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Darold D. Boyd

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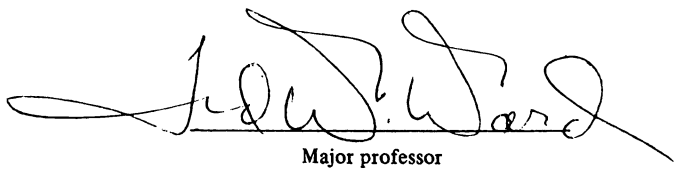

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TOWARD A THEORY

of the

FOUNDATIONS OF CURRICULUM FOR THE CHURCH

By

Darold D. Boyd

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Secondary Education and Curriculum

1981

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ABSTRACT

Toward A Theory Of The Foundations Of Curriculum For The Church

By

Darold D. Boyd

The developmental functions of the church are approached from the perspective of practical social science, especially as emerging from curriculum theory. An empirical basis is proposed as a way to postulate appropriate functions and outputs of the church as an institution committed to spiritual development, and hence to the whole of human development.

By building upon the language and logic of educational theory the present research seeks to do three things:

First, it seeks a new concept of curriculum for the church which will enable decision-makers to generate new ways of describing what the church can appropriately do in terms of function and outputs.

Second, it inquires into the fields of sociology, psychology, and philosophy to identify and describe those essential variables and relationships which enable decision-makers to develop a more holistic view of what the curricular functions of the church might properly be.

Third, the research suggests a set of developmental tasks for the church. These developmental tasks provide a

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Each of the above research objectives represents a different level of curriculum theory. The research constitutes a rationale for determining the specific kinds of activities in which the church might properly be engaged if it is to be effective in facilitating the whole of human development.

Reviews of the literature of both school and church are presented and critiqued. The language and logic of education (school) is found to provide an analytic model for church.

Reviews of the psychological, sociological, and theological education and development literature are presented and critiqued. Five foundations of curriculum for the church are identified and presented.

Three major theses are taken in the present research. First, the church both in relational and sacramental experiences is a developmental context. All aspects of the church are educative in the normative sense. In this view, there is nothing the church does which lies outside the domain of education. The whole church is educative by definition. Therefore, everything the church does can be evaluated from a curricular perspective, not just the "educative" segments of the church.

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Support is presented for conceptualizing the church as an organismic and charismatic community in which the vast resources of the church are enabled to be applied to the perceived and postulated needs of people.

Second, decision-makers in the church are in possession of a view of man that can serve as the basis for the development of a philosophy of education, a methodology, and an approach to the construction of the church as a learning environment. An environmental approach to human development serves as the basis for disciplining the activities of the church to its reason for being, for giving appropriate structure to essential educative organizations as the preserver and transmitter of the cultural and spiritual heritage of the Christian community, as an instrument for transforming both the institutions of the church and the larger culture, and for individual development.

Third, the church is inherently a moral system in possession of a counter-culture base. This base is in harmony with an ecological (interactional) concept of church which necessitates a dynamic role in culture. It is not a question of whether or not church affects culture, but in what way and toward what end.

Mere improvements in the church's educative activities are an insufficient condition for making the church into an effective force for the whole of human development. The people of God need to reconceptualize the nature, aims, and

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function of the church to logically and more consistently organize resources to facilitate human development. Recommendations are made for further theoretical, philosophical and empirical exploitation and extension of ideas presented in the research.

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DEDICATION

TO KAREN, CHERYL AND STEPHEN

It was Karen's idea to get this degree. Her faithful support, hard work, and loving companionship have made it possible. Cheryl and Stephen have taught me much about human development. Their enthusiasm for life and fun have brought much joy.

Grateful apprecia
and Mrs. Myron F.
Their life-long c
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SPECIAL ACKNOWLEDGEMENTS

Grateful appreciation is extended to my parents, Bishop and Mrs. Myron F. Boyd, for their whole-hearted support. Their life-long commitment to increasing the effectiveness of the church has contributed immeasurably to a like awakening within myself. Their investment in me has contributed to the constant enlargement of my own perspective of the world and what God is doing for and through his people.

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An important aspect of any dissertation is the reason for it. The stated purpose of a dissertation is only a partial explanation. The reason for the present research is best explained as an attempt to combine my own personal growth with a meaningful concern for the real world of people. Thus, the language of theology, psychology, and sociology have served as a focus for both self exploration and the exploration of the broader human condition in a meaningful context.

Emerging from the research are personal and social values that have been developing over a period of several years. Two major value themes have appeared. There is the desire to construct intellectually satisfying conceptual maps of the human condition and potential. There is also the developing awareness that faith and justice cannot be separated, that the healthy personality can emerge only as one engages in the task of improving the quality of life for all persons.

Throughout this process, several persons have provided help and resources. Dr. Ted W. Ward has served as advisor, chairperson of my doctoral committee, teacher, mentor, professional colleague, and friend. His continuous support, constructive criticism, and high expectations have both

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guided and inspired my efforts. His wife, Margaret, has given many hours editing the manuscript.

Other members of my committee are Dr. Charles A. Blackman, Dr. John Powell, and Dr. Donald Melcer. Each has been helpful by forcing me to work through numerous questions, conflicts, and views.

Debra Quackenbush has served as a most effective secretary. The quality of her work has been a source of much confidence and encouragement. Her husband, John, has cheerfully put up with inconveniences related to the completion of the research. Dr. James and Della Blackburn have helped to mobilize essential resources in order to meet deadlines. Carolyn Boyd Martin typed early versions of the manuscript. There are many friends in four churches who have been supportive in many ways throughout the period of this research. Dr. Howard and Pauline Hoffman, Jack Esterline, Ellen Kingsley, and Lloyd Ganton are representative of the many persons in the Spring Arbor Free Methodist Church whose inspiring creativity played a major part in launching me upon this adventure. Their personal commitment and professional competence have been of immeasurable value. Grateful appreciation is also due to the many persons in the Shepardsville, Price, and Dimondale United Methodist Churches who have been supportive along the way.

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CHAPTER ONE

INTRODUCTION AND OVERVIEW OF THE RESEARCH

The purpose of the present research is to develop a rudimentary statement of curriculum theory for the church.[1] In this sense church is taken to be an educating institution. The developmental functions of the church are approached from the perspective of practical social science, especially as emerging from curriculum theory. An empirical basis is proposed as a way to postulate appropriate functions and outputs of the church as an institution committed to spiritual development, and hence to the whole of human development.

By building upon the language and logic of educational theory the present research seeks to do three things: First it seeks a new concept of curriculum for the church which will enable decision-makers to generate new ways of de-

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1. "Church" is defined throughout the present research as "the organized community of God's people." Snyder (1977) says this community is called to serve God by living together in Christian community in a way that witnesses to the character and values of the Kingdom of God. This community acts as God's agent in mission. This mission is to bring all things under the Lordship of Jesus Christ (p.12). The emphasis of the present research on the word "community" is singular. That is, it does not refer to a building or denomination but to the corporate 'body of Christ.' That which characterizes the church (in its normative sense) is not a particular form (such as local church or denomination) by means of which it expresses itself, but, by its flexibility in the selection of useful forms (institutional) through which it seeks to accomplish its reason for being.

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scribing what the church can appropriately do in terms of functions and outputs. Second, it inquires into the fields of sociology, psychology, philosophy, and theology to identify and describe those essential variables and relationships which enable decision-makers to develop a more holistic view of what the curricular functions of the church might properly be. Third, the outcomes of the research may suggest a set of developmental tasks for the church. These developmental tasks provide a basis for developing particular models and guidelines for church educative processes.

Each objective of the research represents a different level of curriculum theory.[1] Taken altogether, the outcomes of the research constitute a rationale for determining the specific kinds of activities in which the church might properly be engaged if it is to be effective in facilitating the moral, social, physical, spiritual and intellectual development of people.

A significant contribution was made by Stratemeyer, Forkner, McKim, and Passow (1957) in performing such an exercise for school curriculum. Building upon what Stratemeyer has done for school, the present research develops a comparable statement of curriculum theory for the church.

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1. Chapter Two discusses these three levels of curriculum theory in detail.

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Need Statement

As an institution concerned globally with the development of people and society, the church is an educating institution. At the very least, considering its historical and biblical commitment to moral, social, physical, spiritual and intellectual development it can be said to have a curriculum.

The present research hypothesizes that the church could be made into a more effective force for individual and social change if it possesses a conceptual foundation adequate to its essential nature and the purpose for which it is designed. Consequently, there is a need for the identification of the foundations of curriculum for the church that brings together the most relevant and useful of the disciplinary data, theories, philosophies, and empirical findings that have or may have relevance to this field. The needed theory must be both philosophically sound and psychologically integrated and justifiable. And since it is education in the context of church it must include a treatment of how the issues of faith and grace mesh with the data of empirical science in the area of education. Finally, any theory of the foundations of curriculum for the church must be operationally efficacious. It must be capable of being translated into curricular technology, and capable of being used for staff and instructional development.

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NEED FOR A DEFINITION OF THE PARAMETERS OF EDUCATION FOR THE CHURCH

Church educators are frequently in need of help with practical problems related to the role and influence of their particular institutions. Both professional and paraprofessional educators are concerned with the application of the values of the Christian community to the problems and issues of everyday living. Educators in the church are concerned with the development and application of a learning psychology to particular kinds of church institutions (such as church colleges, seminaries, graduate schools of theology, and local churches). How should the structures of the several learning environments be similar or different? What are the limitations imposed on each institution by the several others?

The lack of a comprehensive theory for curricular development may be the cause of much of the dysfunctionalities which occur in church educative processes. A few scholars and researchers have endeavored to deal with certain aspects of the problem (Niebuhr, 1957) but their work has proceeded often without any systematic theory which carefully defines the parameters of education in the context of the church.

Decision-makers in the church are forced to re-evaluate and re-orient their goals, organizations, methods, and staffing in order to create the kinds of resources which contribute to the development of human resources which can cope

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NEED FOR CONSISTENT RESPONSES TO BASIC CURRICULAR PROBLEMS

There is a need for consistent responses to basic curricular problems in the church. Educators consciously or unconsciously make decisions regarding the kinds of experiences they provide for people. The quality of learning experiences is derived from the choices which are made about the aims of the institutions, the needs of the learners, the available resources, and the provision for individual differences.

To provide efficacious experiences for all persons in the church, there is a need to re-examine the basic curricular problems and issues which may provide an effective rationale for making educational choices. Stratemeyer (1957,pp.6-21) identifies several questions which educators must consider in terms of their application to school. The

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present research, building upon what Stratemeyer has said, inquires into the application of the following questions to the church:[1]

1. What is the role of the church in achieving educational goals?
2. Toward what knowledge, understandings, and skills should learning experiences in the church be guided?
3. How shall the curriculum be organized?
4. How shall curricular experiences be guided?
5. In what ways should a curriculum be differentiated to provide for all learners?
6. How shall learner growth and development be evaluated?
7. How can continual curriculum improvement be assured?

NEED FOR AN INTEGRATION OF THE OUTCOMES OF EMPIRICAL AND THEOLOGICAL INQUIRY SO AS TO PROVIDE A MORE EMPIRICAL BASIS FOR THE SEVERAL EDUCATIVE PROCESSES OF THE CHURCH

The present research assumes an interdependent relationship between empirical and theological processes of inquiry. They both deal with the same universe and the integration of their outcomes may enhance the development of both.

Christian and biblical theology present the view that God has revealed himself through the Word and through Nature. The one is a spiritual revelation and the other is a natural

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1. These seven questions are adapted from Stratemeyer (1957). Questions three and four are borrowed directly.

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revelation. Since both empirical and theological processes are fundamental human pursuits, man inquires into both spiritual and natural revelation.

Empirical processes need the perspective of biblical revelation and biblical theology needs the perspective of empiricism. The function of empiricism is to examine nature and organize the outcomes. Sociology, psychology, and philosophy represent three rudimentary and human reference points for empirical inquiry. The logic of empiricism is the logic of being able to analyze the meaning of words so that they are capable of verifying empirical referents. It replaces arguments from "a priori" principles with an appeal to evidence (Cronbach and Suppes,1969,p.124). Empirical processes require that the researcher refuse to talk about nonverifiable propositions. When doing empiricism, the researcher must be able to discriminate between the empirical mode of inquiry and the theological mode of inquiry which inquiries into the concept of God and organizes the outcomes of inquiry in such a way that enables it to give purpose and teleological ordering to the scientific data. By means of textual criticism, inquiry proceeds to elucidate those concepts and principles which may be timeless in their application to the human situation. Christian and biblical theology present the view that the Spirit of God reveals the things of God.

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The outcomes of each mode of inquiry are formulated into language systems, the one of theology, and the other of scientific disciplines. Ramm (1955,p.35) says:

> ...with the help of theology the vast system which science creates for us takes on meaning and we see it from a credible perspective. It has a personal, meaningful, valuational core. Human life with its hopes, joys, tragedies, aspirations, civilizations, intellectual and artistic achievements *is now the very center of the universe.*

Both biblical theology and empirical processes are in need of the perspective of the other because they are both vulnerable to criticism as a result of their tendency toward provincialism. Biblical revelation insists that God created all of nature. The more empirical processes reveal the secrets of the natural order, the larger our idea of God must become. This view contrasts sharply with that of Kierkegaard (1941) who affirms the disunity between grace and nature.

The process of integrating the outcomes of empirical and theological inquiry may provide for more consistent responses to curriculum issues. The result would be a more empirical basis for the educative processes of the church.

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NEED FOR A COMMON LANGUAGE BY WHICH TO IDENTIFY, PRESCRIBE, AND EVALUATE APPROPRIATE FUNCTIONS AND OUTPUTS OF THE CHURCH

The present research builds upon the language and logic of curriculum theory as one effective way of developing the empirical foundation for what the church might appropriately do in terms of functions and outputs. Recent studies in curriculum theory provide the beginnings of an effective language for such an empirical foundation (Pinar, 1975; Macdonald, 1975; Huebner, 1975; Greene, 1975). Chapter Two articulates what these writers say and underscores their implications for the present research.

Because the church is an educating institution, it has a curriculum.[1] Because it has a curriculum, the sort of language and logic used in curriculum for school can be useful to develop curriculum theory for the church. Even so, leadership within the church has historically divided off its "educational" components as if they were separable from the whole. One hears of curriculum for Christian

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1. The definition of "curriculum" used in the present research is that of Beauchamp (1972) who defines curriculum as a philosophical statement which specifies what ought to be taught in a particular educative context with a justification for why it should be taught. It includes a statement of design--a curriculum plan--that articulates the goals of the institution and the subject matter that has been selected for the achievement of goals. Curriculum is distinguishable from instruction in that curriculum relates to the what and why of educative institutions and instruction relates to how the subject matter should be taught.

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The concept of curriculum set forth in the research is a broad one. That is, everything that happens to the person when he is under the direct influence of the Christian community is the curriculum. In this sense, curriculum is not something which is designed and purchased for a particular program or class. Curriculum is the total influence system of the Christian community. It includes everything that takes place both in the institutional and non-formal contexts of the church. Everything that happens to an individual when he is under the direct influence of the church will affect the way he sees himself when he is dealing with problems, making decisions, coping with crisis, realizing his potential, utilizing his creativity, finding meaning from life's experiences and incorporating them into a comprehensive belief system. Religion, in this sense, is an integrating process.

This spiritual definition of curriculum is a broad one to be sure but it is functional. Consider this partial definition of the church: The church is a community in which individuals develop and it is organized for the purpose of facilitating their development.

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Viewed from this perspective, it is useful to use the language and logic of education as a way of looking at the church because education has to do with development and, the church, both in relational and sacramental experiences, is a developmental context. The integrity and substantial effect of an educative institution depends in large measure on the integrity of its curriculum. What it provides or enables must be disciplined to its reason for being. By giving attention to curriculum theory and curriculum foundations those who are responsible for an educational institution are able to discern, evaluate and develop an ever more consistent relationship between the purpose and the outcome of the institution.

SUMMARY

Inasmuch as certain dysfunctionalities (such as incongruence between intentions and operations) of the church (both in the larger denominational sense and in terms of local churches, church colleges, and other church programs) may be diagnosed and corrected through curriculum analysis and development, there is a need for a serious effort to clarify the concept of curriculum for the church.

The particular aspect of this need to which the research is addressed is the matter of curriculum foundations. To the extent that a curriculum is well-founded, its bases of judgment about what should be taught (and, to some

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extent, how it should be taught) are precisely identified and clearly defined. In reference to the church, it is not just what should be taught, but a more holistic concern for what resources, experiences, and facilities should be provided for the moral, spiritual, social, physical, and intellectual development of people.

The Parameters Of Education For The Church: A Conceptual Comparison

Educational philosophy questions are not new to the church. In point of fact, excellent educational philosophy is available within the church (Clemmons, 1958; Richards, 1976). But historically and classically, the church turns around and delegates educational issues and matters to a provincial sector of the church (National Council, 1955; Shaver, 1956; Butt, 1957; Wyckoff, 1961).

Thus, the church tends not to ask its educational (developmental) questions as if they pertained to the whole function of the church. The church both in relational (fellowship) and sacramental (worship) experiences is a developmental context.

Consider the Roman Catholic Church.[1] Pius XI, in his encyclical letter, "The Christian Education of Youth"

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1. The Roman Catholic Church for example, denotes one organizational structure of church denomination. As such it is one specific case of *church* as used in the research.

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(Divini Illus Magistri, 1936) provides a well-balanced explanation of the nature of education, the division of rights in education, the subject and environment of education, and the end and object of Christian education. Following are a few central passages of this authoritative statement:[1]

> Its Nature: Since education consists essentially in preparing man for what he must do here below, in order to attain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed to man's last end...
>
> Impact of Revelation: In the present order of providence, since God has revealed Himself to us in the Person of His Only Begotten Son, who alone is "the way, the truth and the life," there can be no ideally perfect education which is not Christian education.
>
> The Common Goal: The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by baptism...
>
> The Results: The true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ.
>
> Broad Scope: Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social...

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> Supernatural Perfects the Natural: (Christian education takes in the whole aggregate of human life) not just with a view of reducing it in any way but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ (Catholic Church, 1936).

The phrase "Christian education takes in the whole aggregate of human life..." is particularly important. Would it not be justifiable to say that on the basis of this statement all aspects of the church are educative in the normative sense?

If education in the context of the church includes all aspects of human life, there can be nothing else which lies outside the domain of education. The whole church is educative by that definition. On that basis the whole curriculum of the church ought to be analyzed, not just the "educative" parts of the church.

The Organization, Plan, and Content of the Research

The organization and sequence of the study proceed from a review of current thinking in curriculum theory. The contributions of Huebner (1968, 1975), Macdonald (1975), Greene (1975), and Niebuhr (1957), provide an effective framework within which the study proceeds to clearly identify and define the essential elements and relationships of a rudimentary curriculum for the church. In this way Chapter Two provides an effective basis for the study.

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FOUNDATION MODEL BUILDING

The model-building process is the focus of chapters three and four. Following is the thesis:

> Drawing from foundational sources a rudimentary curriculum theory can be developed for the church.

Two dissimilar but related research questions are to be explored through philosophical analysis and inductive reasoning:

1. Can substantial theory be derived from conceptualizing the church as having a curriculum?
2. What are the contributions of particular foundational sources to curriculum for the church?

The Thematic Question. The thematic question underlying the research implementations is whether or not substantial theory will be derived from conceptualizing the church as having a curriculum. The answer will be sought through a careful normative study of the analogy between school and church.

One assumption is central to the present study. School is not church and church is not school; but if each were to fulfill its foundations in ways its normative descriptions advocate, they would be much more alike.

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2. Both seek the fullest development of the learner.

3. Both seek to effect the fullest possible understanding of the real world.

4. Both seek to structure the learning environment in ways that maximize human development.

5. Both seek to convey a system of values--the one of a democratic society and the other of a Christian community and through the Christian community to permeate the larger society with fundamental principles of corporate life.

While school and church possess their common elements, they also possess important differences. School derives its aims from the society. Church derives its aims from biblical theology. Clearly acknowledging the differences between school and church, the present research recognizes that substantial similarities exist. Thus, the language and logic of education, and particularly of curriculum theory, may provide an effective way of looking at the church.

The Foundations Question. The foundations question has to do with the contribution of particular foundational sources to the process of developing an incrasingly consistent relationship between the purpose and the outcomes of the institution. What foundations for curriculum can be determined in sociology (sources representing the formal study of human relation-

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ships)? in psychology (sources representing the formal study of human behavior)? in philosophy (sources representing man's efforts to think out the ultimate causes and reasons of all things)? in theology (sources representing the formal study of God and God's revelation)?[1]

The model-building process is the heart of the present study. The sources available to the church from a study of psychology, sociology, philosophy, and theology are infinite. In order to determine which of the available resources are most useful to the church, the study seeks appropriate criteria for meaningful selection.

Huebner (1968), argues the necessity of new explanatory paradigms for education, "disclosure models" which hold useful exploratory possibilities (1968,p.31). Two elements can be derived from what Huebner says that are useful criteria in the model-building process.

1. Identification of Structures: What is known? What are the known aims?

2. Disciplining structures to aims: What ought to be done? How ought we to do it?

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1. Curriculum foundations are those rudimentary elements of knowledge which provide a rationale by which curriculum decisions are made. There are three foci of rudiments: society, persons, and values. Foundational fields are those disciplines such as history, psychology, sociology, and anthropology, through which we are enabled to understand society and persons. Philosophy and theology are the tools for making value decisions.

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These two elements comprise the first set of criteria. The second set of criteria to be utilized in the model-building process is three-fold:

The Nature of Man
The Nature of Church
The Nature of Society

What is known about man and the way he develops is important because the church is an educating institution. What is known about church is important because the functions of church must be disciplined to its nature and aims. The nature of society is important because man is a social creature.

The model-building process provides an integrative or convergence model in which what is known concerning man, church, and society holds useful implications for church if church is to be an effective facilitator of human development.

The research proceeds to inquire into the foundational sources so as to test what is known about the nature of man and his development, the nature and aims of the church, and the nature of society, against the two disclosure models derived from Huebner (1968).

The research proceeds to satisfy the criteria for each of the three levels of curriculum theory identified by Macdonald. A conceptual schema is provided with which to evaluate the language of the church and to develop new ways of talking about the church. In so doing, the research

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Because the research provides an integrative or convergence model in which what is known about man and society holds implications for church, the research satisfies the criteria for the second level of curriculum theory which focuses upon the variables and their relationships in curriculum. By providing a framework for applied curriculum development, and by providing evaluational tools the research satisfies the criteria for the first level of curriculum theory.

Chapter Three proceeds to identify the structures. What do we know and what are the known aims concerning the nature of the church, the nature of man, and the nature of society? Chapter Four focuses on how to discipline organizational structures to aims. What ought to be done and how ought we to do it? Drawing from what is known about man and society, particular implications can be identified for what ought to be done in the context of church. Chapter Five presents the conclusion and recommendations which are derived from the foundation model-building process. The role of the church in contemporary society is analyzed with respect to functions and outputs. The particular conclusions of the study focus on the needs of the learners, the available resources, the provision for individual differences, and the quality of learning situations. A set of

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developmental tasks are presented as a basis for making decisions regarding the sorts of things the church might properly do in facilitating the moral, social, physical, spiritual, and intellectual development of people. In almost every case the particular sources used in the research have been selected because their work has been recognized to have significant influence on curriculum thinking.

Figure One is a diagram outlining the particular structure of the research:

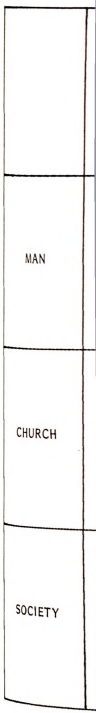
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Figure 1

The Structure of the Research

	WHAT ARE THE STRUCTURES? What is Known? What are the Aims?	DISCIPLINING OF STRUCTURES TO AIMS What Ought to be Done? How Ought it to be Done?
MAN	The Nature and Aim of Human Development	The Developing Individual --Guide to Developing the Learning Environment
CHURCH	The Nature, Aims and Function of the Church	Conclusions Recommendations Epilogue
SOCIETY	The Nature of Healthy Families, Communities, and Schools	Importance of Socialization to Social Solidarity Formal Learning as Facilitator not Supplanter of Socialization

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KEY ASSUMPTION

One assumption is central to an understanding of the present research. It has to do with the comparison of church with school.

> Since church, school and learning are all developmental concepts and since their aspects are essentially parallel (in terms of needs, content, and relationship) a substantial parallel or comparison exists.

The church is not a school and the school is not a church. But, if they were each to fulfill their foundations in ways their normative descriptions advocate, they would be very much more alike.

This analogy is assumed only at the normative level. The great danger of making the church conform to school-like characteristics must be avoided. The research simply takes the view that few schools or churches come close to exemplifying in practice what their normative standards are assumed to be.

Whereas the church is concerned with the development of people and society, the church is an educative institution. Considering its historical and biblical commitment to moral, social, physical, spiritual, and intellectual development, the church can be said to possess a curriculum.

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KEY CONCEPTS

Four key concepts undergird the present research. Three are drawn from the field of education where particular terms frequently possess a variety of meanings. The fourth concept is that of church.

Education. Frankena (1965) explains that education is the activity of fostering or transmitting excellences. Education "is the use of certain kinds of methods to foster excellences or desirable dispositions--namely those belonging to the family which include teaching, instruction, training, learning, practice, and the like."

In another sense, education is "the acquisition by learning of desirable dispositions or excellences." The educated person is one who possesses "excellent dispositions."

Curriculum. The word "curriculum" is the most critical technical term in the present study. The definition of curriculum used in the research is that of Beauchamp (1972, pp.16-22). Beauchamp recognizes the varied uses of the term and has carefully differentiated among them. He uses the term curriculum in three ways to refer to

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First, a curriculum is a document or plan upon which instructional procedures are based. It is a rationale which sets forth those reasons which are the basis for choosing what ought to be taught in a particular educational context.

Beauchamp points out that the primary question facing decision-makers in education concerns what ought to be taught. Responses to this question are the basis for defining the subject matter of a given educational context. A partial justification for what ought to be taught can be derived from determining why a specified subject matter is important. Conventionally, the why question is answered in the form of objectives. How the subject matter is taught is a question of instruction, and as such is not a primary problem for the curriculum theorist. What happens as a result of instruction is another primary question. It has evaluation for its focus and is of concern to both curriculum and instruction. Beauchamp (1972,p.19) says:

> Basically, a curriculum plan should include a statement of goals for the school and the content (subject matter, if you please) that has been selected for the achievement of the goals. There may be other ingredients added to the curriculum, but goals and content in accordance with the administrative organization of the school constitute the basic dimension of curriculum design.

Second, a curriculum system refers to what is conventionally called curriculum planning, curriculum implementa-

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tion, and curriculum appraisal. These are the processes of curriculum engineering. Beauchamp says:

> In order for curricula to be created, implemented in schools, and appraised, it is necessary for curriculum workers to establish some means of engineering those decisions within the schools. This I call a *curriculum system*. The fundamental processes of a curriculum system are the choice of the arena in which curriculum decisions are to be made; the selection of personnel to work within the system; the selection, ordering, and execution of working procedures for appraising and revising the curriculum. The primary output of a curriculum system is, of course, a curriculum (1972,p.19).

Third, curriculum as a field of study or inquiry, encompasses (1) curriculum design, (2) curriculum engineering, and (3) the research and theory-building necessary to explain curriculum design and curriculum engineering. The task of the curriculum theorist is to identify, classify, and otherwise explain the varied sets of events associated with design and engineering.

Taba (1962,p.6) identifies five foci around which curriculum engineering statements are developed. Taken altogether, these interdependent statements enable leaders in education to make responsible decisions regarding the design of educative (learning) environments.

1. The general aims from which the objectives of specific learning environments are to be derived.

2. The major categories or subject areas from which the content of instruction is derived.

3. The types of learning experiences which facilitate the implementation of both content and the understanding of that content.

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4. The procedures by which evaluation can be made concerning the content to be learned and the effectiveness of the curriculum in attaining the desired ends.

5. The criteria for establishing an over-all pattern of what the curriculum is to be.

Cremin (1978,pp.13-14) is in essential agreement with Beauchamp (1972) when he distinguishes between curriculum and instruction. Cremin identifies two kinds of decisions which educators must make. First, he must decide what the objectives (ends) of the instructional system should be, and second, he must decide on the procedures (means) for accomplishing those objectives. When an educator is engaged in the selection of objectives for a particular segment of instruction he is engaged in curriculum decision-making. When he is concerned with the selection or evaluation of the instructional schemes by which those goals are to be accomplished, he is engaged in instructional decision-making. The distinction between curriculum and instruction is really a distinction between ends and means.

Curriculum Foundations.

Curriculum foundations are those rudimentary elements of knowledge which provide a rationale by which curriculum decisions are made. There are three foci of rudiments: society, persons, and values.

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Foundational fields are those disciplines such as history, psychology, sociology, and anthropology, through which we are enabled to understand society and persons. Philosophy and theology are the tools for making value decisions.

One identifies and specifies the curriculum foundations of a particular institution by referring to the aims or goals of that institution. It is the goal or aims which modify the relative importance of the different foundational sources.

It is feasible to identify and specify the foundations of curriculum for the church because church possesses those overriding goals which provide guidance for its several activities. There are several sources from which these goals are derived: Divine Revelation, Heritage-Tradition, Social Demands, and the Nature of Man.

Church.

Hastings (1937,pp.138-140) observes only two usages of the word "church" in the New Testament. First, it refers to all persons everywhere who acknowledge Jesus as Lord. Second, it refers to those believers who settle in a particular region or place.

"Church" is defined in the present study as the community of God's people. Snyder says this community is called to serve God by living together in Christian com-

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munity. By so doing, the church witnesses to the character and values of the Kingdom of God and acts as God's agent by carrying out his mission on earth. This mission is essentially the bringing of all things, and more importantly, the bringing of all people under the dominion or Lordship of Jesus Christ.

The church is to be understood in charismatic rather than institutional terms. Thus viewed, it is at its most basic level a covenantal community, not an organization; it is an organism, not an institution. The church may express itself through a variety of forms (institutions) and members of the Christian community may meet from time to time in particular places.

This definition of "church" is functional because it enables us to conceptualize more accurately what it is that the church is to do. It enables us to ask the kinds of questions by which the Christian community can more effectively discipline its activities to its reason for being. That is, what kinds of institutions are needed for the church to realize its reason for being? Having decided upon the usefulness of a particular form of organizational expression, what precisely ought such an institution be expected to do in terms of functions and outputs, and what, precisely, are its limitations?

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Thus, while "church" refers to the larger community of believers the focus of the research is practical because it seeks specific implications for "church" in its institutional expressions. The variety of institutional expressions are the learning environments, the contexts in which persons develop. They are the curriculum in the broadest sense.

The following partial definition is a summary of what the research defines as church and as such it sets forth the developmental contexts to which the curricular issues of the research are applied:

> The church (in its world-wide and regional sense) is a community of persons in which individuals and families develop and it is organized for the purpose of facilitating their development.

Summary

It is frequently observed that school possesses an elaborate curricular scheme but that this scheme lacks direction. A values rationale necessarily provides the core for a coherent and integrated curricula. School is frequently observed to lack this core.

By contrast, church possesses a strong core of values which ought to be giving direction to its many activities. It is frequently observed that there is a lack of correspondence between the core and the peripheral activities which have come into being.

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The present research is an attempt to deal directly with this issue by calling for a concept of curriculum which conceptualizes the church (in its world-wide, regional, and local sense) as having a curriculum and by calling for an evaluation of the several functions of the Christian community to be sure they can be justified on the basis of the foundations for curriculum which are derived from the expressed purpose of the church.

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CHAPTER TWO

FOUNDATIONS FOR THE RESEARCH FROM THE LITERATURE

Chapter Two reviews relevant research in curriculum theory. Several studies are exceptional in that they provide the necessary tools for bringing together into a single statement the several concerns of those who do curriculum development and evaluation.

Huebner's contribution to curriculum theory-building is extensively summarized. The particular language pattern which is in vogue in particular institutions has a powerful effect on the ability of decision-makers to develop a well-grounded theory of curriculum by which to make effective choices concerning the development and functioning of a viable learning environment. What Huebner says about language and curriculum provides the basis for the attempt in the present research to contribute to the development of a new language for identifying what the church is, what the church aims to do, and what the church does.

The writings of Macdonald focus on the functional nature of curriculum theory rather than on the thematic parts of the curriculum. That is, Macdonald introduces a shift in thinking from the process-product framework, a model which accepts the socially accepted values of the

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The value question of what to teach necessarily focuses on the nature of man. What does it mean to be human? Thus, curriculum theorists are concerned for the nature of man, value theory, and the nature of knowledge as three "intricately interwoven in action contexts" (1975,p.8). While curriculum developers must exercise care not to destroy the interwoven quality of the "in action" contexts, curriculum does possess action implications with broad directional concerns for outcomes of which there are three: Knowledge-Oriented Statements, Reality-Oriented Statements, and Value-Oriented Statements.

Greene delineates two fundamental perceptions of curriculum--curriculum as a prearranged, prestructured body of knowledge, and curriculum as an experience of continual reconstruction of materials and ideas so as to achieve increased integration and meaning.

Pinar identifies the three stages of reconceptual development. The process of increasing the effectiveness of a particular movement requires that persons in positions of leadership must find ways to increase the number of persons who are advancing sequentially from stage one to stage three. Those in stage three are actively engaged in using their criticisms of a particular tradition to construct new ways of looking at particular phenomena.

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Niebuhr's mid-century study of graduate schools of theology reflects current thinking among many educators in the church. What Niebuhr has to say has profound implications for the education of the professional ministry of the church. His limitations lie in his failure to inquire into the developmental tasks of the whole Christian community.

This background in curriculum theory is basic in the model-building process. By building upon what these scholars say is important, a rudimentary theory of curriculum can be developed for the church.

Dwayne Huebner

Huebner (1968, 1975) argues the necessity of a new explanatory paradigm for education. A variety of paradigms have arisen from a variety of disciplines, and these paradigms provide sufficient cause to question the narrow scope of the models currently in use. Huebner refers to these new paradigms as "disclosure models, which open up a world previously unanticipated and which is rife with new exploratory possibilities" (1968,p.31).

Disclosure models may be derived not only from the scientific disciplines, but from a variety of sources. He says:

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> Disclosures come not only from the sciences, but from all of man's creative enterprises--his poetry, his philosophy, his drama, his religions, his art, and indeed his technology (1968,p.31).

Disclosure models which form the basis of contemporary secular education operate largely within the limited framework of "normal science." It may be that secular education is not free to take advantage of and to implement other models. The Christian community is a developmental context and it inquires into both Nature and Revelation. Accordingly, it possesses the philosophic and theologic tradition, which, when coupled with the logic of empiricism, provides it with both the conceptual and experiential tools required for a comprehensive statement for a theory of curriculum for the church.

Huebner's inquiry into the traditions of existentialism, phenomenology, and theology is for the purpose of creating a new curricular language. What Huebner says has significance for the church because the disclosure models of the church have been derived largely from secular education, and while recent studies inquire more heavily into theology, curricular conceptions continue to lack integration and balance.

THE EFFECT OF LANGUAGE ON EDUCATIONAL THOUGHT

Huebner (1975, pp.217-236) analyzes the relationship of language to curriculum thinking. Language is the tool

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we use for thinking. When language patterns are fixed we tend to think about certain phenomena in typified ways. Every discipline and profession develops its own way of looking at certain phenomena. This way of looking at things tends to become part of the heritage which is passed on to the next generation. Language patterns tend toward fixation. This is what Huebner calls "tyrannical mythology." Things tend to be defined in the same, limited ways.

Huebner identifies two tyrannical myths which have become deeply embedded in curricular language. They are "learning" and "purpose." Unless terms such as these are carefully scrutinized they become encased in the concrete of mythical language. In "Curricular Language and Classroom Meanings" Huebner underscores the need for a language pattern that is both dynamic and creative. Language must have instrumental value or it fails to maintain its relevance. He says:

> No language system is so good or significant that other language systems cannot eventually take its place--unless it is an esthetic form. But an esthetic form has not instrumental value. Other conceptual models are possible for curricular problems and phenomena, and concepts which inhibit their development must sometimes be violently uprooted in order that the phenomena of concern can be more clearly seen (1975,p.220).

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THE ROLE OF LANGUAGE IN DEVELOPING A VALUE FRAMEWORK AS THE BASIS FOR SELECTION BETWEEN VIABLE ALTERNATIVES

Language is a way of looking at things--of giving definition to observable phenomena. Language is also the tool with which we develop a rationale for giving value to different things. The process of working out a rationale for differing things of value enhances the ability of making choices between available alternatives.

Frequently, social conditions generate new movements which become critical of the existing way of doing things. Movements which become effective in bringing about constructive changes are those which excel in their ability to develop a language which enables large numbers of people to see a given problem in a new way. They develop the ability to articulate new and powerful concepts. As these concepts take hold they exercise a revolutionary effect because they transform questions and criteria and, in so doing, the appearance of the value of facts.

Current curricular practices tend to be fixated in the "Tyler Rationale" way of looking at things. The concept "learning" is defined from a stimulus-response framework. That is, learning refers to patterns of fixation. Therefore, Huebner rejects "learning" as the key concept for an educational context. He turns to man as a "temporal being" to find the basic referents for educational experiences. He views man the temporal being as finding himself in "succes-

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sion and duration or change and continuity." This way of looking at the developmental environment enables educators to focus on those psycho-emotional and social elements which tend to prevent change, and, subsequently, those ways in which limitations to change can be overcome or set aside.

Huebner is underscoring the awareness that certain kinds of questions may be more useful to educators than others because the questions themselves are relatively free of value, and, therefore, the educator is enabled to explore phenomena from different viewpoints.

Two important questions which possess relatively little value orientation are suggested:

1. What can go on in the classroom?
2. How can this activity be valued?

The present research builds upon what Huebner says by reconceptualizing the basic concepts in the language of the church. The process of reconceptualization will enable a clarification of the value framework or systems which may be used to give value to varying forms of educational activity.

THE REQUIREMENTS OF LANGUAGE IN PROVIDING AN EMPIRICAL BASIS FOR ANY MOVEMENT

In "Curriculum as Concern for Man's Temporality", Huebner (1975) identifies the primary condition for giving

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an empirical basis to any movement. A new curricular language requires powerful concepts. He writes:

> If a science is to come into existence at all, it will do so as more and more powerful concepts are introduced. Their formulation is often the work of empirical investigators, but it is philosophical, nonetheless, because it is concerned with meanings rather than facts, and the systematic construction of meanings is philosophy. Wherever a new way of thinking may originate, its effect is apt to be revolutionary because it transforms questions and criteria, and therewith the appearance and value of facts.
>
> The state of having turbulent notions about things that seem to belong together, although in some unknown way, is a prescientific state, a sort of intellectual gestation period. This state the "behavioral sciences" have sought to skip, hoping to learn its lessons by the way, from their elders (p.237).

Huebner perceives that current unrest among curriculum thinkers centers upon two central categories in curricular language: learning and objectives. The unquestioned acceptance of terms such as these has resulted in a failure to generate ideas essential to keeping curriculum abreast of the times. The difficulty lies in the way these terms are used--as symbols of fixed reality rather than as pointers in search for other ways to look at and act upon educational phenomena.

For example, the word "learning" has been long associated with a change in behavior of a given organism. If there is a correspondence between changed behavior and

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particular interactions with one's environment, it can be said that learning has occurred. The word "learning" possesses meaning which has been derived from a stimulus-response way of looking at behavior change.

The process of reconceptualizing the phenomenon of human change may provide other useful ways of dealing with the developmental environment. For example, the usual approach to the study of learning has been to study those elements or experiences of a person's life which focus on "change and continuity, change and permanence, or succession and duration" (pp.240-241). The reconceptualist may define the problem as not that of change but not change. If man is a spiritual being (transcendent) then he has the capacity to transcend what he is to become that which he is not. In other words, the educator might focus on those elements which prevent change from taking place and look for ways the learning (developmental) environment can be structured so as to facilitate the setting aside of the limitations to change.

A second example may be seen in the word "creative." The writer of Genesis indicates that "God created man in his own image." The implication here is that man is by nature creative and therefore the more appropriate question is one which inquires into that which prevents creativity than into how one learns to be creative.

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THE DEVELOPMENTAL REQUIREMENTS FOR A LEARNING ENVIRONMENT

In his search for a new language for curriculum, Huebner focuses attention on the concept "temporality." In "Curriculum as Concern for Man's Temporality," Huebner concludes that

> "Learning" seems inadequate as the key concept for curriculum and points to what must concern the educator, viz, the fact that man is above all else a being caught in succession and duration or change and continuity. "Learning," however, concerns itself with only a part of this total phenomena. It explains how patterning or conditioning occurs, and focuses upon abstraction and generalization. It yanks man out of his world and freezes him at a stage in his own biographical evolution (1975,p.243).

Huebner sees the effective developmental context as one which maximizes "the dialectical process" which he defines as interaction with the variety of elements in one's environment such as other persons, ideas and material objects. The outcomes of this dialectical process are observed in the changes which are effected in these environmental elements as well as within the interacting being. Man acts upon his environment and effects changes in it. The environment also acts upon man and effects changes within him. But man can control the kinds of changes which take place both in his environment and within himself. The responsibility of the curriculum person, according to Huebner, is to design effective environments which embody

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the dialectical relationships valued in a given society. Huebner writes:

> The springs or sources of temporality do not reside in the individual, but in confrontation between the individual and other individuals, other material objects, and other ways of thinking as they are objectified in symbol and operation...Man shapes the world, but the world also shapes man. This is a dialectical process in which cause is effect, and effect is cause (pp.245-246).

These environments must encourage "the moment of vision" in which the person is enabled to build upon his past and present so that he can grasp the measure of his own potential.

Education is the "meshing" of the unfolding personality of the individual with the "unfolding history of his society." Knowledge of the past becomes the means by which individuals are able to project their own personality toward full potential. The educational environment is to be constructed in such a way that the past and present are enabled to become a basis for projection.

An environment which would embody the dialectical forms valued by society would require three aspects or components:

First, components which will call forth reaction-producing responses from the learners. For example, what aspects of the past are so valued by those controlling educational environments that they should be used to call forth such responses? What aspects of the past can become

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Second, the environment must be reactive, or else the student must question it so that it responds to him. This includes those parts of the valued past which are brought into the present of the student. They include forms of dialogue, the structured forms of the several disciplines, social customs which shape the process of interaction, and man-made things.

Third, the environment must make possible those moments of vision when the student, and/or those responsible for him, project his potentiality for being in the present, thus tying together the future and the past into the present.

This framework provides the possible reinterpretation of the significance of the categories of purpose and learning in the educational process. Given man's temporality, the future makes sense only as the horizon of his present.

In this way the purpose or objective is not "specification of a determined future; it is a value category used in selecting the ready-at-hand and present-at-hand in the educational environment." Peters observes that the function of the purpose category is to determine the content of the educational environment (p.247).

The curriculum person must consider the variety of rhythms of continuity-change between society as a whole,

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and the individuals who compose it. Society shapes man, but man, in turn, shapes society. But the man who tries to shape society beyond its limits of tolerance is out of tune with his society and must be held in check.

The selection of the content of the educational environment is consequently related to the forces controlling the continuity-change rhythms. Shifting educational purposes indicate shifts in society's evolution. Arguments over school purposes are not simply academic arguments, but efforts to shift the values determining the educational environment and, hence, influencing the continuity-change tempos or rhythms of individuals and society.

For example, the components making scientific dialectic possible (materials and language systems) are readily accepted as environmental conditions, for the continuity-change rhythm produced by science and technology is almost universally accepted as good. The emphasis is not simply upon abstract theoretical science, but upon the relationship between science and its uses--technology.

In education the relationship between science and technology is a source of tension because the technology of the social sciences takes the form of political action. Those who are responsible for the schools are not willing to assume responsibility for its members to use the tools of politics to poke around in sensitive corners or sectors of society.

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There are some components of the world that are more continuous than changing, more durable than succeeding. In this context it is proper to speak of objectives as future. These components require complete submission. Their transcending possibilities lie not in the component's relationship with the individual, but in the individual's use of the component.

Thus, purpose is really a value category used to select the educational environment. However, because of its involvement in shaping the environment, therefore, participating not only in the dialectic between individuals and society but in the rhythms of continuity and change, it falls into the political domain. Conflict and argument over educational purpose is hence a part of the political ideological struggle existing in any evolving society.

"Learning" is another category for building the educational environment. In education, learning theories serve as technological tools to help shape the sequence of educational experiences. They enable the educator to program environments and the forms and rhythms of their responsiveness. Learning theory makes possible the determination of conditions of the environment facilitating the dialectic between the individual and his world: conditions of the material components and of the human skills which are also, then, environmental conditions.

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The moment of vision is another category for building the educational environment. The student, either by his own understanding or that of others, must be able to envision his own projected potentiality for being as it exists in the past-present-future.

THE THREE TASKS OF THE CURRICULUM THEORIST

Huebner (1975,pp.250-270) identifies three tasks of the curriculum theorist:

1. He is to lay bare the structure of what it means to be in the world and articulate this structure through the language and the environmental forms that he creates.

2. He has a responsibility for the forms that he creates and uses, that they might be controlled by him rather than controlling him.

3. He must be conscious of his man-made equipment, his languages, and his environmental forms. To be aware of these man-made forms is to be aware of their history, of their sources in human activity and intention, and continually to subject them to empirical and social criticism that they be not idols but evolving tools.

The working out of these three tasks is facilitated if the curriculum person possesses a working knowledge of the "evolving dialectical relationships among practice, empirical research, and language." That is, the curriculum person must articulate the relationships of practice to language, empirical research to language, or practical actions and responsibilities to research. Thus, language

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is a kind of common denominator by which the curriculum person gives meaning both to research (including theory building) and practice.

Theory has its roots in the language we use to talk about what we do. Huebner likens language to an intricately developed spider's web. Patterns of thought are the substance of language. They are like the patterns of silk thread woven into a unique artistic lace. Just as each spider fashions its web to suit its own purpose, so too, the particular thought patterns of man provide the framework for individual perspective.

The curriculum person who adopts the thought patterns of another is likely to be caught in the other's web. He has the power, however, to stand back and criticize those patterns and to enter into that dynamic process of creating his own.

The curriculum person must create carefully articulated patterns of thought so that what he thinks about practice, empirical research, and language will be internally consistent. If one corner of the web is touched, the whole web quivers.

The curriculum person is at all times dependent on the disciplines as sources for the way he thinks. The very variety of his sources is useful because it enables a multi-dimensional way of looking at a particular educative

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environment. Each discipline serves as a kind of reference point by which to evaluate an educative environment. This multi-dimensional perspective can be a source of real strength because it sharpens the ability to think analytically about each discipline as well as the particular educative environment under study. Further, the multi-dimensional perspective enables the curriculum person to be creative in the formulation of new ways of looking at educative environments and their components. It is a prophylactic against the tyranny of stagnant language forms.

Dewey (1902) stated that the function of the educator is "to determine the environment of the child". Huebner identifies three classifications for the elements which make up this environment.

1. Technological Hardware

   This includes all tangible items including physical facilities and electronic equipment.

2. Language and Symbol Systems

   This includes the non-tangible aspects of the heritage.

3. The Patterned or Conditioned Behaviors of Individuals who make up the Environment

   The intent here is to point to the stable skills and habits normally associated with roles and institutions rather than individuals. Again, the educative environment can be articulated, in part, as a capital investment in human resources,

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The task of the curriculum person is to fabricate the environment which educates. He is enabled to do this as he focuses attention on the components of the environment as distinct from the language used to explain, prescribe, or legitimize them. This enables him to design more effective environments and to see them in historical perspective.

HISTORY AS A RESOURCE FOR DEVELOPING EDUCATIVE ENVIRONMENTS

Marx's social theory is a good resource for educators because it possesses significant implications for the design of educative environments. According to Marx, environmental conditions are as important as ideas as a determiner of action and history. Curriculum persons have customarily shown their idealistic bias by giving more attention to rhetoric than to things and environmental conditions.

Historical awareness brings into focus the problems of environmental obsolescence, including the obsolescence of human skills and habits, and the problems of environmental inertia. With an eye on the evolution of environmental form, the curricularist can more readily accept that one of his responsibilities is the renewal and creation of environmental conditions, such as material, teacher

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SOURCES OF ENVIRONMENTAL COMPONENTS

The curriculum person has the responsibility of being aware of the sources of educational conditions and how they are brought into specific situations. Not all components of the educative environment are a consequence of educational intention or rationality.

For example, recent forms of instructional media, such as television, computers, talking typewriters, and architectural forms are all a consequence of creative actions outside the educational domain. They force the educator to ask how they can be used educationally. Some of the conditioned and relatively fixed patterns of behavior of teachers are also a consequence of forces operating outside educational practice or rationality but nevertheless crucial as components of the educational environment. The same can be said of the existence of various patterns of symbol usage within classrooms and schools.

There are two ways to launch a search for the relationship between environmental components and their sources. First, the researcher could detail the existence of the various components within a given situation and then search

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for the sources or determiners of those conditions. Second, the researcher could scan the society within which schools function, and inquire how various materials, symbol systems or human skills have been or can be related to conditions within the school.

RELATIONSHIP BETWEEN LANGUAGE AND ENVIRONMENT

Huebner identifies the descriptive and controlling functions of language to be significant vehicles for developing and introducing new conditions into the environment. Descriptive language may be used to describe conditions that might exist in the future. This enables curriculum persons to envision new possibilities.

The predictive and manipulating functions of language permit the construction or fabrication of new environmental conditions by facilitating the specification of environmental variables and their interrelationships.

> Writers, using story, novel, or hypothetical form, can describe students and teachers in new and strange environments, in the manner of good science fiction (1975,pp. 264-265).

Huebner points out that the language of psychology permits the construction of new environmental conditions through the use of electronic responsive and computer-based devices. The language of psychology enables the conditioning of teacher skills and permits teachers to increase their behavioral resources in new and perhaps undreamed ways.

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The domain of psychology is a mere example of how each of the behavioral sciences increase the curricularist's ability to fabricate new environmental conditions.

The reverse relationship also exists. New language can bring forth new environmental conditions but new conditions can also bring forth new language responses.

> Developing technologies create new environmental conditions that can foster the creation of new descriptive language, increase the need for new explanatory language, and suggest the necessity or possibility of new legitimating and prescriptive language (1975,p.265).

A reciprocal relationship exists between language and environment. Language can be used to create new environmental conditions, and new environmental conditions can lead to the emergence of new language patterns.

PRACTICE AS HUMAN EVENT

Curricularists must not only be concerned for the construction of the educative environment, they must have an equal concern for the human events which occur within that environment. The theoretical problem here is one of "finding, creating, or borrowing a language that can be used to describe and explain human events in educative situations."

Secular curricularists have depended largely on the language of psychology or other behavioral science. There are other traditions whose language is rich and productive

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which have not yet become sources for secular curricularists. Certain theological traditions have been completely ignored by curricularists.

Huebner's point here is addressed to secular curricularists. Might not the reverse also be true, namely, the near total blindness of curricularists within the church to the traditions of psychology and the other behavioral sciences? If secular curricularists have ignored such questions as destiny, finitude, and the meaning of morality of the influence of one human being on another, have not sacred curricularists ignored such questions as persistent life situations, psychology, socialization, and politics?

A concern for the history of "practice as human event" calls attention to the biographical structure of people who are involved in the educational environment. Huebner says,

> The life history of the individuals involved in educative situations becomes a potential focal point of the concern and suggests the need for conceptual systems that articulate the phenomenon of human power and the dramatic shape of human events....This is another task of the curriculum theorist (1975,p.266).

PRACTICE AS DESIGN

Huebner makes the point that the practitioner is a designer of educational environments for human events. This is a two-fold design problem.

The first is an esthetic problem of composing the environment in such a way that events flow in valued ways.

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The solution to this problem requires attention to the various qualities of the environment and their interrelationships, and to the durational aspects of the interaction among the individuals within the environment.

The second is a political design problem. Fabrication of educational environments is essentially social policy, involving people with different values and intentions. Reaching agreement about the characteristics of a particular environment, Huebner says, requires a potential conflict among those concerned and the use of power to shape the environment. The resolution of conflict and the organization of power is essentially a problem of political design.

There is the sense in which curriculum is one form of political involvement because it seeks to shape the world. The processes by which developing persons shape their environments is a central curriculum issue. The task for the curriculum theorist, therefore, is to develop conceptual tools for grouping this two-fold design problem.

THE NATURE OF RESEARCH

Huebner defines research as follows:

> It is the use of the unformed to create form; as a focusing on the unconditioned in order to develop new conditions; as attention to human events in order that human institutions can be created or evolve; as the dialectical relationship between criticism and creation. ...Research is not simply the gathering of

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> "facts," but the development of a form to "fit" those facts (1975,p.267).

Scientific research in curriculum can be considered, then, as the disciplined attentiveness to phenomena related to curriculum in order to create new or modified language forms. These forms enable the curricularist to establish the parameters for particular phenomena in order that new phenomena may be uncovered and new language statements may be created.

Understood in this way, research is a vehicle for keeping all man-made institutions viable and vital. Human institutions have been created intentionally. They have been created to contain certain phenomena and to enable people to work with or use them for a particular purpose. Through research, people responsible for these institutions criticize them to determine if they reflect the givens to be held and whether they need to be revised or completely destroyed and re-created. The empirical critique determines the adequacy of the form for the facts. The social critique determines the adequacy of the form in terms of the logical, esthetic, economic, and political values of the users.

It is more than just the physical aspect of institutions that are in need of criticism and re-creation. There are also the conditioned aspects of the environment to be considered. These are the materials, symbolic systems, and human skills, which, as institutional forms, are equally

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in need of criticism and recreation to retain their vitality and viability. Research may be considered to be a vehicle by which these forms are criticized and recreated in order that they might continue to be appropriate to empirical givens and social values.

Research is needed continually to determine whether materials do indeed serve their intentional function. Teacher skills are also conditioned forms that embody human intention, and must be amenable to empirical criticism and recreation. Symbolic forms used in curriculum are also intentional forms subject to empirical criticism and social judgment. Huebner says,

> Research is the human activity that maintains the vitality and viability of man-made form by subjecting it to empirical and social criticism appropriate to given historical communities. According to Tillich, man must continually protest against existing form lest it become an idol, that new form might emerge. (Pinar,p.268)

And again he says,

> All educators attempt to shape the world; theorists should call attention to the tools used for the shaping in order that the world being shaped can be more beautiful and just (1975,p.269).

James B. Macdonald

Macdonald (1975) stands unique among curriculum writers for his inquiry into the function of curriculum theory. Many writers in the field tend to be thematic.

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The importance of function can hardly be overstated. In the context of church programs decision-makers may build upon what Macdonald says by inquiring into the function of any particular activity. For example, how does a particular (planned or unplanned) experience affect the psychological and emotional state of the participants? Does the experience move participants by its mood as well as its argument? What does it express symbolically? What is the esthetic, ethical, and religious function of each program or experience? These questions and others like them suggest that the matter of function is complicated. What Macdonald says possesses significance for decision-makers in the church.

THE FUNCTIONAL ROLE OF CURRICULUM THEORY

Macdonald's (1975,pp.5-6) description of the role of the theory is functional. He provides a useful framework for conceptualizing the entire network of curriculum development. He differentiates between three levels of curriculum theory to show how each contributes to the integrity of educational writing. Taken altogether, the three levels show how the concepts held at the deepest level of curriculum theory possess implications for each of the succeeding levels. Thus, what is actually done in directed and undirected developmental (learning) contexts may or may not possess valid functional foundations de-

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Macdonald observes three distinct groups who do educational theorizing. The first and largest group conceptualize theory as "a guiding framework for applied curriculum development and research as a tool for evaluation of curriculum development." To this group theory is a springboard for prescribing and guiding practical activity in relation to curriculum. That is, it is a document which articulates what a particular institution (such as a particular school or church) is designed to do. Theory in this sense functions like a philosophy in that it is not directly open to empirical validation.

The second group of theorizers, according to Macdonald, is much smaller. It is committed to a more conventional concept of scientific theory. This group has devoted itself to identifying and describing the variables and their relationships in curriculum. Theory for this group is conceptual in nature, and research is used for empirical validation of curriculum variables and relationships, rather than as a test of the efficiency and effectiveness of a curriculum prescription.

The third group includes only about three to five percent of curriculum theorists. Theorizing for this group is a creative intellectual task which (it is maintained)

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should be neither used as a basis for prescription or as an empirically testable set of principles and relationships. The purpose of these theorists is to develop and criticize conceptual schema in the hope that new ways of talking about curriculum will be forthcoming.

THE CENTRAL CONCERN OF CURRICULUM THEORY

Macdonald identifies the aim of curriculum theorists to be the discovery of the basic unit around which curriculum designs are built. Current practices in curriculum are structured in such a way that one of three foci act as the starting point for curriculum development.

The three foci around which curriculum theorists build their designs are: "knowledge-oriented statements," "reality-oriented statements," and "value-oriented statements."

Knowledge-Oriented Statements

The most prolific of the curriculum thinkers are concerned with statements about knowledge. The emphasis upon knowledge developed as a reaction to those critics who perceived education as life adjustment and broad social pressures to keep up with the technology of the Soviet Union.

Bruner called for a movement toward reconceptualizing the subject matter of the schools around the structure of

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the disciplines and the modes of disciplined inquiry. Others followed his lead. Among them are Brownell and King (1966), Schwab (1964) and Phenix (1965). Schwab has provided a fundamental analysis of the organizational, substantive, and syntactical structures of the disciplines. Phenix contributed a conceptual reorganization of the fields of knowledge with the intention of facilitating learning and use of knowledge. Vandenberg (1969) edited a useful volume of readings in which he presented selected articles by a variety of persons, which helps put the theory of knowledge into educational perspective.

But when all of the data from the knowledge-oriented theorists is set forth, there are still a great many scholars who feel epistemology or knowledge is too limited a base for an adequate curriculum theory. Questions about the relevance of social, human, and personal qualities would appear to lead to broader vistas in order to cope comfortably with curriculum decisions.

Reality-Oriented Statements.

Reality-oriented statements focus on the social, cultural, and personal context and fabric which is interwoven into a complex mosaic of living and being (Macdonald, 1975,p.9). The result is a curriculum which becomes a way of looking at the fundamental concerns of persons facing real life situations.

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Curriculum thinking all too frequently is segmented in scope. Goodlad paints a curriculum picture in terms of two eras, the progressive era and the discipline-centered era. He observes that Bruner as a major figure in the recent disciplines era has also presented a number of secondary propositions which are of vital concern to the progressives. John Dewey, representing the progressives, warned about the tendency of some progressives to forget the disciplines.

Mann (1975,p.10) did a study in the relationship of politics to curriculum theory. The significance of his study lies in whether or not an adequate curriculum design can be formulated without a sophisticated awareness of the relationship between political concerns and personality development.

Goodlad and Richter (1977) have presented the most elaborate contemporary model for curriculum. They identify four levels of decision-making: social, ideological, institutional, and instructional.

The Goodlad and Richter model is predicated upon the process of rational decision-making and is an extension of the Tyler rationale. However, contrary to Tyler they assume that values are beginning points, not only screens to be introduced after analysis of society, learners, and subject matter, thus avoiding one of the major criticisms of the Tyler model.

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The intent of this conceptual model is to control, explain, and describe. However, limiting a conceptual model to rational decision making processes may well rule out important descriptive and explanatory phenomena, such as that discussed by Mann, and thus weaken the long-range usefulness of the model for more short-term needs for control of the curriculum processes.

Macdonald proposed a conceptual model which views "actions" as the central unit of curriculum theory (rather than the decisions of the Tyler-Goodlad variety). The attempt here was to explain the activity found in relevant contexts of schooling and to describe the various levels of activity that go on and at least hint at their relationships.

The one central concern of theorists is identifying the fundamental unit of curriculum with which to build conceptual systems. Whether this be rational decisions, action processes, language patterns, or any other potential unit has not been agreed upon by the theorizers.

The intentions of the theorists necessarily influence the selection of the unit. The intent to control predisposes selection of scientific and technical language, and the conceptual system which develops reflects this initial bias. Thus, the value question has not been transcended by the curriculum models that are presently available.

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Value-Oriented Statements.

Curriculum designs are value-oriented statements. Designs, in contrast to epistemological theories or reality-oriented statements, attempt "to project a theoretically based pattern of experiences as desirable."

The intention of designs is clearly to prescribe, legitimize, and win advocates rather than simply describe, explain, and/or control.

Over the years a variety of designs have been witnessed. There have been subject-centered designs, broad-field designs, real-life problem designs, and the child-centered designs. Other designs have been called the "activity curriculum," the "core curriculum," and the "emerging needs of curriculum."

The primary problem that confronts curriculum designers is that which confronts conceptual modelers. That is the problem of the basic unit around which designs are built; and the value commitment, perhaps at a different level, is central to design.

Conceptual models rely on "rational decisions" as the basic unit. Other designs have often utilized learning experiences as a basic unit. Instructional objectives, learning tasks, and functional social roles and skills are units which are frequently proposed.

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Value priorities have generally been set in one of the basic referents of curriculum. Designers have generally opted for priority on subject matter, social phenomena, or people (learners). At the level of practical design it makes a difference which one of the three one begins with. Nevertheless, there is no inherent isolation among these three units. They each represent a starting point only. The other kinds of statements stand in complementary relationship and may need to be dealt with in the learning experience.

There is an article of faith involved which is analogous to Dewey's comment that educational philosophy was the essence of all philosophy because it was "the study of how to have a world." Curriculum theory in this light might be said to be the essence of educational theory because it is the study of how to have a learning environment.

Maxine Greene

There are conflicting viewpoints about the way knowledge selected for the learning environment should be organized for the learners. Should the program be based on the academic disciplines as they are traditionally defined? Should it be designed around persistent topics and situations of everyday living? What should be the distinctive role of students and professional educators in selecting

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the content? What knowledge should be made available to all students? What specialized knowledge should be made available to special groups of students?

Greene (1977,pp.237-253) builds upon the literary criticism and work of phenomenologists such as Merleau-Ponty. Greene offers fresh insights into the relationship between knowledge and the curriculum particularly in regards to the way the learner commits himself to act upon his world.

TWO PERCEPTIONS OF CURRICULUM

In "Curriculum and Consciousness" Greene (1977) provides a bold contrast between two perceptions of curriculum. The first view represents curriculum as

> an arrangement of subjects, a structure of socially prescribed knowledge, or a complex system of meanings...(which are) "objectively existent," something "external to the person--to be discovered, mastered, learned."

The second view represents curriculum as a series of possibilities for the individual who is "concerned with making sense of his own life-world." It provides opportunities for the individual to impose "'configurations' by means of experiences and perspectives made available for personally conducted cognitive action."

In the application of the first view to curriculum construction, the available resources are focused upon

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Consider, for example, current practices in British and American literary criticism. The dominant tendency is to conceive literary works as objects or artifacts "best understood in relative isolation from the writer's personal biography and...the reader's own daily life." T. S. Eliot's emphasis on the autonomy and "impersonality" of literary art illustrates this approach. A work of art is "a self-enclosed isolated structure" in this view and those who opt for it prescribe that only "esthetic values are to be found in literature."

CRITICS OF CONSCIOUSNESS VIEWPOINT

Greene observes a new movement on the Continent which has arisen as an active critic to the first point of view. Members of this movement are called the "Critics of Consciousness." Their objective is to secure a break with the notion that a literary work can be dealt with objectively, divorced from experience. This second view presents each work as a manifestation of an individual writer's experience, a gradual ordering of conscious configurations (cognitive structures) which are given expression through language.

For the critic of consciousness, literature is perceived as a kind of genesis, a conscious effort on the

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part of the individual to give cognitive structure to their own understanding of experience and to give expression of this understanding through language. The reader is involved in the process of recreating what he reads in terms of his own needs. The objective here is not to analyze or explicate or evaluate; it is to "extract the experience made manifest by means of the work." Learning is the process, therefore, of continual reconstruction so that a piece of one's own literature becomes increasingly meaningful. Learning is not simply regenerating what the artist intended. It is moving (within one's own imagination) beyond the meanings of the artist to project one's own synthetic form.

This point of view, Greene says, captures the meaning of Dewey who said:

> Solution comes only by getting away from the meaning of terms that is already fixed upon and coming to see the conditions from another point of view, and hence in a fresh light.
>
> There is work done on the part of the percipient as there is on the part of the artist. The one who is too lazy, idle, or indurated in convention to perform this work will not see or hear. His 'appreciation' will be a mixture of scraps of learning with conformity to norms of conventional admiration and with a confused, even if genuine, emotional excitation (1975,p.299).

The "work" to which Dewey refers is that of disclosure, reconstruction, and generation. Greene observes some useful

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clues in what the critics of consciousness have to say. Learning results in the development of new cognitive structures. These cognitive restructuring activities are similar to what Piaget calls "continual 'decentering' without which [the individual subject] cannot become free from his intellectual egocentricity" (p.302).

The very process of developing a rationale involves perceiving one's own world, determining logical relations within experience, organizing these relations in meaningful ways, and the giving of expression of this process through meaningful language.

Thus, curriculum may be conceived as a series of experiences in which the growing child is enabled to assimilate a language system of expression" which is capable of expressing "an indeterminate number of cognitions or ideas to come." Greene says:

> ...unease and disorder are increasingly endemic in contemporary life and...more and more persons are finding the recipes they habitually use inadequate for sense-making in a changing world. This puts them, more and more frequently, in the position of strangers or immigrants trying to orient themselves in an unfamiliar town. The desire, indeed, the *need*, for orientation is equivalent to the desire to constitute meanings, all sorts of meanings, in the many dimensions of existence. But this desire, I have suggested, is not satisfied by the authoritative confrontation of student with knowledge structures (no matter how "teachable" the forms in which the knowledge is revealed). It is surely not satisfied when the instructional

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> situation is conceived to be...one in which the teacher is endeavoring "with respect to his subject matter, to bring the understanding of the learner in equality with his own understanding."

Greene's point is that the student (learner) will only be in a position to learn when he is committed to act upon his world. If he is incapable of breaking with egocentrism, he will remain alienated from himself and his own possibilities; he will wander lost and victimized upon the road; he will be unable to learn. He may be conditioned; he may be trained. He may even have some rote memory of certain elements of the curriculum; but no matter how well devised is that curriculum, no matter how well adapted to the stages of his growth, learning (as disclosure, as generating structures, as engendering meaning, (as achieved in mastery) will not occur.

William Pinar

Pinar's (1975, xi-xii) description of the process of reconceptualization provides one way of categorizing current thinking among decision makers within particular educative institutions or movements. The process of reconceptualization is essential to any movement which challenges current ways of thinking about tradition. It enables the movement to move beyond mere criticism and a tearing down of traditional structures to conceptualizing what ought to

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The function of any such movement is to effect changes in the way people perceive and talk about a given tradition or heritage. Pinar describes three stages in this reconceptualization process.

THE APPLICATION OF TRADITION

Initiates into the tradition accept uncritically the values of that tradition. Their work is that of application, and occasionally the extension of that work theoretically. For the most part, however, their work is of a technical sort; that is, it is a carrying the load of others.

THE CRITICS OF TRADITION

Critics are essential if this condition is to be overcome. This task is generally accomplished under extremely complicated conditions and is rarely appreciated. The critic must learn the language of the heritage, of the masters, in order to be understood. This learning almost always occurs because the critic begins as one of the initiates and he comes of age within the tradition. It is generally through his own usually painful self-

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educative experiences that he comes to realize the difficulties with accepted tradition. Then begins the process of criticism, the hope and aim of which is the transformation of the situation. While the criticism is consciously and deliberately aimed at colleagues, the real target lies within the critic. The effect is that of considerable discomfort--to the critic as well as to the colleagues. Nevertheless, this second stage of criticism is a necessary condition for the third stage to begin.

TOWARD SYNTHESIS AND POTENTIALITY

The third stage is characterized by those who have turned their attention from the past and begun to look to the present and future. At its most ambitious, this stage attempts to become a synthesis of contemporary social science, the humanities and values. It is the synthesis of theological and empirical inquiry that provides the framework for maximizing human potential.

The church, like all institutions, is constantly faced with the problem of how to remain contemporary. Trueblood (1970,p.9) says that obsolescence is the inevitable result when the church gives "exclusive attention to a single aspect of the gospel" (such as piety or social action). In its efforts to avoid obsolescence, the church

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frequently resorts to the making of improvements, or more accurately, what are perceived to be improvements.

Recognizing the relative importance of improvements, the present research seeks to reconceptualize what the church might do in terms of functions and outputs in the light of its proclaimed aims. What Pinar says is useful in that he identifies the stages of the reconceptualization process. There are many within the church who have never progressed beyond stage one. There are a great many whose thinking is at stage two. The church, at large, can hardly be said to have reached stage three.

H. Richard Niebuhr

Niebuhr (1957), in his summary report on the advancement of theological education, sets forth several proposals which have relevance to our study. He provides a scheme by which to reconceptualize the role of theological education in the preparation of ministers. He identifies and describes essential relationships in the learning environment. And he provides a series of statements which form the basis for an instructional design. That is, his study serves as an effective statement of what theological education ought to be doing.

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THE GOAL OF THEOLOGICAL EDUCATION

According to Niebuhr the supreme need facing theological education is how to equip theological students with sufficient resources for coping with the demands upon the church and its ministry for today (p.77). By this he means the development of Christian intellectuals who are capable of relating the Christian faith to the growing body of human knowledge and method in other fields. The need, according to Niebuhr, is for persons trained in theology and psychiatry, theology and law, theology and anthropology, theology and the physical sciences, theology and the biological sciences and theology and the humanities and the arts (p.76).

THE FUNCTIONAL REQUIREMENTS TO ACHIEVING THE GOAL

The achievement of this goal requires a shift from quantitative to qualitative learning procedures. Since learning in these areas would require life-long study, theological education ought to be conceptualized as a place of confrontation between both secular and sacred studies. Theological students ought to learn how to think philosophically. By so doing, they will be better able to relate the normative character of Christian faith to a continuing process of critical inquiry. Theological education, then,

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is the process of organizing one's life in such a way that critical inquiry becomes a way of life. In this way the effectiveness of theological students will be increased because they are better able to relate the Christian gospel in a language which can be understood in terms of the situations of the common life.

LIMITATIONS FACING THEOLOGICAL EDUCATION

Self-perpetuating practices in theological education provide a significant obstacle to the achievement of the above objective. This self-perpetuating tendency is not unlike that of school or any other institution. The problem confronting the curriculum person in theological education is how to carve out a learning environment which will effectively enable these outcomes.

PROPOSALS FOR IMPLEMENTATION AND EVALUATION

The proposals set forth by Niebuhr are built on the need for a continuing process of internal communication and redefinition to bring about integration-coordination among the faculty, among the several disciplines and among the physical components of the learning environment. The goal is the integration-coordination of all elements of the learning environment into a single, unified structure so as to maximize the theological education environment as

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an effective catalyst to the growth and development of prospective ministers. The measure of the environmental effectiveness lies in whether or not the dynamic relationship of the church to culture is increasingly defined.

Summary

The present research seeks to construct a normative description of the church by the use of the language and logic of education. Huebner's writings possess important implications for the church. The several traditions within the church have developed their own systems of language. These systems are not unlike several related dialects in which certain words and concepts are shared among the several communities while other words and concepts are the exclusive domain of a particular segment or group.

These language systems tend to become rigid frameworks for determining the way perceptions develop. The particular language tradition which one adopts (such as Baptist, Reformed, Wesleyan, or Roman Catholic) determines the definition of things.

Linguistic categories and language forms affect the way the people of God conceptualize church and education for the church. Must "church" necessarily refer to "worship" and "sermon?" Does education in and for the church necessarily refer to "Sunday School?" When this kind of

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language characterizes educators in and for the church, there are certain kinds of questions which never arise. For example, does good teaching necessarily refer to how well theological answers can be "poured" into the students? Can "church" refer to something other than the building on the corner with a steeple and a cross on top, and into which people come to worship and Sunday School once a week? Must curriculum necessarily refer to the instructional plan for Sunday School? Must "pastor" refer to the professionally trained and salaried overseer of the local church congregation?

The responsibility of those who would criticize the contemporary church is one of finding new ways of looking at church. The very process of reconceptualizing the church may in fact provide a firm basis from which to design and criticize specialized environments which place a premium on the particular dialectical relationships which are or ought to be valued in the church. These are the environments which are structured in such a way as to enable persons to achieve personal integration. Such environments would encourage individual participation in the "work" of "disclosure, reconstruction, and generation" (Greene,p.302). It is a process which involves perceiving one's own world, determining logical relations within experience, organizing these relations in meaningful ways, and the giving of

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expression of this process through meaningful language. The past becomes for such persons a launching pad for the future and the means by which the personality can unfold to its highest potential.

The language of the people of God is not unlike the language of educators. The people of God accept as given the language which has been passed down to them as part of their heritage. It is easy to forget that language is formed for man by man. Language is one of the outcomes of experience. It is not formed by God with ultimate truth value. The language of any discipline, including that of theology and curriculum, must be "put to the test of explaining existing phenomena and predicting or controlling future phenomena. Such language must be continually questioned, its effectiveness challenged, its inconsistencies pointed out, its flaws exposed, and its presumed beauty denied" (Huebner,1975,p.218).

If the church is to bring into existence a language which possesses an empirical basis, it will do so only as more and more powerful concepts are introduced. The formulation of these powerful concepts is frequently the work of empirical investigators, but it is philosophical in its form because it is concerned with meanings rather than facts. And philosophy is, by definition, the systematic construction of meanings (1975,p.237).

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New ways of thinking about a particular phenomenon (such as the church), may originate from a variety of perspectives (such as theology and social science). New ways of thinking may have the effect of being revolutionary because they raise questions which had not been formerly asked. If the language is changed, the appearance of the phenomena is changed with the sorts of things which are valued.

Reformers (innovators) are generally forced out of the system. How, then, can decision-makers alter the vast structures of the church? Persons do not switch from old to new by an act of will alone. New procedures often require not merely a new methodology, but a whole new way of conceptualizing certain relationships. Broudy (1972) points out that educators have been somewhat successful at teaching good chemistry to prospective chemistry students and, we might add, good theology to prospective theological students. But educators have been less than successful at teaching chemical concepts to the prospective lawyer, merchant, or housewife so that these persons will know how to use chemical concepts and their relationships. Has the church been less than successful in teaching the laity how to use theological concepts and their relationships in a way that will promote their social, physical, moral, intellectual and spiritual development? Many in the church think so.

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Part of the reason why the church may be relatively ineffective in this regard may lie in the way the people of God conceptualize the function of religious studies. If religious studies are conceptualized as being like other disciplines then persons are forced to focus their attention largely on the utility of religious ideas. Utility is important but not at the expense of the relational aspects of knowledge and the structural features of persistent life situations. In order for learning to be effective, the learner must come to understand the logical structure of the fields of experience. That is, he must know the facts and ideas and the logical relations among his persistent life situations as they are organized into categories of instruction. What this means for innovators is that they have a responsibility to enable would-be followers to conceptualize the church in a way that may be quite different from the conceptualization which they presently hold.

Pastors are rarely led into an understanding of the variety of models which are the basis for much of seminary instruction. It may be, too, that many of the instructors are not aware of the model or models which are at the basis of their instruction. Many ideas are adopted because of the enthusiasm with which they are conveyed by the instructor and not with regard to their merit or compatibility with valid models of pastoral theology.

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More often than not, there is a commitment to the calling of Christian vocation, but it is not, as a rule, the commitment of a scholar to the discovery or the dissemination of that which is central to the Christian faith. Rather, it is a mildly messianic commitment directed toward the realization of a people's faith in God through the institutions of the church. But this commitment has not necessarily been one of deep commitment to academic excellence.

To know that two plus two equals four and to be able to articulate why are two different modes of operation. Cognitive style differs dramatically between the computation of facts and the process of critical thinking as a process of discovery. Many persons in the church do not know how to make effective use of inductive and deductive thinking processes. The church has largely failed to come to grips with this need in its consideration of educative processes.

Any attempt to effect basic changes in the church must come to grips with the process by which learners in the church are enabled to make the shift to new conceptual processes. It may be that bureaucratic rigidity and lack of responsiveness is not due so much to unwillingness to change but to the inability to make the necessary changes in cognitive structures as rapidly as innovators demand.

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Is the Christian community unresponsive to innovation? Yes! Its institutions protect their functions and functionaries. To violent attacks upon them, they respond with confusion, hesitation, and ad hoc improvizations. They may even adopt the rhetoric of their attackers and identify with them. But adaptations are transitory and superficial. Systemic and pervasive reform awaits changes in success routes of an epoch and a change in the ideology of the dominant group (Broudy,1972). It is useful, then, to understand that systemic change does not generally occur as a result of the pressures exerted upon institutions.

For systemic change to occur, the leadership must guess as shrewdly as it can the shape of the world to come. What sort of church will such a society require if it is to live in the style of Christ?

The present research, then, seeks to effect useful changes in the language and logic of the church. To show how the research proceeds, consider Macdonald's description of the functional role of curriculum theory. The present research builds upon Macdonald's three groups in reverse order. First, the research develops a new conceptual schema of curriculum for the church in the hope that new ways of talking about appropriate functions and outputs will be forthcoming. This task is essentially creative and it represents the third category set forth by Macdonald.

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Having developed a new way of conceptualizing curriculum for the church, the research proceeds to the articulation of the foundations of curriculum for the church. This research provides the basis for treating Macdonald's first two categories of curriculum theory. At the level of the second category, the research proceeds to identify and describe the variables and their relationships in curriculum for the church. It is expected that particular relationships will be forthcoming which are open to empirical validation.

Macdonald's first category of research describes the development of a model which can become a tool for the research and evaluation of curriculum development. More specifically, this model provides the basis for determining the kinds of functions in which the church ought to be engaged if it is to be effective in facilitating the moral, physical, social, spiritual, and intellectual development of people.

Niebuhr's concept of an integrated-coordinated learning environment has profound educational implications. Nevertheless, Niebuhr is talking about improvements. Improvements are a necessary but insufficient condition for effectiveness. Niebuhr has not examined what the whole church ought to be doing as a developmental institution. The focus of his study is upon seminaries and graduate

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schools of theology. Their dominant purpose is the preparation of ministers. The present study is concerned with the larger issue of where the energies of the Christian community ought to be directed.

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CHAPTER THREE

IDENTIFICATION OF THE STRUCTURES

Chapter Three identifies the structures of what is known about the nature of church, man, and society. Snyder (1974,1977) provides a normative description of the church. What the church aims to do and what it does is derived from the nature of the church. Snyder provides a conceptual schema by which to evaluate the language of the church as a starting point for developing new ways of talking about the church. Based on what Snyder says, the church is concerned with the whole of human development and it possesses functions which are not unlike school. The theological terminology of Snyder, translated into educational terminology, possesses important implications.

The writings of Werner (1948,1957), Baldwin (1967), Maier (1969), and Piaget (Flavell, 1963, Wadsworth, 1971) describe the process of human development while Allport (1955, 1960, 1967, 1968), Combs (1962, 1974, 1976), Dewey (1897, 1899, 1916, 1933, 1938, 1944), and Wolff (1974) inquire into what man can become in terms of ultimates. While not all of these theorists are considered to be growth psychologists, they do propose a level of human development that surpasses the norm of human development reflected in behaviorism and psychoanalysis. Allport presents the

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view that human beings have the capacity for expansion, enrichment, development, and self-fulfillment. Combs presents a perceptual view of psychology. The way a person behaves is a direct result of the way he perceives himself. Dewey presents human development in terms of "growing" and the relationship of habit to growth. His psychology of experience is essential to the development of an organismic psychology of human development. Wolff's contribution is significant because he has applied the tools of anthropology to a study of the Old Testament concepts concerning the nature and destiny of man and what he says possesses significant educational implications.

Because man is a social being, an ecological approach is useful for the examination of all parts of the environment which may facilitate human development. Attention is given to both family and community as energy transforming systems, with particular emphasis on their roles as facilitators of the whole of human development. Individuals, families, and communities need to develop particular competencies so as to be able to cope with crisis and problems on many levels: individual, family, community, and societal. Use of an ecological approach can enhance the understanding of the relationship of behavior to environmental conditions and the effects on families of the institutions and organizations with which they interact. This approach can also

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provide a framework for design and implementation of imaginative intervention programs and support systems based on knowledge of environmental components and the interaction process. The ability to conceptualize the church as part of the totality of human and natural interacting systems enables decision makers in the church to be more effective.

Toward a Normative Description of Church

The particular theology held by members of the Christian community alters or sharpens their perception of the fields of sociology, psychology, and philosophy. Theology is that composite of concepts and principles concerning God by which one gives meaning to the information derived from a study of the disciplines. The particular theology which is held serves as a screen by which information from the several disciplines is valued or not valued.

The present research proceeds with the intent of pushing out the present horizons of contemporary thinking about the church. It seeks to sharpen the perception of decision-makers within the church concerning the potential contribution to the church which can be derived from a study of sociology, psychology, and philosophy. It accom-

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plishes this by building upon Snyder's[1] theology of the church. Snyder is part of a new generation of writers who are re-evaluating the meaning of church and its structures with renewed intensity. Snyder's writings are an effective catalyst enabling a wide variety of persons within the Christian community to reconsider their basic views of the church.

The particular focus of Snyder's writings provide an insightful rediscovery of the nature of the church. He is widely read and acclaimed.[2] Thus, it is appropriate to use

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1. Howard Snyder was a major speaker at the 1974 International Congress on World Evangelization in Lausaane, Switzerland. The Congress issued a document, "The Lausaane Covenant," which expressed the consensus of some 3500 participants on a wide variety of issues related to world evangelization. Snyder's particular contribution was in what he said about the church. The Covenant is significant because it is the expression of evangelicals with world-wide representation.

2. Snyder has written two books which expand upon his presentation in Lausaane, Switzerland. In The Problem of Wineskins (1974) Snyder analyzes the problem of church structures in technologically advanced cultures. The "new wine" of the gospel consists of eternally new concepts and principles which possess meaning only as they are applied to current life situations. The "wineskins" are the man-made structures of the church. They are culturally determined and tend to lose their relevance as cultural change occurs. Furthermore, culturally determined structures do not transplant easily to other cultures.

   In The Community of the King (1977) Snyder analyzes the church as the "Agent of the Kingdom" with a clearly defined mission on earth. The Christian community witnesses to the values of the Kingdom which is neither entirely present nor entirely future. The Christian community is primarily an organism rather than an organization. The particular structures adopted by members of the community are for executing its mission. But the structure is not the church.

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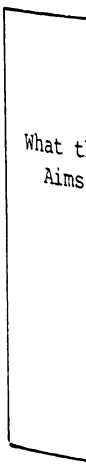


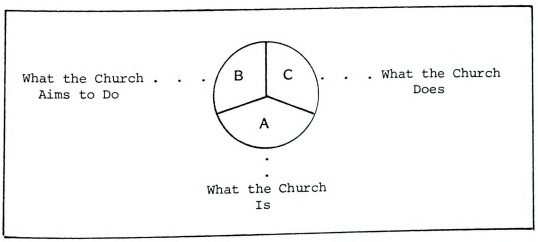
Snyder's orientation to the church as a frame of reference for a study of curriculum for the church. The research underscores those elements which Snyder considers to be important and proceeds to seek their educational implications within the framework of curriculum theory.

Snyder's view of the church is mainline. His definition of church is in harmony with writers in the Reformed, Wesleyan, Roman Catholic, Baptist, AnaBaptist and Quaker traditions, among others.

Snyder's rediscovery underscores a series of definitions and relationships. The following diagram graphically portrays the central issues set forth in his writings from a curricular viewpoint:

Figure 2

The Central Issues in Snyder's Theology of the Church



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WHAT THE CHURCH IS

Snyder says persons and community are two interrelated concepts with supreme importance. They are the two poles "which together make up the biblical reality of the church" (1974a,p.45).

> The most biblical definition is to say the *church is the community of God's people*. The two key elements here are the church as a *people*, a new race or humanity, and a *community* or fellowship (1974a,p.45).

What the church aims to do and what the church does can be rightly defined only within the context of a "clear biblical understanding of the church itself" (1977, p.12).

> ...the Church is seen as the community of God's people--a people called to serve him and called to live together in true Christian community as a witness to the character and values of his Kingdom. The Church is the agent of God's mission on earth" (1977,p.12).

Persons. Concerning "people", Snyder says:

> On the one hand, the church is the people of God--a concept with rich Old Testament roots which underlines the objective fact of God's acting throughout history to call and prepare "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Peter 2:9; cf. Exodus 19:5-6). The Greek word for "people" is *laos*, from which comes the latin *laicus* and the English *"laity."* This reminds us that the *whole* church is a "laity", a people.

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> Here the emphasis is on the *universality* of the church--God's people scattered throughout the world in hundreds of specific denominations, movements, and other structures. *Seen in the cosmic-historical perspective, the church is the people of God.* (1974a,p.45-46).

Community. Concerning "community" Snyder says:

> On the other hand, the church is a community of *fellowship*. This New Testament emphasis grows directly out of the experience of Pentecost (Acts 2). If peoplehood underlines the continuity of God's plan from Old to New Testament, community calls attention to the "new covenant," the "new wine," "the new thing" God did in the resurrection of Jesus Christ and the Spirit's baptism at Pentecost. The emphasis here is on the *locality* of the church in its intense, interactive common life. *The church is the community of the Holy Spirit.*
>
> The church, then, is the community of God's people. It is established by God as the agent of His cosmic plan for human history. It was to this church in its inconspicuous, unpromising beginnings that Jesus Christ entrusted the Great Commission (1974a,p.46).

Charisma. Snyder sees the church in charismatic rather than insitutional terms. It is an organism not an institutional organization. "The church is by definition, *charismatic*" (Wineskins,p.157). The term "charismatic" is used by Snyder not to designate a provincial, Pentecostal or glossolalia meaning, but to indicate its broader significance. The Christian community is a charismatic or organic model. Snyder says,

> "A charismatic or organic model is one marked by community, interpersonal relationships, mutuality and interdependence. It is flexible and leaves

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> room for a high degree of spontaneity. The Bible gives us such a model for the Church: the human body" (1977,p.67).

Snyder cites the Roman Catholic Theologian Hans Kung for support when he says, "in the history of theology the Church as assembled community of the faithful has been too often neglected in favor of the Church as institution" (1974, p.158).

The basis of the church as a charismatic community is the God-man relationship. Snyder says:

> This provides the basis of the church's community life. The pure light of God's manifold grace" (1 Peter 4:10, NASB) is then refracted as it shines through the Church, as light through a prism, producing the varied, multicolored *charismata*, or gifts of the Spirit....
>
> This operation of the Holy Spirit provides the basis for the Church's diversity within unity (Ephesians 4:1-12; 1 Corinthians 12). The edification of the Church thus results from the exercise of spiritual gifts as "the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (Ephesians 4:16)(1977,p.61).

Snyder recognizes the necessity of institutional form. Without it the church could not accomplish its purpose. But the institutional nature of the church is not its primary meaning. The church is primarily a charismatic community that expresses itself in a variety of institutional forms. To the extent that the institutional perception of the church dominates the perception of decision-makers within the church the growth of both individuals and the community

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is impeded. The church as charismatic community is primary. The institutions it establishes to accomplish its purposes give it "currency" (1977,p.64). The "charismata" are the spiritual gifts. The church is built up through the exercise of spiritual gifts (Ephesians 4:16). Institutions of church which structure themselves charismatically are better able to adapt themselves to present and future needs than if they are structured in "rigid, bureaucratic, institutional structures which may soon find themselves trapped in culturally bound forms which are fast becoming obsolete" (1974,p.158).

What the Church Aims to Do. Snyder says that reconciliation is the controlling purpose or aim of the church. He views the church as the very center of God's plan for the cosmic-historical process. The church is the agent or "doer" of the work of God throughout time. This reconciling work is the Kingdom of God (1977). In this view, the Kingdom of God is a reality at work within history, and not simply a goal toward which history is moving. Faith is the process by which the people of God participate in the Kingdom. It possesses three component elements: a firm conviction regarding what is really important, commitment to execute the mandates of the Kingdom, and trustful reliance on the power and the goodness of that to which one is committed (Dulles, 1977,p.13).

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Active participation in the Kingdom involves becoming instruments in the healing and reconciliation of the broken world. Faith becomes "more than intellectual assent, more than hope in what God will do without us; it is also a present participation in the work that God is doing" -- bringing forth justice to nations (Dulles,1977,p.44).

Justice is fidelity to the demands of the God-man relationship. It is "Concern for the marginal people in society, the widow, the alien, the poor (Donahue,1977,p.69). There is no dichotomy between "theoria and praxis": between faith and doing justice. Faith is not the application of justice. Justice is the substance of faith. Without it, God cannot be known (Donahue,1977,p.76).

According to Snyder the reconciliation Christ brings extends to all the alienation that results from the Fall-- between man and himself, between man and man, and between man and his physical environment. Individual and corporate personal salvation must be seen in cosmic perspective (Ephesians 1:3-20).

What the Church Does. Each function of the church including evangelism, church growth, organization, structure, and leadership are the means to the "formation of the Christian community." Snyder says the concept of the church as

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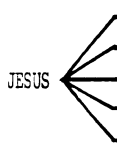
agent of the Kingdom is essential to the meaning of each of these functions.

Niebuhr (1951) suggests that the church can gain insight into what it is to do in the attributes of God in Christ. He underscores five attributes for our consideration. These five attributes, taken together, provide a relational model. It is a model for our relationship to God, to ourselves, to others, to the physical creation, and to culture.

All five of these attributes, love, hope, obedience, faith and humility, are radical in their expression and they possess value only in relation to God. Niebuhr observes that "the strangeness," "stature," "extremism," and "sublimity" of Jesus, considered from a moral perspective, is due to the unique devotion to God and to the single-hearted trust in him which is symbolized by the term "Son of God" (1951,p.27).

From an ethical perspective this is only half the meaning of Christ. The second half has to do with his love of men in relation to his love of God. Because Jesus is the moral Son of God and his relationship to God is characterized by these five attributes, he is the moral mediator of the Father's will toward men. Schematically, the relation of Jesus to the Father looks like this:



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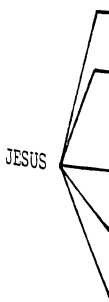

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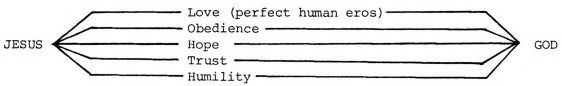
Figure 3

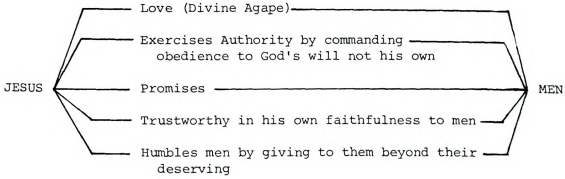
The Relation of Jesus to the Father



Because each of these virtues characterized Jesus' relation to God, Jesus possessed corresponding resources for his relation to men. These can be schematized as follows:

Figure 4

The Relation of Jesus to Men



Niebuhr's theology is relational. Belief in Jesus Christ and loyalty to his cause involve men in the double movement from the world to God and from God to the world. Believers in Jesus Christ are forever confronted with the necessity of abandoning all things for the sake of God;

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and the corresponding necessity of being sent back into the world to teach and practice all the things that have been commanded them.

Further, the disciplines of theology and ethics are combined by Neibuhr in a relational context. Theology has to do with our knowledge of God. Ethics has to do with

> disclosing the basic pattern, the morphology of the life and action of the Christian community in the moral sphere--the way of thinking and acting that is true to its character as a community of men before God (The Responsible Self, p.8).

Taken together, a relational theology and a relational ethics gives us a responsibility model. We cannot think ethically outside of Christian affirmation. But this does not mean that the Christian community can claim an inherent right to superiority for its moral knowledge, or for its capacities to cultivate moral wisdom, or for its power to determine for others what the proper course of their affair ought to be.

Haughey (1977,p.271) observes that Jesus did not eschew social power, but employed it in a unique way. In bold contrast to the exercise of power by world rulers, Jesus explains that his power places him among persons as one who serves (Luke 22:27). Thus, the Kingdom of God is not without power, but it is for the purpose of serving, and not domination.

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In summary, five elements in Snyder's theology of the church are useful to the model-building process:

1. The Individual
2. The Christian Community
3. The Kingdom of God
4. The Society
5. The Church as Agent

Based on what Snyder says is important concerning each of the above, the meaning of the church is to be seen in the focus on human experience in the context of several relationships. The individual, acting upon elements within the environment, effects changes both within the self and within those elements which are external to the self. Thus, the man of Christ, standing in relationship to self, to the Christian community, to the Kingdom, and to the larger society, is in a relational environment. The unifying principle which guides the relational-developmental experience is the relationship of the individual and the Christian community to Jesus Christ, the head of the church.

The next section examines the structures of what is known about the nature of man and his development.

The Nature and Aim of Human Development: What Man Can Become

Social scientists have become increasingly concerned with the philosophical questions of the development of the person. Every experience which educators provide will

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affect the process of development. The concern of educators is to provide experiences which will facilitate rather than impede development. In order to understand more fully how to structure the learning environment, therefore, educators need to look at the process of development.

But whatever educators do to give structure to a learning environment depends upon what they believe persons are like. Educational goals, activities, judgments, and experiments are determined by the beliefs educators hold concerning the nature of man and his capacities. Educators who become aware of a person's potential will try to facilitate that potential. Educators who are convinced that persons are "unable" simply do not put forth the effort to be an effective catalyst to growth. What Combs, Dewey, and Wolff have to say enable educators to infer a very adequate description of what man can become.

THE PROCESS OF HUMAN DEVELOPMENT

Four categories of conceptual terminology are essential to understanding the process of human growth and development. What is believed about this process will have an effect on educational decision-making.

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The Orthogenetic Principle. A central proposition of the organismic-developmental conceptual framework is Werner's "orthogenetic principle" (Werner, 1948,pp.40ff;1957,pp. 126ff; Werner and Kaplan, 1963,pp.7ff).[1] Building upon the corresponding biological principle, Werner applied it to behavioral development. This principle states that whenever development occurs it proceeds from a state of relative globality and lack of differentiation to a state of increased differentiation, articulation and hierarchic integration.

This principle is readily illustrated from the discipline of biology. For example, there is the differentiation process in the cellular development of the embryo. The initial single-cell union of the egg and sperm divide into two, then four, then eight, then sixteen, etc. Early in this process the cells are very similar. As the process continues the cells begin to take on differing characteristics and functions. They become differentiated. In time the global undifferentiated state of the embryo becomes a highly complex system of cells, organs, and relationships which involve differentiation, articulation and integration.

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1. Beilin (1971), Harris (1957), and Langer (1969, 1970), provide a more complete presentation of this principle including some ramifications and implications.

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Every person follows the same kind of course or pattern of development. This applies to the entire schema of the person or to each one of the parts. This principle applies equally to the spheres of the body and psyche. The human organism in its infancy is unable to differentiate between self and other persons or objects. Motor movements are uncoordinated and the infant has no concepts of space, time, cause and effect. Gradually the cognitive and motor aspects begin to differentiate and the human organism begins to distinguish the differences in self and environment. Emotional development follows the same pattern. Early in life there is the global nature of excitement which differentiates into the emotions of fear, anger, joy, and other discrete emotional responses. Thus, differentiation involves transition from the syncretic to the discrete.

Development also involves the transition from the diffuse to the articulated. At first cells, actions, perceptions, cognitions, etc. are, in general uncoordinated, and lack organization. As the ontogenesis progresses these elements become articulated and coordinated.

Baldwin (1967,pp.502ff.) points out that development also involves progression from the initial rigid and labile state to one that is increasingly flexible and stable. Childhood behavior provides a good example of this pro-

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gression. In the early stages of development children will often use the same patterns of behavior even when they are not successful. They like to hear the same story over and over again. They like to be carried in the same way. The infant who likes to be carried upright protests when he is cradled and carried in that fashion.

The rigidity of the early stages of development is related to the instability of this period. Early in development, moods, interests, and attention shift back and forth from one thing to another very quickly and inconsistently. Emotions of young children are fragile and their sensitivity often results in shattered emotions caused many times by seemingly unimportant events. As the child grows older we observe the transition to increased flexibility and increased ability to cope.

Hierarchical integration may be understood to be the gradual subordination of parts to wholes and the qualitative transformations whereby elements of systems move to higher levels in the new and more integrated form. The syncretic and unarticulated thoughts of the young child become differentiated and articulated and organized into a system that is capable of superior understanding.

Hierarchical integration does not mean that the structures of the earlier stages are lost. They are not lost, destroyed or replaced. They are transformed into more

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complex, more mature, and more effective structures at the higher stages.

DEVELOPMENT, STRUCTURE, AND FUNCTION

Development, structure, and function are concepts which are so closely related that none can be eliminated without destroying the essential nature of "development." Development is the ontogenesis and elaboration of structure and structure develops through the process of assimilation and accommodation which are the properties of the inherited functional invariants.

Structure is an essential element in a conception of development. Without it development is reduced to the quantitative accumulation of content, processes, skills, and response patterns. But without development structure is reduced to a description of relationships among concepts, actions, and perceptions at a given moment without regard for continuity or meanings.

The biological assimilation of food is a good illustration of this process. The food is ingested, processed, transformed into the elements required by the organism, absorbed in this form, and then utilized for development. In like manner the raw datum of the world is perceived, assimilated into the existing structures of the human mind on its own terms, processed, transformed into meaningful

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data in relationship to the organism's structures and needs, and becomes responsible for some form of behavior.

It is the relative stability of individual structures and the enormous stability of the entire network of structure that makes it possible for the individual to have an identity, knowledge, and continuity of consciousness rather than a meaningless stream of conscious sensations.

To a considerable degree inherited neurological structures impede or facilitate intellectual functioning. But they cannot account for intellectual functioning by themselves. Piaget (Flavell, 1963,pp.15-52) makes the point that there are other properties which are inherited which affect cognitive development and he calls these "functional invariants."

The functional invariants are the processes of assimilation and accommodation that permit cognitive organization and adaptation. Every individual develops his own unique process of accommodation and assimilation. This produces a "mode of intellectual functioning." In other words, a particular individual develops a particular mode or process of adapting to and organizing the environment. These properties are functional because they are responsible for the adaptation of the organism to the environment. They are invariant because they are genetically determined, are part of the biophysiological system, and do not change with environment.

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Development, then, is the product of the transaction that occurs between the elements and systems within the organism and the external environment. And content is the manifestation of the entire process (Flavell,1963,pp.45-46).

DEVELOPMENT: THE SETTING ASIDE OF LIMITATIONS

Development is the process of laying aside limitations. It is becoming liberated from the material and non-material impediments to personal unity. It is a process of unfolding.

This process of laying aside one's limitations makes it possible for the person to gain increased control over his own life situations. Mental health (personal unity) is possessed to the extent that the human organism continues in this pattern of development throughout life. To the extent that development is stalemated or impeded the person experiences dis-ease and dis-ease is pathalogical.

Development is a process. It is the actualization of potential. This concept may be best illustrated in botanical terms. A tree does not exist in the seed; it exists in potential in the seed. We can say that the seed contains the capacity to produce a tree. We can even say that the seed contains the pattern for which kind of tree. But we cannot say that there is a tree inside the seed.

When Piaget describes cognitive development he is not talking about an intelligence which acquires increased

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capabilities. We can talk about evolving structures and this is a process of "unfolding." During this unfolding process nothing is added to or taken away. Nothing is created. As the human organism experiences need satisfaction, and as it interacts with this environment, this unfolding takes place.

The photographic process of development provides us with a good illustration of this concept of development. The unexposed film is placed in the camera. It is in certain respects like the human organism at birth. The film will "perceive" the world through the lens of the camera which are represented by the three spheres of the person described by Tournier (1963,pp.36ff). The amount of light let in by the lens, the degree of focus, and the portion of reality on which the camera is focused will determine in large measure how accurate the "perception" of the world is to be. Given the proper environment in the darkroom which represents the internal state of the individual, the film is exposed or subjected to the developer and the fix. Nothing is added to the film, nothing is taken away or created. Prior to being placed in the camera, the film had the potential for providing a picture but no picture was in the unexposed film. Exposed to a series of experiences, the outcome is a picture--or series of pictures. The particular picture that results from the series of

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experiences depends upon the uniqueness of its experiences. The quality of the film, the quality of the scene, the quality of the developer and fix, each makes its own contribution to the process. Once the developing process is completed, the pictures can be organized and the way the pictures are organized has a great deal to do with the way one perceives and relates to the world.

Language is to the person what pictures are to the camera. Language is the organization of mental symbols according to categories. Piaget calls these "schema" (Flavell,pp.52ff). Schema are cognitive structures by which the individual adapts to and organizes his life and his environment. Events are organized according to the way they are perceived into groups according to common characteristics. As the human organism develops it becomes increasingly able to differentiate between stimuli.

If "schema" are the categories, assimilation is the process of integrating new pictures or perceptual matter or stimulus events into existing schemata or patterns of behavior. As more and more perceptual matter is incorporated or assimilated into an existing category or schema, the schema does not change but grows larger. Assimilation allows for development of the schemata.

Accommodation is the process of changing an existing schema or of developing new ones. Perceptual matter that

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could not be assimilated into previously existing schemata may be assimilated into the newly developed or changed schemata.

In assimilation, the cognitive structures of schemata are like grids against which incoming stimuli are processed. In accommodation, the cognitive structures are altered in some way so as to make room for the newly processed stimuli.

Piaget points out that there must be a kind of balance between assimilation and accommodation. This balance is crucial to the maintenance of mental health. This "balance" is called "equilibrium" (Flavell,1963,pp.64-65). If a person is overbalanced by assimilation he would develop very few and very large schemata and would be unable to differentiate the difference between things. If a person is overbalanced toward accommodation the result is a person who has very small schemata that prevent generalization. The person would be unable to detect similarities.

The normal person strives toward equilibrium. But the person ultimately assimilates all stimuli with or without accommodation. A child's organization of stimuli is always consistent. The schemata may not be the same as an adult's, but the child's placement of stimuli into schemata is theoretically always appropriate for his level of conceptual development. Piaget makes the point here that there are no wrong placements, only better placements (Wadsworth,1971,p.18).

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WHAT MAN CAN BECOME

Whatever educators do to give structure to a learning environment depends upon what they believe persons are like. Educational goals, activities, judgments, and experiments are determined by the beliefs educators hold concerning the nature of man and his capacities. Educators who become aware of a person's potential will try to facilitate that potential. Educators who are convinced that persons are "unable" simply do not put forth the effort to be an effective catalyst to growth. What Allport, Combs, Dewey, and Wolff have to say enable educators to infer a very adequate description of what man can become.

A Healthy Personality: Gordon Allport. Allport (1955,1960,1967, 1968) says the healthy functioning person is not controlled and dominated by unconscious forces as are dysfunctional persons. Healthy persons function on a rational and conscious level. There is an adequate awareness of the forces which guide them, and they maintain self control in the face of these forces.

The healthy functioning person is not controlled by childhood traumas and conflicts. Contrary to Freud, Allport says there is a dichtomy between healthy and dysfunctional persons.

Allport is concerned with identifying the forces which push, pull, or in some way give direction to action. The problem of motivation is central for those who are engaged in the facilitation of human development. The human personality is intentional in that it strives toward the future by giving unity and integration to the whole of the personality. Hopes, aspirations and dreams are central aspects of personality which are both conscious and deliberate. The healthy functioning person becomes so through the very process of integrating all aspects of his life toward the achievement of goals and intentions. Dysfunctional persons lack long-range purposes and goals, and their personalities become fragmented into unrelated systems which lack a central or unifying force.

Two aspects of Allport's conception of the healthy personality seem paradoxical. First, happiness is a by-product, not the goal, of intentional behavior. Happiness may be the outcome when a person experiences successfully the integration of his personality. But many persons become well-integrated though their lives are characterized by much pain and sorrow.

Second, the goals of healthy persons are, in the final analysis, unattainable. While many or most subgoals are attainable, the ultimate goal is not. Life is directed by the overall goal. It is the ultimate goal which pulls the

person from one subgoal to the next, but the ultimate goal is always beyond one's grasp. "Salvation comes only to him who ceaselessly bestirs himself in the pursuit of objectives that in the end are not fully attained" (1955, p.67).

Allport says the person's ability to organize the energy level is central to personality integration. The person is in constant need for motives of sufficient strength and vitality to consume energy in constructive ways.

Concerned with the uniqueness of the individual personality, Allport uses the term "proprium" to refer to those qualities or characteristics which are appropriate to, or belong to, a given person. He identifies seven stages in the development of the proprium (self): bodily self, self-identity, self-esteem, self-extension, self-image, the self as a rational coper, and propriate striving. These seven stages of the self, or proprium, develop from infancy to adolescence. Overwhelming failures or frustrations at any stage can severely cripple the emergence of later stages.

Seven criteria characterize the healthy personality in Allport's view:

1. Extension of the sense of self
2. Warm relating of self to others
3. Emotional security
4. Realistic perception
5. Skills and Assignments
6. Self-objectification (self-insight)
7. Unifying philosophy of life

Several aspects of Allport's research are useful to the present study. The healthy person is qualitatively different from the dysfunctional person. While Freud and others view persons as products or prisoners of childhood experiences, Allport believes this to be true only of dysfunctional persons. The healthy personality, once developed, is free from childhood traumas. The healthy person is future oriented. The future can be deliberately planned and one's energies can be disciplined to serve one's own purposes.

Allport identifies three attributes of the healthy personality. The mature person is concerned, first, with "ideal objects and values" beyond biological impulse; second, by the ability to objectify oneself, to be reflective and insightful about one's own life; and third, by the possession of a "unifying philosophy of life" (1950,p.53). These attributes represent the three avenues of available development.

According to Allport, whenever a mature religious sentiment develops, it is charged with the task of accommodating every experience in the face of "all facts,

values, and disvalues." There is no room for escape processes. By contrast, an immature sentiment does not practice self-objectification. It remains unreflective and functions at the level of impulse and self-gratification. A context of meaning in which a person can locate himself remains undeveloped. It does not really unify one's life because it excludes large segments of experience.

A developing religious sentiment is always in the direction of increased consistency. Allport identifies six attributes which distinguish the mature religious person from the immature. The mature sentiment is (1) well differentiated; (2) dynamic in character in spite of its derivative nature; (3) productive of a consistent morality; (4) comprehensive; (5) integral; and (6) fundamentally heuristic.

A well differentiated sentiment thinks critically and practices continuous reorganization. A sense of autonomy is central to motivational power. Mature religion is the master in the economy of life. By contrast, immature religion is concerned with magical thinking, self-justification, and biological conflict. Mature religion exercises control and motivates the person toward a goal that is no longer determined by mere self-interest.

A mature religious sentiment is consistent in its moral consequences. It possesses a steady, persistent

influence and is, therefore, concerned with translating private thoughts and feelings into action. In so doing, conviction is strengthened and high and consistent standards of action are generated.

Religion must answer questions of a different order from that of science and it must infuse all of life with motive. It possesses a cause or sincere belief, ardently embraced, which performs an integrative function. It confirms intelligibility and direction upon conduct, prescribes rights and duties; it is highly motivational, satisfying, and may include all aspects of life deemed important to the individual. Thus, a mature religion must be comprehensive in that it must fashion an integral pattern of all life's experience--a life-long task.

Persons whose roots are in the Judeo-Christian tradition must bind contemporary science with integrity, direction, and zeal because the theology and ethics of tradition were written in a pre-scientific and pre-technological era. Allport likens man to a weaver who must take the strands of science and bind them with values and purpose. The sciences that deal with personality and human relations are crucial to this weaving process.

A truly integrated religious person must admit to the disturbing fact that human conduct is to a considerable extent determined. The accurate perception of the balance

between human freedom and determinism is essential if a proper integration of science and religion is to be effected. If a person thinks he is hopelessly limited he will not exert himself. If he believes the way will be opened to him that leads to a fuller realization of values, he will explore, discover, and enter. The person who believes he is free uses the resources at his disposal more flexibly and successfully than those who are convinced they dwell in chains.

The fourth attribute of a mature religious person is that such a person holds an heuristic belief tentatively until it can be confirmed or until it helps one to discover a more valid belief. The mature mind "can act whole heartedly even without absolute certainty" (1950,p.72).

A Perceptual View: Arthur Combs. Combs (1962, 1974, 1976) presents a perceptual view of the adequate personality. According to this view the way a person behaves will be a direct outgrowth of the way he perceives things at the moment of acting. If the configuration of meanings that exist for a given person are known, it is possible to create the conditions which will facilitate changes in the behavior and personality.

Building upon Allport (1955), Goldstein (1939), Maslow (1954), Rogers (1947, 1957), and Sullivan (1947), Combs

describes the adequate personality in terms of the person's characteristic way of seeing himself and the world. He seeks the answer to two questions:

> How do adequate persons see themselves and the world in which they live?
>
> What is the nature of their perceptual organization and how does this differ from their less fortunate fellows?

Four characteristics always seem to underlie the behavior of the healthy personality (Combs,1962,pp.50-62):

1. A Positive View of Self
2. Identification with Others
3. Openness to Experience and Acceptance
4. A Rich and Available Perceptual Field

First, adequate persons possess a positive view of self. Extremely adequate persons see themselves as persons who are 'liked, wanted, acceptable, able; as persons of dignity and integrity, of worth and importance.' While they may possess negative ways of seeing themselves, the normal perception is positive (Combs,1962,p.51).

Adequate persons have so few doubts about their own self worth and value and have such a large reservoir of positive regard that negative perceptions are unable to distort the totality. They perceive themselves as adequate to deal with life. They are able to confess failure or wrong-doing when it is so without destroying the personality structure. Negative aspects of self are taken in

stride. It is the essential positive view of self that enables the self to admit negative self-references.

Self-concept refers to the ways in which an individual characteristically sees himself (1962,p.51). This is the way he feels about himself. The self concept determines the way a person behaves--whether in adjusted or maladjusted ways. A positive view of self gives a person a tremendous advantage in dealing with life. A positive self-concept is the basis for personal strength. It enables one to "expect" success in life. Because they expect success they behave in ways that tend to bring it about (p.52). Positive persons are able to trust themselves and their impulses. Positive persons become trustworthy, reliable instruments for the accomplishment of one's purposes. They have fewer doubts and hesitations concerning themselves.

Positive persons are more likely to gravitate into leadership roles. They are enabled to focus more attention to events outside the self. They secure life's essentials and then move on to the romance of other adventures.

A weak self must be forever buttressed and cared for. A strong person can deal with problems more objectively because the self is not at stake. A positive view of self permits adequate people to be effective without worry about conformity or nonconformity. They can behave in terms of what seems best to do, and let the chips fall where they may.

A positive view of self is like having money in the bank. It is a kind of security that enables one to have freedom of flexibility. Such a person can risk taking chances; the new and the different are not to be feared. A positive view of self is like a sturdy ship; it can venture farther and farther from port. An adequate person can launch without fear into the new, the untried and the unknown. Such a person is free to be creative, original, and spontaneous; can afford to be generous, give of oneself freely and become involved personally in events.

People learn who and what they are through interacting with the human and nonhuman elements in their environment. Sullivan (1947,p.147) called it "learning about self from the mirror of other people." Self-concept results from the kinds of experiences one has with life. People develop feelings that they are liked, wanted, acceptable and able from "having been liked, wanted, accepted, and from having been successful" (Combs,1962,p.53). To produce a positive view of self, it is necessary to provide experiences that teach individuals they are positive persons. Combs says:

> The best guarantee we have that a person will be able to deal with the future effectively is that he has been essentially successful in the past. People learn that they are able, not from failure, but from success. While it may be true that toughness and adequacy come from successfully dealing with problems, the learning comes not from experiencing failure but from successfully avoiding it.

> Similarly, to feel acceptable one must experience acceptance. To feel lovable one must have been loved. A positive view of self is the product of fulfillment, of having been given. The product of deprivation is a diminished self, and even, if carried to extreme, a depraved self (1962,p.53).

Identification with others is the second major characteristic of the adequate personality. The self-concept is capable of contraction or expansion--that is, a person may define himself so narrowly as to virtually exclude a part of the person such as the body, or it may be expanded so greatly as to include many other people and things. Some persons never experience feelings of altruism and remain to the end of their lives capable of concern for little more than their own welfare. Other persons develop a strong view of self and seem to reach a point where they can identify with great blocks of mankind, with all mankind, without making barriers of creed, color, or nationality (Combs,1962,p.54).

Identification is this sense has to do with a "feeling" of oneness with one's fellows. It does not refer to togetherness or to any obsession to be with people. It does not mean being the life of the party. Such persons may even prefer to be alone much of the time and may give themselves to pursuits which are largely individual in their nature, and this activity may express a profound concern for others. Terms like "belonging," "joining,"

and "keeping up with the Joneses" are terms which characterize inadequate persons. There is a sense of compulsion--a sort of bondage here. Adequate persons are generally free from compulsion and in their freedom they sense unity or oneness, a feeling of sharing a common fate, or of striving for a common goal. They extend themselves to include their fellows.

The feeling of oneness with others produces in the adequate person a high degree of responsible, trustworthy behavior. When identification with others is strong, one cannot behave in ways likely to be harmful or injurious to others, for to do that would be to injure one's self. Adequate persons are likely to manifest a deep respect for the dignity and integrity of other people and a strong sense of justice and moral probity. One cannot behave in ways which ignore and reject others when self and others are one. Adequate persons usually possess a deep sense of responsibility or duty and they are likely to be democratic in their attitude toward group participation.

The feeling of identification seems to produce a deep sensitivity to the feelings and attitudes of others. Feelings of identification enable one to work harmoniously with others in both leader and follower roles. They do not have to lead to prove their strength and power. Leadership for them is not a way of proving superiority, but a

way of organizing to accomplish desirable ends. The feeling of identification produces such trust in others that adequate persons can lead or not as the situation demands and be satisfied in either role.

Identification, like the self-concept is learned. It is the product both of experience and a positive view of self. As people are friendly and helpful, it is easy and natural to extend one's self to include them or to feel at one with them. As people are harmful and rejecting, one's need to protect oneself produces an organization from which such people must be excluded. It is natural to build walls against those who hurt and humiliate us. On the other hand, it is possible to lower one's defenses when one is sure of the friendly behavior of others (Combs,1962, p.55).

Truly adequate people are able to extend themselves to identify even with those who are antagonistic to them. This requires, of course, that a person feel so strongly about one's self that he has no fear of the attacks of others. Inadequate or insecure persons can identify only with those who make them feel safe and secure. The capacity for identification appears to be a product of an essentially positive view of self and of successful, satisfying experiences of interation with others.

Third, adequate persons possess perceptual fields maximally open to experience. That is, these persons are capable of change and adjustment to the point where they can make the fullest possible use of their experience. They do not have to build defenses against events or to distort their perceptions to bolster their self-concepts.

This capacity to confront openly is called "acceptance." Acceptance in this sense means the ability to admit evidence into awareness. The more secure a person feels, the less he will feel threatened by events and the more open he can be in relating to the world about him. In like manner, the more the individual is identified with other people, the less threatened he will feel by those who surround him and the more he will be able to accept his experience with others with equilibrium and profit. Openness to experience and acceptance, it appears, is related to the individual's freedom from threat, and this freedom in turn is a product of a self and identification.

The person who is open to experience is offered many advantages. He has more data for input into the decision-making process. And having more data, he is more likely to make correct decisions. Adequate persons are more likely to include the generic as well as the specific aspects of problems or to perceive events or details that would be missed or would seem unimportant to others. This

is another way of saying adequate persons behave more intelligently, for what else is intelligence but the ability to behave more effectively and efficiently? (1962,p.57).

Adequate persons behave more decisively. Decisions can be made with more certainty when one feels he is in command of the data and feels sufficiently sure of self to be unafraid to commit himself to action. On the other hand, the straightforward, uncomplicated relationship these people have with reality also makes it possible for them to live comfortably without a decision when this is called for. They find it possible to live comfortably with unsolved problems. They do not have to have an answer when there is none yet, so are less likely to adopt spurious or expedient explanations.

The accurate, realistic assessment of self resulting from acceptance makes possible the use of self as a dependable, trustworthy instrument for achieving one's purposes. They can permit themselves to be what they are while working to become the best they can be. Their levels of aspiration are more likely to be in line with their capacities. Because goals are more realistic, they are more likely to achieve them (1962,p.57).

Adequate persons, having the capacity to be open to experience and acceptance, find life to be more pleasant

and exciting. Life is experienced and savored without fear or hesitation. Life is more imaginative and creative even when these persons are well along in years.

Openness and acceptance are learned. Persons who have developed attitudes of valuing new experience, of seeking personal growth, or of the testing of idea against idea are likely to develop perceptual fields more open and accepting.

Acceptance is learned. Combs points out that children can accept even the most formidable handicaps if these handicaps can be accepted by those who surround them. Accurate, realistic assessments of self are essential bases for growth and fulfillment and are, in turn, the products of one's experience. One of the prime characteristics of the dysfunctional person is his inability to accept either himself or his fellows. Apparently one learns to accept himself and others as a function of having "experienced" acceptance (1962,p.59).

Fourth, adequate persons possess a rich and available perceptual field. One need not know everything to be adequate, but one must certainly have a field of perceptions, rich and extensive enough to provide understanding of the events in which he is enmeshed and available when he needs them. Adequate people have such perceptual fields (1962,p.59).

If behavior is a function of perceptions, then a rich and available perceptual field makes possible more effective, efficient behavior. One can do a better job when he has a fine array of tools immediately at hand than he can when he is limited to the use of a hammer and screwdriver for every task no matter what its character. In like manner, with wide choices open to them, adequate persons can and do operate in ways more satisfying and productive both for themselves and for the world in which they live.

The quality of one's perceptions are directly related to the quality of one's experience. Mere exposure to an event is no guarantee that the event will be perceived by the individual or be available on later occasions.

The degree to which any perception will affect behavior depends upon its personal meaning for the individual. These perceptions may exist at a variety of levels of meaning. These varying levels of personal meaning are expressed in the words we use to describe such perceptions. Arranged in order of increasing meaning, we speak, for example, of looking, seeing, knowing; of understanding, belief, conviction. The deeper, more personally significant the perception, the more likely it is to affect behavior (1962,p.61).

Adequate persons possess many constructs of personal meaning. These persons are less easily swayed and much more precise and efficient because the relationship and pertinence of perceptions are clearer and more available when needed. Such meanings are the product of one's experience.

The availability of perceptions in one's environment has a direct effect upon the individual's achievement of need satisfaction. Need has a focusing effect upon perception. We perceive what we "need" to perceive (1962, p.61). A more adequate self permits attention to wander far afield from self while the inadequate person, desperately seeking maintenance and enhancement of self, must, of necessity, focus most of his perceptions on events contributing directly to such feelings.

Failure of need satisfaction results in narrowness and rigidity of perceptual organization. The adequate person possessing a positive view of self, has a more fluid, open field of perceptions. We can conclude, then, that the production of a more available field requires the development of a positive view of self, and a positive view of self is a function of the kinds of experiences provided in the process of development (1962,p.61).

Since all of the ways of perceiving are learned, they can also be taught if we can but find ways to provide the necessary kinds of experiences. To produce adequate

persons requires not that we do something entirely new and different, but that we all do more efficiently and effectively what some of us now do only sometimes and haphazardly.

A Social-Psychological View: John Dewey. Dewey (1897, 1899, 1916, 1933, 1938, 1944)[1] stands foremost among the advocates of experimentalism which is an explicit and systematic theory of education. Dewey, Peirce (1878), Mead (1934), and James (1890, 1897, 1909) shared the same fundamental outlook. They were concerned with the effects of scientific thinking on human development. What man can become may be seen in Dewey's treatment of the following themes: the functional role of philosophy, the nature of reflective intelligence, the pattern of reflective thinking, the nature of growth and habit, the relation of the person to stimulus events, and the need for a theory of experience.

First, rejecting the distinction between theoretical and practical philosophy, Dewey says all thought is practical in function. Philosophy possesses a practical function because it arises out of the problems of human life, particularly those connected with social conflicts, and it is concerned with the solution of such problems.

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1. Additional publications are listed in the bibliography.

Therefore, it is the function of philosophy to eventuate in

> ...the projection of large generous hypotheses which, if used as plans of action, will give intelligent direction to men in search for ways to make the world more one of worth and significance (1946,p.20).

Dewey insists that all philosophy, including the philosophy of education, must be empirical. He says:

> What is characteristic of my theory is simply the emphasis placed upon the knowledge mode of experience, defined in terms of the outcome of competent enquiry...an emphasis which goes so far as to say that intelligence, as the fruit of such knowledge, is the only available instrumentality for accomplishing them (1939,p.563).

While Dewey rejects non-empirical sources for determining desirable dispositions (such as metaphysical and theological sources) what Dewey has to say about the relationship of intellectual processes to human development is no less important. He rejects any distinction between moral and intellectual excellences and in so doing stands over against the argument of Aristotle. He rejects any distinction between moral and natural perfection and so stands opposed to the argument of Kant. Dewey says that all education is moral because all life is moral. The fact that education may be scientific does not mean that it therefore ceases to be moral. Moral education is not a separable activity of educational experience. Moral

education necessarily permeates all aspects of the educative experience.

Second, Dewey is an apostle of the method of reflective inquiry. He believes that the method is as desirable in morals as in the sciences. The moral life--including conduct, choice, and self-making, should be precisely "a habit of reflective thought." Affection and action should not be simply habitual. What should be habitual is the use of intelligence, and affection and action should be habitual only insofar as their being so is a condition of intelligent living.

Persons must develop a reflective disposition or habit of intelligence. Dewey says this involves two things:

It involves a disposition to reflect. The ability to reflect requires that the person learn to control his impulses in order to inquire and deliberate. It involves forming a will to know everything that is relevant to the formulation and solution of the problems one is or may be faced with. The moral element here is the will to know rather than the extent of knowledge the person may possess. The will to know must issue in action. A person cannot both will to know and avoid going after the knowledge. A habit of reflection includes a habit of getting knowledge, firsthand if possible.

It involves developing longer-range and more inclusive aims, learning to act on the basis of the clearest concepts and best knowledge available, but also to act accordingly--not only to think, but also to execute, intelligently.

To possess this complex disposition, Dewey says, is to possess character.

> ...character consists of an abiding identification of impulse with thought, in which impulse provides the drive while thought supplies consecutiveness, patience, and persistence, leading to a unified course of conduct (1960,p.36).

Third, there is a pattern which characterizes reflective thinking. Dewey says we should acquire the habit of reflective thinking in connection with questions of both fact and action, meaning by this that we should acquire the abilities or skills involved in doing such thinking well, the knowledge needed to bring it to sound conclusions, and the disposition to rely on it as the sole basis for action and belief.

Dewey defines reflective thought in this way. It means

> active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it, and the further conclusions to which it tends (1933,p.9).

He says there are five general features of reflective experience. First, all thinking begins with some problem which is actually felt as a problem needing

solution. Second, the problem needs to be clarified and defined through the use of analysis, past experience, and relevant knowledge already attained, plus imagination. Third, a tentative hypothesis as to the most likely solution needs to be set forth and, fourth, its consequences and implications deduced and envisaged. Fifth, the hypothesis must be tested. The worth of the whole process of reflective thinking depends on the extent and accuracy of what is done in steps two, three, and four (1933,p.109-118).

The same pattern of thought used in scientific thinking should be used in dealing with moral questions. One of Dewey's primary theses is that morals should be placed on the same kind of experimental basis as that on which researchers have already put the study of nature. The same kinds of intellectual dispositions would then be needed for both scientific inquiry and moral deliberation. Dewey says there is only one kind of knowledge and it may be called either moral or scientific. Moral science

> is eradicably empirical, not theological nor metaphysical nor mathematical....(It) is not something with a separate province. It is physical, biological and historic knowledge placed in a human context where it will illuminate and guide the activities of men (1932,p.144).
>
> ...there is no gulf dividing non-moral knowledge from that which is truly moral. At any moment conceptions which once seemed to belong exclusively to the biological or physical realm may assume moral import. This will happen whenever they are discovered to have a bearing on the

> common good. When knowledge of bacteria and germs and their relation to the spread of disease was achieved, sanitation...took on a moral significance it did not have before (1932,p.144).

Dewey believes that even the knowledge of basic ends or principles is ineradicably empirical, and must be built up and tested by the experimental method. Frankena (1965,p.146) responds to Dewey's unitary view of moral and scientific thinking. He says:

> In order to know how to use all of this physical, biological, and historic knowledge one must first know what basic principle or end our actions should subserve, so that a knowledge of a purely moral kind must be presupposed.

The habit of thinking, according to Dewey, whether applied to morals or science, includes certain traits which are, by necessity, moral virtues. In various places, Dewey identifies some of these traits. In one place (1944,p.172), he identifies the traits which are derived from developing the habit of intelligent thought. They are "mental power," "individual method" or "originality," and "purposive" or "directed action." In another place, Dewey refers to the traits of individual method (1944,p.174). They are "confidence", "straightforwardness," and "openmindedness." Intellectual "integrity," "honesty," and "sincerity" are the outcomes of active intellectual response (1944,p.176).

Other traits of mind are also essential to reflective thinking and human development. There is willingness to

assume responsibility for the consequences of one's activity including thought processes (1944,p.178). There is intellectual thoroughness (1944,p.121) by which Dewey means "seeing a thing through."

Dewey speaks hopefully of the method of intelligence as the prime need for human development. He says:

> ...the prime need of every person at present is capacity to think; the power to see problems, to relate facts to them, to use and enjoy ideas. If a young man or woman comes from school with this power, all other things may be in time added to him. He will find himself intellectually and morally (1945,p.91).

It is clear that Dewey possesses a powerful reason for wanting to make intelligent thought the central focus of educative processes. Intellectual thinking need not result in cold, calculated neutrality or passivity in the face of human need, individual and social. Intelligent thought processes may actually generate a more passionate commitment to social issues. For all of the traits of intelligent thought are conceived to be essential to a healthy social life, both to produce it, and to refine it.

Fourth, growth and habit are essential elements in human development. The promotion of the common good or the general welfare means, to Dewey, promoting "the all-around growth of every member of society" (1948,p.148). An experience is educative if it is conducive to growth.

That is, each subsequent experience must be conducive to still further growth. Dewey says:

> Education...is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases the ability to direct the course of subsequent experience..." (1944,p.76).

According to Dewey, an experience contributes to growth if it contributes to the formation of dispositions or habits that increase the desirability or value of one's experience and gives him the ability to secure good experiences or avert bad ones.

Dewey's concept of growth stands in contrast to the idea that human development has to do with an "unfolding" process. He conceives the "unfolding" process not as continuous growing, but as the "unfolding of latent powers toward a definite goal" (1944,p.56). The "unfolding" conception of human development begins with a conception of a whole--an absolute--which is inherent or "immanent" in human life. Dewey says that any absolute or fixed end must necessarily result in the inhibition of growth. Dewey says:

> A remote goal of complete unfoldedness is, in technical philosophic language, transcendental. That is, it is something apart from directed experience and perception. So far as experience is concerned, it is empty; it represents a vague sentimental aspiration rather than anything which can be intelligently grasped and stated. This vagueness must be compensated for by some *a priori* formula (1944,p.58).

This concept of development as an unfolding process suggests a certain static characteristic of life. Dewey opts for the conception of growth and progress as a dynamic understanding of life.

Dewey identifies two typical directions in philosophic thought in which attempts have been made to provide a working representative of the absolute goal of human development. Both start from the conception of a kind of wholeness which is latent in human life. This absoluteness exists "implicitly" or "potentially" in an enfolded condition. Development consists in "the gradual making explicit and outward of what is thus wrapped up" (1944,p.58).

The first direction which Dewey identifies is that of Froebel. Froebel formulated the notion of development in which the unfolding of a ready-made latent principle was given so much weight that he was led to develop devices for promoting the unfolding process which resulted in the arrest of growth.

Froebel failed to see the relationship that exists between end and process. Consequently, Froebel placed the emphasis on the completed product. The goal imposed a strait jacket on the process of growth.

Hegel, too, was haunted by the conception of an absolute goal. He arranged institutional structures on a stepladder of ascending approximations. He saw each in

its time and place to be essential because it was a stage in the self-realizing process of the absolute mind. By accepting each institution as representing a step or stage, its existence was considered to be proof of its complete rationality, for it is an integral element in the totality of life which is Reason. In the face of these institutions individuals possess no 'spiritual rights.' Personal development and nurture consists in obedient assimilation of the spirit of existing institutions. Conformity, not transformation became the essence of education.

Hegel saw that institutions change, but changes were the result of the action of "world-spirit." Except for the "heroes" selected by the world-spirit, individuals do not share in the process of bringing about change. "Evolution" was something which worked its own way toward its own end. In the face of this autonomous evolutionary process the ideas and preferences of persons were impotent.

Concerning the Hegelian view, Dewey says,

> ...in its notion of a complete and all-inclusive end of development, the Hegelian theory swallowed up concrete individualities, though magnifying The Individual in the abstract. Some of Hegel's followers sought to reconcile the claims of the Whole and of individuality by the conception of society as an organic whole, or organism. That social organization is presupposed in the adequate exercise of individual capacity is not to be doubted. But the social organism, interpreted after the relation of the organs of the body to each other and to the whole body, means that each individual has a certain limited place and function, requiring to be supplemented by the place

> and functions of the other organs. As one portion of the bodily tissue is differentiated so that it can be the hand and the hand only, another, the eye, and so on, all taken together making the organism, so one individual is supposed to be differentiated for the exercise of the mechanical operations of society, another for those of statesmen, another for those of a scholar, and so on. The notion of "organism" is thus used to give a philosophic sanction to class distinctions in social organization--a notion which in its educational application again means external dictation instead of growth. (1944,p.60).

In contrast to the views of Froebel and Hegel, Dewey identifies what he calls "a correct ideal." He says,

> One outcome of education should be the creation of specific powers of accomplishment. A trained person is one who can do the chief things which it is important for him to do better than he could without training: "better" signifying greater ease, efficiency, economy, promptness, etc. That this is an *outcome* of education was indicated in what was said about habits as the product of educative development (1944,p.61).

The aims of instruction, then, are certain powers, powers which must be deliberately sought. They must not be considered as simply the "results" of growth. Dewey says there are a certain number of powers to be trained just as there are a certain number of strokes which a golfer has to master. It is the purpose of education to get to the business of training persons in the acquiring and use of these powers.

The powers to which Dewey is referring are the faculties of perceiving, retaining, recalling, associating,

attending, willing, feeling, imagining, thinking, etc., which are given refinement as they are put to use. This theory was presented in its classic form by Locke. The external world provided the material or content of knowledge. But the mind has certain powers such as attention, observation, retention, comparison, abstraction, compounding, etc. Knowledge is the outcome if the mind discriminates and combines things as they are united and divided in nature itself. Education, in Locke's view, involves the exercise or practice of the faculties of the mind until they become well established habits.

The extent to which an individual possesses adaptability constitutes his "plasticity." Dewey sees this as quite different from the plasticity of putty or wax. It does not refer to the capacity to take on change of form in accord to external pressures. Dewey's meaning of plasticity lies closer to a pliable elasticity "by which some persons take on the color of their surroundings while retaining their own bent" (1944,p.44). By this Dewey means the ability to learn from experience. Plasticity is the power to extract from one experience that which is useful in coping with the difficulties of a later experience. It is the power to modify one's actions on the basis of the outcomes of prior experience. Thus, it is the power to develop "dispositions." The acquisition of habits is dependent upon plasticity.

A habit is a type of executive skill. It has to do with efficiency of action. "A habit means an ability to use natural conditions as means to ends" (1944,p.46). It is the active control of one's environment through control of the "organs of action."

Habit is differentiated from habituation which refers to the adaptation to one's surroundings. Habituation is conformity to the environment. When Dewey speaks of the purpose of education as insuring the "continuance of education by organizing the powers that insure growth," he is equating habit with "the powers that insure growth" (1944, p.51).

Fifth, the most significant of Dewey's psychological conceptions is his analysis of the relation of the person to stimulus events. In a paper now regarded as a psychological classic, he defined this relation:

> If one is reading a book, if one is hunting, if one is watching in a dark place on a lonely night, if one is performing a chemical experiment, in each case, the noise has a very different psychical value; it is a different experience. In any case, what proceeds the 'stimulus' is a whole act, a sensori-motor coordination. What is more to the point, the 'stimulus' emerges out of this coordination; it is born from it as its matrix; it represents as it were an escape from it.
>
> The conscious sensation of sound depends upon the motor response having already taken place;...it is the motor response or attention which constitutes that which finally becomes the stimulus to another act....The motor reaction involved in the running is, once more, into, not merely to, the sound. It occurs to change the sound, to get rid of it....What

> we have is a circuit, not an arc or broken segment of a circle. This circuit is more truly termed organic than reflex, because the motor response determines the stimulus, just as truly as sensory stimulus determines movement (1896,pp.357-370).

For Dewey, stimulus and response were not to be sharply distinguished but were always to be viewed as "organically related." "Mediated experiences," events in relation to their adjustive function, were the central psychological events.

Contrast the above statement with that of Thorndike (1913):

> Learning is connecting; and teaching is the arrangement of situations which will lead to desirable bonds and make them satisfying (p.55).

The two systems came to be described as presenting a picture of an "active" learning organism as opposed to that of a "passive" learning organism. Curtis (1959) issues a caution lest educative decision-makers neglect the purposive element in learner behavior. He says:

> Thorndike's maxim, "Exercise and reward desirable connections; prevent or punish undesirable connections" means that the teacher is to decide on the particular bonds or connections that are to be established, or in short, to set the stage for the fixing process. The child would be apt to be overlooked as the result of such a procedure, in the eyes of some critics, since by insisting on the analytic and neglecting the synthetic aspects of learning, it would put a premium on skills and habits and come near to denying purposive behavior (p.471).

A second major psychological conception of equal importance in Dewey's thinking is that of "interest," which serves as the basic motivational construct in his system. Interest is, for Dewey, the critical link between the pupil's present stage and where the teacher hopes he will be (1944,p.127). Interest and discipline are connected, not opposed (1944,p.129), and discipline is the power to anticipate consequences, the fruit of mediated experiences.

> Anything which intelligence studies represents things in the part which they play in the carrying forward of active lines of interest....This connection of an object and a topic with the promotion of an activity having a purpose is the first and the last word of a genuine theory of interest in education (1934,pp.134-135).

Dewey's third major conception was that of the role of "aims" in action. It is this conception that accounts for the description of his system as "purposive." For Dewey, aims and intelligent action was interrelated. "The new conclusion is that acting with an aim is all one with acting intelligently" (1944,p.103). Intelligent behavior was forseeing the terminus of an act; this foresight provided the basis for ordering, selecting, and observing. "To do these things means to have a mind--for mind is precisely intentional purposeful activity controlled by perception of facts and their relationships to one another" (1944,p.103). Mind was a convenient label for describing

a problem-solving activity in which person and environment are organically related.

Learning is, then, problem-solving or intelligent action in which the person continually evaluates his experience in the light of its foreseen and experienced consequences. The greater the foresight in terms of multiple anticipated consequences, the greater the accumulated experience or "learning." But learning in this sense is not simply an acquisition or achievement but a moment of experience out of which emerges redefined purposes, new evaluations, and action in the service of continued growth.

Aims are in people. The child learns in the light of his own aims. "An educational aim must be founded upon the intrinsic activities and needs (including original instincts and acquired habits) of the given individual to be educated" (1944,pp.107-108). The teacher also has his aims, necessarily disparate with those of the pupil because their experiences have not been the same.

> In learning, the present powers of the pupil are the initial stage; the aim of the teacher represents the remote limit. Between the two lie means...acts to be performed....These intermediate conditions are of interest precisely because the development of existing activities into the foreseen and desired end depends upon them. To be means for the achieving of present tendencies, to be "between" the agent and his end, to be of interest, are different names for the same thing (Ibid.,p.127).

The interrelationship of "aim," "interest," and "intelligent action" provides the essential ideas in what might be called Dewey's psychology of learning.

Sixth, Dewey (1938) identifies what he assumes to be the one permanent frame of reference: the organic connection between education and personal experience. It is universally accepted that all genuine education comes about through experience. But Dewey underscores a point which he has repeatedly made, that not all experience is therefore equally educative.

Miseducation may be defined as...

> 1. any experience which has the effect of arresting or distorting the growth of further experience. It may engender callousness--a lack of sensitivity and responsiveness;
>
> 2. any experience which increases a person's automatic skill in a particular direction and results in landing him in a groove or rut. This again has the effect of narrowing the field of experience;
>
> 3. any experience which has immediate pleasure but promotes slack and careless attitude; and
>
> 4. experiences which are so disconnected from each other that, while each is agreeable or even exciting in itself, they are not linked cumulatively to one another. Each experience may be lively, vivid, and interesting, and yet their disconnectedness may artificially generate dispersive, disintegrated, centrifugal habits (1938,pp.25-26).

Dewey observes that much of education is defective from the standpoint of connection with further experience.

And the integrity of the educative experience depends on the "quality" of the experience. The quality of any experience possesses two aspects:

1. An immediate aspect of agreeableness or disagreeableness, and

2. Its influence upon later experiences (1938,pp.27-28).

In order for education to result in the continuity of experience, experience must be conceived as development within, by, and for experience. This must issue in concrete plans for subject matter, methods of instruction and discipline, and upon the material equipment and social organization of the school. The structure of the learning environment must be in harmony with the principles of growth.

The development of a theory of experience requires an understanding of two significant principles.

First, the category of continuity (the experiential continuum), This principle has the function of discriminating between experiences that are useful educationally and those that are not. Dewey asks three questions:

1. Can we find any reason that does not ultimately come down to the belief that democratic social arrangements promote a better quality of human experience, one which is more widely accessible and enjoyed, than do non-democratic and anti-democratic forms of social life?

2. Does not the principle of regard for individual freedom and for decency and kindliness of human relations come back in the end to the conviction that these things are tributary to a higher quality of experience on the part of a greater number than are methods of repression and coercion or force?

3. Do we not believe that mutual consultation and convictions reached through persuasion, make possible a better quality of experience than can otherwise be provided on any wide scale?

Dewey indicates that the affirmative response to these questions is support for the principle of continuity of experience as a criterion of discrimination.

This principle of continuity is built upon the concept of habit, when habit is interpreted biologically. The basic characteristic of habit is that every experience modifies the person and affects the quality of subsequent experience. Furthermore, every experience modifies the person. In this sense, then, habit includes the formation of attitudes, attitudes which are both intellectual and emotional; it includes our basic sensitivities and ways of meeting and responding to all the conditions which we meet in living. This conception of habit goes beyond that of a more or less fixed way of doing things.

Dewey identifies the educative process with growth when growth is understood in terms of the active participle, "growing." His concept of "growth", then, may be equated with the process of "development." Only when development is conducive to continued growth does it answer to the criterion of education as growing.

The principle of continuity is a criterion by which to discriminate between experiences which are educative and those which are miseducative suggest three things. First, there is continuity in every series of experiences since these experiences influence each succeeding experience. But the quality of the present experience influences the "way" in which the principle applies. That is, does a given experience possess influence for good or ill? Educative decision-makers must ascertain the worth of planned experiences.

Second, it is the function of educators to be alert to the sorts of attitudes and habitual tendencies which are being created. Human activities do affect the environment. Educators are responsible for inquiring into the effects their activities have on persons and things.

Third, a prime responsibility of educators is that they recognize what surroundings are conducive to experiences that lead to growth. They should know how to utilize the surroundings, physical and social, that exist so as to extract from them all that they have to contribute to building up experiences that are worth while. The "wise" educator orders the external conditions so that a particular kind of "interaction" may be brought about.

The second principle essential to the development of a theory of experience, Dewey calls "Interation." It has

the function of assigning equal rights to both factors in experience--objective and internal conditions. Taken altogether the objective and internal conditions form what we call a "situation."

Dewey says that "situation" and "interaction" are two inseparable parts. The environment is whatever conditions interact with personal needs, desires, purposes, and capacities to create the experience. The powers and purposes of the learners must be an integral factor in the learning process. Viewed in this way, subject-matter is not educative if it stands alone--that is, if it is the only element in the environment.

Every experience should do something to prepare a person for subsequent experiences of a deeper and more expansive quality. This, Dewey says, is the very meaning of growth, continuity, and reconstruction of experience.

A Biblical-Anthropological View: Hans Walter Wolff. Hans Walter Wolff (1974) has broken new ground in exploring the Old Testament from an anthropological perspective. His major concern is 'how in the Old Testament man is initiated into a knowledge of himself.' Wolff perceives the world of man as the essence of God's whole creation. What man can become may be seen in Wolff's treatment of the nature of man, reasonable man, the relation of correspondence between God and man, and the destiny of man.

Wolff raises the following question:

> What is it that distinguishes man from all other created beings?

To answer this question he focuses on the eye, ear and mouth. Wolff discovers that the man who is threatened with becoming deaf and dumb fears for his very humanity. It is the hearing and the corresponding opening of the mouth, the being able to answer, that makes man. The failure to hear and to respond is a denial of life. The word, once heard, expects an answer. Thus, the mouth, which expresses what eye and ear have perceived, becomes the organ which distinguishes man above all other creatures. The capacity for language provides the essential condition for the humanity of man.

Language, then is central to the question of mental health. But not language only. The right use of it is also essential to that unity. What counts is this:

> The word that comes from hearing
> (Proverbs 18:13,19:20)
>
> The word at the right time
> (Proverbs 25:11)
>
> The quietly thought out, restrained word
> (Proverbs 29:20)
>
> The temperate, kindly word
> (Proverbs 25:15)
>
> Right speech requires the fear of God
> (Proverbs 1:7,9:10,15:33)

Thus, if man does not want to fall short of his real being, either in "hubris" (insolence or wanton violence stemming from excessive pride) or in laziness, he remains dependent on the God who in Israel began to speak with him in a human way.

We can see here that meaning is rooted in language, and language is central to culture. Language is central to culture. Learned behavior patterns which characterize communities are simply the behavioral expression of a common language. If one's language (culture) consists of a closed system in which God is denied, then life is denied. If one's culture consists of a limited system in which God is the infinite reference point and dialogue characterizes the relationship between God and man, the man affirms life and life affirms man. God is the standard, therefore, by which man comes to know himself, that which is not self, and the relative value of all things.

Wolff points out that the expectation of the future has a direct bearing on the structure of language (culture). When God becomes man's infinite reference point man begins to hope for God promises a new creation that radically transcends man's own possibilities. But in so promising, man is encouraged to take steps that are within his power in the direction of this goal, and to refrain from steps which lead in the opposite direction. Then man who abandons the God of hope as his infinite reference point and

as the founder of specific hopes, is observed to either make excessive and inhuman demands on men, or he relativizes the expectation of the new world to a lamentable degree. Wolff writes:

> ...man, who is of his very nature oriented towards the future, can--trusting in the word of promise--remain radically hopeful within the relativity of 'a step at a time.' He neither reduces what is totally new to the trivial level of paltry innovations, nor does he burden men intolerably with what only the One who is incomparable can achieve (p.155).

The most important word in the vocabulary of the Old Testament is the word generally translated "heart." From the standpoint of anthropology it has significant implications. In its most common form, *leb,* it occurs 598 times in the Hebrew Old Testament. There are other forms of the word and altogether "heart" can be found 858 times. This term is applied almost exclusively to man. Subtracting all other applications there remain 814 passages which deal exclusively with the human heart.

The essential activities of the human heart are in the Bible mental and spiritual in kind. Wolff finds the following activities are ascribed to the heart.

The "heart" is to be distinguished from feelings or emotions. They are not the same. The heart affects the sensibilities and the emotions and in certain passages the heart includes references to the health of a person's

whole life. In Proverbs 14:30, for example, a tranquil heart contributes to the health of the whole life. But the reference here is to attitude of mind, a man's mood, or his temperament. In Proverbs 15:13, the state of the heart dominates every manifestation of life. Courage and fear are also movements of the heart.

Sometimes heart stands for desire and longing. But in the greatest number of cases it is intellectual, rational functions that are ascribed to the heart. That is, heart refers precisely to those functions which we ascribe to the head and, more exactly, to the brain (cf. 1 Samuel 25:37). The biblical concept of man was determined more by reason than by feeling. It is significant in this regard that heart *(leb)* occurs by far the most frequently in the wisdom literature--99 times in Proverbs alone, 42 times in Ecclesiastes, and in the strongly didactic Deuteronomy, 51 times.

Deuteronomy 29:3 presupposes that the heart is destined for "understanding," in the same way that the eyes are destined for seeing and the ears for hearing (cf. 8:5). It is failing to fulfill its primary function if its insight fails through callousness (Isaiah 6:10). Proverbs 15:14 describes the essential business of the heart in the biblical sense: 'The wise heart seeks knowledge.' Psalm 90:12 defines the aim of life to be as follows:

> To number our days--so teach us--that we may bring home a heart of wisdom.

Fullness of perception comes from receptive hearing. Solomon asks for "a hearing heart" (1 Kings 3:9-12). It is the wise and discerning heart because of its capacity for hearing.

Insight leads to permanent consciousness. That is--it is through the exercise of the reasoning processes that volition becomes controlled more by conscious processes than by unconscious processes. Thus, when the Old Testament speaks quite often of "lack of heart" the meaning is not coldness of feeling but lack of thought.

The phrase "without heart" means without a clear sense of direction. People who rely on the use of mindless oracles have lost their heart, that is to say they have been robbed of their power of judgment and direction.

The phrase "do not say to their hearts" means that they do not reflect. In 1 Samuel 27:1, "David said to his heart" means that he has all kinds of reflections. He makes plans and considers various factors. A whole strategy can therefore be thought through when a man "says to his heart."

In Hebrew the function of the heart and of the will are directly related. The Israelite finds it difficult to distinguish linguistically between "perceiving" and

"choosing," between "hearing" and "obeying." This linguistic difficulty that ensues for our more differentiating mode of thought comes from the factual impossibility of dividing theory from practice. Thus, the heart is at once the organ of understanding and of will.

The functions of the heart and conscience are also directly related. In 2 Samuel 24:10, the word "heart" takes on the meaning of "conscience." It is the heart as conscience that beats, or smites David. The beating heart is the reaction of ethical judgment formed by the conscience. The conscience is called heart because it is a perceptive organ.

Intention is also an activity that takes place in the heart. Nathan says to David, when he is considering the building of the temple (2 Samuel 7:3): "Go, do all that is in your heart." That is to say, do what you intend to do. Again, in Exodus 35:21 and 36:2, the heart is considered to be the "impulse" of the will. The men working on the tent of meeting are called people "whose hearts had stirred them up to come to do the work." This is the way in which willingness is described.

The Deuteronomic preachers are stressing that love of God should come of its own accord when they charge their hearers in Deuteronomy 6:5: "You shall love Yahweh your God with all your "heart" and with all your soul

(the seat of your emotions) and with all your might." Just as *nepes (soul)* means true longing and desire, so *leb (heart)* here means the *conscious devotion of the will*. The aspects of consciousness and of will must definitely be seen together at this point.

The point, says Wolff, is that *leb (heart)* least of all means emotions. It much more frequently means the organ of knowledge, with which is associated the will, its plans, decisions and intentions, the consciousness, and a conscious and sincerely devoted obedience.

Now we can see that the Bible primarily views the heart as the center of the consciously living man. The heart is called to reason, and reason is dependent upon dialogue with God.

What man can become may be seen in the special relationship between God and man. The unique nature of man in creation is to be understood in the light of his special relationship to God. That is--God's relationship to man is the presupposition for man's self-understanding. The relation of correspondence between God and man may be understood through the biblical definitions of three concepts.

God conferred on man the office that distinguishes him. Psalm 8:5 understands it as a "crowning with glory and honor." This "crowning" office is characterized by three things.

1) Man is given responsible tasks and powers of decision within creation. It is this which provides the context for the first discussion among created beings and the first dialogue between God and man.

2) Man is set in a particular relationship to the living beings that have been previously created. Man is put in possession of the works of God's hands. They are given to him for his work, as sustenance or as helps. When so engaged man enters objectively into relationship with God, as their Creator. Accordingly, the relation of correspondence, to which his destiny as "God's Image" points, is also to be seen in the world with the very things that God has created.

3) The relation of correspondence, man in God's image, is seen to be a *dominating* relationship. The meaning of man's "crowning" in Psalm 8:5f is seen in his "ruling" over the world of divine creative power and in the fact that "all things are put under his feet." It is precisely in his function as rules that he is God's image.

The use of the word "adam" in the phrase "Let us make adam in our image," is to be understood in the collective sense. God wanted to create "mankind." Dominion over the world is not to be by individuals but by "community."

The family relationship here is presented as Illustrative of the biblical pattern for community. The sense of community dominion is seen in the explanation of how mankind, created in the image of God, is to be fashioned: it is to take the form of two sexes. Men are allowed to complement themselves in love. That they live together in this way and not in warfare is an essential presupposition for the success of stewardship of the world entrusted to them. They are the image of God in that together they

are one. Man can only fulfill the commission as the image of God given to them in their creation by turning towards one another and complementing one another, like man and wife.

The stewardship over the world includes the ability to generate children and thus to increase mankind. The increase of mankind and dominion over the earth and the beasts are directly linked together. Stewardship over the world is therefore entrusted to the great company of mankind with the multitude of its members; and this presupposes that they all partake in the dominion over creation.

How does mankind as God's image exercise this dominion? Wolff says that the nature of the universal human stewardship is "absolute dominance." The dignity of absolute royal rule is granted to the multitude of all men. In principle everything is "put under man's feet" (Psalm 8:5f). Only man himself is not to be the object of subjection (Genesis 9:6), all men having the joint task of administering and molding creation and of having it at their disposal.

But man as God's image is in danger because his domination threatens to escape from him and because man does not pursue rightfully the process of exercising dominion. Wolff points to two areas wherein the stewardship of rulership is being threatened.

1) The subjection of the world must not lead to such an endangering of man as is taking on threatening proportions in the pollution of the environment. The lordship of man over man is a falsification of the image of God.

2) The subjection of the world must not lead to man's being dominated by a myth of technology, which produces the technically possible simply because it is possible, and therefore subjects man to technological and economic compulsions.

The sense of community responsibility is directly related to the destiny of man. Mankind is destined to love and to overcome hate. In order that mankind does not lose track of his destiny among his fellows, Israel is taught through ever-new precepts to deal rightly with men, until the crowning sentence in Leviticus 19:17ff is reached with its command that a man should love his neighbor as his own self, not excluding the stranger or even the enemy. Love and a feeling of complete solidarity can enter even into the relations between masters and slaves. A prime criteria of a true ruler is that he consider the poor to be precious.

Wherever men deny their fellow men recognition, justice and kindness, they become inhuman. This view developed in Old Testament times among the Jews who believed this view could be generalized to apply to all persons and nations.

In the world of extra-human creation, the destiny of man is to rule. Concerning this dominion Wolff writes:

> The Yahwist in his story-like way expressed his joy over man's capacity for controlling the world's potentialities: He can produce musical instruments and learn the arts of playing zither and flute, he can mine and fashion minerals and iron. As husbandman, he learned to cultivate the vine and discovered its power to overthrow him. He invented materials which made it possible for him to put up giant buildings. But did not the ancient narrator already see the danger that man would himself be dominated by the potentialities of the creation which he was himself designed to dominate--as when wine deprives Noah of his willpower and puts him at the mercy of his son's shamelessness; or when the unguessed-at technique of building drew man on the one hand into the intoxication of self-praise and on the other into projects motivated by fear? Wherever man is overpowered by the things which he himself is meant to overpower, inhuman man is born (1974,p.226).

Wolff sees that there is a reason why man's domination of the world is described with so much artistry. It is to make abundantly clear that for all his searchings and investigations man cannot discover wisdom itself, "the meaning implanted in creation." Man's dominion is not rooted in man himself, but in God. And only through dialogue with God can man discover himself.

Therefore, man's destiny is to praise God and therefore to enter into a grateful dialogue with the Creator. This dialogue with the Creator must not be pushed aside by man's fascination with his own capabilities; for he must also keep himself and his own neediness in view. Wolff concludes:

> In praise...the destiny of man--his destiny to live in the world, his destiny to love his fellow men, and his destiny to rule over all non-human

> creation--finds its truly human fulfillment. Otherwise man, becoming his own idol, turns into a tyrant; either that, or, falling dumb, he loses his freedom (p.229).

The Nature of Society: A Systemic Approach

An ecological approach is rooted in ecology, the study of the interrelations of organisms and environment. It is developed on the concept of an "ecosystem," the term coined by Tansley (1935) as a name for the interaction system comprised of living things together with their habitat or environment which surrounds them. An ecological approach utilizes concepts from general systems theory (Buckley,1968,pp.490-513) and from a social systems approach, as suggested and promulgated by several family scholars (Broderick,1971; Hill,1970; Kantor and Lehr,1975). An ecosystems approach, however, adds and gives emphasis to the biological and physical dimensions of the organism and the environment, as well as to psychosocial characteristics and interactions. Social systems approaches sometimes assume particular biological and physical dimensions and environments as givens, or when considered, have given them scant attention. With an ecological approach, the physical resource base of the individual, family and community are as critical as are the individual's transactions with his family and other environments.

The present research does not consider the interrelationship of family and community only from a biological stance, the discipline with which ecology has been primarily identified, nor does it use it from a strictly human ecological orientation as developed in sociology. However, such concepts and principles as are related to the human organism's need for nourishment, shelter and reproduction; interdependence, community, population and spatial distribution; stability, diversity, adaption and balance or equilibrium, common to flora and animal as well as human ecology are basic in considering the whole of human development. The present study builds from the Greek word from which "ecology" was derived--"oikos," a house or living place.

Underlying the approach of the present chapter is the assumption that the human organism is part of a total life system and it cannot be considered apart from all other living species in nature and the environments that surround them.

Sprout and Sprout (1965) identify three central organizing concepts in an ecosystem: environed unit, environment, and the patterning of interactions and transactions between them. In the family ecosystem, the environed unit is the group of persons who constitute the family, defined as a bonded unit of interacting and

interdependent persons who possess common goals and resources, and for part of their life cycle, at least, share living space. On this basis, families with different configurations of age, sex, marital status, and role patterns can be delineated. This definition is useful because it places emphasis upon the corporate unity of the family as a group, with identity, actions, and character of its own, rather than the sum of the individuals who make up the family.

In the ecosystem of the larger society, the community is the smallest cultural unit and, as such, constitutes an environed unit at the cultural level. Morgan (1942) defines community as a closely organized association of people who live and work together for common ends, with mutual good will, respect, and tolerance, sharing dangers and hopes. Since members know each other intimately, dishonesty does not succeed. The members of a community possess common standards, a common background, a community of memory and association. They help one another and share the common lot.

The family is the smallest social unit of society; the community is the smallest cultural unit. The combined environments of family and community constitute an essential life-support system. Environment is conceptualized to include natural, human constructed, and human behavioral

components (Bubolz, Eicher, and Sontag, 1979; Morrison, 1974,pp.171-178). Humans are interdependent organisms. For survival certain fundamental resources such as air, water, space, food, and other energy sources, and shelter are essential. But humans have transformed the natural environment both biologically and physically. As social beings, humans have developed such constructions as language, values, norms, social patterns, systems and institutions, which provide the basis for communication, order and coordination of human activities. These, too, are part of the human environment. In addition, humans constitute environments for other humans. The human behavioral environment plays a central role in the facilitation of the whole of human development.

The community as an ecosystem can be viewed as an environment that supports the development of both individual and family subsystems. The socio-psychological and behavioral environment of roles, rules, and interactions supports the development of those human characteristics that serve as an integrative function for society. It shapes attitudes, values, expectations, and patterns of decision-making. The interaction of this socio-psychological and behavioral environment with the material human constructed aspects of the ecosystem (housing, equipment, clothing, and food) and the natural environment (land, air, and

water) facilitates the physical maintenance of the system; the development of skills, eating patterns and aesthetic choices. The extensive research focusing on conditions affecting the whole of human development vividly illustrates how both family and community aspirations, values and child rearing styles interact with the material resource base of the family (Keniston,1977;Morgan,1942).

HEALTHY FAMILIES: BASIC CONTEXT FOR PSYCHOLOGICAL HEALTH

A family ecosystem approach conceptualizes the family as a unit in interaction with environments comprised of matter-energy and information in the form of symbols, signs and messages (Kuhn,1974;Miller,1971). Each family system structures a pattern of communication for transforming matter-energy and information (Weick,1969;Laszlo, 1973). The flow of energy through the system serves the function of organization, relating part to wholes and systems to environments.

In this way, energy forms the life-blood of human systems. A supply of energy is essential for system maintenance and sheer existence--to maintain essential functions for survival, e.g., food and fuel. Either additional energy or a more efficient use of energy is required for transactions with other environmental systems.

Still higher levels of organization of energy use are needed for adaptive, creative behavior to enable a system to cope with changing environments and rules.

Koenig (1973) finds that transactions between family and environment are guided by two sets of rules: the immutable laws of nature and the set of human derived rules. The laws of nature are immutable and pivot around the capacity of the natural environment to process waste and the finite nature of energy (fossil fuel) resources. Rules of relationships within and between systems are, however, human derived and changeable, e.g., allocation of resources, social customs, role expectations, power distributions. Because both family and community ecosystems exist in interdependence with a series of other ecosystems such as the immediate social and physical ecosystems and the global ecosystem, both sets of rules must be considered.

The Family: An Energy Transformation System. The boundaries which protect the integrity and identity of the family system are permeable, permitting energy exchanges with the environment. Family members interact with other systems. These interactions are called "linkages." Wherever the family system interfaces with other systems information, goods, and services flow across boundary lines. As this flow of energy passes into and through

the family system they activate the decision making and decision implementing processes. Internally, energy is transformed to support the production, assimilation, and adaptation functions (socialization functions) of the family. Input from the community environment, for example, is transformed into material goods, information, or waste products and human resources. The outputs of family activity are used by other systems, activating reciprocal exchanges and bonds of interdependence.

The family is a cybernetic system. Information that re-enters the family as feedback provides the perceptual data that allows the family to adjust its behavior in relation to the environment. Changes in familial perception enable the family to change its pattern of internal organization and external relatedness.

Feedforward mechanisms are also used by the family system to anticipate or predict the effects of family change on other systems as well as to anticipate and predict the effects of environment on the family. The ability to both anticipate and learn from experience provides the basis for family planning and goal-oriented adaptation and assimilation.

Family Behavior: An Ecological Systemic Perspective. The family is a living system and is, therefore, dynamic. Family systems are constantly assimilating and adapting to perceived circumstances. In so doing, family systems experience periods of growth and integration, periods of relative balance and stability, and periods of disorder and disintegration. Family systems both react to perceived internal and external conditions as well as proact and initiate action to seek new levels of functioning.

An ecological systemic perspective conceives that as change is introduced somewhere in the environment, it has an effect on all aspects of the environment. The state of equilibrium of the ecosystem will be disrupted by such an intervention and the disruption calls for counterbalancing or elaborating changes. Until such time as counterbalancing activities are introduced, stress or tension is created within the ecosystem. Such stress, within limits, is a natural or necessary condition for growth. It serves as a motivating or activating force to create change.

Change within the family system can be effected both by external environmental forces such as inflation which eats away the family's purchasing power, and by internal changes brought about by the re-examination of values and goals, as well as by the physical, psychological and emo-

tional changes introduced as members of the family move through the life cycle. As the family system assimilates and adapts to the various changes, a new level of equilibrium is created and the system moves to a new level of relatedness both internally and externally. Growth and development occurs when the family system possesses the ability to cope with the introduced changes. Lacking the essential coping skills, changes can overwhelm the system and disruption and breakdown can occur.

In order for growth to characterize a family system, information must be available to the family system in a meaningful form. Aggregate family behavior does make a noticeable impact on the larger environment. But it is difficult for individual families to perceive how their behavior can or does make a difference in the larger realm. Professionals can contribute significantly to family growth and development by helping families to translate the effects of microlevel behavior on macrosystems. Professionals can enable families to identify and process critical information essential to the processes of assimilation and adaptation. In a period of information overload, many individual and family system decision making processes break down because of the inability to handle all of the information and the inconsistency of the information they receive. The resulting behavior is apathy, indecision, and

a continuation of past behavior. Effective leadership will enable families to evaluate various alternatives and conflicting points of view and help predict the consequences of various courses of action. The ability of family members to process information may be directly related to the qualitative ability of the family system to assimilate and adapt to change and, in this way, serve as a healthy support system.

In terms of individual ability to perceive feedback and exert control, it is the family's immediate environment--the environment closest in proximity both in physical and social-emotional space that provides the greatest insights concerning family behavior. This environment is of crucial importance because some of the most essential transactions of matter-energy and information exchange occur in the family and its immediate environment. Basic processes of valuing, goal setting, decision making, and implementation, including resource allocation (the outcomes of which are socialization and consumption) occur within the family system. The quality of transactions which occur within the family are heavily influenced by surrounding conditions, including available resources, customs, values, and patterns of interaction.

How Healthy Families Function: Aim of Family Development. Many writers (Satir,1972; Haley,1967,Clinebell,1970) appreciate the fundamental role of the family in the ongoing development and lifestyle of every human being. A disproportionate amount of the literature focuses on pathological family types. There is a scarcity of data on the healthy family. One study of healthy families deserves notice.

Lewis, et. al. (1976) presents the results of a long-term study of how healthy families function. What Lewis has to say is built upon a concept of family systems as an outgrowth of general systems theory. This study identifies the characteristics of healthy families, focusing on those family variables which are interactional rather than based solely on individual observations.

Lewis and his colleagues found that optimally functioning or competent families were characterized by the presence and interrelationship of a number of variables. It is not that dysfunctional families did not possess any of these variables, but that functional families possessed all of them and demonstrated them at levels significantly beyond the levels of dysfunctional families. The presence of these several variables led Lewis to suggest that "health at the level of family was not a single thread, and that competence must be considered as a tapestry, reflecting differences in degrees along many dimensions" (1976,p.206).

Lewis presents several characteristics or variables which describe the optimally functioning family.

An Affiliative Attitude About Human Encounter
Respect for Subjective Views
A Belief in Complex Motivations
High Levels of Initiative
Growth Supporting Structures
High Levels of Personal Autonomy
A Congruent Mythology
Acceptance of Feelings
High Levels of Spontaneity and Wit
Low Levels of Scapegoating and Authorative Family Management

The Lewis (1976) study demonstrates that high levels of family health are possible and the data provided in their findings provide a standard against which to measure dysfunction in disturbed family systems.

Two constructs about families appear to be validated by this study. The first has to do with the primary importance of communication variables in conceptualizing and assessing family function. The second has to do with the cardinal role of the parental coalition in establishing the level of function of the total family.

Further, the study demonstrates the advantages of a systems model of family function. Psychological pain in families is not invariably associated with disability, and in less than optimal families the mother is generally the first to suffer from the system's inadequacy. She is generally the first to become dissatisfied, distressed, or symptomatic. At increased levels of family system

dysfunctioning, a child may also begin to experience distress and become symptomatic. Frequently he becomes the identified patient. The father, possessing more in the way of outside sources of esteem, is often the last family member to become symptomatic. While this scheme is acknowledged to be over-simplified, the data of the research does suggest this general trend.

Dysfunctional families frequently develop a pattern of physical illness, and the clinician is advised to seek out the data of this useful area.

The Family: A Subsystem Within Society. The family functions within a complex milieu of biological, physical, social, and institutional systems that comprise the environments of the family. These environments influence the resources available to the family and the manner in which a variety of activities are performed. If the environments do not furnish the material, human, or information resources needed, the family and its members cannot function effectively. The family system includes both personal attributes of its members such as health and skills, and structural attributes of the family, i.e., authority patterns, roles, goals, aspirations, affectual relationships and patterns of decision making. The family system produces human resources, and with the help of other social systems, trans-

forms these resources to provide the human capital reserves of a society. If essential resources are not available, or if the family is not able to effectively utilize these resources, family members do not develop in positive directions, and instead of becoming human capital reserves for the larger society, they become burdens to society. The family, as the basic social unit, and through its individual members participates in both market (business, industry, agriculture, service) and non-market (household production, individual maintenance, community participation) activities and provides an integrative function (trust, organization, relatedness) that contributes to the social, economic, and spiritual well-being of the family, the community, and the society.

An ecological approach to the study of the family enables decision makers in the church to develop a framework for policy and planning, for resource assessments, for developing program strategies, and for evaluation. An ecological model can aid decision-makers in identifying the systems which impact on families,[1] in assessing both human and nonhuman resources available in and to families, in identifying and quantifying integrative activities of

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1. See Brown (1978) for a graphic presentation of the biological and mineral systems which provide the renewable and non-renewable resource for human development. The focus is upon the need for mankind to accommodate itself to the earth's resources.

families that impact upon the functioning of other systems (i.e., trust), and in identifying and quantifying the activities or contributions of families and their members in the economic and production systems as well as in the community and home.

The model can also provide a basis for delineating the competencies which families and individuals need to function in contemporary society--a society confronted with rapid change.

HEALTHY COMMUNITIES: BASIC CONTEXT FOR FAMILY AND INDIVIDUAL HEALTH

Families cannot develop essential competencies without an interdependent system of supports (Andrews, Bubolz, Paolucci, 1978). Formally organized institutions such as school, police protection, and health care are essential, but just as important are the non-formal and informal systems. Non-formal systems, such as adult education, scouting, 4-H Club, and childcare groups provide for some meaningful interaction. Such groups can serve a complementary relationship to formal systems.

Informal support from friends, neighbors, and extended family groupings are frequently overlooked by community

The Nature of a Community. The ancient village was a closely organized association of people who lived and worked together for common ends, with mutual good will, respect, and tolerance, sharing dangers and hopes. Since the members all knew each other intimately, dishonesty did not succeed. The people possessed common standards, a common background, a community of memory and association. They helped each other and shared the common lot.

The controlling factors of civilization are not its art, business, science, or government. Morgan (1942) says these are its fruits. The roots of civilization are elemental traits--good will, neighborliness, fair play, courage, tolerance, open-minded inquiry, and patience. Morgan says:

> A people rich in these qualities will develop a great civilization, with great art, science, industry, government. If the basic qualities fade, then no matter how great the wealth, how brilliant the learning, how polished the culture, that civilization will crumble (1942,p.6).

Community traits of good will and mutual confidence constitute the very life principle of society. Without them society would disintegrate. The small community, rightly developed, can be the home, the refuge, the seed bed, of some of the finest qualities of civilization.

Morgan describes "top-down" approaches to developing community life to be a myth. Community is a grass-roots process that takes much time. Once people are enabled to

conceptualize the process by which they may create their own future they experience compelling reasons for a sense of significance and validity for their lives. Wycliffe sent his Lollard preachers through the English villages, arousing the old democratic community spirit within the people. The results of this movement can be seen in the survival of political and religious freedom in England. Morgan writes:

> Should there be a breakdown in the present social order, the small community is the seed bed from which a new order would have to grow...Whoever increases the excellence and stability of small communities sets limits to social retrogression (1942,p.12).

Suppose a person wishes to work for the development of a quality community life. What must that person do? According to Morgan

> It is necessary to get a clear vision of the new community as an all-round, well-proportioned society in which human relations are fine and sound, and where all the elemental needs of men can be met, together with a vision of the place of such communities in larger societies (1942, p.14).

For example, the community needs help to appraise its economic needs and resources, to plan through the years to achieve sound economic balance. The community, by means of free inquiry and common aspiration, must achieve a common view of a total way of life, and a common discipline. Never will a community be united on all issues, yet it must be

conscious of the standards on which they are substantially united. Concerning class spirit, Morgan says:

> A real community can emerge only when there is sincere recognition of the fact that ultimate truth or wisdom is not given to any sect or class or organization, but that all alike should be open-minded seekers (1942,p.18).

The new community will not try to monopolize the whole life of its members. It will endeavor to satisfy member needs for common purpose and united neighborly effort which contemporary life neglects. Unless a growing number of persons live and work in the intimate relationships of community life, there never can emerge a truly unified nation, or a community of mankind. Morgan says

> A community is an association of individuals and families that, out of inclination, habit, custom, and mutual interest, act in concert as a unit in meeting their common needs (1942,p.20).

To the extent that the needs of the group are met through unified action in a spirit of mutuality and responsibility, to that extent a community exists.

The German sociologist, Ferdinand Tonnies (1940) differentiates between Gemeinschaft and Gesellschaft. Gemeinschaft consists of the natural, spontaneous, organic relations of people as they develop in the course of living, growing out of mutual affection, acquaintance, custom, and tradition. Gesellschaft describes the formal organization of society

by contracts, legislation, and deliberately planned agreements. The natural, spontaneous kind of human relations based on Gemeinschaft he calls community. The conscious, deliberate, formal organization he calls society. The Gesellschaft or formal relations grow out of and rest on the spontaneous Gemeinschaft, and cannot thrive without it. That is, organized society grows out of community, and can thrive only so long as the spirit of community pervades and vitalizes it.

Local congregations of church frequently possess a single purpose with social relations only as a minor accessory. Such organizations scarcely deserve the name of community. These organizations frequently provide for certain emotional needs, but to the extent to which they are highly specialized, they lack the quality of being a community.

When careful provision is made for recreation and social life; when the poor of the community are cared for; when education for vocation (including homemaking) is given careful attention; when in these and numerous other ways the varied, yet common needs of members are met by common planning and action, there you have community. Wherever in human associations there is a high degree of intimate, first-hand acquaintance, some of the characteristics of community will appear.

If substantially the same group of people, in a spirit of working together for common ends, should use a variety of means for doing so, that fact would not prevent the group from constituting a community. The essential character of a community is the spirit and the habit of meeting varied general needs by unified planning and action.

While the characteristics of community--mutual respect, good will, living for and with each other by united effort for common ends, and mutual acquaintance--are not limited to groups of any certain size, there are groups of a certain range of size in which community of effort and interest finds fullest and most normal expression, and which seem most adapted to human capacity for intimate co-operation. Such groups range in size from a few dozen to a few hundred, or at most a very few thousand persons. Cooley (1909) calls them "primary groups."

Man and Community. A person is not a normal organism alone, but only in relation to others. Persons live best in integrated groups of limited size. They search for community life, that is, for a community of interest, for a common destiny, and for a sense of belonging (Kee,1973).

Morgan (1942) observes that communities may vary much in the spacing of their members. Some spacing is essential. Extremes of solitude or intimacy are variants to the normal

range of spacing needs. Persons who live isolated from their fellows tend to be psychopathic or variant in other ways. Persons forced into too intimate and constant association become irritable or lose individuality.

People have a strong impulse to imitation. This begins very early and lasts throughout life. An integrated community life facilitates human development through imitation.

The Place of Community Within Culture. The roots of human culture are not its fine arts, its technology, its political institutions. These are the flower and the fruit. According to Morgan, the roots of culture are the underlying drives, motives, incentives, manners, habits, and purposes. If the roots of culture are socially sound and vitally alive in a good social soil, then the flowers and fruit will appear.

Young life is much in need of example and instruction which it can accept and imitate. It takes to itself whatever is available in the culture of its environment, and makes that its own. It becomes fundamentally and intimately like the culture in which it grows. The crowning inheritance of humanity is its basic culture of community habits, traits, and attitudes.

One of the tasks of the church, therefore, is to cultivate and give direction to the development of the roots of human culture--the underlying drives, motives, incentives, manners, habits, and purposes of culture. By focusing on the roots (foundations) of culture, the church may be able to maximize its effect on culture and on human development.

The family is considered by many to be the basic unit of society. Morgan says the community is the basic cultural unit. As children overflow the immediate family environment, however, they are much affected by the neighborhood or community environment. But the larger environment tends strongly to improve the poorest and to debase the best, and to reduce all to an approximation to uniformity. Just as the human body supplies an almost ideal environment for each of its cells such as no individual one-celled animal could provide for itself, so the community may create a favorable milieu for the development of each of its members.

Morgan (1942) observes that, just as individuals learn chiefly by imitating others, so communities on the whole, when they have endeavored to improve their designs, only rarely have undertaken original study and planning. For the most part they have imitated what was most obvious. For example, the city manager concept was initiated by one small city. Other communities, having something to imitate, imitated that example.

The creation of one finely designed community, and the development there of a vital community spirit, probably would lead to that general type of social organization being imitated and reproduced many times. It is not the size but the quality of a society which, in the long run determines its influence. The creation of a good community may be the best way--indeed, the most vital way--to contribute to national and world affairs.

The Problem of Leadership. The higher plants and animals are made up of cells and tissues and organs which co-operate to the common good of the organism. Yet each cell has its own individual life and carries on its own individual functions in a little world of its own. To protect that individuality each cell is surrounded by a cell membrane which separates it from all others, and tissues and organs are similarly protected. If the cell walls or tissue walls of the human body should be dissolved, the body would quickly die.

Similarly, a social organism, such as a state or a people, is composed of cells and organs--individuals, families, communal and functional societies. Each of these in its way has its own cell or tissue wall, its own individual life. Only by maintaining its separateness and identity can its indigenous culture be kept alive and transmitted with dependableness from generation to generation.

Today, in unprecedented fashion, society is dissolving its cell and tissue walls, and as a result it is losing power to preserve and to transmit its basic culture. Social perspective and its accompanying convictions and habits that once gave people a sense of validity are fading because the social units through which those values were preserved and transmitted are disappearing, leaving little but immediate self-assertion to give meaning and a sense of worth to life.

Where community life is dissolved and the only remaining sense of social identity is with vast societies, such as great nations, serious-minded youth who wish to be socially effective often measure their small powers against national or world movements and develop a feeling of frustration and futility. It is doubtful whether there can be social health until this process of preservation and transmission of basic culture is renewed.

One of the tasks of the church is to rebuild the cell and tissue walls of society so as to provide a context for the transmission of those cultural values which reflect that which is best within the Christian community.

Recovering the Sense of an Integrated Community. Morgan (1942, p. 109) identifies the central problem to be that of recovering the essence of the integrated community, and to

achieve for it a set of mores, a code and a temper of inquiry, of critical-mindedness, of intellectual freedom and intellectual interests, which, so far as possible, will leave it without inhibiting barriers.

How can there be a community of standards, aims, and purposes, without regimentation of dogmatism? Can unity without regimentation be achieved by eliminating arbitrary and capricious standards and by seeking universal and fundamental standards?

One of the standards most difficult to maintain is that of freedom of thought and inquiry. Everywhere, in the church and outside it, vested interests and dogmatism strive to entrench themselves by claims to special sacredness, revelation, or other authority, demanding that men accept the orthodox position without inquiry. Community possibilities can never be fully realized as long as any group or groups claim a monopoly of truth or wisdom. Morgan says:

> Unity of the whole community can result only to the extent that claims to unique authority are given up (1942,p.110)

The problem of the community has commonly been viewed in its superficial aspects. Only slowly is it being seen as dealing with a way of life, rather than simply with economic or social arrangements. Morgan observes that a common perception of the failure to develop the desired

level of community life is due to a lack of organization. But, says Morgan, underlying organization is personnel and professional technique. But even with these the foundations of community have not been reached. For underneath personal and professional technique there must be the slowly developed spirit of community, which will give vitality to both organization and technique. There are many aggregations of families which are waiting for leadership to turn them from aggregations into communities.

The problem, according to Morgan (1942,p.112), is how to find or to develop or to encourage such leadership. For the leaders, the problem is how to bring into being a picture of the full, well-proportioned community as it might be, and how to turn indifference and unconcern into critical but active interest.

An Approach to a Solution to the Problem of Community. The idea of self-conscious, critical design for the association of families which can be called community, with a spirit of universality instead of provincialism, and with a conscious striving for a sense of proportion, will develop slowly and must be transmitted by the contagion of both word and example.

The aim will be to seek unity, fellowship, and a sense of good proportion, so that the community shall be

united in the aim of making possible for each of its members a full and varied development of his life according to the needs of the community as a whole and the needs of his own individual genius. Morgan suggests ten elements of such an objective (1942,pp.115-116):

1. The development of neighborliness, with mutual good will, helpfulness, tolerance, and personal acquaintance.

2. A budget of community interests, consisting of matters on which the community has substantial unity, so that it can act effectively; development of the broadest possible base of unified social purpose; a policy of common efforts to common ends.

3. Suitable and effective relationships with larger units such as regional cooperatives.

4. A policy of free, open-minded, critical inquiry, with the habit of striving for unity through sincere, patient, tolerant inquiry, rather than through compulsion or arbitrary authority.

5. The largest possible agreement on ethical principles, with conscious development of common ethical standards; no interference with pioneer standards or sincere and tolerable divergences of individuals.

6. Common community programs of education, cultural and social life, recreation, health, and other major community interests, with inclusion of the entire community of population in those programs to the full extent of individual capacity and interest.

7. Recognition of community interest in land and improvements, both public and private, through programs of zoning, etc.

8. The development of co-operative community effort or group co-operative effort for supplying basic economic needs where the general welfare can be advanced thereby; community consideration of such

possibilities as community-owned and operated utilities, co-operatives, credit unions, etc.

9. The habit of regularly meeting together as a community without division into social and economic classes, for the discussion of general and specific community problems, and for general community recreation and acquaintance; the attitude of working together as a community of people who have cast their lot together and who will stand or fall together in working out common problems.

10. Respect for individuality and for individual tastes and interests--the maintenance of a wholesome balance between community life in which the entire community acts together, and individual or smaller group life where diversity of individuality is recognized and respected.

Regardless of the form of government and of society, most of our contacts from week to week and from year to year are these first-hand personal relations with people close to us. If these relations are fine, then the greater part of our lives is fine, and that fineness will constantly infect the community and all social units beyond the community. The development of community life begins with the development of person-to-person relationships.

The Aim of Community Design and Development. Morgan says:

> Community organization is...merely an improvement or perfecting of the relationships which make a community. The very idea of community carries with it the correlative concept of organization. The community is itelf a form of organization (1942,p.121).

The aim of community design and development should be to understand the actual nature and potentialities of men and to make possible their fuller realization. Individuals thrive best with a considerable degree of spacing. Too great proximity and too close association violate deep-seated cravings for freedom of motion and for privacy. Where physical proximity is compulsory men tend to set up emotional partitions. A community should be like an excellent automobile, which has all the parts it needs, but no more than it needs. No one should join a community unless the service he can render will add to the completeness or to the quality of that community.

In the best interests of a social organization, Morgan (1942) says, it is important that the number of persons included shall be properly related to the purposes of the organization. In general, the more intimate the relationships, the fewer are the numbers that may satisfactorily belong to it.

A community should be large enough to support a feeling of belonging and small enough so that the members generally are enabled to know each other personally, and especially so that persons in different vocations or of different degrees of authority or status can be fairly intimately acquainted. It should be large enough to provide a reasonable choice of intimate friends and

acquaintances. It should be small enough to make possible a sharing of burdens, and to encourage a feeling of all-around community.

Morgan says there can be no standard pattern of community design. Each community must necessarily develop in a way that is commensurate with natural organic relations. The community feeling which originates and develops in the smaller, more intimate community, tends to spread beyond it and to give some of the characteristics of community to large groups. Morgan says that "it is a social fact of great importance that the spirit of community in large groups generally is the outgrowth of the development of that spirit in small groups" (1942,p.129).

Morgan (1942) says the community is like the family. Family interests and issues are too varied and complex to be foreseen. Therefore family life cannot be worked out according to a single plan. Yet a family needs to plan. Planning is required so that there will be financial resources for an adequate education, for a family car, home, etc. Family planning is essential in areas other than the financial; but a plan by which all activities of the family would be controlled is not only not necessary but not desired.

Just as family members do not live primarily by rule, but by "motives and intelligence and training" (1942,p.131)

so that behavior is appropriate for the occasion, so too, the members of a good community will not live chiefly by rule, but by motives of good will and mutual confidence, and by a sense of security and of belonging. Thus, community planning does not occur as an engineer learns to design a bridge, but as a member of an orchestra learns the spirit of cooperating with the whole, whatever may be the music.

Morgan (1942, p.133) identifies nine aims of community planning:

1. To lead the people of the community to become conscious of the existence of their community as such and of the significance of the community as a basic unit of civilization, and to encourage them to feel that they are members of it.

2. To satisfy unmet needs, whether economic, cultural, or physical.

3. To incline the people of the community to plan and to act together for common ends, and for development of common acquaintance and interests, so that there will be "all-around participation in the thinking, the feeling, and the activities of the group."

4. To develop a community spirit and common community standards, and to maintain them in a spirit of loyalty.

5. To get the groups within the community to increase effectiveness by avoiding duplication, interference, and waste in programs and undertakings, and by pooling their efforts where that is desirable.

6. To prevent the entrance of undesirable influences and conditions.

7. To co-operate with other communities, with public and private organizations, and with the larger units of region, state, and nation.

8. To develop ways of mutual understanding and agreement, that is, of consensus of opinion.

9. To develop leadership within the community.

Most of these aims are long term and cannot be realized through high intensity campaigns or programs. They require patient conviction, determination, and loyalty of the leadership.

The first step toward the building of a strong community is a study of its needs, interests, and possibilities. A preliminary study of the community should have two principal aims: First, the members of the study group should become informed concerning the general framework so as to serve as a source of judgment and information. They should not get lost in detail.

Second, members of the study group should become acquainted with those persons in the community who could be added to their group, and with those who, after a study of the general principles and methods, might be able to serve as effective leaders in particular phases of community life.

THE NATURE OF SCHOOL: A NORMATIVE DESCRIPTION

Taba says that public opinion does not possess a singular conception of what the function of the educative process ought to be (1962,pp.16-30). The issues which dominate debate over the function of school are the issues faced by society. They include the "balance between freedom and control, between change and tradition, whether the elite of society should be of power or of intellect, and who should participate in shaping the public policy."

Some of these arguments have been sufficiently intense to split educators into different camps. But Taba points out that these arguments are proving to be largely semantic. Complicating the task of coming to an agreement concerning the central function of the school is the fact that the decision-making process is influenced by the convergence of two phenomena: the transforming effects of science and the constant shifts in the balance of the international power structures. Taba says these phenomena are subjectively perceived and therefore decisions about the central function of the schools are subjectively based.

The people of the United States have historically maintained high standards of expectation for their educational processes. They assume that education possesses the power to reduce poverty and environmental distress, prevent

child delinquency and crime, promote individual well-being, the intelligent use of suffrage, and the welfare and stability of the state.

But, says Taba, in order to accomplish these ends the schools must be perceived to function on behalf of the culture which establishes them. In the United States the schools are expected to reproduce in the learner the knowledge, attitudes, values, and techniques that have cultural relevance or that enable the individual to get along within the social parameters established by the various decision-making processes. The schools are responsible for cultural continuity.

That cultural continuity is a primary function of the schools is widely accepted. Difficulties arise, however, when one attempts to define precisely the enculturation process. Some hold to the view that the culture should determine everything the schools do. Others hold particular conceptions of how individualization occurs and to the view that education is responsible for facilitating individual development regardless of cultural values and norms. Thus, schools are expected to transmit culture, but there are sharp differences about what cultural content should be transmitted and the manner in which it should be done.

According to Taba there are three things which exert a modifying influence on the function of common education:

education as preserver and transmitter of the cultural heritage, education as an instrument for transforming culture, and education for individual development.

Education as Preserver and Transmitter of the Cultural Heritage. The Harvard Report on General Education underscores the importance of preserving tradition and maintaining roots from the past (Report of the Harvard Committee, 1945, pp. 44-51). According to this report, education can develop a unifying purpose only as it develops a sense of heritage. This heritage is crucial to educative processes because it draws from the past for clarification of the present and even to determine what is important in the present. It is the function of education to pass on the "inherited" view of man and society. Thus, one of the main tasks of education is to perpetuate such ideas as the dignity of man and certain other ideas about what is good.

The transmission of the cultural heritage is in turn modified by the relative importance of new experience and change. Society is perpetually in need of new and independent insight. Scientific processes of thought are one of society's vital resources.

The rational humanists and classicists (see, for example, Hutchins, 1936, and Adler and Mayer, 1958) are a group of theorists who accentuate the preserving or

conserving function of education. According to this group of theorists the essence of human nature is its rational character. Rationality is the common denominator of all men regardless of race or culture. The world can be understood through the faculty of rationality. The chief function of education is to develop this rationality and to come to an understanding of the eternal truths which rationality reveals.

The rationale humanists and classicist viewpoint insists that learning is concerned with essentials, that is, the first principles articulated in the great books and the classical tradition. The subjects which possess the greatest rational content should have priority in the curriculum. Thus, the liberal arts, and more particularly, the humanities ought to be central in the learning process.

This viewpoint underscores three reasons why the transmission of the cultural heritage is the chief function of common education.

First, intellectual development is the distinctive function of common education. According to Bestor (1955) this intellectual development must include an understanding of principles and the ability to handle and to apply complex ideas, to make use of a wide range of accurate knowledge, and to command the means of effective communication.

Second, this type of intellectual training is possible only by centering the educational effort on basic skills and disciplines, such as reading, writing, and arithmetic on the lower level, and logic, history, philosophy, mathematics, science, art, and philosophy on the higher levels. The writings of the basic educators underscore the assumption that there is a hierarchy of subjects according to 'their power to enhance intellectual development' (Bestor,1955,pp. 7-21).

Third, the "basic education" viewpoint holds to a rejection of certain functions of common education, among them education for democratic citizenship, for moral values, and for ability to deal with social problems, the concern for the "whole child" or any form of "life adjustment" including education for vocations.

Basic education is an argument against any goals for schools beyond those for intellectual development. It assumes that men are rational and truth is everywhere the same. Accordingly, education must everywhere be uniformly addressed to these truths and to the exclusive task of developing the rational powers.

Taba observes widespread acceptance of the importance of intellectual development but finds the basic education viewpoint wanting when it argues for isolation from the cultural milieu. Intellectuality cannot be neatly separated

from other aspects of personality development. To do so is to encourage academic intellectuality instead of a functioning intelligence.

Education as an Instrument for Transforming Culture. A second viewpoint holds that education can and does play a creative role in modifying and even reshaping the culture in which it functions, that education and public policy are directly related, and that progress in one is limited without progress in the other. Education must deal with the current needs of culture and help to shape the future of the culture.

Taba observes considerable precedence for the idea that education has a constructive role to play in shaping the society. It is demonstrated in the general public faith in the power of education to deal with cultural problems. It is articulated in much of educational writing from the time of Mann to the present. Mann underscored repeatedly the integral relationship between popular education and social problems (Cremin,1957,p.7-8). Dewey and his followers set forth the view that education is a social process, the primary and most effective instrument of social reconstruction. The main thesis of Dewey and his followers was that the school is not merely a residual institution to maintain things as they are. Education has a creative function to play in the shaping of individuals and through them in the

shaping of the culture. Dewey consistently saw the function of the school in both psychological and sociological terms. In 1897 he wrote:

> I believe that: all education proceeds by the participation of the individuals in the social consciousness of the race. This process...is continually shaping the individual's powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions....The most formal and technical education in the world cannot safely depart from this general process.... This educational process has two sides--one psychological, and one sociological and...neither can be subordinated to the other, or neglected, without evil consequences....knowledge of social conditions of the present state of civilization is necessary in order to properly interpret the child's powers... and that the school is primarily a social institution (Dewey,1897,pp.3-6).

In Dewey's later writings the function of school is treated in two ways. First, Dewey elaborates on the social responsibilities of the school. Second, Dewey emphasizes individual development. Dewey's concept of democracy was that of an intentionally progressive society, committed to change, organized as intelligently and as scientifically as possible. The primary role of education in this society is to inculcate the habits that would make it possible for individuals to control their surroundings rather than merely to submit to them. A progressive society would

> endeavor to shape the experience of the young so that instead of reproducing current habits, better habits shall be formed, and thus the future adult society be an

> improvement on their own....We are doubtless far from realizing the potential efficacy of education as a constructive agency of improving society, from realizing that it represents not only a development of children and youth but also of the future society of which they will be the constituents" (Dewey, 1928,p.92).

This viewpoint dictates priorities for curriculum. Essentials come before refinements. Essentials are those elements which are most fundamental socially, which have to do with experience shared by the widest groups (1928,p.225).

Dewey's elaboration of the social function of the school took on several different shadings, which ranged from emphasis on changing individuals to stress on planned reconstruction of the social system.

Taba identifies certain ideas which tend to run through all the variations in concepts of the social functions of education. First, there is widespread understanding that education must, and usually does, work in the cultural setting of a given society, at a given time, in a given place, shaping the individual in some measure to participate in that society. The values and forces of that society determine not only what manner of man exists but also to some extent what manner of man is needed.

A second important element in these concepts is the profound appreciation of the fact of change in modern culture and of the meaning of social change. If the society and the culture are changing, then it is the task of schools to play a constructive role in that change. Education must adjust its aims and program to changing conditions, and, if possible, foreshadow them, especially under the conditions of rapid change introduced by modern technology. Without a continual reorientation to changing conditions, education becomes unreal and in a sense useless because it does not prepare youth for life's problems and responsibilities. To meet changing conditions means, of course, that both the aims of education and the programs devised to implement these aims, including the orientation brought to bear on materials used, must be changed also. It is of central importance to use critical intelligence and scientific attitudes in understanding and solving human and social problems. These qualities of mind can be cultivated to the extent that the "subject matter" of education is significant to the ongoing experience and concerns of the culture, and that experience is used as the key for giving meaning to knowledge and for translating subject matter into behavior and action (Dewey,1937,pp. 235-238; Kilpatrick,1935,1926).

The third most important element of this concept is the idea that education is a moral undertaking. It begins and ends with value decisions. Educational decisions, whether regarding aims or curricular selections, always involves an element of prescription. Scientific inquiry can determine what is, but it will not prescribe ideals to transmit. No school in any society can be completely neutral; the difference lies in whether the basis for selection is made clear and whether the selction is made with some degree of rational method and scientific inquiry (Childs,1935,pp.1-9; 1959,p.91).

The concept of education as a reconstruction of society goes further than any of the above. The proponents of this view speak of education as management and control of social change and as social engineering, and of educators as statesmen. The idea that education should not only foster changes in society but should change the very social order was first expressed by Counts (1932). It was later reiterated in The Educational Frontier, the thesis of which was that the task of education is

> to prepare individuals to take part intelligently in the management of conditions under which they live, to bring them to an understanding of the forces which are moving, to equip them with the intellectual tools by which they can themselves enter into the direction of these forces (Kilpatrick,1933,p.71).

To implement such an education it would be necessary to launch a massive adult program that would build political and educational support for a radically different school curriculum, to develop a public which is education conscious and wise in the realities of industrial civilization, to reorient professional education, and to alert teachers to the pressing social issues of the day (Cremin, 1961,p.230).

A mid-century group of educators called themselves the "reconstructionists." They possessed the same urgency with regard to the social mission of education. Smith (1950,p.16) concluded:

> It is clear that the time for building a comprehensive social perspective is here. We are now living in a time when we can no longer depend upon custom and unconscious control to regulate our social existence. There is no longer any substitute for human management of the vast social machine. As a people we have much knowledge of and techniques for social engineering. The question is: can we learn to use it rapidly enough to control the social machine before it either enslaves us or destroys us?

Taba (1962,p.26) identifies the main theses of the reconstructionist position as follows:

> The transformation of society by technological and scientific revolution is so radical as to require a new moral and intellectual consensus capable of molding and directing this transformation. It is the task of educators to analyze the social trends, to discern the problems society is facing, to speculate on the conse-

> quences of the current social dynamics, and to project the values and the goals which need to be sought to maintain a democratic way of life. Because social changes today are rapid and radical, and because there are blind consequences to the technological revolution which seem to endanger the democratic way of life, tradition is a poor guide. A continuous critical re-examination of the meaning of the democratic way of life under the altered social conditions is needed. Critical examination and reconstruction of the cultural heritage--or social ideas, beliefs, and institutions--in the light of current problems and conditions, rather than inculcation of traditional ideas, must constitute the core of the educational program of today. In addition, educators must be statesmen, and in cooperation with other agencies must study and discuss the implication of the new "intellectual and moral order" for the "institutional structure of society" (B.O. Smith, Stanley, and Shores,1957,pp. 574-582).

In this "reconstructionist" scheme the educational process is called to perform a highly exalted role. Educators must be knowledgeable concerning social forces, the variety of social institutions, and their educative effects. They must translate this understanding into educational policy, that is, a curriculum which will facilitate student understanding of these forces and a consideration of those attitudes and techniques necessary for participation in the reconstruction of the democratic society. The total educative impact must necessarily encompass and coordinate changes in beliefs, personality structures, and social arrangements. The educative process must reach beyond the schools into the community so that

all members of the community will be brought into agreement with the broad "reconstructionist" proposals (B.O. Smith, Stanley, and Shores,1957,pp.580-582). Curriculum planning needs to focus on building "social goals" and a "common social orientation." Individual goals and diverse group goals must be integrated into a system of social ends. Curriculum development in this sense becomes a way of making public policy (B.O. Smith,March,1950,p.10).

Brim (1958,pp.16-17) takes strong exception to the reconstructionist position. The Brim viewpoint is that schools do not possess the capacity to assume a leading role in changing the society and the social structure. The forces within the culture are so diverse and powerful that it is unrealistic for schools to be animated by goals which differ radically from those of the culture in which they function. The aims of education are normally conservative. They encompass only those aims which society establishes as a result of its developing a conception of the desirable adult.

Education for Individual Development. A significant portion of the progressive education movement emphasized the creative role of education in society by stressing the development of a creative individual. This aim of education was implemented by focusing educational resources on the

development of individual potential--particularly his physical and emotional powers. Terminology increasingly underscored the development of the "whole child." Extreme forms of this idea lead to the development of the "child-centered school" which focused on creative self-expression, individuality, activity, freedom from imposition from without and growth from within. Rugg and Shoemaker (1928) represent the classical expression of this viewpoint. The idea was to build the educational experience around the child and to allow each child to develop into a unique personality.

Historically American education has been more heavily influenced by the moderate view of education and individual development. This moderate concept of education included the needs of the individual for the fullest possible opportunity for self-realization in an intellectual as well as emotional sense, while recognizing that this development needs to combine social and intellectual discipline and freedom in a reasonable balance.

Taba notes that the emphasis on individual development has probably had greater impact on educational policy than has the emphasis on social reconstruction. In many sections of the country there is an exclusive emphasis on education as chiefly an instrument of individual development. The talent of each child is to be sought out and

developed to the fullest. Each weakness is to be studied and so far as possible, corrected (Committee for the White House Conference,1956,p.9).

One contemporary theme is that education is a primary gateway to mobility, an arm of equalization society uses in democratizing its inevitable hierarchical structure of economic, social, and intellectual opportunity. One function of the school, therefore, is to fill the gaps and correct the deficiencies in socialization which occur because of the limitations imposed on opportunities by the social structure. It is the task of the school to select and nurture ability that may be stultified by the limitations imposed by social background.

According to this concept the school must do two things:

1. It must introduce learners to the skills and powers necessary for survival or for self-realization within his culture.

2. It must act as an integrating force in shaping beliefs and attitudes to make them coherent with the requirements of the social plan of organization (such as democracy). It is to act as an integrator of the pluralistic and contradictory values and expectations engendered in a stratified society.

Viewed in this way the school functions at once as a conserving force on behalf of human social organizations (democracy) and as an innovating force by helping individuals rediscover democratic processes in an environment which is in large measure undemocratic.

Summary

Human development is the essence of the church's reason for being. Because education encompasses the sorts of things which people do to facilitate that development, the language and logic of education is a valid analytic model for the church as an institution concerned with the whole of human development.

The church is an educative institution. Its aims are derived from biblical theology. But biblical theology identifies sources in psychology and sociology as important to the development of a psychology of learning. From Snyder the church can derive the foundational areas which are the basis for the programs and activities of the church. By building upon Snyder and supporting scholarship a model of curriculum for the church can be developed. Such a model will reveal how the church relates to culture in each of the five foundation areas.

Allport, Combs, Dewey, and Wolff provide a description of what man can become in terms of ultimates. Allport focuses on the healthy personality in terms of its functioning on a rational and conscious level. He is concerned with the forces which give direction to action for those seeking to develop a mature religious sentiment. Seven criteria are presented of the healthy personality along with six criteria of a mature religious sentiment. Combs

provides a description of how an adequate personality perceives itself and the nature of the perceptual organization. Both Allport and Combs provide a description of what man can become as a person who is self-controlled at the rational, conscious level.

Dewey is important to the church because of his focus on the processes of human development which enable persons to secure control over human affairs. He says:

> Man's power of deliberate control of his own affairs depends upon ability to direct natural energies to use: An ability which is in turn dependent upon insight into nature's processes. Whatever natural science may be for the specialist, for educational purposes it is knowledge of the conditions of human action (1916,pp.267-269).

Dewey says again:

> Knowledge is humanistic in quality not because it is about human products in the past, but because of what it does in liberating human intelligence and human sympathy. Any subject matter which accomplishes this result is humane, and any subject matter which does not accomplish it is not even educational (1916,pp. 267-269).

For Dewey, education is the process in which an individual reconstructs and reorganizes his experiences in such a way that they add meaning to life and at the same time, increases his ability to direct the course of subsequent experience. If an experience is educative, it will increase the power to give direction and control.

What Dewey says from a social-philosophical view is
pported by Wolff's biblical-anthropological view. Ac-
rding to Wolff, man sees himself as called into question,
earched out and thus not so much established for what
is as called to new things" (p.3). What man can
come is described in what Wolff has to say about the
portance of sight, hearing, and speech to human develop-
nt.

From Piaget is derived a highly useful description
l explanation of the systematic way the growth and
velopment of intellectual structures and knowledge occurs.
is development of intellectual structures is the same
all persons.

An ecological approach to the study of man and his
vironment reveals the interdependent quality of indi-
dual, family, and community relationships. What is
wn about this interdependency and the function of
h is useful to the church because it enables decision
ers to define with greater clarity the categories in
ch church activities and programs ought to have the
t effect.

The quality of life developed at the level of family
have a profound and positive effect on human develop-
t. Six characteristics reveal what the family can
me in terms of ultimates.

The community can become an effective milieu for the development of intimate relationships which are the product of "natural, spontaneous, organic relations among people." Community life is the seedbed for the kinds of drives, motives, incentives, manners, habits, and purposes" which characterize the people who live there. It is in community that young life finds its needed examples and instruction--at a level not possible in the nuclear family. Habits, traits, and attitudes are transmitted effectively from one generation to another through both formal and informal contexts.

Individuals and families are in need of a newly designed and newly created environment in which socialization is effective. Thus, one of the tasks of the church is to prepare leaders who know how to develop environments which maximize the quality of the socialization process. Such an environment will focus on the utility of particular structured experiences. By "utility" is meant the benefits to the individual, to other persons, to family, to community, and to the larger society that accrue from structured learning experiences.

CHAPTER FOUR

DISCIPLINING OF STRUCTURES TO AIMS

The writings of two scholars provide the basis for what is said here about human development and the educative process. Stratemeyer, et.al. (1957) provide the most comprehensive treatment of curriculum from the viewpoint of persistent life situations for various levels of development extending from early childhood into adulthood. What Stratemeyer and her associates say possesses profound implications for the educative processes of the church--particularly in the way it structures its plans of instruction and in the way it seeks application of the findings of inquiry into biblical revelation.

Broudy et. al. (1964) provide a focus on a general education which stresses the interpretative use of knowledge, so that the learner will be able to deal with future changes in his life. What Broudy and his associates have to say about the "uses of schooling" possesses vital implications for the church particularly in the way it conceptualizes the role of its several institutions and in the way it designs the several learning environments.

Understandings derived from the work of these three scholars provide a partial framework for developing an effective environment for human development.

Centrality of Learner Needs and Purposes

According to Stratemeyer, et. al. (1957), there are essentially four proposals for dealing with the scope, sequence, and organization of structured learning experiences:

1. Organization by separate subjects. Levels of maturation determine sequence.

2. Organization by subject fields or groups of related subjects: Scope and sequence are determined largely by maturation.

3. Broad areas which cut across subject fields: scope and sequence are still designated grade by grade but in terms of the broad areas: Aspects of life in which the learner must function effectively--communication, development and conservation of human material resources, home and family life.

4. Needs or problems faced by the group. Choice, organization, and sequence of subject matter flows or emerges from the needs or problems faced by the group. Neither scope, organization, or sequence is specifically outlined and pre-planned grade by grade.

According to the Stratemeyer viewpoint, the everyday concerns of the learners are the starting point for curriculum design. The everyday concerns of persons are related to persistent life situations. This means that the basic problems and situations which are central in life itself are central in education. The content and organization of learning experiences are determined by the experiences of learners as they deal with their everyday concerns and the persistent life situations which are part of them.

Educators in the church need, therefore, to ascertain those needs and purposes which are persistently facing the learners. But the educative institutions of the church are only part of the total learning environment. Therefore, it is necessary to identify the sorts of things that should characterize the institutions of the church which are involved in curriculum processes.

THE DEVELOPING LEARNER--A GUIDE TO CURRICULUM DEVELOPMENT

Organized educative experiences are one of society's primary means for enlarging the range of personal competencies needed for contemporary living. Persons need a viable conceptual framework if they are to be able to understand present events and participate actively and effectively in community affairs. There are, however, specific curricular implications in the fact that the learner brings to the structured learning experiences his own unique combination of strengths and weaknesses and grows (develops) according to the principles inherent in the developmental process itself.

Individual Uniqueness. Each learner is unique. Each has his own unique pattern of capacities. Development involves

structural changes which result from an interaction of the individual with his environment. Each learner is unique in that each has his own unique

1. Pattern (combination) of capacities,
2. Growth pattern,
3. Background experience, and
4. Concept of himself.

The concept of oneself involves the evaluation of one's own capacities; one's feeling of personal worth; one's own ways of maintaining feelings of self-respect; one's interpretation of the value of the structured learning experience, the role of the leader (teacher, pastor), and the importance of learning, as they relate to the learner's aspirations (goals) and needs.

Stratemeyer (1957) says the definition of learner goals relates directly to decisions about which "knowledge, understandings, and skills the learner experiences shall be directed. These decisions determine the scope of the... curriculum" (p.9). Stratemeyer is quick to point out that the way a person uses what he knows is more important than what he knows. And the way he uses his information is tested by every problem in daily living. Therefore, "What is known about learners, as well as what is known about society, should underlie every aspect of curriculum development" -- including

1. Scope,
2. Sequence,
3. Organization, and
4. Methodology.

Developmental Tasks. While each learner is unique, each faces the same developmental tasks in the same general sequence. Studies in developmental tasks possess three implications for educative decision makers:

1. They suggest the types of problems to which learners will be actively seeking solution, with or without the help of the school;

2. They indicate the areas in which learners must achieve competence to live effectively in modern society; and

3. The developmental sequence provides an important key to the sequence of school activities. (Stratemeyer,1957,p.58).

Consider, for example, the list of major developmental tasks proposed by Havighurst (1971):

A. DEVELOPMENTAL TASKS OF INFANCY AND EARLY CHILDHOOD

1. Learning to walk
2. Learning to take solid foods
3. Learning to talk
4. Learning to control the elimination of body wastes
5. Learning sex differences and sexual modesty
6. Forming concepts and learning language to describe social and physical reality
7. Getting ready to read
8. Learning to distinguish right and wrong and beginning to develop a conscience

B. DEVELOPMENTAL TASKS OF MIDDLE CHILDHOOD

1. Learning physical skills necessary for ordinary games
2. Building wholesome attitudes toward oneself as a growing organism
3. Learning to get along with age-mates
4. Learning an appropriate masculine or feminine social role
5. Developing fundamental skills in reading, writing, and calculating
6. Developing concepts necessary for everyday living
7. Developing conscience, morality, and a scale of values
8. Achieving personal independence
9. Developing attitudes toward social groups and institutions

C. DEVELOPMENTAL TASKS OF ADOLESCENCE

1. Achieving new and more mature relations with age mates
2. Achieving a masculine or feminine social role
3. Accepting one's physique and using the body effectively
4. Achieving emotional independence of parents and other adults
5. Preparing for marriage and family life
6. Preparing for an economic career
7. Acquiring a set of values and an ethical system as a guide to behavior--developing an ideology
8. Desiring and achieving socially responsible behavior

D. DEVELOPMENTAL TASKS OF EARLY ADULTHOOD

1. Selecting a mate
2. Learning to live with a marriage partner
3. Starting a family
4. Rearing children
5. Managing a home
6. Getting started in an occupation
7. Taking on civic responsibility
8. Finding a congenial social group

E. DEVELOPMENTAL TASKS OF MIDDLE ADULTHOOD

1. Assisting teen-age children to become responsible and happy adults
2. Achieving adult social and civic responsibility

3. Reaching and maintaining satisfactory performance in one's occupational career
4. Developing adult leisure-time activities
5. To accept and adjust to the physiological changes of middle age

F. DEVELOPMENTAL TASKS OF LATER ADULTHOOD

1. Adjusting to decreasing physical strength and health
2. Adjustment to retirement and reduced income
3. Adjusting to death of spouse
4. Establishing an explicit affiliation with one's age group
5. Adopting and adapting social roles in a flexible way
6. Establishing satisfactory physical living arrangements

Having considered the several developmental tasks, Stratemeyer (1957) says that the learning environment should be structured in such a way that planned learning experiences should proceed with the learner's growth sequences and needs in mind. She suggests five questions which are helpful to decision-makers developing plans of instruction:

1. How can proposals of curriculum sequence best reflect what is known about developmental patterns?

2. What place should the developmental tasks of learners be accorded in the curriculum?

3. What curriculum adjustments are needed because of the ways in which both cultural background and individual growth patterns condition when and how a new task is faced?

4. What curriculum adjustments are needed to give help both to the learner of limited intellectual ability and to the individual who is intellectually gifted?

5. What kind of research in the classroom setting can contribute to a more accurate identification of specific developmental tasks as they are faced in varied cultural settings? (p.58-59)

Individual Rates of Development. Because each learner develops at his own pace, three questions are put forth by Strate-meyer (1957,p.61) which underscore the implications of individual growth rates for curriculum:

1. What adjustments are needed in what is taught in order to take maximum advantage of learner's levels of development?

    a. Are there teaching methods particularly effective for differing maturity levels?

    b. What activities best contribute to readiness for beginning reading, work with numbers, written language skills?

    c. When is the best time to introduce learners to the remote in time and space?

    d. What contributes to ability to learn through vicarious experiences?

2. How can proposals of scope and sequence allow for differing rates of development--for the child whose development is accelerated as well as the one whose development is slow, for differing rates of development in the same learner?

3. What characterizes an environment which provides maximum opportunity to exercise developing capacities and allows for experience when and as needed?

Internal Sources of Motivation. The learner is a dynamic, goal-seeking organism. Because he is active and dynamic, he responds vigorously to his environment from his own inner motives. But inner motives develop out of three

different kinds of needs of which the curriculum decision-maker must be aware:

1. The purposes of the learner, that which he pursues on his own volition

2. Developmental tasks, which are inherent in the learner

3. Basic or psycho-social needs which cause the learner to seek certain goals related to his biological nature (Stratemeyer,1957,p.62).

Because learner needs are vitally important in curriculum decision-making, the way decision-makers answer the following questions will have a powerful effect on learning outcomes:

1. How should proposals of curriculum scope, sequence, and organization reflect what is known about basic needs?

2. To what extent should proposals of scope and sequence help learners deal with the problems they are facing in the ever-expanding worlds to which their maturity is introducing them?

3. What should be the relative importance of purpose (a need expressed or unexpressed) and of interest (intellectual curiosity) in the selection and guidance of learning activities?

4. What effect do aspects of the school organization --grouping, reporting, administrative procedures-- have on the satisfaction of basic needs?

5. What are desirable teacher-child and pupil-pupil relationships if basic needs are to be met? (Stratemeyer,1957,pp.64-65)

Holistic Patterns of Development. Each learner is a whole person. That is, growth in one dimension (such as the biological) necessarily affects all other areas (such as the cognitive and affective). Biological development is a process of setting aside biological limitations. As these limitations are set aside, the organism is capable of higher levels of activity. Thus, when learning institutions (such as school or church) provide a clear statement of goals and a clear statement concerning the role of a particular institution, it follows that all aspects of growth must necessarily be taken into account in planning even though several different institutions may contribute to this total growth. In the context of church this means that educative decision-makers need to re-evaluate the goals and activities of the church to be sure the curricular focus provides adequately for learner growth and development.

The holistic conception of growth possesses implications for curriculum:

1. What type of environment and classroom atmosphere is most conducive to maximum total growth?

2. What techniques can the teacher use to become acquainted with and understand the "whole" learner? To gain insights into the special problems of each child or youth?

3. How can the school program be developed to achieve its major functions and at the same time recognize that the whole child comes to school?

4. To what aspects of growth should the school give primary attention? (Stratemeyer,1957,p.66).

THE LEARNING PROCESS--A GUIDE TO CURRICULUM DEVELOPMENT

Stratemeyer (1957,pp.66ff) observes that decision-making regarding the scope, sequence, and organization of school experiences involves more than consideration of the capacities of the learner, his maturity, and his needs. Choices must be made on the basis of what we know about learner goals and purposes, transfer of learning, and the active, dynamic nature of the learners.

Learner Goals and Purposes. Choices must be made, in part, in terms of ultimate goals--the types of adult problems a learner eventually should be able to handle, and the skills, attitudes, and knowledge toward which his present experiences should build. To give intelligent guidance in selecting experiences, we need to understand how learning takes place. The learning process as typically described is as follows:

1. The learner (possessed of specific capacities, experience background, and maturity) is motivated to seek a given goal.

2. As he progresses toward his goal, he encounters a new problem (because he lacks necessary skills, knowledge, or generalizations needed to reach his goal or because he does not see how what he knows can be applied).

3. As he explores the problem, he hits on a solution in line with his goal (through a process of trial and error, with varying degrees of insight, with varying types of guidance from his teacher).

4. He refines and perfects his solution through repetition and reduction of incorrect responses, through increasingly accurate insights, through analysis of his errors).

5. He makes his solution his own (through repetition, practice, use in daily life). (Stratemeyer, 1957, p.67).

The exact nature of a person's learning is determined by his purpose. That is, learning is always, to some extent, selective. The resources a person brings to a learning situation will be different from those brought to the same situation by others. The goals of the several learners are never quite the same. Stratemeyer says:

> Every goal--whether a good grade, a name on the honor role, the recognition that comes from having an article in the school paper, the intellectual satisfaction of acquiring interesting information or solving a challenging set of arithmetic problems, or the praise of parents--relates to some need. By achieving his goal the learner gains status or self-respect, satisfies intellectual curiosity, wins affection. (1957,p.70)

The goal of the teacher is to structure the learning environment in such a way that the task to be learned (the teacher's goal) and the goal of the learner correspond. When there is such a positive correspondence, motivation is called "intrinsic." When there is not a positive correspondence between teacher and learner goals, learning may still take place. But the source of motivation must

be "extrinsic." Clearly, the type of motivation present in a particular situation will have considerable effect on both the nature and quality of the learning process.

Teachers are not necessarily limited to the purposes or goals which learners bring to the learning situation. Simply because what is learned is determined by the meaning the learner sees in a situation in the light of his purposes, this does not mean that an effective learning experience must be restricted to the purposes students can identify unaided or to the needs they express. Purposes can be developed jointly by teacher and learner in a planning session. The creative skills of the teacher in bringing to consciousness needs of which the learners have not been aware becomes most instrumental to the learning process. Not to take such responsibility is to restrict learning experiences to the immature insights of the group.

Transfer of Learning. Persons learn through doing. Thorndike (1949) says that transfer is greatest when there are similar elements in the two situations. That is, persons operate more effectively in a new situation when they have reached generalizations about old situations. The principles governing effective transfer have direct implications for the selection and organization of learning environments. They suggest that children and youth should learn

through experiences that lead as directly as possible to the generalizations and ways of behaving defined by the educative institutions. These goals are predicated on what the learner will be expected to be and do in contemporary society. This requires the translation of these goals into specific behaviors and the consideration of such questions as Stratemeyer raises (1957,p.77):

1. What are the basic generalizations most needed in dealing with situations of concern to all individuals? What command of fundamental skills is needed--critical reading ability, problem solving skills, skills in social relationships?

2. What classroom and other experiences, and what use of subject matter will lead most directly to the above goals?

3. How can the curriculum be designed to include the situations and problems with which all individuals need to deal?

4. What guidance of experiences will be needed to help learners of various maturity levels to reach generalizations most effectively? (Stratemeyer,1957,p.77).

Active, Dynamic Learners. Because the individual possesses an active, dynamic approach to learning; because he actively seeks to satisfy his own needs; because he responds to a situation selectively in terms of his purposes; because from his own reservoir of experience he tends to draw generalizations, to come to conclusions; because he sees patterns, develops insights, and senses relationships, the relationship which develops between

teacher and learner is of particular importance. Stratemeyer (1957,pp.57ff) identifies three curricular implications:

> 1. When teachers plan with the learners--seeking to identify learner needs and helping him to clarify his purposes and through the sharing of the institution's goals and purposes, the goals of both school and learner will tend to become more alike.
>
> 2. When teachers organize learning experiences so that it is easy to see relationships and to draw conclusions, the teacher is capitalizing on the dynamics of the learning process.
>
> 3. Because of the learner's need to arrive at his own generalizations, teachers provide active learning experiences. The learner is encouraged to compare, to discuss, to draw conclusions, to try out what he has learned. (Stratemeyer,1957, p.78).

There is a need, therefore, for teachers to move away from a model of instruction which places the teacher in the position of responsibility for directing step by step the learning process. This model calls for a passive learner who need only follow the lead of the teacher or the textbook. A model of learning which is based on a more accurate assessment of the developmental process requires that the learning environment be designed to take advantage of inherent capacities and potentialities in the learner. The learner is active, creative, and self-propelled. In order to give this kind of direction to the learning environment, developers of curriculum and learning environments need

to answer such questions as set forth by Stratemeyer (1957, p.79):

1. How can learners be involved in planning, carrying out, and evaluating their experiences?
2. How can experiences be guided so that learners are helped to see relationships and reach generalizations?
3. What constitutes purposeful practice?

Learnings not used tend to be forgotten. Forgetting is one of the most exasperating phenomenon facing educators. The extent to which forgetting occurs rapidly seems to depend upon the thoroughness of the learning in the first place. It also depends, in part, on how dramatic and meaningful it was.

The problem facing educators is how to reduce forgetting to a minimum or maximize retention. Retention can be maximized through the exercise of certain procedures. First, identification of meaningful relationships tends to contribute to retention. By contrast, nonsense syllables and lists of words are much more difficult to retain. Second, retention implies repetition. If facts, skills, and generalizations are important in the learner's daily routine and they continue to be used, retention is likely to be high. It follows that the less related to life the learnings are, the greater the chance of forgetting. Three questions are useful to educators planning for experiences in repetition:

1. To what extent can what is learned in school be related to learner out-of-school experiences so that there will be retention through use?

2. What plans for sequence or continuity of experience will guarantee repetition under the guidance of the school?

3. How can teachers work in terms of learner's purposes so that the contributions to memory of a meaningful situation can be capitalized upon? (Stratemeyer,1957,p.80)

SUMMARY

The scope of the learning experiences lies in the range of persistent life situations with which, to some extent, every individual deals. The sequence and continuity are determined by the changing aspects of persistent life situations as the learner moves from childhood into the full responsibilities of adulthood. Experiences faced in church activities are related to experiences in the rest of life because the same persistent life situations are faced everywhere--in the home, school, community.

When the curriculum is viewed in this way, plans for instruction must always be in process, never a fixed design. A curriculum that provides the basis for developing the maximum effectiveness in meeting the problems of modern living requires the use of immediate situations in the life of the learners as a basis for developing competencies and understandings for future action.

Stratemeyer (1957,pp.113ff) says:

1. The scope of persistent life situations provides the guide to balanced development.

2. The recurring nature of persistent life situations provides the basis for continuity.

3. The increasing complexity of persistent life situations provides the guarantee of depth of learning.

4. The relations between the immediate concern and the persistent life situation provides the safeguard against trivial problems and unwise use of time.

5. Persistent life situations provide the guide to selection of learnings from the vast cultural heritage.

6. The variety of experiences in which persistent life situations are met provides the key to balance between group and individual activity.

A curriculum designed around persistent life situations focuses upon building understandings, values, generalizations, and skills through experiences arising out of daily situations that learners actually face. The persistent life situations, the recurring situations which are constants in a changing society, give the clue to the direction in which the experiences should be guided.

Educative decision-makers must shoulder the responsibility for guiding the structured educative experiences of learners. Stratemeyer (1957,pp.369ff) considers the following to be critical elements in dealing effectively with the situations of daily life:

1. Developing a healthy curiosity about day-to-day experiences.
2. Planning a way of working on a problem of special concern.
3. Identifying needed resources and competencies.
4. Locating these resources or developing these competencies and using them appropriately.
5. Thinking critically about data gathered.
6. Making decisions based on evidence.
7. Initiating and taking action on decisions made.
8. Evaluating action taken and, if necessary, planning a new course of action.

Learning experiences structured in this way enable learners to make essential generalizations. These generalizations take on added meaning when learners use and extend them in a variety of experiences. Each generalization may be useful in a variety of experiences. Conversely, several generalizations may emerge from a single experience. When solutions to everyday problems are approached through carefully planned action there are opportunities for growth in understanding of generalizations basic to problem-solving and to the use of a scientific method of work.

Structured learning experiences are organized into units of work. These units require the planning of both learners and teachers. For the teacher, involving the learner in planning possesses two fundamental values:

1. It is the interaction between teacher and pupils that helps the teacher to identify strengths, needs, and concerns, to note insights, and to assist learners in becoming aware of gaps in their understanding and skills.

2. In planning ways of dealing with a concern or problem the teacher will find opportunities to help learners to clarify purposes, to consider related problems of which they may have been only partially aware, and to share thinking about ways of working. (Stratemeyer,1957,p.379)

Structured learning experiences require provision for individual differences. Stratemeyer (1957,pp.438ff) suggests five guidelines for effecting such provision:

1. Each class should be well known by at least one teacher.

2. Some all-class problems arising from common concerns are needed to develop feelings of group unity.

3. Time for small-group and for individual concerns should be definitely scheduled.

4. Flexibility in grouping is essential.

5. The learner's ability to work independently is an important asset in meeting individual needs.

Learners are not being neglected when they work independently as long as they have guidance, purpose, and direction.

The Socialization Process

Smith and Orlosky (1975) focus on the breakdown of the processes of socialization and the necessity of reconstructing a process of socialization required by the needs of contemporary living. This breakdown has resulted in the increased dissipation of the "productive potential" and the "moral fiber" of youth. They say:

> The youth of all social classes, of the cultural majority no less than the minorities, are being squandered in idle dissipation, assigned to martydom by isolation and monotony. The way this situation is dealt with is the test of our national will to survive (1975, from the Preface, p.iii).

One of the central reasons for this breakdown lies in the denial by the adult community of youth associating with adults in the social functions by which society is sustained and advanced. The burden of preparing the young for the adult world has been relegated almost exclusively to the home and the school.

> In ever increasing numbers the young are denied association with adults in the social functions by which society is sustained and advanced... the home and the school almost alone bear the burden of preparing the young for the adult world (1975, preface, p. iii).

Smith and Orlosky lay a potent charge at the feet of the adult community when they say that the adults have abandoned the youth. But at least part of the reason for this "abandonment of the young" is due to the

fact that the family finds itself in the midst of "an agonizing struggle...to adjust itself to the impact of technology and the changing status of women..." This preoccupation leaves little time or energy for the socialization of the youth.

The problem of socialization confronts decision-makers with an issue that is at least as grave as any other confronting mankind today. Reconstruction of structured learning situations are inadequate alone. What is needed is a "radical reconstruction of the socializing process of the adult world and fundamental changes in schooling" (1975,preface,p.iv).

Smith and Orlosky proscribe an empirical approach to the problem rather than a prescriptive treatment in which a slate of particular solutions is ready-made. The process of creating a new environment in which socialization is effective, is one that will require a "higher pedagogy, one that includes statecraft rather than politics, the commitment of adults in all forms of enterprise and the professions, the family, and the school" (1975,Preface, p.iv).

There is need for a systematic reform of structured learning experiences--the curriculum, methodology, administration and personnel of the school program. Of equal importance is the rethinking of the "utility of schooling."

Testable criteria are essential to such a rethinking process.

SOCIALIZATION AND SCHOOL REFORM

Every society "replenishes and maintains itself by births and socialization" (Orlosky and Smith,1975,p.1). If either process is seriously impaired, the society is threatened. In the United States recent changes in the birth rate have not created a problem. The process of socialization is the crucial issue. All aspects of the society are hurting because "of the deterioration of the processes by which the young are prepared to assume the responsibilities and activities of the adults" (p.1). There is a need, therefore, for new modes of socialization to cope with the strains brought on by modern technological conditions.

De-education of the Adult Community. Socialization is the total process by which a people reproduces its societal type. Schooling is part of this total process. Thus, schooling requires tuition, financial support, trained personnel, and particular types of institutions to execute its purposes. The process of socialization (except for schooling) requires none of these. Schooling is not an inherent feature of society. It emerges when symbolic skills and abstract knowledge become significant in the view of those

who are the decision-makers. There is a tendency to make the school assume the entire burden of socialization when by its very nature it can accomplish only a fraction of the total process. Formal learning situations can only reinforce the formative influences of selective aspects of the culture. Smith and Orlosky say:

> If socialization were perfect, there would be little change in either the societal type or the society. If it fails to reproduce the type in sufficient numbers, the life of the social system is threatened. When the process by which the individual is shaped to the type is critically impaired, the young will grow up confused, unstable, and adrift. In a deep and prolonged social and economic crisis they are likely to be attracted to those who promise them status and a share in the action. If recent history in other lands is any lesson, the leaders most likely to attract them are those who have a taste for tyranny (1975,p.2).

The ideas of a societal type and a pluralistic society are not mutually exclusive. Social pluralism is possible only among a people of a particular character. They must possess a high level of tolerance for differing opinions; have patience with the use of power by those who hold minority views, be constantly in negotiation with the several centers of power, and be willing to engage in the search for valid evidences and reasonable compromise. In such a society the people are committed to certain values and modes of behavior. In a society such as is found in the United States, a number of cultures are represented. Their folkways and mores provide the "overlay" in which pluralism is evident. But all persons must

possess a commitment to more basic and pervasive beliefs and social practices.

Smith and Orlosky underscore the view that school reform is not the primary educational problem facing contemporary society.

> The young do not grow up absurd...because of the school, but because the adult society has shut them out. The waning influence of the home... is only part of the picture. The entire adult society--professions, services, trades, farms, commerce, corporations, mass media, press, industry, whatever--has made the young into a social class that approaches a caste in the rigidity of its barriers. No group is more isolated, reduced to uselessness, and more denied the chance at profitable employment than the youth....They have only minor economic value except as consumers (1975,p.4).

The "emptiness of youth's experiences" denies them the necessary preparation for adult responsibilities and it renders them incapable of making full use of the years of schooling. But school reform alone is incapable of bringing about significant improvement in the socialization of children and youth. Socialization requires a broader, more comprehensive viewpoint. Such a viewpoint must reach into the purposes and programs of all institutions and agencies of the community. Those who achieve such a viewpoint discover that it forces them to face responsibilities which have been evaded through delegating them to the school.

Formal education can achieve optimal conditions only when social institutions nourish the youth. Therefore, to deal successfully with the problem of socialization requires that decision-makers attack the problem on a broad front. Adults in all occupations--"government, trades, professional, service, or whatever--must assume responsibility for incorporating youth in their various enterprises. This cannot be accomplished by hap-hazard processes, nor by assigning socializing responsibilities to industry, the home, or any other single enterprise or agency" (1975,p.6).

> The renewal of socialization requires a comprehensive plan in which every occupational group participates and every youth is involved. This means that an operational structure must be evolved that makes socialization an inherent feature of community life (1975,p.6).

No one has charted such a course. No body of literature exists for decision-makers to follow.

Throughout the last century, society has assumed less and less responsibility for the educational development of children and youth, delegating this responsibility to the school. A half century ago Counts (1930) observed this flaw in the social process.

> This exclusive emphasis on the school, however, constitutes a fundamental weakness in the American theory of education. Obviously the school is but one among many educational institutions, and its power can easily be exaggerated. Certainly the American people place too much confidence in what it can do. One need recall the family, the church, the press, the theater, the cinema, the

> library, and the museum to realize that the school, if it works alone, can accomplish but little beyond the performance of certain rather definite tasks with which other institutions and the ordinary processes of living are not concerned. And a theory of education which is devoted altogether to what goes on in the school is sure to be lacking in reality and vitality (1930,p.7).

A fundamental conception underlying the function of the school is the idea that the school is to be a regulatory agency. Not only is it to teach the basic skills, but it is to "develop the kind of person who will utilize his learning to perform socially acceptable tasks" (1930, p.8). What is meant by this is that the behavior of the teacher in the classroom is such that it should regulate the behavior of students outside the school and even when the students achieve adulthood. Teachers are not in possession of such pedagogical processes or political power. A teacher of chemistry has no way to insure that the student of chemistry will not use his knowledge for destructive purposes. A professor of the humanities cannot be sure his students will not accept bribes on quiz shows. Educators cannot devise nor construct a curriculum which will reduce the divorce rate. This, in spite of the fact that courses in family life have been taught for more than half a century.

Need for Reform Needs Essential Criteria. There is a need for criteria by which decision-makers can determine whether particular changes are improvements or not. Smith and Orlosky point out that "school" is sometimes considered to be an "independent variable," evaluated by the quality of its products. At other times it is considered to be a "dependent variable" reflecting the larger society--its structure, social controls, purposes, and economic well-being. As a dependent variable, the school is frequently judged by the amount of its financial support, the preparation and spirit of its personnel, and its facilities. These presumptive indicators are more accessible than the quality of the school's product.

As an independent variable, the quality of the school is judged by reference to pupils' achievement. Pupil achievement is measured by reference to the central tendency of a distribution of test scores. But the system has no valid reason for considering one average to be better or worse than another. In short, the educating community possesses no defensible criteria by which to assess the benefits to be gained from changes in the school. This deficiency is one of the "most serious stumbling blocks to school reform" (1975,p.13).

In the absence of established criteria, educative decision makers will continue to be harassed by a constant

parade of pedagogical formulas leading to one "tour de force" after another. The formulation of essential criteria could enable education to rise above being victimized by these pedagogical forces.

There is no clear consensus about which variables are most closely associated with school effectiveness as measured by benefits to the individual or society or both. There is not a consistent body of theory from which to derive or justify particular variables. As a result, some educators focus on curriculum design and content, others on student freedom to choose, plan, and act. No matter what the view, it can be rationalized by use of a highly technical vocabulary.

The most prudent approach seems to be the conservative approach. Accordingly, certain clusters of variables are hypothesized to be more promising than others.

Reform Variables. Smith and Orlosky observe that no consistent body of theory exists from which to derive or justify those variables which are most closely associated with school effectiveness in terms of benefits to the individual or society or both. Authorities consider different variables to be relevant depending upon the particular point of view with which they approach school reform. There is enough pseudo-technical vocabulary to develop a rational frame

of reference. Therefore, change should be considered from a great many angles and made on a trial basis providing ample evaluation in terms of benefits to both the individual and society.

The first set of variables consists of the content of instruction. The basic question here is how to decide what knowledge is of most worth for everyone. The best available answer is that of the principle of utility. Utility, considered in the broadest sense, suggests that the ability to read and calculate are the most defensible. Beyond these, what knowledge should be considered to be of optimum value?

The second set of variables has to do with teaching. The interaction of student and teacher is necessarily closely related to school learning. Smith says that if the teacher can analyze student behavior and respond appropriately to the student's difficulty as he tries to learn, learning is likely to occur. What sorts of training, therefore, will enable the teacher to identify and deal with learning problems? There is a need to formulate a program of leadership education in which specific concepts and skills, both descriptive and diagnostic, are taught by behavioral indicators rather than merely as verbal definitions supplemented by verbal instances, a program in which the schools and the graduate schools combine their

resources to teach the concepts and skills needed to handle all sorts of learning problems. At present, however, those who are responsible for training the leadership of the church are not held accountable.

Smith and Orlosky point out that the content of teacher preparation must proceed slowly and experimentally, for only by training teachers in promising concepts and skills and then testing them can the current knowledge base be extended. As this sort of knowledge is determined and teachers are trained to use it, the competence of teachers will cease to be a subject of discussion (1975,p.16).

In much of current practice it is assumed that concepts and theories such as those in psychology can be applied directly to teaching. If, for example, one knows how learning occurs, he thereby knows how to teach. To go from conceptions and theories to performance in the classroom is to work out procedures and materials to bridge the gap between theory and practice. It is seldom possible to translate concepts and theories directly into practice.

It is essential to know the practical situation as well as one knows the concepts and theories if one is to design materials for training individuals to deal with the practical condition. Basic research requires the expertise of an engineer to work out the materials and procedures

for applying the findings of such research to practical problems and for personnel training.

TOWARD RENEWAL OF THE SOCIALIZATION PROCESS

Smith and Orlosky (1975,pp.21-39) observe a need for a new meaning to the concept "rites of passage." Ceremonial events, feats of courage or endurance are no longer suitable for contemporary society. Rites of passage in contemporary society need to focus on ways individuals can demonstrate that they are the kind of person needed by an interdependent society--one that requires the well-being of all, one that requires dependability in varying circumstances over an extended period of time.

Rites of passage need to become a newly and clearly defined process for contemporary society. Clearly defined objectives and resources for achieving them are essential if the socialization process is to be executed by design and not accident.

Objectives of Socialization. Socialization goes on in all societies no matter how complex. The problem is not one of reinstitution of the socialization process. It is to make adult influence again a main emphasis in socialization.

Socialization begins at birth and continues throughout life. The intensity of this process necessarily decreases as the individual begins to assume the roles expected of him as an adult. But there are a great many behaviors expected of each person by the adult community. To list these several behaviors is to list the objectives of the socialization process. Havighurst (1972) has made the most exhaustive study of developmental tasks. He divides these into six groups. Altogether, they include the entire life span.

Master Plan for Socialization. The first thing to consider is the resources for socialization. They include all the avenues through which individuals can enter into the countless activities that maintain and advance the society. If society is viewed as a set of functions performed by adults in their varied activities as members of the community, it is easier to see into what the young are to be included.

In contemporary society, social behavior is organized into systems called institutions. They are "organized systems of practices and social roles developed about a value or series of values, and the machinery evolved to regulate the practices and administer the roles" (Reuter, 1941,p.113). A concrete institution, for instance, a

particular family, is to be distinguished from the class of institutions called family. Sociologists have grouped institutions into four classes, each serving particular human needs through the performance of certain functions. They are: political, economic, expressive-integrative, and kinship (Inkeles,1965,p.68 [see also: Roucek & Warren, 1962, for a discussion of institutional functions]). These are not mutually exclusive groupings. In some social systems, Smith and Orlosky observe, an expressive-integrative institution may exercise the functions of a political institution as in medieval society when the church exercised political control and regulated commercial activities.

The institutions and agencies that carry on the work of society can be grouped by function. If all the functions were determined, the range of resources for the assimilation of youth could be seen. They are numerous and fully adequate for the involvement of all youth with adults in responsible activities. The development of such a chart of resources is an essential step in planning a comprehensive attach on the problem of assimilating youth. Another step is to work out ways for the youth to engage with adults in each family of institutions or agencies, determine what activities they can engage in, and learn what supervision the enterprise can provide.

For the present purpose, it is sufficient to rely on the four main classes of institutions, to give instances of each of these classes, and to list their functions. Perhaps the greatest obstacle to the development of effective structured learning environments is the unequal distribution of opportunities.

THE UTILITY OF SCHOOLING

The first problem confronting those who would reform a particular institution is how to assess changes in that institution. The task is complex because each institution is part of the larger social system, and a change in the target institution must be evaluated by reference to its effects on the system as well as on individuals within the target institution. Evaluation of learner progress is a different thing from evaluation of changes in the institution itself.

The problem of how to determine the benefits of changes in the institution is one that is almost completely neglected. One plan follows another to make institutions of learning more effective. Many have proved to be fruitless litter. Many of these plans are highly subjective and of circular reasoning. Effective evaluation must deal with the problem of subjectivity.

The Meaning of Utility. Utility consists of the benefits to the individual or society that accrue from schooling. If the individual becomes efficient in managing something as a result of what he has learned, or if the larger society is improved because of widespread ability in some particular skill, these can be counted as utilities. Utilities are not something which can be taught. Those who teach are not responsible for them. Teachers are responsible, however, for planning the learning environment in such a way that the objectives of instruction are realized at levels which render them usable.

Smith and Orlosky (1975,p.62) suggest three broad categories within which a more detailed classification of institutional utility can be developed:

1. Benefits that accrue to the individual
2. Benefits to other individuals
3. Benefits to society

Based upon what Snyder (1974, 1977) says is important concerning the church, the above classification can serve as an effective beginning point for determining the utility of church programs and activities. The specific benefits within each of these three categories will necessarily be different for the church.

All persons need to derive certain benefits from the institutions of society if they are to function effectively. Anyone who fails to acquire essential skills risks ex-

ploitation throughout life and an inferior level of personal and social existence. The Christian community, through its individual and corporate activities, should develop patterns of interaction so that appropriate changes can be effected in its own organizations as well as those of secular society to ensure that all persons reach minimum levels of achievement in fundamentals. These minimum levels of achievement must be determined with exceptions for those who are severely limited by physical, mental, or emotional characteristics.

It is not necessary to develop an exhaustive list of possible utilities. There needs to be adequate research so as to identify a few crucial criteria by which to determine what learning is most beneficial to the individual and to society. Because of the absence of appropriate criteria church, like school, frequently hears arguments based on personal experience, random observations, sentiments, and pedagogical, social, and theological doctrines. Until research has established criteria for determining the benefits of church programs, basic policies will continue to be decided by idle and inconclusive arguments and inadequate data.

Some fundamental questions could be answered were there to be a breakthrough in this matter of essential criteria. What are the limitations inherent in the various

types of organizations of church? Which concepts and principles are most useful to generalist learners in the church? Which concepts and principles are most useful to specialist learners?

When human development is holistic, the individual is not the only recipient of the benefits of schooling. Others also benefit from it. There are a great many contexts in which the performance of individuals effects improved conditions for others.

Structured learning experiences can be beneficial to society as well as to the individual and his neighbors. Society benefits in two ways: collectively and distributively. According to Smith and Orlosky (1975,p.71) in the first case the advantages accrue to society as a whole, but they affect individuals differently. In the second case the society benefits as a whole, and at the same time all individuals are affected in the same direction. Neither form of utility takes into account the needs of individual members of society.

A change in the particular structured experiences of the church can increase the church's utility for society and at the same time can benefit all individuals. This is utility for the society distributively. A change in the church that results in an increase in the moral climate of the larger society would be beneficial to each individual

because of improved moral conditions. An improved moral climate with particular implications for economics may well result in improved economic conditions.

Some social utilities are not dependent upon the behavior of individuals *per se* but rather are social phenomena involving countless kinds of behavior of myriad individuals. Smith and Orlosky observe that the level of schooling rather than certain kinds of knowledge is more closely associated with economic betterment.

Social cohesion is another utility that does not depend on the behavior of individuals. Social cohesion is associated with learning experiences in which social values and political knowledge are central.

While commonly held values are no doubt essential to social cohesion, there is considerable question as to what specifically promotes social cohesion. Instruction is no doubt important, but no measure exists for determining its utility in social cohesion. Common values are frequently developed through participation in conjoint activities and sustained by institutions. Further, social cohesion may depend upon the image of society possessed by its members. Wirth (1936,p.25) helps elucidate this point:

> A society is possible in the last analysis because the individuals in it carry around in their heads some sort of picture of the society. Our society, however, in this period of minute division of labor, of extreme heterogeneity, and profound conflict of interests, has come to pass where these pictures are

> blurred and incongruous. Hence we no longer perceive the same things as real, and coincident with our vanishing sense of a common reality we are losing our common medium for expressing and communicating our experiences. The world has been splintered into countless fragments of atomized individuals and groups. The disruption in the wholeness of individual experience corresponds to the disintegration in culture and group solidarity. When the bases of unified collective action begin to weaken, the social structure tends to break and to produce a condition which Emile Durkheim has termed *anomie,* by which he means a situation which might be described as a sort of social emptiness or void. Under such conditions suicide, crime, and disorder are phenomena to be expected because individual existence no longer is rooted in a stable and integrated social milieu and much of life's activity loses its sense and meaning.

If Wirth's analysis is correct, there can be no doubt of the need to strengthen forces of social integration. This is certainly one of the tasks of the church. But the task is so great that one must question the contribution that a particular content of the church program can make. What is needed are measures of social cohesion and tools by which the utility of religious experiences can be judged.

Needed: An Achievement Floor for the Church.

An achievement floor consists of a body of knowledge and skills, the mastery of which is deemed essential for effective living in a particular society. The acquisition and application of knowledge are not the same. It is at this juncture that the social tasks of the church become paramount. There is no assurance that knowledge, even

biblical and theological knowledge will be used productively. Organizations of church which focus on structured learning experiences are in a tenable position. The church needs other agencies to assure productive outcomes from the acquisition of knowledge.

Smith and Orlosky (1975) identify two problems in particular which arise regarding the application of knowledge. The first is that a more highly trained population may not find useful outlets for its knowledge. Ignorance has levied a heavy toll on individuals and society. Decision makers in the church must be increasingly concerned with the problem of creating the kinds of structures which enable individuals to capitalize on knowledge freshly gained.

The second problem is that the relationship between the institutions of learning and society must be mutually supportive or the chasm between adults and youth may widen. Institutions of learning can explain application of knowledge, describe utilization of abilities acquired, and advocate uses of knowledge that will encourage productive work, but to expect institutions of learning to provide appropriate outlets for knowledge without support from other institutions and structures is an unrealistic expectation.

Smith and Orlosky (1975) point out that once a learner has mastered everything up to and including the

achievement floor, he is to be freed from additional prescribed knowledge and skills regardless of his age or level of schooling. They recommend that additional use of structured learning experiences should be decided upon by the learner in consultation with teachers and other leaders (p.120). Decision makers in the church can build upon this idea. What is needed in the church is the development of an achievement floor, a body of learning, which, when mastered, provides the learner with a comprehensive grasp of those basic concepts and principles of Christian faith which enable creative thinking and problem solving to continue throughout life.

The primary obstacle to the establishment of achievement floors in the school is college entrance requirements. Church colleges parallel state schools in this regard. At the level of local congregations of church, the primary obstacle is the two-century-old-plus marriage of the church school to the worship service. There is a need for a broader conception of the meaning and function of church. The articulation of a meaningful achievement floor within a framework of institutional utility could enable the necessary changes in the way church is perceived.

Smith and Orlosky note that knowledge in relationship to social functions can work in at least three ways. It can enable an individual to acquire further knowledge, it can enable the inquiring mind to create new knowledge, and

it can render social functions more intelligible (1975, p.124). The third is the intellectual meaning of the injunction to relate the school to life. That is, the task of increasing the individual utility of structured learning experiences consists partly in identifying the knowledge most closely related to the network of social relationships affecting the individual, and the first step in this direction, according to Smith and Orlosky, is to determine the range of possibly useful knowledge defined by reference to categories. By comparing the structured offerings with these categories, it is possible to identify those parts of knowledge neglected by decision-makers and to see what knowledge is most relevant to social functions.

The five foundations of church developed in the present research possess pedagogical usefulness. They provide the framework for the development of a taxonomy of those categories of knowledge which provide a fundamental basis for determining not only the actual but also the possible scope of curriculum for the church.

Reassessing the Uses of Schooling

In the face of the increasing complexity of contemporary society, the church must seek ways to effectively deploy its resources. The church can and must fashion a curriculum that provides effective basic education for both the generalist and the specialist learners.

Broudy *et al* (1964) say that while many elements of current curriculum thought and practice are highly defensible, it is also obvious that the total curriculum scene evidences serious shortcomings. What are shortcomings today, however, were originally reasonably appropriate responses to the educative problems of the time. Broudy is talking about secondary education in the public schools. But both Broudy's criticisms of school and his proposals for change possess significance for the church.

The argument set forth by Broudy and his associates is that "there is no reason whatever why a program cannot be common in its inputs or content and be differentiated in the levels at which it is taught" (1964,pp.8ff). Such a scheme would differ radically from current practices which favor a multiple curriculum which includes the college-preparatory curriculum, the vocational curriculum, the commercial curriculum, and the vocational and commercial curricula designed especially for the potential school dropout. Such curriculum sophistication is "ludicrously irrelevant to the capacities, concerns, and circumstances of the potential school dropout." Current practices are a "travesty" when the ideals of self-actualization, social involvement, and personal and vocational competence are seriously considered.

Two contentions set the Broudy theory apart from others:

1. American secondary education can and should be common education, in the sense that it is basically the same for all in regard to what is taught. Variability for different ability levels can be obtained by adjusting the sophistication and detail of what is taught. This is in contrast to the notion that the requirement of "common education" is met when we provide numerous, different programs in order that everyone can get at least some kind of education.

2. American secondary education can and should be general education, meaning by "general" that what is taught should consist of those central skills, ideas, and evaluations which can be most significantly and widely used in order to deal with life in our times. This notion is in contrast to that which holds general education to be a survey of generally everything (Broudy,1964,p.10).

SHORTCOMINGS OF CURRENT CURRICULA

Broudy identifies several shortcomings of current curricula (1964,pp.11ff). These shortcomings of current curricula practices in the school frequently apply to education in the church because educative practices in the church frequently are patterned after those of school.

Diversity and Fragmentation. This refers to a curriculum which offers a wide variety of choices from which individual learners can draw according to their own needs, interests, and capacities. Because its focus is generally designed to supply short answers to immediate needs, it fails to

provide the learner with the base of knowledge and skills needed for social mobility, retraining in a labor market, or personal and marital competence.

Gross, Immediate Experience. This kind of learning is often seen where the emphasis is upon illustrations of concepts rather than upon the concepts themselves. Training to operate today's sophisticated hardware is another illustration of this kind of teaching. The focus here is upon "gross elements which are mainly of momentary significance." The more basic elements of understanding, anticipating, and preparing for scientific and technological change are generally neglected.

Gross, Overt, Behavioral Roles. There is a tendency to focus upon youth's adoption of mechanically constructed roles for himself, as opposed to his developing a personal world view or total ideology for the conduct of his life. This has long been an obvious feature of the commercial and vocational programs in high school. This same procedure is frequently observed in educative programs of the church. A perusal of the college catalogs reveals a series of course study designed for preparation of entrance into specialized fields such as medicine, law, ministry, etc. If a learner is planning to become a director of Christian education,

he takes one particular set of courses. If he is entering ministry, another set of courses is to be taken.

Neglect in Dealing with Values. There has been a neglect of just those evaluative, appreciative, and interpretive models which could do much to furnish the base for the world and life view whose absence is increasingly conspicuous.

Replicative and Applicative Uses of Schooling. There is a failure in contemporary schooling to emphasize value models and the corresponding importance of interpretive use which school can provide. There is currently a massive effort to habituate the student to replicate responses and to apply learnings in the solution of practical problems. While there can be no objection to the importance of these uses of schooling, there is room for objection to the way and the extent to which schooling devotes its energies to these things.

Broudy (1964) says there is no argument with the emphasis on the replicative uses of "the three R's"--that is, the symbols of information. The ability to read, write and calculate should be habitual. It is the context in which facts are used that determines which facts are relevant. For example, the meaning of the Magna Carta is more important than the names of persons, places, and

dates which are associated with its signing. Likewise, inquiry into divine revelation is frequently pursued at the level of learning Bible facts while the meanings (in terms of concepts and principles as they relate to persistent life situations) are frequently ignored.

The same is true for applicative uses of schooling. Broudy (1964) says that the notion that learning the principles of physics and chemistry should help the student to understand and repair household appliances, autos, and other similar items is a gross error. The use of schooling to train generalist learners in the same way as specialists is an incorrect use of applicative learning concepts.

De-Emphasis of the Role of Verbal Behavior. Broudy (1964) points out that the popularizing of pragmatic philosophy and experimental psychology has resulted in a de-emphasis of verbal behavior. Pragmatic philosophy stressed that the individual learns best by doing. Experimental psychology was developing laws of learning based upon studies of the behavior of lower animal forms. These laws of behavior--nonverbal behavior--stressed the activity of the learner in problem situations. The learning curve was plotted with respect to the number of trials that the learner took to acquire a particular way of behaving.

Both of these developments have led in the long run to the neglect and distrust of language as an instrument of learning and teaching. This deficiency has led to the devaluing of language as an instrument of thought and overt behavior. Linguistic behavior does not rank as behavior at all.

The effect of this devaluation has been a lack of concern for the logical character of language in communication. Attention to the improvement of the ability of the student to handle ideas has been limited primarily to those problem-solving abilities which can be dealt with in the psychological descriptions of problem-solving; and, as a result, the strictly logical character of thinking and discourse largely has been eliminated from consideration in the educative process.

FOUR USES OF SCHOOLING

Good thinking has both "form" and "content." Broudy (1964) and his associates point out that generalists and specialists both use structured learning in four ways: Associatively, replicatively, applicatively, and interpretively. Further, it is in the specific use of these that we are able to distinguish between the generalist and the specialist.

Associative Use of Schooling. Many learnings have an element of the "accidental" about them. For example, something we have learned comes to mind because it possesses something in common with what is before us. When a person responds to a question, he resurrects from memory those items which the cue suggests. The laws of association--resemblance, contiguity, and satisfaction--allude to those learnings the given cue is most likely to elicit.

But resemblance, contiguity, satisfaction, and vividness can determine what is associated with what, but these are not logical relations. Learners frequently respond with everything they can recall that is in any way related to some word or phrase in the examination question. While such an answer may contain nothing that is wrong and nothing that was not in the textbook, it may be totally irrelevant to the point of the question. Broudy (1964) observes that this pattern is characteristic of much of American schooling. Each time an instructor accepts a psychologically relevant answer in place of a logically relevant one, he is ignoring this important distinction.

Associative use of school learnings also constitutes an important matrix of meaning for the appreciation of the arts. Much of the imagery in the reading of poetry, fiction, and drama depends on learned materials that cannot be recalled exactly as learned. Much of the effectiveness of

figures of speech rests on comparisons once noted, now forgotten, yet still amenable to partial recall.

Associative use of school learnings is inadequate as a basis for curriculum theory because it makes too much depend on the idiosyncratic and uncontrollable. Learning by association will occur simply because content, if rightly chosen, also teaches more than meets the eye or the test.

Replicative Use of Schooling. When we read the daily newspaper, calculate a sum, look up a word in the dictionary, read a map, or recite a passage from memory, we repeat an operation performed many times in structured learning situations--school. This replicative use of schooling is most noticeable in the practice of skills. We do not "apply" our skills. Rather, we repeat that which has been performed time and again.

Attitudes are presumably examples of replication. We rely on the replicative use of schooling for those operations and contents that are used very much as learned in a wide range of frequently occurring situations. They are the most reliable type of school learnings precisely because life affords opportunities to overlearn them to the point of virtually faultless performance. The difficulty confronting educators is that they can anticipate but a small portion of the behavior that is demanded by life and there-

fore the replicative use of schooling is limited less in importance than in range.

The traditional emphasis on the three R's suggests the tremendous reliance placed on the replicative use of schooling. Life was replete with demands to use these skills, hence, their importance in elementary education.

Facts, too, are sometimes used replicatively. Statements of fact are a frequent visitor to structured learning situations. To the question, "When did the colonies declare their independence from Britain?" the replicative response is "1776." The response here is a repetition of an oft-repeated response made in similar situations.

A repertory of facts is indispensable to life and thought. The importance of developing such has been belittled in the minds of many because of the frequent misuse of facts in structured learning situations. Nevertheless, all thinking requires facts as well as meanings and relations. In every thinking situation some elements are regarded as fact and when so taken they are used replicatively, that is, as given or as learned.

The mistake which occurs in a great many learning situations is to be seen in the emphasis on learning a tremendous quantity of facts. Such learning is futile in the long run. The replicative use of facts is such that schooling should give attention to the strategy of

fact-storage and retrieval, to use the language of the computer. Such strategy concerns itself, on the one hand, with selection of key facts to be stored, and, on the other, with conceptual nets or maps that facilitate both the storage of facts and their recall. These are the direct objective of general studies.

Applicative Use of Schooling. Broudy (1964) identifies the most serious limitation on the replicative use of learning to be its lack of flexibility. Replication works best when the new situation is a near replica of those in which the learning was acquired. For example, when master workmen are confronted with new materials or new designs, their efficiency is disrupted. This occurs because habits and skills that have become well-established can no longer function replicatively.

The contemporary technological civilization requires the application of knowledge to particular problems of practice rather than on its replicative use. For example, mathematics and physics "applied" to problems of mechanics gives us the profession of engineering which, in turn, solves transportation, construction, and other mechanical problems.

The applicative use of learning is generally in the form of some principle, generalization, or statement of

fact which is used to solve a problem or to analyze a situation. Broudy says:

> The cues for what knowledge is needed and how it is to be used are limited and often hidden. Sometimes the situation is so unstructured and open that the bulk of the cues must come from the problem-solver himself. (Broudy,1964,p.51)

Thus, the applicative use of knowledge greatly enhances the powers of understanding and control. But the applicative use of knowledge is much more complicated than it first appears. Knowledge is applied whenever one recognizes an object or an event as a member of a class or an instance of a generalization or a law. This is application by "subsumption," and "there is some justice in believing that it is a basic way of applying knowledge" (1964,p.51). In complex situations, one does not generally deal with one object or event. One deals with problems or problem situations, and to solve them one seeks some resemblance to a familiar problem or situations. Broudy compares this type of application to the filling in of the missing terms of a proportional equation.

We have

$$\frac{\text{Familiar Problem}}{\text{New Problem}} = \frac{\text{Familiar Solution}}{?}$$

This use of applicative processes is essentially problem-solving by analogy (1964,p.51).

Problem-solvers frequently apply knowledge by working backward on a problem. Broudy (1964) uses the illustration of a thermometer to explain. "What in the temperature situation would move a pointer?" By building upon available facts one can move closer to a solution. For example, if we know (or can use replicatively) the fact that heat and cold affect the volume of metals or liquids, we are on the road to completing an analogy and devising some kind of thermometer.

Broudy (1964,p.52) observes that once solutions have been found for similar type problems many times, another problem of the same type elicits a response that "replicates" at least part of the previous response. When this happens knowledge is no longer "applied." Rather, one is using a "skill." Merely by observing someone solving a problem, even a difficult one, the observer cannot be sure that knowledge is being "applied." Skills may be in the process of being replicated.

What Broudy says has significance for curriculum developers. In ordinary life the applicative use of knowledge is relatively rare. Persons do not ordinarily solve many of their problems by thinking their way through them. On the contrary, we consult someone who has the solution for sale, or we look up the answer in some manual. Our

behavior follows the law of least cognitive strain; we think no more than we have to (1964,p.53).

The highest applicative use of knowledge is to expand knowledge itself, as in the work of the scholar and researcher. The specialist is the one most likely to use his knowledge applicatively, and even he does so only when confronted with problems that are not routine. The generalist is satisfying the requirements of thinking and intelligence when he uses knowledge interpretively. Broudy says:

> ...in educational thinking it has generally been taken for granted that it is the applicative use of knowledge that justifies schooling in general and the teaching of any subject in particular. At times the schools have operated on the assumption that a large repertory of facts, rules, and principles learned for replication on cue would automatically be used applicatively when the life situation became problematic. (1964,p.53)

The automatic application of school learning does not generally occur, however, because life problems are "molar," that is, more complex and massive than problems in a single discipline such as mathematics, physics, or chemistry. In such a culture as ours, people depend more and more on specialized problem-solvers who have the knowledge, tools, and skills required. A curriculum which focuses on the application of knowledge is not practical nor theoretically defensible, unless it is the curriculum for the training of specialists.

Interpretive Use of Schooling. The interpretive use of schooling is a process which is closely related to application but far less specific and detailed. Experience becomes intelligible only as we categorize it, conceptualize it, or classify it. In other words, experience becomes intelligible and intelligently manageable insofar as we impose form upon it. The question which confronts developers of curriculum is "which forms, and how are they derived?"

Broudy (1964,p.54) identifies all of the disciplines as sources from which these forms must flow and the molds into which experience must be shaped if we are to understand it. Language is the "great prefigurer or premolder of ordinary everyday experience." For example, the sciences use molds or categories that allow us to understand our world in terms of atoms and electrons, galaxies and solar systems, acids and bases, causes and effects. Works of art enable us to feel the world of values.

Broudy (1964) says that whenever we use our school learnings in these areas to perceive, understand, or feel life situations, we say that we are using our learnings primarily for interpretation, and not replicatively, associatively, or applicatively. Of course, the use of one does not automatically exclude the others. There is the sense in which the interpretive use of knowledge is the most fundamental in that a prior interpretation

of any situation is required before a choice can be made to replicate, associate, or apply.

The interpretive use of schooling, accordingly, is primarily for orientation and perspective rather than for action and problem-solving. Broudy says:

> Although interpretation is a necessary preliminary to all the other uses of knowledge, there are many situations in which orientation toward a problem is as far as we can go, that is, in virtually all of the situations in which we cannot function as specialists (1964.p.55).

SUMMARY

An ecological approach to the study of man and his environment reveals the interdependent quality of individual, family, and community relationships. What is known about this interdependency and the function of each is useful because it enables decision-makers in the church to define with greater clarity how to facilitate human development.

The quality of life developed at the level of family can have a profound and positive effect on human development. Six important characteristics reveal what the family can become in terms of ultimates. The optimally functioning family can be clearly distinguished from both adequate and dysfunctional families.

The community, and not the family, is the basic cultural unit, and it, too, develops certain definite characteristics. These characteristics take much time to develop and their development occurs "bottom-up." An effective community is an effective milieu for the development of intimate relationships which are the product of "natural, spontaneous, organic relations among the people." Community life is the seedbed for the kinds of "drives, motives, incentives, manners, habits, and purposes" which characterize the people who live there. It is in community that young life finds its needed examples and instruction--at a level not possible in the nuclear family. Habits, traits, and attitudes are transmitted effectively from one generation to another through both formal and informal contexts.

Formal contexts, to be effective, must be subordinated to socialization which occurs in non-formal processes. When formal learning contexts (such as school and church) assume too large a share of the responsibility for socialization, community and family life break down. Schooling can supplement the socialization process but it cannot supplant it. When schooling assumes the tasks which belong to the family, the family becomes depressed. Schooling can enable family members to develop essential skills, but schooling cannot assume the whole responsibility for the socialization process.

The particular "uses of schooling" which are employed by the church will have an effect on the manner in which the church complements other social institutions and on the degree of its effectiveness in facilitating individual and family skill development.

CHAPTER FIVE

CONCLUSIONS, RECOMMENDATIONS AND EPILOGUE

Chapter Five serves three functions. First, it presents a compilation of the conclusions which are derived from conceptualizing the church as having a curriculum and from an inquiry into particular foundational sources for those contributions which facilitate the process of developing an increasingly consistent relationship between the purpose and the outcomes of the church in its institutional forms.

Second, several recommendations are derived from an attempt to develop a rudimentary theory of curriculum for the church. The recommendations are concerned with suggestions for application to institutions of church.

Third, an epilogue provides a synthesizing statement. It seeks to capture the essence of the theme and the scope of what has been attempted in the research.

The research builds upon the scholarship of Huebner (1968, 1975) through its development of the concept <u>curriculum for the church</u>. This concept provides the basis for the development of a new language for disclosing the morphology of what the church is to do to facilitate the whole of human development.

The research builds upon Greene (1977) by underscoring how the people of God, committed to act upon their world, are thereby enabled to grow. This view of human development correlates positively with what is known about the nature, aims, and function of the church (Snyder,1974,1977; Niebuhr,1957).

Because the research proceeds on the basis of curriculum theory the particular conclusions and recommendations which are offered satisfy the criteria for each of the three levels of curriculum theory identified by Macdonald (1975). There are the conceptual schema "curriculum for the church" which provides decision-makers with a more holistic view of the church. Such a view enables the development of a more empirical basis for disciplining activities and programs to the aims of the church. The primary variables and relationships can be seen in the three elements which always make up the learning experience--the needs of the learner, the content or information, and the relationship of the learner to both human and non-human elements in his environment. Last, there are the tasks of the church.

Conclusions

Following are the three most important conclusions of the research:

1. The concept curriculum for the church is a valid model for ministry. That is, it provides a valid framework for what the whole church ought to be doing to facilitate the development of persons morally, socially, physically, intellectually, and spiritually. Substantial theory can be derived from conceptualizing the church as having a curriculum.

2. The concept curriculum for the church is in possession of a supporting psychology, sociology, and philosophy (theology) and thus, it rests upon firm foundations. Five foundation sources are identified.

3. The church is the people of God who live out their lives in an ecology which encompasses the whole of life. The church is one of the variables in this ecology.

Human life is part of a total life system and it cannot be understood or given direction without consideration for all the elements in this total life system. The concept curriculum for the church provides decision-makers with a more holistic view of the church as a dynamic, creative force for spiritual development and hence to the whole of human development. The church can become a pervasive instrument for change if it takes into account the entire ecology in which it exists. The church cannot not communicate. Therefore the question confronting the

church has to do with the specific aims of the church and the language it uses to discipline its structures to those aims.

Human development is the essence of the church's reason for being. By redefining the mission of the church in terms of human development, decision-makers in the church are much more in harmony with the biblical basis for what the church is to do. This redefinition must lead to the development of a new language by which to conceptualize what the church might appropriately do to facilitate the whole of human development.

The church is an educative institution. Its aims are derived from biblical theology. But biblical theology identifies sources in psychology and sociology as important to the development of psychology of learning. From Snyder can be derived the foundational areas which are the basis for the programs and activities of the church. By building upon Snyder and supporting scholars a model of curriculum for the church can be developed. Such a model, fully developed, will show how the church relates to culture in each of the five foundation areas. Five elements in a theology of the church are useful to the development of the foundations of curriculum for the church:

The Individual
The Christian Community
The Kingdom of God
The Society
The Church as Agent

Based on what Snyder and supporting scholars say is important concerning each of the above, five foundational sources can be established:

1. The nature of man and his behavior--an emerging science of the individual and his development;

2. The nature of the Christian community as a developmental context--an emerging philosophy of individual and corporate relationships;

3. The relationship of the individual and the Christian community to the Kingdom of God--the emerging moral code and the formulation of ethical conduct for the individual and the Christian community;

4. The relationship of the individual and the Christian community to society and culture; and,

5. The nature of human expression and appreciation--an emerging science of communications.

Taken altogether, these five foundational sources provide the basis for everything the church might appropriately do as an institution committed to the whole of human development.

The fourth conclusion derived from the research is as follows:

> By conceptualizing the church as a variable in the total ecology of life, three highly defensible parameters of the church as an institution committed to human development are identified. Educative processes in the church serve as preserver and transmitter of the cultural heritage, as an instrument for transforming culture, and as an instrument for individual development.

The church possesses a rich cultural heritage, but this heritage has not always been organized in ways which enable persons to understand its utilitarian value. One's heritage in the church ought to enable the acquisition of a language system of expression with which the logical relations within experience are readily determined. The particular doctrines will be useful to the extent that their benefits are understood in behavioral terms.

The very commitment to act upon one's world leads to the process of "continual decentering"--or, in the language of Piaget, to become free from the bondage of intellectual egocentricity. The transformation of culture is not the end or goal of the church, but the means by which human development is maximized. The church is built up in the very process of executing its "servant" role within culture.

The fifth conclusion derived from the research recognizes the necessity of developing a servant sense of identity:

> The church develops self-awareness (identity) as it defines its role within culture. By focusing on the church as a variable leadership in and for the church can more precisely define what the appropriate functions of the church might be.

In times of rapid change ideas move swiftly from place to place, the populations shift about restlessly, social classes become more mobile, loyalties are made and

unmade overnight, and political and economic institutions are dramatically reshaped. Groups and individuals are relocated creating an atmosphere of uneasiness or even of anxiety. In certain periods the rate of change speeds up increasing the pressure at all levels of society. Our own period of history is one of increased rates of change. Decision makers in the church are confronted with the task of reconceptualizing and redefining the role of the church in society if church is to be effective. The twin processes of reconceptualization and redefinition are particularly important in periods of rapid social change if persons are to be able to make the necessary connections between the dictates of faith and the experiences of life. The servant concept will always be in need of continual redefinition and application and the failure of decision makers within the church to provide the needed redefinition and application will result in the failure of the church to maintain relevance with contemporary culture.

The fifth conclusion of the research identifies the four categories within which redefinition and application are to take place:

> The concept curriculum for the church is in possession of four broad categories within which the aims statements of the church can be organized. Educators in and for the church are concerned that benefits accrue to individuals, families, community, and society.

Historically, the church has focused primarily on the development of the individual's spiritual development. This is a healthy focus to the extent that decision makers recognize the interface between the spiritual and the social, moral, physical, and intellectual development of persons. Both the social gospel movement and the gospel of personal piety have been much too narrow in their focus. The several models of the church currently in vogue tend to focus on limited aspects of the church's mission within culture (Dulles,1974). The concept "curriculum for the church" may also possess limitations which will, in time, be identified. It does possess the advantage of providing a broader conceptual framework within which the other models can be appropriately related to one another. The focus upon benefits within four broad categories provides a highly useful base for the development of significant criteria with which to evaluate the effectiveness of particular programs and activities.

The seventh conclusion of the research focuses on the significance of justice as one of the benefits which must be realized within each of the four categories:

> The concept of justice is the essence of faith. A relational model of responsibility provides a useful framework for the development of a belief system in which one's love for God finds positive expression through one's love for other persons and the whole of his environment.

A relational model of responsibility, defined in interactional terms, possesses powerful implications for the church. It enables the church as an assembled community of the people of God to focus on its primary tasks which are too frequently neglected in favor of the church as institution. The charismatic or organic quality of the church takes on added meaning when the church is conceptualized as a variable. Variables obtain their meaning only in relation to particular points of reference. According to Neibuhr (1951), the church takes on definition (identity) only in its relationship to God and the necessity imposed upon it by this relationship to engage in the mission to provide justice for all persons.

The particular function of the church can be observed by identifying the patterns of relationship between the church and culture. In order to increase the effectiveness of the church, therefore, it is essential to give appropriate direction to both the human and non-human resources in the church so as to precisely articulate what the relationship of the church to particular aspects of culture ought to be, to purpose ways to achieve changes in cultural behavior, and to evaluate the effectiveness of the church's efforts.

The very process of uniting together to achieve significant changes in cultural behavior is the means of

developing a sense of community. By involving the young in meaningful ways in this gigantic adventure, the process of socialization is enhanced, common values are formed, and increased awareness of need and the process of need-meeting is defined.

The process of engaging the resources of the church in need-meeting would require the continual examination of those resources in terms of their utility. Theology would not escape such an examination; nor would the polity and doctrine of the various segments of the church. Such an examination would be highly useful in that the relationship of theology, polity, and doctrine to the various disciplines needs to be continually redefined if they are to possess relevance.

The content and process of communication would require continual rethinking. New strategies would be designed; new training processes would be implemented so as to provide for the developmental needs of both generalist and specialist learners. The general and highly specialized ideas by means of which cultural behavior patterns are changed would be continually refined and applied.

The eighth conclusion of the research focuses on the responsibility of pastors and others who are responsible for local organizations of church:

> Pastors of local congregations of church must assume responsibility for giving oversight to all of the educative activities of the church organization. Human development occurs in both sacramental and relational contexts.

An ecological model of theology and ethics for the church possesses implications for church structure. The church is faced with the problem of integrating the developmental resources with the developmental stages through which all persons develop. The ability to function effectively at any given stage is affected by the extent of need satisfaction. The person who doesn't know who he is by virtue of the fact that he has not been able to develop warm personal relationships will be unable to make significant progress in cognitive and moral development. The ability to develop cognitively and morally is derived not only from the increased use of conceptual and critical thinking procedures, but also from the quality of relationships which the individual possesses and the extent of need satisfaction.

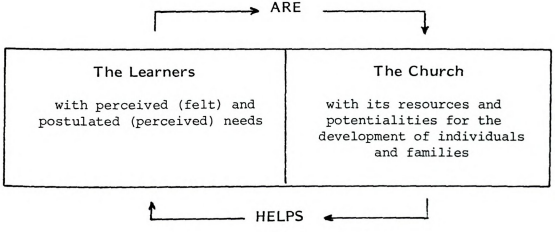
On the basis of present research it is clear that there is no easy way to ascertain the present stage of development of any given learner. For this reason the church needs to develop an environment sufficiently rich in resources so as to effect a triggering of those internal motivational cues of which more frequently than not, only the learner may be aware.

The needs of the learner require a variety of helps within the context of the developmental community. The problem of curriculum design is one of providing the sorts of situations in which the developmental needs of the learners and the resources of the church can be linked in the context of a developmental community.

But these helps must be defined within the logic of the foundations of curriculum for the church. Upon these foundations can be developed a taxonomy by which leadership can conceptualize the broad categories of needs and resources. Figure 5 provides a schema of the church as an institution committed to the whole of human development.

Figure 5

The Church as an Institution Committed to the Whole of Human Development



A developmental environment is, therefore, a relational environment. The unifying principle which guides the relational-developmental experience is the relationship of the individual and the Christian community to Jesus Christ, the head of the church.

The ninth and tenth conclusions of the research are as follows:

> The concept curriculum for the church holds implications for church leadership and church structure. The primary function of leadership is to give appropriate structure to the church as a developmental environment. Nurture, not remediation, is the objective of administrative processes.
>
> The concept curriculum for the church enables educators in and for the church to more clearly define how to make more effective use of church-based activities and programs. That is, how educators might use church-based activities and programs to facilitate the developmental process which occurs in the walk of life.

Stratemeyer (1957) says that persistent life situations provide the best reference from which to derive a catalog of life situations for the various levels of development extending from early childhood into adulthood. The everyday concerns of the learners are the starting point for curriculum development because skills are learned not instinctive. Everyday concerns are related to persistent life situations.

Everyday concerns are related to what the learner can become in terms of ultimates. All behavior is a product of the perceptual field of the behavior at the moment of

acting. Each individual needs to possess a field of perception of the events in which he is enmeshed and the resources which are available as he needs them. Arranged in order of increasing meaning, educators speak of "looking, seeing, knowing, of understanding, belief, and conviction. The deeper, more personally significant the perception, moreover, the more likely it is to affect behavior" (Combs, 1962,p.65).

Perceived needs are the basis for the direction of motivation. Perceptual psychology is based on the premise that persons are always motivated. Furthermore, the direction of this motivation is toward health. People may not be motivated in the direction of a particular leader's choice, but they are motivated. The nature of health toward which people are motivated is partly theological, partly psychological, and partly sociological. By contrast, much current practice in education is based on the premise that motivation is primarily a matter of stimulus and response, of direction and control.

What decision makers in the church believe about motivation is important. What they believe conditions what people do. If they believe it is natural for persons to be lazy, to misbehave, to avoid learning, they structure learning environments which will be tough--tough assignments, tough exams, tough regulations and discipline.

Much of current educational practice is predicated on the view that human personality is static, inert. Based on this view, the function of educators is to make persons into what they are not. The view of Allport, Combs, Dewey, and Wolff is that people are in process, not static but moving, not inert but becoming.

If learners are motivated toward health, the learning environment will consist of essential relationships which make appropriate need assessment possible. Such an environment will be interactional. It will enable persons to become increasingly purposive through the setting aside of limitations (example: guilt). In such a climate learners may gain new insights and derive new and more realistic directions from their shortcomings. In a supportive environment one can afford to make mistakes, express oneself, take part in putting forth tentative answers, and advance proposals for the solution to particular problems. The learning environment will be more meaning centered than content centered. This view recognizes that learning has not really taken place until some change occurs within a person's own understanding and system of meanings.

Broudy (1964) says that content, organized and experienced in certain ways, will bring about changes in the behavior of the learner. Broudy calls these changes "learnings" and they take place in the learner's mental processes according to a five-step process:

1. Cognitive Maps
2. Attitudes and Value Systems
3. Intellectual Operations
4. Associative Meanings
5. Skills of Manipulatory and Executive Operations

Church, as an educative institution, must focus its energies so as to enable its learners to develop a meaningful interpretation of his environment through reference to the basic elements of knowledge. The basic elements of knowledge are those facts, concepts, principles, norms, and rules that give the broadest, most comprehensive view of the world.

If in any given field of knowledge certain ideas have greater explanatory power than others, educators must provide essential structure so as to reveal the logical relations between things. If educators accept the premise that perception must be changed in order for behavior to change, educators must see themselves as helping or facilitating persons. The educational process must become more individual and more personal. The environment will become more friendly. Relationships between leaders and learners will change from "authority-figure subordinate relationships" to person to person relationships.

Furthermore, decision makers in and for the church are confronted with providing learning experiences for those who are looking for and need training for specific kinds of tasks and education for those who choose deeper

levels of learning. Four uses of schooling are identified (associative, replicative, applicative, and interpretive). The church must provide life-long approaches to human development for both generalist and specialist learners. For both groups of learners experience becomes intelligible and intelligently manageable insofar as form is imposed upon it. Both Broudy and Huebner speak of language as the tool by which experience is made manageable.

By giving organization to language that discloses the nature of man and his experience, the church is able to find ways to cultivate the roots of human culture--the underlying drives, motives, incentives, manners, habits, and purposes. If the church can foster the root health of people, an integrated community life can develop by means of the natural impulse to imitation. Because children overflow the immediate family environment and are affected by the neighborhood or community environment, the church must direct resources so as to develop both family and community. Failure to maintain a two-fold developmental program to facilitate, family and community development, means that a major support system will be lacking for the individual.

Twenty-four tasks of the church are identified from the research. They help provide the kind of focus that is needed if the church is to discipline its activities and

programs to its reason for being. The research acknowledges that these twenty-four are not exhaustive:

1. To bring reconciliation to the whole of culture.

2. To facilitate the moral, social, spiritual, physical, and intellectual development of people.

3. To provide essential criteria by which decision-makers at all levels can better determine whether or not particular changes are improvements. Institutions of church need to be evaluated in terms of the quality of their benefits to individuals, families, communities, society, and the natural and man-made environments.

4. To develop leadership capable of conceptualizing the various qualities of the environment and their interrelationships as well as the durational aspects of their interaction among the individuals within the environment.

5. There is a need for decision-makers within the church to develop the necessary conceptual tools for enabling persons to use power to shape their environment in morally acceptable ways. The process by which developing persons shape their environments is a central curriculum issue.

6. To cultivate and give direction to the development of the roots of human culture--the underlying drives, motives, incentives, manners, habits, and purposes of culture. By giving primary attention to development of the roots of culture, the church may be able to maximize its effectiveness within culture and on human development. By contrast, the contemporary church is inclined to focus more of its energies on remedial processes.

7. To build and rebuild where necessary, the cell and tissue walls of society so as to provide a context for the transmission of cultural values.

8. To develop leadership that conceptualizes community as dealing with a way of life rather than simply with economic or social arrangements.

9. To develop leaders who are able to bring into being a picture of the full, well-proportioned community as it might be, and to turn indifference and unconcern into critical but active interest.

10. To develop institutions which are perceived by the Christian community to function on their behalf. The institutions of the church are responsible for cultural continuity within the Christian community. This will require institutions which meet the needs of both generalist learners and specialist learners. Dialogue ought to be encouraged so as to more clearly define how the process of enculturation ought to take place within the Christian community.

11. To define more clearly what content is most useful in terms of benefits to individuals, families, communities, and society. This content, coupled with behavioral patterns of interaction between the church and the whole of culture, provides the heritage core of the Christian community.

12. To develop leadership which is able to cultivate in others a sense of heritage. Possession of a sense of heritage enables each succeeding generation to draw from the past for clarification of the present and to determine what is important in the present.

13. To develop an attitude toward one's heritage (including doctrinal heritage) which permits one's perception of it to be modified by the evidence from new experience. An attitude of open inquiry needs to be cultivated.

14. To develop the ability to discriminate between the two modes of intellectual inquiry: the one into nature and the other into revelation--and to use both modes in ways which facilitates the integration of life's experiences in meaningful ways.

15. To develop a science of communications which both discloses the cultural categories in which the reconciliation processes of the church might be applied, and guides the process of research so as to more effectively discipline the activities and programs of the church to their reason for being.

16. To develop organizational patterns which enable people to conceptualize the larger scope of what the church is to do within culture.

17. To develop language patterns which serve as disclosure models for guiding the activities and programs of the church.

18. To enable each succeeding generation within the Christian community to conceptualize the curriculum of the church as a series of possibilities for the individual who is "concerned with making sense of his own life-world" (Greene,1977,p.237).

19. To enable developing persons to extract from each experience that which is useful in coping with the difficulties of later experiences.

20. To enable developing persons to become increasingly purposive through the development of cognitive structures that provide the basis for ordering, selecting, and observing.

21. To organize the learning environment so as to maximize the effect of formal and nonformal contexts for human development. Content, organized and experienced in particular ways, will bring about changes in the behavior of the learner.

22. To give organization and focus to the energies of the church so as to enable those who come under its influence to develop a meaningful interpretation of their environment through reference to basic elements of knowledge.

23. To give primary attention to adult education processes so that adults, possessing essential skills, will be able to assume greater responsibility for the enculturation process.

24. To execute the demands of justice because it is a necessary (though insufficient) condition for faith.

Recommendations

Following are the most important recommendations of the research:

1. There is a need for the further exploration of the concept curriculum for the church for its possible acceptance as a paradigm for the church.

2. There is a need for the further development of the concept curriculum for the church for program and staff development.

3. The Christian community needs to organize in ways that enable human competency in coping with social needs. The issue of social worth of church activities is of prime importance. All allocations of resources need to be examined in terms of their worth to the individual, the family, the community, and the larger society.

4. The Christian community needs to organize in ways that can make use of research. The church is concerned with the utility which theology, psychology, and sociology possesses for human development.

5. There is a need for the training of specialists in development activities. Because a primary task of the church is the preparation of professional workers, all activities within the church should have a training facet. Development is especially appropriate and needed in this regard.

6. There is a need to improve educational practice in church-based programs in measurable ways.

7. Organizations of church need to give "development" an equal status alongside "worship," "evangelism," and "teaching." By so doing, the activities and programs of the church will be more readily disciplined to the aims of the church in terms of outcomes.

8. Leadership in and for the church ought to mobilize the energies and resources so as to develop environments which are conducive to human growth and development. The dominant focus ought to be on nurturing rather than remedial (counselling) activities.

9. Leadership in and for the church ought to continue to adopt increasingly what Dewey calls "experiential methods" and what Piaget and Macdonald call "active methods" of education. The application of these concepts needs to extend beyond the church-based activities and programs to include the processes by which individuals integrate their developing theology into a way of life. Religion is an integrating process.

10. Graded approaches to church-based programs need to be reduced in order that the primary focus for church resources can be shifted to family development.

11. Learning floors appropriate to the developmental stages of the learners need to be developed in order to provide the core of tools required by individuals in order to integrate their developing theology with their experience.

12. Building upon Broudy's "uses of schooling" the church needs to develop the kinds of activities and church-based experiences which enable the replication of church-based learnings in the walk of life.

13. Pastors of local congregations need to be trained to assume full responsibility for giving oversight to the whole range of development activities and programs. There is a corresponding need to terminate those programs designed to produce "Directors of Christian Education." Let the church train persons for individual, family, and community development where their energies will be more productive.

EPILOGUE

Trueblood (1970,pp.9-10) identifies one of the most significant problems facing the church to be "how to remain contemporary." This problem comes into clearer focus when it is realized that "one of the inevitable results of giving exclusive attention to a single aspect (or model) of the gospel is obsolescence" (parenthesis, mine).

How is the church to avoid becoming obsolete? Trueblood (1970) says, "not...by the simple-minded effort to restore the past ...(nor) by any idolatry of what happens to be modern. When human lives have no meaning, they are not saved from their futility by being up to date."

Institutions of culture are developed on the basis of available models. The necessity confronting the church is to subordinate its structures and models to the nature and aims of the church. Historically, the church has developed its structures on three singular models: psychology, social psychology, and social engineering. There are increasing calls for the reconstruction of the church. In nearly every case the focus continues to be on the training of leadership for the church to the exclusion of what the whole church ought to be doing to facilitate human development.

The world is in crisis. Potentially, the church has the power for social improvement if it can be made effective. But the church possesses powerful limitations. The forces of self-perpetuation are perhaps the greatest obstacle to effectiveness within the church. The greatest asset of the church may well lie in its counter-culture base which enables it to stand over and against culture. The concept curriculum for the church as set forth in the research is an attempt to disclose how the church might sharpen its identity by defining its role in contemporary life. The aims of the church disclose its awesome responsibility. But the church has in its possession the resources with which to begin the task of building a new social order. Such a task requires that the curriculum of the Christian community be fashioned upon solid foundations. As this is done the church will begin positively to influence the social attitudes, ideals, and behavior of the coming generations.

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> situation is conceived to be...one in which the teacher is endeavoring "with respect to his subject matter, to bring the understanding of the learner in equality with his own understanding" (1975,p.313).

Greene's point is that the student (learner) will only be in a position to learn when he is committed to act upon his world. If he is incapable of breaking with egocentrism, he will remain alienated from himself and his own possibilities; he will wander lost and victimized upon the road; he will be unable to learn. He may be conditioned; he may be trained. He may even have some rote memory of certain elements of the curriculum; but no matter how well devised is that curriculum, no matter how well adapted to the stages of his growth, learning (as disclosure, as generating structures, as engendering meaning, (as achieved in mastery) will not occur.

William Pinar

Pinar's (1975, xi-xii) description of the process of reconceptualization provides one way of categorizing current thinking among decision makers within particular educative institutions or movements. The process of reconceptualization is essential to any movement which challenges current ways of thinking about tradition. It enables the movement to move beyond mere criticism and a tearing down of traditional structures to conceptualizing what ought to

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