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Community Ed: An Expose

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AN EXPOSE :

COMMUNITY EDUCATION

What is Community Education? The Community Educators themselves provide the answer.

The experts define the educational program:

"The role of community education is to create a closer partnership between school and community through greater utilization of school facilities, expanded citizen involvement, coordination with existing resources, and improved school-community relations. Public schools, an important resource in our communities, are an integral part of a local community education program. Utilizing the resources of public schools through a community education effort expands and enhances lifelong learning opportunities in the community while making maximum use of existing school and community resources."

(Interagency Agreement on Community Education
Bulletin No. 2167; U. of Wis., Wis. DPI, Wis Bd
of Vocational, Technical and Adult Education)

W. Fred Totten stated ("Community Education—Best Hope for Society" School and Society Nov., 1970 pp 410-413):

"The community educator is committed to the idea that people learn from the total environment. That is, the entire community is the school plant. All of the people are potential teachers. Everything in the community is a potential resource."

In his article "The Community Education Approach to Learning" (Opening the Schools—Alternative Ways of Learning, Edited by Richard W. Saxe) he simplified his definition by saying:

✓ "Community organizations, agencies, and groups join hands with school personnel to make learning a multipurpose process." (pg 212)

But, what does community education really mean.....

To the layman, community education is what people call a "cradle to grave" type of education; a concept that recommends that the school become an integral part of community development with school facilities used to a greater extent. After all, they reason, the public schools belong to the taxpayers, therefore, the facilities should serve all people from childhood to adulthood with learning opportunities.

Some say the school serves the community and the community serves the school; school-community cooperation is a two-way street. The school is asked to help solve community problems and the people of the community are asked to provide the necessary special resources for the instructional programs of the school. And people, professional and non-professionals alike flock to the classroom to demonstrate to the students their talents, abilities, or their expertise in a given subject. These people leave the classroom feeling very satisfied that they have done their civic duty.

At first glance, and even the second, most people assume that community education (C.E.) means nothing more than evening adult classes in upholstery, small engine repair, typing, cake decorating, knitting or photography. These classes utilize the school facilities after school hours enabling the taxpayers to get "more for their tax money" because the expensive buildings and equipment are used around the clock and during the summer months. Therefore, most people wholeheartedly endorse the C.E. program.

Few people realize or comprehend the grave implications of community education. In the following definition another aspect of the program creeps in almost unnoticed. Representative Patsy T. Mink (Hawaii) stated in 1974 (C.E. Journal, Vol IV, July/August, 1974):

"...there is no neutral, generally accepted definition of community education...this lack of definition (is) a very impressive sign of the dynamic, creative and ever-growing nature of the movement...How many times has community education been identified with programs of adult education held at the neighborhood schools, with vocational education programs...These are all part of community education...part of a larger whole, a larger concept..."

Few speculate as to what this "larger whole-larger concept" might be and naively continue to participate in their favorite evening adult education course unaware of any "evergrowing movement."

In the article "Whatever the Name—Education is Exciting", Geoffrey W. Falkenmire said: (C.E. Journal, Vol IV July/August, 1974)

"The latest, but quite different in concept, is the term 'lifelong education'. And this does NOT mean adult education. It refers to the whole period from childhood through adulthood."

If C.E. does not mean adult education, then just what does it represent?

It appears to be a 'process' according to one community education expert:

* "Community education is not a 'preconceived package' to be attached to the existing educational structure...Instead, it is a process that puts meaning into the notion that people can and should make an input into the educational system that serves their community." (V.M. Kerensky "Correcting Some Misconceptions About Community Education" PHI DELTA KAPPAN, Nov. 1972, pg 158-160)

Because "conventional approaches to solving community programs have proven inadequate... true involvement OF all the people, contribution BY the people and action FOR the people has not been obtained" community education processes come into play and open new ways to approach problems and solutions. Working together and learning together become the first and central order of action for everyone, the experts say.

Community education is a:

"...new dynamic...energizing thought and action. Solutions to problems come more easily; they have greater substance; they are more effective. All our resources come into play, at once. That's the power of community education and its purpose."

Susan Baillie and her colleagues in "The Potential Role of the School for Integrating Social Services" (Educational Policy Research Center, Syracuse University Research Corp. 1972) had this to say about C.E.:

"Community Education is a concept based on a process of education for children, youth, and adults. The process refers to the organization of the community into appropriate size units to facilitate interaction, identification of local resources, and involvement of people in the solution of their own problems and the problems of the community."

We then learn that C.E. is a process whereby people solve their problems.

Ms. Baillie also makes a major distinction between the neighborhood school and the community school. She stated that both offer similar programs, services and activities, however, the neighborhood school is usually oriented to skill attainment, personal enjoyment and individual self enrichment for a particular age group in a school in the child's immediate environment. The community school, on the other hand, has as its ultimate goal of community involvement and participation and is not necessarily located in the person's neighborhood.

John R. Hughes also described the details of the concept of the community school program as being transformed from the traditional role of the neighborhood school into that of a total community center where education is considered a lifelong process for which the individual and the society are jointly responsible. He stated that:

"...the schools belong to the people, and that local resources can be harnessed to attack community problems...serving a four-fold role as:

- * * *
- an educational center where children and adults have optimum opportunities for study and learning
 - a neighborhood center for cultural and recreational activities
 - a center for social services
 - a center of neighborhood and community life assisting citizens in the study and solution of neighborhood problems."

It appears that C.E. is also involved in recreational and cultural purposes as well as social services and assisting citizens in solving their personal and community problems.

Sidney P. Marland, former Commissioner of Education added another dimension to the concept of community education in his recommendation:

* * * "It is my view that community education, with its flexibility and its practicality, is here to stay; and that the future of society and the entire field of education will be brighter because of this creative new thrust."

This is a side of community education which does not surface very readily unless one studies the writings of the promoters, facilitators and educators very carefully. The "future of

society" has to do with this "creative new thrust." It apparently is not being confined to the area of education; it is going to affect the entire world.

Geoffrey W. Falkenmire spells it out in his article "Whatever the Name—Education is Exciting

"...lifelong education is not new at all...learning is natural for humans at any stage and there is always a need to learn something new. But the identification of life-long education as the master concept for the future in all countries, developing and developed, brings new significance to an old idea."

As one might now suspect, C.E. is not simply a program of educating all ages with enrichment opportunities geared to provide "impressive learning options for children and new learning opportunities for adults." It is a powerful, new dynamic concept of education masterminded to restructure and re-socialize not only the entire school system of America, but that of the entire population of the world.

Falkenmire explains further the goal of community education leaving no doubts in the reader's mind exactly what the promoters have planned for the American public and the world:

"The reasons for the emergence of this phenomenon (community education) are several. The quality of life has become an international concern, changes in life styles within a life span have become more rapid and striking and the knowledge-explosion makes continuous learning a 'must'. The ultimate goal is that man should achieve his highest form of self-realization. ...

"Because Lifelong Education is meant to encompass ALL learning systems for the whole life span of the individual...it is a system of education that is applicable to all individuals of all ages at all times in all places...Motivation, opportunity and educability, these three, need only be clearly shown and understood for an individual to begin to realize his potential and to begin to achieve his highest form of self-realization...

"A theoretical and operational framework for life-long education begins with the interaction among the three entities—the individual, his society and his physical environment... (pg 18)

"Its incorporation into our entire education program is realistic and necessary. It can be engendered smoothly and efficiently. Its impact upon our society and our communities can be nothing but good and beneficial for the educational system, the individual and society itself...

✓ "The potential of Community Education is exciting, challenging and absorbing. If we can get communities working together in cooperation with the schools, there is no limit to what we can accomplish." (pg 25)

The involvement of the people was seen as the first step in the 'process'. Dr. Frank Manley of the Mott Foundation stated:

ownership
"Getting the people in, getting them informed, getting them interested, and they become involved." (C.E. Journal, 1972, pg 20)

Another expressed his views in this example:

"I want to see just how far we can get local government interested in community education. They are already involved to a slight degree with libraries, etc., but if we can get the ...aldermen, the town council and mayor interested in the community education concept, the whole future is going to be wide open."

According to Robert Berridge, Director of the Center for Community Education at Texas A & M University (C.E. Journal, Feb., 1972) people are ready and willing to become involved in community education:

"The 'temper of the times' seems to be such that people are genuinely concerned with their community and with lack of involvement; in effect, the pendulum of apathy seems to have swung back—people are ready to become involved again... certainly a new and emerging concept that is capable of attacking the problems of our society is Community Education...It is the process which involves people with people in work, play and learning activities. As people become involved, a spirit develops which leads toward interest and concern for others. Community Education is magical. It transforms the sleeping community into an awake community."

* And, the "sleeping community" will, unaware, participate in programs that have preconceived goals for behavioral changes on a mass scale.

Professor Maurice F. Seay of the Western Michigan University ("Threads Through the Community School Movement" C.E. Journal, Feb 1972, pg 17-19) stated that the Community school recognizes the fact that:

"...education is a continuous process with 'educational objectives' stated in terms of 'changed behavior' and 'educational activities'...based upon the problems, needs, and interests of those for whom they are planned. ...

* "A change in behavior is a change that permeates the whole fiber of the individual. It becomes part of his understanding as well as part of his way of doing things. The individual can achieve this kind of change only through actual participation in a learning experience. And, if a learning experience is to be effective, it must give students an opportunity to practice the expected behavior, and it must provide satisfaction to students who do practice the expected behavior." (pg 18)

The steps of Values Clarification are clearly outlined in the above statement; steps constructed to assure the individual that once he 'chooses' a new set of values he will not go back to his old way of thinking but will 'treasure' his new chosen behavior.

Robert Berridge admits to the concept implying 'social changes':

"...it changes attitudes, behaviors and life styles of participants and builds an atmosphere of understanding and acceptance...community education has broad implications for social changes within the concept." (pg 25)

Minzey and Olsen("Overview" The Role of The School in Community Education" edited by Howard V. Hickey, Curtis Van Voorhees and Associates) explains why community education is a success:

"Community Education, as a concept, has existed for many years. However, never has there been a time when the concept has been more acceptable...(because of the) new social attitudes which permeate our society... (pg 39)

✓ "The attitude in the past however, has been one of entrusting the solution of those problems to special segments of our society. Today, for many reasons, the social conscience of America has been stimulated. There is now more overt concern for solutions to problems. Not only is the concern for fellow man being fostered in the literature and oratory far more frequently than in the past, but also concrete efforts in the form of active programs with economic backing are being developed at a rapid pace...federal programs...war on poverty...special corps of volunteers...Social forces have sought to bring action to bear on community problems, the need for a vehicle of action has become apparent... a number of influential persons optimistic about its possibilities as the means by which their goals of social engineering can be accomplished....

* * "We are standing on the threshold of a new age in education in which the role of the school and the educator will be one of primary importance." (pg 40)

Robert Berridge describes the 'success' of community education:

"Community education is the process to make people feel better about themselves and to expand their horizons beyond themselves to others in the community...people become involved because they desire to become involved. The very fact that people are asked what they want and what would they like to be involved in reduces any threat and, as a result, people are drawn in by the magnet courses. In courses and activities, people experience success. Success breeds success as people display their unique talents and at the same time they are building their own self concepts."

* We find in this quote an added dimension, that of "reducing threats". Give the people what they ask for and maybe they won't realize what the program is all about thus eliminating any fear of being 'exposed' for what community education really is.

In the book "Opening The Schools-Alternative Ways of Learning", W. Fred Totten, in his article "The Community Education Approach to Learning" (pg 212-231) details the scope of community education:

"There should be no misunderstanding about the scope of community education. In the truest sense, it is the total learning program for all people of the community...In many respects community education is a way of life—a movement toward the establishment of the good society..."

Lepley
The Cure
Naisbett

* * "...from the...scope, goals and learners (of community education) it is clear that community education is basically humanistic...Many have used their power selfishly rather than for the good of humanity...The school in its totality becomes a human development laboratory...becoming the universal learning system...

* * "The community education approach to learning is no longer an experiment...the process is well on its way toward becoming the universal approach to learning. The learning target is basically HUMANISTIC. Community Education is OUR BEST HOPE FOR SOCIETY...People work, study, and play together on an equal basis...Community education is an effective, emerging force for the eradication of moral indifference of an affluent nation and for humanizing the motive of power."

Mr. Berridge clearly identifies community education for what it really is—humanistic world-mindedness:

* "Thus, through involvement with groups, the individual moves closer to fulfillment and closer to world mindedness...As he realizes an importance of other people, he develops humanistic values—or a world mindedness...the individual must be developed personally before he will transmit world mindedness...(the) premises above are at the base of Community Education." (pg 26)

Dr. Morris R. Mitchell, President-emeritus and Provost, Friends World College, Clarksville, GA defined world mindedness as an "attitude which embraces a love and concern for all humanity." Humanity to Dr. Mitchell means "our brothers and sisters in all parts of the world" and therefore we must think of ourselves as "citizens of a world community."

Dr. Mitchell, in his article "Can Community Educators Build World Mindedness" (C.E.Journal, Feb, 1972, pg 23) stated:

"As responsible world citizens we must be seeking these emerging concepts (regional development, multiform economy, the consumer cooperative movement, international law and world court, the youth movement, world colleges and world education itself, growth toward a common language, to name just a few) and urging them on to produce a world healthier and better than ever before.

"The process of change the world is undergoing can be likened to the metamorphosis of a caterpillar...There are, however, various foci of social change...which are the beginnings of the world's redevelopment into an unbelievably beautiful world unlike any imaginable, one which will realize man's highest purposes...

"We must be futuristic...Those of us involved in World Education...must constantly think, look and reach ahead toward building a new world...our actions in the present reality of crisis must be motivated toward solving these problems and realizing our dreams for humanity. We have a responsibility to see pupils whole...we are all earthlings and must consciously abandon our provincial attitudes if we are to be world minded...

"We have the responsibility to end war and work toward everlasting peace..."

A mere glance at the Humanist Manifesto's will reveal the same tenets as those outlined above:

HUMANIST MANIFESTO I (1933)

"The "fourteenth" theses of religious humanism:

* "The humanists are firmly convinced that existing acquisitive and profit-motivated society has shown itself to be inadequate and that a radical change in methods, controls, and motives must be instituted. A socialized and cooperative economic order must be established to the end that the equitable distribution of the means of life be possible. The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperate for the common good. Humanists demand a shared life in a shared world.

"Man is at last becoming aware that he alone is responsible for the realization of the world of his dreams, that he has within himself the power for its achievement. He must set intelligence and will to the task."

HUMANIST MANIFESTO II (1973)

pg 14: "Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behavior,

alter the course of human evolution, and cultural development, unlock vast new powers and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.

pg 20: "We believe in the RIGHT TO UNIVERSAL EDUCATION. Everyone has a right to the cultural opportunity to fulfill his or her unique capacities and talents. The schools should foster satisfying and productive living. They should be open at all levels to any and all;...

pg 21: (World Community) "We have reached a turning point in human history where the best option is to TRANSCEND THE LIMITS OF NATIONAL SOVEREIGNTY and to move toward the building of a world community...We thus reaffirm a commitment to the building of world community...

"...This world community must RENOUNCE THE RESORT TO VIOLENCE AND FORCE as a method of solving international disputes....It is a planetary imperative to reduce the level of military expenditures and turn these savings to peaceful and people-oriented uses. ...Ecological damage, resource depletion, and excessive population growth must be checked by international concord.

"It is the moral obligation of the developed nations to provide--through an international authority that safeguards human rights--massive technical, agricultural, medical, and economic assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease. Hence extreme disproportions in wealth, income, and economic growth should be reduced on a worldwide basis."

SECULAR HUMANIST DECLARATION (1981)

"Secular humanism is a vital force in the contemporary world...The modern secular humanist outlook has led to...a positive effect on reducing poverty, suffering, and disease in various parts of the world, in extending longevity, on improving transportation and communication, and in making the good life possible for more and more people....

"Human beings CAN develop the self-confidence necessary to ameliorate the human condition and to lead meaningful, productive lives....

"In our view, education should be the essential method of building humane, free and democratic societies..."

John Dewey, the leading humanist educator of his time, promoted world mindedness in his actions and writings:

"The type of democratic education essential is one that would contribute, even if only indirectly, to the development of an international world order under law. A healthy international world order is not only one that has learned to cope successfully with world crises in order to survive; it is also one that has developed a basis for mankind pursuing common ideals and goals. Goals for a global society must be developed that would commit all peoples to strive not only for survival but the development of mankind as a whole....

"What is needed are certain humanistic commitments from which common goals and ideals can be nurtured...Cultural diversity is still promoted and encouraged so long as each society continues to subscribe to humanistic goals of mankind and universal human rights."

(THEORY INTO PRACTICE Vol XV, No. 1 Feb, 1976, by John Martin Rich)

Can community education build world mindedness?

Dr. Morris Mitchell answers that question in simple terms:

"If educators are asking if Community Education can build world consciousness, perhaps they are ready to accept their responsibility to community in its broadest sense - world community - and therefore accept Community Education as ...world education...if we don't seek to eliminate our pressing problems we may destroy ourselves...redefine education to include a global context...examine daily the problems of people all over the world...children in dealing with the problems of their world use the problem-solving technique as defined by John Dewey in his analysis of the thinking process..."

"We have a responsibility to see pupils whole...be prepared to help him develop

his resources and strengths and to grow in all ways: physically, intellectually, emotionally, morally, and socially. We must understand the effects of a student's home life, the interrelatedness of health, nutrition, heredity and environment with the student's enthusiasm, energy, thoughts and attitudes....

"We must understand the student if we are to help him find his highest and broadest purpose and encourage him to guide and develop this main interest into a working tool of social change."

It is quite evident that the promoters of community education have an immense task before them, that of assuming the responsibility of "educating" children and adults to the context of a global society which promises a beautiful, peaceful existence for all mankind.

Dr. Maurice F. Seay is one that realizes the challenge school and community leaders have before them in the concept of community education. He also accepts the "reward" of their labors:

"Few leadership roles are as demanding as those in community education. And few offer as much opportunity for service to the human race." (pg 19)

We see then, Values Clarification, Behavior Modification along with the universal humanistic tenets come into full play within the context of community education. All of these concepts are used to bring about social changes in 'human resources' in order to combat the major problems of our time--crime, unemployment, pollution, over-population, poverty, inequality etc by implanting in the minds of unsuspecting children, youth and adults that man's need for education never ends. The goal is instilling world mindedness and the acceptance of global membership in all people, young and old alike, insuring the social engineers of useful, productive citizens for the future global community.

Lifelong lne = Brainwash

THE SCHOOL INVOLVEMENT IN COMMUNITY EDUCATION AND CURRICULUM RECONSTRUCTION

Charles Silberman, in his 1970 study of American schools, "Crisis in the Classroom", concluded that:

"What is mostly wrong with public schools is not due to venality, or indifference, or stupidity, but to indifference...the failure or refusal to think seriously about education and the reluctance to question established practice."

Community educators feel that without a functional, life-centered curriculum to build the psychological foundations of a local and world-wide humane community, America's youth are helpless victims of a dehumanizing education. Professor Edward G. Olsen quoted a poem that clearly identifies the problem:

"If we undertake change, we risk failure.
If we don't change, we guarantee failure.
But we shall not fail - we shall create!"

Community education does create an entirely new format for learning in providing a different environment and a more relevant curriculum. President Lyndon B. Johnson described the school of the future as he visualized it:

"Tomorrow's school will be a school without walls -- a school built of doors which open to the entire community. Tomorrow's school will reach out to places that enrich the human spirit; to the museums, to the theatres, to the art galleries, to the parks and rivers and mountains. It will ally itself with the city, its busy streets and factories, its assembly lines and its laboratories-- so that the world of work does not seem an alien place for the student.."

As any devout follower of the school quickly reply, there is much more to it than a "school without walls". Leon Baskin, former chief of the U.S. Office of Education's Bureau of Elementary and Secondary Education, asserted:

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"American schools must seek a new tradition, to change from blaming the student when he fails to confronting the reality of the school's own failure."

Edward G. Olsen pinpointed the problem within the school system as a students' "deep alienation from school and all its curricular programs". He felt it was a result of a "curricular

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irrelevance, insignificance, unrelatedness to their genuine life concerns. Who am I? Who are WE of this generation? What is OUR PLACE in the revolutionary culture of the 1970's"

Professor Olsen said young people were asking the question, some demanding:

"Why doesn't the school teach us how to deal with the real problems of living? Why does it forever harp on the minutia of the past?"

"Myriads of youthful Americans deeply feel this parched-ground hunger for genuine human community to replace the constrictive, dehumanizing, and frustrating life patterns still dominant. Many not so young share that longing also..."

Thomas A. Shaheen, San Francisco Superintendent of Schools, painted a dismal picture of the present-day educational system:

not abroad
"Our schools are organized on a semi-prison approach, on crime and punishment, and cops and robbers techniques...We have lack of trust -- sign-in and sign-out sheets, detention systems, wardens and jailers, fear of escape, regimentation, limited opportunities for choice, barricaded or locked toilet rooms, cell-like classrooms...Why are we surprised that some youngsters rebel? Is it not surprising that more of them do not?"

For many generations the question of "what to teach and how to teach children" has permeated the root of the educational field. Herbert Spencer (1859) stated:

"How to live—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense... In what way to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up a family; ...To prepare us for complete living is the function which education has to discharge..."

The Report of the Commission on Country Life (1911) decreed:

"Everywhere there is a demand that education have relation to living, that the schools should express the daily life...It should serve the real needs of the people."

As far back as the 13th century, agitators have spoken for more relevant subject matter to be taught in the schools. Peter B. Blois of France was one:

"For what does it profit them (students) to spend their days in these things which neither at home...army...business...political affairs...in church, nor anywhere else are good to anyone—except only in the schools?"

Past history reveals that Comenius in Moravia, Rousseau in France, Froebel in Germany, Spence in England, Pestalozzi in Switzerland with the Americans, John Dewey, Joseph K. Hart and Ernest Melby, all proclaimed that the heart of any defensible school curriculum should be the student's active, satisfying, personal experiences with the real concerns of daily living.

The Education Policies Commission of the National Education Association (NEA) and the American Association of School Administrators reported in 1938 that in a world of myriad urgent, real human problems, "...what are the children in this school, in this age, in this culture, learning?" The report then goes on to explain the lessons include memorizing of mathematical quotients, dates relating to the Presidency, the "Punic wars" and learning Latin verbs that mean "to command, obey, please, displease, resist..."

Sir Kenneth Clark, producer of the BBC television series "Civilization" believes that a "very, very great revolution is going on. I see great value in young people questioning any number of exhausted beliefs."

Professor Edward G. Olsen's solution to the problem:

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"Human community...If we are to continue as an aspiringly free and culturally pluralist people we must immediately seek substantial ways to build up the imperative psychological basis for genuine community (common-unity development—in family groups, in neighborhoods, in urban areas, in geographic regions, in the nation and in the larger world of human beings everywhere.

"...We must develop goals and objectives for education which in practice are broader than those we are currently promoting...Community must be brought into

Goals
Road
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the school and the school must be taken into the community...The entire community must be given the opportunity of having their educational needs met. When education and community are more closely related in goal-setting and implementation of programs...then relevancy in education can have a real and significant meaning."

Joseph K Hart, the father of the community school concept, observed in 1920:



"The democratic problem in education is not primarily a problem of training children it is the problem of MAKING A COMMUNITY within which children cannot help growing up to be democratic, intelligent, disciplined to freedom, reverent of the goods of life, and eager to share in the tasks of the age. A SCHOOL CANNOT PRODUCE THIS RESULT: NOTHING BUT A COMMUNITY CAN DO SO."

The community education promoters of today agree with this statement. The public schools alone cannot build 'common-unity' or 'community'. They say the conventional schools must be transformed into community education schools in order to effectively develop community-wide coordination of all educational areas.

In order to bring relevancy into education some advocate a drastic curriculum reconstruction:

"The curriculum must change in emphasis as well as in meaning. It should not emphasize schooling, rather it should concentrate on education and problem solving to produce a higher quality of life. The curriculum should be geared toward living and the problems and the processes of life, always with a futuristic concern..." (Dr. Morris Mitchell) 1972, pg 23

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"Educational leaders had long known that human beings learn through solving problems...Soon the distinguishing mark of community schools became their expansion of the traditional classrooms to include the use of community resources to solve community problems...Not all community schools are committed to the same scheme of curriculum organization. A school need not relinquish subject-matter organization when it undertakes a program build upon neighborhood resources. It need only shift emphasis. English can still be taught... language, science, and arithmetic have a place in the curriculum of the neighborhood school."

"...the school program needs to include the study of real social issues -- matters of war and peace, of land utilization, of local and state government, of human justice." (Dr. Maurice F. Seay) 1972 pg 18-44

"Community schools should experiment with life-centered curriculums that respond to society's basic concerns of community living, including such areas as securing food and shelter, protecting life and health, exchanging ideas, and enriching family life."

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"Almost nowhere are the life and death issues of war, poverty, race, urban affairs and the environment central in the curriculum or even areas of sustained study...For it is the traditional academic requirements which turn them off.." (Edward G. Olsen) 1972 pg 9

"How can we use education to bring about the social changes needed to combat the major problems of our time--poverty, inequality, crime, unemployment, pollution...We must first recognize that education is a lifetime process... The affect of such thinking on education will then be that the problem of curriculum becomes one of priority arrangement..." (Jack Minzey) pg 14, 1972

Community Educators are unanimous in their belief that it is important to involve community members (citizens) in the development of curricula. To constantly try to improve and change society by emphasizing only the education of youth is to "continue to support a false hope." To bring about the change "which we are seeking, we must be educating both the child and the community. We must not only develop new curricula for students, but must expose our community to this same education as well." (Jack Minzey) pg 15, 1972

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WORLD-MINDED TEACHERS and ADMINISTRATORS

The key to a world-minded curriculum is a world-minded teacher. But the person must be developed personally before he will be able to transmit world mindedness, so the community educators advocate developing world-minded teachers by exposing them to C.E. early in their teacher training program. Teachers are encouraged to participate in classes and activities of the community and perhaps serve an internship as a community school coordinator under the direction of an experienced coordinator. World-minded teachers can be developed by exposing them to community education early in their training, the experts say. And the teacher trainee would benefit greatly, psychologically as well as socially, as a result of the experience.

Advocates of community education also recommend altering the curriculum in teacher-training institutions in order to provide the student teacher with tools to enable him to communicate with people in the community. "Stress should be placed on group dynamics, public relations and community resources. Such basic service behaviors as 'making home visits' and 'conducting a meeting' are helpful to the beginning teacher. This type of exposure to community through internship and by given the tools to effectively operate, the teacher should be able to develop a sense of well-being about himself and other people, which, in turn will generate world-mindedness enabling him to "transform the daily curriculum into a living curriculum." Curriculums can be revised constantly to make them more relevant, but all the changes in the world will not have a great effect on the pupil until the teacher changes her attitude about world-mindedness. The experts maintain emphatically that only a world-minded teacher can implement a world-oriented curriculum, therefore it is important to indoctrinate them early in their teacher training courses.

The administration must be trained in world-mindedness also in order to assure the development of the concept within the total educational system. Curriculum and teachers will not change without the encouragement and cooperation of the administration. "Again, community education can be the vehicle to affect change in present administrators and would-be administrators."

"An administrator in his preparation program should be involved in community education internships. Six months or a year of soliciting cooperation among groups, agencies and institutions, of forming advisory groups, or discovering and developing leadership would produce a world-minded leader...

"The administrator who incorporates Community Education into the community is breaking away from the traditional role of the school—the K-12, 8-4, 180 days concept." (Robert Berridge) C.E. Journal 1972

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Community educators realize that it will be very difficult, if not impossible, to eliminate the present structure of schools and begin from scratch. Educators must "build on the strengths of the teachers and that system which we already have...I am saying, however, that we must be careful as to how we press for educational change." They are quick to add:

"The role of the educator is to lead, and if he wishes to see educational change he must convince the community that such change is appropriate."

Spady

In order to be successful in promoting community education more of the education agencies must accept the program:

"The growth of Community Education in this country will be strongly influenced by the role that state boards of education and state educational agencies play in endorsing the concept and providing leadership for statewide development." (Community Education Calendar No. 2, Sept. 1977)

The Community Education Calendar of 1977 also reveals the involvement of state organizations such as the Council of Chief State School Officers and the National Association of State Boards of Education:

CCSSO/NASBE

"During the last year two major groups, the Council of Chief State School Officers (CCSSO) and the National Association of State Boards of Education (NASBE), conducted independent studies in an attempt to determine the current involvement of their respective memberships in community education and to forecast major roles for the future...the chief state school officers were asked to share their views on what they considered the most essential elements of community education, the current roles of state educational agencies (SEAs) regarding community education, desired future roles, and possible strategies for fulfilling these roles...

According to Byron W. Hansford, Executive Secretary of CCSSO:

"Community education is becoming a priority with a number of chiefs because it is making education programs more relevant and community-oriented and demonstrates to tax-payers a concern for maximum use of resources in times of limited budgets."

"...these state administrators define community education as 'a process of solving problems through interaction between citizens, schools, and other agencies.'" (Community Education Calendar No 2, Sept. 1977)

Community educators are not without deep concerns for their 'essential program'. Gerald C. Martin, Director, Community School Development Center, Western Michigan University (C.E. Journal, July/August '74 pg 10) expressed his concerns:

"...the need for total commitment to the community education concept by the entire educational hierarchy, we were struck once again by the fact that one of Community Education's biggest hurdles is the feet-dragging of various segments of the educational bureaucracy itself...<

"...naming the schools all over the country 'Community Schools' did not necessarily mean that much real 'Community Education' was going on, we reflected somewhat sardonically on the school systems that call themselves 'Community Schools' and aren't, on the uncommitted administrators who still think that the 'Community School' movement is simply a redefinition, a public relations gimmick and little else." 9000 /

Apparently, Edward G. Olsen has the same doubts as to the dedication of some educators:

"Administrators are often hapless bureaucrats, not educational statesmen. Teachers are frequently weary manipulators of dreary subject-matter, not enthusiastic organizers of significant learning experiences." (pg 9) ←

The past president of the National Community School Education Association, (founded in 1966) V.M. Kerensky, had these words of encouragement to offer in a farewell address in 1972: _____

^{Russian P}
"Will history show us as another glamour stock - a flash in the pan, or are we to become BLUE CHIP?"

"In my judgment, if Community Education is perceived as an add on, an extension of the existing traditional, formal school program, we are destined to go the way of many glamour issues, and other 'innovative programs' in education that have failed to achieve prolonged success....

^{Olsen}
"The genius of Community Education, the 'BLUE CHIPNESS' of the concept is that it is a 'NEW FORM', with new dimensions, new resources and a new framework that challenges traditional assumptions regarding educational purposes and goals." (C.E. Journal, Feb. 1972 pg 4)

UNITED NATIONS and UNESCO INITIATES A CONCEPT OF COMMUNITY EDUCATION (start)

The Congressional Record of October 18, 1951 printed a speech by the Honorable John T. Wood (Idaho) in which he predicted, not the concept of community education, but the same philosophies, would be taught in the classrooms throughout America. In his "Report to the American People on UNESCO" (United Nations Educational, Scientific and Cultural Organization) he described the "most malignant plot in history against the future of this country, its children's children." He described UNESCO as, "an association which may shortly transform our schools into laboratories for the systematic destruction of all sense of national allegiance and loyalty in the minds and hearts of America's school children."

Congressman Wood was referring specifically to a series of UNESCO booklets (1949) entitled, "Toward World Understanding", from which the following quotes are taken:

"In our time, we need to dedicate education to the service of the human community as a whole. The ideal is to be pursued is that, whether in the home, the social environment or the school, our children should be educated to live with others and to prepare themselves for citizenship in a world society...the school must also equip him with a wider knowledge of the nations and people who make up that community....

"...it is far better ...to familiarize the child with the social geography of his time, and to foster in him those interests and concerns which will make him able and willing, in due course, to collaborate with people of different races and traditions in the fulfilment of the obligations of a world citizen...

"The kindergarten...has a significant part to play in the child's education. Not only can it correct many of the errors of home training...it can prepare the child...for membership in the world society....

"The success of the teacher in bringing up his pupils to be good citizens of the world...



"...the school can cultivate world-mindedness only if the parents support and continue the work, or in any case do nothing that runs counter to the intentions of the school...

"It has been said that it is the children who educate the parent. Let the school then make use of this leverage....

"As long as the child breathes the poisoned air of nationalism, education in world-mindedness can produce only rather precarious results."

(Booklet V, "In The Classroom With Children Under Thirteen Years of Age")

In the booklet IV, "The United Nations And World Citizenship" (pg 6) the importance of World Citizenship is related:

Initiatives
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"World-wide organization for the conduct of human affairs is therefore essential. No teacher with a sense of realism and even an elementary knowledge of world affairs will ignore this basic need or be indifferent to its consequences for education. World machinery is required; and human beings with the right outlook are required to utilize it or to insist that it be utilized. The educator thus has a double task: to teach about the machinery of world co-operation and to foster the growth of the spirit that will make it function. Education has, in short, the urgent duty to develop informed and competent world citizens."

John Dewey carried out that duty in his teachings and writings:



"Formal education has a contributory role to play in providing needed information and promoting changed attitudes toward a new world order...Democracy in education, the, would mean the teaching of those values, attitudes, and abilities most likely to contribute to the development of such a world order. Formal education...has little alternative but to participate with all the resources and vision at its command by contributing to such a world order—or else become a future casualty."
(THEORY INTO PRACTICE Vol XV, No. 1, Feb, 1976, John Martin Rich)

Dr. Morris Mitchell told of the connection between world-mindedness and the United Nations:



"...and, finally, the teacher of community must find ways of relating experientially to the U.N. and UNESCO for they are the emerging concept of world community."
(C.E.Journal, '72 pg 23)

CHANGE-AGENTS EMPLOYED BY COMMUNITY EDUCATION

A "Change Agent" is a term used to designate a facilitator, professional or non-professional, who is involved in promoting change—change in self and community perceptions, change in beliefs, change in people's roles with the goal in mind of helping to correct social problems which affect communities.

The National Training Laboratories, which had its beginning under the auspices of the National Education Association (NEA) before becoming a separate division of the NEA, had as its purpose to develop methods or approaches to affect social change:



"...for the study and implement...a certain type of behavioral scientist - human change and how to bring it about...with teachers and school administrators becoming change agents and social engineers."

Handwritten signature or name at the bottom left.

The NTL (National Training Laboratories), in its publication "Toward the Style of the Community Change Educator" by Richard Franklin, describes the role and duties of the Change Agent:

"...where...conditions persist, social problems co-exist and affecting community change becomes the central challenge for individual citizens, community organizations, and public agencies alike...such professionals... have come to be called change agents, and in particular, the one here termed the Community Change Educator...he comes on the scene because of conditions necessitating change...Aside from forces bearing in upon it, the community has its own internal disequilibria at work in the form of purposes, pains, conflicts, needs, traditions. The pressure for community change can be both locally and nationally propelled..."

Change agents are seldom in 'power' positions, yielding instead to their 'influence' such as personal interaction, charisma, experience, persuasive powers, in their efforts to foster intentional change within a social or natural environment.

The Community Change Educator term derives from the terms "community consultant", "change agent", and "adult educator". The agent takes initiative in generating a learning environment for change in the community schools.

"The Community Change Educator comprehends both cognitive and emotional data in the situation as integral to the change process, relates collaboratively with the client, helps enlarge the number of available options, and perceives the decision for change as the responsibility of the client group." (NTL paper)

Philip A. Clark concluded one of his speeches in commenting on the role of the change agent in community education:

"...presenting a rudimentary guidelines to help community educational leaders realize the catalytic nature of their role as change agents." (C.E. Journal, Feb, 1971)

Maurice F. Seay stated after much thinking, writing, rethinking and rewriting, he finally defined community education as:

"Community Education is the process that achieves a balance and a use of all institutional forces in the education of the people—all of the people—of the community...community educators evaluate regularly. We strive to be accountable. We invite and achieve community involvement. We see Community Education as a change agent..." ("Community Education: A Developing Concept", 1974 pg 11)

In the article "A Developmental Process" by Van Voorhees, the community school is seen as a "change agent":

"If one truly believes that education is a continuous process, then one must assume that the community school has an obligation to serve the needs and problems of people from birth until death. This, then, means that the community school should meet the needs of preschoolers, school age children, and adults; and people's needs even though they themselves may not be able to identify them. The community school should serve as a change agent in the community--it should seek to improve the attitudes, behavior, and life style of its population."

(OPENING THE SCHOOLS Edited by Richard W. Saxe, pg 72)

STRATEGIES FOR ESTABLISHING COMMUNITY EDUCATION

Identifying and following a developmental process is critical to the establishment of community education as a "way of life and not just an experimental program." The authors of the "Strategies" emphasize that the people who are to live with community education programs should also be involved in developing them. The fourteen steps are:

1. Request information and/or assistance from an existing center for community education development.
2. Schedule a meeting involving a cross-section of interested school district personnel, community representatives, and community agency representatives to consider the application of community education to community life.
3. Schedule a meeting with the appropriate school district central administration personnel and school principals.

- "4. Schedule an exploratory meeting with the appropriate school district board of trustees.
5. The development steering committee members may wish to send a representative group to visit an existing community school.
6. Schedule meetings with the entire staff of school buildings where principals have indicated an eagerness to provide leadership in the establishment of pilot community schools.
7. Schedule meetings with community residents and community agency personnel in school communities which may be potential sites of pilot schools.
8. Following these steps in the developmental process, the board of education and/or supportive agencies formally adopt the concept of community education and decide to establish a pilot community school.
9. Select a community education coordinator for the pilot school.
10. Release the appointed community education coordinator for appropriate community school education training, if he has none.
11. Implement the initial phases of the community school program.
12. Establish a community advisory council.
13. Initiate a detailed study of the wants and needs of the community.
14. Establish a plan of pre-evaluation, continual evaluation, and post-evaluation."
(PHI DELTA KAPPAN, Nov., 1972, pp 165-167 by Tony S. Carillo & Israel C. Heaton)

To be consistent with the principle of community involvement, the leaders advocate the selection of the coordinator by a steering committee of citizens. The person chosen should be able to communicate with the variety of people involved in the program, and should be qualified to act in terms of teaching, counseling, organization, administration, supervision, leadership, and human relations.

The use of para-professional aides are encouraged, according to community educators, to assist the community school director in relating to the community its "important" programs. The aides assist by explaining the program and its activities, organizing block representative establishing an emergency mother's project, (baby-sitting) increasing the number of adults attending the education program. The aides also coordinate home tutorial programs, initiate a preschool program and establish after-school enrichment programs, etc.

One of the most important factor in determining the success of a community education program, according to the community educators, is to procure a director skilled in leading people to organize themselves. "A community education director must place emphasis on the process rather than program."

Van Voorhees outlined the success of any community school program:

"The key to the success of any community school program will be the ability of the community school coordinator to identify the problems and needs of the people and to implement solutions in form of programs through either the physical program of the community school or by initiating programs through other agencies and institutions...

PAT → "The community school should serve to develop preschool training of children—should enter the lives of people in an attempt to bring them out of their lethargy and disinterest and into the world that community schools can help create. It should seek to make homes and communities a better place for children to grow to adulthood. The community school should, at times, serve as a political force in the community attempting to develop, through community involvement, a desire for change which will be of positive benefit to the people of the community...

"Community school study...seeks to identify people and their specific problems, needs and wants. In this method it is important not only to ask questions relative to need but to provide a means of identifying the responses of each person for follow-up, up-dating and personal contact...the community school coordinator is seeking information to:

- a. determine the needs of each individual
- b. develop programs to answer needs
- c. determine program effect on individual and families
- d. establish communication between the school and each person in the community"

Van Voorhees then went into detail:

* "The questions asked...will be more specific than in a general study. It is important that questions be asked in a non-threatening way; it may be necessary to make several visits to obtain all the information desired...it must be remembered that the simple existence of a problem does not guarantee its recognition by the person with the problem. Community school coordinators, must, therefore develop a

questioning form which will get at the unidentified problems of people without unduly alarming or offending the respondent...seek to solicit information from people which will allow community school coordinators to plan...programs that will hopefully change...the attitude, behavior and lifestyle of the community residents...

"More data may be needed and it may then become necessary to approach other sources of information such as the schools, churches, welfare agencies or chamber of commerce...

"Once a study has been completed...and the needs and problems of the population have been reduced to workable areas, it becomes necessary for the community school coordinator together with his advisory board to plan action...

"The first step in planning is to resolve the problem: What agencies and institutions have a stake in, or could assist in solving, this problem or need?...

"Where the community school seems the logical institution to initiate action, and has accepted the responsibility for action, it becomes the job of the C.S. coordinator and his board to develop a program which will help alleviate the identified need, problem or want...several potential solutions may be available. But before an action decision is made the consequences of any proposed action must be explored...

"...action is the proof of community education--without it the previous steps are pointless.

In discussing the financial needs of a community education program, Minzey and Olsen stated:

"It should be remembered that the development of community programs should start slowly...perhaps in the form of pilot projects...If one can survive the initial problems and plant the seeds for effective community education, then finances will appear to become a problem of lesser magnitude... (pg 38)

→ "Adult activities often involve a charge to the participants. In fact, a charge of some kind for such activities is recommended even when money is available, for experience has shown that people tend to participate more sincerely in an endeavor in which they have some kind of financial investment." (pg 38)

S.C. "As a program develops, the need for special facilities will become apparent...elementary gymnasiums, play areas, and swimming pools... Community rooms with provisions for meetings and refreshments have proved to be extremely useful. Accommodations for parking...air conditioning of buildings...kinds of equipment...Audio-visual equipment...Appropriate-sized furniture and special machines and equipment..."

A warning was issued by Minzey and Olsen in that:

"Excessive and accelerated programs necessitating large expenditures of monies for staff and buildings will often tend to defeat any opportunity for success of a community education program."

(Minzey and Olsen "AN OVERVIEW", from The Role of the School in Community Education, Edited by Howard W. Hickey, Curtis Van Voorhees and Associates, Pendell Publishing Company, Midland, Michigan 48640)

The challenge and the future of community education, according to its promoters rests on community educators recognizing the importance of mobilizing the "TOTAL LEARNING, TEACHING, CREATING AND DECISION MAKING FORCE" that exists in every community. "It involves a continued reassessment of the entire learning and living climate. Its impact will stem from the ability to bring new perspectives, new standards of excellence, and new organizational forms to a society that desperately needs renewed faith, optimism, and commitment to higher standard of accomplishment." (K.M. Kerensky, 1972)

METHODS USED IN TEACHING COMMUNITY EDUCATION CONCEPTS

There are many aspects of humanism found within the methods of study in community education; a few are described in some detail as follows:

1. Inquiry Method of Teaching (THE PROJECTOR Nov/Dec '80 issue)

The Inquiry Method of teaching is just another form of Values Clarification. It is used as a part of the manipulative mind and value changing methods which teach the student to question everything, to value change (in himself, his community) to reject any absolutes, to de-emphasize facts and emphasize social problems and their solutions by government, to submit to group consensus (peer pressure), to question authority, to reject morality, to "reform" society by external change, to accept man as just another animal, to undermine national patriotism, to obliterate distinctions between different economic or social systems, to accept dependence on government. The old-fashioned virtues of chastity, honesty, excellence of effort, pride in achievement, and religious values, are not emphasized by those promoting the Inquiry method."

Dr. Joseph Bean, author, lecturer and authority on educational matters, described the Inquiry method of teaching:

"The student, according to the 'inquiry' concept, must view all knowledge as tentative rather than absolute, and 'facts' are subject to continuous revision. No one is to be viewed as an authority on any subject--the student reads what he will and then 'makes up his mind' in the critical light of his teacher and peers... many students are enthusiastic about it since bull sessions are substituted for hard academic work."

Community Education does advocate the use of the Inquiry method of teaching in its program:

community
"...a community school is one which serves people of all ages throughout the day and year; which helps them learn how to improve the quality of personal and group living; which organizes the core of the curriculum around the major problems they face; which uses the INQUIRY METHOD OF TEACHING and through it use all the relevant learning resources of the community as well as of the library and classroom; and which is planned, conducted and constantly evaluated by school and community people together, including youth still in school." (Edward Olsen, California State College)

2. Leisure time

The following quotations deal with the aspect of leisure time and how the community educators will control even that area of our every day life:

→ "...group reported that loneliness is a major but unnecessary problem in our society. Due to the increased life-span we must learn more about the meaning and purpose of leisure. That is a central challenge of community educators the world over. We must develop new techniques in asking people what they want and learn the art of listening so that we hear what they say." (C.E. Journal '74)

"Basically...I see the concept of community education as marshalling all the forces of a community to meet its needs as no different than that of recreation or leisure making a person able to meet his leisure needs, himself, through self-actualization." (C.E. Journal, 1974)

"As educators, we believe: that schools have opportunities for awakening in the minds of young people an awareness of the importance of leisure time and for cultivating values, habits and practices that will lead them to effective use of time; and that an extended use be made of all school facilities for educational and recreational purposes." (American Assoc. of School Administrators)

3. Self-Actualization/Group Dynamics

Self-actualization and Groups are two terms often found in community education material. They are often intertwined having to borrow from each other in order to achieve a goal. Educators often use the term "self-realization" or "self-actualization" to describe the child who has become autonomous. A self-actualized person, they say, is one who has psychological freedom. In other words, he is completely free, not bound by Biblical moral laws because his conscience has been destroyed. In the humanist's language, "man is his own God!"

The educators define Self-realization as:

"...effort to aid each child to develop a feeling of self-worth and confidence which will enable him/her to experience a sense of pride and accomplishment in a highly technological, rapidly and dramatically changing society. The individual should develop a positive self-image within the context of his/her own heritage and within the larger context of the total society.

"The student shall:

1. know and respect himself/herself.
2. recognize his/her strengths and limitations in setting personal goals.
3. develop his/her interests and potentials in order to achieve those personal goals.
4. have insight into one's own value structure, how values affect one's life and relationship with others."

Community educators believe it is important for the students (adults) to become a part of a group...to think, react, respond and to work collectively, not as independent thinkers, but as "group minded". Working together as a group conditions students (adults) for accepting global mindedness in order to further the common good of society. To them it is important to turn to the 'group' for all decision-making and values-making.

In 1940, Carleton Washburn said:

"...self-worth and self-fulfillment is achieved only with 'the realization of one's identification with the society of which one is a member, subordination of individual or small group action to large group purposes, and the ability to cooperate with others in word and in thought.'

In other words, one can be an integral part of the group, but one must never act, or think alone or for the satisfaction of self. The ultimate goal is to fulfill one's role as a 'group-man'.

The Social Science Education Consortium newsletter of November, 1974 stated:

"The fundamental purpose...is to help students to perceive themselves and act not as separate egos but as parts of a larger, interrelated whole—the human race, the world, the cosmos...(some of the techniques which can be used...include transcendental meditation, self-hypnosis, dream analysis, mind-expanding drugs...."

Robert Berridge (C.E. Journal Feb '72) outlined two basic premises of community education:

- "1. A PERSON CAN'T FEEL GOOD ABOUT OTHERS UNTIL HE FIRST FEELS GOOD ABOUT HIMSELF.
2. THROUGH INVOLVEMENT WITH OTHER INDIVIDUALS AND WITH GROUPS, PEOPLE DEVELOP, GROW AND ARE FULFILLED..."

Group dynamics, a form of Sensitivity Training (NLG), is often found under many different pseudonyms...Group Discussion, Group Therapy, Group Relations, Self-Evaluation, T-Groups, etc. Whatever word the educators use to describe the activity, the real purpose is always the same:

"Mind conditioning so that all persons will think alike, act alike, react alike and to 'follow the leader'".

The participants are often asked to take part in different techniques, but all designed to achieve the same goal...role playing, pantomime, fantasy construction and evaluation... anything to draw people out of themselves and make them more aware of their own feelings and those of others. Also used is self/group criticism which promotes group decision-making by using the "democratic" method.

In a group session, "people are offered the opportunity to acquire 'new tools for self-growth', to learn new ways of getting in touch with their own vitality, and to discover how to achieve their self acceptance." (Cambridge House, Milwaukee, Wis., brochure)

The ultimate goal is to help individuals understand and cope with societal change, and to initiate desirable social change. It is a carefully designed management program geared to realign loyalties away from family, home, church and nation and substitute instead loyalty to world-mindedness while conforming to the ideals and standards of the group. This is often termed 'group consensus'.

A group is defined as "any number of people, large or small, who are thought of together and who are consciously or unconsciously directed to a common goal." (Primer Dynamics of Leadership in Groups, by Russell D. Robinson, PhD, Professor of Administrative Leadership School of Education, U of Wis-Milwaukee)

Joseph J. Schwab, in his essay "On The Corruption of Education by Psychology", explained the theory behind group dynamics in education and what happens during and after the formation of a group:

"...the first affective aim of education is to train persons to become willing and useful members of groups, to recognize the supremacy of group activity... For such an education, discussion is a useful method....Discussion, therefore becomes first, the playing out of roles that stand in the way of group formation, then the discovery of the rewarding warmth...sense of strength that arises from the solidarity, the 'groupiness'...and from the relinquishment of private responsibility. After these stages, the function of discussion is to guard the integrity of the group...."

"The 'groupiness' must never be jeopardized: any activity undertaken by the group must not destroy the group...so terms are agreed upon before starting anything."

Group encounters focuses on the members of the group scrutinizing the personal convictions: values, beliefs, held by a particular person. This technique helps the group members find out "who they are", what they believe in and where they're going in their lives. It helps people with decision-making skills.

"In group action, he can discover himself as an individual—an individual with unique thoughts and ideas that set him aside from the group—but he still is a member of the group....Through the group he develops collective feelings and thoughts which also add to his personal development and enrichment..."

4. Democracy in Community Education

The administrators and teachers of the community schools of the 1930's and 1940's learned that they had to be part of a living example of democracy in action in order to help groups of people work out their solutions to community problems. They also learned that the task of leadership was not simply a job of telling people what to think and do, but one of stimulating ideas which the people of the community were able to recognize as "valid". They used democratic procedures because such procedures were simply more practicable.

Taylor Whittier, Division of Education at the University of Texas at San Antonio (THEORY INTO PRACTICE Vol XV, No. 1, Feb., 1976 pg 61-68) wrote in his article "Democracy in Education", describing a plan for community education, with grave overtones of socialism:

"The best protection is a strong commitment to our democracy which brings all citizens into full contributing membership. Food and health needs critical today will be compounded with increased world population in the years ahead. The economic health of the nation must be maintained which would indicate that all citizens so far as they are able must be prepared for and admitted to the labor force. ...However, a nation which does not require all of its citizens to contribute to its wellbeing develops a cleavage between individuals which is not healthy and until no one has to work, everyone within their ability should make a contribution."

"The problem facing our democracy is not just how to exist within the nation but how the nation can exist within the world. This certainly points to one area of the curriculum which is badly neglected. A realistic understanding of the relationship between resources and man's needs and desires and the ability to be comfortable with change as new evidence becomes available is a must...The schools can play a vital role in this achievement."

"The application of existing and future knowledge would indicate that the educational facilities as part of an overall community program and not in separate segments...They can include not only the merchandizing efforts of the community but the educational, preventive health programs, the library and museum facilities, and the recreational and park sites, including these services for all ages. ...it would open up the opportunities for the years now used in formal schooling to be related to many other learning activities available in such a center and largely denied to the schools today..."

* "The application of existing and future knowledge would indicate that the educational institutions together with other social services must serve the citizens from conception to the grave in an ordered and economical manner...

> "The schools, with other agencies, must now more than ever be open and accepting while participating in the reshaping of all social services."

John Martin Rich, University of Texas, Austin, TX, in his article "Problems and Prospects for Democratic Education" (TIP, Vol XV, No 1, Feb, 1976) wrote that conflicting democratic theories have posed difficult problems for educators throughout history...representative democracy...direct or participatory democracy:

"The classical theory of democracy which emerged during the eighteenth century asserted that democracy is that institutional arrangement for deliberation and popular debate for arriving at the common good. By extending participation to the citizenry, the classical theorist hoped to reduce tyranny, promote awareness of social responsibilities, and improve the quality of government. It is through such participatory processes that the will of the people was expressed in determining the common good...

"The counterpart of direct or participatory democracy in education is the view that democracy is a way of life. It was a position developed by Dewey...We will look at Dewey's position because it was basic and the chief influence on the other ones.

> "A democracy," said Dewey, "is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience"...a democratic society makes provision for all members to participate and develop thinking abilities which will enable them to participate intelligently and secure changes in social life.

1994 "Dewey believed that the schools should provide an understanding of social forces and the resources needed to cope with social problems... What is needed is to connect knowledge with social action. This could be done in the curriculum...

The author feels that because of the "grave, nuclear, ecological, and resource crises" which may significantly alter the international situation, a type of democratic education is essential, one that would "contribute, even if only indirectly, to the development of an international world order under law. He described a healthy international world order as being one that has learned "to cope with world crises in order to survive" as well as developing a basis for mankind pursuing common ideals and goals. Goals for a global society must be developed that would commit all people to strive not only for survival but the development of mankind as a whole...What is needed are certain humanistic commitments from which common goals and ideals can be nurtured..."

Rich then went on to state:

> "Formal education has a contributory role to play in providing needed information and promoting changed attitudes toward a new world order...Democracy in education... would mean the teaching of those values, attitudes, and abilities most likely to contribute to the development of such a world order. Formal education, unless it is to become a relic of the past, has little alternative but to participate with all the resources and vision at its command by contributing to such a world order—or else become a future casualty." (pg 59)

The question could then be posed...would community education be the "vision" needed to contribute to the formation of a new world order? It appears to be so.

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Rushworth Kidder. MoU

5. Citizenship in Community Education

The National School Board Association issued this statement in relation to Community Education:

"Public school facilities should be used as community centers for the integration of the American community and the encouragement of family participation in wholesome character-building activities conducive to good citizenship."

What kind of "citizenship" training is promoted in the schools today? What kind of courses will be taught in the community education programs?

Authors Richard C. Remy (Ohio State University), Lee F. Anderson (Northwestern University) and Richard C. Snyder (Ohio State University) expressed their view of what citizenship education should be:

"...we suggest one approach for revitalizing citizenship training in the elementary schools. We term this an experience-based approach to citizenship education..."

"An experience-based approach to citizenship education does not associate politics ONLY with governmental institutions such as the Presidency, Congress, the Supreme Court, voting, local legislatures and executives. These institutions are important but largely divorced from the experiential world of elementary school-age children. ...It treats 'the political' as a normal aspect of all human groups, whether they be families, schools, play groups, private associations, cities, nations, or the global community..."

"The first and most familiar dimension involves children's awareness of the larger, adult political world such as attitudes toward governmental authorities, perceptions of war, and identification with political parties...includes exposure to 'political news' on television...matters like inflation and elections...experience with 'political figures' such as policemen, and vicarious adult political experiences acquired in school through simulations, role playing exercises, and identification with political actors portrayed in case studies."

(THEORY INTO PRACTICE Vol XV, Number 1, Feb, 1976)

Citizenship is no longer defined as a means of teaching students about our American government and how it functions. It does not clearly point out what the framers of the United States Constitution embodied in our system of Government with unparalleled foresight. Citizenship today does not point out the duties, rights and privileges of each citizen. It does not inspire children to be loyal to America's sovereignty.

Citizenship courses, elementary and high school, provide a more 'relevant' and 'meaningful' subject matter such as war, peace, inflation, poverty, etc.—promoting a 'world view' rather than national loyalty. In fact, American history has been rewritten to rid students of all pre-conceived thoughts of patriotism.

Children are now taught that policemen are 'political figures', the difference between political parties, and the mechanics of voting. Each school has its 'campaigns' for political figures simulating what the adult world is experiencing at that particular time. A highlight for such a simulation is to be interviewed on radio or TV as to their views of the political scene. The reasoning behind this? Children must be made to feel important too; and their views must be heard. After all, "children are people too."

The results of citizenship courses are costing us our American sovereignty.

The following are quotations taken from an article entitled "ICE/Community Education-- Since We're Neighbors, Let's Be Friends" by Brian P. Miller and James R. Halvorsen. (C.E. Journal, November/December, 1975 pg 32-42):

"Where did IGE get started and what is its major goal?"

"...The belief of many people was that a more individualized educational program was possible by adopting different organizational structures and processes to assure individual attention to student needs. This resulted in the development of IGE. A few schools began to implement the IGE concept in 1966, and from that point on, it has grown rapidly into a national and international educational concept....The major goal of IGE was, and is, an individualized program to help students develop both the ability and desire to continue learning. Learning to learn and enjoyment of learning is certainly closely related to community education...

"...both community education and IGE concern themselves with providing opportunities for individuals to develop their skills and interests...

Thomas
"...I do feel they have several common characteristics and goals. Community educators stress lifelong learning, and IGE practitioners stress skills and enjoyment of learning so that it does not end at graduation. Community educators discuss ways to assure that programs fit the needs of individuals in the community, and the main thrust of IGE is individualization. Decentralization of decision-making is another community characteristic for communities and is an IGE characteristic for the school community....

Thomas
1991
"...many community educators have proposed that in community education, 'bigger' is not necessarily better, and that if we are going to develop a true 'sense of community' throughout America in local school districts, a good deal of decentralization must take place in terms of the governance of school districts in our communities. The decrease of the global family and a diminishing kinship bond as caused by urban development...high mobility rate...have definitely affected the quality of life in America...Community educators are, therefore, attempting to facilitate the reinstatement of a 'nongesellschaft' type of society wherein people know and care about one another. Often the schools are a vehicle for this attempted social change...

Goodland
Stibel
"...the relationship of IGE to the decentralization thrust of community education ...definitely encourages the 'sense of community' that is sought in community education...the students and staff work together in a learning community and remain together for several years. They work together, make decisions together, and enjoy learning together. It is hoped that within this learning unit, a 'sense of community will develop...

"...IGE has a 'process' aspect similar to community education. Community education is usually described in terms of program and process components. The program component is generally represented by those things happening where people gather together for instructional, recreational, or other group activities. The process component ...deals with the concept of the way in which schools are governed. Toward this end, increased community involvement in the decision-making process in community education is advocated through the use of community councils. *Do not see official*

Amos
"In IGE, Parent Advisory Councils are recommended as a means to secure parent input into the program...Community and parent input is definitely encouraged in IGE, as well as in community education....IGE...moving toward the same goals but really in a large, all-encompassing circle known as total community education...

OISE
Spady
"Community educators should realize that many of the learning goals they are working toward in the total program are also being pursued by IGE advocates in the regular instructional endeavors...They (both) should see their work as part of a larger, more total kind of lifelong learning program....both...are apparently interested in life-centered curriculum...

"Another IGE component aims to strengthen the relationship between teachers and students. This relationship is intended to provide the student with a sense of belonging. There is someone who knows and cares about the student and follows his or her program throughout their association. This advisor is also expected to get to know the student's family...

Goodland
"...the community education movement is strongly endorsed and backed by the Charles Stewart Mott Foundation of Flint, Michigan...there are two agencies working with IGE, the Wisconsin Research and Development Center for Cognitive Learning in Madison, Wisconsin. Wisconsin did developmental work on the multi-unit school and is developing curricular materials. Much work on dissemination of the concept and implementation strategies in schools has been done by the Institute for Development of Educational Activities, a subsidiary of the Kettering Foundation."

COMMUNITY EDUCATION FOR A WORLD COMMUNITY/THE NEA BICENTENNIAL IDEABOOK

The neighborhood of yesteryear has now disappeared. Community no longer means a neighborhood. The community of today includes all peoples of the world. Actually that is not common knowledge today so citizens must be taught to be global-minded. They must be taught to share and share alike especially with the underdeveloped countries. Or so say the experts.

The NEA (National Education Association) distributed a Bicentennial Ideabook in 1976 which was their method of 'educating' students and teachers and hopefully, by indirect participation, parents as well. The Ideabook fully outlined the NEA's goal of developing a world community:

"We are committed to the idea of Education for a Global Community. You are invited to help turn the commitment into action by mobilizing world education for development of a world community." PA. Helen D. Wise (NEA Immediate Past President)
James A. Harris, NEA President
Cochairpersons, NEA Bicentennial Committee

"What they begin to understand now in the classroom about a nation and a world, hopefully, will prepare them well for a global community."

"Our neighborhood is now the world, but the world's peoples have yet to be united as a real community."

"We believe that teachers are the major resource through which to affect a world community based on the principles of peace and justice...Upon these premises, NEA has developed a Bicentennial program entitled "A Declaration of Interdependence: Education for a Global Community".

"...essay contest sponsored by the Readers' Digest Foundation, open to all NEA members: Entries must be developed from one of the following themes:

1. The Interdependence of ALL Peoples
2. The Principles of the American Revolution as Guidelines for Human Relationships
3. The Interdependent Global Community of the Next One Hundred Years
4. Globalizing the School Curriculum"

As a Bicentennial project the NEA emphasized the teaching of peace in the schools... actually it was an attempt to change the values of the children and turn them away from nationalism and Americanism. The NEA strives to educate the 'whole child' by rewriting history, changing all traditional (Christian) values and social patterns in the hopes that the social 'ills' of society will vanish.

HISTORY OF COMMUNITY EDUCATION

The concept of community education is not a new one. The "seed" of community education was planted in the Massachusetts Act of 1642 and finally took root and began to grow in the "philosophical soil" provided by John Dewey. "Learning for Life" was antithetical to the educational concept which at that time regarded the school as a transmitter of a cultural heritage rather than an agent for social change.

William Wirtz, during the early years of this century, drew up a model school system for the new town of Gary, Indiana, being built to serve the newly located steel mills, the concept of community school became a reality. Each unit housed kindergarten through senior high school, with facilities for community use including: e.g., at the Horace Mann School, two swimming pools, two gymnasium, a large auditorium, etc. These were opened for afternoon and night activities for all citizens.

community

The first school in Michigan was a community center opened in 1936. It was the project of Frank J. Manley who arrived in Flint, Michigan in 1927, and it was intended to reduce the rate of juvenile delinquency through recreation programs. Frank Manley was the first community school director at that center. There was little support for his project until June of 1935 when Mr. Charles S. Mott attended a Rotary Club meeting and hearing of the community school program offered his financial assistance. Shortly after the Flint School Board agreed to open five school sites for the purposes of recreation. Men were hired and assigned to the schools, however, Manley and his staff soon realized that the recreation program did not significantly reduce juvenile delinquency rates. Manley began to develop programs and activities that related specifically to the needs of the boys and their families because "the youth's home background would have to be dealt with" in order to be successful.

In 1933, two years before the formation of the Mott Program, Mott Camp for Flint boys was established at Pero Lake. The camp provided outdoor living experiences for over 800 boys annually. It was then that the "M and M" boys, Mott and Manley, developed a partnership that endured throughout the years. As a result of the Mott Program, shops, classrooms, pools, gyms and equipment have been made available to the city without the cost of providing new buildings.

In 1951 a full time community school director was hired in Flint, with additional appointments the following years. Because of the subsequent growth of the Community Education movement, the Mott Institute for Community School Directors (Community Leadership Clinics) was established in 1966. Also in 1966 the National Community School Education Association was founded by a small group of dedicated community educators "to more effectively promulgate and promote the community school concept." By 1971 over 600 communities throughout the U.S. had adopted the basic philosophy of community education. Originally, the idea only involved opening up the schools to after-hours for "community activities". Over the years it has been changed into an approach to a growing national problem: how to live together in an urban society.

The Mott Program annual budget was \$6000 in 1935-36; by the 1946-47 school year it was already \$214,304. In 1963 C.S. Mott gave \$129 million of General Motors stock to the Mott Foundation for Community Education.

During 1956-57, visitors to the Mott Program numbered 826 from ten foreign countries, 17 states and 88 Michigan communities. 12,000 estimated visitors from around the world came in 1967 to see the Flint's community schools.

Today there are more than 90 Centers for Community Education Development throughout the nation. The Centers, many supported in part by over \$3.2 million in grants (1981) from the Charles Stewart Mott Foundation, are in existence all over the country providing information on community education, training on how to get it going, and special advice for interested communities. These Centers have helped school districts and other agencies in more than 7,000 communities in America. Some centers work out of universities, some out of state, city or county education agencies. A few are national service centers for special groups such as community colleges and the hearing-impaired. Most are jointly sponsored. Some state departments of education have community education resource people, related resource programs, and the directors of the Foundation-supported Project SNAP (Stimulating the Neighborhood Action Process).

FEDERAL GOVERNMENT INVOLVEMENT IN COMMUNITY EDUCATION PROGRAMS

The Community Schools Act was signed into law on August 21, 1974 to further the development of community education through an active federal role. Approximately \$3.5 million was awarded, 1976, to 93 local education agencies, state education agencies and institutions of higher education. These awards encouraged the planning, establishment and expansion of state and local programs as well as help train community education leaders within those local programs.

While there is no single definition of what a community education program is or includes, the Community Schools Act of 1974 requires that the following be included in any proposal which might be funded:

- 1) The program must provide for direct and substantial involvement of a public elementary or secondary school in the administration and operation of the program.
- 2) The program must serve an identified community which is at least co-extensive with the school attendance area of the school involved in it, except where circumstances warrant the identification of a smaller community.
- 3) Program services to the community must be sufficiently concentrated and comprehensive in a specific public facility. Satellite or mobile facilities related to the community center may be used by the center for the provision of a portion of the program's activities.
- 4) The program must extend the program activities and services offered by, and uses made of, the public facility being used. This extension should include the scope and nature of the program service, the total population served, and the hours of service.
- 5) The program must include systematic and effective procedures (i) for identifying and documenting on a continuing basis the needs, interests, and concerns of the community served, and (ii) for responding to such needs, interests and concerns.

- 6) The program must provide for the identification and utilization to the fullest extent possible of educational, cultural, recreational and other existing or planned resources in the community. The program must also be designed to encourage and utilize cooperative arrangements among public and private agencies to make maximum use of the talents and resources of the community, avoiding duplication of services.
- 7) The program must be designed to serve all age groups in the community as well as groups within the community with special needs (such as persons of limited English-speaking ability, mentally or physically handicapped, etc.) or other special target groups not adequately served by existing programs in the community.
- 8) The program must provide for the active and continuous involvement of institutions, groups and individuals broadly representative of the community served. They must be continually involved in the assessment of community needs, the identification of community resources, and in program evaluation."

Booklet "Community Education Project Descriptions for Fiscal
Year 1976" Community Education Program
U.S. Office of Education
7th and D Streets, S.W.
Washington, D.C. 20202
Phone: 202/245-0691

The current Community Schools Program (Public Law 95-561, Title VIII) has as its purpose:

"To provide educational, recreational, and other related community services in accord with the needs, interests, and concerns of the community through local public school facilities."

Funds are available to SEAs by formula. LEAs, public and private non-profit organizations, and institutions of higher education apply directly to the Education Department for competitive grants. Authorized activities include preventive health, dental and nutritional care, programs for the elderly and for juvenile offenders, services for maladjusted students and dropouts, and training for personnel. In 1981, \$3.2 million supported 72 projects, out of 400 applications.

The National Advisory Council--appointed by the Secretary, must include consumers of community education programs. The Council advises the Secretary on policy matters, research, and evaluation of programs. (P.L. 95-561 sec. 814b)

State plans must assure that programs will serve all age groups, including adults, senior citizens, and groups with special needs, and that there will be active and continuous involvement of individuals, institutions, and groups to be served, and of parents of school children in all phases of the programs. (P.L. 95-561 sec. 808)

(Information from: NETWORK Sept, 1981 pg 13)

Terrell H. Bell, Commissioner of Education by the White House is a firm believer in community education. During an interview in 1972 when he was superintendent of the Granite School district, one of Utah's largest system, he said:

"We in the Granite School District have included Community Education as one of our top five priorities. In fact, if I, as superintendent, could name only one priority, I would focus on the community school program, because I believe it is the key to all of the others.

"The community school movement promises to turn around the alienation of the people from their school and their community by involving the schools more closely with the community...when parents become committed to the education of their children, they usually start to develop a community awareness and begin to renew themselves... the renewal of the soul and the inner spirit--rekindling of the inner light, that is supposed to be inside each of us, this is the renewal that can illuminate the hearts of our great cities. The opportunity for many parents to attain self-renewal comes out of what the community school program tries to do."

In 1974, Dr. T.H. Bell, along with a nationally known group of educators, was named to the Moti Foundation's National Board of Advisors to "help guide the future of community education."

INTERNATIONAL COMMUNITY EDUCATION

The following quotations were taken from the July/August 1974 issue of COMMUNITY EDUCATION JOURNAL to give readers a picture of the extensive involvement in community education throughout the world in 1974. Today the program is found in almost every large populated area in the developed/developing country in the world.

NIGERIA:

"There is also the important problem of national unity which the community school can help to solve. Nigeria is a country with many tribes which have their own languages and unfortunately, many people identify themselves with the tribes more than the nation. This tribal identity could be a major cause of national disunity. The community school could, for example, subtly encourage the study of some of these important tribal languages. One of the greatest confidence-instilling tools is language, and the establishment of confidence is a major step towards national unity."

GERMANY:

"...aims primarily at the individual. The individual shall be enable to learn more about himself and the world around him to become more independent and self-determining. The ultimate goal is that each individual through education shall find his way from dependence through independence to interdependence, thus making more out of his life for himself and the world around him."

AUSTRALIA:

"If adult education is to meet the demands that we are now being made of it, it will have to cater for all the interests and all the interests and problems of adult life, and it will have to start at the educational level at which people are now. For any educational agency to attempt this task, it must be CLOSE TO THE COMMUNITY, TO ASCERTAIN LOCAL NEEDS and to create an interest in its program... the idea of Lifelong Education needs to be received and understood by professional and layman alike if the individual is to achieve the most for himself and his society."

NEW ZEALAND:

"In looking to the future we are aiming at greater flexibility in the use of the school. We see past the present stage, where the school is used by two separate groups, to where there will be much more community activity during the school day and when at least the senior pupils will be having some of their classes in the evening, with compensating free time during the day...Community Education in New Zealand had its origins in the pioneering days, and the long tradition of the extensive use of schools will encourage the even greater development of this type of social activity."

HAWAII:

"I believe Community Education is singularly important because it equips people with the means of meeting the challenges of our complex society...people lack direction and commitment; they betray either lethargic denial of basic problems ambiguity and conflict regarding value choices, or outright repudiation of a concern for significant choices." (Rep. Patsy T. Mink)

NICARAGUA:

"The 'American style' of education will be preserved. U.S. certification requirements and Nicaraguan Ministry of Education standards will be met, but a new emphasis will be placed on serving the community through expanded recreational programs, adult education, community projects, work study programs within the community, cultural presentations for the general public, and other experiences as they are developed."

PHILIPPINES:

"The community school idea is not new in the Philippines. It started as early as 1946 soon after the second world war and after the country became independent. It served as a principal instrument for rural reconstruction for improving the standard

of living...in the rural areas. It also came about because of the need to re-orient the education system in line with the national aspirations of the independent Republic...Every public school became a 'community school' because the concept was built in the program...the schools deal with the problems, needs, and interests of the people, other institutions and agencies caught the enthusiasm and took active part..."

SOVIET UNION:

"Contemporary community education in the Soviet Union can be traced back to the efforts of an early twentieth century pedagogue, A.S. Makarenko...Makarenko's 'Gorky Commune' was a rehabilitation program for some hundreds of homeless youths who were roaming the Soviet Union after the Civil Wars. The philosophy behind his program focused on the fact that the parent's authority over a child is only delegated to him by the community (State) and further, duty to one's children is merely a particular duty toward the greater community...The family was secondary to the community. When the needs and values of the family conflicted with those of the greater community, there was no question which receives priority... expressed purpose is to develop persons who possess the ability, expertise and motivation to obtain the pre-set community goals and objectives...

"The activities in each of the organizations closely parallel the activities in a typical American community school. In some cases the organizations utilize existing school facilities, in other cases special buildings called 'Palaces of Culture' or 'Pioneer Palaces' are erected to house the community education activities..."

"In essence, the community in the Soviet Union utilizes educational opportunities as a means to further the development of its human resources. Community Education is a philosophical concept and a pragmatic reality that has permeated Soviet Society."
(Larry C. Helms, Regional Schools Supt. for Yukon, Alaska)

While most of the above descriptions of the various C.E. world programs appear to be merely acceptable enrichment classes with a slight hint of what the concept is really promoting, the Soviet Union, in their usual bluntness, comes directly to the point in admitting that the "family (is) secondary to the community." The author of the article also zeros in on the stated purpose of the program as a "means to further the development of its human resources." Please take note of the many times our legislators, social engineers and educators use that same phrase 'development of human resources'...in other words 'workers for society'.

In the column "Letters to the Editor" (C.E. Journal, Vol IV, July/August 1974 No. 4) a community education advocate spoke of the progress of community education in the third world countries:

"...Certainly, the future of education everywhere in the world is going to be related to the manner in which the community at large and formal educational institutions come to an inter-weaving grip with each other. This has the portent of history about it..."

"Please do not overlook the international possibilities of community education ...because the whole concept of nonformal education, in view of the fact that the developing countries cannot afford to go the conventional route, even if it were effective, will be growing as a fascinating and dynamic motif of education in the third world countries."

THE SCHOOL OF THE FUTURE

Lee R. McMurrin, then Deputy Supt. of Toledo Public Schools, Toledo, Ohio, wrote an article "Alternatives for Now and for 2001" specifically for the book "OPENING THE SCHOOLS, ALTERNATIVE WAYS OF LEARNING" (1972, McCutchan Publishing Corp, Berkeley, CA 94704). The book contained other articles dealing with alternatives to in-school education, and was edited by Richard W. Saxe.

Dr. McMurrin, the present Supt of Schools in Milwaukee, Wisconsin, at that time stated that "dealing with public education in the future tense is risky business..." and then proceeded to offer his description of his projected model of education for the year 2001. His plan has been defined as one of the most aggressively System-oriented articles in the book. The following is a sample of what Dr. McMurrin feels should be the educational philosophy for the future:

"In the future it will be the public schools or some other umbrella agency that will be responsible for the total educational program of the urban center...

"...require continuous use and further effort on the part of schools to educate the adult population for an ever-changing society. ...

"...parents in a changing world need as much assistance as they can get (ED: on child rearing)...the child care center provides a living laboratory to test ideas and homemaking skills. (ED: Students will 'experiment' with the children brought to the school's day care center)

"Expectant mothers will be required to go on schedule to prenatal clinics...a permanent record will be kept of the child's growth, development and responses to stimuli...

"Learning experiences will be programmed individually for each child (nursery school) ...the early environment is of crucial importance in laying the base for further development...

"The new Kindergarten-primary educational program can only be realized by drastic changes in our approach to learning experiences...a large learning laboratory for the young, completely eliminating the conventional concept of a classroom represented by a teacher standing in front of approximately 30 children. Classroom organization of this type will no longer exist....

"A tele-computer console...in home or apartment...will be programmed by the school... students' performance would be recorded in the computer and evaluated by the school... each student will be individually programmed...will have...a charge plate... to record his experiences at several check points in the school...Students...would receive care in the center, with provision made for rest, food, exercise, entertainment and social adjustment... (ED: What is left for the parent to provide for their child?)

"In a school such as this it would be difficult (to) diagnose and initially programming a new student's education...they will be required to form cooperative work teams for group projects...

"On occasion, all children will go during the year to the residential school and campsite...Provisions for Special and Exceptional...for Neglected Children....

"In a small city, the campus would be in the center of the city. The four community centers would be placed in housing areas in four directions away from the center of the city. All facilities would be tied together by television and computer. In a large metropolitan area, several of these models would form pie-shaped districts, moving out from the central city. Each campus school area would include central city, fringe area, suburban and rural areas. Each would eventually serve as a center for commercial, recreational, community and educational activities. ...

"Community center...1000 to 2000 pupils...would use the community center for study, work or recreation...also provide for...athletics. Gymnasium, swimming pools, tennis courts, bowling alleys, poolrooms...school community newspaper' would be published here ...Transportation and communication links between the community centers and the campus schools...on a continuous basis. ...

"...bring together diverse groups to engage in well planned and meaningful learning; and human relations experiences....

"Coping with this magnitude of change over the next 30 years will be too much for some. To others, the model may appear to be a combination of several innovations taking place today."

Does such an 'innovative' model of a community centered school exist today? Yes! In the form of community education. McMurrin was correct in his assumption, it will be too much of a drastic change for some to comprehend, but going about it gradually, changing or rearranging current educational facilities, it will be much more readily accepted.

(ED: See accompanying designs of several Community/School/Centers, Brightwood Community School in Springfield, Mass. and Williams Community Education in Flint, Michigan)

THE BLUEPRINT FOR COMMUNITY-CENTERED SCHOOLS

The Educational Program for Montgomery County Schools in Maryland was proposed by Dr. Nicholas L. Englehardt and Associates, Consultants, and written by Dr. Walter D. Cocking, New York City (April 1, 1946) has been called the "Blueprint" of Community Education.

Montgomery County was chosen because of its "proximity to the nation's capital and in the fact that more of its residents in the future will be government officials—who carry on their individual civic duties and responsibilities in the State of Maryland. World movements and policies will be chartered in Washington, D.C. ...Montgomery County is located in the shadow of what is destined to become--the unofficial capital of the world. Here will be formulated proposals affecting all mankind. The job is to find the program of education which is really needed and to have the will and ability to put it into operation."

Dorothy Wootton Dawson, writing the column "County Capsules" (ADVERTISER, Montgomery County April 11, 1973) about the proposal of Cocking for an Educational Program for the county, quoted the author as saying:

"Education is the greatest force both for self-realization and for harmonious social living...If the school as an agency of society is to justify itself for the period head of us, it must be accepted that its fundamental function is to serve the people of the entire community, the very young children, the children of middle years, early adolescent youth, older youth, and the adults as well. It must find a way to serve individuals, the family group, and the entire community. Then, AND ONLY THEN, can it be said that the school is serving the entire community, and hence achieving its function.

"The task of the teacher of the future is a greatly different task than that which teachers usually performed in the past. The fundamental equipment expected of the teacher of yesterday was knowledge of the subject he taught. Modern education demands teachers who are acquainted by experience as well as by study with our democratic society and who participate actively in the life of the community...have a broad cultural background and an understanding of world conditions...their emphasis has been on subject matter and method. If we are to have the type of teachers we need in the future, teacher education institutions must radically revise their programs to prepare teachers who can administer educational programs of the character outlined in this report."

The report then outlined the recommended modern school program, a "total instructional program", that must be achieved in order that the schools may be of "greater benefit to the entire community". These programs would be added "slowly, but with increasing rapidity, and at public demand":

- "1. Continuing and improving the teaching of the tools of learning: reading, writing, arithmetic, and related activities.
2. Continuing and improving the teaching of the cultures of the past.
3. Developing the ability to communicate effectively.
4. Developing the ability to think.
5. Developing desirable personality and character traits.
6. Discovering and developing worthwhile interests.
7. Developing respect for others, or intercultural relations.
8. Protecting and promoting health.
9. Safeguarding life and preparing people to live safely.
10. Developing wholesome home and family life. (Other agencies must accept at least some of the responsibilities formerly borne by the family...)
11. Developing love and understanding of the out-of-doors.
12. Developing wholesome habits and understanding of work(Good members of society cannot be developed if they are ignorant of work and what goes into it. In the years which lie ahead, it would appear that the school is the ONLY AGENCY which society has which can be expected to accept this responsibility. IT MUST BE DONE.)
13. Developing understanding of economic principles and forces....
14. Developing consumer competence...
15. Developing vocational competence.
16. Developing social and civic competence. (To develop what is commonly known as social and civic competence: how to live with others; understand obligations as a member of the group; and to give wholeheartedly and unselfishly service to his local, state, national and world government.)
17. Developing understanding of, and skill in, the democratic way of life.
18. Developing knowledge, understanding of, and skill in, the creative arts.

19. Developing understanding of, and skill in, wholesome and worthwhile leisure activities...
20. Developing a well-rounded emotional life with particular attention to moral and spiritual needs. (A well-balanced emotional life is the final test of a well-educated person. It is our belief that all people are religious, that religions finds its expression in many different ways. We do not believe in America that the school should teach any particular kind or type of religion.)

Along with the instructional program services would be added to the school program. These would not be formal teaching services, but ones that would add to the benefit of the entire community:

- "1. Health and medical services (in the school of the future...not only for children but to all people, young and old.)
2. Feeding services. (Lunchrooms...provisions for canneries, community gardens, food lockers, refrigeration services, food storing services, and expert dietary guidance.)
3. Recreational services.(...more ground...more facilities of all kinds must be provided. The time to act is now.)
4. Library services....
5. Guidance and counseling services. (...Educational, personal, social and vocational...)
6. Child care services. (...expect the schools in the future to provide a wide variety of competent services related to the very young child.)
7. Demonstration and experimental services.
8. Planning and research services. (...problems needing decisions are community or group wide. All involve the necessity for fact-finding, analysis and research....)
9. Employment services....
10. Audio-visual services...
11. Social welfare services. (...helpful to every family in providing assistance where needed...)
12. Group meeting place services. (More and more the school buildings may be expected to become the central meeting places for all the activities in the community.)
13. Civic services. (...Red Cross activities, of Community Chest, or any other welfare and character-building services provided by the community...)
14. Consultative services as expert counsel, investigation, and evaluation of various phases of community endeavor and life. (...results that the school make itself indispensable in all phases of community life...until the school becomes in fact the agency to which all the people of the community turn when in need of assistance.)"

This program, according to its developers, is an educational program for all ages which can "affect and shape living in all its manifold aspects" and "should be put into operation gradually."

WISCONSIN COMMUNITY EDUCATION PROGRAMS

On October 12, 1977, Dr. Barbara Thompson, then Superintendent of the DPI (Department of Public Instruction) in Wisconsin, spoke to members of the American Association of University Women in Milwaukee on the subject of "Redefining the Goals of Education". She spoke about the opportunity to implement Community Education in Wisconsin and how the parents, children and all members of the community could converge and be together in the schools. She mentioned lifelong learning, saying that we all need to continue learning for our entire life, implying that the learning would, naturally, be supervised by the DPI.

The Joint Community Education Planning Committee prepared a "Tentative Plan for Community Education in Wisconsin" on December 31, 1975. The Summary read as follows:

- "1. Provides a brief rationale for and a statement of philosophy on community education;
2. Identifies the Department of Public Instruction as the agency for community school program funding and supervision of projects submitted to and approved by it;
3. Identifies and describes the applications process;
4. Identifies and describes those elements of community education which are and which are not operative in Wisconsin;
5. Describes the content, process, and methodology for inventorying community needs and resources;
6. Describes the nature, role, selection and functions of:
 - a. the State Coordinator of Community Education Programs;

- b. the State Community Education Executive Committee;
 - c. the State Community Education Advisory Council;
 - d. local Community School Citizen's Advisory Councils;
7. Provides for staff pre-service and in-service training."

According to the booklet "Community Education Project Descriptions", distributed by the U.S. Department of HEW (Fiscal Year 1976), the only Community Education Project in Wisconsin at that time was the Menominee Indian School District in Keshena, Wisconsin:

"The Menominee County community education program will coordinate the resources of the local schools and local community agencies and work on local problems. There will be specific focus on juvenile delinquency, alcoholism, drug usage and mental illness."

By November, 1977, one other district began to explore community education, in Wales, Wisconsin. By 1979 the Kettle Moraine School District (Wales) was planning on applying for a grant from the C.S. Mott Foundation of Flint, Michigan, one of the two \$7,000 grants made available for Wisconsin school districts.

Actually community education was not a new idea in Wisconsin. The idea that communities and schools have a unique relationship has been recognized ever since a priority had been placed on the right of all citizens to have access to educational opportunity. In the fall of 1907 the Wisconsin State Legislature passed a bill permitting the use of school buildings for civic and social purposes creating the Division of Municipal Recreation and Community Education. The budget for recreation and community education grew from \$2,500 in 1908 to over \$6,500,000 in 1980.

The Milwaukee community education effort has been noted as being one of the first of its kind in the United States. In 1935 the founders of the community education program in Flint, Michigan, Charles S. Mott and Frank Manley, visited the Milwaukee schools for ideas to incorporate into the Flint model. Over the years Milwaukee had the leadership of some "outstanding community educators, including Dorothy Enderis and George Wilson." This effort continued to grow until it has now expanded to include a number of high school community centers that were designed to serve particular geographic sections of Milwaukee. (Community Education Models in Wisconsin" by George Kliminski, Eric C. Smith and Les Gierach)

The booklet by Kliminski, Smith and Gierach described five other models of community schools in Wisconsin:

1. The D.C. Everest area School District (Wausau-Schofield, etc.)
2. Menomonee Falls Model (Northwestern neighbor of Milwaukee)
3. North Lakeland Model (Boulder Junction, Presque Isle, etc.)
4. Unity Model (Balsam Lake, Centuria and Milltown)
5. Whitefish Bay Model (six miles north of Milwaukee)

Most local school districts, especially the smaller rural areas, disguise community education as adult evening classes designed as "enrichment programs". The Johnson Creek, Wisconsin Community Education Program can be described as simply 'fun classes'.

A flyer distributed recently to local area residents in the Johnson Creek school district defined community education as:

"WHAT IS COMMUNITY EDUCATION?"

"It utilizes the local schools to serve as a catalyst to bring community resources to bear on community problems in an effort to develop a positive sense of community, improve community living, and develop community processes toward community improvement."

The flyer described the "Fall Activities : (1) Microwave class; (2) Small Engine Repair; (3) Knitting classes; and (4) Fall Planting and Bulbs class. The "Winter Activities" offered: (1) Co-ed Volleyball; (2) Weight-Lifting (sic); (3) Basketball League; (4) Slimnastics; and (5) Ball-Room Dancing Classes."

In re-reading the definition of community education, one is hard pressed to find the correlation between "improving community living" and that of attending a Microwave class or participating in a Weight-lifting session...unless the goal of the community education program is to condition the participants to become self-actualized, with a sense of self-worth and self-fulfillment, and are taught to think, respond and to work 'collectively' so they will eventually be able to function well in a global society of the future.

FUTURE OF EDUCATION...is it Community Education?

People cannot say in the coming years that "we weren't told", or "we had no warning" of the takeover of not only America's education system but of their traditional way-of-life. Catharine Barrett, past president of the NEA (National Education Association) stated during her presidency:

"...it is certain that dramatic changes in the way we will raise our children in the year 2000 are indicated, particularly in the terms of schooling, and that these changes will require new ways of thinking...

"...we will help all of our people understand that school is a concept and not a place. We will not confuse 'schooling' with 'education'. The school will be the community; the community, the school. Students, parents, and teachers will make certain that John Dewey's sound advice about schooling the whole child is not confused with nonsense about the school's providing the child's whole education...

"We will need to recognize that the so-called 'basic skills', which currently represent nearly the total effort in elementary schools, will be taught in one quarter of the present school day. The remaining time will be devoted to what is truly fundamental and basic--time for academic inquiry, time for students to develop their own interests, time for a dialogue between students and teachers. When this happens--and it's near--the teacher can rise to his true calling. More than a dispenser of information, the teacher will be a conveyor of values, a philosopher...

"...if our children are to be human beings who think clearly, feel deeply, and act wisely, we will answer definitely the question "who should make what decisions? Teachers no longer will be victims of change, we will be agents of change."

Alvin Toffler of "Future Shock" fame, stated in an interview on the subject of the role of the future in education:

"We are in the process of creating a new civilization which will demand new ways of life, attitudes, values and institutions...

"...Moving education outside the classroom and involving learners with the real-life activities of society...building 'future consciousness' in the culture...

"We are going to have to regard action learning--a form of socially useful work--as the central theme of education and classroom learning as supportive rather than primary. This suggests a change, not just in the content of education, but in the structure of our institutions and their relationships with society as well."

(TODAY'S EDUCATION, Jan/Feb, 1974 "An Interview with Alvin Toffler on The Role of the Future in Education" by June G. Shane, Harold Shane)

June G. and Harold G. Shane also wrote an article in TODAY'S EDUCATION (NEA Journal), Jan, 1969 issue, entitled: "Forecast for the '70's", in which they described the future of education:

"...education and schools, as they exist today, will change drastically, during the '70's and will be modified almost beyond recognition by the end of the century....

"Ten years from now, faculties will include...community-contact personnel, who specialize in maintaining good communication, in reducing misunderstanding or abrasions, and in placing into the life of the community the increased contributions that the schools of the 1970's will be making... educational policy decisions in the 1970's will not only anticipate tomorrow, they probably will help to CREATE it...

"The growth of a cooperative business-and-education relationship will be of great portent in the seventies as corporations both expand the production activities of the education industry and assume more management and control responsibilities."

"The school will provide more learning experiences that parallel or accompany conventional academic content. The creative and enjoyable will begin to vie strongly with the utilitarian and academic dimensions of education. Such paracurricular ventures as educational travel, school camping, informal dramatics (including sociodrama), enlarged intramural sports programs that stress mass participation, and engaging youth in useful service to the community are due to increase in frequency and extent.

"...society will begin to design or give directions to the future so that the years ahead will better serve human welfare."

It appears quite clear that community education, as a lifelong process, has become so engrained in the American lifestyle that it is past the point of no return. So it would appear to be the case in St. Paul, Minnesota.

The newspaper, "St. Paul Community Education, Summer 1982" distributed city-wide by the Saint Paul Public Schools Community Educational Services (360 Colborne St., St. Paul, Mn) lists its varied programs and activities on its 36 pages. These programs are offered for residents throughout the city in fifteen designated geographic areas. Each of the Areas has a "Community Coordinator who works with other service agencies, an Advisory Council, recreation center directors and school principals."

The community education services department is composed of the following sections:

Adult Basic & Continuing Education
Community Education for Adults
Community Education/Recreation
Community Use of Pools
Early Childhood/Family Education and Adult Vocational Homemaking

The Minnesota legislature has authorized school districts to levy mill rates, which in turn support the school system as well as community education programs. In addition, participants willingly pay fees for courses taken.

One St. Pauler, when asked about "fighting" the monster of community education, said:

"...I think its too far gone, and try to convince the general populace of the sinister plot behind it, is next to impossible."

Is it too far gone? Perhaps so, but if the people knew the ramifications of community education would it remain as popular and universally accepted by the American public?

Perhaps Charles Stewart Mott, financial patron of community education, was correct in his prediction in 1972:

"Have you ever thrown a stone into a pond and watched the ripples spread? The concept of Community Education is like a stone being thrown into a pond, the ripples will keep spreading and no obstacle can stop the inexorable movement of these ripples. We have just thrown the stone, and the ripples are beginning to spread, and they won't stop until they reach every distant shore."

I would like to think that it is not too late.

That's why this paper was written.

Ruth Feld

* * * * *

For those interested in pursuing the subject of community education may write to the following:

1. Community Education Journal, National Community Education Association
1030 15th St., NW Suite 536
Washington, D.C. 20005

2. Pendell Publishing Company, P.O. Box 1666, Midland, Michigan 48640
3. The Charles Stewart Mott Foundation, Mott Foundation Building, Flint, MI 48502

Wisconsin residents may write to the following two addresses that coordinate and promote statewide development of community education:

1. Wisconsin Department of Public Instruction
Community Education Unit
Dr. Eric C. Smith, Coordinator
3rd Floor, P.O. Box 7841
125 South Webster Street
Madison, Wisconsin 53707
Phone: (608) 266-3569
(This unit functions to provide a wide variety of assistance to local districts interested in community education development)
2. UW-Madison, Department of Educational Administration
Center for Community Education
Dr. George Kliminski
Room 1186-D, Educational Sciences Bldg.
1025 West Johnson Street
Madison, Wisconsin 53706
Phone: (608) 263-3232
(This center provides a variety of training programs and course work related to community education. This center also functions as the state-wide research and dissemination center)

Out-of-state residents may obtain a copy of a Directory of Community School Districts from the C.S. Mott Foundation in Flint, Michigan for addresses of their particular C.E. centers.

IN SUMMARY:

Community education is a process, a concept of integrating physical and human resources in a new dimension. It coordinates and promotes existing community-service programs in an effort to develop the 'whole person' through its lifelong education programs. It is geared not to perpetuate a culture but to transform it from: one of 'individualism to one of 'group decision-making'; from American sovereignty to that of a global one-world mindedness; from Christian values to that of humanistic tenets; from local control of education to that of federal mandated legislation dissolving all parental rights and God-given responsibilities.

Community education is a scheme, a sinister plot to re-socialize and re-structure Americans and their way of life, with the social behavioralists using the public schools as their lever to gain control over the populace. It is a "master concept of the future" with its preconceived goals for behavioral changes on a mass scale throughout the world.

Community education is a device for bringing in all federal and state funded social services in a "cradle to grave" context with the schools being used as the vehicle for implementation. Many different agencies will direct the education process, leaving elected school boards with little or no authority. All children will automatically be wards of the state and of the behavioral scientists.

Community education is "Big Brotherism" with the government doing our thinking for us — because "it knows best" whether we like it or not!

The final objective of community education is for everyone to be made totally dependent upon the government for all its needs, decision-making, recreation, health, etc., with the ultimate goal being that all "human resources" will be dedicated, unswervingly, to serving and being served by society. Loyalty to family, church and community will be replaced by loyalty to the Community Center, society and the world. We will be mere puppets of society.

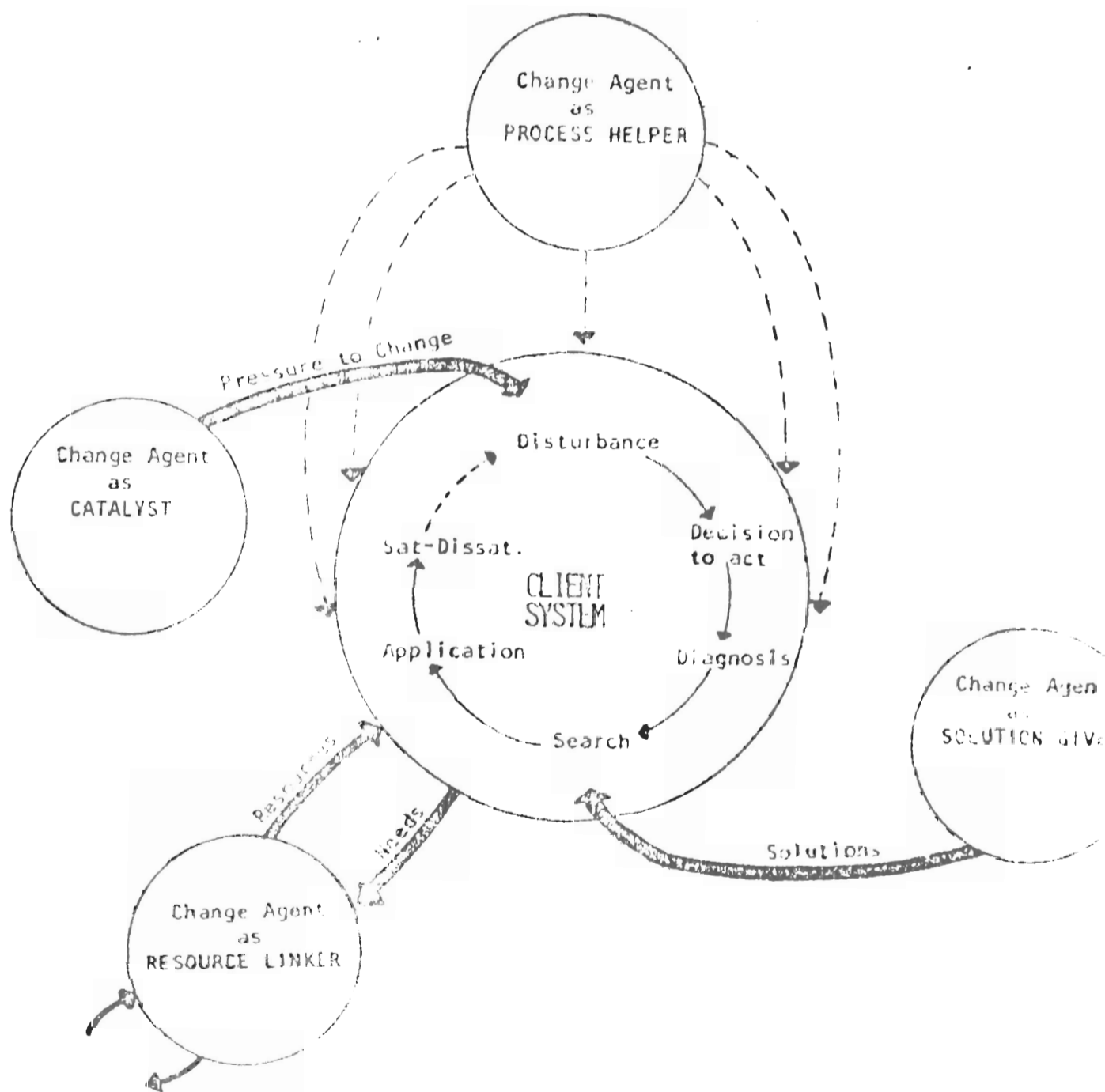
WHAT WOULD HAPPEN IF WE ALL STOOD UP FOR THE TRUTH??? THE RIPPLES IN THE POND WOULD CEASE!

(Ed. note: all original emphasis in capital letters; underlining emphasis by me)

G. ALTERNATIVE ROLE MODELS FOR CHANGE

Regardless of his formal job title and his position, there are four primary ways in which a person can act as a change leader. He can be: (according to Ronald Havelock)

1. A CATALYST
2. A SOLUTION GIVER
3. A PROCESS HELPER
4. A RESOURCE LINKER



"A PRIMER -- DYNAMICS OF LEADERSHIP IN GROUPS" Russell D. Robinson, Ph.D.
 1974 Professor of Administrative Leadership
 University of Wisconsin-Milwaukee

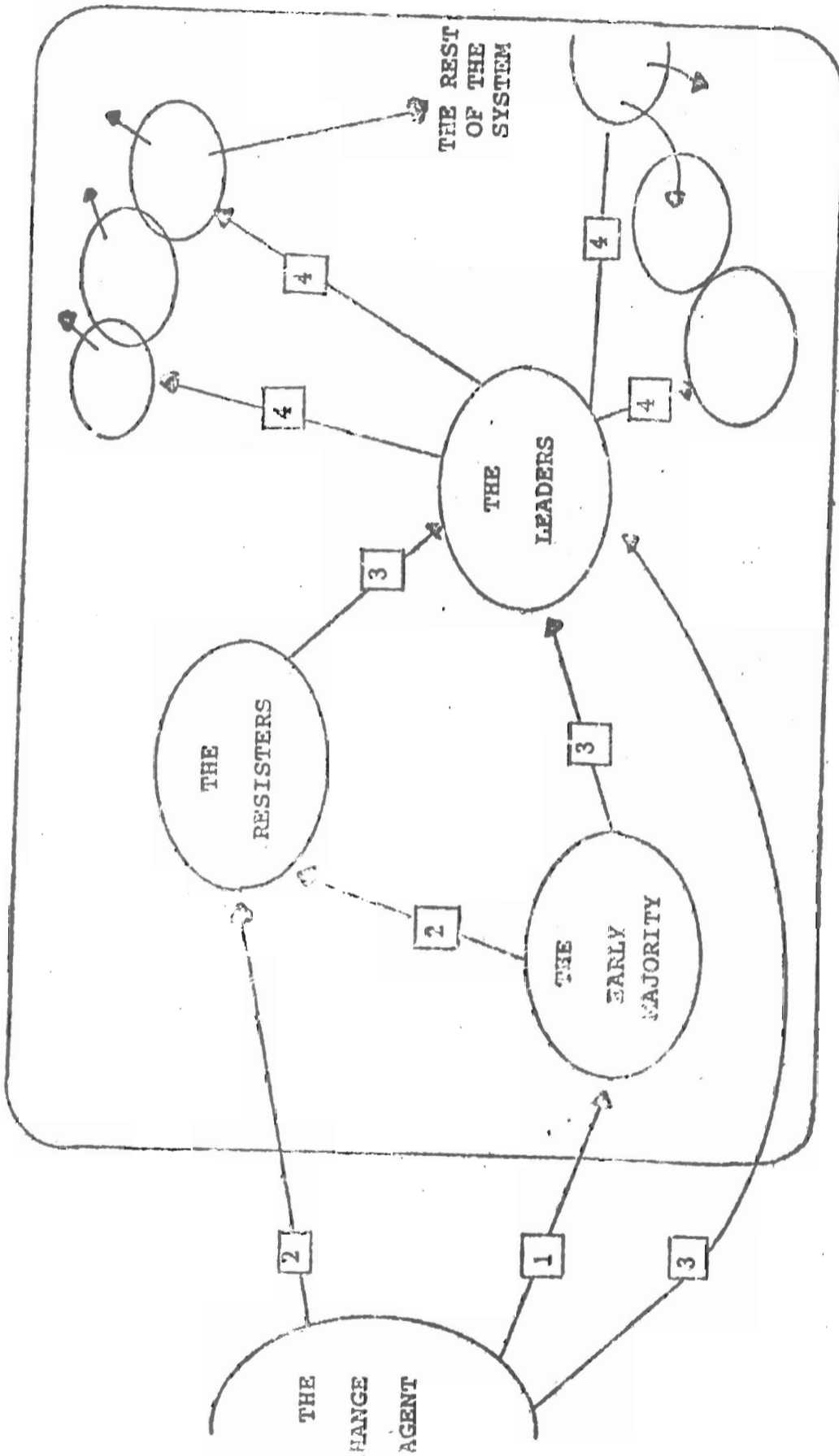


FIG. 4. Strategies Within A Social Interaction Perspective --- People

EXAMPLE OF HOW A CHANGE AGENT FUNCTIONS

FROM: The Report to the President's Commission on School Finance Issue 9 by Educational Inquiry, Inc., John I. Goodlad, President.

Source of information:
Beth Trotto, Chairman
Community Education Committee
Oxon Hill, Maryland 20021

**SCHEMATIC ORGANIZATIONAL CHART
ILLUSTRATES THE LINE ORGANIZATION
OF COMMUNITY EDUCATION**

(Community Education Journal
Vol II, Feb. 1972 pg 48)

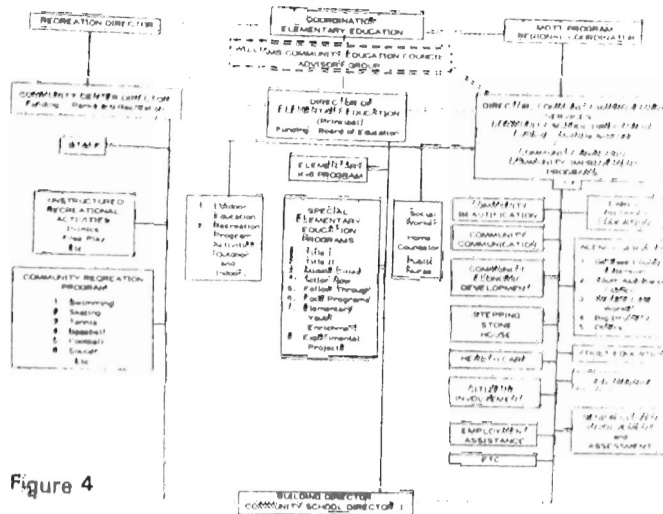


Figure 4

Chart I

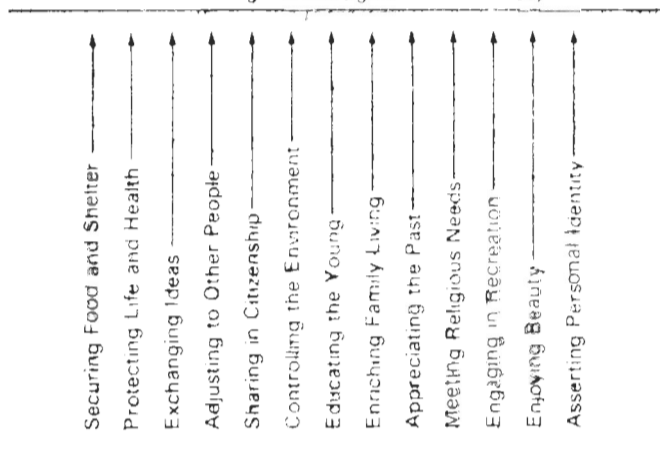
**UNIVERSAL AREAS OF LIFE CONCERN AND
ACTIVITY**

GOAL

EFFECTIVE AND SATISFYING

PERSONAL AND GROUP LIVING

(The upward surge, search and struggle of mankind
through all the ages, in all cultures)



**BASIC LIFE ACTIVITY CONCERN AREAS COMMON TO ALL
PEOPLE EVERYWHERE AT ALL TIMES**

(Though specific procedures involved differ widely)

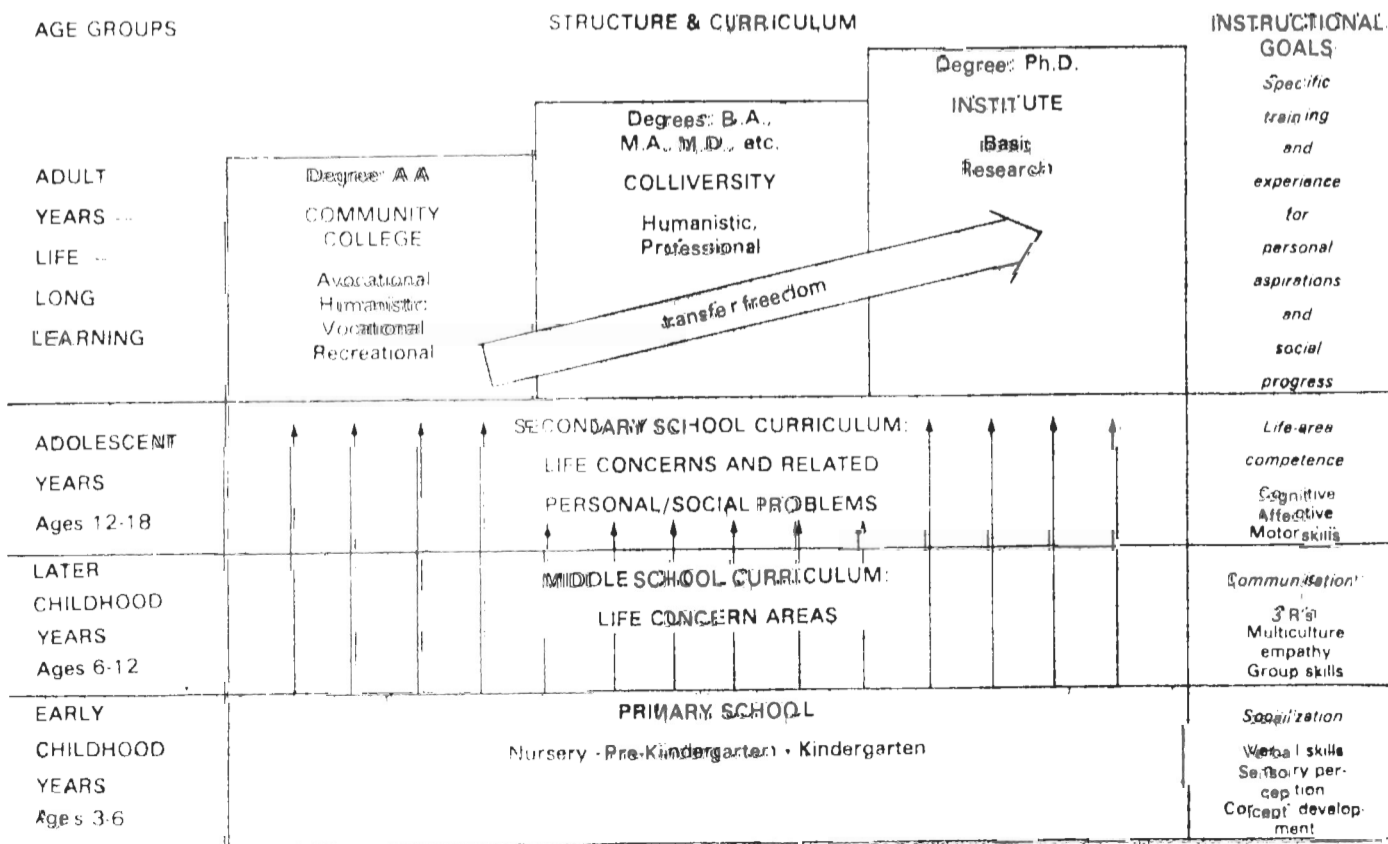
CHART I AND CHART II

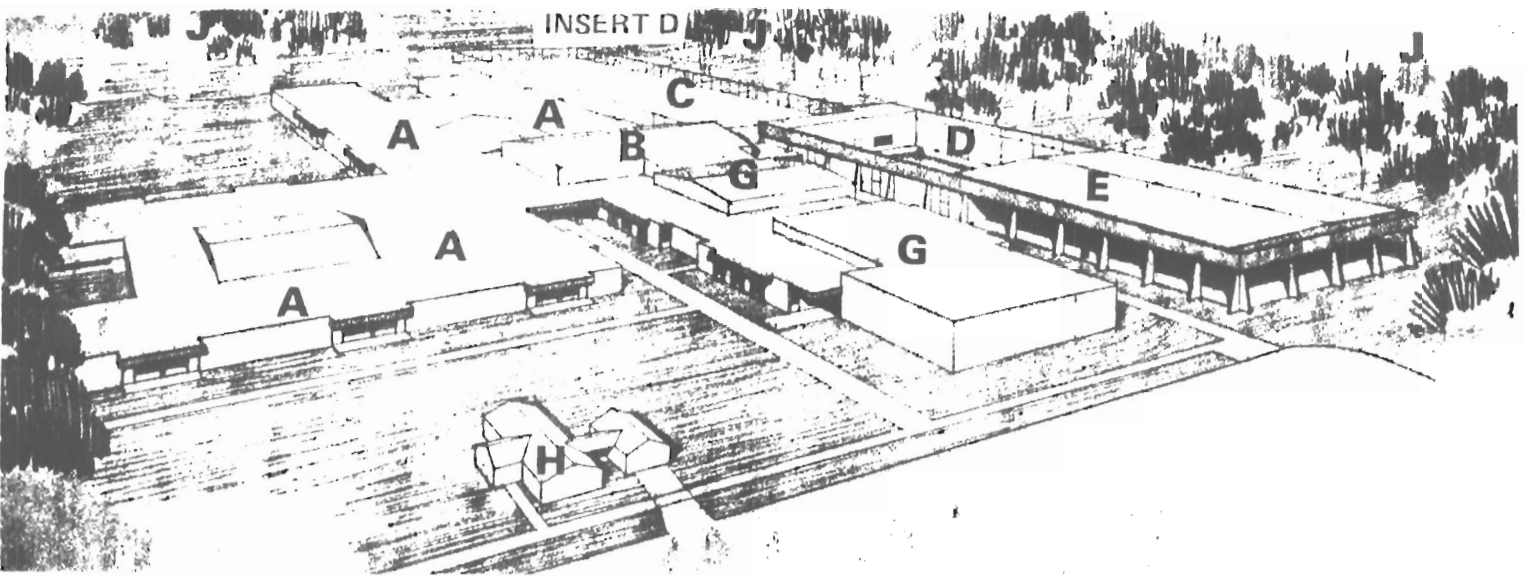
from "Dare We Develop a Relevant Curriculum?"
by Edward Olsen
(Community Education Journal, Vol II
Feb. 1972)

Chart II

**AN EDUCATIONAL LADDER — PROPOSED
CURRICULUM REVISION**

(For analysis, criticism, and experimentation)





- WILLIAMS COMMUNITY EDUCATION CENTER**
- A — EDUCATIONAL COMPONENT (Fig. 1)
 - B — GYMNASIUM
 - C — ICE SKATING and TENNIS COURTS (Fig. 2)
 - D — INDOOR-OUTDOOR POOL
 - E — SLIDING ROOF
 - F — OUTDOOR PAVILION
 - G — COMMUNITY SERVICES COMPONENT (See Fig. 3)
 - H — EXISTING HOME USED FOR MEETING ROOMS
 - J — 72 ACRE PARK

**WILLIAMS COMMUNITY EDUCATION CENTER
Flint, Michigan**

(Community Education Journal, Vol II
February, 1972)

WILLIAMS COMMUNITY EDUCATION CENTER

Elementary School Component

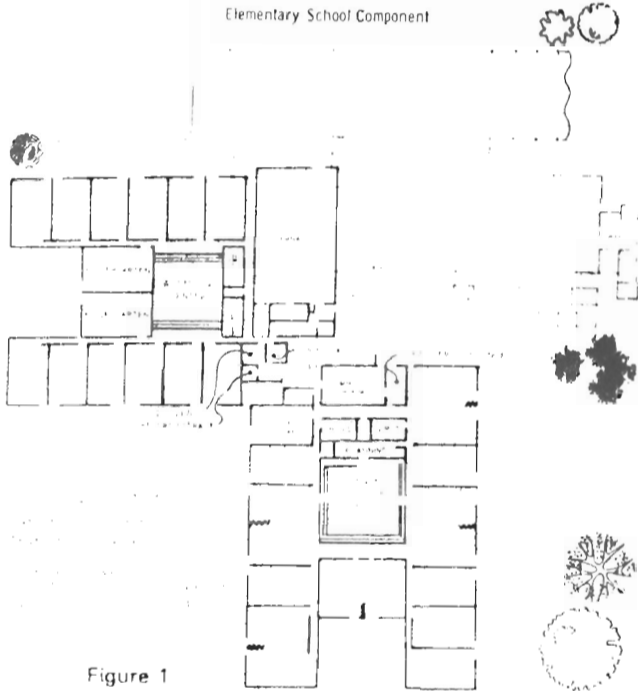


Figure 1

Community Services Component

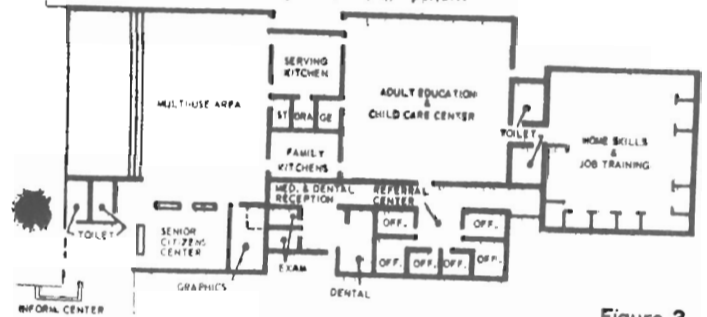
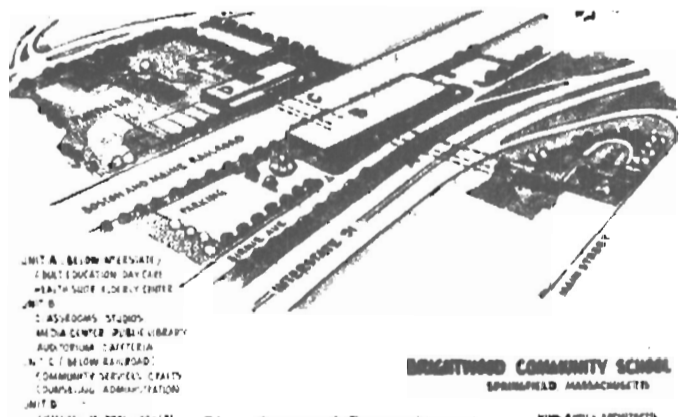


Figure 3



BRIGHTWOOD COMMUNITY SCHOOL AREA
BEFORE REDEVELOPMENT

The area before redevelopment

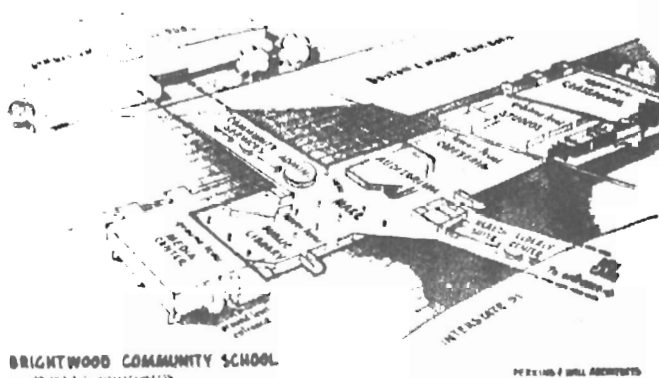


Site plan and floor plan, showing how both air and underground rights were used.

BY BILL ARCHITECTS

**BRIGHTWOOD COMMUNITY SCHOOL
Springfield, Massachusetts**

(Community Education Journal, Vol IV
July/August, 1974)



Placement of the various service centers was based on their needs and use by the people.

(SEE PAGE 27)