education, and supposedly, we have had a nation dedicated to education and belief in the dignity of man, basic human rights for all, how is it that we have to tolerate this sort of thing and treatment of the black people, treatment of the Mexican-American, treatment of the Puerto-Rican, how have we been able to allow substandard schools, which I feel has a direct bearing on the

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prevalence of poverty, drugs, and alienation of youth, and so on? If there is something to education, and we truly believe in it, how can these other things exist?

Well, brother, I think I'm going to be very succinct . . . first of all we can expect too much of education. As we know it, we can expect too much of it. I'm not one of these fellows who'd argue that by five years old or whatever, the fundamental makeup of a person has already been formed. But it's a long way in that direction, and I think it probably varies in families, cultures, a lot of things, but it works in that direction. And so, we have tended to think of education in much too narrow and formal a framework. To be a top business executive, a college president, or whatever, in this society, it brings you all kinds of prestige, and you can be the world's worst father and who gives a damn. The son.

Yes, but not the world . . . the son. And so I'm saying that this is why the family and the school can never really be fundamental. So why did this happen? We expect too much of it as we say it, that's why. Second . . . point two is education as we have known it is, to great extent, to bring about equilibrium and stability in the society. It is the instrument of the society to achieve continuity, therefore, stability and equilibrium and that's why it is so inherently conservative, because we have seen the education as an instrument of maintenance values in the society. Are you following me? If your values are religious, as they were in the early days of this society, the schools contribute religious values. Higher education's aim at first was to sustain the religious culture, brought to this country from

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abroad, by the early Baptists and so on. That's what we first set up, the centers to train ministers. If it is science that has become your rule of value and the leading theme of culture, then that is what education becomes in the interest of. If it is making money, that's what it becomes the instrument of. The second point is that education in our society has been an efficacious instrument securing equilibrium, sustaining society . . . they are all good points . . . major values. But we haven't had the major value like worrying about the Navajo or what happened when we translocated the Japanese in World War II to Arizona to the deserts, or the blacks, or the appalachians. Black people today on the plantations are still starving. It has not been our value as a society to worry much about this. It has been our value to get science, and get it to the moon. It has been our value to get rich. It has been our value to build nice buildings, and our educational system became the instrument that sustained that. And that's why education has often seemed, by many people as a maintainer of the status quo, and they don't want it to change. So that's, to me, as dispassionate an analysis . . . when we get . . . when these kids become of high value to us, you will begin to find the instrument of education, in a formal sense as we know it, turning to them.

When the society, in the 60's got frightened out of its pants almost by black riots and so on, you started to see schools and training of teachers and approaches, and even Bell Telephone and other business companies getting into, everyone got kind of interested . . . this was something new and frightening. And, you know, it's a

scientific thing, let's look at the evidence . . . we have the problem of desegregation, segregation in the inner cities, and racism . . . what do we pick as the instrument to change it? Schools, I mean after we get some housing . . . that's the best way to do it. I think the school's the wrong way to do it. If all this heartache, and these law courts, and everything else, if we could have simply said that we were going to have a system of rents, a system of land values, and so on, that a person could live any damn place he pleases in the community. You've been using another instrument to achieve the integration of the races but we did what we always do, we used the school to sustain the values which we have at the top of the list. Am I making my point? And we just haven't seen fit.

We use these children as symbols.

Yes, if you want to build big buildings, you'll set up schools of architecture. If you want to help transform American agriculture, as we did in the 1850's, we had to get more food production, we came up with the land grant school. In the Western world, the school has been the carrier of our values. So don't expect the school, if it's an instrument of what we value, to somehow turn around and be able to knock that down again.

Hold that for a minute. The school is an instrument of our values. Can the school not exert a leadership call, change values.

It's very dangerous.

Is it dangerous? If . . . we have a broad enough base of people . . .

But you see, I'm keeping in mind your Community Education. You see, here is . . . yes, you can change values, and especially at the higher levels. You see, in the early years, one to five, you're really learning just fundamental symbols. And then you begin to get in, maybe the sixth to fifteenth year, or thereabouts, there's a whole basic pounding in of fundamentals, what the society has stored up and what you have to know to appreciate it. I haven't found too much fault with that, except you do this in an unimaginative way, without joy, without zest. Then you begin about fifteen or so, or sixteen, if our social psychology works out, from there on then learning begins to be concepts, and here now, one is beginning to put new thoughts together, and that's when you know, when questions, problems, other ways to solve them and why weren't they solved . . . and that's where I think you have interplay between formal instruction and experience in the community, and the sooner the better. Any professor in this college will tell you that it is tougher to teach here, where we have cooperative education for all of our students . . .

Our students are out for three months and they're in for three. It's tougher to teach here. Why? Because these young men in engineering have been out there on the production line, and they know what is happening out there and they know something about the sweat shop and labor conditions and even on the technical side professors will tell you you can't fool these young guys who have been out there, they go out there every other term, they see what's going on and they're hard to fool and a professor may never have been out there himself, never been through this. But when you've got

a lad who comes into engineering class and he's been out there on production, you can't fool him. I think new values come out of that. You can get emotion out of a book, you can get emotion out of experience. But most psychologists and psychiatrists say that when you read a book and you get an emotional experience or when you see a movie you want to weep over a love affair it isn't because it's theirs, it's because you've experienced it. Right. And all it does is set loose in you what you've experienced and you relive this again. It may not be the exact thing . . . when a college student really begins to care about and really fundamentally sees the Navajo child, the black child, the white child what's the difference, they all have the same look in their eyes. If anything the black child and the Navajo child will haunt you more because there's sadness in their eyes. It surrounds us. Then you have a feel of changing values but I suppose in the traditional sense you can't take it too far.

How do you think education can tear the society down? Simply the change of values. It is the custodian of the past. You know the hell of it is it's always a balance. These things are not either/or. After all our most violent expressions of education these days are really simply trying to say we're better off to start all over again and let education fashion the new kind of world in a brand new society. I don't know why we would trust the educators to do this. They don't know how to run the institutions very well. You name it professors as a whole, and I am one who has on the whole been ultra-liberal when it comes to criticizing the community but ultra-convervative

when it comes to changing anything in the university, so you wouldn't trust them to build this. You can underline that. So you don't go too far, if you go too far, the guys who are keeping the major values will destroy it, and they will. We're already going to probably have a whiplash in this society simply because the guys who are the conservators of our major values which are stability, keeping our structure in tact, in government and industry, find fault with all this because they're not going to allow this to be torn down. These are our major values; they don't make much room always for these people. So when education takes on those institutions which carry the major values, they're going to get kicked in the teeth. So it's a different process . . . that gets back . . . how I long . . . see . . . my own theory works family, the school (regardless what level the . . .) the community. I see it and why what you're on is so fundamental. You see we are very sloppy in our language . . . you see we call everything; we call this an institution, this college of Arizona State; it's not that. It's an organization devoted to certain purposes. You start talking about institutions you're talking about an arrangement that carries on the values of the society, shapes it, changes it, sustains it, keeps . . . all these things together, and there aren't very many institutions which do this. The school is one; the family's another, and the community. And the community is, what you might say, a kind of collection of impressions. You and I have been formed in part by the impressions in the community. Walt Whitman--did you ever read his wonderful little poem (you must look it up if you haven't; it's for everyone

in Community Education.) Walt Whitman wrote a poem one time that said there was a child went forth (few people know about Walt Whitman) there was a child went forth and everything that child looked upon he became, the white and red morning glories, the peeping birds singing in the meadows, the old drunkard recently risen from the outhouse tavern, the clean smell of mother's apron, the wharves, the boats in the harbor . . . there was a child came forth and everything that child looked upon . . . As elegant a testimony why the community is a great learning agent for the school and the family. That's why somehow until they are all talking with each other you don't have education in its best sense nor do you have Community Education.

Interview with Dr. Ernest O. Melby
Distinguished Professor of Education
Florida Atlantic University
and
Michigan State University
Miami, Florida
February 2, 1971

In 1793, we made a treaty, saying that we would treat the Indian peoples fairly and squarely, with kindness and consideration, and yet we know that we've had over 400 individual treaties with the Indian people and absolutely none of them have been kept . . . yet we had our schools, we had our one room country schools in a community where everybody had a voice in the operation of that school, and how come we couldn't get across this idea of being kind and humane to people?

Well, one of my friends at Michigan State says that, he talks about Cain and Abel in the Bible, and says that Cain asks the question, "Who is my brother?" or "Am I my brother's keeper?" is the first question, and he answers that by saying, "About this there is no question, there's no question but that you are your brother's keeper, and he says, the real question is, "Who is my brother?"

This is the question that really confronts us, who is my brother? The Indian was not our brother, the black man was not our brother. We learned that we were responsible for each other, but we didn't learn that we were responsible for others, but were not in, not part of each other, and until we can see the black man, the brown man, the yellow man, indeed all human beings as part of us, this is the way it is going to be.

You can see one other example of it now, in reference to the war. If we turn the radio on, and we hear the casualty figures, they'll say that ten Americans have been killed, and 200 South Vietnamese were killed and thousands of Viet Cong had been killed. We're saddened by the Americans killed, maybe it's unfortunate that 200 South Vietnamese were killed, because they're on our side, but think it's good that 3,000 Viet Cong were killed . . . We don't think of them as being human beings. It's the same thing now . . . we are so aware, I think, of this ambiguity in ourselves, that is responsible for this credibility gap. We have another example of it now . . . this invasion of Cambodia over there has been covered up for several days. Our government won't dare to admit what they are doing there, because of public attitude toward it, and now the paper this morning tells us that we are now in the position in America where our news about what is going on in Southeast Asia comes from Russian papers . . . So what we are really up against is that there has come into our culture, into our morality, into our ethics, into our politics, into every aspect of our lives, an insidious kind of deception . . . and the young people know that this is the case, they see, they see this deception, this dishonesty, this lack of integrity. To them, there is not only a credibility gap between the President and the people, but there is a credibility gap, they feel, between the old and the young . . . between the black and the white, between the rich and the poor, that we won't face the reality . . . that's the way they feel.

We've had editorials here in the paper pointing this out, but how can you expect the young on the campus, for instance, to believe in their parents and the faculty when every day they see deception carried on by the federal government, by the administration. Then, how can you tell young people that telling the truth is important when, at the highest level in our society, we are engaged in wholesale deception.

I think that this has now reached a point where this is so insidious, it is in everything, it is in the university . . . we don't face the truth in the university, we cover and we do it here, so where do you go in society, in advertising, in the relationships between labor and employers . . . it's an insidious thing, it's crept into every aspect of life, and consequently I think that we're not going to find a very easy answer. I think that we have to begin to approach this at the lowest, the most fundamental level of society, and the highest levels will have to face up to the fact that how can we build different attitudes on the part of our young people when the very government itself is basically dishonest. The very structure of society is dishonest.

When I talk like that, or you talk like that, we're almost ostracized, in other words, we are expected in the cultivated level of society, the upper economic levels, to sort of maintain the fiction of the honesty of this thing, you know . . . not to question this establishment . . . if I question this, I'm a radical . . . but I think it's going to take just that kind of questioning, and I think we've got to do it at every level . . . one reason why that

I believe that in spite of the pitfalls that there are in what is called community control that there may be a salvation in this, that if you get your people around the schools together to begin to talk about how that school ought to be run and what they think about it, they may be wrong about some of the things they say, but as the process goes on we will be subjected to a discipline, we will have to face the reality, we will have to face up to the fact that we have not been educating the children of the poor. We've been educating the children of the rich . . .

No, we've failed to give the poor the skill and the knowledges that would equip them for the . . . given them a salable skill, given them the qualities of personality that enables them to share in our society . . . we have done this with the rich, and with the help of a lot of crutches, but we have failed to give the rich the attitudes that would eliminate the ghetto.

You talk about the effect of the ghetto on the children, but why do we have the ghetto? Why do we have the ghetto in the richest society in the world? Clearly, we have the ghetto because the well-to-do people in our society don't care enough to do anything about it. Well, I could make a pretty good case, I think, to say that maybe the whole crucial weakness of our education is not that our failure with the poor, but our failure with the middle class. We send people out with a kind of a veneer of culture, we have a bag of tricks and skills that enable us to fend for ourselves in this kind of an economic order, but we don't have the qualities of mind and heart that equip us to change this order. The Indians can come through college and

graduate school, but neither the college, neither the elementary school, high school, college, or graduate school teaches us that the Indian is one of us. The Indian is an island, to use John Donne's language. You said, "No man is an island," but the Indian is an island to us, he isn't a part of the main, neither is the black man, is a poor white man, neither is the migrant. I am coming more and more to believe that compassion is the key.

Let me ask another specific question. The open door, by law, school doors are open, they swing outward, but isn't there any term we could use to describe an open school, meaning the personality of the principal, the administrators, the teachers, their own personalities, that can accept others who may be a little bit different? Don't we have a closed mind, a closed door in our schools, even though the doors are overtly open?

Tom, I'm worried about the Community Schools . . . I think that the way that I have, I may be wrong, but those of you who are working on the Community School, I think, have got to face this question one way or the other, and either convince me that I'm wrong and show me why I'm wrong or else we've got to do something else. Here's an interesting thing . . . In America, we have had one educational innovation after another . . . I see this, perhaps better than you do because I am older, and I can go back to the Winnetka, the Dalton plan, you know, all the schemes, Morrison's contract plan . . . how many different kinds of curricula . . . we have had . . . now we have team teaching, the teaching machine, the contract plan, the Community Schools. The striking fact is that none of these plans, including the

Community School, has helped children in the ghetto to learn. Have you seen the data they're collecting in Flint? You see, what happened was . . . I've been trying to make this as striking as I could, so I've written one piece that I used in St. Louis, the title of the talk is "The Lighted Schoolhouse is not Enough," and what I am trying to find out is, if the children don't learn, Tom, in school, then I think the Community School movement is not going to survive if the children don't learn, and children are not learning in Flint. You can take a map of Flint, we've got 65 slides of Flint, and you can take that street down through the inner city there where the houses are in bad repair and all that kind of thing . . . these children are not learning, the scores on the tests are way, way down, and out where the houses are in good repair and all that kind of thing, there the scores are good . . . there is a direct relationship between the state of repair and the achievement of the children in school. They got 65 variables of this kind of thing, after 35 years of Community School movement in Flint.

We have to develop for America a program of education that helps every mother, son, or daughter to learn . . . and it doesn't make any difference if you open the school twenty-four hours a day, if the children don't learn . . . the movement is going to fall into disrepute. They're going to drop it like they've dropped all kinds of other innovations. There's no single innovation that'll do it . . . there's no teaching machine, there's no television set, there's no team teaching, there's no single thing you can name . . . it's going to take all of these things together and a changed

attitude . . . There's a marvelous TV program, maybe you saw it, "A Day in the Life of America," and it shows the astronauts the day Apollo 12 landed and Armstrong says, "One small step for man, one giant step for mankind," and all of a sudden it shifts and down here on the earth there is a ghetto or something like that and then it goes on to some more of space and then down, and one striking example was a poor mother in New York, whose little four year old child developed a high temperature and the mother had to take this child to the emergency room in the hospital and the girl's temperature mounted and the doctor at the hospital . . . first there was a doctor and a nurse, then there was two doctors and the nurse, they were struggling and they said, "If we don't get this temperature down, this child will go into convulsions, and if we can't stop these convulsions, brain damage will take place, and still the convulsions are there, and finally, there are now twelve hands on this girl, six people have combined their skill in a desperate effort to mobilize every known medical principle to save that child. I don't know how many hands it's going to take to save the ghetto child but education . . .

but the point about it is that medicine recognizes the idea of pulling all the stops using every bit of knowledge, skill and concern and one of the striking things about it is, as you look at the picture of this TV program, look at the faces of these nurses and these doctors, and the faces, you can read the concern in the faces, these people really care and America must put up that desperate struggle to save these children from an educational death. I don't think we have, I

think we run them through a chute. You know, I don't think we get really down to the nitty-gritty of concern about this child.

Let me quote from today's paper . . . "feels that the poor children are not being given a chance with the free lunches." The school system says that, "The poor children are being given free lunches and application blanks were sent before the school year began," and then in the following paragraph, the Director of Public Information for the school district says "The people want the application blanks in Spanish, and we don't even have to put out an application blank." Isn't this one of the factors that prevents that child from having all hands placed on his education?

We don't care enough to put it in English, let alone to put it into Spanish.

How can we get to this point?

I don't think we will ever get it. I don't see any chance to get the administrators of school systems interested to alter their tactic attitudes. The only chance I think we have is through a motivated public. If we get the public to act. It's kinda like in Miami. Only the public will move them to act. They're not gonna do it. There's something happens to people who get into Ed. Administration. They're really the monstrosity in educational administration. It's like a machine. It's something like this computer. I have magazines. When I leave to go to Michigan, I have to change the addresses for all my magazines, and it's all done by computer. Sometimes they not only don't change my magazines so that it doesn't come here anymore, but I don't get it in Lansing either. I write letter after letter,

but nothing ever happens. And the same thing with this kind of organization. In my class in Miami the other day, I was going to get them to talk about education at a higher level and what did they do, they came up and began to gripe because they say I ask for this and never get it, "I want to get something out of this, but three months go by and I've heard nothing." The thing has no ears, no eyes.

Every one of those administrators, those principals, those classroom teachers, has been educated in our schools. Where did we miss the boat?

It comes back to the same thing we were talking about . . . our concern with the system, not with the people. We have a young man now who's a Community School director in Miami who's a butcher. He got to working. He took some work on the side and finally graduated from college and then he became the Community School director down there. A day teacher and a Community School director, and now he's here as a master's degree candidate and he has completed all his work for a master's degree except two courses, one of which he is now taking. He took the GRE test and he got a score of 700 and at the time he took it, the standard to get into the master's degree was 850. He went to work and studied and retook the exam and he got 910, but now they won't accept him because they say that there's something wrong with his second score . . . he couldn't have made that big a gain in that length of time, but they don't question the first score.

I think that answers the question right there.

Interview with Dr. Dean McGrath
Professor of Education
Arizona State University
July 14, 1971
Tempe, Arizona

It seems to me that the basic problem is that we haven't known the best methods to achieve these ends . . . we've been groping, we've been testing and experimenting, we've tried a motley array of ways to achieve these . . . it's just highly probable that no one set methodology will achieve these ends. What works for some areas won't work for others.

In other words, there won't be a development of a stereotyped system to achieve this, but undergirding all of our efforts, has been the fact that basically, we want to train people to think better, because this is the chief ingredient of improving the quality of living. The greatest challenge of all time is to improve the quality of living as mankind moves forward in time. The best way to achieve this, again, is unquestionably to improve the quality of thinking and we've had our sights misdirected so often as an educational process with the goal of mastery of facts, mastery of events and names, dates, and the like, without very much focus on how we put these together or use them to improve the quality of thinking.

Until we can actually improve the quality of thinking, we are not going to have very much improvement in the quality of living . . . the quality of life.

Now, this "how come" proposition . . . when things move too slowly, people become too impatient. One big characteristic of the

American public is to stampede, to get on big, get on quickly, and play it to death and then get off and move on to something else, and when education didn't produce this great system of values for all in a very short time, the people began to speak out, they began to want to be heard, they wanted educators to listen to them, in their protest, in their disenchantment, and so on, and when we didn't listen very well, they took harsher means to make their points, and much of the harsher means involved the violence, the narcotics and drugs, and things of that sort, so that they would make a greater impression on their difficulties, on their questions, on their challenges, and it has probably affected not only youth, but many of the adult population.

It seems to me that the most important thing is patience . . . and that's a very difficult thing to achieve. As we learn more, as we experiment more, as we do more research, we learn a little bit, but slowly, on how we can bring about the ability for people to go as far as they can . . . on how we can use reason, seasoned reason, in attacking our problems, how we can maintain optimism, how we can achieve the worth and dignity of the individual.

We've been at it now for 5,000 years and we haven't even been able to correct the two worst evils of mankind, that of murder and incest, actually, we haven't made too much progress in 2,000 years of concentrated effort to try to overcome these two great evils, and many other evils as well, but probably, it's going to take several hundreds of years more, but hope would be that, with each generation, we can elevate man slightly and instill these values more,

let us say, acceptably in the minds of a greater number of people, and as these values become instilled, and people do see a little bit of progress, it may become more infectious, and maybe we can combat the bigotry and the violence, the war, the blights of economy, and poverty and pollution and all these other things that beset us.

We lose ground in some generations and that's because the people speak out more violently, there's almost a mob action of following that kind of leadership, but those things, too pass away, and if we can hang on with a little patience and keep struggling, keep striving to enhance man's worth and dignity and to keep our goals in view, to keep our values in mind. I think there will be a gradual progression and elevation again, but very, very, slowly, and that focuses on the chief problem, as I would see it, that we're here now and we want to see great progress in short spans of time while we're on the scene. With the complex makeup of individuals, all of whom are different, and all of whom have greater needs it's very difficult to see measurable progress in short spans of time and I think this patience is probably our biggest factor.

There is another point that comes to mind, and that is that we seem to need to take areas of concern at different intervals. We can't get at all the problems at once. I think a very good parallel is the development of the educational system. It took us a long time to get the elementary school pretty well developed, then the secondary schools came in for a term, then the community colleges came in for a term. We couldn't move on all those three fronts rapidly at the same time. Because there weren't enough resources, we sort of

focused on one at a time, and now adult education is coming in for a look, it needs a term, because it has serious problems, too, and out of that grows one of our difficulties in this value system. We have various estimates of 60 to 90 million adults standing in need of more training and many of those have a different perspective about the problems of mankind. Most of them, however, agree that, if we could have the right kind of training, they could make a contribution toward overcoming some of these great problems and toward holding the values intact and making some progress on them. I think the last third of the 20th century may well be characterized as the turning point toward adult education which will equip these masses of adults that need more training, education, to make a bigger impact on these problems, to help overcome them. I see, as a corollary, or as a by-product, the additional educational experience for adults. I see, as a by-product of this kind of thing, very much greater progress in overcoming the big problems that face our people and in enhancing the value system in these great things toward which we all strive.

I was up in Canada three weeks ago with the Canadian Department of Indian Affairs and Northwest Development, and read a speech by the minister for that department and he talked about providing an education for every Indian child that wants an education, as though there is this fact out here in the sky someplace of an educated person. I am wondering if we have had a value coming down through the years of education for what purpose, what is the value of that education, why an education, why learning? You just mentioned adult education, what is the purpose of that education?

The real purpose here is to help the adult who often feels short-changed because his educational experiences haven't equipped him for what he needs to have to achieve well. But we need to have these people provided with more training, more educative experiences, that will help them have the good life. It's just that simple . . . they feel that they're not having the good life. The good life here means an adjustment to the situation in which they find themselves and a participation in it that's comfortable. It's the kind of a thing that causes them to "get with it" so to speak and participate and meet the problems and solve them reasonably well, so that they have a sense of satisfaction out of their so-called existence, their living.

Now, we know full well that there are several aspects of this kind of training or education (I use the words kind of interchangeably for a moment). They may need it in conjunction with their jobs, upgrading, or improving their skills on the job, though we're beginning now to find they need a lot more about the things of getting along well in life. There may be all kinds of opportunities to improve workmen on the job by giving them educational experiences for the problems they face that are off the job, or almost unrelated to the job. So it seems to me that adult education offers this challenge to upgrade the quality of living for a great massive group of people that have much to offer, much to contribute in overcoming the problems of our culture and in retaining and enhancing the values that we'd like to see for all mankind. They've been a forgotten group. Now they

are beginning to be considered as an area of need, just like the youngsters have been.

All right, now, in this adult education, the way I listen to you, you feel that there is more emphasis on the values in adult education than in our traditional K-12 or K through 8 type academic endeavors. Am I reading you right?

In a sense, yes. These people have been up against the hard knocks of life, they see where the gaps in their educational experience are, they're quite aware of the difficulties of life and what they need to make life better, therefore, they're conditioned to move with greater interest into these areas of training or experience that will help them have this better life and they will move more rapidly toward it than would young people who haven't met the hard knocks sufficiently to realize their importance of training.

I see you've got something there on a card. Is that . . .

I was looking for a little squib that I ran into that I think fits into this. It was a summary of the needs of adults for adult education which was published a year ago this summer after a conference on needs of adult learners. Some of the informations that I abstracted from this address and the later publication of it were that one fourth of all the people born in the decade of the sixties will see eighty-five years of age in an active state of affairs, with great interest in continuing the good life. Now that means that those people would have probably twenty years of post-retirement time to have available for the good life, if they can be trained to enjoy it . . . take advantage of it. Another factor was that 7,000

corporations have viewed the need for in-service education of their workers, not upgrading skills for the job, but equipping them to live the better life, such as Motorola's classes in English, and in speech and in recreation . . . and in listening skills and a host of other things not associated with, let's say, with integrated circuitry.

Another one is that we need to put forth a great valiant effort to stamp out illiteracy, one of the great, one of the great blights of this country, although we are a forward looking country in many respects, we still have a very high percentage of illiteracy, worse than some other countries, but perhaps the most important of those points that was made was that for the child born in the decade of the sixties, he will face, typically, three different careers in his lifetime. This is to say that the first career will drop out of existence and no longer be needed . . . that kind of job . . . he'll train for another job that may not have been known ten years prior to that point, this one, too, will disappear and he'll have to train, tool-up for a third kind of career. That's a tremendous challenge for adult education, in addition to, in general, enhancing the quality of life. But adult education has a better chance to enhance the quality of life and thus retain some of these values and take a poke at some of these problems, because people are hungry for it . . . are ready for it . . . and they're in a position to do something immediately, they're in a position to move on it.

Let me push you a little bit further on this. The Hopi has a strong faith and their philosophy sort of is a desire to live at peace with man and nature. Now you know that's not too big a difference

between that philosophy and definition or value of life than what you said about the good life. You were referring to this living in peace with man and nature and self, rather than a collection of capital goods, such as refrigerators and washers and . . .

Very definitely.

Now, my thought, to keep pushing on this, in education, starting with the industrial revolution, have we had the concept of living at peace with man, nature, and self, or have we had a concept of gaining an education in order to acquire material things, considered those material goods as the good life? Is this what we're getting into rebellion with the kids about?

Unquestionably, young folks want to work with people, to live with people, to participate with people at peace. We've had a lot of this rebellion that is against the mechanized existence but one that provides more relationship to people and more participation with people. I have a hunch that there has been an underlying thread all the way through our educational development of striving to help people live at peace with themselves, at peace with fellowman and at peace with nature and all those forces, but inevitably the very competition of things . . . the same things that caused the rapid growth of the high school . . . has put more focus, more importance on this matter of competing to achieve, either for notoriety or for possession of worldly goods or whatever and we kind of lose sight of these other factors and I think youth is telling us that they'd like to get back to some of the real social realities of working with people and relating well to them.

Now, we've perhaps had false impressions growing out of educational experience when we've produced an educational elite of false concepts of happiness, false concepts, perhaps, of power, and false concepts of higher status in life. We've permitted ourselves to think that happiness rests in prestige or success, or far-away places, pleasure accented items, fantasy or a host of things like that, in fact we understand very little about pleasure, that is about happiness in general, and it's so little achieved. I think that adds into this whole picture of the problem, that we kind of, in our wild search for happiness, misplaced what happiness derives from, and in our schools we were trying to develop a psuedo characteristic, a series of them, and they didn't bring us happiness at all. I think youth are telling us that they'd like to get back to some of the basic fundamentals of happiness and try to achieve it, rather than to achieve these things which they thought would bring happiness but which hasn't.

Just carry that one step further . . . when you mentioned the number of adults that are illiterate and the need for them to learn to read and write . . . why?

I suppose that the very nature of our economic life requires a degree of this ability in order to participate successfully in our culture. You can't stay withdrawn, because the mass of humanity would pass you by . . . you've got to get with it . . . you've got to be a participant in it, and the ability to read and write and to make some occupational efforts, successful efforts, is pretty important in just getting along in our culture.

Well, with what we've had to say here, and looking at the fact that today is July 14, 1971, how can we bring about change in our system of American public education that will have as a goal, a value that is compatible with what we have been talking about here this morning? What changes have to be made, the elementary school, the kindergarten, the high school, the university, what has to be done?

One of the first things we have to do is to move away from the cookbook approach, the formula approach, with respect to subject matter content, we're going to have to get people into a questioning attitude, and then direct their efforts, with much independent study, toward finding solutions to the kinds of questions which they ask. We've been a long time involved in quantity education where we have prescribed minimum essentials of mastery. Now these are all right up to a point, but we have sort of held down the questioning attitude about all the problems of life that naturally occur to young people and we've not given them much assistance in finding solutions to those kinds of problems. We've got to put a lot more emphasis on how to organize our activities in our attack on how to organize information to help the informations become usable in the solution of problems that confront us. A lot of it is going to be an individualized approach with a lot of independent study, under the direction of competent leadership in the classroom where there will be informations available as needed to put into the matrix for a viable solution to the problem.

How are we going to reach that individual?

Perhaps the best way would be to start with him early in a type of ungraded classroom situation where he begins to see that he can attack problems and solve them . . . he can add a great deal to his ability to deal with the problems of life and he grows up understanding that he has some of this ability and it pays off, and as he goes to more complex situations, he grows with it. I think it has to start early to instill in youth the potential of this kind of a system. There'll have to be some risk capital in trying some of these kinds of organization . . . they won't all succeed, there'll be some failures, but I think the potential is good for great achievement in the ungraded, flexible system of education toward the solution of problems that confront our pupils of any particular area, or at any particular time.

How about involvement of the entire community? Where do these ideas fit into the scheme of things that you've just been talking about, starting with the child at an early age and flexible type of learning experience, individualized learning experience, how do we carry this through the whole community? Is this a meaningful and valid approach to problems?

I'm a very great enthusiast for extending this kind and quality of experience to the youth in the community in extra-school hours and toward the adults of all ages in the community who can become interested and, conceivably profit from it. Now, those are vague words, but they mean, in simple language, that there should be something there for all . . . all ages. . . to extend their educational horizon . . . to extend their background of experience that will help

them achieve this better life. The very same techniques that could be very successful for the youngster, even in the primary levels, could be, in my judgment, equally, and even more, successful with the adult groups.

All right. Now, where would be the best place to start . . . This child that isn't born yet, we want to have him grow up to be a . . . to live the good life, which I use the Hopi definition for, where do we start today to approach that sort of atmosphere so that he can . . .

It would really start in the home, in the pre-school years, after having trained parents set the stage. But suppose we can't achieve this, then it starts in the primary grade . . . it starts there.

Is there a possibility that, if we can make our school a warm humane place, where people are comfortable, that we can create some changes in that family, then carry on with changes in the primary school situation?

I'm convinced it's not only possible, it's plausible and it must be done.

I would like for you to do me a favor, and that would be to repeat your definition of the good life that's not the definition that most people would give and yet I concur in what you said about the good life is exactly what we are trying to reach for and strive for in Community Education. So if you could just give that definition back or maybe illustrate it a little differently or any way you'd like, I'd like to get that captured and saved.

It can be stated several different ways . . . it really adds up to the same kind of thing or the same kind of outcome. The good life to me is characterized, primarily, by having a person who has achieved the good life, or who is achieving the good life, by having this person able to meet the daily life problems with reasonable success, this is to say that he has adjusted well to the conditions in which he finds himself, he will try to change those that can be changed, but those he can't change, he will make the best of the situation, but primarily, he is reasonably happy, well adjusted, and, more especially, participating in his environment. He is using his fund of information, his background and training to meet the problems of daily living successfully, to adjust to his situation so that he is in harmony with it and, that is to the maximum extent, in the end, he is capable of solving the problems reasonably, well adjusted to a good quality of life. You could state it many ways, but in a better capsule form, he is sort of comfortably at home with his situation and is meeting his responsibilities successfully, solving his problems reasonably well and, above all else, participating regularly in his situation with, let's say a reasonable approach to all of the problems that confront him.

The instructor or the coordinator in the experience will be watching for the signs of change in each individual, of growth, of different ways of behavior, different ways of meeting his objectives and when he had gone the reasonable distance with what the instructor felt was expected or, let's say, achievable, what his capabilities

permit, then he'd just be checked off that experience and would go on to the next. There'd be no grades, A,B,C,D,E, or anything else, he's checked off as having met this experience and moves on to something else. If you prefer, he could be given satisfactory, but he would stay with it until he got the satisfactory. Keep working on it until he'd achieved a satisfactory end in that particular line of experience and then move on to something else. It would do away with the so-called harsh realities we have now, hitting a person over the head with a two-by-four to say I'm sorry but you just did a D work and because D work is not what we're after with anybody, and we're not trying to compare everybody to this theoretical norm and this sort of a thing, he keeps working with it until he has achieved reasonable diligency and reasonable outcomes, and then he is just checked off and then moves on to the next one.

Chapter 7

RESEARCH CONCLUSIONS

In the span of time from the adoption of the Northwest Ordinance to the time of the study, here discussed, teachers have been heard telling students, "You cannot add apples and oranges and get pears." This is absolutely true, yet in many respects this is what respondents to the study at hand were asked to do. Respondents to the study were asked to assay or value three phases of American education in comparison with those phases and satisfaction of certain values.

Certainly this chore got into the realm of adding apples and oranges. But there is a difference between the child in the classroom adding five oranges to six apples and getting 13 pears. The human mind and body can accept and receive a bite of apple and a bite of orange and get a taste which is entirely different from the taste of an orange and the taste of an apple. And that same human mind can evaluate the resultant taste of apple and orange together and decide if it likes or approves of the new flavor. The human mind can do this without recourse to punch cards and computers, because the mind was and is the original computer.

In the 1970-1971 era computers (mechanical and man made) were available which could, when programmed by man, take the component

parts, by formula, of an apple and the component parts of an orange, again by formula, and when properly programmed predict what the resultant taste might be when eaten together.

This was then the essence, flavor if you will, of the research conducted and reported and here extended. Persons were asked to sample the products of adult education, K-12 education, and Community Education to come up with flavors which might at a later time in history be translated into computer formulae or programs for further exacting analysis.

The door or opening to this type of research was provided by educational literature, historical and current.

Paul A. Weiss, professor emeritus at Rockefeller University and a distinguished researcher in the field of life sciences opened the door the widest when he stated in the Saturday Review of September 29, 1969:

Thus, looking at it from the worm's-eye view of the macromolecule, brain action must deal in a lifetime with at least 10^{22} (10,000,000,000,000,000,000,000) macromolecular constellations in various degrees of instability and impermanence. A fact that the individual molecule, of course cannot know, but which our integral brain cannot help but ponder, is that throughout all that churning and changing of a population of molecules which is ten billion times as large as the human population on earth, we do retain intact our sense of individual unity and identity, our habits and our memories (1969:22).

In the same issue of the Saturday Review Harry Scherman, the founder of the Book-of-the-Month Club, word's continued to open the door with this statement,

Its lesson to me is that, if you are to deal with and think about the American people enmasse, you can trust them as you trust yourself. You can trust their consuming curiosity about all

the quirks and subtleties of human existences. You can trust their fascination with every colorful aspect of history. You can trust their immediate response to good humor and gaiety, but also to the most serious thought. Above all, you can trust their gracious open-mindedness, forever seeking new light upon their troubled but wonderful world (1969:23).

In his book, The Dynamics of Educational Research, Barnes (1958) provided additional direction to the open door when he stated,

If the ultimate aim of school research is to improve the local school program, leaders in research must more fully involve the community in the process. Such a multi-purpose nature of research--fact finding, motivation through involvement, and action process coordination--is needed in order to pitch the value of applied research where it can be appreciated and implemented. Many synthetic reasons for developing research projects in the local community are escapes from real problems (51).

Daniel E. Griffiths, Dean of the School of Education at New York University, widened the opening when on February 8, 1968 he wrote in the foreword to Understanding Educational Organizations,

Theorizing may be defined as the process which must occur prior to fruitful theory building. It is the time when concepts are created defined, and refined; when relationships between and among concepts are hypothesized and tested; and when explanations are attempted for established relationships (Lutz & Iannaccone, 1969:iv).

Lutz and Iannaccone (1969) pointed to an important facet of the research under consideration when they said,

Sentiment includes expressions of drives, feelings, attitudes, and all affective states of human beings. Of particular importance are the complicated human phenomena of liking or disliking, and approval or disapproval of others (64).

and "The social sciences become weak when they attempt to quantify and measure the variables with which they are concerned (64)."

E. Wayne Courtney in his book, Applied Research in Education (1965), gave further push to the research under consideration when he said, ". . . that the most important instrument for research is

the mind of man and that there is no legitimate pecking order in the methodology of research and scholarship (170)."

Best, in his volume Research in Education (1959) seems to synthesize the philosophical statements of Weiss, Barnes, Griffiths, Lutz and Iannaccone and all when he describes descriptive research as,

Descriptive research describes and interprets "what is." It is concerned with conditions or relationships that exist; practices that prevail; beliefs, points of view, or attitudes that are held, processes that are going on; effects that are being felt; or trends that are being developed (102).

In The Methodology of Educational Research, Good, Barr and Scates (1941) open the door to the research type of this study when they state,

A third situation for which experimentation is not adapted arises when one is more interested in discovering the antecedents of a particular case than in discovering or verifying a large generalization concerning such antecedents (534).

With these thoughts in mind the reader is asked to consider the following conclusions which the student has drawn from the replies of the respondents and the panel of distinguished experts, and his readings in the field of Community Education.

Hypothesis 1. That there is a difference in perception of adult education, K-12 education, and Community Education in attainment of the value, RECOGNITION OF THE UNIQUE WORTH AND DIGNITY OF EVERY INDIVIDUAL, as a system for the prevention of the seven listed verities of life in America at the time of the study.

Respondents, taken as a total group, assessed adult education as 60 percent effective in the attainment of the value while

K-12 education was judged 50 percent effective, and Community Education scaled as 70 percent effective for the attainment of this value. From this information the researcher is forced to the conclusion that there is a difference in the perception of the three phases of education considered in the attainment of the value as a system for the prevention of the listed seven verities. Hypothesis 1 is therefore accepted.

Hypothesis 2. That there is a difference in perception of adult education, K-12 education, and Community Education in attainment of the value, BELIEF IN EQUALITY OF OPPORTUNITY FOR EVERY INDIVIDUAL TO DEVELOP AND USE HIS POTENTIALITIES REGARDLESS OF RACE, CREED, NATIONALITY, BACKGROUND OR ECONOMIC CIRCUMSTANCES, as a system for the prevention of the seven listed verities of life in America at the time of the study.

Concerning this hypothesis, adult education assayed out at 59 percent, K-12 education 53 percent, and Community Education 71 percent. This indicates a difference of eighteen percentage points, high to low, therefore the hypothesis was accepted.

Hypothesis 3. That there is a difference in perception of adult education, K-12 education and Community Education in attainment of the value, BELIEF IN THE BASIC RIGHTS AND LIBERTIES FOR ALL, as a system for the prevention of the seven listed verities of life in America at the time of the study.

There was again a difference of eighteen percentage points between the high and low phase of education. Community Education

was assessed at 75 percent effective, K-12 education 54 percent and adult education 64 percent. It must be noted that adult education rose five percentage points in the attainment of this value in contrast to the previous value. With a difference of eighteen points from high to low, the hypothesis was accepted.

Hypothesis 4. That there is a difference in perception of adult education, K-12 education, and Community Education in attainment of the value, BELIEF THAT THE BEST WAY TO SOLVE COMMON PROBLEMS IS THROUGH COOPERATION AMONG EQUALS, as a system for prevention of the seven listed verities of life in America at the time of the study.

The spread between the high phase of education and the low assessment increased for the judgment of this value. K-12 education was rated as satisfying the value at the 50 percent level, adult education at 62 percent level and Community Education at the 74 percent level. With this difference existing between all three phases of education discussed and with the difference between the high and low phases, this hypothesis was accepted.

Hypothesis 5. That there is a difference in perception of adult education, K-12 education and Community Education in the attainment of the value, BELIEF IN REASON AS THE MOST EFFECTIVE WAY TO SOLVE PROBLEMS, as a system for the prevention of the seven listed verities of life in America at the time of the study.

Study of the bar graph showing the mean percent score for value satisfaction shows that all respondents assayed adult education

at the 58 percent level, K-12 education at the 52 percent level and Community Education at the 70 percent level. Again there is a difference of eighteen percentage points between high and low phases so again the hypothesis was accepted.

Hypothesis 6. That there is a difference in perception of adult education, K-12 education and Community Education in the attainment of the value, BELIEF IN THE AMERICAN TRADITION OF OPTIMISM AND HOPE FOR THE FUTURE, as a system for the prevention of the seven verities of life in America at the time of the study.

The data on the bar graph showed that once more there was a spread between the low assessment score and the high of eighteen percentage points indicating that again there was a difference between perceptions of education's attainment of this value. Accordingly the hypothesis was accepted.

These six hypotheses were accepted for the study at hand. The numbers of people represented in the study were restricted. The questions asked were difficult and included several variables, but the data did provide an indicator of how the university professors, elementary school principals, teachers in elementary schools, community school directors, secondary school teachers, adult education teachers, Community Education center directors, and community council members assess these phases of American education.

These same data convinced the student that there was great need for additional study of a more definitive and statistical nature

For example, if $\alpha = 0.05$, then

along these directions. The student did place recommendations for additional study in the concluding chapter of the study.

One of the major assumptions made by the researcher as he began his examination of the data collected was acceptance of the entire hypothesis if any difference was shown by the data collected. In the case of Hypothesis 7, examination of the frequency tables and resultant line graphs indicated that there was great difference between judgments concerning propriety and sufficiency of the twenty-four listed concepts as functions of the three phases of education examined as part of this study. Since the data and graphs did show great variances Hypothesis 7 was accepted.

Because there was considerable congruency between graph lines for the concepts, the hypotheses were accepted, to be discussed further in the chapter devoted to recommendations for further study.

Chapter 8

SUGGESTIONS FOR FURTHER STUDY

The most valuable contribution a study such as the one just completed may be the suggestions for further study that developed out of the original research. It is felt that this was the case in the study presented in this research report.

Suggestions for further study developing out of this research include, but are not limited to, the listing here presented.

1. Replication on a much broader base, and utilizing computerized data processing techniques.
2. Investigation into the "Why" of the same or similar populations' feelings toward education.
3. Investigation into the strength of peoples' feelings toward education.
4. Investigation into the differences of perception and feeling shown by the university professors and college and university Community Education center directors.
5. Investigation into differences in assessments by teachers and administrators.
6. Further investigation into the feelings of community council members.
7. Major study delving into the feelings of students in all three of the studied phases of education.

8. Study of the bureaucratic behavior of administrators pin-pointed by the distinguished panel of experts.
9. Examination of the congruency of evaluations given to several concepts. (Why and how does this congruency come about, what are the factors allowing for this congruency.)
10. Simulation type research to search for patterns to eliminate the fragmented system mentioned by the panel.
11. Isolation of the feelings of various representations consolidated in the data for the study at hand. (i.e., Indian, Mexican-American, Black and Anglo)
12. Examination of concepts rejected by each of the populations sampled and what additional concepts would have been rejected if opportunity had been provided.
13. Study to determine educational values held by Americans at specified periods or points in time.
14. Computer assisted study to indicate most frequently held concepts not mentioned in the study.
15. Comparison of educational values held to be fundamental by Black, Mexican-American, and Indian distinguished educators as contrasted to the distinguished Anglo educators of this study.

The above fifteen (15) suggestions for additional study and research do not exhaust the possibilities brought to light by this study but they were put forth as samples of the type of research called for by the limitations of the study here completed.

Chapter 9

THE FUTURE AND MEANING OF THE RESEARCH

In this, the final chapter of the research report, the student changes the tense of the manuscript and looks back at his research findings; looks at education and America at the time of the writing; and tries to look ahead to solutions of today's problems in the future.

In an essay in the Saturday Review dated February 15, 1969 entitled, "The End of the Great Tradition," Peter Schrag paints a dismal or pessimistic picture for the role of the university in society for the future. In the essay, Schrag says:

. . . that the students don't know enough to make proper judgments is misleading because it is now apparent most professors don't know anything either. Which is to say that they don't know very much about what people should learn, should be interested in, or should be in order to have some comfort in their lives. (And, needless to say, don't know anything about teaching.) Technical questions yes, but a man who has established his mastery as a molecular biologist is no more qualified to establish a curriculum--that is, to tell a student what he should know--than the student himself (except of course in the field of molecular biology) (94).

This statement by Schrag ties in well with the research findings presented in earlier chapters. The very people who are the experts in Community Education: the professors of the Mott Leadership Program of the National Community Education Training Center in Flint, Michigan; the directors of eight university centers devoted to dissemination of Community Education fact and philosophy; the training coordinators

providing guidance to people being trained in Community Education skill and knowledges; active Community School directors; Community School principals; teachers in Community Schools; adult teachers; and community council members were all asked to assess adult education, K-12 education, and Community Education as systems for eliminating:

- I. The widespread poverty in this nation.
- II. The nation's engagement in an unpopular war.
- III. The alienation of young people from home, family, community, and nation.
- IV. The racial discrimination and bias found in all walks of life.
- V. The danger of the nation and world of polluting themselves out of existence.
- VI. The violence in the streets of the communities of the country.
- VII. The involvement of young people with dangerous drugs and narcotics.

Admitting that the majority of the respondents to the research questionnaire were closely allied to Community Education while remembering that few of the respondents could relate their contact with Community Education before 1964 and that the concepts of Community Education had started to come to the Southwest in 1968, the research indicated that it was felt that Community Education was more effective as a system for the elimination of the above verities of life in America in 1970 than adult education or K-12 education.

But the fact remains that those verities of life do exist and may even be growing in magnitude and severity.

The student feels that the next phase of the research isolates reasons for this continued existence of unwanted verities of life.

In the second phase of the research conducted, the respondents were asked to make judgments concerning the propriety and sufficiency or insufficiency of each of the following twenty-four concepts as functions of adult education, K-12 education, and Community Education.

1. Helps people help themselves
2. Unifies influence of home, school, and community
3. Overcomes barriers to social progress
4. Serves the individual on a lifetime basis
5. Enriches school program for children and youth
6. Provides a vehicle for teenagers to utilize in their efforts to find a meaningful position in society
7. Stimulates healthful living
8. Provides leisure time activity
9. Provides culturally enriching experiences
10. Raises literacy level of adults
11. Provides employment retraining experiences
12. Develops public understanding of government, economics, and society
13. Develops leadership for community life
14. Coordinates multi-agency community improvement efforts
15. Establishes a system of community communication
16. Serves as a community change agent

17. Affects ecology in a positive manner
18. Serves to arrest or decrease crime rate
19. Serves to decrease juvenile delinquency
20. Serves to encourage population control
21. Is concerned with adequate housing for all
22. Is actively concerned with promotion of integration
23. Reduction of poverty
24. Economical utilization of a major community resource

From the manner in which the listed twenty-four concepts are put in Totten and Manley (1969) one would gather that there was either unanimity or near unanimity in the field of Community Education about the propriety of these twenty-four concepts as proper functions of at least Community Education.

The research data does not bring out this agreement among experts, however. Taking the professors of the Mott Leadership Program as a starting point the research data shows that there is a divergence of opinion for the propriety of the concepts as proper functions of K-12 education in ten out of the twenty-four concepts; 15 out of twenty-four concepts for Community Education; and nineteen out of twenty-four concepts for adult education.

Analysis and examination of all the other sub-populations and their replies to the questions indicate that in almost all cases a similar divergence of opinion concerning the propriety or sufficiency of the concepts is found. This is not to say 100 percent divergence but at least some amount of differing opinion is found.

With this thought of diverging opinions in mind attention is directed once more to the words of Peter Schrag (Saturday Review, 1969) who said:

The mystery has suffered other blows. When the university and its scholars lost their monopoly as disseminators of news and ideas--as purveyors of information--the halo began to tarnish. What printing and the Bible did to the church, mass media are doing to the university. The Indies? The East? Outer space? See it on television: take a plane; someone's been there. The professor tells the kids about civil liberties, search and seizure, habeas corpus. Hell, that's not the way it was in Selma, at the Pentagon, in Chicago. The cops bust in; the sheriff is in with the K.K.K.; the university has sold out to the Pentagon; the scholarly paper about rural development was financed by the C.I.A. Africa is going modern, sir. There are skyscrapers in Lagos. What do the professors know that isn't accessible to anyone who can travel, read, turn on the tube? Yes, they can deal endlessly with technical questions, or with remote matters of scholarship, but can they apply their disciplines to say something valid about the human condition? (103).

To the researcher in the present case it seems as though the research and the words of the distinguished panel and the words of authors such as Schrag are saying is that: No one man or set of men holds the answers to the wants and needs of people. They can't, the world and its problems are too complex for a few to have the dominant voice.

Melby in his interview tells of the administrator or bureaucrat who felt that it was not necessary to inform parents in English of the availability of free milk or lunch, let alone inform the parents in their native and natural Spanish. Miller talks about the schools as being the custodians of the institutions or values of the society. The question that needs answering, by future research is, "Are the schools the custodians of the values of all the people or are they the custodians of the values or institutions of a few, the state

and national legislators, the board of education and the university with its professors who will serve a community if employed as consultants?"

If future research indicates, as is surmised, that the institutions and values being protected by the schools are the institutions and values of a few, then the validity of this research which looks so hopefully upon Community Education will be validated.

Now certain criticism or questions have been raised by the research conducted and by those persons who have read the beginnings of the research report. It is deemed vital to look at those criticisms or questions and to make an effort to answer them feeling that answers to these questions and criticisms can provide the needed summation to the research report.

The first of those criticisms or questions says, "Over decades of time Community Education has not eliminated those seven verities of life that you talk about." This is a true statement. Community Education as a process of education has not eliminated those verities over the past decades and with good reason. Community Education as a process and with sufficient support and leadership has not existed for more than a single decade. Free public education as a philosophy has been on the books of the nation for seventeen decades approximately, but it has not been universal nor free. Public education has been tied to the property tax, that is the wealth of the family determining where the family could live and how much could be spent on education. For the majority of those seventeen decades the nation has been a large sprawling countryside where if people did not like

the way things were going; to hell with them and let them go open up a new state and kill off the Indians who might be in the way. Suddenly within the last two decades the picture has changed: no longer can the dissatisfied go off to open a new state or territory, suddenly we have instant communication and the black man in Selma and the Indian at Oraibi and the Mexican-American in Douglas sees what others have and they want in. And during those early decades, just as the lumberjack took it for granted that there would always be another stand of white pine to cut so what did it matter if the seed trees were cut down so did the schools feel free to eliminate those who did not meet with immediate success--they could always get a job as a lumberjack or mill hand and not need to know how to read and cipher and to understand different people or differing cultures. And even though the educational philosophers wrote of the ideas of Community Education, the ideas were not implemented with assets and authority and responsibility, for who needed improved schools--the black man in Selma, the red man in Oraibi and the brown man in Douglas were hundreds of miles and days and weeks away and were essentially invisible. And the nation devoted itself to technology and material wealth and out of that devotion to technology came the automobile, the train, the airplane and jet plane and the radio and the television and suddenly there was a need for a revision of values. And it was with the advent of instant communication that the realization that there was sickness in the schools came about and the opportunity for the philosophy of Community Education to be spread opened itself to the nation. True, in the last decade Community Education has not

eliminated the seven un-wholesome verities of life listed, but there are 28,000 school districts in the nation and only three or four hundred are devoted to the concept that the schools belong to the people who pay for them and accordingly should effectively serve the wants and needs of the people. And even though Community Education has not eliminated the verities talked about, starts and indentations have been made. At Palmdale School in Phoenix, Arizona, a community council meets every Thursday morning to talk over the problems facing the community and the community's residents and what has happened . . . the people have a better understanding of the school and its problems, they have an understanding of the problems of dangerous drugs and narcotics, and a better understanding of the role of the police and the Palmdale School community supported a bond issue in opposition to all the other communities of the district and by itself passed that bond issue to bring a new concept to the district, and lowered the rate of delinquency in the district, and increased the average daily attendance of boys and girls at Palmdale School to the very highest in the district from the very lowest and in the economically poorest community in the entire district. True Community Education has not eliminated all of the verities of life in America, but as the positive responses to the research show, a dramatic start has been made in less than one seventeenth of the history of free public education in America.

The second criticism that needs to be reacted to says, "Your research favors Community Education above adult education and K-12 education and could give the impression that everything is being

done that needs to be done." The research would be doing a disfavor to American public education if it left the impression that everything is being done that needs to be done. Two statements can give the lie to this criticism. In the first place all of the respondents to the research were somehow related to the beliefs of Community Education, and they constitute a very minute percentage of the professional and lay educators of this country, and their faith shows through. In the second place there are only fourteen universities devoted to Community Education and to the training of personnel devoted to the philosophy and skilled in the organization and administration of schools based on this philosophy. And furthermore the devotion of the entire university where those centers exist is open to serious question because those centers are supported with funds provided by the Mott Foundation. At Arizona State University students in all departments of the college of education are exposed to the ideas of Community Education except in the department of elementary education where the majority of the students graduating with a teaching certificate receive their training. No everything is not being done that needs to be done, but a pathway has been shown.

A third question which must be met head-on asks, "How can the Community School director or the person charged with the responsibility and authority to see that the school meets the wants and needs of the community be a catalytic agent if the school is, as Miller said, the guardian of the institutions' goals, and values of society?" This question was really touched upon in earlier paragraphs of this chapter of the research report but needs to be touched

again and again and again. In earlier paragraphs it was suggested that quite possibly schools have been the guardians of not the values of the people but of a few, the landowners, the power structure of the community and the professional educator. If this be true then the Community School director or other responsible person finds himself in a difficult position. The concept of Community Education can be prostituted if this be the case and the Community School director will find himself a program director planning programs to appease the residents of the community to keep them happy without a deep look at the problems facing them and the nation. But if the schools are or can become the guardians or custodians of the institutions and values of the people of the community then the job of the director as a catalyst becomes intense but simplified. The people of the community are not ignorant, they know what their problems are far better than any researcher can know, and when given the chance can express those problems succinctly. The Community School director, as a professional, whether certificated or not, knows where the resources and agencies of the community are located and can then advise the community how to best bring these resources into play to solve the problem at hand and then is a catalyst. Twenty-nine classes in macrame is not Community Education unless it leads to improved learning and living and quality of life.

Another question raised asks, "How can the person in the ghetto feel good about himself and society if the schools are not helping him become all that he is capable of becoming?" Closely allied with the above question is the question, "How can you help

satisfy the needs of people without changing the educational program?" The immediate reply to both questions is in the negative; "No" a person in the ghetto cannot feel good about himself and the schools if he is not being helped to become all that he is capable of becoming and "No" you cannot help to satisfy the needs of people without changing the educational program. These two questions taken together truly become the gut of the questions facing America today. With the operation of the schools based on the local property tax it is going to be difficult to raise the quality of education in the ghetto or rural slum because the economic resources just are not there to bring quality of education to those areas of the country. And furthermore professional educators are going to have to take a look at their own values or they will be replaced. Why was there a divergence of opinion among the respondents to the question of the propriety of the twenty-four concepts listed and queried. Is there something magic about the age of sixteen or twenty-one that says schools no longer have responsibilities after those birthdates? Can you divorce the child's diet and health from his ability to learn? Is there no relationship between a child's ability to learn and the quality of care he received as an infant? Schools are going to have to change and Community Education with its emphasis on people having a strong voice in operation can be a vehicle to assist in the changing. Schrag, when he talked about the scholars' loss of monopoly as disseminators of information and ideas with the advent of instant communication and near instant travel, was getting to

the point. People are not ignorant and they know their problems better than any one else and schools will have to acknowledge their increased responsibility.

A final criticism provides the strongest possible argument for total adoption of Community Education. That criticism goes something like this, "People have to earn and learn a new way of life. They can't get it by expressing ignorant opinions." Yes, people have to learn a new way of life. No longer will the old way of being treated by the schools suffice and Community Education can be the vehicle for learning that new way of life. This is so because Community Education is the one concept in American public education today which is concerned with the wants and needs of people and invites all people of all ages of all descriptions in to live and enjoy and learn without the concept of the school as a malign authority and with that invitation in can come the experiences with success which will make the difference between intelligent considered opinion and ignorant opinion. But the schools are going to have to change. Witness the bureaucrat in Miami, Florida, who argued that the school did not have to make the announcement about free lunches and milk in English let alone make it in Spanish, the language of the people being served by the school. Witness the public school near Tempe, Arizona, where more than 95 percent of the children spoke only Spanish yet only one teacher on the staff could speak Spanish to the children or their parents. Witness the Indian school near Phoenix, Arizona, where 700 students were enrolled in September and where 200 had been discarded before Christmas by being expelled. Witness that schools

can change. In that school where only one teacher could speak Spanish it turned out that he was the Community School director and his first step, his first official action, was to organize Spanish classes for the teaching staff and thirty teachers enrolled and today sixteen out of twenty-eight teachers on the staff can communicate with the children and their parents.

Yes, that last criticism of the Community Education holds the answer, the very key, to the research here being reported. That last criticism is the key to the research being reported because that is the statement that tells us that the sense of values to be guarded by the schools and perpetuated by the schools from the present value of developing skill in order to acquire material goods and services will have to change to a value respecting human beings. A value which will paraphrase the value of Vernon Masayesva, the Hopi, when he says he wants to live in harmony with self and nature. This is the value that the schools will have to teach the skills to attain because schools with this value for direction will not be in a quandry as to what to teach or what is properly the function of the schools.

If this research and research report has raised questions such as those answered above and those questions can be studied in depth by subsequent researchers then the study has made a contribution to American public education far in excess of the hours and dollars expended in its development and execution.

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APPENDICES

APPENDIX A

Definition of Community Education

COMMUNITY EDUCATION
Jack Minzey & Clyde Le Tarte
Ypsilanti, Michigan

Community Education is a philosophical concept which serves the entire community by providing for all of the educational needs of all of its community members. It uses the local school or some other agency to serve as a catalyst to bring community resources to bear on the community problems in an effort to develop a positive sense of community, improve community living and develop the community process toward the end of self-actualization.

COMMUNITY EDUCATION
Curt Van Voorhees
Muncie, Indiana

Basic to understanding the concept of Community Education is an acceptance of three related premises-- (1) that every person, regardless of age, economic status, or educational background has unmet wants and needs which require the help of others for solution; (2) that people in every community have untapped skills, talents, and services to share with others, either individually or through existing organizations, and (3) that in all communities there are many available public facilities that go unused a large portion of the day and evening.

With the acceptance of these premises Community Education can be defined as that process which coordinates existing facilities, local talent, skills, and services to meet the needs and wants of

people from all walks of life. The product of the Community Education process is usually an educational, recreational, social or cultural program for groups of local people with common wants and needs. Community education maximizes positive human change through increased opportunity--minimizing duplication and waste of time, talent, and facility.

The Community Education coordinator, employed through local organizations (often the public schools) is an important part of the Community Education process. He serves to identify need, locate talent and schedule local facilities for needed programs. He encourages coordinated competition for human service not tax dollars.

Working through coordinators, Community Education is that process that harnesses local capability to meet local human need; it is people working together to help themselves and expand their horizons.

COMMUNITY EDUCATION
Paul Tremper
St. Louis, Missouri

Community Education is the process of providing people with resources to help them help themselves. It concerns itself with all of the problems facing people not just part of them.

The school becomes a vehicle for delivering services to people; people of all ages, backgrounds and needs.

COMMUNITY EDUCATION
Donald Weaver
Kalamazoo, Michigan

The development of a Community Education program must begin with an examination of the meaning of the concept, Community Education. Community Education is a theoretical construct--a way of viewing education in the community, a systematic way of looking at people and their problems. It is based upon the premise that education can be made relevant to people's needs and that the people affected by education should be involved in decisions about the program. It assumes that education should have an impact upon the society it serves. It requires that all who are worthy of the name "Community Educator" are involved in all facets of the learner's life--both in the school and in the community at large. Those who contemplate initiating Community Education programs would do well to involve the entire staff in a careful examination of the concept and the implied responsibilities of all personnel in implementing the Community School idea.

COMMUNITY EDUCATION
Sol Fuller & Joyce Dahlgren
Boston, Massachusetts

A Community School is an effort to bring the school closer to the life of the community and citizens closer to the school and its extended resources. The resources of the entire community are made available to the school, which in turn serves the whole citizenry,

academically, culturally, and politically. Buildings, grounds, special facilities and equipment, both public and private, are broadly exploited by persons of all ages.

It is understandable from the diversity of circumstances found in different communities that there is no set pattern for developing a Community School program. It is designed to meet needs, and its basic adaptability to the local situation makes it particularly attractive.

The Community School can be composed of several parts, depending on the needs of the community. The recreational component can integrate public and private resources within the educational process, encouraging citizens of all ages to participate in recreation activities including cultural pursuits as well as more traditional sports and physical fitness. The academic complex can be expanded to draw personnel from industry, business and volunteer associations to share as well as upgrade their own technology. The community service complex provides programs in health, counseling, employment, safety, law enforcement, mental health, and other similar services to all as needed. The center of community life provides citizens with an opportunity to become acquainted with local political machinery, to learn how to use and modify it, and to share in the responsibility for successful operations.

COMMUNITY EDUCATION
Israel Heaton
Provo, Utah

The Community Education concept is based upon the fundamental premise that the public schools belong to the people, and that local resources can and should be harnessed to attack and resolve community problems. Community Education provides a program of education for all ages, utilizing not only the existing facilities and programs of the public schools, but all other community facilities as well. The community centered school which is the catalyst for bringing about community education serves the purposes of academic and skill development for children, youth, and adults; it furnishes supervised recreational and avocational instruction; it supplies remedial and supplemental educational needs; it furnishes meeting places for social and civic groups it provides a forum for the discussion of social problems; and it provides facilities for social and medical services.

The key requirement for a successful Community Education program is the availability of trained and experienced Community Education personnel who are charged with the responsibility of being the catalyst that causes or allows the needs of the neighborhood or community to be met at or through the school.

The potential of Community Education can best be summed up in the words of a state legislator following a Community Education address by Dr. Walter Talbot, Superintendent of Public Instruction in Utah: "Superintendent, that's the smartest thing I've ever heard

an educator say." The number of persons both in and out of the education system who are agreeing with the legislator, are increasing rapidly.

Community Education is education's best hope for fulfilling its century-old promise to America that through education man can become the master of his own destiny.

COMMUNITY EDUCATION
Bill Hooks
Phoenix, Arizona

Community Education is people coming together to . . .

. . . think . . . two heads are better than one. .
a new source of power
. . . play . . . releasing anxieties and frustrations . .
perpetual growth
. . . love . . . the only thing there's too little of . .
a God given privilege
. . . laugh . . . a smile begets a smile . .
the costless commodity
. . . give . . . a second chance to use that talent . .
self-fulfillment
. . . work . . . creating atmospheres of understanding . .
that's success
. . . just . . . BE TOGETHER . .

I'M O.K.! YOU'RE O.K.!

WE'RE O.K.!

COMMUNITY EDUCATION
V. M. Kerensky
Boca Raton, Florida

There are many misconceptions regarding Community Education. These misconceptions tend to have a common element, in that they fail to grasp the totality of the educational enterprise.

One misconception views Community Education as a "new slogan" an add on, a gimmick void of feeling and meaning. Many others mistakenly see Community Education as a neat package of programs. This view perpetuates the myth that simplistic solutions, a course here, a program there can solve society's complex problems. Other misconceptions of Community Education might be that it is:

- A lighted school
- A public relations gimmick
- An extended day
- An after-school & summer enrichment program
- A series of adult programs
- An expanded recreation program
- A product

Although all of the above may be elements of a Community Education/Community School program, they are only facets. Community Education is a new form. A new process involving school and community. The new form mobilizes heretofore untouched physical and human resources in new dimension for educational, cultural, social growth and opportunities. All of the aforementioned are integral parts of a Community Education program, but more important is the development of a process that makes these and other outcomes possible.

Community Education is a process. Since it is a process it lends itself more toward description than definition. A process is

a set of actions or changes in form; a forward movement; a course. Consequently, efforts to define Community Education as a product run the risk of delimiting the concept, to a static state. One of the crucial elements in Community Education is its openness to dynamics and change.

Community Education at its best educates all and mobilizes all in the educational process. Its distinguishing characteristic is that it goes all out--it does everything that can be done--it places at the disposal of each child, each person the sum total of human knowledge, and human service. It leaves no stone unturned in an effort to see that every human being has the optimum climate for growth.

COMMUNITY EDUCATION
J. B. Elzy
Wilmington, Delaware

Community Education in its broadest sense is all the processes, programs, and services that involve and directly affect the entire lives of people. These continuous processes, some singular in cycle--others multi-phased working interdependently with others--pervades all the forces influencing the actions and the energies expended by and upon people.

The programs and services are the component parts which when involved on and for the people, cause movement to be created and change to take place.

These processes can best be seen when problems detrimental to the welfare of others are manifested. It is then that all the

processes affecting lives can be put into motion towards the solving of these problems. The people themselves have the greatest power for solving the problems, of all sources, when they are collectively involved from the grass roots up.

COMMUNITY EDUCATION
George Eyster
Moorehead, Kentucky

Community Education provides maximum utilization of all facilities and leadership of the educational enterprise in new concepts of organization, management, and scheduling to serve the educational needs of all. A contemporary community education program must aim for the fullest possible participation in material and spiritual rewards of a progressive community, otherwise the permissive paternalist community education program will yield community tokenism leading to frustration and even greater disaffection with the school system.

In this technological age of Aquarius, adults must continue to learn. The consequence of the new fact is clear: American education can no longer invest exclusively in youth.

COMMUNITY EDUCATION
Tom Mayhew
Tempe, Arizona

Some say process but I say feeling. But a feeling is just as difficult to define as a process. Since a feeling is difficult to define maybe I can draw a picture of feelings that have had great

meaning for me and then relate that picture to Community Education. Some special feelings in my life have been: kicking the snow aside and finding the elusive trailing arbutus with its fragrance and beauty; fishing the way my grandfather taught me to fish, by flopping on my belly beside the creek and letting the brook trout tickle my hand; sitting on a stump near a cedar swamp and watching a doe lead her fawn to the lake for a drink.

Just as these refreshing pauses with nature have special feeling for me, so, I feel, should a Community School and Community Education have special feeling for all . . . children, youth, adults and senior adults . . . for all who enter the doors.

The Community School should provide those children, youth, adults, and senior adults with feelings of: warmth, understanding, compassion, opportunity, friendship, concern, joy, freedom, achievement, union, beauty, hope and pride.

When all 100,000 public schools in this nation can provide children, youth, adults, and senior adults with these personal and meaningful feelings then, and only then, will the Community School and Community Education be defined.

The Directors of the National Community School Education Association, quoted from NCSEA News, May, 1971. The National Community School Education Association, Flint, Michigan.

COMMUNITY EDUCATION
Phillip Clark
Kalamazoo, Michigan

Community Education means different things to people, both in and out of the field. There exists a complete continuum of perception of Community Education based on the experiences and creative thinking of each individual. Personally, I have witnessed my own perceptions of Community Education evolve from a most primer level; that of offering programs in high school completion, basic education, recreation and enrichment activities; to my current conceptualization of Community Education as a vehicle for accelerating positive change in our very antiquated and nomothetic regular school programs.

Currently, I visualize Community Education serving five primary functions:

1. A means for putting the ideas, wants and needs of the people back into the education system that serves them.
2. A means for providing vocational, academic, recreational, enrichment and leisure time educational experiences to community members of all ages.
3. A means for cooperating with other educational agencies serving the community toward common goals and identify overlapping of responsibilities and voids in services provided.
4. A means for community members to understand, evaluate and attempt to solve locally, such basic problems as, environmental degradation. Overpopulation, under and unemployment, criminal

rehabilitation, health, personal anonymity and, probably the biggest of all, man getting along with his fellow man.

5. A working model for faculty and community members to use as a springboard for evaluating, restructuring, and making more relevant the regular school programs incorporating the maximal use of facilities, human resources and cooperation between educational agencies.

Community Education is a philosophy of education, that recognizes that learning is a lifelong experience as basic to the human being as eating and sleeping. This philosophy is just as applicable to the regular school programs as it is to the pre- and post-school time. Our regular school programs are being justly criticized for their lack of relevancy, humanization and applicability. Change is essential and inevitable. However, the means for this change is crucial. The disguised cries of revolution can be heard in most regions of our nation.

Community Education can be a working model for education leaders, faculty, and community members to use as a springboard for evaluating, restructuring and making more relevant the regular school program. Ultimately, Community Education and what is now known as the "regular school" should be one and the same. We must reconstruct a new total educational process incorporating the best ideas of the "regular school" and Community Education.

COMMUNITY EDUCATION
William Kromer
Hazel Park, Michigan

Answers to the following will reveal the extent to which a school district has implemented Community Education.

Extent to which the schools serve to coordinate, publicize, and make available to residents the services of social agencies and other community service groups.

Extent to which all efforts, activities, goals and programs are an integral part of the total school curriculum and not just an "add" on program.

Extent to which adult involvement and learning have gone beyond formal class offerings (volunteer and service opportunities).

Extent to which the school provides "out-reach" to alienated constituents.

Extent to which principals (especially elementary) have modified their role in relationship to the new demands of implementing Community Education.

Extent to which pre-school children and their parents are involved.

Extent to which the school cooperates with and maximizes service of other local government functions, health department, police department, public libraries, etc.

Extent to which the school program and student achievement have been improved.

Extent to which neighborhood councils and the district-wide community council are viable and effective.

Extent to which citizens are involved in planning and evaluating the school program.

Extent to which the quality of human life has improved in the neighborhoods or community.

Extent to which the Community Education concept has been communicated and accepted by the total school staff and community.

APPENDIX B

Questionnaire Used for Collection of Data

PERSONAL DATA

Please check the statements which most fit your age, education and present involvement with education.

1. I am in the age group:

☐ 21-30 ☐ 31-40 ☐ 41 and over

2. I am a:

☐ University professor ☐ Community school director

☐ Elementary principal ☐ Secondary principal

☐ Elementary teacher ☐ Secondary teacher

☐ School board member ☐ Adult education teacher

☐ Community education center director

☐ Community Council member

3. The highest level of formal academic training I have received is:

☐ Elementary school

☐ Secondary school

☐ Some college

☐ B.A. or B.S. degree

☐ M.A. or M.S. degree

☐ Ph.D. or Ed.D. degree

QUESTIONNAIRE

The following seven statements have been described as being facts or verities of life in America today.

- I. There is widespread poverty in this nation.
- II. This nation is engaged in an unpopular war.
- III. Many young people are and are being alienated from home, family, community, and nation.
- IV. There is racial discrimination and bias in all walks of life.
- V. This nation and this world are in danger of polluting themselves out of existence.
- VI. There is violence in the streets of the communities of this country.
- VII. Many young people have become involved with dangerous drugs and narcotics.

Here are six values which have been described as being fundamental to education in America.

- A. Recognition of the unique worth and dignity of every individual.
- B. Belief in equality of opportunity for every individual to develop and use his potentialities regardless of race, creed, nationality, background, or economic circumstances.
- C. Belief in basic rights and liberties for all.
- D. Belief that the best way to solve common problems is through cooperation among equals.
- E. Belief in reason as the most effective way to solve problems.
- F. Belief in the American tradition of optimism and hope for the future.

Please evaluate adult education, traditional K-12 education, and Community Education by weighing in your mind each of these branches of education attainment of the values as a system for eliminating the listed facts or verities of life.

Record your judgment by circling a number symbol on the five point scale for each value for each branch of education.

JUDGMENT SCALE

1. no attainment of the value
2. little attainment of the value
3. reasonable attainment of the value
4. considerable attainment of the value
5. almost total attainment of the value

-2-

VALUE	<u>ASSESSMENT</u>				
	(Circle one)				
Recognition of the unique worth and dignity of every individual.					
Adult education	1	2	3	4	5
K-12 education	1	2	3	4	5
Community Education	1	2	3	4	5
A belief in equality of opportunity for every individual to develop and use his potentialities regardless of race, creed, nationality, background, or economic circumstances.					
Adult education	1	2	3	4	5
K-12 education	1	2	3	4	5
Community education	1	2	3	4	5
Belief in basic rights and liberties for all.					
Adult education	1	2	3	4	5
K-12 education	1	2	3	4	5
Community Education	1	2	3	4	5
Belief that the best way to solve common problems is through cooperation among equals.					
Adult education	1	2	3	4	5
K-12 education	1	2	3	4	5
Community Education	1	2	3	4	5

Belief in the use of reason as the most effective way to solve problems.

Adult education	1	2	3	4	5
K-12 education	1	2	3	4	5
Community Education	1	2	3	4	5

Belief in the American tradition of optimism and hope for the future.

Adult education	1	2	3	4	5
K-12 education	1	2	3	4	5
Community education	1	2	3	4	5

If you wish, record here any additional judgment you may care to render of the three branches of education just judged.

CONCEPT QUESTIONNAIRE

Here are several concepts held to be fundamental to Community Education. Please assay each of these concepts as satisfied by Adult Education, K-12 Education, and Community Education according to the following assay method.

- 1= the concept is a proper function or concern of education
- 2= the concept is not a proper function or concern of education

- a= attention to the concept is present in sufficient amount
- b= attention to the concept is absent in sufficient amount
- c= attention to the concept is present but in insufficient amount

Please circle a number and a letter symbol for each concept for each of the three branches of education shown

1. Helps people help themselves!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

2. Unifies influence of home, school, and community!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

3. Overcomes barriers to social progress!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

4. Serves the individual on a lifetime basis!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

CONCEPT QUESTIONNAIRE -2-

5. Enriches school program for children and youth!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

6. Provides a vehicle for teenagers to utilize in their efforts to find a meaningful position in society!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

7. Stimulates healthful living!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

8. Provides leisure time activity!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

9. Provides culturally enriching experiences!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

10. Raises literacy level of adults!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

11. Provides employment retraining experiences!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

12. Develops public understanding of government, economics, and society!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

CONCEPT QUESTIONNAIRE -3-

13. Develops leadership for community life!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

14. Coordinates multi-agency community improvement efforts!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

15. Establishes a system of community communication!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

16. Serves as a community change agent!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

17. Affects ecology in a positive manner!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

18. Serves to arrest or decrease crime rate!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

19. Serves to decrease juvenile delinquency!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

20. Serves to encourage population control!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

CONCEPT QUESTIONNAIRE -4-

21. Is concerned with adequate housing for all!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

22. Is actively concerned with promotion of integration!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

23. Reduction of poverty!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

24. Economical utilization of a major community resource!

Adult Education	1	2	a	b	c
K-12 Education	1	2	a	b	c
Community Education	1	2	a	b	c

APPENDIC C

The Flint Community School Concept

INTRODUCTION

Since its inception in Flint, Michigan in 1926, the Charles Stewart Mott Foundation has had as its primary objective the development of the human resources of Flint to such a degree that Flint becomes a model community, worthy of emulation by other communities around the world. Believing with Andrew Carnegie that the most effective way to help people help themselves is to "place within the community the ladders upon which the aspiring can arise," the Foundation has worked in close cooperation with the public education institutions of the community in the development of a broadly based and defined community education system. Flint, microcosmic of urban America in its racial and ethnic make-up has thus constituted, for nearly forty years, a human development laboratory for the nation. The unique working partnership that has existed between the Foundation and the Flint Board of Education has produced a concept of education known as the Community School concept. The Community School concept as practiced in Flint may be defined in the following manner.

PURPOSE

To mobilize the human and institutional resources of a community in such a fashion that:

- (a) Senseless and costly duplication is avoided.
- (b) People of all classes and creeds are given the necessary encouragement and opportunity to help themselves to a better life.
- (c) Local institutions--schools, government, business--become genuinely responsive to human needs and wants.

METHOD

The traditional role of the neighborhood school is expanded from that of a formal learning center for the young operating 6 hours a day, 5 days a week, 39 weeks a year to a total community Opportunity Center for young and old operating virtually around-the-clock, around-the-year.

Schools make excellent community centers for the reasons that:

1. They are located so as to serve neighborhoods.
2. They have facilities adaptable to broad community uses.
3. They are owned and supported by the public.
4. They are non-political.

The traditional school, operating six hours a day, five days a week for 39 weeks each year is a luxury this era cannot afford. Too many Americans are functionally illiterate. Too many Americans are unequipped to meet job market demands. Too many Americans are lost in a void of leisure time. Wasted talent and unfulfilled lives are a blight in this most vibrant and productive of all nations.

A "Community Activities Coordinator" assigned to each school promotes and coordinates use of the school for adult education and re-training; after-hours educational, recreational and social enrichment activities for the young; family education and counseling; civic affairs meetings and discussions; health clinics and forums; teen counseling; YMCA, YWCA, Boy Scout, Girl Scout, Big and Little Brother activities; job counseling and placement; Senior Citizen activities, and parent aid in development of curriculum.

Each school is advised by a neighborhood council, composed of chairmen of school organizations such as home room mothers, PTA, safety and health, neighborhood clergy and businessmen, and student representatives. This council is the sounding board of the neighborhood. The community council expresses explicitly the desires of its respective neighborhood.

The Community School concept thus involves existing agencies in a system of cooperation and referral. The Community Schools offer their facilities, their close communication to neighborhood families, and their familiarity with neighborhood problems to other local institutions with problem-solving resources. Thus, the resources are mobilized to serve without wasted effort and money . . .

Quoted from Peter L. Clancy, Ph.D. Director, Mott Program, Flint Community Schools, Flint, Michigan.

APPENDIX D

Qualifications of Individual Members of The Panel of Distinguished Experts

Miller, Paul Ausborn, govt. ofcl.; b. East Liverpool, O., Mar. 22, 1917; s. Harry A. and Elizabeth (Stewart) M.; B.S., U. W.Va., 1939; M.A., Mich. State U., 1947, Ph.D., 1953; m. Catherine Spiker, Dec. 9, 1939 (dec. December 1964); children--Paula Kay, Thomas Ausborn; m. 2d, Francena Lounsbery Nolan, Jan. 15, 1966. County agrl. agt. in W.Va., 1939-42; extension specialist sociology and anthropology Mich. State Univ., 1947-55, asst. professor, 1947-52, associate professor, 1953, professor 1953-61, provost, 1959-61; president West Virginia U., 1962-66; asst. Sec. for Edn. Dept. Health, Education and Welfare, 1966-68; distinguished prof. edn., dir. univ. planning studios U. N.C. at Charlotte, prof. adult education N.C. State University at Raleigh, 1968-69; president Rochester Inst. of Tech., 1969. Columbian Commn. High Edn., 1960-61. Served as 1st lt. USAAF, 1942-46. Fellow Am. Sociol. Assn.; mem. Am. Acad. Polit. and Social Sci., Adult Edn. Assn. U.S.A., Rural Sociol. Soc., Am. Assn. Sch. Administra., Phi Kappa Phi, Epsilon Sigma Phi. Author: Community Health Action, 1953. Contrbr. to publs. in field. Home: 1424 Burtonwood Circle, Charlotte 28212.

Melby, Ernest Oscar, educator; b. Lake Park, Minn., Aug. 16, 1891; s. Ole Hanson and Ellen Caroline (Stakke) M.; B.A., St. Olaf. Coll., Northfield, 1913; M.A., U. Minn., 1926, Ph.D., 1928; LLd., N.Y.U., 1956; D. Ped., Elizabethtown Coll., 1956; LLD., Bowling Green State University, 1957; LL.D. Newark State College, 1960; married to Aurora Marie Herbert, Dec. 29, 1914; one son, Stanley Herbert. High sch. teacher and prin., 1913-15; Supt. Schs., successively Brewster, Blackduck and Long Prairie, Minn., 1915-26; inst. edn. U. of Minn.,

and research asst. pu. schs. of Minneapolis, 1926-27; asst. dir. Bur. of Ednl. Research, Univ. of Minn., 1927-28; asst. prof. edn., Northwestern Univ., 1928-29, asso. prof. 1929-31, prof. 1931-34, dean sch. of Edn., 1934-41; pres. Montana State Univ., 1941-43, and 1944-45; Chancellor Univ. of Montana, 1943-44; dean Sch. edn. N.Y.U., 1945-56, professor edn., 1945-56; distinguished prof. edn. Mich. State U., 1956 -. Sec. Am. Council of Edn., 1937-40, president New York State Citizens Council, Member N.E.A. (member National Commission on Defense of Democracy through Edn., chmn., 1947-48) National Soc. of Study of Edn. (dir. 1944-47). American Ednl. Research Assn., Nat. Soc. Coll. Teachers of Edn., Am. Edn. Fellowships, Am. Association School Adminstrs., N.Y. Acad. Public Edn., National Child Labor Committee, John Dewey Society (pres. 1947-48), Association of Supervision and Curriculum Development, Phi Kappa Delta Fraternity. Mason. Author or co-author several books, latest being: Administering Community Education, 1955; Education of Free Men, 1956; Education for Renewed Faith in Freedom, 1959; The Teacher and Learning, 1962. Home: 615 Southern, East Lansing, Mich.; also 605 S.W. June Berry Ct., Boca Raton, Florida.

McGrath, Guy Dean, coll. dean; b. Lamar, Colo., Nov. 13, 1913; s. Guy and Bertha Ethel (Dean) McG; A.B., Findlay Coll., 1934; M.A. U. Mich., 1938; Ph.D., U. Colo., 1946; m. Zoe C. Bishop, July 8, 1936; children - Larry William, Linda Kay. Tchr, Alta Vista Sch., Lamar, Colo, 1934, Lamar Pub. Schs., 1935-39; head sci. dept. Jr. Coll. S.E. Colo., Lamar, 1939-41; tchr. Boulder (Colo.) Pub. Sch., 1941-43, 44-45,

asst. supt. 1947; faculty Eastern Ore. Coll. Edn., La Grande, 1943/44;
dir. tch. edn. U. Ill., 1947-50; head edn. dept. Ariz. State Univ.,
1950-53, dean Coll. Edn., 1953-68. Memb. N.E.A., Am. Assn. Sch.
Administrs., Phi Delta Kappa, Kappa Delta Pi. Contrbr. articles on
edn. profl. publs. Home: 536 E. Erie Dr., Tempe, Arizona.

Who's Who In America, Vol. 36, 1970-1971, Marquis - Who's Who
Incorporated, 200 East Ohio Street, Chicago, Illinois.

APPENDIX E

Reflections on Urban Community Education
by
Paul A. Miller

REFLECTIONS ON URBAN COMMUNITY EDUCATION

PAUL A. MILLER

President, Rochester Institute of Technology
Rochester, New York

National Community School Education Association

Fourth Annual Convention - Detroit, Michigan

December 12, 1969

One of the interesting paradoxes today is that the public places education high upon the agenda of the nation at a time when the efficacy of education itself is doubted. This disparity not only produces expansion in educational debate; it also have moved the idea of education from the enclosures of schools and colleges into the learning space of the community; indeed, "education" is no longer as accurate a description of what we do as is human development. Education is being displaced like everything else--an explosion of human activity, forced outward by its own technology, sprawling across the ramparts of old and outmoded institutions, withering still further those present vestiges of more intimate primary relationships among people, and centralizing man and his activity, and those questions about who he is, in cities. Education, in the old-style version of class-room centered instruction, is puny indeed when placed against the fundamental issue of the technological society.

Analysis comes hard in a time of sorrow. This time of sorrow and confusion finds us asking poignantly: "How long must we endure it?" We shall have to endure it for so long as we refuse to know ourselves. We shall have to endure it until we heed those voices crying openly about us: "My relationship with you is ended." Violence, blood, and fire all warn us that knowledge of oneself is forged in the action of relationship--an action that can never end. Our national sorrow and frustration is the continuing process of isolation that deepens in our national life. To ignore it means that the pain of self-centeredness will continue to grow--even more

unhinged from family love, from the community of faith, and from a genuine Public.

This self-centeredness, isolated from the action of relationship and therefore from an understanding of self, now corrodes our acts in the changing international order, in the urban contemporary community and, I must say, also in the lives of educated men. As we were told that education was the last best hope of man, we took it in and believed it. With exuberant pridefulness, we often viewed society as some capricious infant, unable even to forge new instruments if educational men were to fail. Thus, in such blissful euphoria, we, who tend the centers of learning, turned partially aside from creating new forms and imparting needs to society--without which wisdom itself is isolated and unrenewed.

All of us--scholars, teachers, managers, public servants, laymen--are struggling to mount an urban movement. It is imperative that we search out old achievements in order to derive new modes of theory and practice. We also need the solace of believing that, once accomplished before, it is possible to do it again. The contemporary themes of urban change stand in this spirit.

The growing importance and utility of knowledge and talent is a fundamental consequence of urban industrialism and of citizenship. Both have become assets of social and economic power in industrial life, the provision of services, and professional practice. They add to the quantity of power assets, just as they stimulate larger numbers of groups intent on owning them. How knowledge and talent are generated and used is among the major policy issues of

American society, and the issue is replicated over and over again in concepts of equal educational opportunity, research and development, creative federalism, comparative economic advantage, and the functions of elites.

A second important consequence of the urban spirit is the difference it has brought to the nature of problems and solutions. Urban life, with all its variety of choices, is bound in the aggregate by general and interdependent problems. Economics merges into politics and both influence the quantity and assignments of social services. Transportation joins with residence and job centers to stratify urban populations and to vary the services consumed by them. Solutions, on the other hand, in drawing on knowledge and talent, are specialized and discreet. Fitting discreet solutions to interdependent problems is part of the civic anguish of urban living.

A third important consequence of the urban spirit lies in the disparity or imbalance between producing and processing knowledge. Our emphasis seems clearly on the side of production, less on conversion into use in policymaking. The abundance of information outruns the definition of aims, a condition likely to weaken the management of problem resolution. Conversely, in societies where knowledge and talent are under-developed with reference to aims, control of problem resolution tends to be greater if not excessive. As we ponder the development of urban society, a quite considerable problem of digesting knowledge and experience and carrying it forward arises. This issue is particularly acute in education because, somewhat

different from health, agriculture, defense, and industry, no elaborate system of research, development, and dissemination has grown up.

The fourth important consequence of the idea of urban change is that technological change brings pressure upon human institutions to accommodate but fails to include the instruments of integrating institutional change with continuity. The proverbial lag of institutional adjustments not only reduces organization efficiency but also interrupts the functioning of systematic input-output linkages among specialized groups. Education, subject as all other institutional forms to swift changes in society, has fostered few instruments of continuous adaptation except as its perimeters. Much of this unadaptability is occasioned by the singular power of education to produce and accredit its own practitioners. No other sector has so large a monopoly over the rules of entrance and conduct of its leaders, added to as well by the taxonomy of curricular tradition, assignments of rank and prestige, and of the symmetry of organization by content.

It is no longer possible to localize the term "community." Satellite communications, the growth of official and tourist travel, international commerce, and the common characteristics of an international middle class, all lend credence to the growing fact that people who live in metropolitan areas, in cities, wherever they may be in the world, share a common creed. K. E. Boulding speaks of this condition when he says:

. . . the future of the city as an institution probably depends more on the future of the international system than it does on any other aspect of social life. More than any other aspect of the socio-sphere, the international system is destroying the city,

either physically by bombing or more critically by eroding its problem-solving capacity through the withdrawal of both intellectual and physical resources into the international system itself. The brain drain into the international system and the war industry is one of the principal reasons why the city as a community receives so little attention . . .

Fifth. Noting these points serve simply to emphasize that the function of the schools and colleges in urban society requires much more than improvising perimeter linkages of public service, e.g. extension, adult education, informal learning. A larger view of the educational institution as a whole is necessary, together with appreciation of how it may join in a constellation of groups in urban life, which may come to form the outline of an urban development organization.

At the heart of our crisis of social relations, in rich and poor countries alike, is a weakness in methodology.

Schools and colleges at home and abroad are looking for a methodology of service, and, in the United States today, this means a methodology attuned to urban life. In the search for new approaches to the problems of the cities, it is tempting to explore certain areas of past and present success for useful analogies. One such is the great saga, now more than a century old, of how informal community educators helped turn American farms into the marvels of productivity they are today. The analogy is particularly tempting because the rural movement also changed and elaborated the character of community. Indeed, it is so tempting that it is important not to go too far with it without making sure how far it is truly applicable. Is the rural precedent, this great American social invention, with education at its heart, perhaps the world's best example of informal education,

really pertinent to contemporary urban needs, or is it only another panacea promising more than it can deliver?

Let us look at the rural precedent. It revolutionized American society by putting into practice a few straightforward principles.

. . . there is as much intelligence in the masses as in the elite, and educational opportunity will find and release it.

. . . whatever people do, they can do better through education.

. . . since most people cannot come to school, school must go out to them.

. . . education, which is learning for life, must involve the basic institutions--the family, the community, the school, and the church.

. . . new freshly developed knowledge is the well-spring of learning.

. . . one learns best by doing.

A review of what happened to rural society in America through research and informal education reveals several hopeful parallels to what we know about urban society. First of all, rural people wanted to make more of themselves. They wanted to earn more, to influence the centers of power, to help their children, to gain more comfort for themselves, and, if need be, to pull up stakes and find their way to another place and a better life. This kind of expanding aspiration gave the rural movement its original impetus. But aspiration remained aspiration only until rural people learned how much could be achieved by working together. Wide-spread participation

gave the agricultural movement its dynamism for the long haul.

Volunteers provided the motive force, although professional advisors helped give it direction.

Of singular importance to the evolution of rural society was the manner in which education, both formal and informal, helped people to escape the limitations of their environment. Educational history offers no better example of how schooling outside the school can give people upward mobility.

Rural society advanced by means of a complex network of cooperation, at once local, regional, and national. A technique of demonstrated usefulness in Iowa was certain to be tried soon in Kentucky. A new program in California would soon be tested in Indiana. The rural effort was an infinite number of local acts by local people, shaped into a national constituency, sometimes social and sometimes political, by the Department of Agriculture and the Land-Grant Colleges.

The campus was the central clearinghouse for most of the new ideas and activities; it was the place where the pulse-rate of rural society could be measured. Only a limited part of the education establishment--the agricultural colleges and the vocational agricultural departments of the high schools--worked full time at stimulating them, but the effects of fresh approaches and new information were felt locally, statewide and regionally.

This is only the general outline of the rural precedent. Aspiration, participation, mobility, communications, coordination, and time, which is to say patience--these factors were made to

function creatively in rural society through a vast interdependent system of community education. Can they be made to function as effectively in urban society? A unique arrangement of institutions made them the ingredients of progress in rural life. Can we find the system of organization to help them do the same thing in urban life?

While there is much we do not know about urban problems and how to cope with them, we do know enough to be aware that there are some contrasts between urban and rural society that limit and analogy. First, rural life built on the family. In every way, the family was central to rural informal education. The farm family was at once a social, economic, and occupational group. This kind of family solidarity, grounded in interdependence and strengthened by the habit of cooperation, is seldom found in the deprived centers of American cities.

Second, the nature of work in rural work in rural America produced a mutuality of interest among rural families. It made them receptive to later cooperative activity. There is no such indigenous mutuality in the daily life of the urban ghetto.

Third, rural life entailed a dispersed society, physically and socially. The sharecropper hamlet may be a place of hardship, but it presents no such concentration of physical and cultural squalor as the people of our inner cities endure. We have not confronted anything like this before, especially, we have never seen any enclave of deprivation where race figured so importantly.

Fourth, there was a symmetry about the organization of rural society. It featured rather formal authority, embodied in counties,

states, universities, and federal agencies, each free to act on a part of the total effort. There is no such clear-cut structure in urban society. Our cities have become jungles of competing interests, with power and responsibility divided and the citizen apathetic or cynical from too bitter an experience of social chaos.

Fifth, the progress of rural society bypassed the really poor, and even today, human dislocations remain extensive in rural life. Since the great rural development programs did not directly touch the truly rural poor, there may be serious limits on what they can teach us about helping the urban poor.

Sixth, education was a central influence in shaping the organization of rural life. Groups like marketing cooperatives came into being as they were needed. Education made its contributions in them and through them and side by side with them. No such tradition has grown up in urban society. And, whereas the land-grant college was the coordinator of rural development, and the key element in the communication system of the society it served, the university is not much more than a prestigious presence on the sidelines of urban life.

Finally, and more tragically, the rural and urban situations differ in the kind of aspiration the people concerned can bring to the development effort; the urban Negro, the product of long economic and social confinement, has less of the optimism, and, consequently, less of the drive, that characterized both the rural pioneer and the city-dwelling immigrant of American success stories.

So much for the analogy and its limitations. What is the lesson to be learned from them?

The contemporary educational institution is caught between its own expectations and those of its popular constituencies. As the outward explosions of the technological age found so many human institutions wanting, it was assumed that the center which provides the knowledge upon which the technological age is based would fill the gap. Even the university, geared to centuries of nurturing a necessary independence, elected to take up this challenge quite on its own, at the very time when cooperative approaches seemed the only antidote to social fragmentation.

It has become not unreasonable to ask if the university has not gone far enough, as a unilateral force, especially when it comes to intervention in the community. Rather, should not the university devote more of its resources to adding strength to the whole fabric of education in the community? Should it not be creating new institutional forms, supporting them, preparing personnel for them, devising research and development plans, demonstrating, evaluating, all with the hope that every school and college might become attuned to a more zestful, varied, individualized form of community learning?

Community education for civic competence cannot occur without reference to almost every agency and institution, both private and public. This multi-lateral requirement enables the institution to concentrate on one of the most critical aspects of urban living-- learning to choose with discretion from alternatives for which a growing body of knowledge is available. Moreover, this emphasis makes direct intervention in policy-making unnecessary. Education for a broadly conceived citizenship enables the schools with the help of

the academy to strengthen rather than compete with the agencies and organizations devoted to servicing the fundamental social institutions. Each of these agencies can be viewed as a center of learning; in turn, each of them helps the university to relate its effort to the basic institutional levels--the family, the community, and the nation.

It is possible to conceive of widespread community learning which focuses still further on inter-cultural relations, whether in an international or local community setting. This philosophy of community education emerges from several sources, two of which are particularly pertinent today. The first is the inheritance from a more simple past that emphasizes the importance of people working together, and of the necessary conditions for cooperation and mutual aid. The second is the more modern conception of systems analysis.

The chief characteristic of community education is that it is informal, involved in the several vocations of life rather than in the curricula of schools. Community education is more than an off-campus version of what goes on in a school or college classroom. Nor is community education which emphasizes inter-cultural relations to be thought of as extension work, devoted to improving vocational skills or professional re-education, although both are necessarily parts of it. Rather, community education establishes the community itself as a center of learning resources and opportunities and employs these arrangements in a fashion as to help people give meaning and coherence to community living.

Within this view of community learning, the theme of inter-cultural relations would encourage informal projects to amplify the

understanding of crucial problems all the way from urban to international problems. The accent is on participation, on rational inquiry, on free discussion, all in the hope that more and more people will learn to appreciate the roles played by others, how other people feel, how they look at events about them, why their views may differ from one's own. Such an approach cannot hope to save every life wasted by want or solve every problem of foreign relations; but people can better understand why there are problems. It may not be possible to build every highway or write every book; people may not be able to free themselves from the prejudice that was learned in the name of nature or ability. But they can assert what they have learned, that such problems will not disappear by being ignored. While the color of skin cannot be changed, more people can discuss the agony of why skin color makes a difference in gaining the prerequisites of the good life. Not even the most affluent society in history may eradicate urban blight and the poverty of thirty millions of Americans overnight; but by study and discussion, it should be possible for Americans to feel less insulted when they are criticized for being indifferent.

If the concept of community education focused on human development and inter-cultural affairs is to supplant old style education and improve on it, it must be a large concept. Large enough to accommodate risky techniques, new matrices of time and place, unorthodoxies of content, a clientele as big as the population. And it must be large enough to recognize and deal with some human needs starved by affluence and thwarted by permissiveness; for aspirations beyond egotism and satisfaction beyond pleasure.

Given this analysis, all educators are called upon to meet the following needs:

1. A new articulation of higher and lower education is needed:

Much of urban education is irrelevant. Instead of approaching a child in terms of what he has experienced and understands, it offers him middle class symbols and standards which reinforce feelings of inferiority already generated by his home, the community, and the TV set. Frequently, too, this irrelevant education is presented by a teacher who lives in the suburbs and, on the job, symbolizes yet again the slum child's exclusion from that other world outside the ghetto where success and affluence are.

Ghetto education is low quality, no matter how you measure it. The old, dirty building, the barren wire-fenced cement playground, the meager library, the low-paid teacher--all of them represent the bottom of the barrel; the leavings of a system geared to the service of cheerful suburbanites.

Like any system long entrenched, it has a self-perpetuating momentum. To change it as radically as it needs to be changed cannot be effected wholly from within. There are just too many established routines, too many people's jobs, and too many vested interests involved; they can only operate to keep it going. Thus, even money, which has become, in many people's minds, a kind of social patent medicine, good for a cure no matter what the ailment is, may not offer a solution to the problem. There are some situations where spending more, if it is spending in the old patterns, will simply

produce more of the same old things: a continuation of the self-defeating practices of the past.

Money, of course, is part of it, but it must be money used in a new way. The most promising idea of how starts with a total, rather than a fragmented approach to the meaning of education. It recognizes that the classroom is only one of many learning sources; that the child, the youth, the human person of whatever age, is instructed by his total environment. And this realization points to a comprehensive effort, in which the whole community will be systematically employed to provide experiences that stimulate learning.

2. There is a need for both full-time and part-time workers in the urban field. The case history of rural development reveals a pattern of full-time professional leadership in the agricultural schools supplemented by the part-time and after-hours efforts of non-professionals. Admittedly, the urban task is so enormous and the interdisciplinary requirements are so great that the university as a whole must support the service. Yet the rural experience with the agricultural college commends the idea of setting up special academic units dedicated to the solution of urban problems.

The specialists, of course, will not supplant the human resources of the community. While it is not likely that the singular relationship of the extension service to farm people can be duplicated in the cities, there is a place for an extramural faculty of volunteers in urban areas.

3. There is a need for more study of education as public policy. Education is undergoing its own revolutions today. Educational technology may transform the very meaning of a school and

college within the decade. New satellite technology extends this meaning into the world community. Yet, how many of our academic disciplines have made it their business to review and project the policy implications of education for national and international life? We recognize, for example, that education must make its contribution to urban planning. Yet the schools turn out a mere trickle of urban planners. We are entering the era of human development without training the people who will be needed to fill the human service professions it is creating a market for. No wonder every urban program shuttles new people in and out and those who plan a project are likely to leave before the action starts!

In summary, with reference to colleges and universities, it is safe to say that there are three essential challenges confronting colleges and universities as they move to a larger concern for urban life. The first is to establish a new partnership with urban education as a whole. There is no more stark necessity in the United States today than to change drastically the kind of schooling provided for the youth of the central city. While countless other aspects of urban planning and development require the talent and knowledge possessed by colleges and universities, none of them has the priority that attaches to a new collaboration between higher education and urban schools.

The second challenge is to discover new ways of cooperating within some overall and comprehensive plan of urban growth and development. In the major urban center, no organization, agency or institution may contribute much of consequence by going it alone.

While great flexibility must obtain, and recognition be given to the importance of institutional integrity, educational institutions must be more willing than they seem now to bend individual interests in the service of cooperative action. Herein lies the promise of sensible urban development. Otherwise, urban life will become ever more fragmented, and institutions of higher learning will become even more insulated from their surrounding environments.

The third challenge is for educational institutions to arrive at a fresh institution-wide commitment to assist the communities around them. Accepting this challenge will require new administrative devices, greater involvement of incumbent faculty, an informed intellectual discussion about community education, and, perhaps, most important, additional financial support to make urban community service both stable and continuing. Accordingly, we must hope that community educational services will come into a parity of esteem with other academic effort and that it will be accepted as a standard educational function.

Finally, our imagination must soon catch up with the technology of tele-communications, to help fulfill the wants and the bizarre anxieties surrounding them, that the media now provoke. The meaning of "communicate" is to make common. Its purpose is the creation of community. In the same way, the meaning of publish is to make public. Its purpose is the creation of the public: a collective noun meaning people with shared interests. The life-blood of free societies is dialogue, its purpose, the formation of working models; its human

compulsion, the deep drive of our species to create communities to belong to.

The creation of community--to make public--to create a Public of shared purpose have displaced "rural," "urban," "agriculture," "commerce"--and other limited nouns. Our unhinged society needs renewed conceptions of education for such a Public. This is your task and mine.

APPENDIX F

Documentation From the Popular Press

CAC to Meet With Schools Over Lunches



—JAMES SHAW FOR JERRY PHILIP

WHAT'S COOKIN'? Pot, that's what. U.S. Customs Service agents fired up some marijuana Wednesday, shoveling 155 pounds of the weed into Miami's No. 1 landfill. Armed guards watched, to certify the destruction as the marijuana, confiscated in 50 Miami cases last year, went up in smoke. The "pot party" was staged to dispose of \$32,000 worth of marijuana no longer needed as evidence.

Smith Likes Town That's 'Civilized'

From Page 1D

Reese held nearby identical views on the issue.

Change, for the most part, is something unnewsworthy in Palm Beach. Tuesday's change in mayors, in fact, was the result of natural attrition rather than a bawling for change on the part of the people.

FORMER MAYOR Claude Reese, 63, retired after serving 18 years in the post and 43 years as a town council member. His grandfather was Palm Beach's first mayor at the turn of the century.

Had Reese decided to run for reelection he probably would have had no opposition.

"I wouldn't have run," said Smith.

The six-foot five-inch former ambassador was asked by the Republican Party to run for governor of Florida.

The GOP offered him the nomination first in 1954, "and I turned it down because I didn't think I could win."

He turned down a second

offer in 1964 because his wife, the former Florence Pritchett, was dying of leukemia.

Smith remarked to the former Lady Stoddard, daughter of the late shipping magnate Lester Stoddard.

THE COUPLE enjoys golf, tennis and fishing. Years ago Smith hunted on his own 7,000-acre preserve north of Okeechobee City.

"But I had to give up hunting because of a detached retina," he says, exploiting the recall of hunting rites aggravated the eye ailment which he first developed while participating in boxing during his student days at Yale in the 1920s.

Smith's only son, Earl Jr., is a student at Brooks School in North Hanover, Mass., one of the finest boarding schools in the nation.

Having a teenage son, Smith says, has made him more aware of young people's problems, particularly with drugs, and one of Smith's goals as mayor is to establish a teen community recreation center in Palm Beach.

Children Excluded, Head Says

WEST PALM BEACH — Community Action Council leaders will confront school officials at 6 p.m. today with CAC claims that 2,000 county school children are going hungry because they haven't been included in the county's free lunch program.

The meeting will be held in CAC headquarters, 1240 W. Eighth St., Riviera Beach.

The CAC charged last week that some children at the poverty level were not being given the free or reduced lunch. However, school officials said CAC had failed to provide the name of one hungry child.

The school system now provides 12,000 of the county's 70,000 pupils with free or low-cost lunches. Other children pay 35 cents in kindergarten through second grade, 40 cents in grades three through six, and 45 cents a day in grades seven through 12.

About 10 members of the Task Force for Emergency Food and Medical Services, including CAC Director Maude Lee and Community Action Manager Program member Clark Black will question food service director Jean Lauring and Elizabeth Pierce about how the free lunch program is being administered.

"We want to find out whether this program is effectively meeting the needs of the students it is supposed to serve and what can be done to improve it," said Fred LaFleur, deputy director of CAC.

"We think we're doing more than our share," said the School Board's information officer, Brad Williams. "As a matter of fact, we think we're administering the program to more people than those who really qualify," he said.

He said that 70,000 "free or reduced price school lunch" applications were sent out to all students Wednesday so that anyone who qualifies but is not currently in the program can get free or reduced price lunches.

The problem is, some people want the application in Spanish. We don't have that set out, so application at all. We're doing more than our share as it is," he said.

SOUTH COUNTY SCENE

By GEORGIA MARTINEZ

The 'Big Bro' Make Sad Ki Learn to Smi

Carried effortlessly in the arms of the black two-year old boy with big, sad almost like a doll.

The little boy, one of a family of 10 children, had been found by someone from the Child Care Center playing with a rat in his home.

One of his parents had died recent other was working, the explanation went. Now the little boy was at the Child in the mornings.

He didn't smile and hadn't smiled even rounded by other children at the center, person said.

But he latched onto Henderson and him around. Henderson would hold him like the little bundle up in his arms and carry Time passed. Now the same little sad smiling eyes smiled and laughed — a starting role in the Christmas play at 10 ter.

Henderson is now the Rev. Henderson, thirty men who have been ordained to priesthood from St. Vince de Paul Seminary.

But during the course of his study and many other seminarians worked and work in the community and especially in the center in Boynton.

In a way, they are "big brothers" to children at the center.

They hold hands, wipe noses and in men laugh. And there's always one sent to a guitar and sings along with the choir.

But the contribution of the seminarians, Child Care Center has been more than just port.

When the center started its own seminars worked on too. They were using it in shifts during the summer.

They also planted grass for a bag ground at the center and recently laid a path, explained Sally Coston, director of

This week it was announced by the fathers and the Bishops of Florida that in Boynton will close at the end of this because of a lack of qualified personnel Bishop Coleman F. Carroll announced the seminary — but it's still up in the air. "We'll miss them," Mrs. Coston said, and the children will miss their want to know when the seminary is only with something could be done to carry on.

There's a song that's always sung plays and gatherings at the center led lines and sung by the children.

The child care center and made theme song because it seems appropriate called "Take Care."

"Take care to wonder in the which you wonder..."

'Tarzan' to Be C At Red Cross Ev

WEST PALM BEACH — It was a long, long time ago that Johnny Weismuller played "Tarzan" in the movie and even his wife to five Olympic gold medals.

Weismuller captured America's and the world's admiration with his swimming feats and his later as a wild jungle exploits, first as

Tarzan, much later as Jungle Jim on television.

Those who know Weismuller, those who know Tarzan, will be still very much the same here who bet-

ted lions, even tigers, and even

pool.

Weismuller did guest for

at meeting

of the Red Cross at

He will be

will answer

Ambition ...
...to the future

MICHIGAN
STATE
UNIVERSITY



Thursday

STATE NEWS

East Lansing, Michigan

Thursday, August 30, 1979

Vol. 13, Number 42

Rights, obligations of young focus of commission's study

By STEPHEN B. BROWN Staff Writer

Gov. William Edwards yesterday announced the creation of a commission that will study the rights and responsibilities of young people in Michigan.

The Michigan Commission on the Rights and Obligations of Young People will study the rights and responsibilities of young people in Michigan. The commission will report to the governor by the end of the year.

'Educators' Caucus' to hold

An "Educators' Caucus" will be held at a banquet in the East Branch of the Upper All American drainage basin Thursday afternoon, when Michigan's Democratic educationists are invited.

Michigan based the study, function of the commission.

"It's a study of the rights and obligations of young people in Michigan," Edwards said.

LIFE SENTENCE MANDATORY

Jury finds Collins guilty of first-degree murder

AN ARSON, Mich. (AP) — John Thomas Collins was convicted Thursday of first-degree murder in the slaying of Karen Marie Williams, 23, last night. The jury found Collins guilty of first-degree murder and sentenced him to life in prison.

"It's important to study the legal rights of young people," Edwards said.

"It's a study of the rights and obligations of young people in Michigan," Edwards said.

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Edwards said the study will report to the governor by the end of the year.

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Found guilty

John Norman Collins, 23, of Oyster Lake, Mich., was found guilty of first-degree murder after a jury of six men and six women heard his guilty plea in the slaying of Karen Marie Williams, 23, last summer.

EXPANSION TO PROCEED

Safeguard debate settled

WASHINGTON (AP) — Delegates of the House of Representatives voted Thursday to expand the debate on the proposed expansion of the U.S. military.

The House voted 218-197 to expand the debate on the proposed expansion of the U.S. military.

Other House bills to be debated today include the proposed expansion of the U.S. military.

Hearings on Kent State begin

KENT, Ohio (AP) — Kent State University officials began today the first of three days of public hearings on the slaying of four students by National Guardsmen.

The hearings will be held in the East Branch of the Upper All American drainage basin Thursday afternoon.

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TO BAR GERM WARFARE

Nixon asks senators for treaty ratification

WASHINGTON (AP) — President Nixon today asked the Senate to ratify a 12-year old treaty banning the use of chemical weapons.

The treaty is the Chemical Weapons Convention, which was signed in 1967.

Trustees set special 2-day talk session

A special two-day session of the board of trustees is scheduled for Tuesday and Wednesday at Kent State University.

The session will be held in the East Branch of the Upper All American drainage basin Thursday afternoon.

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The session will be held in the East Branch of the Upper All American drainage basin Thursday afternoon.



Visit scene

Members of the President's Commission on Campus Unrest view the scene in Kent, Ohio, where four Kent State students were killed in a confrontation with Ohio National Guard troops. Terry Bryant, president of the commission's staff member, describes the scene.

The session will be held in the East Branch of the Upper All American drainage basin Thursday afternoon.

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THE BIGGEST BUST

Washington Prevails Over the Protesters—At a Price



'Peace freaks': Capitol offense . . .



. . . a street bust in San Francisco . . .



. . . a clash with a citizen in Madison, Wis., and facing down a car in Denver



A mass march on the Pentagon, Eugene McCarthy's Presidential campaign, banks burned, blood poured on draft-board files, peaceful rallies in the nation's Capital, a lethal bomb exploded outside a university research center—all these tactics, from benign to brutal, have been tried in efforts to speed the Vietnam war to an end. Last week, something new was added, both by the protesters and by the government they challenged. Antiwar militants mounted a display of aggressive civil disruption in Washington's streets that strained the city's order, and the authorities responded with a wave of indiscriminate arrests and quasi-legal detention that warped the rule of law.

The result was the largest mass arrest in the nation's history: 7,200 in a single day and a total of 13,400 during four days of gradually de-escalating confrontation. Along the way, Americans were treated to some striking snapshots of their Capital that seemed more appropriate to Saigon in wartime than Washington in the spring: youthful partisans darting into the street to block or slow commuter traffic; Chinook helicopters disgorging squads of flak-jacketed marines on the Washington Monument grounds; thousands of captives herded into an open-air, wire-fenced stockade.

The week's action was not, on the whole, violent or even terribly angry. The demonstrators, by and large, were the peace freaks: a motley young counter-army in denims, fatigues and headbands and even their most insurrectionary tactics had a certain prankish air to them. There was little serious vandalism by the protesters and little real brutality by the cops. In contrast to the Weatherman "Days of Rage" or the 1968 Chicago "police riot," the hard feelings this time were caused—on both sides—by a sense of rights violated, not damage wrought. But the affair did strike a contentious note at the end of the three-week Washington demonstration season that had begun in relative calm. And there were some who thought it might spur the antiwar movement to a broad new campaign of civil disobedience.

Both within the Administration and the movement, postmortems were contradictory. Washington police and the White House claimed victory because the protesters had failed to tie up traffic and "stop the government," which had been their objective. Supporters of the Administration policy argued that no government could countenance a threat—

even an improbable one—to the ongoing life of its Capital. Under the circumstances, they maintained, the use of mass-arrest procedures did more good than real harm and was probably the only way to contain the demonstrators as they rampaged through the streets. But even in official ranks, there were some doubts whether order had not been purchased at too high a cost to the law. "We were doing OK, in fact, we were doing pretty damned well until Monday morning," grouched one Administration man. "Then those guys over at Justice screwed up the whole operation. It was overkill. Who needed those mass sweeps and mass arrests? Things like that have got to worry anyone with any sensitivity about the law."

There was plenty of sensitivity about order. The mere idea of protesters trying to shut down the Capital infuriated most citizens, especially in Washington itself. Even liberals on the Hill castigated the Mayday^{*} tribesmen. California freshman Democrat Sen. John Tunney complained that the "foolish and useless acts" of the demonstrators "well might have ruined several months of hard work by the real advocates of peace."

A Presidential Pep Talk

The demonstrators themselves were initially discouraged by their quick rout, but as complaints mounted over the government's counter-insurgency tactics, they began to suspect that the net result might be a new charge of adrenalin for the protest movement. Indeed, a number of antiwar demonstrations—some of them leading to clashes with the police—came off later in the week in such cities as Boston, New York, Seattle, San Francisco, Denver and Madison, Wis.

At first, the government seemed to have every advantage on its side. The Mayday Collective, sponsors of the plan to clog traffic, had published its intentions for all to see. The 1,400-man District of Columbia National Guard had been called up to assist the D.C. police, 5,100 strong, and 10,000 more Army and Marine troops were held in readiness nearby. President Richard M. Nixon had instructed Attorney General John Mitchell, whose Justice Department worked hand-in-glove with the Washington police throughout the week, that the demonstrators were to be allowed no sen-

*The group's activities began on May Day, the international Socialist holiday, but the protesters also played on the word "Mayday," the international distress call, and preferred that spelling.

APPENDIX G

Tables of Data Germane to the Study

Table 1

Population Distribution By: Role, Age, and Formal
Educational Attainment Expressed in Percent

Role	#	Age			Formal Education					
		21-30	31-40	41+	E.S.	S.S.	S.C.	B.A.	M.A.	Ph.D.
University Professors	9		22	77					11	88
Elementary Principals	4	25	25	50				50	50	
Elementary Teachers	13	48	38	15				48	53	
Community School Directors	14	52	28	14			21	42	35	
Adult Education Teachers	8	25	25	50	12		12	37	37	
Community Education Univ. Center Directors	8	12	62	25					37	62
Community Council Members	26	30	26	42	50	34	7	7		
Community Education Training Coordinators	2	50		50					100	
Secondary School Teachers	6	50	16	33				16	83	
TOTALS	90	33	30	36	15	10	6	22	31	14

NOTES: All abbreviations used on this chart are the same as the abbreviations used on the chart showing distributions by number. All percentages have been rounded off to the next lower whole percent.

Table 2

Tally Sheet: Assessment of Value Satisfaction--Value: Recognition
of the Unique Worth and Dignity of Every Individual

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
<u>9 University professors</u>															
Possible assessment			45					45					45		
Tally score	1	7	1			1	2	5	1		1	1	1	5	1
Assessment score			27					24					23		
Percent score			60%					53%					51%		
<u>4 Elementary principals</u>															
Possible assessment			20					20					20		
Tally score	1	1	2					3	1				2	2	
Assessment score			13					13					18		
Percent score			65%					65%					90%		
<u>13 Teachers (Elem)</u>															
Possible assessment			65					65					65		
Tally score	3	5	4	1		2	4	5	1	1		3	3	6	1
Assessment score			42					34					44		
Percent score			64%					52%					67%		

Table 2 (continued)

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
8 Directors, university centers															
Possible assessment			40					40					40		
Tally score		2	3	3			4	3	1		1		2	3	2
Assessment score			25					21					28		
Percent score			62%					52%					70%		
13 Members, community council															
Possible assessment			65					65					65		
Tally score		4	5	3	1		1	2	9	1		1	4	6	1
Assessment score			40					36					47		
Percent score			61%					55%					72%		
2 Coordinators, trig, Community Ed															
Possible assessment			10					10					10		
Tally score	1		1				1	1				1		1	
Assessment score			4					3					6		
Percent score			40%					30%					60%		

Table 2 (continued)

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
14 Directors, Community School															
Possible assessment						70					70				70
Tally score	6	3	3	2			10	2	1	1		1	3	4	6
Assessment score						43					35				53
Percent score						61%					50%				75%
6 Teachers (Sec)															
Possible assessment						30					30				30
Tally score	2	3	1						5	1			1	2	3
Assessment score						17					19				26
Percent score						56%					63%				86%
8 Teachers (Adult)															
Possible assessment						40					40				40
Tally score	1	3	4						1	4	3		1	1	4
Assessment score						27					18				27
Percent score						67%					45%				67%

Table 3

Tally Sheet: Assessment of Value Satisfaction--Value: Belief in Equality of
 Opportunity for Every Individual to Develop and Use His Potentialities
 Regardless of Race, Creed, Nationality, Background or
 Economic Circumstances

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
9 University professors															
Possible assessment					45					45					45
Tally score	1	2	4	2				1	3	3	1	1		1	2
Assessment score					25					21					29
Percent score					55%					46%					64%
4 Elementary principals															
Possible assessment					20					20					20
Tally score	1		2	1						4				2	2
Assessment score					11					12					18
Percent score					55%					60%					90%
13 Teachers (Elem)															
Possible assessment					65					65					65
Tally score		3	5	4	1			1	3	7	1	1		2	
Assessment score					42					40					43
Percent score					64%					61%					66%

Table 3 (continued)

Population	Adult Education					K-12 Education					Community Education						
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5		
14 Directors, Community School																	
Possible assessment			70				70						70				
Tally score		2	3	6	1	2		9	2	2	1		1	1	3	4	5
Assessment score				40					37					49			
Percent score				57%					52%					70%			
6 Teachers (Sec)																	
Possible assessment			30				30						30				
Tally score			4	1	1				1	5			1	1	2	2	
Assessment score				15						16				23			
Percent score				50%						53%				76%			
8 Teachers (adult)																	
Possible assessment			40				40						40				
Tally score			3	3	1	1			6	2			3	3	1	1	
Assessment score				24						18				24			
Percent score				60%						45%				60%			

Tabel 3 (continued)

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
8 Directors, university centers															
Possible assessment					40					40					40
Tally score		2	2	4			3	4	1			1	3	1	3
Assessment score					26					22					29
Percent score					65%					55%					72%
13 Members, community council															
Possible assessment					65					65					65
Tally score		1	5	4	3			3	9	1		1	4	3	5
Assessment score					48					37					51
Percent score					73%					56%					78%
2 Coordinators, trg, Community Ed															
Possible assessment					10					10					10
Tally score		1		1				1	1			1			1
Assessment score					6					5					7
Percent score					60%					50%					70%

Table 4

Tally Sheet: Assessment of Value Satisfaction--Value: Belief
in Basic Rights and Liberties for All

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
9 University professors															
Possible assessment					45					45					45
Tally score	1	2	5	1				1	1	4	3		1	1	3
Assessment score			24							27					28
Percent score			53%							60%					68%
4 Elementary principals															
Possible assessment					20					20					20
Tally score		1	1	1	1					3	1			2	2
Assessment score			14							13					18
Percent score			70%							65%					90%
13 Teachers (Elem)															
Possible assessment					65					65					65
Tally score		2	6	2	3			2	2	5	3	1		3	1
Assessment score			45							38					48
Percent score			69%							58%					73%

Table 4 (continued)

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
14 Directors, Community School															
Possible assessment					70					70					70
Tally score	4	4	4	2							2	4	2	6	
Assessment score					46					37				54	
Percent score					65%					52%				77%	
6 Teachers (Sec)															
Possible assessment					30					30					30
Tally score	2	1	3						2	2	1	1	4		
Assessment score					19					16				56	
Percent score					63%					53%				56%	
8 Teachers (adult)															
Possible assessment					40					40					40
Tally score	2	3	2	1					1	4	1	1	4	2	
Assessment score					26					18				23	
Percent score					65%					45%				57%	

Table 4 (continued)

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
8 Directors, university centers															
Possible assessment					40					40					40
Tally score	1	2	3	2							1	1	1	4	1
Assessment score					22					22				27	
Percent score					55%					55%				67%	
13 Members, community council															
Possible assessment					65					65					
Tally score		2	5	3	3					7	4	1	1	2	6
Assessment score			46							35				55	
Percent score			70%							53%				84%	
2 Coordinators, trg, Community Ed															
Possible assessment					10					10				10	
Tally score			1	1						1	1			1	1
Assessment score			7							5				8	
Percent score			70%							50%				80%	

Table 5

Tally Sheet: Assessment of Value Satisfaction--Value: Belief
That the Best Way to Solve Common Problems is Through
Cooperation Among Equals

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
8 Directors, university centers															
Possible assessment			40					40					40		
Tally score	2	3	3				2	4	2		1	1	1	4	1
Assessment score			23					24					27		
Percent score			57%					60%					67%		
13 Members, community council															
Possible assessment			65					65					65		
Tally score	1	6	3	3			3	5	2	2	1	1	2	7	3
Assessment score			47					32					51		
Percent score			72%					49%					78%		
2 Coordinators, trg, Community Ed															
Possible assessment			10					10					10		
Tally score	1	1					1	1					1		1
Assessment score			5					3					8		
Percent score			50%					30%					80%		

Table 5 (continued)

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
14 Directors, Community School															
Possible assessment			70				70					70			
Tally score	2	2	7	2	1	2	6	4	1	1	1	1	3	5	4
Assessment score			40				35					52			
Percent score			57%				50%					74%			
6 Teachers (Sec)															
Possible assessment			30				30					30			
Tally score	2	1	3			2	2	2			1	1	3	1	
Assessment score			19				16					22			
Percent score			63%				53%					73%			
8 Teachers (adult)															
Possible assessment			40				40					40			
Tally score	2	3	2	1		1	3	3	1		2	4		2	
Assessment score			22				17					26			
Percent score			55%				42%					65%			

Table 5 (continued)

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
9 University professors															
Possible assessment					45					45					45
Tally score			7	1	1			1	1	5	1	1		1	3
Assessment score			31							27				32	
Percent score			68%							60%				71%	
4 Elementary principals															
Possible assessment			20							20				20	
Tally score			1	3						4				3	1
Assessment score			15							12				17	
Percent score			75%							60%				85%	
13 Teachers (Elem)															
Possible assessment			65							65				65	
Tally score	1	3	5	2	2			4	2	5	1	1		3	1
Assessment score			40							32				48	
Percent score			61%							49%				73%	

Table 6

Tally Sheet: Assessment of Value Satisfaction--Value: Belief
in Reason as the Most Effective Way to Solve Problems

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
9 University professors															
Possible assessment			45					45					45		
Tally score			5	3	1		1	4	4			2	7		
Assessment score			28					29					34		
Percent score			62%					64%					75%		
4 Elementary principals															
Possible assessment			20					20					20		
Tally score		2	1	1				1	2	1			1	3	
Assessment score			9					12					15		
Percent score			45%					60%					75%		
13 Teachers (Elem)															
Possible assessment			65					65					65		
Tally score		2	6	3	2		2	1	6	3	1		3	2	7
Assessment score			44					39					45		
Percent score			67%					60%					69%		

Table 6 (continued)

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
<hr/>															
14 Directors, Community School															
Possible assessment	70					70					70				
Tally score	5	4	4	1		8	3	2	1		1	4	6	3	
Assessment score	43					38					49				
Percent score	61%					54%					70%				
<hr/>															
6 Teachers (Sec)															
Possible assessment	30					30					30				
Tally score	2	3	1			2	4				1	1	3	1	
Assessment score	20					16					22				
Percent score	66					53					73				
<hr/>															
8 Teachers (adult)															
Possible assessment	40					40					40				
Tally score	2	2	3	1		3	1	3	1		1	1	3	1	3
Assessment score	21					20					26				
Percent score	52%					50%					65%				

Table 6 (continued)

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
<hr/>															
8 Directors, university centers															
Possible assessment	40					40					40				
Tally score	2	1	3	2		3	2	1	2		2	1	3	2	
Assessment score	21					18					27				
Percent score	52%					45%					67%				
<hr/>															
13 Members, community council															
Possible assessment	65					65					65				
Tally score	2	5	3	4		6	4	1	2		7	4	2		
Assessment score	46					38					47				
Percent score	70%					58%					72%				
<hr/>															
2 Coordinators, trg, Community Ed															
Possible assessment	10					10					10				
Tally score	1	1				1	1				1	1			
Assessment score	5					3					7				
Percent score	50%					30%					70%				

Table 7`

Tally Sheet: Assessment of Value Satisfaction--Value: Belief in the
American Tradition of Optimism and Hope for the Future

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
9 University professors															
Possible assessment					45					45					45
Tally score	1	3	4	1		2	2	4	1		1	3	3	2	
Assessment score			32				31					33			
Percent score			71%				68%					73%			
4 Elementary principals															
Possible assessment					20					20					20
Tally score			3	1					3	1					4
Assessment score			13						13					16	
Percent score			65%						70%					80%	
13 Teachers (Elem)															
Possible assessment					65					65					65
Tally score	1	4	5	3		2	3	5	2	1				3	6
Assessment score			49					36						53	
Percent score			75%					55%						81%	

Table 7 (continued)

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
14 Directors, Community School															
Possible assessment						70					70				70
Tally score	1	2	3	6	2						4	7	2	1	
Assessment score						48						42			57
Percent score						68%						60%			81%
6 Teachers (Sec)															
Possible assessment						30					30				30
Tally score	1	2	2	2	1						1	3	2		1
Assessment score						21						19			26
Percent score						70%						63%			86%
8 Teachers (adult)															
Possible assessment						40					40				40
Tally score	2	1	3	1	1						2	2	3	1	2
Assessment score						22						16			24
Percent score						55%						40%			60%

Table 7 (continued)

Population	Adult Education					K-12 Education					Community Education				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
8 Directors, university centers															
Possible assessment					40					40				40	
Tally score	1	1		6				2	3	3		1	2	3	2
Assessment score					29					25				30	
Percent score					72%					62%				75%	
13 Members, community council															
Possible assessment					65					65				65	
Tally score	3	3		5	2			1	2	5	3	2		4	5
Assessment score					45					42				52	
Percent score					69%					64%				80%	
2 Coordinators, trg, Community Ed															
Possible assessment					10					10				10	
Tally score					2					2				1	1
Assessment score					6					6				9	
Percent score					60%					60%				90%	

Table 8

Propriety of the concept: #1, HELPS PEOPLE HELP THEMSELVES
AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	12	1	92	7
Secondary teachers	6	6		100	
Adult education teachers	4	3		75	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	54	1	94	1

Table 9

Propriety of the concept: #2, UNIFIES INFLUENCE OF HOME, SCHOOL,
AND COMMUNITY AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	11	1	84	7
Secondary teachers	6	5	1	83	16
Adult education teachers	4	3	1	75	25
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	50	5	87	8

Table 10

Propriety of the concept: #3, OVERCOMES BARRIERS TO SOCIAL PROGRESS
AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	55	1	96	1

Table 11

Propriety of the concept: #4, SERVES THE INDIVIDUAL ON A LIFETIME
BASIS, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8		88	
Elementary principals	4	3	1	75	25
Elementary teachers	11	10		90	
Community school directors	13	10		76	15
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	6	1	75	12
Community education training coordinators	2	2		100	
Total	57	48	5	84	8

Table 12

Propriety of the concept: #5, ENRICHES SCHOOL PROGRAM FOR CHILDREN
AND YOUTH, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	1	77	11
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	12	1	92	7
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	6	1	75	12
Community education training coordinators	2	2		100	
Total	57	52	3	91	5

Table 13

Propriety of the concept: #6, PROVIDES A VEHICLE FOR TEENAGERS TO UTILIZE
IN THEIR EFFORTS TO FIND A MEANINGFUL POSITION IN SOCIETY,
AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	54	2	94	3

Table 14

Propriety of the concept: #7, STIMULATES HEALTHFUL
LIVING, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7	87		
Community education training coordinators	2	2		100	
Total	57	54	2	94	3

Table 15

Propriety of the concept: #8, PROVIDES LEISURE TIME
ACTIVITY, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	22
Elementary principals	4	3	1	75	25
Elementary teachers	11	7	4	63	36
Community school directors	13	11	2	84	15
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	47	9	82	15

Table 16

Propriety of the concept: #9, PROVIDES CULTURALLY ENRICHING
EXPERIENCES, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	56		98	

Table 17

Propriety of the concept: #10, RAISES LITERACY LEVEL
OF ADULTS, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	22
Elementary principals	4	1	3	25	75
Elementary teachers	11	6	4	54	36
Community school directors	13	12	1	92	7
Secondary teachers	6	3	3	50	50
Adult education teachers	4	2	1	50	25
Community education university center directors	8	4	4	50	50
Community education training coordinators	2	2		100	
Total	57	37	18	64	31

Table 18

Propriety of the concept: #11, PROVIDES EMPLOYMENT RETRAINING
EXPERIENCES AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	6	3	66	33
Elementary principals	4		4		100
Elementary teachers	11	7	4	63	36
Community school directors	13	12	1	92	7
Secondary teachers	6	1	5	16	83
Adult education teachers	4	2	2	50	50
Community education university center directors	8	1	5	12	62
Community education training coordinators	2	1	1	50	50
Total	57	30	25	52	43

Table 19

Propriety of the concept: #12, DEVELOPS PUBLIC UNDERSTANDING OF GOVERNMENT,
ECONOMICS, AND SOCIETY, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	3	1	75	25
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	54	2	94	3

Table 20

Propriety of the concept: #13, DEVELOPS LEADERSHIP FOR
COMMUNITY LIFE, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	22
Elementary principals	4	3	1	75	25
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	53	4	92	7

Table 21

Propriety of the concept: #14, COORDINATES MULTI-AGENCY COMMUNITY IMPROVEMENT
EFFORTS, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	6	3	66	33
Elementary principals	4	1	3	25	75
Elementary teachers	11	3	8	27	72
Community school directors	13	8	5	61	38
Secondary teachers	6	1	5	16	83
Adult education teachers	4	2	1	50	25
Community education university center directors	8	3	4	37	50
Community education training coordinators	2	2		100	
Total	57	26	29	45	50

Table 22

Propriety of the concept: #15, ESTABLISHES A SYSTEM OF COMMUNITY
COMMUNICATION, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	22
Elementary principals	4	3	1	75	25
Elementary teachers	11	8	3	72	27
Community school directors	13	10	3	76	23
Secondary teachers	6	2	4	33	66
Adult education teachers	4	4		100	
Community education university center directors	8	4	3	50	37
Community education training coordinators	2	2		100	
Total	57	40	16	70	28

Table 23

Propriety of the concept: #16, SERVES AS A COMMUNITY CHANGE AGENT,
AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	6	3	66	33
Elementary principals	4	4		100	
Elementary teachers	11	5	6	45	54
Community school directors	13	12	1	92	7
Secondary teachers	6	5	1	83	16
Adult education teachers	4	2	1	50	25
Community education university center directors	8	4	4	50	50
Community education training coordinators	2	2		100	
Total	57	40	16	70	28

Table 24

Propriety of the concept: #17, AFFECTS ECOLOGY IN A POSITIVE MANNER,
AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	22
Elementary principals	4	4		100	
Elementary teachers	11	9	2	81	18
Community school directors	13	13		100	
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	51	5	89	8

Table 25

Propriety of the concept: #18, SERVES TO ARREST OR DECREASE CRIME
RATES, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	22
Elementary principals	4	4		100	
Elementary teachers	11	8	3	72	27
Community school directors	13	11	2	84	15
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	6	1	75	12
Community education training coordinators	2	2		100	
Total	57	47	9	82	15

Table 26

Propriety of the concept: #19, SERVES TO DECREASE JUVENILE
DELINQUENCY, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	9	2	81	18
Community school directors	13	10	3	76	23
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	49	7	85	12

Table 27

Propriety of the concept: #20, SERVES TO ENCOURAGE POPULATION CONTROL,
AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	6	2	66	22
Elementary principals	4	2	2	100	
Elementary teachers	11	5	6	45	54
Community school directors	13	8	5	61	38
Secondary teachers	6	3	3	50	50
Adult education teachers	4	4		100	
Community education university center directors	8	5	2	62	25
Community education training coordinators	2	2		100	
Total	57	35	20	61	35

Table 28

Propriety of the concept: #21, IS CONCERNED WITH ADEQUATE HOUSING
FOR ALL, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	6	2	66	22
Elementary principals	4	3	1	75	25
Elementary teachers	11	5	6	45	54
Community school directors	13	8	5	61	38
Secondary teachers	6	1	5	16	83
Adult education teachers	4	3	1	75	25
Community education university center directors	8	5	2	62	25
Community education training coordinators	2	2		100	
Total	57	33	22	57	38

Table 29

Propriety of the concept: #22, IS ACTIVELY CONCERNED WITH PROMOTION OF
INTEGRATION AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	9		81	18
Community school directors	13	11	2	84	15
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	5	1	62	12
Community education training coordinators	2	1	1	50	50
Total	57	47	8	82	14

Table 30

Propriety of the concept: #23, REDUCTION OF POVERTY, AS A
FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	11	2	84	15
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	52	4	91	7

Table 31

Propriety of the concept: #24, ECONOMICAL UTILIZATION OF A MAJOR COMMUNITY
RESOURCE, AS A FUNCTION OF K-12 EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	1	77	11
Elementary principals	4	3	1	75	25
Elementary teachers	11	8	3	72	28
Community school directors	13	10	3	76	23
Secondary teachers	6	1	5	16	83
Adult education teachers	4	4		100	
Community education university center directors	8	6	1	75	12
Community education training coordinators	2	2		100	
Total	57	41	14	71	24

Table 32

Propriety of the concept: #1, HELPS PEOPLE HELP THEMSELVES,
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	9		81	
Community school directors	13	12	1	92	8
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	53	1	92	1

Table 33

Propriety of the concept: #2, UNIFIES INFLUENCE OF HOME, SCHOOL,
AND COMMUNITY AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	10		90	
Community school directors	13	11	1	84	7
Secondary teachers	6	6		100	
Adult education teachers	4	3	1	75	25
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	53	3	92	5

Table 34

Propriety of the concept: #3, OVERCOMES BARRIERS TO SOCIAL PROGRESS
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	1	77	11
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	12	1	92	7
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	53	3	92	5

Table 35

Propriety of the concept: #4, SERVES THE INDIVIDUAL ON A LIFETIME
BASIS AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8		88	
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	12		92	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	54	1	94	1

Table 36

Propriety of the concept: #5, ENRICHES SCHOOL PROGRAM FOR CHILDREN AND
YOUTH AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	1	77	11
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	54	2	94	3

Table 37

Propriety of the concept: #6, PROVIDES A VEHICLE FOR TEENAGERS TO UTILIZE
IN THEIR EFFORTS TO FIND A MEANINGFUL POSITION IN SOCIETY
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	6	1	66	11
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	3		75	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	52	2	91	3

Table 38

Propriety of the concept: #7, STIMULATES HEALTHFUL LIVING,
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	86	11
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	3		75	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	55	1	96	1

Table 39

Propriety of the concept: #8, PROVIDES LEISURE TIME ACTIVITY
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	56	1	98	1

Table 40

Propriety of the concept: #9, PROVIDES CULTURALLY ENRICHING EXPERIENCES,
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	9	1	81	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	55	1	96	1

Table 41

Propriety of the concept: #10, RAISES LITERACY LEVEL OF ADULTS,
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	12		92	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	55	1	96	1

Table 42

Propriety of the concept: #11, PROVIDES EMPLOYMENT RETRAINING
EXPERIENCES, AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	55	2	96	3

Table 43

Propriety of the concept: #12, DEVELOPS PUBLIC UNDERSTANDING OF GOVERNMENT,
ECONOMICS, AND SOCIETY AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	8	2	72	18
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	54	2	94	3

Table 44

Propriety of the concept: #13, DEVELOPS LEADERSHIP FOR COMMUNITY
LIFE, AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	3	1	75	25
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	54	3	94	5

Table 45

Propriety of the concept: #14, COORDINATES MULTI-AGENCY COMMUNITY
IMPROVEMENT EFFORTS, AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	3	1	75	25
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	54	3	94	5

Table 46

Propriety of the concept: #15, ESTABLISHES A SYSTEM OF COMMUNITY
COMMUNICATION, AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	57		100	

Table 47

Propriety of the concept: #16, SERVES AS A COMMUNITY CHANGE AGENT,
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	9	2	81	18
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	2	1	50	25
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	52	4	91	7

Table 48

Propriety of the concept: #17, AFFECTS ECOLOGY IN A POSITIVE MANNER,
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	22
Elementary principals	4	4		100	
Elementary teachers	11	9	2	81	18
Community school directors	13	13		100	
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	52	5	91	8

Table 49

Propriety of the concept: #18, SERVES TO ARREST OR DECREASE
CRIME RATE AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total					

Table 50

Propriety of the concept: #19, SERVES TO DECREASE JUVENILE DELINQUENCY,
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	9	2	81	18
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	53	3	92	5

Table 51

Propriety of the concept: #20, SERVES TO ENCOURAGE POPULATION CONTROL,
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	23
Elementary principals	4	3	1	75	25
Elementary teachers	11	7	4	63	36
Community school directors	13	8	5	61	38
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	5	2	62	25
Community education training coordinators	2	2		100	
Total	57	42	14	73	24

Table 52

Propriety of the concept: #21, IS CONCERNED WITH ADEQUATE HOUSING
FOR ALL AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	23
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	53	3	92	5

Table 53

Propriety of the concept: #22, IS ACTIVELY CONCERNED WITH PROMOTION OF
INTEGRATION, AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	1		50	
Total	57	54	1	94	1

Table 54

Propriety of the concept: #23, REDUCTION OF POVERTY,
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	56		98	

Table 55

Propriety of the concept: #24, ECONOMICAL UTILIZATION
OF A MAJOR COMMUNITY RESOURCE

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	56	1	98	1

Table 56

Propriety of the concept: #1, HELPS PEOPLE HELP THEMSELVES,
AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	12	1	92	8
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	56	1	98	1

Table 57

Propriety of the concept: #2, UNIFIES INFLUENCE OF HOME, SCHOOL AND
COMMUNITY AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8		88	
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	12	1	92	7
Secondary teachers	6	4	2	66	33
Adult education teachers	4	2	2	50	50
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	51	5	89	8

Table 58

Propriety of the concept: #3, OVERCOMES BARRIERS TO SOCIAL PROGRESS
AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	1	77	11
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	53	3	92	5

Table 59

Propriety of the concept: #4, SERVES THE INDIVIDUAL ON A LIFETIME
BASIS, AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8		88	
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	12		92	
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	53	2	92	3

Table 60

Propriety of the concept: #5, ENRICHES SCHOOL PROGRAM FOR CHILDREN
AND YOUTH AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	6	3	66	33
Elementary principals	4	3	1	75	25
Elementary teachers	11	5	6	45	54
Community school directors	13	11	2	84	15
Secondary teachers	6	4	2	66	33
Adult education teachers	4	4		100	
Community education university center directors	8	4	4	50	50
Community education training coordinators	2	2		100	
Total	57	39	18	68	31

Table 61

Propriety of the concept: #6, PROVIDES A VEHICLE FOR TEENAGERS TO UTILIZE IN
THEIR EFFORTS TO FIND A MEANINGFUL POSITION IN SOCIETY
AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	5	4	55	44
Elementary principals	4	2	2	50	50
Elementary teachers	11	8	2	72	18
Community school directors	13	10	3	76	23
Secondary teachers	6	2	4	33	66
Adult education teachers	4	4		100	
Community education university center directors	8	2	5	25	62
Community education training coordinators	2	2		100	
Total	57	35	20	61	35

Table 62

Propriety of the concept: #7, STIMULATES HEALTHFUL LIVING,
AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	22
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	11	1	84	7
Secondary teachers	6	3	3	50	50
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	50	7	87	12

Table 63

Propriety of the concept: #8, PROVIDES LEISURE TIME ACTIVITY,
AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	7	4	63	36
Community school directors	13	10	2	76	15
Secondary teachers	6	5		83	
Adult education teachers	4	4		100	
Community education university center directors	8	7	1	87	12
Community education training coordinators	2	2		100	
Total	57	48	7	82	12

Table 64

Propriety of the concept: #9, PROVIDES CULTURALLY ENRICHING EXPERIENCE
AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	13		100	
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	55	2	96	3

Table 65

Propriety of the concept: #10, RAISES LITERACY LEVEL OF
ADULTS AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	3	1	75	25
Elementary teachers	11	9	2	81	18
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	54	3	94	5

Table 66

Propriety of the concept: #11, PROVIDES EMPLOYMENT RETRAINING
EXPERIENCES, AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	13		100	
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	57		100	

Table 67

Propriety of the concept: #12, DEVELOPS PUBLIC UNDERSTANDING OF GOVERNMENT,
ECONOMICS, AND SOCIETY, AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	9		100	
Elementary principals	4	4		100	
Elementary teachers	11	10	1	90	9
Community school directors	13	12	1	92	7
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	54	2	94	3

Table 68

Propriety of the concept: #13, DEVELOPS LEADERSHIP FOR COMMUNITY
LIFE, AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	3	1	75	25
Elementary teachers	11	8	3	72	27
Community school directors	13	13		100	
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	8		100	
Community education training coordinators	2	2		100	
Total	57	51	6	89	10

Table 69

Propriety of the concept: #14, COORDINATES MULTI-AGENCY COMMUNITY IMPROVEMENT
EFFORTS, AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	6	3	66	33
Elementary principals	4	2	2	50	50
Elementary teachers	11	6	5	54	45
Community school directors	13	10	3	76	27
Secondary teachers	6	2	4	33	66
Adult education teachers	4	3	1	75	25
Community education university center directors	8	2	5	25	62
Community education training coordinators	2	2		100	
Total	57	33	23	57	40

Table 70

Propriety of the concept: #15, ESTABLISHES A SYSTEM OF COMMUNITY COMMUNICATION,
AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	22
Elementary principals	4	3	1	75	25
Elementary teachers	11	9	2	81	18
Community school directors	13	11	2	84	15
Secondary teachers	6	3	3	50	50
Adult education teachers	4	4		100	
Community education university center directors	8	3	4	37	50
Community education training coordinators	2	2		100	
Total	57	42	14	73	24

Table 71

Propriety of the concept: #16, SERVES AS A COMMUNITY CHANGE AGENT,
AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	6	3	66	33
Elementary principals	4	4		100	
Elementary teachers	11	8	3	72	27
Community school directors	13	12	1	92	7
Secondary teachers	6	5	1	83	16
Adult education teachers	4	2	1	50	25
Community education university center directors	8	5	3	62	37
Community education training coordinators	2	2		100	
Total	57	44	12	77	21

Table 72

Propriety of the concept: #17, AFFECTS ECOLOGY IN A POSITIVE MANNER,
AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	23
Elementary principals	4	4		100	
Elementary teachers	11	9	2	81	18
Community school directors	13	11	2	84	15
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	7	1	87	12
Community education training coordinators	2	2		100	
Total	57	49	8	85	14

Table 73

Propriety of the concept: #18, SERVES TO ARREST OR DECREASE
CRIME RATE, AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	6	2	66	22
Elementary principals	4	4		100	
Elementary teachers	11	7	4	63	36
Community school directors	13	11	2	84	15
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	4	4	50	50
Community education training coordinators	2	2		100	
Total	57	43	13	75	22

Table 74

Propriety of the concept: #19, SERVES TO DECREASE JUVENILE DELINQUENCY,
AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	22
Elementary principals	4	4		100	
Elementary teachers	11	7	4	63	36
Community school directors	13	10	3	76	23
Secondary teachers	6	4	2	66	33
Adult education teachers	4	4		100	
Community education university center directors	8	5	2	62	25
Community education training coordinators	2	2		100	
Total	57	43	13	75	22

Table 75

Propriety of the concept: #20, SERVES TO ENCOURAGE POPULATION CONTROL,
AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	23
Elementary principals	4	4		100	
Elementary teachers	11	7	4	63	36
Community school directors	13	8	5	61	38
Secondary teachers	6	5	1	83	16
Adult education teachers	4	4		100	
Community education university center directors	8	4	3	50	37
Community education training coordinators	2	2		100	
Total	57	41	15	71	26

Table 76

Propriety of the concept: #21, IS CONCERNED WITH ADEQUATE HOUSING
FOR ALL AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	7	2	77	22
Elementary principals	4	4		100	
Elementary teachers	11	6	5	54	45
Community school directors	13	10	3	76	23
Secondary teachers	6	2	4	33	66
Adult education teachers	4	4		100	
Community education university center directors	8	5	2	62	25
Community education training coordinators	2	2		100	
Total	57	40	16	70	28

Table 77

Propriety of the concept: #22, IS ACTIVELY CONCERNED WITH THE PROMOTION
OF INTEGRATION AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	6	3	66	33
Elementary principals	4	4		100	
Elementary teachers	11	8	3	72	27
Community school directors	13	11	2	84	15
Secondary teachers	6	3	3	50	50
Adult education teachers	4	4		100	
Community education university center directors	8	6	1	75	12
Community education training coordinators	2	1	1	50	50
Total	57	43	13	75	22

Table 78

Propriety of the concept: #23, REDUCTION OF POVERTY, AS A
FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	11		100	
Community school directors	13	10	3	76	23
Secondary teachers	6	6		100	
Adult education teachers	4	4		100	
Community education university center directors	8	7		87	
Community education training coordinators	2	2		100	
Total	57	52	4	91	7

Table 79

Propriety of the concept: #24, ECONOMICAL UTILIZATION OF A MAJOR COMMUNITY
RESOURCE, AS A FUNCTION OF ADULT EDUCATION

Population	# Respondents	# Aye	# Nay	% Aye	% Nay
University professors	9	8	1	88	11
Elementary principals	4	4		100	
Elementary teachers	11	8	3	72	27
Community school directors	13	12	1	92	7
Secondary teachers	6	3	3	50	50
Adult education teachers	4	4		100	
Community education university center directors	8	6	1	75	12
Community education training coordinators	2	2		100	
Total	57	47	9	82	15

Table 80

Sufficiency of the concept, #1 HELPS PEOPLE HELP THEMSELVES
AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	1	2	6	11	22	66
Elementary principals	4	2	1	1	50	25	25
Elementary teachers	12	4	1	6	33	8	50
Community school directors	13	13	3	9	7	23	69
Secondary teachers	6		2	4		33	66
Adult education teachers	4		1	3		25	75
Community education university center directors	8		4	3		50	37
Community education training coordinators	2	1		1	50		50
Total	58	9	14	33	15	24	56

Table 81

Sufficiency of the concept, #1 HELPS PEOPLE HELP THEMSELVES
AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	1	2	6	11	22	66
Elementary principals	4		2	2		50	50
Elementary teachers	12		2	10		16	83
Community school directors	13	1	6	6	7	46	46
Secondary teachers	6		3	3		50	50
Adult education teachers	4		2	2		50	50
Community education university center directors	8		2	6		25	75
Community education training coordinators	2	1		1	50		50
Total	58	3	19	36	5	32	62

Table 82

Sufficiency of the concept, #1 HELPS PEOPLE HELP THEMSELVES
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	2	1	6	22	1	66
Elementary principals	4	4			100		
Elementary teachers	12	5	1	4	41	8	33
Community school directors	13	6		7	46		53
Secondary teachers	6	3	1	2	50	16	32
Adult education teachers	4	1	1	2	25	25	50
Community education university center directors	8	3		4	37		50
Community education training coordinators	2		1	1		50	50
Total	58	24	5	26	41	8	44

Table 83

Sufficiency of the concept, #2 UNIFIES INFLUENCE OF HOME, SCHOOL,
AND COMMUNITY AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	1	2	6	11	22	66
Elementary principals	4	4		3	25		75
Elementary teachers	12		3	9		25	75
Community school directors	13	1	6	6	7	46	46
Secondary teachers	6		2	4		33	66
Adult education teachers	4		3	1		75	25
Community education university center directors	8		4	3		50	37
Community education training coordinators	2			2			100
Total	58	3	20	34	5	34	58

Table 84

Sufficiency of the concept, #2 UNIFIES INFLUENCE OF HOME, SCHOOL,
AND COMMUNITY AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		2	7		22	77
Elementary principals	4		3	1		75	25
Elementary teachers	12		5	7		41	58
Community school directors	13		6	6	7	46	46
Secondary teachers	6		1	5		16	83
Adult education teachers	4	1	2	1	25	50	25
Community education university center directors	8		3	5		37	83
Community education training coordinators	2			2			100
Total	58	2	20	34	3	34	58

Table 85

Sufficiency of the concept, #2 UNIFIES INFLUENCE OF HOME, SCHOOL,
AND COMMUNITY AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	3		6	33		66
Elementary principals	4	4		1	75		25
Elementary teachers	12	5	1	5	45	9	45
Community school directors	13	6		7	46		53
Secondary teachers	6	3	1	2	50	12	37
Adult education teachers	4		3	1		75	25
Community education university center directors	8	3		4	37		50
Community education training coordinators	2	1		1	50		50
Total	58	24	5	27	41	8	46

Table 86

Sufficiency of the concept, #4 SERVES THE INDIVIDUAL ON A LIFETIME
BASIS AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	1	2	6	11	22	66
Elementary principals	4	2		2	50		50
Elementary teachers	12		3	8		25	66
Community school directors	13	3	3	5	23	23	38
Secondary teachers	6	1	1	4	16	16	66
Adult education teachers	4	1	1	2	25	25	50
Community education university center directors	8	1	2	4	12	25	50
Community education training coordinators	2		1	1		50	50
Total	58	9	13	32	15	22	55

Table 87

Sufficiency of the concept, #4 SERVES THE INDIVIDUAL ON A LIFETIME
BASIS AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		4	5		44	55
Elementary principals	4		2	2		50	50
Elementary teachers	12	3	4	5	25	33	41
Community school directors	13	2	3	6	15	23	46
Secondary teachers	6	1	1	4	16	10	66
Adult education teachers	4		2	2		50	50
Community education university center directors	8	1	7		12	87	
Community education training coordinators	2			2			100
Total	58	7	23	26	12	39	44

Table 88

Sufficiency of the concept, #4 SERVES THE INDIVIDUAL ON A LIFETIME
BASIS AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	4	1	4	44	11	44
Elementary principals	4	4			100		
Elementary teachers	12	3		9	25		75
Community school directors	13	7	2	3	53	15	23
Secondary teachers	6	4		2	66		33
Adult education teachers	4	1		3	25		75
Community education university center directors	8	2	2	3	25	25	37
Community education training coordinators	2	1		1	50		50
Total	58	26	5	25	44	8	43

Table 89

Sufficiency of the concept, #3 OVERCOME BARRIERS TO SOCIAL
PROGRESS AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	6		33	60
Elementary principals	4	1	2	1	25	50	25
Elementary teachers	12	1	4	7	8	33	58
Community school directors	13	2	2	9	15	15	69
Secondary teachers	6	1	2	3	11	22	50
Adult education teachers	4		2	2		50	50
Community education university center directors	8		4	3		50	37
Community education training coordinators	2	1		1	50		50
Total	58	6	19	32	10	32	55

Table 90

Sufficiency of the concept, #3 OVERCOMES BARRIERS TO SOCIAL
PROGRESS AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		4	4		44	44
Elementary principals	4		2	2		50	50
Elementary teachers	12	1	4	7	8	33	58
Community school directors	13	3	2	8	23	15	61
Secondary teachers	6		3	3		50	50
Adult education teachers	4		1	3		25	75
Community education university center directors	8		4	4		50	50
Community education training coordinators	2			2			100
Total	58	4	20	33	6	34	56

Table 91

Sufficiency of the concept, #3 OVERCOMES BARRIERS TO SOCIAL
PROGRESS AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	3	1	5	33	11	55
Elementary principals	4	3		1	75		25
Elementary teachers	12	5	4	3	41	33	25
Community school directors	13	5		8	28		61
Secondary teachers	6	4	1	1	66	16	16
Adult education teachers	4		1	3		25	75
Community education university center directors	8	2	3	2	25	37	25
Community education training coordinators	2	1		1	50		50
Total	58	23	10	24	39	17	41

Table 92

Sufficiency of the concept, #5 ENRICHES SCHOOL PROGRAM FOR CHILDREN
AND YOUTH AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		2	6		22	66
Elementary principals	4		4			100	
Elementary teachers	12	1	5	6	8	41	50
Community school directors	13		3	9		23	69
Secondary teachers	6		4	2		66	33
Adult education teachers	4		1	3		25	75
Community education university center directors	8	1	4	1	12	50	12
Community education training coordinators	2		1	1		50	50
Total	58	2	24	28	34	41	48

Table 93

Sufficiency of the concept, #5 ENRICHES SCHOOL PROGRAM FOR CHILDREN
AND YOUTH AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	5		33	55
Elementary principals	4	1	2	1	25	50	25
Elementary teachers	12	2	2	8	16	16	66
Community school directors	13	1	2	9	7	15	69
Secondary teachers	6	1		5	16		83
Adult education teachers	4		1	3		25	75
Community education university center directors	8	1	2	4	12	25	50
Community education training coordinators	2		1	1		50	50
Total	58	6	13	36	10	22	62

Table 94

Sufficiency of the concept, #5 ENRICHES SCHOOL PROGRAM FOR CHILDREN
AND YOUTH AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	4		4	44		44
Elementary principals	4	4			100		
Elementary teachers	12	4	1	7	33	8	58
Community school directors	13	6	1	6	46	7	46
Secondary teachers	6	4	1	1	66	16	16
Adult education teachers	4	1		3	25		75
Community education university center directors	8	2	2	3	25	25	37
Community education training coordinators	2		1	1		50	50
Total	58	25	6	25	43	10	43

Table 95

Sufficiency of the concept, #6 PROVIDES A VEHICLE FOR TEENAGERS TO
UTILIZE IN THEIR EFFORTS TO FIND A MEANINGFUL POSITION IN
SOCIETY AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		5	1		55	11
Elementary principals	4	1	2		25	50	
Elementary teachers	12	1	4	5	8	33	41
Community school directors	13	2	4	6	15	30	46
Secondary teachers	6		3	2		50	33
Adult education teachers	4	1	1	2	25	25	50
Community education university center directors	8	1	5		12	62	
Community education training coordinators	2		1	1		50	50
Total	58	6	25	17	10	43	20

Table 96

Sufficiency of the concept, #6 PROVIDES A VEHICLE FOR TEENAGERS TO
UTILIZE IN THEIR EFFORTS TO FIND A MEANINGFUL POSITION IN
SOCIETY AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	1	2	6	11	22	66
Elementary principals	4	1	2	1	25	50	25
Elementary teachers	12	2	6	3	16	50	25
Community school directors	13	1	4	7	7	30	53
Secondary teachers	6			6			100
Adult education teachers	4			4			100
Community education university center directors	8	1	4	3	12	50	32
Community education training coordinators	2			2			100
Total	58	6	18	32	10	31	55

Table 97

Sufficiency of the concept, #6 PROVIDES A VEHICLE FOR TEENAGERS TO
 UTILIZE IN THEIR EFFORTS TO FIND A MEANINGFUL POSITION IN
 SOCIETY AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	2	1	5	22	11	55
Elementary principals	4	2		2	50		50
Elementary teachers	12	2	2	7	16	16	58
Community school directors	13	3	1	8	23	7	61
Secondary teachers	6	2	1	3	33	16	50
Adult education teachers	4	1		3	25		75
Community education university center directors	8	2	2	3	25	25	37
Community education training coordinators	2	1		1	50		50
Total	58	15	7	32	25	12	55

Table 98

Sufficiency of the concept, #7 STIMULATES HEALTHFUL LIVING
AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		1	8		11	88
Elementary principals	4	2		1	50		25
Elementary teachers	12	3	2	7	25	16	58
Community school directors	13	2	2	8	15	15	61
Secondary teachers	6		4	2		66	33
Adult education teachers	4	1	1	2	25	25	50
Community education university center directors	8		5	2		62	25
Community education training coordinators	2			2			100
Total	58	8	15	32	13	25	55

Table 99

Sufficiency of the concept, #7 STIMULATES HEALTHFUL LIVING
AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		1	8		11	88
Elementary principals	4	1		2	25		50
Elementary teachers	12	3	2	7	25	16	58
Community school directors	13	1	4	7	7	30	53
Secondary teachers	6			6			100
Adult education teachers	4		1	3		25	75
Community education university center directors	8		4	4		50	50
Community education training coordinators	2			2			100
Total	58	5	12	30	8	20	67

Table 100

Sufficiency of the concept, #7 STIMULATES HEALTHFUL LIVING
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	1		8	11		88
Elementary principals	4	2		1	50		25
Elementary teachers	12	5	3	4	41	25	33
Community school directors	13	5		7	38		53
Secondary teachers	6	3	1	2	50	16	33
Adult education teachers	4	1	1	2	25	25	50
Community education university center directors	8	2	2	3	25	25	37
Community education training coordinators	2		1	1		50	50
Total	58	19	8	28	32	13	55

Table 101

Sufficiency of the concept, #8 PROVIDES LEISURE TIME ACTIVITY
AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	3	1	5	33		
Elementary principals	4	1		2	25		50
Elementary teachers	12	3	5	4	25	41	33
Community school directors	13	5	3	4	38	23	30
Secondary teachers	6	1	2	3	16	33	50
Adult education teachers	4	1		3	25		75
Community education university center directors	8	2	2	3	25	25	37
Community education training coordinators	2		1	1		50	50
Total	58	16	14	25	28	24	43

Table 102

Sufficiency of the concept, #8 PROVIDES LEISURE TIME ACTIVITY
AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	6		33	66
Elementary principals	4	1	1	1	25	25	25
Elementary teachers	12	5	4	3	41	33	25
Community school directors	13	2	3	7	15	23	53
Secondary teachers	6	2		4	33		66
Adult education teachers	4			4			100
Community education university center directors	8		3	5		37	62
Community education training coordinators	2		1	1		50	50
Total	58	10	15	31	17	25	53

Table 103

Sufficiency of the concept, #8 PROVIDES LEISURE TIME ACTIVITY
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	4	1	4	44	11	44
Elementary principals	4	3			75		
Elementary teachers	12	4	3	5	33	25	41
Community school directors	13	7		6	53		46
Secondary teachers	6	4	1	1	66	16	16
Adult education teachers	4	1		3	25		75
Community education university center directors	8	1	1	5	12	12	62
Community education training coordinators	2		1	1		50	50
Total	58	24	7	25	41	12	43

Table 104

Sufficiency of the concept, #9 PROVIDES CULTURALLY ENRICHING
EXPERIENCES AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	5		4	55		44
Elementary principals	4			4			100
Elementary teachers	12	3	3	5	25	25	41
Community school directors	13	2	2	9	15	15	69
Secondary teachers	6	1	1	4	16	16	66
Adult education teachers	4			4			100
Community education university center directors	8		2	5		25	62
Community education training coordinators	2	1		1	50		50
Total	58	12	8	35	20	13	60

Table 105

Sufficiency of the concept, #9 PROVIDES CULTURALLY ENRICHING
EXPERIENCES AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		2	7		22	77
Elementary principals	4	1		3	25		75
Elementary teachers	12	2	5	5	16	41	41
Community school directors	13		5	8		38	61
Secondary teachers	6		1	5		16	83
Adult education teachers	4		1	3		25	75
Community education university center directors	8	2	3	3	25	37	37
Community education training coordinators	2			2			100
Total	58	5	17	36	8	29	62

Table 106

Sufficiency of the concept, #9 PROVIDES CULTURALLY ENRICHING
EXPERIENCES AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	5		4	55		44
Elementary principals	4	2		2	50		50
Elementary teachers	12	3	4	3	25	33	25
Community school directors	13	6		7	46		53
Secondary teachers	6	3	1	2	50	16	33
Adult education teachers	4	1		3	25		75
Community education university center directors	8	1	2	4	12	25	50
Community education training coordinators	2		1	1		50	50
Total	57	21	8	26	36	13	62

Table 107

Sufficiency of the concept, #10 RAISES LITERACY LEVEL OF ADULTS
AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	3	1	5	33	11	55
Elementary principals	4	2		1	50		25
Elementary teachers	12	5	3	4	41	25	33
Community school directors	13	3	1	9	23	7	69
Secondary teachers	6	3	1	2	50	16	33
Adult education teachers	4	1	1	2	25	25	50
Community education university center directors	8	2	1	4	25	12	50
Community education training coordinators	2		1	1		50	50
Total	58	19	9	28	32	15	48

Table 108

Sufficiency of the concept, #10 RAISES LITERACY LEVEL OF ADULTS
AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	6		33	66
Elementary principals	4		2	1		50	25
Elementary teachers	12	1	6	4	8	50	33
Community school directors	13	2	4	6	15	30	46
Secondary teachers	6	1	3	2	16	50	33
Adult education teachers	4			4			100
Community education university center directors	8	1	5	1	12	62	12
Community education training coordinators	2			1			50
Total	58	5	23	25	8	39	43

Table 109

Sufficiency of the concept, #10 RAISES LITERACY LEVEL OF ADULTS
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	2	1	6	22	11	66
Elementary principals	4	1		2	25		50
Elementary teachers	12	6	2	4	50	16	33
Community school directors	13	5		8	38		61
Secondary teachers	6	4	1	1	66	16	16
Adult education teachers	4	1		3	25		75
Community education university center directors	8	2	1	4	25	12	50
Community education training coordinators	2	1		1	50		50
Total	58	22	5	29	37	8	50

Table 110

Sufficiency of the concept, #11 PROVIDES EMPLOYMENT RETRAINING
EXPERIENCES AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	2	1	6	22	11	66
Elementary principals	4	1		2	25		50
Elementary teachers	12	5	3	4	41	25	33
Community school directors	13	2	1	10	15	7	76
Secondary teachers	6	1		5	16		83
Adult education teachers	4	1		3	25		75
Community education university center directors	8	3	2	2	37	25	25
Community education training coordinators	2	1		1	50		50
Total	58	16	7	33	27	12	56

Table 111

Sufficiency of the concept, #11 PROVIDES EMPLOYMENT RETRAINING
EXPERIENCES AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	4	5			44	55
Elementary principals	4	2				50	
Elementary teachers	12	2	8	1	16	66	8
Community school directors	13	13	6	6	7	46	46
Secondary teachers	6	1	4	1	16	66	16
Adult education teachers	4		1	3		25	75
Community education university center directors	8		6			75	
Community education training coordinators	2		1	1		50	50
Total	58	4	32	17	6	55	29

Table 112

Sufficiency of the concept, #11 PROVIDES EMPLOYMENT RETRAINING
EXPERIENCES AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	1	1	7	11	11	77
Elementary principals	4	1		2	25		50
Elementary teachers	12	3	5	4	25	41	33
Community school directors	13	5		8	38		61
Secondary teachers	6	2	1	3	33	16	50
Adult education teachers	4	1		3	25		75
Community education university center directors	8	3		4	37		50
Community education training coordinators	2	1		1	50		50
Total	58	17	7	32	29	12	55

Table 113

Sufficiency of the concept, #12 DEVELOPS PUBLIC UNDERSTANDING OF
GOVERNMENT, ECONOMICS, AND SOCIETY
AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	1	4	4	11	44	44
Elementary principals	4	1		2	25		50
Elementary teachers	12	2	2	8	16	16	66
Community school directors	13	1	2	10	7	15	76
Secondary teachers	6		2	4		33	66
Adult education teachers	4	1	1	2	25	25	50
Community education university center directors	8	2	1	5	25	12	62
Community education training coordinators	2			2			100
Total	58	8	12	37	13	20	63

Table 114

Sufficiency of the concept, #12 DEVELOPS PUBLIC UNDERSTANDING OF
GOVERNMENT, ECONOMICS, AND SOCIETY
AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		2	7		22	77
Elementary principals	4	1	1	2	25	25	50
Elementary teachers	12	4	2	6	33	16	50
Community school directors	13	4	1	8	30	7	61
Secondary teachers	6	2		4	3		66
Adult education teachers	4			4			100
Community education university center directors	8		2	6		25	75
Community education training coordinators	2			2			100
Total	58	11	8	39	18	13	67

Table 115

Sufficiency of the concept, #12 DEVELOPS PUBLIC UNDERSTANDING OF
GOVERNMENT, ECONOMICS, AND SOCIETY AS
A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	2	2	5	22	22	55
Elementary principals	4	3		1	75		25
Elementary teachers	12	3	3	5	25	25	41
Community school directors	13	2	1	10	15	7	76
Secondary teachers	6	5	1		83	7	
Adult education teachers	4	1	1	2	25	25	50
Community education university center directors	8	1	2	3	12	25	37
Community education training coordinators	2	1		1	50		50
Total	58	18	10	27	31	17	46

Table 116

Sufficiency of the concept, #13 DEVELOPS LEADERSHIP FOR
COMMUNITY LIFE AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		4	5		44	55
Elementary principals	4	1	1	2	25	25	50
Elementary teachers	12	3	4	5	25	33	41
Community school directors	13	1	2	10	7	15	76
Secondary teachers	6		1	5		16	83
Adult education teachers	4		1	3		25	75
Community education university center directors	8		2	5		25	62
Community education training coordinators	2		1	1		50	50
Total	58	5	16	36	8	27	62

Table 117

Sufficiency of the concept, #13 DEVELOPS LEADERSHIP FOR
COMMUNITY LIFE AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	1	3	5	11	33	55
Elementary principals	4	1	2	1	25	50	25
Elementary teachers	12	3	4	5	25	33	41
Community school directors	13	2	4	7	15	30	53
Secondary teachers	6		2	4		33	66
Adult education teachers	4	1		3	25		75
Community education university center directors	8		3	4		37	50
Community education training coordinators	2			2			100
Total	58	8	18	31	13	31	53

Table 118

Sufficiency of the concept, #13 DEVELOPS LEADERSHIP FOR
COMMUNITY LIFE AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	3	1	5	33	11	55
Elementary principals	4	2	1	1	50	25	25
Elementary teachers	12	4	2	6	33	16	50
Community school directors	13	5	1	7	38	7	53
Secondary teachers	6	4		2	66		33
Adult education teachers	4	1	1	2	25	25	50
Community education university center directors	8	2	1	4	25	12	50
Community education training coordinators	2	1		1	50		50
Total	58	22	7	28	37	12	48

Table 119

Sufficiency of the concept, #14 COORDINATES MULTI-AGENCY COMMUNITY
IMPROVEMENT EFFORTS AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		1	7		11	77
Elementary principals	4	1	1	2	25	25	50
Elementary teachers	12	4	5	3	33	41	25
Community school directors	13		2	11		15	84
Secondary teachers	6		1	5		16	83
Adult education teachers	4		1	2		25	50
Community education university center directors	8		3	3		37	37
Community education training coordinators	2		1	1		50	50
Total	58	5	15	34	8	25	58

Table 120

Sufficiency of the concept, #14 COORDINATES MULTI-AGENCY COMMUNITY
IMPROVEMENT EFFORTS AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	6		33	66
Elementary principals	4	1	2		25	50	
Elementary teachers	12		9	2		75	16
Community school directors	13	1	8	4	7	61	30
Secondary teachers	6		3	2		50	33
Adult education teachers	4		1	2		25	50
Community education university center directors	8		4	3		50	37
Community education training coordinators	2			2			100
Total	58	2	30	21	3	51	36

Table 121

Sufficiency of the concept, #14 COORDINATES MULTI-AGENCY COMMUNITY
IMPROVEMENT EFFORTS AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	3	1	5	33	11	55
Elementary principals	4	2		1	50		25
Elementary teachers	12	5	1	5	41	8	41
Community school directors	13	6		7	46		53
Secondary teachers	6	5		1	83		16
Adult education teachers	4		1	2		25	50
Community education university center directors	8	3	1	3	37	12	37
Community education training coordinators	2	1		1	50		50
Total	58	25	4	25	43	6	43

Table 122

Sufficiency of the concept, #15 ESTABLISHES A SYSTEM OF COMMUNITY
COMMUNICATION AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	5		33	55
Elementary principals	4		2	2		50	50
Elementary teachers	12	1	5	5	8	41	41
Community school directors	13		3	10		23	76
Secondary teachers	6		4	2		66	33
Adult education teachers	4		1	2		25	50
Community education university center directors	8	1	4	2	12	50	25
Community education training coordinators	2			2			100
Total	58	2	22	30	3	37	51

Table 123

Sufficiency of the concept, #15 ESTABLISHES A SYSTEM OF COMMUNITY
COMMUNICATIONS AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		4	4		44	44
Elementary principals	4		3	1		75	25
Elementary teachers	12	1	8	3	8	66	25
Community school directors	13	1	8	4	7	61	30
Secondary teachers	6		3	3		50	50
Adult education teachers	4		1	2		25	50
Community education university center directors	8		4	3		50	37
Community education training coordinators	2			2			100
Total	58	2	31	22	3	53	37

Table 124

Sufficiency of the concept, #15 ESTABLISHES A SYSTEM OF COMMUNITY
COMMUNICATION AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	5		4	55		44
Elementary principals	4	4			100		
Elementary teachers	12	4	2	6	33	16	50
Community school directors	13	6		7	46		53
Secondary teachers	6	4	1	1	66	16	16
Adult education teachers	4			3			75
Community education university center directors	8	2	1	4	25	12	50
Community education training coordinators	2	1		1	50		50
Total	58	26	4	26	44	6	44

Table 125

Sufficiency of the concept, #16 SERVES AS A COMMUNITY CHANGE AGENT
AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		1	7		11	77
Elementary principals	4	1	1	2	25	25	50
Elementary teachers	12	4	5	3	33	41	25
Community school directors	13		2	11		15	84
Secondary teachers	6		1	5		16	83
Adult education teachers	4		1	2		25	50
Community education university center directors	8		3	3		37	37
Community education training coordinators	2		1	1		50	50
Total	58	5	15	34	8	25	58

Table 126

Sufficiency of the concept, #16 SERVES AS A COMMUNITY CHANGE AGENT
AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		4	4		44	44
Elementary principals	4	1	1	2	25	25	50
Elementary teachers	12	2	6	4	16	50	33
Community school directors	13	1	4	8	7	30	61
Secondary teachers	6		2	4		33	66
Adult education teachers	4		1	2		25	50
Community education university center directors	8		6	1		75	12
Community education training coordinators	2		1	1		50	50
Total	58	4	25	26	6	43	44

Table 127

Sufficiency of the concept, #16 SERVES AS A COMMUNITY CHANGE AGENT
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	4		4	44		44
Elementary principals	4	2	1	1	50	25	25
Elementary teachers	12	6	2	4	50	16	33
Community school directors	13	7		6	53		46
Secondary teachers	6	4	1	1	66	16	16
Adult education teachers	4		1	2		25	50
Community education university center directors	8	3		4	37		50
Community education training coordinators	2	1		1	50		50
Total	58	27	5	23	46	8	39

Table 128

Sufficiency of the concept, #17 AFFECTS ECOLOGY IN A POSITIVE
MANNER AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		4	5		44	55
Elementary principals	4	1	1	2	25	25	50
Elementary teachers	12	1	6	5	8	50	41
Community school directors	13	1	4	8	7	30	61
Secondary teachers	6		2	4		33	66
Adult education teachers	4		1	2		25	50
Community education university center directors	8	1	3	3	12	37	38
Community education training coordinators	2			2			100
Total	58	4	21	31	6	36	53

Table 129

Sufficiency of the concept, #17 AFFECTS ECOLOGY IN A POSITIVE
MANNER AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		4	5		44	55
Elementary principals	4	3	1		75	25	
Elementary teachers	12		5	7		41	58
Community school directors	13	4	3	6	30	23	46
Secondary teachers	6		1	5		16	83
Adult education teachers	4		1	2		25	50
Community education university center directors	8		5	3		62	37
Community education training coordinators	2			2			100
Total	58	7	20	30	12	34	51

Table 130

Sufficiency of the concept, #17 AFFECTS ECOLOGY IN A POSITIVE
MANNER AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		1	8		11	88
Elementary principals	4	2		2	50		50
Elementary teachers	12	2	4	6	16	33	50
Community school directors	13	5	1	7	38	7	53
Secondary teachers	6	2	2	2	33	33	33
Adult education teachers	4		1	2		25	50
Community education university center directors	8	2	1	4	25	12	50
Community education training coordinators	2	1		1	50		50
Total	58	14	10	32	24	17	55

Table 131

Sufficiency of the concept, #18 SERVES TO ARREST OR DECREASE
CRIME RATE AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	6		33	66
Elementary principals	4	2		2	50		50
Elementary teachers	12		5	7		41	58
Community school directors	13	1	8	4	7	61	30
Secondary teachers	6			6			100
Adult education teachers	4		1	2		25	50
Community education university center directors	8	1	2	4	12	25	50
Community education training coordinators	2		1	1		50	50
Total	58	4	20	32	6	34	55

Table 132

Sufficiency of the concept, #18 SERVES TO ARREST OR DECREASE
CRIME RATE AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	6		3	66
Elementary principals	4	2		2	50		50
Elementary teachers	12		6	6		50	50
Community school directors	13	1	7	5	7	53	38
Secondary teachers	6		2	4		33	66
Adult education teachers	4		1	2		25	50
Community education university center directors	8		3	4		37	50
Community education training coordinators	2			2			100
Total	58	3	22	31	5	37	53

Table 133

Sufficiency of the concept, #18 SERVES TO ARREST OR DECREASE
CRIME RATE AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9			8			88
Elementary principals	4	2		2	50		50
Elementary teachers	12	5	3	4	41	25	33
Community school directors	13	4		9	30		69
Secondary teachers	6	4		2	66		33
Adult education teachers	4		1	2		25	50
Community education university center directors	8	3	2	3	37	25	37
Community education training coordinators	2		1	1		50	50
Total	58	18	7	31	31	12	53

Table 134

Sufficiency of the concept, #19 SERVES TO DECREASE JUVENILE
DELINQUENCY AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		1	8		11	88
Elementary principals	4	2	1	1	50	25	25
Elementary teachers	12		5	7		41	58
Community school directors	13	1	6	6	7	46	46
Secondary teachers	6		1	5		16	83
Adult education teachers	4		1	2		25	50
Community education university center directors	8	1	3	4	12	37	50
Community education training coordinators	2		1	1		50	50
Total	58	4	19	34	6	32	58

Table 135

Sufficiency of the concept, #19 SERVES TO DECREASE JUVENILE
DELINQUENCY AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	1	1	7	11	11	77
Elementary principals	4	2	1	1	50	25	25
Elementary teachers	12	1	3	8	8	25	66
Community school directors	13		8	5		61	38
Secondary teachers	6	1	2	3	16	33	50
Adult education teachers	4		1	2		25	50
Community education university center directors	8		4	4		50	50
Community education training coordinators	2			2			100
Total	58	5	20	32	8	34	55

Table 136

Sufficiency of the concept, #19 SERVES TO DECREASE JUVENILE
DELINQUENCY AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	1	1	6	11	11	66
Elementary principals	4	3		1	75		25
Elementary teachers	12	4	1	7	33	8	58
Community school directors	13	5	1	7	38	7	53
Secondary teachers	6	4		2	66		33
Adult education teachers	4		1	2		25	50
Community education university center directors	8	2	2	4	25	25	50
Community education training coordinators	2		1	1		50	50
Total	58	19	7	30	32	12	51

Table 137

Sufficiency of the concept, #20 SERVES TO ENCOURAGE POPULATION
CONTROL AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	7		33	66
Elementary principals	4	2	1	1	50	25	25
Elementary teachers	12	1	8	3	8	66	25
Community school directors	13	2	5	6	15	38	46
Secondary teachers	6		2	4		33	66
Adult education teachers	4			3			75
Community education university center directors	8	1	6		12	75	
Community education training coordinators	2			2			100
Total	58	6	25	25	10	43	43

Table 138

Sufficiency of the concept, #20 SERVES TO ENCOURAGE POPULATION
CONTROL AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	5		33	55
Elementary principals	4		3	1		75	25
Elementary teachers	12	1	7	4	8	58	33
Community school directors	13	1	7	5	7	53	38
Secondary teachers	6	1	4	1	16	66	16
Adult education teachers	4			3			75
Community education university center directors	8		5	2		62	25
Community education training coordinators	2			2			100
Total	58	3	29	23	5	50	39

Table 139

Sufficiency of the concept, #20 SERVES TO ENCOURAGE POPULATION
CONTROL AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		2	7		22	77
Elementary principals	4	1	1	2	25	25	50
Elementary teachers	12	2	8	2	16	66	16
Community school directors	13	2	3	8	15	23	61
Secondary teachers	6	2	1	3	33	16	50
Adult education teachers	4			3			75
Community education university center directors	8	1	4	2	12	50	25
Community education training coordinators	2			2			100
Total	58	8	19	29	13	32	50

Table 140

Sufficiency of the concept, #21 IS CONCERNED WITH ADEQUATE HOUSING
FOR ALL AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		4	5		44	55
Elementary principals	4	2	1	1	50	25	25
Elementary teachers	12		8	4		66	33
Community school directors	13		5	8		38	61
Secondary teachers	6		2	3		33	50
Adult education teachers	4			3			75
Community education university center directors	8	1	5	1	12	62	12
Community education training coordinators	2			2			100
Total	58	2	25	27	3	43	46

Table 141

Sufficiency of the concept, #21 IS CONCERNED WITH ADEQUATE HOUSING
FOR ALL AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		4	4		44	44
Elementary principals	4		3	1		75	25
Elementary teachers	12	1	8	3	8	66	25
Community school directors	13		11	2		84	15
Secondary teachers	6		1	4		16	66
Adult education teachers	4			3			75
Community education university center directors	8		5	2		62	25
Community education training coordinators	2		1	1		50	50
Total	58	1	33	20	1	56	34

Table 142

Sufficiency of the concept, #21 IS CONCERNED WITH ADEQUATE HOUSING
FOR ALL AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		1	8		11	88
Elementary principals	4	4			100		
Elementary teachers	12	4	4	4	33	33	33
Community school directors	13	3	2	8	23	15	61
Secondary teachers	6	3		3	50		50
Adult education teachers	4			3			75
Community education university center directors	8	3	2	3	37	25	37
Community education training coordinators	2		1	1		50	50
Total	58	17	10	30	29	17	51

Table 143

Sufficiency of the concept, #22 IS ACTIVELY CONCERNED WITH PROMOTION
OF INTEGRATION AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	6		33	66
Elementary principals	4	2		1	50		25
Elementary teachers	11	1	4	5	8	33	41
Community school directors	13		5	8		38	61
Secondary teachers	6	1	2	3	16	33	50
Adult education teachers	4	1		3	25		75
Community education university center directors	8	1	4	2	12	50	25
Community education training coordinators	2			2			100
Total	58	6	18	30	10	31	51

Table 144

Sufficiency of the concept, #22 IS ACTIVELY CONCERNED WITH PROMOTION
OF INTEGRATION AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	6		33	66
Elementary principals	4	2	1	1	50	25	25
Elementary teachers	12	2	3	7	16	25	58
Community school directors	13	1	6	6	7	46	46
Secondary teachers	6	1	1	4	16	16	66
Adult education teachers	4	1		3	25		75
Community education university center directors	8	1	5	1	12	62	12
Community education training coordinators	2		1	1		50	50
Total	58	8	20	29	13	34	50

Table 145

Sufficiency of the concept, #22 IS ACTIVELY CONCERNED WITH PROMOTION
OF INTEGRATION AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	2	2	5	22	22	55
Elementary principals	4	4			100		
Elementary teachers	12	6	3	3	50	25	25
Community school directors	13	5		8	38		61
Secondary teachers	6	3	1	2	50	16	33
Adult education teachers	4	1		3	25		75
Community education university center directors	8	4	1	3	50	12	37
Community education training coordinators	2	1		1	50		50
Total	58	26	7	25	44	12	43

Table 146
Sufficiency of the concept, #23 REDUCTION OF POVERTY
AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9			9			100
Elementary principals	4	3		1	75		25
Elementary teachers	12	2	2	7	16	16	58
Community school directors	13	1	3	9	7	23	69
Secondary teachers	6	2		4	33		66
Adult education teachers	4	1	1	2	25	25	50
Community education university center directors	8	1	5	2	12	62	25
Community education training coordinators	2		1	1		50	50
Total	58	10	12	35	17	20	60

Table 147

Sufficiency of the concept, #23 REDUCTION OF POVERTY
AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		2	7		22	77
Elementary principals	4	2	1	1	50	25	25
Elementary teachers	12	3	3	6	25	25	50
Community school directors	13	1	4	8	7	30	61
Secondary teachers	6		2	4		33	66
Adult education teachers	4			4			100
Community education university center directors	8		4	3		50	37
Community education training coordinators	2			2			100
Total	58	6	16	35	10	27	60

Table 148

Sufficiency of the concept, #23 REDUCTION OF POVERTY
AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	1		8	11		88
Elementary principals	4	2	1	1	50	25	25
Elementary teachers	12	4	2	6	33	16	50
Community school directors	13	3	1	9	23	7	69
Secondary teachers	6	3		3	50		50
Adult education teachers	4	1		3	25		75
Community education university center directors	8	3	1	4	37	12	50
Community education training coordinators	2		1	1		50	50
Total	58	17	6	35	29	10	60

Table 149

Sufficiency of the concept, #24 ECONOMICAL UTILIZATION OF A MAJOR
COMMUNITY RESOURCE AS A FUNCTION OF ADULT EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		1	7		11	77
Elementary principals	4	2		2	50		50
Elementary teachers	12	1	6	5	8	50	41
Community school directors	13	2	4	7	15	30	53
Secondary teachers	6		3	3		50	50
Adult education teachers	4			4			100
Community education university center directors	8		5	2		62	25
Community education training coordinators	2			2			100
Total	58	5	19	32	8	32	55

Table 150

Sufficiency of the concept, #24 ECONOMICAL UTILIZATION OF A MAJOR
COMMUNITY RESOURCE AS A FUNCTION OF K-12 EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9		3	4		33	44
Elementary principals	4	2	2		50	50	
Elementary teachers	12		6	6		50	50
Community school directors	13	1	8	4	7	61	30
Secondary teachers	6		4	1		66	16
Adult education teachers	4			4			100
Community education university center directors	8		5	2		62	25
Community education training coordinators	2			2			100
Total	58	3	28	23	5	48	39

Table 151

Sufficiency of the concept, #24 ECONOMICAL UTILIZATION OF A MAJOR
COMMUNITY RESOURCE AS A FUNCTION OF COMMUNITY EDUCATION

Population	# Resp.	# A	# B	# C	% A	% B	% C
University professors	9	2	1	5	22	11	55
Elementary principals	4	3		1	75		25
Elementary teachers	12	6	1	5	50	8	41
Community school directors	13	5		8	38		61
Secondary teachers	6	4	1	1	66	16	16
Adult education teachers	4	1		3	25		75
Community education university center directors	8	3		4	37		50
Community education training coordinators	2		1	1		50	50
Total	58	24	4	28	41	6	48

APPENDIX H

Description of a Community School

LEARNING AND LIVING CONVERGE

What does a community school do? First of all, it meets as best it can, and with everyone's help, the urgent needs of the people, for it holds that everything that affects the welfare of the children and their families is its concern. Where does school end and life outside begin? There is no distinction between them. A community school is a used place, a place used freely and informally for all the needs of living and learning. It is, in effect, the place where learning and living converge.

Elsie R. Clapp

Quoted from Community Schools in Action (New York: The Viking Press, 1939), p. 89.

APPENDIX I

Characteristics of the Community School

Characteristics of the Community School

1. The community school seeks to operate continuously as an important unit in the family of agencies serving the common purpose of improving community living.

2. The community school shares with citizens continuing responsibility for the identification of community needs and the development of subsequent action programs to meet these needs.

3. The community school begins its responsibility for better living with the immediate school environment.

4. The curriculum of the community school is sufficiently comprehensive and flexible to facilitate the realization of its purpose.

5. The community school program is dynamic, constantly changing to meet emerging community needs.

6. The community school makes full use of all community resources for learning experiences.

7. The community school develops and uses distinctive types of teaching materials.

8. The community school shares with other agencies the responsibility for providing opportunities for appropriate learning experiences for all members of the community.

9. The community school recognizes improvement in social and community relations behavior as an indication of individual growth and development.

10. The community school develops continuous evaluation in terms of the quality of living for pupils, teachers, and administrators; for the total school program; and for the community.

11. The pupil personnel services of the community school are cooperatively developed in relation to community needs.

12. The community school secures staff personnel properly prepared to contribute to the distinctive objectives of the school, facilitates effective work and continuous professional growth by members of the staff, and maintains only those personnel policies which are consistent with the school's purposes.

13. The community school maintains democratic pupil-teacher-administrator relationships.

14. The community school creates, and operates in, a situation where there is high expectancy of what good schools can do to improve community living.

15. The community school buildings, equipment, and grounds are so designed, constructed, and used as to make it possible to provide for children, youth and adults those experiences in community living which are not adequately provided by agencies other than the school.

16. The community school budget is the financial plan for translating into reality the educational program which the school board, staff members, students, and other citizens have agreed upon as desirable for their community.

National Conference of Professors of Educational Administration, Madison, Wisconsin, 1948. Quoted by Edward G. Olsen in School and Community Programs (New York: Prentice Hall, 1949).

APPENDIX J

The Evolving Objective of Education in American Life

A people's values are the things they consider of most worth. What are the values that the American people want to preserve and realize more fully through education? Certainly, the first of these is a recognition of the unique worth and dignity of every individual--a belief that individuals cannot be just means, that they must always be ends as well, and that the good society rests on the fullest development of the individuality of each person. This might be considered the ethos of American culture. A belief in the worth of the individual leads to a faith that mutual respect will develop among individuals when they have the opportunity to become acquainted with each other. Hence, American schools have served as a significant unifying force in a pluralistic culture by providing opportunity for children and youth from a wide range of backgrounds to develop mutual acquaintance and respect.

A second value, which emerges from the first, is a belief in equality of opportunity for every individual to develop and use his potentialities regardless of race, creed, nationality, background, or economic circumstances. Equality of educational opportunity, which is essentially the opportunity to develop individual potentialities, is basic to equality of opportunity of any kind. Hence, there can be no true equality of opportunity without equality of opportunity for education. A recognition of this fact has been a driving force behind the development of the American public school system.

A third value is a belief in basic rights and liberties for all. This is expressed in the American concern about civil liberties. In education, it has meant that the right of the individual to make basic choices about his education and future vocation has been kept open as long as possible. It also means that American schools should stress self-discipline and self-direction in learning where possible, while recognizing that discipline is necessary in any group situation and that children and youth require much parental and teacher guidance if their education is to be effective.

A fourth value is a belief that the best way to solve common problems and promote common concerns is through cooperation among equals. This value is deeply rooted in American culture. Alexis de Tocquerville, in his famous book, Democracy in America, published in 1835, devotes considerable attention to the American use of public associations of all kinds to get things done. It has been said that when Americans have a common problem, the first thing they do is to call a public meeting, elect a chairman, a secretary and treasurer, and get to work. In this way, individualism is tempered by cooperation, unity is furthered amidst diversity and self-government is developed and practiced. The American school has furthered this value by providing the opportunity for children and youth of different backgrounds to work together in common endeavors.

A fifth value is a belief in the use of reason as the most effective way to solve problems. This value derives from the Greeks and is the essence of education. The major function of education is

to develop the intellectual potentialities of the individual so that he can use his mind effectively in disciplined thought to solve problems and direct effective actions.

A final value that is important in the American tradition is optimism and hope for the future. This has been called the "mission of America" and the "American dream"--the mission to preserve and extend liberty and individual opportunity and the dream of equality and greater well-being for all. The faith of the American people in education and their concerns about its quality are continuing evidence of their hope for the future of the democratic way of life.

"The Evolving Objective of Education in American Life," The Educational Record, American Council on Education, July, 1968, Vol. 39, No. 3, p. 223. Quoted in Totten-Manley, The Community School, Allied Education Council, Galien, Michigan, 1969.

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