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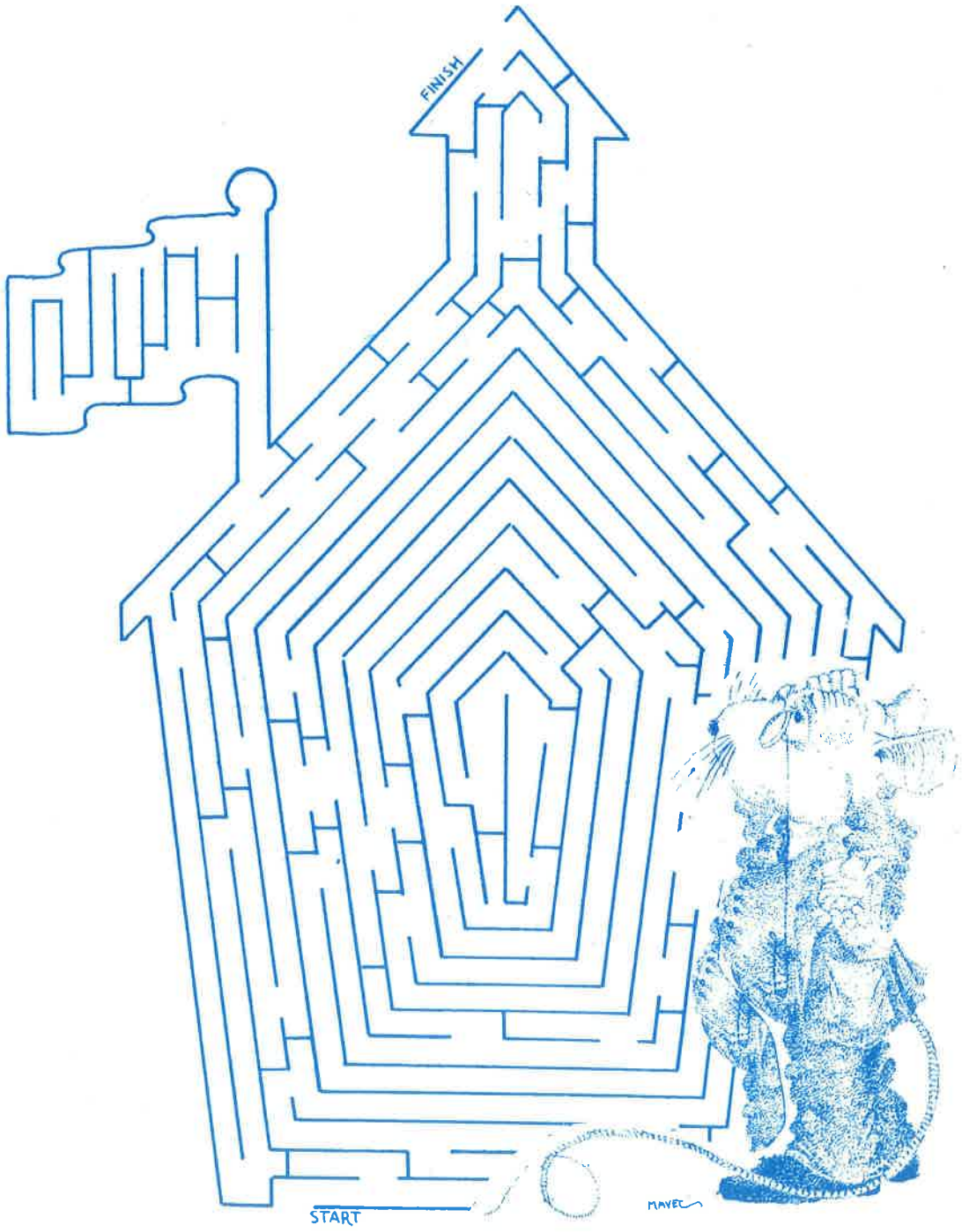
THRESHOLDS IN EDUCATION

Teacher Education – Which Way?



MEDIA CORNER

by Howard Swan

It is not uncommon for teacher education students to speak critically of required courses in educational psychology. Whether or not there are valid reasons for such criticism is open to question. It is a fact, however, that educational psychology is a foundation on which educational methodology and all learning systems should rest. Following are some 16 mm films which may have instructional value for prospective teachers.

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CRM/McGraw-Hill Films
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Del Mar, California 92014

Davidson Films, Inc.
165 Tunstead Avenue
San Francisco, California 94960

Dr. Howard Swan is a Professor of Education at Northern Illinois University.

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CAN THE STUDY OF EDUCATION SURVIVE AS A UNIVERSITY ENTERPRISE ?

by Wilma S. Longstreet

The study of education would seem to be at a crossroad or, at what might even be described as the edge of a precipice. A steady decline in the birthrate and the glorification of the so-called "taxpayers' revolt" apparently bode hard times for the institution of public schooling and, as a consequence, for the preparation of teachers and the study of education, which are both largely under the auspices of universities. The dependency on teacher preparation for any formal study of education is, perhaps, one of the most unfortunate aspects of the generally mindless way we Americans have approached schooling. Imagine, one of the most complex and valuable phenomena of the human mind abridged to fit the scope and format of a single public institution!

The pervasiveness of education spans the human lifetime from the period when a child seems literally able to absorb learning by osmosis to old age when even eighty year-olds aspire to go on learning. As a phenomenon, its progressive accumulation has had vast influence on the course of personal and social life. Yet, now that the number of teachers necessary for the public schools would seem to be on the decline, there is talk of reducing the commitment to schools of education, if not even mutterings that many of them serve no useful purpose and ought to be eliminated.

Dr. Wilma S. Longstreet is a Professor of Education at University of Michigan - Flint

Unfortunately, the mutterings are not without some justification. Universities and the schools of education they support have been, at the least, remiss in establishing the nature and scope of the study of education, allowing, instead, the present exigencies of the public schools to dictate the breadth of the curriculum. For the pre-service teacher, often in awe of the many problems to be faced in the public schools, such practically-oriented courses may seem the proper kind of study, and for them, it is one aspect of education that ought to be dealt with in their preparation. The problem is that the total study of education at the university level seems to have been reduced to experientially-oriented, what-do-I-do-on-Monday type courses that could only interest someone who needs specific classroom methodologies. There is little in these courses for educators desiring a broader conceptual grasp of the problems of public schooling. Obviously, if "practical" experience were the answer to such problems, teachers with ten and fifteen years of experience would have come upon viable solutions. Instead, many of our experienced teachers seem more unwilling to confront the problems of public education than their younger, greener colleagues.

For non-teaching majors education courses have almost nothing to offer, or so it would seem. While physics majors might take a course in English or History to achieve a broader humanistic background, they would be most unlikely to opt for courses in

. . . the study of education has become so narrow in the American university, that not only the general public has been excluded from its study, but also the valiant professional . . .

education, believing that these could add little to their overall preparation. Although nearly everyone is touched by various educational phenomena throughout life, from having their children in school to retooling for a new job to confronting new social-value patterns, the formal study of education is perceived by most college students to be devoid of anything significant for them unless they are to be public school teachers. This is a terrible indictment of what has been done to the study of education in the American university.

However, it is important to understand that "practicality" and consideration of public school realities are **not** the culprits in the university's education curriculum. It is **not** what is included that is the difficulty, it is what is excluded. The great practitioners of education in the past are rarely cited, let alone read in the original. Few of today's twenty year olds realize the revolutionary qualities of the curricular and methodological proposals made by John Dewey. Boyd Bode's analyses of the tensions inherent in American public education presented in **Education at the Crossroads** in 1929 have long been forgotten and would doubtless be labelled as "dated" by pre-service students even though Bode's work is among the most insightful and cogent analyses of the education scene to be written in this century. The Bobbitts, Kilpatricks and, yes, even the Bruners, Holts and Magers seem all to disappear as "dated" while education courses emphasize the latest set of fads. It all amounts to "reinventing the wheel" while refusing the benefit of prior human experience and intellectual endeavor.

If there is an inadequate teacher of an anthropology course, as sometimes happens, the student is at least left with the original documents by Kroeber or some other great anthropologist. In education if the teacher is inadequate, as sometimes happens, there is nothing left but a ground-covering text book that intersperses the names of a few important educators with instructional methodologies.

Furthermore, there is a highly complex set of phenomena involving the politics of education, which are rarely touched upon in the university curriculum, unless, of course, the political scientists decide to do it. The sociological implications of education are found a little more frequently and may be touched upon in foundations courses, but, frankly, this depends on whomever is teaching the course. Even the development of public school curriculum is usually delayed till graduate school.

This narrow and superficial program, that has come to typify the study of education, has led to serious consequences besides those alluded to earlier regarding the possible closing of many schools of education. It has limited the number of people willing to study the complexities of education to a relative handful. This means a widespread ignorance of the real problems and complexities inherent in the nature of education. It has limited the professional educator's ability to perceive of ways of educating significantly different from those that are traditional. It has done little to support the slow accumulation of experimental data and philosophical perspectives so central to the progress of all applied professional fields.

What is more, the study of education as it exists today has not even contributed to the developing needs of public education while these are in ferment on the actual scene. Thus it is that very few schools of education have tried to deal with this preparation of teachers for alternative school settings. Classes for parents presented with an array of diverse school programs are rarely offered. The great number of industrial and business training programs employing vast numbers of educators have been largely ignored, and any investigation of administrative models other than those presently used to organize the schools are equally ignored.

In sum, the study of education has become so narrow in the American university, that not only the general public has been excluded from its study, but also the valiant professional who is trying to achieve a broader and more sufficient view of what can and ought to be done. New models for the formal study of education, able to lend increased scope to the enterprise, are not simply needed, they are urgent if the study of education is to survive as a university enterprise. ◄

WHAT COMES AFTER WUNDERBAR?

by Leonard L. Pourchot
and
Richard J. Mueller

View One

For all of us who entered the teaching profession in the years right after World War II the most significant factor in our professional lives was the "baby boom" of the late 1940's and early 1950's. It was a human flood that took with it a lot of traditional ways of teaching and learning. The phonics vs. "look-say" controversy went under as reading teachers got eclectic; self-contained elementary schools gave way to movable furniture spread out in large, open spaces; and stuffy, labyrinthed libraries were metamorphosed into multi-media learning centers. And all those innovations swept in--team teaching, contract learning, independent study, PERT systems, modern math, movement education--to name just a few taken randomly from literally dozens of new teaching and curricular practices.

Riding the crest of post-war children came unionization, due process requirements, Title IX, mainstreaming, and competency-based instruction. Teacher education implemented many "hands-on" teacher training programs in ghetto schools and in experimental programs.

But now the flood crest is past. The waters have receded, leaving a lot of good teachers unemployed and teacher colleges underfunded. Perhaps teacher educators are just now realizing that the educational scene as it was is gone with the wind. Whether we admit it or not, social and political forces in the land will largely determine the foreseeable future of public education and teacher training. For example, what effects will Proposition 13-type tax revolts have on education? What effects will rising energy costs have in districts already strapped for money? Will the teaching of the handicapped, the disadvantaged, the multi-ethnic occupy the center of the educational arena, with all their political overtones?

Perhaps most ominously, have we **really** seen the last effects of the "baby boom?" What effects will **they**--indirectly--have on schools? Of course, many parents and teachers hope that they have finally worked through their counter-culture stage and have had enough of weekend ski trips and back-packing and swinging life-styles and are ready to get back to the basics of having children and building family life. A population boomlet might give us a mission again, and a breathing space! The major question is: Will they support the schools? Or will they turn on the schools in retaliation for the frustrations of trying to survive in a society they apparently were not able to change, with its high unemployment and declining standard of living?

A clear trend for the future is more "hands-on" teacher education in the schools. The classroom itself is to be the crucible for the production of future teachers, and apparently the answer to the still-unsolved problem of how to teach vast numbers of disadvantaged, disaffected, and alienated youth. And Congress appears to be willing to finance teacher-training centers in the communities. But that makes them vulnerable to the yo-yo effects of federal funding. Will the public schools go for it? If so, will they pay for it? School districts are already strapped for money. How about the Universities? Will they be attracted to a high-cost, low productivity concept such as teacher centers? In many universities teacher education is already a loss-leader.

Will the students themselves pay for expensive "hands-on" teacher training? They resist enrolling in programs that don't guarantee jobs. In light of all this, it is difficult to perceive the teacher centers as the wave of the future.

How long would the list be if an attempt were made to catalog all of the services of American schools at all levels?

Dr. Leonard L. Pourchot and Dr. Richard J. Mueller are Professors of Education at Northern Illinois University.

View Two

It seems that the Buckminster Fullers, the Frank Lloyd Wrights and the Buck Rogerses of teacher education have largely gone unsung, uncelebrated and perhaps "have bloomed unseen." Maybe preparing teachers, like spring housecleaning or dishwashing, does not inspire truly creative genius.

As far as one can tell there has never been a marching song, an epic poem, a dazzling sculpture, nor a memorial dedicated to the rampant-mounted teacher educator. One searches in vain for the heroic model.

Perhaps a search should be funded for finding creative teacher educators. Can proper funding cure cancer, inhabit Mars, secure better teacher preparation? Can some new approach to teacher education free us from violence, crime, ignorance and bed-wetting? Is there another Robert Fulton, John Dewey or Sam Smith (who?) waiting to revolutionize teacher preparation? Come let us revile him! Show him to us. Let it not be said that I was the last to cast the first rock!

View Three

School administrators and university teacher educators appear to agree that field-based instruction in the preparation and licensing of teachers is a clear and desirable trend. The editors of **Thresholds** sent out 85 questionnaires to selected school officials and administrators of schools of education to ascertain their views on the following: (1) What are the two or three of the most pressing problems in teacher education? (2) What are the two or three most recent changes in our schools or society which have affected teacher preparation? (3) Name the two or three most promising current trends in teacher education; and, (4) What kind of program or institution is best suited for the preparation of teachers?

Although responses to the survey were quite varied, a number of concerns and trends did surface from the 30% respondent group. A desire to bring education closer to the public schools was the most frequently cited. Also, respondents voiced concern for the implications of Public Law 94-142 (mainstreaming), unionization, the current back-to-basics trend, competency-based instruction, declining enrollments and declining need for teachers, and, finally, budgetary problems heralded by the recent passage of such anti-tax measures as Proposition 13 in California.

Two other frequently cited concerns were school discipline and relevancy. Although generally not linked to closer collaboration of teacher training institutions and public schools, a number of respondents cited them together. Several school administrators stated directly that problems of relevancy could be solved better if teacher-candidates had more "hands-on" experiences in their preparation for teaching.

University teacher-education programs got mixed reviews. Many administrators had positive words to way about the quality of teacher education programs, often pointing to budgetary and other problems that universities face. Others felt that college courses fall far short of the mark in training teachers for the multi-cultural mix of today's schools. No respondent indicated that colleges should terminate their teacher-education programs. Their concern was for closer collaboration--a fact already recognized by the head of the National Institute of Education. In addition, both education faculty and school administrators pointed to the need for better screening procedures, in light of the increasing need for better teaching and a more humane way of discouraging marginal teachers from entering a crowded field.

Many of the concerns voiced by the respondent group are of recent origin, such as the growing use of criterion-referenced tests as a basis for teacher certification. A few mentioned concerns that have been endemic to teacher education for decades, such as confrontations between teacher education faculties and those of the liberal arts.

View Four

Did any major society ever before approach the level of literacy for so many of its citizens as has this country? How would you rate the educational system in the United States against the systems of other countries past and present?

How many countries of the world really believe in and practice opening "opportunities for all" on the basis of personal merit and academic ability? To what extent do American schools strive to serve all of the population which can profitably continue in school?

In what other areas of the world are greater efforts expended in teaching the handicapped and in attempting to challenge the gifted? The American school provides special programs for exceptional individuals and has publicly-funded services for those in need of them.

How many societies provide such an abundance of services through their schools--academic, social, career counseling, basic skills, health, sports, driver education, pre-professional, **ad infinitum**? Varied programs extend from nursery school through graduate and adult education. There are both general and specialized institutions and programs to serve American children, youth, and adults.

How long would the list be if an attempt were made to catalog all of the services of American schools at all levels? The educational institutions of this country are expected to provide everything from soap and soup to soccer and safety. Our multi-faceted expectations include driving, dribbling, diving, death and dying. . .where does the list end?

The school people who are responsible for these programs in the various institutions should be credited for whatever successes this society has had in education. Perhaps high expectations have exceeded the ability of any group to perform these many functions in a thoroughly satisfactory manner. For a multiplicity of reasons, the schools and school people are routinely criticized. Comparatively, however, wouldn't we have to agree that the American schools and school people are pretty wonderful?

OK. So how can we improve them? What comes after **wunderbar**?◄

TEACHING: THE UNNATURAL ACT

by Carl H. Rinne

In my work in teacher education, both pre-service and in-service, I hear an argument from time to time that is now so familiar to me that I have given it a title: "The Doctrine of Natural Teaching." Its believers make noises that sound like this:

> There is no right way or wrong way to teach. The best way to teach is to trust your intuition and do what feels most natural for you. No one can tell someone else how to teach because everybody has to learn how to teach for himself.

The argument seems to say that there are no generally valid teaching skills, that whatever a teacher **thinks** is right **is** right, and that teachers have no obligation to do more than they feel like doing. Absurd. The facts are (a) there **are** generally valid teaching skills appropriate to American schools, (b) these skills are not at all intuitive or "natural" for many American teachers, and (c) teachers have a responsibility to use these skills whether they feel like doing so or not. The truly fine teachers I have known violate the natural intuition, impulses, and inclinations of their less skilled or unskilled colleagues. Fine teachers are usually superbly disciplined; they are rarely "natural." Here are just a few of the skills the fine teacher has:

- The fine teacher listens not only to what students are saying but to what they are thinking and assuming; he is not satisfied until he knows, using skillful questioning, what his students are **actually** thinking--as opposed to what they **seem** to be thinking. (Compare: The "natural" behavior for many of us is to "tune in and tune out" of conversations, going on **hunches** of what other people are saying and responding very quickly to what we **think** they might be meaning, even when we are not sure.)
- The fine teacher helps students to think for themselves and to draw their own conclusions at certain strategic times. (Compare: the "natural" behavior for many of us is to respond to other peoples' opinions with our own opinions at first opportunity, then to move quickly to induce or force others to agree with us.)
- The fine teacher permits and encourages students to make decisions on their own, at certain strategic times, and to experience and reflect upon the natural consequences of those decisions. (Compare: The "natural" behavior for many of us is to give advice automatically without waiting to discover whether our advice is wanted--or is appropriate.)
- The fine teacher helps students become active thinkers and initiators rather than passive receptacles and responders. (Compare: The "natural" behavior for many of us is to maintain the kind of control over other people that we feel most comfortable with, not necessarily the kind of control that fosters learning. "I don't use class debates," said a social studies teacher to me once, "because they get too noisy. I can't stand noise.")
- The fine teacher strives to make all students, even those who misbehave, feel good about themselves and confident in their own abilities to solve problems. (Compare: The "natural" behavior for many of us is to berate, belittle, or avoid people who do not pay attention to us or do what we want them to do.)
- The fine teacher continually evaluates his own teaching, inviting criticism as appropriate from students and parents, from colleagues and other professional experts with the hope of improving his teaching effectiveness. (Compare: The "natural" behavior for many of us is to avoid criticism if we can; honest evaluation makes us nervous.)

And so forth. Fine teaching is an unnatural act, a set of rare and highly disciplined skills which are acquired by most fine teachers only through considerable effort and sometimes with significant emotional pain.

But some teachers do not appear to believe much in professional discipline; they see teaching as an intuitive profession based on individual experience and not on group wisdom. Dan Lortie (**Schoolteacher,** 1975, p. 79) surveyed a sample of American teachers to determine how they make critical teaching decisions and how they view their decisions in the light of professional practice; in part he found:

> Teachers are . . . an aggregate of persons each assembling practices consistent with his experience and

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> peculiar personality. It is not what "we, the colleagues" know and share [including relevant research in teaching and learning] which is paramount, but rather what I have learned through experience . . . . One's personal predispositions are not only relevant but, in fact, stand in the core of becoming a teacher.

For the teaching profession to permit and condone such an attitude among its members is sad. Some teachers today obey only their impulses, follow only their intuitions, and listen only to their own limited experience; in the process of indulging themselves, they overlook the needs and unique qualities of their students. They teach to fit their own needs and not those of their students. How truly sad.

Nevertheless, my purpose is not to bewail unskilled teaching in public and private schools; my purpose is to bewail the indulgence and protection of unskilled teaching by exulting as desirable the Doctrine of Natural Teaching, the greatest license for mischief enjoyed by any profession in America today.

How is the Doctrine expressed? How does it appear? It is expressed in the many small excuses which some teachers feel is their professional privilege to state:

> --"Sure, that method may be better, but it's not my style. You see, what I like to do is. . ."
> --"I realize that what I've been doing doesn't work, but that's all I can do."
> --"These students are lazy; that's why they don't learn."

And so forth, through a wide array of subtle and blatant expressions of the notion, "If I feel like doing it, I will, so don't bother me with talk of teaching as a professional discipline."

The Doctrine of Natural Teaching makes its formal appearance very early in pre-service teacher education programs where new trainees entreat their professors to be "useful," "relevant," and "non-theoretical." Sometimes the pressure is well founded, I admit, but too often trainees sit passively in their teacher education classes waiting for methods, ideas, and skills that "feel comfortable" to them, that "feel natural," and they commonly dismiss uncomfortable or unnatural methods and skills, no matter how effective, as "irrelevant" or "not the way it's done" (in the real world of the schools).

The most discouraging manifestation of the Doctrine of Natural Teaching is the popular public view that "anyone can teach." Here perhaps lies the greatest mischief of the Doctrine, the realization that **anybody** can holler "Shut up!" to quiet a class, that anybody can assign Chapter 13 in the textbook and say "You'll be tested on this next Monday." The American public does not seem to consider the teaching profession to be one requiring skills, and many teachers, following the Doctrine of Natural Teaching, confirm that impression by acting according to their mood of the moment. Furthermore, working alone, in isolation with their classes, teachers enjoy an autonomy that often makes it possible for them to make an outside evaluation seem like an invasion of privacy. In the short run, these teachers can protect themselves from evaluative discomfort by saying, "that may work for others, but it's not my style," or "they don't know what it's like to be in the real world of the public schools every day." In the long run, I suspect that the Doctrine of Natural Teaching works to make teaching unhappier rather than happier as a profession because **all** teachers today are feeling the pressure from lay people who think that our profession is self-indulgent and unskilled.

We need to reconceptualize the nature of teaching. I think this can be done without waiting for a Federal grant or for a reorganization of the schools. The job can be done by individual teachers, by teacher organizations and unions, by school district administrators, and by college and university teacher education programs. The first task is to recognize that the act of teaching is not a "natural" one but rather takes careful planning and the skillful development of behaviors that encourage learning

Fine teaching is an unnatural act, a set of rare and highly disciplined skills which are acquired...only through considerable effort and sometimes with significant emotional pain.

and intellectual development.

The next task is to achieve some general agreements about the skills necessary to good teaching. This task has been done many times in America during the past century. Once we dismiss the Doctrine of Natural Teaching, the selection of skills becomes relatively easy. Consider, for example, the skills listed earlier in this paper: "The fine teacher listens not only to what students are saying but to what they are thinking and assuming . . . encourages students to make decisions and to reflect on the consequences of those decisions . . . continually evaluates his/her own teaching . ." and so forth. Few Americans would quarrel with these kinds of statements; the task can be accomplished with a reasonable level of consensus.

The third task is more difficult: general statements about desirable teaching skills must be translated into behaviors which teachers can demonstrate and which others can observe and record. This task has been undertaken before, most notably by those researchers and teacher educators who have worked with performance objectives in teaching. However, performance objectives tend to be too narrow, and lacking in the capacity to reflect the complexity of public school realities. I think the trick in accomplishing this task is to **contrast each difficult "professional skill" with the easier "natural behavior."** For example: Rather than one specific behavior, a field of behaviors contributes to the skill.

SKILL: The fine teacher listens not only to what students are saying but also to what they are thinking and assuming.
BEHAVIOR: ways of communicating active listening.

This involves saying such things as "So what you are saying is . . . ." or "In other words . . . ." and so forth for the purpose of **clarifying** and checking the student's thinking behind his message. (See Thomas Gordon, **T.E.T.: Teacher Effectiveness Training**, 1974.) In addition, the purpose of **extending**

the student's thinking is accomplished through such responses as "If what you are saying is true, then is it also true that...?" The secret and power of active listening is to leave the spotlight on the speaker, not allow the spotlight to be seized by the listener (or interviewer), but still permit the speaker to know that (s)he has an active and understand -ing audience.

Is active listening a natural teaching skill? No.

Listen to any initial group discussion among new education students and hear them gaily grab the spotlight from one another:

> Speaker A: "And then I said to him . . ."
>
> Speaker B: "Yes, but you should have . . . ."
>
> Speaker C: "Oh, that reminds me of . . . ."

And so forth: Lots of talking, less listening, no message checking, and everyone is gaily seizing the spotlight from everyone else.

SKILL: The fine teacher encourages students to make decisions and to reflect on the consequences of those decisions.
BEHAVIOR: Ways of engaging in choice counseling.

This involves giving advice without giving advice. Adapted from Sidney Simon et al., **Values Clarification** (1972), this skill uses the following teaching model for helping students find solutions for their own problems and major questions:

Step 1: Discover what the student perceives to be his own problem/question. (Use Active Listening technique.)

Step 2: Then try to discover with him what the problem/question **really** is; this may or may not be the same as Step 1. (Use Active Listening technique.)

Step 3. Then try to discover all possible alternative choices available to the student; some he will already know, while others may be suggested to him by the teacher **but only with the student's permission.**

Step 4. Explore the probable consequences of each alternative. (Use Active Listening technique.)

Step 5: Explore the student's values and feelings about each consequence, then think about possible choices among the alternatives. (Use Active Listening technique.)

Is this skill of inviting and then sometimes openly discussing criticism and evaluation a "natural" teaching skill? No. While teachers, like anyone else, are glad to ask, "Well, what did you think of it?" when they expect a compliment, they sometimes demur, like anyone else, when they expect a negative reaction, whether the reaction "fits" their own perception or not. More seriously, some teachers seem naturally to violate the model by deciding how they feel about criticism and how they will act on it before they have pondered whether it "fits" or not, so they lose valuable information by burying it in a flood of emotion, emotion which is perfectly natural and common but which is professionally unproductive.

The fourth task is to welcome to selected pre-service and in-service courses, workshops, and conferences, members of the general public to learn selected teaching skills with us, particularly such interpersonal teaching skills as those used as illustrations here. While these skills are "unnatural" today in our American culture, they will not be considered so unnatural tomorrow if they become more familiar to the general public as they are demonstrated in schools and also used at home. Why not teach general teaching skills as a liberal art? Parents are teachers, so are supervisors, salespersons, and administrators; the question is whether they are good teachers, even **fine** teachers, wherever they may happen to teach.

Is choice counseling a natural skill? No. New teacher trainees typically run roughshod over this model even as they strive with best intentions to use it. The usual pattern is to pay lip service to Step 1, forget Step 2; then jump quickly to Step 3 with such helpful advice as "Why don't you . . .?" and "If I were you, I'd . . . ." In short, some teachers' natural impulses are to relieve their students from all responsibility to make decisions; the impulse to give gratuitous advice overrides all exercise of professional skill.

SKILL: The fine teacher continually evaluates his/her own teaching.
BEHAVIOR: Ways of achieving a professional self-evaluation model.

This involves continually asking for other peoples' criticism of the teacher's work or plans (criticism from students, parents, colleagues, administrators) and then thinking out loud (or silently, when appropriate) in the spirit of the following model:

CHECK "FIT" The teacher says first: "Does the criticism/evaluation/suggestion **fit** my own perceptions?"

or

"Does the criticism **not** fit my own perceptions?"

or

"**Might** the criticism fit? That is, if I thought about it a while, might I find an element of what I consider truth there?"

CHECK FEELINGS **After** the teacher has thought about how the criticism "fits," the teacher then says: "How do I **feel** about the criticism . . . , regardless of whether it **fits, doesn't fit, or might fit?**" (Happy/sad/guilty/fulfilled/etc.) "And why do I feel that way?"

CHECK FUTURE Then, on the basis of the teacher's feelings, (s)he may then decide whether and/or how to act in response to the criticism.

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Florida's 23 Essential Generic Competencies for Teachers

The Council on Teacher Education is one of three councils created by the Florida Legislature to provide professional advice to the Florida Department of Education. COTE develops standards for approval of teacher education programs and for certifying competencies of individuals. The group developed a five-component alternative model for teacher certification. The 23 Essential Generic Competencies which follow constitute one of the components:

Communication Skills

1. Demonstrate the ability to orally communicate information on a given topic in a coherent and logical manner.
2. Demonstrate the ability to write in a logical easily understood style with appropriate grammar and sentence structure.
3. Demonstrate the ability to comprehend and interpret a message after listening.
4. Demonstrate the ability to read, comprehend, and interpret professional material.

Basic General Knowledge

5. Demonstrate the ability to add, subtract, multiply, and divide.
6. Demonstrate an awareness of patterns of physical and social development in students.

Technical Skills

7. Diagnose the entry knowledge and/or skill of students for a given set of instructional objectives using diagnostic tests, teacher observations, and student records.
8. Identify long-range goals for a given subject area.
9. Construct and sequence related short-range objectives for a given subject area.
10. Select adapt, and/or develop instructional materials for a given set of instructional objectives and student learning needs.
11. Select/develop and sequence related learning activities appropriate for a given set of instructional objectives and student learning needs.
12. Establish rapport with students in the classroom by using verbal and/or visual motivational devices.
13. Present directions for carrying out an instructional activity.
14. Construct or assemble a classroom test to measure student performance according to criteria based upon objectives.

Administrative Skills

15. Establish a set of classroom routines and procedures for utilization of materials and physical movement.
16. Formulate a standard for student behavior in the classroom.
17. Identify causes of classroom misbehavior and employ a technique(s) for correcting it.
18. Identify and/or develop a system for keeping records of class and individual student progress.

Interpersonal Skills

19. Counsel with students both individually and collectively concerning their academic needs.
20. Identify and/or demonstrate behaviors which reflect a feeling for the dignity and worth of other people including those from other ethnic, cultural, linguistic, and economic groups.
21. Demonstrate instructional and social skills which assist students in developing a positive self-concept.
22. Demonstrate instructional and social skills which assist students in interacting constructively with their peers.
23. Demonstrate teaching skills which assist students in developing their own values, attitudes, and beliefs.

—Editors

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Teacher Education: Methodology Vs. Theorizing About the Human Condition

by Mary Ann Levine

Programs of teacher education for those aspiring to work with younger students have traditionally incorporated a strong emphasis upon methodology. There has been, futhermore, a concomitant decreasing emphasis upon the philosophic and historical issues of public education in pre-service teacher preparation.

At a time when the student teaching experience is being extended, even legislatively mandated in many states, it is likely that the "how-to-do-it" emphasis will be even further enhanced. Classroom teachers, under whose guidance prospective teachers of young children work, are themselves immersed in their own fixed ways of doing things and ordinarily contribute minimally to broadening the perspectives of the novice teacher. If diverse perspectives regarding the social, political, and economic forces operating in and on the schools are not engendered at the university, it is not likely that student teaching or any set of "practical experiences" will compensate for the omission. Practical experience is a way of exemplifying and broadening a concept. Furthermore, a concept assists the individual in organizing experiences so that new or modified concepts are possible. There is nothing more practical than a conceptual grasp of one's experiences.

The separation of instructional methodology from the larger problems of society and their conceptual grasp is akin to the separation of instuction from curricular issues It implies that one is not directly related to the other. Nothing is farther from the truth. The choice of what is studied must influence the way teaching occurs and vice versa. Similarly, the way the learner is perceived in his interactions with other individuals and the citizenry in general is related to how the learner is treated in the classroom. Classroom organization inevitably reflects the teacher's perceptions of the larger community; the learning process and the planned experiences of children are conceived in the light of broader conceptions of knowledge and human experience.

If prospective teachers are not aware of the continual interfacings of instructional process and **social** forces that they themselves make, and are not encouraged to envision their role as one involved in school reform and societal change (insofar as this is consistent with the democratic vision of broad participation by citizens), they may misconstrue the nature of their work as being no more than the "training" of the young for several minor, albeit specifically describable tasks, rather than the education of active citizens fully participating in democratic processes. In their own preparation for teaching, with the inordinate emphasis on methods and the exclusion of social analyses and theoretical explorations, they have known the most blatant of training and have become primarily receptacles for a "sack of teaching tricks." That teachers would continue in the mold of trainers, passing on to the young the nature of their own experience, is a reasonable outcome, which only the most independent and creative escape.

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In this context, furthermore, the "back to basics" notion would never transcend in teachers' minds the obsolete views of knowledge as abstract subject categories that comprised the "basics" a century ago. What is more relevant today is helping the young to engage in real decision-making and problem-solving. Teachers must be capable of grappling scholastically with crucial social problems. Such capabilities cannot be achieved via a plethora of instructional techniques that skim the surface of important questions while emphasis is placed on form. The preparation of teachers based on the mastery of practical techniques casts the teacher in the role of technician manipulating observable behaviors rather than as a professional educator conceptually involved with the development of comprehension and insight in the young. A mindlessly conceived regimen is imposed by such a technician upon children as they are paced through the legislated number of minutes in the sciences, the social studies, mathematics, and the language arts. If the relationship between knowledge and skills to be acquired in these areas is divorced from its relationship to the problems of life, instruction **and** the curriculum are stripped of meaning and direction and reduced to a stream of routines that become, as the child matures, progressively less meaningful. Matters of moral concern, human dignity, historical precedent, and the function of the school as an agent in the clarification of social problems and their possible solutions toward the building of a more democratic social order are all barely explored. They are given, all too frequently, minimal lip service.

Two general remedies are recommended to counter the unreasonable separation of methodology from the purposes it ought to serve. First, university courses, as components to teacher education programs, must inspire their students to become aware of controversies underlying the curricular and instructional decision-making processes as these necessarily occur on a daily basis in the classroom and as a part of not only the larger educational sphere but as a part of the sociopolitical establishment. The methodological mode of the old "normal school" **must** be replaced by modes more appropriate for colleges of education if they are to exist meaningfully within the intellectual ferment of our universities (Karier, 1967, pp. 62-63).

The rising consciousness of our times demands the revision of teacher education programs in light of three kinds of issues:

I. **SOCIO-POLITICAL ISSUES**— Macdonald (1977) has charged that "...we have institutionalized poverty (in our society), that there is a real class system and class structure in our society." Similarly, Apple (Kennett, 1977) has charged that a misallocation of "cultural capital" exists in our society, just as there exists a misallocation of wealth which results in circumstances of poverty. As school people, we must grapple with the problem that schools have participated in the institutionalization of poverty and that "...the problem of educational knowledge, of what is taught in schools, has to be looked at as a form of the larger distribution of goods and services in the society." Apple has indicated that the most useful knowledge imparted by schools is not equitably imparted to all students. In teacher education programs, some emphasis must be placed upon the relationship which the school bears to the larger socio-political establishment and upon the "relationship of school knowledge to extra school phenomena."

II. **ISSUES CONCERNING HUMAN NATURE AND THE NATURE OF THE YOUNG CHILD**-- Educators must be concerned with recognizing and traversing the supposed impasse between behaviorist and humanist conceptions of the child. An appropriate balance must be sought in emphasis on mere skills and outComes as opposed to the processes and the **experience** oflearning. A wholesale "back to the basics" which stresses a uniform curriculum comprised of uniform skills and achievements for all student opposes very respected notions about children's individuality and unique rates of cognitive and emotional development. The work of the modern social sciences and, particularly of field theorists, such as Kurt Lewin, and of third force psychologists, such as Abraham Maslow, has stressed the purposiveness of human behavior and the innate striving of each person toward actualization. The "mancentered" (Zais, 1976) bias of modern philosophies of Pragmatism and Existentialism

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has inspired a "child-centered bias in education which can be more fully implemented only if prospective educators are inducted into enlightened ways of looking at young children and their needs toward human fulfillment."

III. **ISSUES REGARDING AN APPROPRIATE VIEW OF KNOWLEDGE AND LEARNING**--The notion that knowledge is contained in the separate academic disciplines of knowledge is one that has dominated the school curriculum beyond utility for a modern society. That the curriculum is a volume of written and predesigned guidelines, that learning is the memorization of facts ascertained by scholars, and that cognition is a human faculty separate from the processes of human emotion are all obsolete notions. Knowledge in an abstract form, apart from the human being, is mythical--knowledge is personal as in the notion of Michael Polanyi and learning is experiential as in the notion of John Dewey. More modern ideas about the nature of curriculum conceptualize the school curriculum as the planned experience of young children. Moreover, more modern ideas about the nature of knowledge conceptualize it beyond a restriction to the separate disciplines to interdisciplinary framings which more realistically "focus on such life-problem areas as personal and community health, conservation of natural resources, intercultural relations, world peace, consumer education, technology, housing, vocations and employment, economic relations, and so on"(Tanner, 1975, p. 102). Knowledge cannot be seen as a predetermined set of skills or facts for learners to accomplish (as is inspired by a technological model). Knowledge cannot be seen as something apart from the learner. Knowing comes about only in the interaction between the learner and his environment and accrues only from experience.

In conclusion, teachers in training in colleges of education must be made aware of the salient role of their views of the child, of the role of the school in society, and of the nature of knowledge. As discussed herein, **enlightened** views of learning and the child and of the impact of the larger society on the school are critical to the educator's relating his work in-schools to crucial societal problems. Such views which operate in the determination of the content of the curriculum must supercede and underpin methodological prowess. ◄

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THE ANATOMY OF THE TEACHERS CENTER

by Sherman H. Frey

Section 532 of the Higher Education Act of 1965, as enacted by Section 153 of the Education Amendments of 1976 (Pub. L. 94-482) authorizes the Commissioner of Education to make grants to local educational agencies to assist them in planning, establishing, and operating teacher centers. The statute also authorizes grants to institutions of higher education of up to ten per cent of the program's funds for the same purpose. These teacher centers will be supervised by teacher policy boards on which classroom teachers will predominate and will have administrative staffs, specialists, and consultants as deemed necessary by that board. As a creature of the local school district the policy board will be required to coordinate its activities with school board policy and the administration of the schools, but it would seem that since its funds will be provided by the federal monies that it will have a degree of autonomy few other educational groups enjoy in carrying out its activities.

In a position paper by the Illinois Office of Education is the statement:

> ". . .classroom teachers are capable of identifying their needs and are experts and professionals in their own right, capable and willing undertake the responsibility for much of their own re-education and development."

The functions that the teacher centers will perform are those of inservice education and curriculum development "which meet their (teacher) needs and enable them to serve better their students." In short, the teacher centers will be involved in teacher education activities which will focus on those problems which are peculiar to a given subject matter area or to a particular locale. This is an attempt to move from the type of general teacher education program presently provided by universities to a more specific program directed to the particular needs of a local school district, with teachers identifying these needs and setting up programs which are designed specifically to meet them. In short, teacher center activities could easily supplant such activities as the old teacher institute days and, in some instances, courses in teacher education which were previously the domain of university graduate programs.

The potential for growth in the number of teacher centers, given their rationale and functions seems only to be limited by the amount of money appropriated by the federal government for grants to these centers. This is a limitation, given the vagaries of federal funding and the fact that grant funding will generally not exceed 36 months; yet it would seem that once these centers multiply that there will be considerable political pressure to maintain them both from teacher organizations and school board associations.

Surely no large school district will pass up the opportunity to secure federal monies for programs which have the potential for enhancing their public image through the improvement of classroom instruction. The advantages of doing so far outweigh whatever disadvantages may come to mind. Indeed, as one reads the **Federal Register** on the enabling legislation for these centers one is struck by the breadth of latitude given them in the areas of teacher education and curriculum development. It would appear that grants may be applied for in virtually any area so long as it can be related to teacher education and development subject only to periodic evaluation of the objectives stated in the grant application.

What implications does the teacher center concept have for teacher education as we commonly know it? One thing is clear. It represents a definite move toward teacher control of teacher education. Whether or not it will become a significant move in this respect depends on federal funding and, thus, ultimately on political considerations. Regardless, it is the essence of the enabling legislation for these centers that the teachers will be the policy formulators and controllers of teacher center programs. If the concept grows, it will have a significant effect on teacher education programs as they are offered in university graduate schools. The appeal of these programs is two-fold. They represent an opportunity to earn a graduate degree and increased pay for credits earned if recognized by the local boards of education. Such rewards have encouraged large numbers of teachers to take evening and summer school courses at the local university. Teacher centers could change all that. They are allowed by the legislation to contract with a degree granting institution to grant graduate credit for their teacher center activities. They can also prevail upon their boards of education to grant increased pay for these activities. Given these two possibilities and the element of teacher control plus the public relations enhancement previously mentioned the teacher center concept could be the vehicle for moving teacher education from the university classroom into the local school classroom. Whether or not it would result in better classroom teaching would, under the circumstances, be irrelevant.◄

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THE INFLUENCE OF EDUCATIONAL PSYCHOLOGY ON THEORY AND PRACTICE IN MODERN EDUCATION

By James John Jelinek

A value, an end state of existence—such as, for example, "back to basics"—must be determined in its concrete makeup by appraisal of existing conditions of **means.** The assumption of a separation of things useful as means and things intrinsically good in themselves is foolish to the point of irrationality. The measure of a value a person attaches to a given end is the care he devotes to obtaining and using **means** without which the end cannot be attained.

Exhortations by lay and professional persons about the ends in modern education have been done sometimes in simple terms and sometimes in lofty ones, but the means school have used to attain these ends have been menial, ineffective, immoral, and dangerously counterproductive.

Research.

Experimenters in educational research have tried to investigate the impact of seemingly every conceivable means on various ends in pupil achievement. The profession now has mountains of classical research designed to show the impact of certain means on various ends in pupil achievement, those widely diverse means including administrative procedures, attendance, independent study, television, correspondence courses, class size, individual consultations, counseling, teacher effort, homework, student involvement, study time, distraction, school size, teacher selection, teacher education, teaching load, ability grouping, policy differences, general approach, discussion method, lecture method, group-centered techniques, frequency of quizzes, programmed instruction, and the like. I have documented more than one-hundred of these classical scientific investigations in the current ASCD 1978 Yearbook. What we have in these investigations is a vast preponderance of negative results. In the words of the investigators themselves, "No significant differences exist between means and ends in pupil achievement at levels of confidence based on odds of 1 to 100, 3 to 1000, or whatever."

Psychologies

I attribute this dismal record to two of the most influential psychologies at work in modern education-- Psychoanalysis and its various offshoots, and Behaviorism and its various offshoots. Both these psychologies, despite their eloquent spokesmen in and out of ASCD and the Professors of Curriculum, have been responsible for deterring us from the use of means adequate to the attainment of basic ends in school and society.

Psychoanalysis. Freud felt from the beginning that psychoanalysis and education were inseparable. Observations by Anna Freud, Melanie Klein, Susan Isaacs, and many others, were made to provide substantiation of Freud's theories of infantile sexuality in psychoanalysis and education. In schools, before World War II, efforts to implement these matters first took shape in the forms of radical new schools, and since then the major effect has been the penetration of psychoanalytic ideas and techniques into the regular schools under the guise of many names--transactionalism, existentialism, self-psychologism, phenomenologism, humanism, and the like.

Thus began the chaotic confusion between ends and means. Bertrand Russell founded his Beacon Hill School on the basic premises of psychoanalysis, but yet contended that the school is an agency for the "inculcation of creeds that hold men together in fighting organizations-Churches, States, political parties." How, one might ask, does sexual enlightenment as a means attain such ends of education as the inculcation of creeds that hold men together in fighting organizations? No rational relationship between ends and means was ever established. Beacon Hill School died a horrible death. The means it used never approached attaining the ends it sought. So it is with schools I have observed in Europe, Russia, Africa, Canada, and America.

A. S. Neill's educational thought in forty years of Summerhill has been deeply psychoanalytical. While Neill has shown that children can engage in masturbation and other forms of sexual behavior without developing guilt and regression in their adult lives, he has steadfastly refused in his

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school the analysis of central teaching procedures as related to various aspects of intellectual growth.

Likewise with the others--The Children's School and Walden School of Margaret Naumberg in New York, schools throughout Europe like the Malting House School in England and the Kinderheim Baumgarten in Berlin, the regular schools of pre-Nazi Vienna, the regular schools in English education based on the methods and messages of Anna Freud--all these and their counterparts put into jeopardy the basic moral and political principles that schools were designed to transmit to children. Russell, Lane, Reich, Isaacs, and the others, were frankly uninterested in pedagogy.

Over the years psychoanalytic modes of speech have lost their power to shock and so too perhaps their power to stimulate new educational activities. Psychoanalysis has merged with a general latitudinous mode in sexual affairs. Perhaps it has even been submerged in that vast general movement. Regular schools of most nations, including ours, are just as devoted to economic and military purposes as they ever were, while the mass arts and media advertising have learned only too well the practical lessons of psychoanalysis in selling their wares.

At best, psychoanalytic theory relies on the relatively undeveloped concept of "sublimation" to account for the general displacement of sexual energy into intellectual as well other socially useful, productive endeavors. But the theory is deficient in meeting the demands of the critical problems of men. To this day we do not know how to use the sexual energy of youngsters to lead them from the desire of objects to the desire for knowledge. Psycholanalytic theory has explained how sex should be studied, but it has not made a clear how, or even whether, all intellectual study can be infused with sexual energy.

Behaviorism. The influence of behavioristic psychology on education has been to foster conservatism in politics, callousness in pedagogy, and absurdity in philosophy. Its attempt to account for all human learning as a variant of reflex conditioning as in Pavlov's dogs accompanied by a neurophysiological explanation, is pure myth. Its language and literature of education have made serious philosophical treatment of curriculum, learning, thinking, and teaching clearly impossible.

At least in America most would agree that education ought to contribute to the freedom of those being educated. But if the idea of freedom is to be translated into precise descriptions of how the trainee is to behave and how training will insure that he does so behave, then how can such training be said to contribute to freedom? The question is a critical one, especially as computer-based training machines have become available by federal subsidy and heavy corporate investment. At a superficial level educators have been quick to adopt behaviorism because it lends an air of science to their work and emphasizes the public character of their goals and procedures. But the fact of the matter is that the act of conditioning in behaviorism, the act of training-- the mode by which an artificial stimulus becomes built into the structure of living organisms including, of course, men--makes of them programmed objects that they otherwise are not. By way of training a person can be trained to eat excretion and like it, to kill his fellow men and be proud of it, to insult an ethnic group and feel justified in doing so. In each case the artificial stimulus is so closely tied up with the satisfaction of a particular want that the response to the stimulus is felt to be "natural".

Yet what seems to be natural turns out to be grossly "unnatural." A person, or even an animal, it would seem would be alert to the consequences of his acts: if the consequence is favorable the action producing it would be perpetuated; if the consequence is unfavorable, the action producing it would be abandoned. However, in a state of arrestment, there is a paradox of behavior that is at the same time self-perpetuating and self-defeating. In this arrestment paradox, actions which have predominantly unfavorable consequences persist over a period of weeks, months, years, or even a lifetime. These actions are self-perpetuating and self-defeating. In these terms it is sad to observe that most of our students are in a state of an arrestment paradox in virtually all the critical areas of their lives.

The fact of the matter is that the arrestment paradox is caused by conditioning, the training process itself. How to produce the arrestment paradox is a simple matter. The person is trained to react in certain ways to certain stimuli and then is placed into a situation in which these responses are impossible or inappropriate. Although each of his attempts is blocked, the individual continues to go on responding as he has been trained to do, caught in the grips of the arrestment paradox, until finally he breaks down.

The basic assumption of training (behaviorism) is that man's behavior can be conditioned effectively through external stimuli--by

grades, money, green stamps, M and M drops, or other rewards. This assumption postulates a certain view of the nature of man that is saturated with materialism, bred in mechanism, and steeped in empiricism. The consequences of this mode are identifiable: The person does not develop the ability to think--to hypothesize and to accept, reject, and/or modify hypotheses on the basis of experience. He becomes the prey of those who condition him. He does not develop the desire to find out the why of life. He does not develop the ability to formulate ideals and to bring them to fruition. He becomes a passive individual upon whom habits are impressed by his trainer. He becomes anti-intellectual. He relinquishes responsibility for his actions. He turns to violence when rewards are withheld. He does not develop inner freedom to infinite individuality. He limits his perspective. He learns gamesmanship, especially the game of NIGYYSOB.

Recapitulation. Our main point thus far has been that a value, and end state of existence, be it "back to basics," "back to law and order," "back to nature," back to "rugged individualism," or whatever, is determined in its concrete makeup by an appraisal of existing conditions as **means.** The assumption of a separation of things useful as means and things intrinsically good in themselves is foolish to the point of irrationality. Lay and professional persons have talked about ends of modern education both in simple and lofty terms, but the means they have used in terms of psychoanalysis and behaviorism simply have not been instrumental in meeting the critical realities of our world. In fact, they have been menial, ineffective, immoral, and counterproductive.

Ekisticianism. Free should the scholar be, brave and free! We need the freedom and the courage to look at alternative means, one of which I should like to recommend--Ekisticianism (E-kis-tish-un-ism), a philosophy of education with a learning theory of disintegrationism, an instructional theory of heurism, and a curriculum theory of ekistics (e-kis'-tiks).

Positive Disintegrationism. An individual is always a part of an environment. Within that environment he is self-regulative. If anything occurs within the person or within his environment or both to disintegrate his dynamic equilibrium, he responds to that disintegrative factor. His responses **continue** and **vary** until his dynamic equilibrium is restored. If old responses are inadequate in eliminating that which disintegrates his dynamic equilibrium, he is free to contrive (hypothesize) different responses that are adequate to eliminating it. In this sense the newly contrived response brings a change, an increment, to the structure of the person himself. He is not now exactly the same person he was before. Clearly by way of positive disintegrationism the individual develops effective intelligence--he develops behavior which is guided by an anticipation of consequences. He makes it possible for himself to rethink his experience and to face subsequent situations a different person. Growth begets more growth.

Negative Disintegrationism. However, if, as happens in conditioning, an individual uses a response to a disintegrative factor that cuts off further growth, and is not amenable to reconstruction, negative disintegrationism (the arrestment paradox) prevails. Negative disintegrationism is a developmental and is characterized by stabilization or involution of primitive impulses, a clear lack of symbolization and creativity, a feeble growth pattern and retarded realization of goals, and a lack of transformation of structure.

Now, then, ekistics is the study of the ecology of human beings--the study of critical realities and critical problems that confront all of us--children, youth, and adults--a multiplicty of critical realities and critical problems inherent in (a) communication and society, (b) environment and the quality of life, (c) science and technology, (d) global and international perspectives, (e) justice, society and the individual, (f) the learning of values, and (g) education for a changing society, and the like. It is important to wait for basic questions in these areas to arise personally before you pontificate about them; otherwise you have all the answers, but no pressing questions, all the solutions for problems that do not yet personally exist.

Herein lies the principle of discipline in education as opposed to training. Discipline in Ekisticianism is not a matter of turning to a trainer who in the language of operant conditioning uses frames or algorithms to tell you what to do, when to do it, how to do it, and how to feel about it. Discipline is rather the pursuit of disintegrative factors intrinsically arrived at and pursued even in the face of difficulty, handicap, confusion, pain, suffering, or whatever. If an individual perceives content, be it the so-called "basics," epistemology, ontology, axiology, or whatever-as a **means** instrumental toward eliminating a factor that disintegrates his dynamic equilibrium, he pursues that content with a discipline, even if at first it is unpleasant to him. He

"...He [the student] makes it possible for himself to rethink his experience and to face subsequent situations a different person. Growth begets more growth..."

considers it a means to an end. He learns it. He builds it into structure so that he can use it again whenever the disintegrative factor reappears. He develops pleasure in it.

Criteria. Here, then, are certain realities and criteria for the so-called "basics" as they prevail in Ekisticianism as a philosophy of education and a theory of curriculum:

1. The child is born ignorant. Is he becoming increasingly more intelligent; is he becoming increasingly more adept at behaving in terms of consequences?

2. The child is born unarticulate. Is he becoming increasingly more articulate--in writing and reading, in speaking and listening, in demonstrating and observing, in computing and understanding the computing of others?

3. The child is born unresponsible. Is he becoming increasingly more responsible for the things he says and does ?

4. The child is born in a world of isolated particulars. Is he becoming increasingly more adept at developing relationships between himself and his environment, between himself and other human beings, between himself and his God?

5. The child is born self-centered. Is he becoming increasingly more empathetic?

6. The child is born asexual. Is he becoming increasingly more a man? Is she becoming increasingly more a woman?

7. The child is born aphilosophical. Is he developing wholes of meaning and a meaning of meaning? Is he becoming increasingly more skilled in developing critical analyses of critical analyses? Is he becoming increasingly more open to the study of alternative solutions to personal and social problems?

Some of us, no doubt, will view Ekisticianism, the improvement of the human condition through curriculum developmen' in a new philosophy of education, as being immodest and pretentious. The best response I can make to this is that prudent people make goals they can easily attain and rot in the contentment of shallow accomplishments, while wise men formulate goals they can never completely attain, but live in the glory of splendid failure. We devise curricula and philosophies of education to insure that what is attractive in the short term is weighed in the balance of the ultimate, long-term satisfaction. ◄

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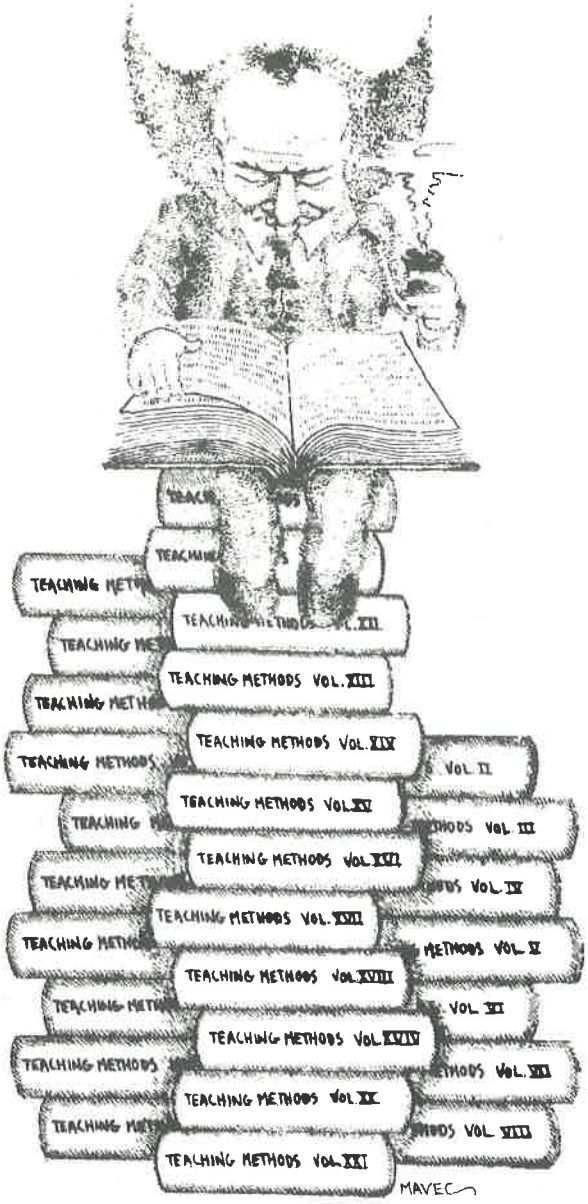

WHAT MODELS FOR THE STUDY OF EDUCATION ?

by S. Samuel Shermis

Introduction

Models employed in education suffer from two major, perhaps lethal, flaws. They are derived from an epistemology that was discarded by scientists a half century ago. They are based upon assumptions about human beings and about learning which are mechanistic and which, on this account, visualized students as products, teachers as foremen and schools as factories.

For reasons which will be developed, these educational models must be replaced, and to this end, this article will identify current assumptions and recommend a more tenable theoretical model. It will also suggest that researchers become theoreticians rather than remain, as they are now, accountants. For purposes of convenience, this article will be divided into two parts: consideration of the role of theory in research about education; consideration of the role of theory in educational practice and administration.

Research Models

Lake (1961) undertook an examination of educational research, with particular attention given to

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underlying assumptions. His conclusion was that, despite the clear preference of scientific philosophers and philosophers of science in this century for a hypothetico-deductive conception, educational researchers tended to employ an outdated inductivism. That is, while philosophers of science have quite generally joined the Einsteinian-Deweyean camp and stressed the reciprocity of both the deductive and the inductive process, educational researchers continue to scout around for data, without any guiding theoretical assumptions or even, as we shall see, without any clear notion of what their data mean. Although granting token recognition to the importance of philosophical considerations, researchers either ignored or glided rapidly over "theory," "hypotheses," "deduction," "verification," etc., as important procedures or concepts.

Inductivism, Lake charged, has led to a gross overemphasis on data-gathering at the expense of interpretation or even comprehension. The dominant picture, 17 years ago, was blissful ignorance of

> ...the bearing of one's assumptions upon what is hypothesized; deductive elaboration of hypotheses determine the observational or experimental condition; how, in education especially, one must be concerned with assumptions with respect to society and the individual; [and] the logic of verification and falsification of theories (Lake, 1961).

To the question, What mischief does an inductivist position create? The answer may be found in some observations by the philosopher Nagel:

1. The "assiduous" collection of data, "uninformed by a clearly formulated and consciously controlling hypothesis" leads to a state of affairs marked by "[a] rather prominent fluctuation of fads and fashions in educational practice."
2. Although research is usually conducted with "undoubted mechanical expertness," researchers "... do not always possess a mature understanding of their intellectual tools." Specifically, they are not sensitive to the limitations of various quantitative scales and they utilize statistical formulas in drawing inferences ". . . without much thought to the fact that while those formulas may be valid within the framework of theoretical assumptions in which the formulas are derived, these assumptions may not always be realized with a sufficient degree of approximation to warrant the inference."
3. "General Propositions" tend to be asserted on the basis of "conformatory data that do not provide competent support for those conclusions."

The character of educational research, with its enthusiastic if indiscriminate use of statistical trappings, was recognized long before 1960. Writing in 1939, Holmes wondered

> . . .why educational research seems to be doing so many unrelated things, why it impresses so many people as being engaged to a considerable extent in scratching the surface, why it does not move steadily forward to a more complete understanding of its own central or basic problems.

The superficiality, randomness and inability to identify a "central" or "basic" problem is organically related to inductivism. By elevating observation, instrument design, statistical manipulation and publication to the **summum bonum** and by ignoring the importance of philosophical assumptions, methodological guidelines, cultural relevance and eventual utility, researchers doomed themselves to the helter-skelter collection of information.

I would judge these criticisms to be valid in the 1970s. Indeed, the presence of high-speed computers and elegant formulae--e.g., multivariate linear regression analysis--have exacerbated the tendency to gather enormous amounts of information with no very clear notion what these mean or how these might be used. In short, the means have preponderated over the ends and the complete irresistibility of data gathering techniques leads to what might be termed Data-gathering-for-the-hell-of-it.

Administrative Models

A model of school administration, to the extent that one exists, is a good deal more complex than the simple induction of researchers. It is as far as I can determine a composite of assumptions, methods, techniques, and expectations derived from business, industry and governmental bureaucracies. Assumptions about role differentiation, vertical organization, centralization of control and supervision were borrowed intact from German bureaucracies in the early 19th century (Katz, 1975). Assumptions about the methods of production taken directly from a business and industrial model were added.

The business-industrial-bureaucratic model has attracted the attention of a number of investigators recently and there now appears to be a body of literature analyzing the phenomonon (Callahan, 1962). Writers have examined the similarity between factories and schools and have been uniformly impressed by the presence of centralization, "product" and role uniformity, differentiation of function, "quality control" and the near identity of assumptions about measurement and efficiency. Even the language of business and industry--schools are "plants" and students are "products"--attests to the equation of education with the production of goods.

That public education was assimilated to a business-industry-bureaucracy model is regarded by these writers as philosophically indefensible, misguided and culturally corrupting. The inappropriateness of the model is critized by Longstreet (1976, p 136):

> . . .the business-industrial model has been the greatest boondoggle of all times. The assumption has been that what works well for business and industry will work well for education. In practice, this has meant that the system for designing and evaluating productivity of, say, an automobile factory has been transferred to education with minimal modification.
>
> . . .the business-industrial model dictates that the products of education need to be comprised

of specifiable units which can be objectively evaluated via the child's performance: so much of a certain input ought to yield so much in measurable returns. If the child does not perform at the preestablished level of return, then the input and whoever manages the input are assumed to be performing inadequately, which would undoubtedly be the case if the child were a keg of beer instead of a human being.

Schultz (1973, p. 106) perceives the deliberate adoption of the model to be essentially a function of the enormous success of factory methods in Boston during the 19th Century. By 1819, he says:

> . . .the School Committee began to recognize the necessity of updating the organization of Boston schools. The Committee undertook to standardize the system of education and initiated a process which continued unabated for the remainder of the antebellum period, and beyond. . .If the desired product--the 'educated child,' however vaguely defined--was to be obtained, the schoolmen implied that the chief emphasis must be on the process of manufacture.

My conclusion--and that of others----is that the business-industrial-bureaucracy with emphasis on "product uniformity," "precisely defined input," and "measureable returns," yielded an extraordinarily mechanistic process. This could hardly have been avoided, given the assumptions involved--i.e., the analogy and subsequent reification that equated **products,** which are inert, with **human beings**, who are purposive. In hindsight, it is easy to see how school administrators and 19th and early 20th Century psychologists shared the same mechanistic assumptions. After all, Thorndike's "stimulus-response" position and his assumption that learning proceded by neural changes presupposes a model of human beings as machines--clever machines, perhaps, certainly complex, but machines nonetheless (Shermis, 1967).

The observation I made a moment ago about the atomization and trivialization of educational research is equally appropriate in this context. The emphasis in this Century upon learning defined mechanistically, not surprisingly, led to the objectification of discrete items of knowledge, such that "behavioral" or "instructional" objectives--almost always couched at the Bloom I or II level--have dominated the curriculum. This is not to say that behavioral objectives are doomed to be low-level, trivial, memoritor things; it is just that in practice they are. A commentator makes essentially the same point. Objectives tend to

> . . .overemphasize simple learnings and evaluation. Simple and often trivial learnings, which are easier to state in behavioral terms are stressed, and complex learnings are often ignored (Zahorik, 1976, p.9).

If the administrative model led to authoritation control and vertical organization and the reduction of learning--and hence of human beings--to objectively quantifiable products, the adoption by teachers of such a conceptual framework did the same. Eventually, instructional or teaching and learning theory developed its own propensities toward mechanizing classrooms.

The Teaching-Learning Model

The pseudo objectification in education, the constant reduction of schools, learning and children to minute parcels is attested by virtually every assignment my children bring home from school. Most questions and assignments are pitched at the lowest possible level of abstraction--regardless of the topic. It is fill-in, true-false or multiple choice with an occasional sprinkling of "brief answer."

This is not so much a comment upon the lack of impact exerted by methods course teachers as it is an acting out of certain philosophical assumptions-the emphasis on memorization of discrete concepts, facts, formulae, definitions, conventions and teacher or text whims reflects a kind of mechanistic model of humans. Children are **tabulae rasae**--or to update the metaphor transistorized tape recorders; they are not capable of analyzing or evaluating or clarifying meaning for themselves but can only receive and store impressions in their memory banks.

It appears, then, that the reductionism, the total domination of rote memorization, the confusion between teacher or text author bias and empirical fact--all suggest that teachers have bought a degraded version of philosophical realism. Their philosophical belief, apparently, is that reality lies out there, untouched by human purpose; human beings are simply spectators whose function is faithfully to reproduce what is out there and hence objectively true. That such a simplistic model of ontology and epistemology is not entertained by many--if indeed any--philosophers goes without saying. There is, I think, a kind of consonnance between the naive realism of teachers and the unspoken agenda of society. Let us begin with the observation--surely undeniable--that these observations are scarcely new and have been made before by educational philosophers and critics for most of the 20th Century. Let us, then, relate criticism of rote memorization and cultural imperatives.

"Inductivism...has led to gross over emphasis on data-gathering at the expense of interpretation or even comprehension."

One of the reasons that much of what happens in the schools is perceived as mystifying is that there is no coherent, interrelated set of propositions—a theoretical model—which can be used to provide an explanation.

It occurred to Parker and me (Shermis & Parker, 1977) a few years ago that the almost total failure of educational critics to influence teaching models is not simply a monument to the feebleness of critics. It is, we thought, rather that teachers are successfully carrying out the purpose assigned to them by the culture. If we accept the conventional anthropological definition of education as transmission of the cultural heritage, we find that teachers are in fact faithfully transmitting the heritage. Or, more precisely, what they perceive to be the dominant cultural heritage--that is assumed to be culturally valuable.

There are innumerable problems and deficiencies associated with cultural indoctrination--for what takes place daily as memorization of discrete curriculum bits seems to be explainable only in terms of inculcation or simply blind socialization. It is often stated that indoctrination is both unfair and redolent of an authoritarian society. Some time ago Professor Metcalf (1963) argued that

> Teachers who touch upon the closed areas are expected to justify their temerity by inculcating right answers, right attitudes, right beliefs. The process of teaching in the closed areas is an amalgam of suppression, indoctrination, distortion, manipulation, prescription, and persuasion. When this sort of thing is practiced in the Soviet Union or Red China, we call it brainwashing. Its use in this country is called patriotism.

Second, one must note that the culture into which students are being indoctrinated has little to do with the culture as it is studied by social scientists. Indeed, insights gained by those who invented the term "social or cultural lag" at the turn of the century suggest that the culture disseminated by schools is between two to four generations behind contemporary patterns. Thus, not only are teachers indoctrinating cultural values, they are transmitting a heritage which is obsolescent or obsolete and has little organic connection with what children see 10 feet outside the school. This may serve to explain some of the decline in achievement and reading test scores that has attracted so much attention lately. In sum, then, the following metaphor seems useful: if the envelope, the package in which the contents are poured, is a model of naive realism and mechanism, then the contents consist of cultural patterns, beliefs, values and attitudes. The way, then, for the culture to transmit the cultural values of an industrial society is to treat the young as if they were machines who need to be stamped with the right cultural imperatives.

I have argued that there is a plethora of educational models and that these models combine an outdated inductivism left over from a Baconian-Newtonian model and assumptions lifted intact from a 19th Century business-industrial-bureaucratic model. Stirred into this witches brew is a healthy dollop of naive realism and a culturally inspired drive to indoctrinate in approved cultural patterns.

I would not wish to suggest that either the model or the behavior I have noted is in any sense conscious. I find no general awareness of assumptions that are commonly employed. Indeed, not only is there an absence of recognition of underlying assumptions but most teachers--possibly most leaders in education--feel no particular need to examine their beliefs at any level. Indeed, the eclecticism which most Americans so admire precludes philosophical consistency or theoretical systemization. Which, of course, is why educators can at one moment talk so feelingly of "problem-solving," "decision-making," "intellectual and social growth," "citizenship," etc., etc., and simultaneously employ models which epitomize authoritarian, anti-democratic, anti-intellectual and mechanistic assumptions about human behavior and social organization.

What Models for Education?

The question, What is an educational model? entails the question, Why is a model important?, or, What advantages are served by considering a model of any sort? The subject of models--like the status of **Homo habilis** in anthropology, deep structure in linguistics, quarks in particle physics or any other topic of intellectual investigation--is replete with diverse, conflicting and intensely held positions. My own preference is for the admirably lucid analysis of models by Kaplan (1974). Further, my approach to the

selection of a particular model involves what Kaplan calls an "interpretive model," which, in the language of logicians, provides an interpretation for a formal theory.

To begin, a model, in Parker's terms, "in the very ordinary sense of". . . the word must be considered an idealization, a template on which a picture can be constructed." (Parker, 1975). For our purposes, the "picture" is a theory, a conceptual apparatus for describing, explaining and interpreting some aspect of the world which we have come to think important.

More specifically, a model for potential use in education should possess the following attributes:

1. **It should render understandable, rational and intelligible events and phenomena in the area concerned which are regarded as confusing and unclear.**

Much of what passes for explanations in education are either nothing of the sort or are else so misguided and incomplete as to be useless to lay persons or practitioners. E.g. what is purported to be an explanation is often merely a label or description, sometimes a pejorative one. Thus, declining SAT scores are thought to be caused by Vietnam; undergraduate anxieties by alienation and teacher strikes, and by a "new spirit of militance." A more adequate notion of explanation, once again paraphrasing Parker, would be premised upon the notion that it is the role of theory to specify particulars and to build explanatory principles which serve to explain, illuminate and give meaning to the particulars (Parker, 1975). Note, please, that Parker is accepting as axiomatic that the "coherent explanation" I specified a moment ago is a function of a theoretical position which is itself coherent. Precisely the same point is made by Kaplan:

> Every theory serves, in part, as a research directive; theory guides the collection of data and their subsequent analysis, by showing us beforehand where data are to be fitted, and what we are to make of them when we get them. . .Without a theory, however provisional or loosely formulated, there is only a miscellany of observations, having no significance either in themselves or over against the plenum of facts from which they have been arbitrarily or accidentally selected (Kaplan, 1974).

The "miscellany of observations" without very much significance, is, as I have already pointed out, probably a function of an inductivist position which in practice tends to stress information gathering at the expense of interpretation within a theoretical framework.

The point I wish to make, then, is that explanation is contingent upon accepting a theoretical position. Explanation itself depends upon an explanatory structure, i.e., a theoretical position. Any phenomenon--in education or elsewhere--can be explained in a variety of ways. ". . .there is always an infinite number of assumptions that explain a given phenomenon" (Rashevensky, 1959). One of the reasons that much of what happens in schools is perceived as mystifying is that there is no coherent, interrelated set of propositions--a theoretical model--which can be used to provide an explanation. It appears to follow, then, that to the extent that educators and researchers spurn theoretical endeavors, to that extent will there be no explanatory principle and to that extent will most problems--the manifold problems involving depressed motivation, nonlearning, antisocial behavior, poor reading and writing, etc.--remain unsolved.

To conclude, then, a useful theoretical model has as its primary function the elucidation of particular events in a context that explains the particularities and, in turn, relates them to a general position. And this moves us to the next point.

2. **It should make disparate facts hang together; to explain in holistic terms a variety of phenomena that are puzzling precisely because they appear unrelated.** Much of the contemporary education scene reminds one of James' famous description of the world of a newborn infant--a blooming, buzzing confusion. In a lengthy feature story about the woes of secondary education, **Time** magazine (Nov. 14, 1977) describes and in traditional **Time** fashion editorializes about three high schools in different parts of the country. The sprightly captions under each picture provide a good example of discontinuity:

> "Courses called Great Sleuths and Exploring the Occult, and a worry about something lost in personal relationships"
>
> "Students being drilled in canoe safety in Medford's eight-lane indoor pool, second largest in Massachusetts"
>
> "Iowa City's East: a product of the experimental '60s now turning back the clock"
>
> "The 'jocks' v. the 'wall rats' "
>
> "Some teachers say the kids aren't being challenged enough; others ask, 'Anyone have a film I can use?' "
>
> "Now the chorus is 'Back to basics' "
>
> "The way they were: a high school mathematics class in progress in 1900"

The text develops noninterpretation by mixing anecdotes, statistics out of context and irrelevant slogans--"While many educators applaud the back-to-basics movement . . .some are worried that it may be pressed too far."

Neither the **Time** writers--nor, for that matter, many in the profession--begin with the premise that the disparate facts do not make sense until they are organized in a holistic manner. The tendency to look at disparate phenomena in isolation and assume that out of the welter of unrelated events an explanation will arise is poor science and sloppy thinking. Max Planck (1936) stated it trenchantly:

> Modern physics. . .has taught us that the nature of any system cannot be discovered by dividing it into its component parts and studying each part of itself; such a method often implies the logic of important properties of the system. We must keep our attention fixed on the whole and on the interconnection between the parts.

Dewey makes the same point:

> It is not held that inferred interpretations are tested, confirmed, verified (or the opposite) by particular objects in their particularity. On the contrary, it is the capacity of the inferred ideas to order and organize particulars into a coherent whole that is the criterion.

A model for the study of education ought to be so formulated that it can shed light not only on "particular objects in their particularity," but be so constituted that the particulars form a unified and related pattern. Such a model will depend upon the insights of the social sciences, and especially sociology and anthropology. It will employ the assumption that schools as institutions--and the discrete components of the institutions--function to realize certain cultural imperatives. The model will then attempt to identify and evaluate those cultural imperatives by relating them to the values which our society is supposed to prize.

3. **It should enable individuals to make valid inferences which are capable of being tested.**

The philosopher of science, Stephen Toulmin (1953), argues that

> . . .it is essential, if the theory is to be acceptable, that it shall license one to pass in one's arguments from the conditions in which the particular phenomenon takes place to the characteristics of the phenomenon which are to be predicted or explained.

Without delving into the argument between positivists and conceptualists--to use the terminology of Parker--or between those who emphasize the explanatory and those the predictive aspects of science, it is sufficient for our purpose to say that an emphasis on predictability and the capacity of models to predict events is warranted by the nature of social change and cultural dynamism in the world. So rapid has been the advance of technology--especially in the areas of "instant communication," miniaturization, mass production techniques and information retrieval--that events tend to be perceived as overwhelming. Schools, like the rest of society, tend to react--that is, to respond on a haphazard basis only after the fact, only after social phenomena and technology have already introduced disorder. The events over which **Time** writers quaver have been regular features of high schools since World War II. But **Time** acts as if it were all novel--and it compounds the confusion with sheer nonsense by posing the problem as a conflict between "the Basics" and "Progressive Education."

To overcome the helplessness of a purely reactive position, educators require the means of anticipating and predicting events. Prediction--to elaborate on a point already made--is not a random, intuitive process. It is rather a necessary feature of a model--and I mean a model of the hypotheticodeductive model, is the necessity of prediction. To predict is to "...deductively derive from [a] proposition [events] previously unknown, which are capable of being checked against experience"(Lake, 1961). The haphazard, random enumeration and description of educational phenomena I criticized is the current **modus operandi** in education. It should be replaced by systematic effort to propound testable hypotheses. These hypotheses should be derived from an articulated and explicit educational model. The hypotheses should concern crucially important--and therefore controversial, conflicting, touchy, sensitive, misunderstood--events. Judgements about values ought to be made covert (Conant, 1952).

I specify this because the practice has been for those in the social foundations of education to appropriate the dimension of values, the world of oughts and shoulds. Those in educational psychology have tended to concentrate on the realm of practice--with, predictably, unconscious value assumptions bootlegged into their results without official notice. All educational phenomena ought to be conceived as unified entities, wherein matters of value are as regular, important and intrinsic as are matters of fact. This is a cliche and would not ordinarily need emphasis were it not the case that values and assumptions proceding from philosophical positions are not usually acknowledged nor made distinct and evident.

In any event, educational models clearly need to pass beyond the stage where status surveys and descriptions of practice dominate. Particular educational propositions should be phrased as testable hypotheses. Each hypothesis ought to be linked with an overeaching theory that has as its goal an attempt to improve educational practice. And by "improve" I mean ameliorate in terms of a set of consistent philosophical positions.

4. It should incorporate features that will provide coherent direction to practitioners.

This particular ought has been assumed throughout this discussion and I should now like to acknowledge it consciously by describing what I take to be one of the more unfortunate disjunctions in education. Just as there are different models within the field, there are two radically different expectations about what constitutes the proper study of education. From the standpoint of those--a clear majority--who intend to be practitioners, education is the study of existing practice, convention and tradition within schools. As such, the study of education is justified only as it is deemed "practical," a term which only suggests that one is enabled to feel more comfortable or competent in classrooms and administrative offices. From the standpoint of scholars in the field, practice and the efficient training of efficient practitioners is almost beside the point. Most of us have been con-

cerned with questions and problems of a disciplinary nature--that is, topics that are of interest in themselves and which do not require any justification to be studied. We accept the proposition that knowledge justifies itself and that the production and dissemination of knowledge, of whatever nature, is a good and sufficient rationale.

Particularly in educational foundations are we upset and understandably puzzled about our students' attitudes. What we think of as intellectually stimulating our students may view as irrelevant, i.e., indistinctly related to the exigencies of surviving in the classroom.

Let me suggest a way of dealing with this not very rare phenomenon and relate it to the discussion of which educational models to study. The ultimate rationalization and justification of an educational model is that it can serve to guide and direct practice. Once again, this statement would be a platitude were it not demonstrably true that practitioners are not very much given to studying the results of educational research and theory. What evidence we have on the subject is that classroom teachers and school administrators are not noted as enthusiastic consumers of the products of research. We have often thought that this is so because they are intellectually impoverished or that they lack the training to deal with matters that appear to be abstruse and arcane.

Let me suggest that undergraduate and our in-service constituency would be better served if our models for the study of education were better articulated with practice. What this generalization means is not that educational courses must be full of prescriptions for classroom management--which in any event tends to confirm modal practice and thereby perpetuates the worst of traditions--but rather that the chief subject for the study of education ought to revolve around endemic, persisting and intractible issues. Whether as the study of the organization and administration of schools, or as counseling, teaching of exceptional children, the study of history, curriculum or teaching strategies, education, both as the object of research and the subject of teacher preparation, ought to deal with the inconsistences, deficiencies and incompatibilities in the field. Such would provide not only sufficient motivation for practitioners but would greatly enlarge the market for our professional research.

Conclusion

I should like to conclude this discussion of very general features of a desirable model for the study of education with an observation on the eclectic orientation that characterizes not just our society but its leaders in education. It is reasonably apparent why unreflective individuals tend toward eclecticism--they are not given to thinking much in terms of theory, explanations, causality, consistency or other dimensions of logic. But it is difficult to see why intellectual leaders are equally cavalier of theory and of the necessity for logical consistency. At a recent meeting of the National Council for the Social Studies the author and two of his colleagues were attacked for the sin of attempting to classify and categorize different teaching traditions within the social studies (Barr, 1977). One criticism reduced to the individual's disinclination to be categorized and this, in turn, appeared to us to reduce to a predilection for eclecticism. It is not that intellectual leaders do not make use of theoretical constructs or categories but that they simply do not wish to be constrained by the requirements of theoretical consistency or logic. Such, I think, is feared because it might a) remove some essential freedom of operation, b) conduce toward dogmatism, or, c) prevent one from utilizing a wide variety of different approaches found to be appealing. In this sense, then, intellectual leaders simply reflect the history of the culture in its centuries-long disdain for theory.

To the extent that leaders within education entertain such an antitheoretical orientation, to that extent will teaching continue to be as unhampered by logic, consistency, predictability, intelligibility or applicability as it always has. And this will make it likely that in the year 2078 an education journal will ask the question, What educational models ought we to adopt for the study of education? ◄

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MINORITY STUDENT MOTIVATION AND TEACHER EDUCATION

by Carlos J. Ovando

Introduction. A disturbingly large number of minority high school students lack motivation to achieve according to standard school criteria. Why? Is it the result of psychological and cultural disturbances? Or is it rather an objective/rational response mirroring an accurate appraisal of their school environment? Traditionally, educators and social scientists have quietly accepted the notion that the socio-economic and environmental origins of the learners are more important influences in academic learning than the influence of the teacher (Cf.Coleman 1966; Sizer 1976). While social class and the environment of the learner certainly play a key role in stimulating or inhibiting intellectual growth, in this paper I will argue that teacher quality also plays a crucial role in motivating Chicano, Black, Native American, Puerto Rican and other minority students. The causal chain looks like this:

POOR TEACHER → **STUDENTS REALIZE THEY AREN'T GETTING MUCH OUT OF SCHOOL** → **POOR MOTIVATION**

MINORITY ACCESS TO EDUCATION the bleak educational profile of minorities in the U.S. is clearly profiled in the following tables.

TABLE I

Median Years of School Completed by Selected Populations - 1960

	STATES				
ETHNIC GROUPS	Arizona	California	Colorado	New Mexico	Texas
Anglo	12.1	12.2	12.2	12.2	11.5
Latino	7.0	8.6	8.2	7.4	4.8
Black	7.0	10.6	11.2	7.1	8.1

Source: 1960 U.S. Census

TABLE II

Median Years of School Completed by Selected Populations - 1970

	STATES				
ETHNIC GROUPS	Arizona	California	Colorado	New Mexico	Texas
Anglo	12.2	12.4	12.4	12.2	11.9
Latino	8.8	10.4	9.8	9.7	7.2
Black	8.8	11.9	12.2	10.9	9.7

Source: 1970 U.S. Census

Significantly, the above data reveal only the tip of the iceberg. For example, a recent T.V. documentary noted that even the best minority high school graduates in a Midwestern city were barely surviving the academic rigours of college life. In fact, some of the valedictorians were receiving C's in college. The director of the Hispanic Urban Center in Los Angeles, during an open testimony on public schools, synthesized the problem this way:

> In East Los Angeles (a predominantly Mexican-American area of the district), 60 percent of the youth between the ages of sixteen and nineteen are neither in school nor gainfully employed...60 percent of our young people have been blanked out from any participation in society, because by the time they are in the sixth grade, they are reading at the third-grade level, by the time they are in the twelfth grade, they are reading at the fourth-or fifth grade level, and they are blanked out from our society.(National Committee for Citizens in Education 1975: 34).

Why have such large segments of society failed to achieve while participating in one of the most highly developed educational systems in the world? Is part of the answer that teacher training institutions are not preparing teachers with the appropriate values, attitudes, skills, knowledge and pedagogical strategies to meet the diverse learning needs of a pluralistic and knowledge-based society? Just what effect does the teacher have on the learner?

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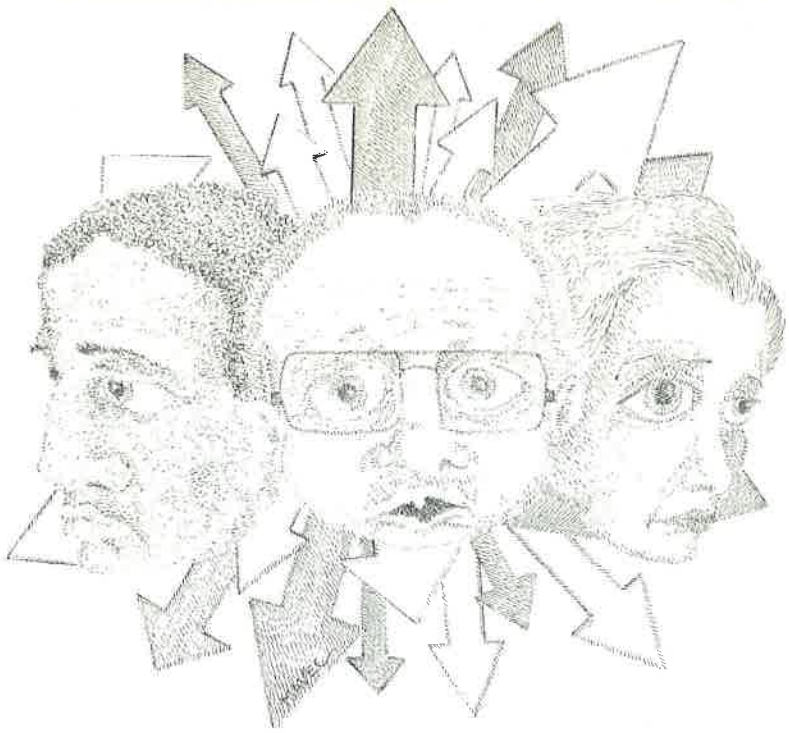
The Actors: Teachers and Students. For years educators and social scientists have had a high level of curiosity as to what truly happens when learning is "transmitted" by teachers to students in a formal setting. Boocock (1976) claims that up until the last ten years about all that could be concluded from research on teacher behavior may be summed up as follows:

1. There is no one "best" type of teacher or teaching for all students, probably not even one best way to teach any student all subjects. Certain personality characteristics do seem to be possessed by successful teachers -personality integration, competence, and encouraging nature.
2. Teaching or leadership types that produce high levels of student morale or satisfaction do not necessarily produce the highest levels of learning. In fact, authoritarian and laissezfaire modes may be more effective under some conditions than more democratic modes.
3. Student performance may be improved by providing teachers with more information on their students' interests, home environment, problems, and encouraging them to use such information in planning their classes. It also may be improved by making greater efforts to match teachers to student and/or courses congruent with their values and teaching style. (Source: 1-3 in Boocock '76: 14).

The 1960s witnessed the emergence of research which focused on certain aspects of teacher-student interaction --research which attempted to pin down the elusive characteristics of a "good" teacher. According to Boocock (1972) these include Rosenthal and Jacobson's (1968) on raising teachers' expectations for their students, Flanders' studies (1960) of direct versus indirect modes of teacher-student communication, and Gordon and Adler's (1963) study of differential modes of teacher leadership (Boocock 1972: Chapter 7).

Quite recently credence has been given to the notion that the positive attitudes of teachers towards their students is highly significant. For instance, a comparison of two low SES urban schools attended mainly by black or Latino children found substantial between-school differences in reading performance, which buttressed Rosenthal's contentions regarding the effects of teachers' attitudes. The results revealed that "although reading instruction did not differ materially in the two schools, the teachers in the better school displayed a more positive attitude. In the less effective school, teachers tended to attribute children's reading problems to non-school factors beyond their control and were pessimistic about their ability to have an impact, an attitude that led almost inevitable to a self-fulfilling prophecy" (Cass 1975: 49). In a fundamental sense, these teachers obtained what they expected. Similarly, Ogbu (1974) found that when minority high school students were untracked and randomly placed in academically challenging courses, they held their own with the "high ability groups." The counselor summed it up this way:

> Well, after (the sensitivity training) some of us decided that we as counselors should make some changes because if you take a child's interest and personality and the drive that he has sometimes some of these will not be reflected in these test scores. So therefore we started channeling them into these other college prep courses. And the Social Science Department said, "Well, we will just eliminate tracking." And this is one area where the range of discussion can



> be broad and everything doesn't have to be read at the reading level. So therefore they opened it up. (And they said) "And we will accept X, Y, Z together on an integrated basis. And we are not going to count them even. We will just let the IBM scatter them into these classes." And it worked beautifully. Last year (1969-1970) those kids were placed on higher math and in algebra; some of them are now taking chemistry, senior biology. And these are the basic subjects and they haven't been failing them. So it tells me this: that we are putting a child in something where he is going to be challenged. And he sure has showed that he can improve and he can do some work. (Ogbu 1974: 199-200).

As a result of such curricular changes which seemed to have generated positive attitudes on the part of the teachers, "the number of chemistry courses in the senior high school grew from two to five." Significantly, Ogbu's informant noted that there were Black and Chicano children in all of them, a situation that had not existed previously (Ogbu 1974: 200).

Origins and Values of Teachers. Because of the importance of the social history of the teacher in promoting positive or negative learning interaction with the students, it becomes a must to understand teachers' backgrounds. It is rather well documented that teachers traditionally have come from upper-blue-collar or lower-white-collar families (Herriot and Hoyt 1966). The implications of this fact are quite profound, for potentially it is in these values that much of the conflict between the teacher and the minority students is rooted. As Boocock notes,

> This means that there is general teacher-student status congruency in schools of middle-range SES, but that teachers in schools of high SES are apt to be of lower status than their pupils, and teachers in low SES schools are apt to be of higher status than their pupils (although teachers in higher SES schools are apt to be of higher status than teachers in lower SES schools). There is also a tendency for the proportion of nonwhite students to exceed the proportion of nonwhite teachers, but as in the case of SES, the incongruency is greatest at the lowest SES schools. Thus schools with a high proportion of students from low SES families may have some rather special problems with respect to the teacher-student relationship. Since it is in these schools that the teacher is most likely to have a higher social position than the students and since low SES children are most likely to be subject to negative image and treatment, there is a need for strategies designed either to change teachers' perceptions of the kinds of students they now consider undesirable or to create new roles which can meditate between these children and the school system... (Boocock 1972: 127)

Teacher Training Strategies for Pluralistic Settings. During the past three years this author has served as a consultant to school districts in need of inservice for teachers working in largely multiethnic or minority segregated school environments. Invariably, these teachers want to know specifically what they can/should do with Chicano, Black, Puerto Rican or Native American students who are not interested in school. In the course of their training and experience these teachers have been led to believe that somewhere out there exists an exportable socio-cultural and pedagogical model which can help them solve cultural, psychological, and structural problems in a multitude of diverse contexts. As of yet there is not patent pending on this model. It is this author's belief that in seeking specific methodologies for specific minority groups teachers are too often asking the wrong questions. For example, learning to implement a field dependent as opposed to a field independent teaching style will not begin to solve all the educational "problems" of Mexican-American students.

But just where does a teacher training program start? Again, this author feels that the first step is for the teacher to have a clear understanding of the function of the schooling process in society. That is, education is not value free, and part of the teacher's incorporation into the educational system involves his or her becoming a transmitter of consensue values. These values essentially mirror the ethos of the power-wielding classes of society. In the United States, with its belief in the concepts of "contest mobility" and "meritocracy," there is a tendency

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to assume that the system is an open and democratic one which enables the individual to advance at will. The teacher is seen as one who aids the student in the pursuit of the values, skills, and knowledge required by the dominant society for upward social and economic mobility. Most teachers, themselves recipients of favorable goods and services from society, tend to believe that education through certificates and diplomas will thrust minority populations out of their "disadvantaged" position.

Just what is wrong with this type of thinking? For one thing, many minority groups are quite vocal in questioning the egalitarian nature of the society. There is an open challenge to a system perceived as having promised much but delivered very little. These are the students who, despite some material gains among their people, see ample evidence that some ideological/structural changes will need to come about before major advances are made (Cf. Brogan 1972: 6). Will the observance of Cinco de Mayo in the classroom, a display of African art, or even a switch from the discovery approach to programmed instruction be the solution to such students' lack of motivation? Carefully researched ethnic-specific methodologies may be developed and ample ethnic resources may be made available, but without appropriate teacher attitudes and values which run much deeper and without the ability of teachers to dialogue with students who feel alienated, there is merely the creation of an illusion of progress.

Consequently, this author believes that a good teacher training program for individuals interested in working with minorities would stress value clarification and a strong foundation in social and anthropological information and principles. Regarding value clarification, teachers need to understand how they feel about populations that may reflect some values which are incongruous with those the teachers themselves have internalized. There is no point for a teacher who is hostile to Chicanos to be working with them. She or he may be fully bilingual and understand all the methodology necessary to present cognitive information, but unquestionably the negative socio-cultural signals emitted by her to the student will more than offset whatever cognitive gains may have occurred. Also, many teachers working with minorities have internalized the notion (quite unconsciously) that these students can not do the academic work because of the home and total environment of the learner. As Ogbu notes, teachers need to be made aware that "...the cause of failure of black children (or any other minority) in school is not stupidity, not a failure of genes, and not a result of poor encouragement from their parents, but rather a functional adaptation to reality " (Phi Delta Kappan, May 1978: 650).

Next, a viable teacher training program would expose the teachers to the social, cultural, economic and political contributions of these groups. To keep the teacher from falling into deadening stereotyping of the group, within group variation would be stressed. That is, an attempt would be made to see how these groups blend with each other and also how they vary and are the same from within. This would mean that an individual or group may be examined along such variables as sex, class, region, ideology, etc. In this way culture can be presented as something that is man-made and responsive to a socio-eco system. As such, it tends to form a system that changes over time and space. This means that each and every person is a cultural being and a potential culture-**maker**. Every aspect of our life is imbued with culture and every day culture is recreated. By developing a dynamic conceptualization of culture and applying it to their own as well as other cultural groups, educators are better prepared to provide a truly pluralistic learning milieu and to perceive the uniqueness of each learner regardless of his or her ethnic origin (Ovando, 1977).

Given the large number of learners with linguistic traditions other than English, multicultural educators need to be aware of the powerful bond between a cultural group and its language. Recently, of course, the civil rights implication of this bond have been recognized, as evidenced by Justice Douglas' opinion regarding the situation of limited English speaking and non-English speaking children.

> There is not equality of treatment merely by providing students with the same facilities, textbooks, teachers and cur-

riculum. Students who do not understand English are effectively foreclosed from any meaningful education (Editorial Research Reports: 619).

Teachers thus need to be made aware that there are concepts, traditions and emotions which can only be effectively expressed in one's mother tongue; to deny this language to students thus denies them of part of themselves and their families. Even under the best of circumstances, language misunderstandings can affect the learner's attitudes toward the school.

The point of the above discussion is not that development of English skills is unimportant juxtaposed against the development of the learner's affective domain in her dominant language. It is undeniably the obligation of the schools to impart good English skills; it is the spirit in which languages are maintained and developed which needs to be examined. A limited or non-English speaking person's language is not an absolute handicap to be overcome, but a beautiful and powerful resource to be developed and utilized for further growth in other areas. This author has seen that too often the teacher's attitude toward a learner in the process of learning English as a second language is analogous to that toward a person in a wheel chair who needs to be taught how to walk. The more productive attitude, both from the point of view of pedagogic principles and cultural sensitivity, is analogous to that toward a person who already knows one particular skill, and while maintaining that skill is ready to develop a new one that will make her an even more talented and versatile person.

Conclusion. In brief, teachers do make a difference. This paper argued that minority high school students' lack of academic achievement is not totally due to genetic, environmental or motivational factors but rather is a rational adaptation to perceived social and economic issues rooted in their total environments. Teachers to be effective need to understand what these issues are and how they themselves feel about them. Given the social traditions of teachers, they also need to come to terms with their adopted values and see how these values need to be related and/or modified to the learning context. Of great significance is the research which suggests that teachers seem to get what they expect. Thus much weight can be placed on the teacher's attitudes toward the learner.

Because most teacher training programs have as a goal the development of teachers that can work effectively with diverse ethnic and racial populations, it was suggested that, in addition to sound cultural and linguistic pedagogy, teachers should have a solid base of information in the sociology of learning and anthropology. This paper also suggested a view of culture that is dynamic and which responds quite readily to socio-ecological forces. In a fundamental sense teachers and students are culture bearers and culture makers. By developing a dynamic conceptualization of culture and applying it to their own as well as other cultural groups, educators are better prepared to provide a truly multi-cultural learning environment and to perceive the uniqueness of each person regardless of his or her ethnic origin. Related to the concept of culture, it was recommended that, given the growing numbers of limited English speaking and non-English speaking learners in urban centers, the learning community be sensitive to the symbiotic interdependence between a cultural group and its language.

A society characterized by class, ethnic, racial and regional diversity, coupled with an increasingly greater dependence on knowledge, requires students, educators and teacher training programs to be in tune with each other's learning needs. ◄

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ALTERNATIVE SCHOOLS: CAN TEACHER EDUCATION RESPOND ?

by Gene Sullivan

Schools have undergone pressures of all kinds in recent times from civil rights groups, counter-culture groups, and other reform-minded parents. One widespread reaction has been the development of the "alternative school movement." Unlike earlier "innovations" which were designed to teach the same program to everyone in ways that acknowledged differences in students' rate of learning and even in the nature of the content itself, the alternative school movement rests on the assumption that many kinds of programs and learning environments are needed to serve our pluralistic, multi-faceted school population.

Alternative schools run the gamut from schools within schools to separate schools with names like free, open, multicultural, environmental, fundamental, fine arts and more. Supporters of alternative education stress that it differs from conventional schooling in that it is usually voluntary, responsive, flexible and more humane than traditional schools. Small schools available as an option, it is argued, can exist without the usual bureaucratic constraints.

The initial enthusiasm and vitality of those associated with the movement might be short-lived if the programs do not deliver as expected. In this context, it is important to realize alternative programs require alternative ways of teaching, of organizing content and of communicating expectations to youngsters. The control of such alternatives implies a whole new set of competencies for teachers. It stands to reason that if alternative school programs are significantly different from the traditional pattern then they will need teachers who have been taught to work in ways that support the new system. Other than the highly publicized places like the University of North Dakota, Indiana University and the University of Massachusetts, the extent to which colleges and universities are preparing teachers to work within the new options is, at best, "occasional" depending on the interests and emphases of individual professors. It seems necessary to examine the need for change both in the content and delivery format of traditional teacher education especially in light of the alternative school movement.

Professional educators charged with the responsibility of providing educational leadership can give important help in several areas. On a simple information level, teacher education programs can provide prospective teachers with the historical development and current status of alternative education. Such an historical perspective could help the student differentiate between passing educational fads and significant educational ideas worthy of further study. A study of past alternatives could serve as a guide toward successful practices and away from those which should be avoided.

An even more fundamental task for teacher education would be to help parents, teachers and others clarify basic ideological and philosophical guidelines for this or that option. Perceptual confusion about the aims and purposes of alternative programs has been a major source of irritation and frustration for the variety of groups connected with such schools. It is

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difficult to imagine how any alternative could survive beyond a short time without a clearly articulated consensus defining what the school is and what it is not.

The teaching skills required of the teacher in an open classroom, for example, are often quite different from the competencies necessary to function in a regular room. More emphasis is placed on quality teacher-pupil interaction as the teacher fills the role of diagnostician. The importance of advanced planning and organization stresses the role of teacher as resource specialist and learning manager. Past methods of teaching and relating to children have to give way to skills which depend on the teacher as facilitator or catalyst. The open classroom alternative, if it is truly an alternative, calls for a teacher with skills in classroom control and management and in evaluation of a different nature from those employed in the more traditional school.

Whether a teacher education program can accommodate the needs of teachers for open classrooms or any other alternative, remains to be seen. Teacher educators in partnership with school practitioners can identify the teaching skills necessary to function effectively in special alternative programs. They can also emphasize learning theory particularly suited to the needs of different schools. These skills and ideas must then be put into a conceptual framework appropriate for the various alternatives, otherwise such programs run the risk of past schemes which have withered away for lack of a substantial foundation.

An issue which is raised by the alternative school movement, and one which requires serious consideration, is whether or not teacher education programs should merely expose students to alternatives or insist on an in depth-commitment to study an option in some detail. Can the present pattern of courses, internships and student teaching be altered to give students experience in an alternative school setting? On the surface it seems simple enough to identify and develop certain course sections and internship experiences aimed toward a particular option. It should not even be too unrealistic to expect that teacher education candidates would be involved in at least two significantly different educational schemes during their undergraduate days. Yet, the history of slow to nonexistent change in teacher education programs suggests that the seemingly simple adaptation to the challenges of alternative schools may be wishful thinking.

Another problem which seems to have been seriously neglected by those associated with the alternative school movement is that of articulation. It is not uncommon to find exciting and promising programs at one level or another with little or no apparent relationship with what went on before or what is to follow. Students enrolled in an open school at the elementary level often end up in a philosphically opposite program in a traditional junior or senior high school. The reverse situation is also possible where a student in a senior high alternative may not be able to take full advantage of the option because of the absence of an early foundation experience in that area. While operational and schooling questions of articulation can be best handled by school practitioners, teacher educators can play an important role in developing an understanding of how alternatives fit the larger educational picture. Teacher educators can provide helpful research and writing addressed to important aspects of alternative programs. What learning theory is most appropriate for this or that option? Is it possible to identify and match teaching style with a style of learning and, even, a style of school? What are the curricular implications of the various options offered? Do certain alternative models have characteristics more amenable to transfer than others?

Institutions preparing teachers have the potential of remaining on the sidelines as observers or of getting involved in a meaningful way in support of those now into alternative education or planning to move in that direction. ◄

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