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FRESHHOIDS

IN EDUCATION



"Human history becomes more and more a race
between education and catastrophe"

H.G. Wells

Curriculum for Survival

Articles by:

Buser
Daniel
Ellis

Hanson
Plowman & Bishoff
Radebaugh & Pourchot

Ripley
Wernick

THRESHOLDS

IN EDUCATION

Vol. VII No. 1
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An Approach To Education For Human Survival

The theme for this issue of THRESHOLDS and much of its content evolved from the 1980 Fall Conference of the THRESHOLDS in Education Foundation. The Conference theme was "A Basis for a Curriculum for Human Survival" and the Conference took place at Washington Island, Wisconsin.

Byron F. Radebaugh and

Leonard L. Pourchot

This issue of Thresholds in Education reflects the concern of the authors that many of the everyday realities confronted by many of the world's people are strikingly far removed from optimal conditions. The following delineation of certain realities along with the desirable ends illustrates this concern.

The Realities

Building giant armaments
Selling armaments
Equipping allies with instruments
for war
Stationing troops abroad
Maintaining fleets for war
Inventing new fighting machines
Deploying men and material for war

Starving people
Unemployed people
People ill-housed, ill-clothed
Sick and unhealthy people

People whose rights are not
respected
People living in indignity
Dictatorships
Cruel and inhumane punishments
Governmental manipulations
Refugees

The Desirable Ends

Peaceful resolution of conflicts

Material well-being

Social Justice

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The Realities

Waste
Destruction of farmlands
Pollution
Stench of unneeded industry
Willful obsolescence
Industrial growth for profit

Ugliness
Mental disease
Depression
Crime, violence, and vandalism
Stinks
Drab, uninteresting lives
Conforming, non-creative people
Unfriendliness and paranoia

The Desirable Ends

Resource conservation

Self-actualized people with more
"peak experiences" in an aesthetic
setting

In considering the appropriateness of the term "survival" in the title of this issue of Thresholds, the authors are aware that some may attach negative or pessimistic connotations to it such as "outlive," "outlast," or "endure." We choose, however, to focus our attention on the positive, more optimistic meaning that flows from the Latin derivation supervivere which means "to live above." We think this "betterment" connotation is to be preferred when the context is education.

Many of the articles in this issue are refinements and elaborations of ideas first presented at the Fall Conference "A Basis for a Curriculum for Human Survival," held September 26-27, 1980, Washington Island, Wisconsin, and sponsored by the Thresholds in Education Foundation.

We think the ideas found in the articles that follow will contribute to the task of moving from the above realities toward a more adequate realization of the desirable ends.

Core Questions For A Curriculum For Human Survival



Joseph R. Ellis

Participants at the 1980 Fall Conference of the THRESHOLDS In Education Foundation held at Washington Island, Wisconsin.

The mere mention of the word "survival" evokes, among many Americans, visions of persons lost in a wilderness, or a blizzard or adrift at sea trying desperately to find the way or just hanging on tenaciously hoping to be rescued. More recently survival has been linked in our minds with preserving a healthy ecological balance and preventing environmental deterioration or nuclear holocaust. The literature and media of the Western world have nurtured and directed our thinking in these extreme terms. In this article an effort is made to present human survival as a matter of confronting problems, tasks, and threats to our continuity in a wide arena of human experience.

Rationale for a Curriculum for Human Survival. In a real sense all persons are involved almost constantly with a range of problems that span their experience. Some of these problems are of a nature and degree of confrontation that places survival at risk. The concept of developmental tasks described by Robert Havighurst lends support to this contention. Some survival confrontations are personal and arise because of our nature, uniqueness, and desires and are inherent in our development, while other survival confrontations result from group and cultur-

al affiliations, differences, histories, and goals. The need, drive, and desire for human survival -- that is, to remain alive and exist in a desired state -- provide a natural basis for learning and for a curriculum and a kind of instruction that will facilitate learning to survive.

The movement in healthy human development is from complete dependence toward independence within an interdependent society. Democracy, as a way of life advocated by most Americans, is based primarily on the freedom, independence, and rights of the individual. Democracy is dependent upon how well its citizens learn to respect and protect the freedom, independence, and rights of each other as they interact. In the United States of the 1980s there is an increased need to focus efforts on human survival from the point of view of both individual and societal survival.

Four critical questions appear to be inherent in a rational approach to human survival. These questions are:

1. Why survive?
2. Survive for and from what?
3. Survive as what? and
4. How to survive?

While the degree to which each of us considers these questions varies greatly, all of us do in fact, consciously or unconsciously, react or respond to them. Furthermore, it is held that these questions are appropriate for learners at all levels of formal education and, again, that they provide a natural core and direction for curriculum. Finally, the

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degree to which the individual and the group resolves these questions and the manner by which resolution occurs is seen as a measure of both individual and societal achievement and maturity.

Developing a Curriculum for Human Survival. It is suggested that the four questions presented above be used as a focus for developing the experiences and content which would serve as the basis for a curriculum for human survival. A serious attempt to answer each of these questions involves a personal dimension that will require an individualized approach to learning and teaching. Instruction should be appropriately adapted to the learner's experience and grade level. Answers to these questions, when used as a basis for the school's curriculum, hold the promise of narrowing the gap between school and life, and thereby making life the laboratory for learning with emphasis on real and direct rather than vicarious experience. Intelligent answers to these questions would require learners to seek an understanding of themselves and their world. This approach would provide for intrinsic learner motivation and also would indicate the principal role of the teacher to be that of a resource for and guide to the learner in the application of the problem solving method. Further, a personalized pursuit of defensible answers to these questions would require that study of the basic skills (the 3R's) be purposeful, functional, relevant, and meaningful. Such a pursuit would involve the learner in experiences which should contribute to his or her philosophical, moral, emotional, cognitive, social, physical, and self development.

It appears that a considered response to the question "Why survive?" must include an understanding of one's personal needs, values, commitments, and priorities and forces a consideration of alternatives. When contemplating "survival for and from what?" one must expand upon the above understandings to include situational awareness and problem identification in terms of discrepancies between perceptions of "what is" and "what ought to be." A consideration of

"Surviving as what?" requires that one proceed from the above considerations to a clarification of his or her personal goals, objectives, and aspiration levels in relation to the probabilities of achieving them in the kind of environment where one expects to survive. Finally, a response to the question "How to survive?" involves knowing and applying one's ability, courage, creativity, and determination while developing and using the needed competencies and skills.

Summary. Above and on the preceding page four questions that give direction to thought about the structure, scope, sequence, and content of a curriculum for human survival appear and are discussed briefly. In one sense, human survival is assumed to be essential for the mere continuation of our personal and societal condition; however, in a more optimistic view, William Faulkner expressed very well the ultimate intent of a curriculum for human survival. On the occasion of the awarding of the 1949 Nobel Prize for Literature, a time of heightened international stress and the then new threat of a nuclear war, Faulkner, the recipient, affirmed his view of human potential by saying, "I believe that man will not merely endure, he will prevail."

Perhaps those in the field of education can, by carefully planning and implementing a curriculum for human survival, increase the odds that Faulkner's belief will indeed prevail.



Surviving As A Healthy And Physically Fit Person

Sharon Ann Plowman and
Judith Bischoff

*There is one lesson at all
Times and Places--One change-
less Truth on all things
changing writ, for boys and
girls, men, women, nations,
races--Be fit--be fit! And
once again, be fit!*

(Kipling, 1923)

Rarely has the truth of the physical educator been so eloquently expressed as in this exhortation by the poet Kipling. Yet, inspirational as this may be, it gives no rationale, no guidelines, and no definitions. If modern man and woman are to work hard to achieve this thing called fitness, it is necessary to know and understand the what, the why, and the how of it.

In a sense, physical fitness and the value of the human body have been at the center of the mind-body debate from the time of the ancient Greeks (Clarke, 1975). Early work in physical fitness in the United States can be dated to the 1860s and Edward Hitchcock. Hitchcock and many of his contemporary physical educators were physicians interested in the preventive medicine values of physical activity (Clark, 1975). As the years

passed, however, the emphasis shifted and only now, over a century later, is the potential of physical exercise being scientifically documented as a means of alleviating hypokinetic disease (i.e., diseases caused by lack of exercise) and producing dynamic health (Krause and Raab, 1961). In this respect, physical fitness is defined as a multifaceted continuum which measures those components of functional health which are associated with and affected by physical activity. The primary areas of physiological function which fit this definition are cardiovascular function, body composition, and abdominal and low back musculoskeletal strength and flexibility (AAHPERD Lifetime Health Related Physical Fitness Test Manual, 1980).

It is no secret that cardiovascular disease has reached epidemic proportions in this and other industrialized nations. The American Heart Association estimates that the annual death toll from coronary heart disease is over 600,000 individuals and that those incapacitated in some form may be 10 times as many. Other "normal" asymptomatic individuals have such low cardiovascular capacities that they are extremely stressed by relatively light work and are thus effectively excluded from many activities open to persons with higher levels of cardiovascular function (Plowman and Falls, 1978). Can you, for instance, comfortably walk up several flights of stairs or safely shovel snow from your driveway?

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While the evidence is not unequivocal, epidemiological studies do indicate a relationship between a sedentary lifestyle and susceptibility to coronary heart disease. Perhaps most unsettling is the fact that recent studies have shown high incidences of coronary risk factors prevalent even in elementary school children (Gilliam, Katch, Thorland, and Weltman, 1977; Wilmore and Montoye, 1972). For example, pulse rate recovery from exertion, cardiac stroke volume during work, respiratory efficiency, and maximal oxygen uptake are all lower or decreased in each of these situations. Thus, the aged, the ill, and the unfit all have a deteriorated capacity for dynamic work. The similarity is such that it is difficult to distinguish between the natural process of aging and changes caused by the lack of health or exercise.

The major concern with body composition is obesity, an excessive amount of body fat. Unfortunately, here we are also faced with an epidemic. A conservative estimate is that 30-40% of American adults and children are overfat (Plowman and Falls, 1978). Can you pinch more than an inch of fat at your waist? Do you need a steering wheel that tilts to get in and out of your car? If so, you may be a member of this growing minority.

Not only does excess fat place an increased burden on the cardiovascular system and increase the energy cost of any movement, but it is also associated with hypertension, diabetes mellitus, gall bladder disease, arthritis, kidney disease, and delayed puberty. Whereas the elimination of all deaths from cancer would probably add two years to the average life span, the elimination of those related to obesity would add five years (Falls, 1980)!

Obesity is more often related to a dearth of caloric output than to an excess of caloric input (Greene, 1939; Corbin and Fletcher, 1968). Exercise does burn calories and in amounts that can cause significant weight losses. Furthermore, it has been demonstrated that when diet alone is the form of negative caloric balance utilized to control body weight, body composition is adversely

affected in that the individual loses lean body mass (muscle tissue) as well as fat. If exercise is added to a sensible dietary restriction program, the muscle mass is preserved and weight loss comes from fat (Zuti and Golding, 1976).

As with the cardiovascular system, those changes which take place relative to body composition with a lack of exercise mirror the changes which take place with aging -- in particular, a gradual rise in body weight and percent fat. In addition, critical changes in bone (i.e., calcium depletion) occur without the stress of weight-bearing activities (Shephard, 1978) such that many of the elderly who have been thought to have fallen and broken bones have in reality suffered a fatigue fracture and then fallen (Shephard, 1978).

The magnitude of the health problem related to low back pain and tension is equally large. Approximately 16% of the total population is thought to suffer from classic low back pain syndrome, while somewhat closer to 80% have at some point or another had "simple" but significant backache. Low back injuries probably account for more lost work hours than any other occupational injury (Plowman and Falls, 1978).

The direct research supported link between physical activity and low back pain is somewhat weaker than in the aforementioned areas. However, clinical evidence points to the fact that weak muscles cannot support the spine in proper alignment. Weak abdominals allow the pelvis to tilt forward causing an abnormal arch in the low back. Shortened inflexible muscles, particularly in the hamstring area, result in decreased mobility and increased possibilities of strain, spasm, and pain. Together, short, inflexible, weak muscles are associated with low back pain.

The protruding abdomen and inability to tie one's shoes from a standing position are commonly accepted changes that occur with age. Since there are also other examples of lack of exercise effects, it once again must be asked if aging is being accelerated by a sedentary lifestyle.

Muscles follow the law of use and disuse. The only way to preserve function is by use. Thus, while exercise cannot stop the aging process anymore than it can absolutely prevent disease, it can retard or lower the risk in both situations, and add to the total quality of life in the process (Clarke, 1977). The question of how to approach an exercise program remains.

The determination of an exercise prescription for any individual requires the consideration of the following five factors (American College of Sports Medicine, 1978):

1. Medical clearance. Freedom from confounding disease must be determined. Thus, it is especially critical that individuals over the age of 35 years have a complete physical before beginning an exercise program.

2. Mode. The choice of activity or exercises for a physical fitness program depends upon the objectives, personal preferences, and equipment and facilities available. Generally, however, it is recommended that large muscle activities which are rhythmical and aerobic (requiring the use of oxygen) in nature be stressed -- for example, walking, jogging, running, hiking, skating, cycling, swimming, cross country skiing, and rope skipping. These activities should be accompanied by a program involving the total body in calisthenics or light weight lifting, and static stretch (pressure exerted on a stationary body part, (e.g., a leg stretch in warming up for jogging).

3. Intensity. Improvement occurs in physical fitness only when an overload is applied to the system in question, yet too much activity can be as detrimental as too little. The suggested threshold for improvement in cardiovascular conditions is 60% of the heart rate reserve. The formula for the calculation of threshold heart rate (THR) beats per minute (BPM) is as follows:

$$\text{RHR} + 0.60 \times (\text{MHR} - \text{RHR}) = \text{THR}$$

where RHR = resting heart rate bpm

MHR = maximal heart rate (predicted from 220-age) bpm

(DeVries, 1974).

4. Duration. Intensity and duration are interrelated in that higher intensity activity can be continued only for short periods of time and vice versa. Fifteen to 60 minutes of activity at threshold level is the recommended dosage with actual time being dependent on each individual's condition.

5. Frequency. Regularity in exercise is critical. Three to five days per week is optimal for fitness development and maintenance.

The most difficult part of any exercise program is the decision to do it -- to believe that you personally are worth the time involved. Is this a commitment you are willing to make? To take this step is to provide yourself with an important link in a personal curriculum for survival in the 80s and beyond.

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Participants at the 1980 Fall Conference of the THRESHOLDS in Education Foundation held at Washington Island, Wisconsin.

A Basis For A Curriculum For Survival As A Moral Person

by Earl F. Hanson

The survival of a society or an individual in a society is probably as contingent upon written or unwritten codes of conduct as anything else. After observing a family of wolves, a naturalist illustrated this point as follows:

There was one pup who stood out, clearly the largest of them, a dark pugnacious little brute who revealed a distinct preference for bullying his brothers and sisters rather than the fluffy appendages of his father. Time and again, this prodigal would seize a litter mate in his infant jaws and with demoniac intensity, rapidly reduce it to screams of terror so loud that they easily reached me. Only when Papa wolf plonked an irritable paw on him would Junior desist and turn his teeth on the paw. Papa would move his foot, presumably in pain, and the pup would immediately pounce upon another fraternal victim. Through the binoculars, I could see the big male become increasingly agitated by the pup's pugnacity.

Terrible retribution caught up with the pup on the

morning of the fourth day. He had just reduced his second victim in ten minutes to pitiable screams when the big wolf closed jaws on the small, bullying body and, shaking it once very hard, crushed every vestige of life from it. . . .

The more I thought about it, the more obvious it became that in my morbid preoccupation with the wolf pup's death, I had completely missed the point of what I had seen. In a society where survival depends on discipline so rigid that even the pleasures of breeding are sometimes denied to all but the leaders, how could such a brutish little pup fit in? His pugnacious attitude toward his packmates would prove an unending source of disruption, and to judge by the brief record of his behavior I had observed, there would be little peace in that pack until either he or the leaders were dead. For by threatening law and order, the puppy threatened the lives of all the wolves in the pack; thus, its death was an execution essential to pack survival -- not the meaningless infanticide I first thought it to be (Tomkins, 1975).

Barbara Tuchman, twice the recipient of the Pulitzer Prize for history, has written:

. . . Humanly if not judicially . . . there is some sense in the idea that a person who does not recognize wrong has something wrong with him. One cannot deal with him because he has no inhibitions, just as one cannot play tennis or any other game with a person who does not know or will not stay within the rules.

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. . . Conventions such as fair play and courtesy have evolved in the long civilizing process up from savagery in order to make human society bearable, just as political rules and the laws of life and property have evolved in order to make it safe. Without conventional restraints man becomes dangerous or unpleasant whether in the White House or in Shea Stadium.

. . . A sense of sin is necessary for order, and man's whole history has been a search for order. No amount of police, courts and prisons can make society's controls work if the individual conscience is inoperative (Tretick, Shannon, and Tuchman, 1974).

There can be no social order without order. Principled, autonomous behavior is the essence of society and the basis of what has been called the hidden curriculum.

In reference to the hidden curriculum, Theodore Sizer, former Dean of the Harvard Graduate School of Education, has commented: "There is no morality free school, no valueless teaching. Every teacher is a moral philosopher and a moral educator. Teachers are constantly and unavoidably moralizing to students about rules, values and behavior. . . . Any interpersonal experience contains a moral element, virtually by definition, and a classroom is no exception" (Sizer and Sizer, 1970). Through such experiences we appear to learn respect and consideration for the rights of others.

Moral development requires growth in ability to reason morally, to make moral decisions, and to internalize moral convictions of one's own. More than well meaning directives appear to be needed. To grow morally, one needs to experience cognitive conflict. According to Lawrence Kohlberg, Director of the Center for Moral Education at Harvard University, it is through personal involvement in

the resolution of moral dilemmas that moral growth is achieved. Progress toward moral maturity is conceptualized, generally, in terms of universal, sequential developmental stages. Six major stages of moral development have been delineated in terms of three general levels (Kohlberg, 1979).

The first level is the Pre-Conventional Level which includes stages one and two.

Stage One is obeying authority in order to avoid punishment. "Improperly parked cars will be towed" and "No trespassing -- violators will be prosecuted" are common warnings which illustrate reasoning at this level.

Stage Two is doing what one must in order to get a reward. Such statements as "What's in it for me?" and "You scratch my back and I'll scratch yours" are examples of reasoning at this stage of development.

The second level is the Conventional Level which consists of stages three and four.

Stage Three is earning group approval by being "nice," illustrated by such comments as "Happiness is being one of the gang" and "All for one and one for all."

Stage Four is following the rules of society for the sake of doing one's duty. Most adults reason at this level, but it is important to reason above it. For example, after twenty years in prison, the Nazi politician, Albert Speer, concluded:

If we had been given a proper education as to the probable moral and social consequences of Naziism . . . many of us might have taken steps to abort the movement before it took full power. But like your Watergate people, we thought we were being "loyal" -- we had never learned what real loyalty ought to mean (Harris, 1975).

The third level is the Post-Conventional Level which consists of stages five and six.

Stage Five is accepting laws as social agreements that lead to the greatest good. The Constitution has been described as a Stage Five document. In a sense perhaps Harry Truman anticipated Watergate when he said that Richard Nixon didn't understand the Constitution. According to Kohlberg, no public word of Nixon ever rose above the Stage Four level (Kohlberg, 1979). Three years after the Watergate hearings one of the witnesses, John Ehrlichman, alluded to the importance of developing personal convictions in the following statement about himself:

I'm more and more realizing that I lived 50 years of my life without ever really coming to grips with the basic question of what is and is not important to me, what is and is not right and wrong, what is and is not valuable and worthwhile . . . I've begun a process that my own kids began almost from the beginning . . . developing my own sense of values (Harris, 1976).

Stage Six is guiding one's conscience on the basis of universal ethical principles. This concept appears to be similar to the ultimate good conceptualized by Plato.

In his Experience and Education John Dewey wrote, "What avail is it to win prescribed amounts of information about geography and history, to win ability to read and write, if in the process the individual loses his own soul; loses his appreciation of things worthwhile; of the values to which these are relative . . ." (Dewey, 1959). It follows that the curriculum should include provisions for the development of moral judgment. The following propositions are made regarding their implementation.

1. Conflict in a person's life is inevitable and normal, and can be healthy.
2. Guidance and experience in non-violent resolution of conflict should be provided at an early age.

3. Conflict can be reduced through discussion, negotiation, and compromise without loss of individual integrity.

4. School can be an opportunity for students to experience justice and to make real decisions based on democratic processes.

5. Growth in moral reasoning can be facilitated through discussions of hypothetical and real moral dilemmas with a protagonist who reasons one stage above the student's level of moral reasoning.

6. The objectives of the moral education curriculum should extend beyond values clarification to growth in making moral decisions.

7. More than direct instruction in moral development is necessary. Growth in moral reasoning occurs through experience in confronting and resolving problems related to moral issues.

8. Finally, it is important to remember that two people may reason at the same level of moral judgment and arrive at different conclusions.



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Surviving In A Multicultural Educational Environment

Philip T. K. Daniel

The activities of the school, like all other institutions within a society, reflect the mores, values, and ideas embodied in that society. From the beginnings of the English influence on the American colonies, assimilation into the dominant culture dominated all aspects of American life and became doubly important when immigrants began to arrive from all over the world. The history of the fear by educators and government officials of a polyglot culture in America is replete with well known personalities. The tradition stems, in part, from some of the country's best known leaders, such as Thomas Jefferson and Benjamin Rush. These men felt that the republican form of government would not survive unless the people were bound together by common traditions that supported it. Noah Webster, Horace Mann, and others in the nineteenth century carried this view forward, arguing that schools were the basis for American democracy. As such, one of the major goals of American education was to rid ethnic groups of their ethnic traits and to aid them in the acquisition of Anglo-American values and behavior (Cubberly, 1909). The school, influenced by this ideology, saw its role as one of socializing individuals into a common culture and enabling them to function more successfully in it.

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This view of American education has existed right up to the present day, and, consistent with this view is the contention that all children learn in the same way. That is, there is only one cultural base for learning and any deviation from accepted norms inhibits a student's ability to think reflectively and exhibit proper cognitive and verbal skills.

As a further corollary of education as a survival technique in American society, there is the belief that instruction in the classroom, together with instructional materials, should be geared toward a common set of learning practices which are rooted in the Anglo-Saxon culture. Instructors teach from curricula which emphasize commonality of heritage for all American students. The students in turn are required to develop a set of universal competencies and skills based on the "prevailing culture."

In its statement on multicultural education entitled "No One Model American," the American Association for Colleges of Teacher Education indicated that the concepts of education previously set forth are unacceptable for schools in the 1980s. AACTE recognizes that "cultural diversity is a fact of American society" and educational practices which promote skill development rooted in one culture hinder students whose orientation is different from that culture (AACTE, 1973). While there is no argument with the contention that students must develop skills to function effectively within American society, one cannot assume that all

children learn best on the basis of precepts rooted only in the majority culture.

The curriculum which is most often taught to children in American schools focuses on a common set of experiences and ignores the fact that the United States is made up of a mosaic of peoples. These common experiences are rooted in a common culture and this one culture has become the standard for social education. Hence, all groups are interpreted in terms of the common culture's frame of reference. Subtly, American ethnic diversity is placed within a hierarchy of cultures. Whenever a curriculum is developed within the perspective of one group alone, the implicit curriculum underlying the program is one of cultural superiority. In essence, the schools use one value framework and one set of experiences to define the American identity.

The curriculum builders who truly see education as a survival mechanism must seriously examine the implications of this phenomenon. This is to ensure that the view of learning skills and competencies on the basis of one culture is not seen as prejudicial or exclusive. Instead, the curriculum should affirm that the United States represents a culturally pluralistic society and that multicultural education should permeate and become an integral part of the educational process at every grade level. In order for education to be an important survival mechanism for all American society, we need to redefine our views on a curriculum rooted in one culture and ensure that this new conceptualization reflects the social realities of the nation.

Educational institutions play a major role in shaping the attitudes and learning habits of students. If these students are to survive in this nation, emphasis must be placed on understanding and being sensitive to the cultures which make up America. More specifically, because all children have a background which is rooted in the "mass culture" as well as an identity in an ethnic culture, educational institutions should have three major objectives:

1. to aid students to identify with and clarify their own culture and ethnicity;
2. to aid students in developing a sensitivity to other cultures; and
3. to aid students in developing competency in critical or reflective thinking and to use these skills in resolving social problems.

The schools must enable students to understand and be comfortable with their own ethnic and cultural identity. Educators need to promote a positive self-concept and positive self-identity in students, but not at the expense of students from other cultures. When students are allowed to respect their own cultural background, the resulting security allows them to honor what is different in other students. By reflecting upon their own ethnicity, students may come to understand that all Americans are reared in some social group and live in some geographical and cultural milieu from which their values are shaped. A multicultural orientation to identity may help students transcend the feeling of ethnic superiority or inferiority and aid them in understanding that there are many avenues by which they can interpret themselves in society.

American education has only begun to fully realize and appreciate the positive effects which can result from the healthy interaction of diverse groups in society. This is because ethnic diversity, ethnic groups, and ethnic institutions have in the past been looked upon with disdain. American social institutions, including the school, foster a monocultural ideal and discourage members of one culture from functioning in other cultures. This causes individuals not only to reject other cultures, but also to abandon their own and accept the precepts of the "mass culture" as the norm for all behavior. Today, educators must foster an atmosphere which enables students to realize that a culturally pluralistic society will be achieved only if there is a healthy interaction among the diverse

groups which comprise the nation's citizenry. From this, students will be encouraged to understand that such interaction permits all to share in the richness of America's multicultural heritage. As a survival mechanism, interaction with and understanding of other groups provides a means for coping with interethnic tensions and teaches students that no group lives in a vacuum, but exists as part of an interrelated whole.

The third major objective of the schools is to help students develop competencies in critical or reflective thinking and to use these skills in resolving social problems (Note 1). The goals of the school must be parallel to the needs and concerns of society. The fact that American society is made up of a mosaic of ethnic groups means that differences will continue to exist between some groups. Proper training in the processes of critical thinking will permit students to understand that being different connotes neither inferiority nor superiority, that students can learn freely from one another, and that all individuals can make contributions to their own ethnic group and American society. To add to this, our students must be made aware that we live in a global society which is inundated with tremendous human and social problems. Reflective solutions may be found by giving training in reflective thinking to a student population (which will one day lead this country) capable of making sound public decisions that will benefit the world. It is essential that all of the activities of the school be designed so that students are trained to make intelligent, reflective decisions on fundamental issues and take the necessary actions to resolve them.

Each of these objectives represents survival in education in a multicultural and multiethnic environment. Of course, they are only skeletal structures and must be impacted by actual examples from the classroom. The scope of this paper limits building on these structures. Teachers must be prepared for an educational environment where the commitment to multicultural education is evident.

They must adjust the content of its curriculum to the needs of all students. Hence, a sound educational experience must be based on developing problem solving techniques and skills in reflective thinking which ensure a process of self-identity and cultural interaction with others.

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- Note 1. Reflective or critical thinking is defined as "active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends." This passage and a broader description of reflective thought can be found in Hunt, H. and Metcalf, L. Teaching high school social studies. New York: Harper and Row, 1968, pp. 65-82.



Survival As Seen From The Family Tree

Walter N. Wernick

One fine Fall day an apple was basking in the afternoon sun when a talkative amoeba chanced by. "Hello. Have you noticed what's going on with the human beings these days?"

"No, I'm on this back branch. What are they up to now?"

"They want to change things. It seems like they don't want what's happening to them to continue."

"Again? What is it this time?"

"I think they're going to give up on overshoot."

"On what?"

"On overshoot. Overshoot is when you send out a pseudopod and it goes too far for you to use it immediately. Overshoot is when the error in the trial and error process is most evident."

"I don't know from such things. Sorry."

"Some humans say they've had it with exploring. They're talking about controlling the development of their young more, stopping their grouping and . . ."

"You can't blame them. So many new things have happened in the last two hundred years. I couldn't cope with . . ."

"But the rest of us are counting on their learning to cope. Do you think I send out pseudopods for nothing? I'm part of a continuum. If the humans don't grope and cope, what am I?"

"I've never really wondered about that."

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"Don't you care who you are? Who you're going to be?"

"I don't care who I am as long as I get some sun."

"You've got to be concerned. If you don't care and I don't care, we'll soon be nothing less than those humans who are trying to arrest their evolving developmental nature."

"Oh, so what? Maybe they know what they're doing. Maybe they . . ."

"What they know is limited. Lately, they're even reducing educational resources for their young."

"That's understandable. There's not enough money for the schools. Fertilizers and pesticides cost more these days."

"It's not just the schools. I'm talking about the entire range of educational resources. Kids used to be able to learn by seeing their folks working at home, or walking downtown to see what other adults were doing with their time. Today, kids are deprived of learning what adults do."

"So they have television, and radio, and records, and rock concerts. Come on, they're learning so much more."

"Things! They're learning about things, but they're not getting that good old direct experience with adults. They're missing out in their age old participation in fundamental human activities."

"That's silly! Kids are human. How could they be missing out if they're alive and growing?"

"The kids are being put in a kid-oriented culture. They're put in petri dishes called schools, really isolation chambers. In these schools, and in family settings where working together is not necessary for family survival, they think they're the be-all and end-all of everything. They think an individual's personal activity is the only significance in the whole scheme of things."

"So? They're not so wrong, are they? After all, they are young."

"But they don't want to grow up and take on more than personal responsibilities. They like not having to worry about the social consequences of the actions."

"That's as it should be. You wouldn't want them exploited, would you? The humans have been smart. They've set up all kinds of institutions to protect the young's right to learn and grow."

"But what about my right to have them develop?"

"What? Your right . . ."

"Yes, the way they're going they'll never amount to much. They have no right not to develop -- and that's what many of the human young are deciding, especially in the most advanced of the industrialized countries of the world. These ideas are being shaped just when they're the most ignorant of what the adult world is about."

"But so many adults have made such a mess of things . . ."

"That's what the kids are saying, but the kids need the adults as much as the adults need the kids. And what data base do the kids have? Mostly, the kids are getting their role models from the world of entertainment. A fuller range of adults in other social occupations is not being fed into their information processing . . ."

"Their minds."

"Yes, and they're getting a materialist's view of the world. They grow up in a thing-oriented environment. As a result, they believe most people work only for things."

"Well, don't they? What's wrong with things?"

"What about interests, duties, attitudes, the development of hopes and dreams . . . what about the human imagination groping out into the cosmic . . .?"

"You and your cosmic consciousness. Please move a little. You're almost blocking my sun."

"Sunshine and rain are good nutrients. So are good genes, and humans need those too, but what will they become if they don't attend to the developmental stages of life? What will they become if their psyches don't mature?"

"Hmm, there's nothing worse in nature than being ill-formed, or not being more than immature. Maybe you've got

something. Why don't the kids want to grow up, to be mature?"

"I don't know the exact cause. Probably, there are many. Perhaps it's the lack of contact with authentic adult activities. Perhaps it's what they're learning about freedom."

"About freedom? What's that?"

"The young see freedom as freedom from, not freedom for. They think choosing and decision-making means avoidance of . . ."

"How stupid of them? Freedom was one of the best inventions of the humans."

"Well, you know how they tend to pollute everything, even their own best concepts."

"They should spend more time in the sun."

"They should spend more time arranging for their young to participate in social activities."

"I thought you were down on schools and rock concerts."

"By social activities, I mean events where adults and kids are together -- where kids can see and touch and smell and taste . . ."

"Especially taste!"

"They need more varied direct experiences in the world of adults. What they're getting now is second-rate knowledge from second-hand experience."

"Too much abstraction, huh?"

"Yes, and formalism. They're learning rules and principles when they should be learning the concrete . . ."

"I heard this fellow Newton talk once about starting from the ground up . . ."

"Don't be funny! Kids are learning to mouth idealized stuff, values which have no intrinsic meaning to them. Their self-images are being inflated with moral pap. Later, in authentic social activities when groping and coping are needed, the inexperienced young retreat to word pictures, empty shells of content with little viable substance. They can't utilize relevant images obtained by direct sense-experiencing."

"So, great initiator of the groping pseudopods, what do you suggest? Are you going to save the human race by doing away with technology and things, by reverting human civilization to more face-to-face relationships?" Are you going to . . ."

"No, I can't push their minds backward in time. Technology can't be dismissed -- it's a way of thinking, not a collection of things or techniques. The rational process humans have begun will have to be continued . . . but if only I could help them see the problems they create in a different light . . ."

"They need more sunshine. They should let the sun shine in . . ."

"They've got to develop as they are, as what they can be . . . maturation includes the overshoot phenomenon. They can't leave it just because it's causing them difficulties."

"Well, they won't control it. That's for sure."

"That's what they think they can do, unfortunately. They want to cut back exploring and return to basics. If only they would focus on the coping, not take away the groping. They could learn to cope."

"Easier said than done."

"True, a great number of humans will be unhappy in the process. They've come to expect everything and everyone to turn out wonderful. In the last century they have this attitude toward life called happiness."

"They should keep life pure. They should leave life ineffable. After all, happiness can't bring you sunshine . . . or money, for that matter. Get it, happiness can't buy money . . ."

"I've got it. I'm trying to cope with it."

"Well, I'm trying to help you get to the core of the problem. Core, get it. Core."

"Ouch!"

"I'm trying to give you seeds for . . ."

"Cut it out. I'm truly concerned about the way humans are going to develop their curriculum for survival. Its evolutionary significance has me worried

sick. It seems the educational planners might lock themselves within only one of the many streams of consciousness available to them. They might depend too much on intellectualization of experiences."

"So? They've followed ideas before."

"Whenever they followed pure ideas look what happened. Look what happened when they isolated any idea from its setting. Sooner or later, chaos. There seems to be a natural order of activities."

"You're right. All you have to do is look at little green apples to see that."

"Maybe . . . maybe the educators might see what is essential . . ."

"Face-to-face relationships, direct experience, right?"

"And the teaching of basic inquiry skills so young learners can go to primary sources of development -- people -- to find out what growing up is really like."

"That's not an absurd idea."

"Kids have to learn to ask questions. They have to learn to process information they receive by direct experience. They have to explore the valuing and decision-making dimensions of human life -- by doing it!"

"Now you're talking. You're at the nucleus of the human adventure."

"Yes . . . yes. If only you'd quit those puns! Listen, I think I'll get myself to some microscope so I can be seen."

"You think they'll pay attention to you?"

"Sure, they have in the past. Besides, without me, what have they got?"

"Good luck."

"Thanks. So long now, I've gotta split."



Projecting Ahead --Or Is It Looking Backward?

David Ripley

"Night Watch in the City of Boston" is a poem written by Archibald MacLeish to commemorate our bicentennial. In it he speaks of our principles, integrity, and faith as they formed our young nation. Yet, he ends on a note of pessimism:

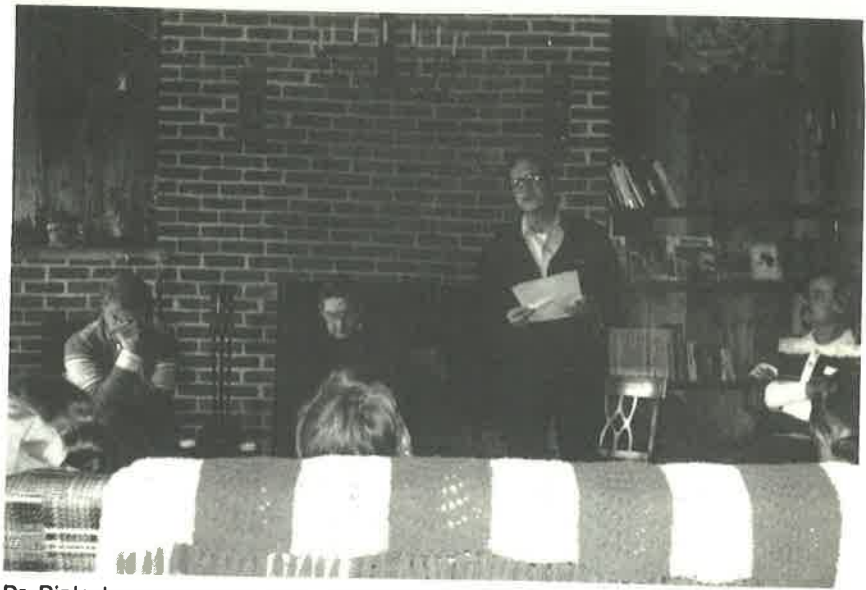
The darkness deepens. Shrieking voices cry/below these fantasies of glass that crowd our sky/and hatred like a whirling paper in a street/ tears at itself where shame and hatred meet./

Show me, old friends, where in the darkness still/stands the great Republic on its hill./

John Ciardi has said that a poem is the language of inarticulateness, formed as by a bolt of lightning, defying reason. Yet the despair of this poet is expectable as old age causes him, like us, to look back to youth, to a golden age of purity and innocence. But years from now this present chaos will be the golden age for other youth then growing old.

What is our past, and what are the signposts the past holds up for our guidance into the inchoate future? With deference to Hugh Thomas, I'd like to identify features of the history of the United States worth recalling (Thomas,

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Dr. Ripley's presentation at the 1980 Fall Conference of the THRESHOLDS Foundation in Education.

1979).

First is its steady expansion. From 400,000 to 3.7 million square miles, in 204 years, at a cost of 136 million dollars.

Second has been the population increase from 250,000 in 1700 to 220 million today.

Third was the tremendous shift from 90+% rural population in 1800 to 75 to 80% urban today.

Fourth has been our tremendous manufacturing success, and

Fifth, our written constitution, which has been successfully adapted over two hundred years to the evolving population, territory, complexities, and responsibilities of a large nation of mixed origin.

The U.S. began as an aristocratic democracy in which the landed aristocracy had been abolished. De Tocqueville rightly emphasized the part played by good laws ensuring America's successes. Old laws, based on English practice, were modified by the rebellion of the 1770s, and by the Civil War of the 1860s. The latter was a war between two different economic systems, which stimulated industrialization in the North by causing labor-saving machinery to be sought after (265,000 mechanical reapers saved the North as much as Sherman's guns did).

The consequence was that, in the twentieth century, the U.S. had become both the main "innovative and creative society in the world." Already by the 1920s, after her commercial and military victory in Europe, the U.S. had become

the focus of global attention, envy, emulation, admiration, and animosity. By 1945, the eclipse of Europe, the declining confidence in the European empires, and the political and economic failure in Russia had combined to make the U.S. the only successful and self-confident democracy. The modern U.S. has since become a world of its own, one of statistical analysis, technology, and electronics, great emphasis on education and innovation, scientific investigation, huge car-ownership, and radio-TV-ownership, and instantaneous telephones -- the "world's social laboratory," says Zbigniew Brzezinski, from which the rest of the world learns what may be in store for it. The self-confidence of this society has been impaired in the last few years, but, in 1945, when the cold war was beginning, there were still many who would have echoed President Wilson's boast: "My vision is that as the years go on, (as) the world knows more and more of America, it will also drink at these fountains of youth and renewal. . . . If there will ever be a declaration of independence and of grievances for mankind . . . it will be drawn up in the spirit of the American Declaration of Independence."

The U.S. has constructed its wealth, its nation, and its way of life on the basis of enterprise, commerce, and the free exchange of ideas and has pursued its goals internationally by limitation and skepticism.

But if our history can be thus described, what of our educational past? What signposts emerge from its tale? The past century and a half has been a period of unparalleled expansion and reform in American public schooling, with three events particularly noteworthy: the common school reform, the emergence of the public high school, and the expansion of higher education.

In the two decades following the 1837 accession of Horace Mann to the secretaryship of the Massachusetts Board of Education, the foundation was laid for a state-mandated, state-coordinated, tax-supported system of common schools, open to the children of every community.

At the turn of the century the high schools were transformed by the entrance of children of ordinary people. In 1890 less than four percent of the nation's fourteen-to-seventeen-year-olds attended public schools; thirty years later, the percentage approached 30 percent. In the interim, the high schools could proudly be proclaimed the new "people's colleges."

In the post-World War II decades it was higher education that was expanded and reformed. The promise of a college education was offered first to the returning veterans and then to the majority of high school graduates. While in 1940 under 15 percent of the eighteen-to-twenty-one-year-old population attended college, thirty years later the proportion approached 50 percent.

In each period of reform, schooling systems were transformed from "elite" to "mass." But was this "massification" a "democratization?" Did the expansion of access indicate a corresponding increase in opportunity?

There is cause both for celebration and for lament in this history of American public schooling. We can celebrate the expansion and triumph of the public institutions or lament the lost opportunities for democratization and the failure of students to receive the type of education they sought. In either case, we are avoiding the obvious: that the public schools are social institutions dedicated not to meeting the self-perceived needs of their students, but to preserving social peace and prosperity within the context of private property and the governmental structures that safeguard it.

This is not to say that the history of public schooling has been no more than a history of public victimization. Ours is a society dedicated, in principle, to the proposition that the people shall have some say in their governance, at least as concerns their public schools. As the reformers and their opponents were well aware, this was not Prussia, where state officials could with the wave of a proclamation bring their reforms to life. In the United States, the local citizens

or their representatives had to be coaxed, cajoled, "educated" to accept the proposals. And the proposals themselves had to be properly packaged to appeal to the local communities without whose acquiescence they could not be implemented.

The "nontraditional" students invited into the public schools during each period of expansion and reform had minds of their own. Many knew and pursued the education they wanted: the same type that had been offered to the middle- and upper-class students before the entrance of the "masses." Though a number of high school students in the early 1900s and college students in the 1960s and 1970s were diverted and "differentiated," some managed to steer their way through the institutional mazes, emerging in the end with the education required for the upward mobility they sought.

Reformers and persons of wealth, social standing, and power have in each of the periods attempted to remake the public schools. But their plans, though never entirely defeated, have not been fully implemented. Because the local taxpayers objected, the common schools could not be supported exclusively by local taxes in the antebellum decades. Because local school boards refused, separately administered and funded industrial schools were not established alongside public high schools at the turn of this century. Because students have their own educational and career objectives, the community colleges have not succeeded in lessening the aspirations of all their "nontraditional" students.

The public schools emerge in the end compromised by reform and resistance. They do not belong to the corporations and the state, but neither do they belong to their communities. They remain "contested" institutions with several agendas and several purposes. The reformers have not in the past and will not in the future succeed in making them into efficient agencies for social channeling and control. Their opponents will not, on the other hand, turn them into truly egalitarian educational institutions without at the same time effecting radical changes in the state and society that

support them. The public schools will, in short, continue to be the social arena where the tension is reflected and the contest played out between the promise of democracy and the reality of societal divisions.

Nostradamus and the Book of Revelation and Ruth Dixon seem to predict successfully because their language is vague, their prophecies sweeping, and their audience gullible. In the past, as now, the future arises out of present reality, not crystal balls or magical smoke. The best prediction is that the future will most resemble the past and present, not some brave new world or even a cowardly old world. All people believe their age, their inventions, their cataclysms presage a different order, but none have. If the study of history has taught me anything it is that humans remain fundamentally the same and change takes place incrementally. Of nothing else am I so sure.

The future will not be dramatically different from the present, even though technology, population, science, and politics will continue to exert modest pressure for change. There will be some improvement in teaching skills, in equipment, in methodology, and hopefully in our humaneness. Some problems will be solved and new problems will emerge. But the crucial factor, then as now, will be the personal commitment of educators to their subject and their students, and whether that commitment will take precedence over governmental intrusion, administrative requirements, and bureaucratic pressures.

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Laws Of Survival For the Curriculum Evaluator

Robert L. Buser

Program evaluation, such as the evaluation of a school's curriculum, sounds so impersonal and non-threatening when it is discussed in the vacuum of a graduate seminar, a board meeting, or a professional meeting. Indeed, it sometimes is proffered as something similar to the Americana of apple pie, the flag, and motherhood in definition to the effect that:

evaluation is the process of collecting information upon which to base decisions

or

evaluation is the process of assessing the congruence between the intents and outcomes of an educational program

or

evaluation should be systematic and continuous

or

evaluation is the process of rendering judgments about the worth of a program or an activity.

Somehow evaluation comes off as if it were such a clinical function that there should be little controversy since everyone stands to gain from purposeful, hard, valid evaluations of educational programs. Reality dictates otherwise to

all but the most naive. Even the evaluation of something as apparently innocuous and impersonal as curriculum or program of studies is consequential to someone other than the clients served (students, parents, and society) when implemented in a context of real people with disparate roles, expertise, values, and expectations.

It is in the interest of countering naivete that we offer a dozen generalizations drawn from our experiences in curriculum evaluations in real educational settings at the school, district, and state levels.

Each law is leavened with corollaries and editorial asides. It is our notion that these generalizations are so common as to be valid regardless of the setting, thus they approach the level of propositions, or "laws" that might explain evaluation phenomena, and predict events or scenarios. Though admittedly these are Parkinson-like, they are offered for the serious consideration and perhaps direction of those designing or implementing curriculum evaluations at any level -- school, district, and beyond.

"Law" One: The findings or results of curriculum evaluations will ultimately reflect on the quality of someone's performance, and thus become personal to groups and individuals.

Therefore, personnel (administrators, supervisors, teachers) will be threatened or reinforced by the results, or anticipated results of evaluations.

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And, the more negative the results (or the anticipated results) the more defensive people become; thus professionals can be expected to resist and/or seek to control curriculum evaluation procedures. Impersonal curriculum evaluation is a myth!

"Law" Two: Curriculum evaluation is a political process in that its nature (purposes and methods) and findings subsequently affect the role, power, and status of groups or individuals.

Therefore, personnel will seek to control the purposes and nature of curriculum evaluation activity.

And this activity is likely to become the focus of a grievance or dismissal procedure, negotiable in professional agreements, and/or an issue at school board election time.

"Law" Three: Curriculum evaluation findings affect the allocation of resources within and between institutions, agencies, programs, departments, and individuals.

Therefore, curriculum evaluation has economic overtones.

And, it may become too significant to be left to educators alone.

Thus, evaluation findings can be expected to cause the formation of strange alliances and bedfellows at an instance in time.

"Law" Four: The perceptions of the worth of evaluations will be inversely related to the level of threat or anticipation thereof (i.e. the more threatening, the less acceptable and vice versa) to the persons involved.

Therefore, negative evaluation findings are more attractive to the critics of education than to its friends.

"Law" Five: A Gresham's-like law tends to prevail in that quantitative data drive out qualitative data.

Therefore, people seek numbers in their quest for security even though the criteria and the measures thereof may become trivialized.

Thus, evaluators frequently focus upon that which can be readily mea-

sured though it is but a small portion of the phenomenon being evaluated.

"Law" Six: Criterion measures will become norm referenced when the measures are used in other settings or at another time.

Therefore, boards, parents, administrators, teachers, and students, in their quest to know how they or theirs are doing in comparison to others, will demand norm referenced evaluations.

"Law" Seven: The thrusts and nature of curriculum evaluations will reflect the prevailing social and educational issues at any point in time.

Therefore, evaluative modes, criteria, standards, and measures will shift from time to time with the concerns of society.

Thus, evaluations may be more or less concerned about vocational, traditional, academic, special education, minimal competency, student interest (relevance), social needs, innovations, manpower needs, the basics, the humanities, etc., at any given instance.

"Law" Eight: Latent criteria become more powerful than manifest criteria in the real evaluations of curricula.

Therefore, participants may be inconsistent at best, and hypocritical at worst, in their postures toward evaluation.

And, at times they may oppose any form of evaluation by delaying strategies and tactics.

"Law" Nine: Even though the rational design of evaluation procedures requires the systematic confrontation and resolution of the pivotal questions of why, what, by what criteria/standards, and against what objectives, these questions can be avoided merely by selecting the instrumentation for the evaluation.

Therefore, expediency may lead evaluators to view evaluation design as simply selecting the right test.

And, expediency, such as the interest of avoiding controversy or expenditures of time, may lead to the

use of non-valid instruments and consequent irrelevant findings.

"Law" Ten: The validity of evaluations is determined as much by the credibility of the process of designing and implementing the evaluation procedures as by the theoretical modes of determining validity.

Therefore, the process may be more important than the evaluation system produced.

And, once a methodology has been used over a period of time, it becomes routinized (institutionalized) and is seldom evaluated or revised.

Thus, tradition becomes a powerful force in determining evaluation modes.

"Law" Eleven: Even though educators are cautious, indeed sometimes unwilling to implement curriculum evaluations, lay persons will not be so reluctant.

Therefore, the question sometimes is less will there be curriculum evaluation than what kind, by whom, by what means, and for what purposes.

And, the state legislated minimal competency testing movement is a case in point.

"Law" Twelve: Although the curriculum evaluator may begin his or her work with an ideal model or process in mind, the context within which he or she works may make this process less than ideal.

Therefore, pragmatic considerations suggest that evaluators should be cautious about charging into educational settings on a white horse of naivete. Rather, they should anticipate that their role will be one of mediating -- sometimes compromising -- among real, though often latent, social and political forces unique to a particular setting or time.

When one becomes involved in curriculum evaluation in the real world, and one or more of the above occurs, he or she should not be surprised as long as it is remembered that evaluation is too consequential to be the exclusive domain of the professional evaluator!



Book Review: Burn Out: The High Cost Of High Achievement

BURN-OUT: THE HIGH COST OF HIGH
ACHIEVEMENT*

Dr. Herbert J. Freudenberger
with
Geraldine Richelson

Reviewed by Nolan Armstrong

Every so often a concept comes into widespread use that poignantly conveys a complex phenomenon important to the lives of many people. Burn-out is such a concept.

According to the author, burn-out occurs when "someone is in a state of fatigue or frustration brought about by a devotion to a cause, way of life, or relationship that failed to produce expected rewards." Stated another way: "Whenever the expectation level is dramatically opposed to reality and the person persists in trying to reach that expectation, trouble is on the way." Basically, the above statements summarize the author's message. The book is written with clarity through the use of theory and case studies to make the points desired.

If one is to survive in this complex, ever-changing, impersonal, competitive, and troubled world, this book would be of great value to idealists, perfectionists, and true believers, especially those who are in the helping professions and work in a bureaucracy.

Briefly, burn-out is the result of physical, emotional, and attitudinal exhaustion that leads to some of the following symptoms. One may notice unusual tiredness, headaches, gastrointestinal problems, unaccounted-for weight change, unexplained depression, and even shortness of breath.

What can be done for the potential burn-out? The individual, or the management, must recognize and be willing to modify the situation of the potential burn-out before the stress-related ailments occur. Thus, things as vacations, lighter work loads, a cooperative team approach, changing jobs (if in a bureaucracy), and the ability to say "No" to requests for more of one's time are some ways to counter burn-out. If a person can say "No" to tasks that are too complex or too time consuming, thus gaining more control over one's life, it is a positive step to reverse the burn-out syndrome.

More overt symptoms would include signs of boredom, discouragement, resentment, and/or quickness to anger as one is disillusioned with one's chosen profession. This leads to questions concerning the ultimate value and purpose of what he or she is doing. Basically, personal expectations and the realism of the career are not coinciding and it seems impossible to exercise control over one's destiny (usually due to a bureaucracy where expectations differ). The individual who doesn't adapt personal expectations to those of the bureaucracy will be on the way to burn-out.

Burn-out is a must book for concerned bureaucratic managers, especially in the "helping professions," and for individuals who recognize some of the symptoms in themselves.



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AN INVITATION TO OUR READERS

The Spring, 1981 issue of **Thresholds in Education** will be devoted to the topic of "Exemplary Staff Development Programs." The editors plan to include as a supplement a "Staff Development Resource Directory." This issue and directory will be mailed to approximately 2,000 schools (K-12) in Northern Illinois.

For a moderate fee of \$50, any member, subscriber, and/or reader, is invited to submit a description of one's specialty. This can be approximately 110-115 words (1/6 page) and that includes a mailing address and a phone number so that contact may be made directly by interested parties.

Please forward "copy" and check, payable to **Thresholds in Education** (tax deductible) to P.O. Box 771, DeKalb, Illinois 60115, by March 20, 1981.

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