INFORMATION TO USERS

This material was produced from a microfilm copy of the original document. While the most advanced technological means to photograph and reproduce this document have been used, the quality is heavily dependent upon the quality of the original submitted.

The following explanation of techniques is provided to help you understand markings or patterns which may appear on this reproduction.

1. The sign or "target" for pages apparently lacking from the document photographed is "Missing Page(s)". If it was possible to obtain the missing page(s) or section, they are spliced into the film along with adjacent pages. This may have necessitated cutting thru an image and duplicating adjacent pages to insure you complete continuity.

2. When an image on the film is obliterated with a large round black mark, it is an indication that the photographer suspected that the copy may have moved during exposure and thus cause a blurred image. You will find a good image of the page in the adjacent frame.

3. When a map, drawing or chart, etc., was part of the material being photographed the photographer followed a definite method in "sectioning" the material. It is customary to begin photoing at the upper left hand corner of a large sheet and to continue photoing from left to right in equal sections with a small overlap. If necessary, sectioning is continued again — beginning below the first row and continuing on until complete.

4. The majority of users indicate that the textual content is of greatest value, however, a somewhat higher quality reproduction could be made from "photographs" if essential to the understanding of the dissertation. Silver prints of "photographs" may be ordered at additional charge by writing the Order Department, giving the catalog number, title, author and specific pages you wish reproduced.

5. PLEASE NOTE: Some pages may have indistinct print. Filmed as received.

77-3055

MASSEY, Charles Edward, 1946–
 CITIZEN ACTION EDUCATION FOR A DEMOCRATIC
 COMMUNITY: A MODEL FOR CURRICULUM
 DEVELOPMENT.

 The University of North Carolina at
 Greensboro, Ed.D., 1976
 Education, curriculum and instruction

CITIZEN ACTION EDUCATION FOR A DEMOCRATIC COMMUNITY:

A MODEL FOR CURRICULUM DEVELOPMENT

by

Charles E. Massey

A Dissertation Submitted to
the Faculty of the Graduate School at
The University of North Carolina at Greensboro
in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

Greensboro
1976

Approved by

David E Purpel
Dissertation Adviser

APPROVAL PAGE

This dissertation has been approved by the following committee of the Faculty of the Graduate School at the University of North Carolina at Greensboro.

Dissertation Adviser _David E. Purpel_

Committee Members _Richard H. Weller_

_____

Lois V. Edinger

Richard Bardolph

_6-26-76_

Date of Acceptance by Committee

MASSEY, CHARLES EDWARD. Citizen Action Education for a
Democratic Community: A Model for Curriculum Development.
(1976)
Directed by: Dr. David E. Purpel. Pp. 281.

It was the purpose of this study to investigate

curriculum efforts designed to develop communities of

competent, mature, democratic citizens, and to develop

a model for citizenship education using citizen action

as a basis for development of the competence to exert

influence in public affairs and for the development of

a sense of community.

Chapter One defines community and its relationship

to democracy, and places the school's role in developing

community and the problems encountered in proper histori-

cal perspective.

Chapter Two is a general review of citizenship edu-

cation efforts throughout the history of the United States,

with special attention given to attempts at community action.

It points out that presently our whole concept of citizen-

ship education is changing with the student being perceived

as a citizen, not as in the process of becoming a citizen.

Fred Newmann's model for the development of citizen action

curriculum is presented as a model which responds meaning-

fully to this changing concept and as a workable alternative

to present curriculum efforts in citizenship education.

A theoretical analysis of the Newmann model, in

Chapter Three, deals with a number of dimensions. The

Progressive nature of the model is reflected in its

commitments to community involvement, and the integration

of school and community life, and especially in its commit-
ment to the value of human dignity. The Progressive's
optimism and hope is expressed in Newmann's faith in young
people's ability to deal responsibly with the realities of
society, and his faith that the basic American system will
be sustained and nurtured by student participation. Both
the comprehensiveness and moral dimension raise questions
of the possible undue reliance on the intellectual capacity
of students. The tentativeness of the model encourages
questioning and modifications, such as the inclusion of a
sense of community component, which is perceived to be pre-
requisite to and contiguous with meaningful citizen action,
particularly as it counters the effects of destructive or
irresponsible individualism. And, the question of the
applicability of the model is raised in relation to two
closely related issues: fragmentation and alienation of
communities resulting from massive busing, and isolation
and alienation of independent school students from public
school students.

Chapter Four presents a brief rationale for applied
research, then proceeds to develop a plan for a case study
to provide further insight into the validity of the Newmann
model and to test the applicability of the model in a
specific setting.

The pilot study raises the question of possible pre-
requisites to the development of a citizen action program:
(1) the development of a sense of self, and (2) the devel-
opment of a sense of community.

The analysis of the case study raises the question of the applicability of the model for all students. It also leads to a commitment to provide meaningful contacts between public school students and private school students, students and community leaders, and students and other adults in the community, as necessary to counter the tendency toward isolation and alienation in modern society.

The concluding section of the Chapter contains suggestions for implementation of a citizen action course, which emerge from insights and intuitions gained from personal involvement with citizen action efforts.

Chapter Five concludes that there is a need for extensive study and refinement of the two general areas of concern dealt with in the modifications of the model: (1) the development of a sense of community, and (2) the development of a sense of self. In particular, there is need for further testing of the hypotheses on which the modifications are based: (1) that the development of a sense of community is prerequisite to and contiguous with meaningful citizen action on the part of secondary school students; and (2) that a clear sense of self must be achieved before a child can break out of his egocentrism, and that a child must break out of his egocentrism to function in a community. Also, both areas need elaboration and clarification, and the components of the modified models must be synthesized with the Newmann model.

To Melvin Samuel Massey, Sr. and
Elizabeth Milby Massey, my parents,
and Crystal Faith Massey and
Heather Chanel Massey, my children.

>   But there's no vocabulary
> For love within a family, love that's lived in
> But not looked at, love within the light of which
> All else is seen, the love within which
> All other love finds speech.
> This love is silent.
>   From <u>The Elder Statesman</u>, T. S. Eliot

ACKNOWLEDGEMENTS

TABLE OF CONTENTS

INTRODUCTION

George S. Counts, in the foreward to Lawrence A.

Cremin's The American Common School, points out that

> . . . the "founding fathers" of the common school
> understood the relation between education and
> political systems . . . . They accepted as axio-
> matic the view that there is an appropriate form
> of education for every society . . . and that
> the American people should develop a very spe-
> cial kind of school appropriate to their free
> institutions and democratic ideas.[1]

The common school, as the school for all the people, was

the distinctive American product.

The significant role of the schools in the develop-

ment of the peculiar brand of democracy in the United States

is apparent to the student of American history.[2] Once es-

tablished, preservation of the political system also

became the responsibility of the schools, and the preser-

vation of the democratic state was and still is a major

justification for state supported education.[3] Schools

----

[1]Lawrence A. Cremin, The American Common School: An Historic Conception (New York: Teachers College, Columbia University, 1951), pp. vii-viii.

[2]Ibid.; Bernard Bailyn, Education in the Forming of American Society (Chapel Hill: The University of North Carolina Press, 1960).

[3]Fred M. Newmann, Education for Citizen Action (Berkeley, California: McCutchen Publishing Corp., 1975), p. 3.

were and still are expected, paradoxically, to serve as change agents and maintainers of the status quo.[4]

During the early history of the United States, schools were adjuncts of the communities in which they existed. They were sensitive to community pressure as reflected in the consistency between their moral and religious teachings and the teachings of the church and family. As the processes of industrialization and urbanization brought an end to the simple agrarian way of life and the homogeneous community, and as the influence of the family and church grew weaker, the importance of the school as a unifying force contributing to a sense of community became even greater. Schools were charged with the responsibility for fostering democratic thinking and rugged individualism while developing a strong social awareness.

This seemingly paradoxical responsibility is vitally important to the modern American society, as John Dewey pointed out when he said: "To learn to be human is to develop through the give and take of communication an effective sense of being an individually distinctive member of a community . . . ."[5] Forces of modernization have

---

[4]*Greensboro Daily News*, November 18, 1975, pp. 1, 14.

[5]John Dewey, *The Public and Its Problems* (New York: Henry Holt and Company, 1927), p. 154.

all but eliminated communities of place and are leading
to the development of "mass society" which threatens to
destroy all sense of community.[6] These changes in society
are having a profound effect on democracy as we know it,
for democracy without community is sterile.

This problem is immense. There are no simple
answers. The continuing development of communities of
competent mature citizens is essential to the survival of
any democracy. Schools can play a vital role in that
developmental process, but that role must be clearly
understood or their energies may be dissipated with little
accomplishment.

What is the school's role in developing community
in a democracy? Before we can begin to answer this ques-
tion we must look closely at the nature of community and
place American schools in proper historical perspective.

[6]The traditional community or community of place as
used here refers to a static structure with relationships
within the structure relatively firmly fixed; a form of
community that cannot exist in a technologically advanced
urbanized society. Sense of community refers to a feeling
of belonging; of being a part of a group as a result of
natural, spontaneous, organic relationships developed in
the course of living. Community will be used in this paper
to refer to a specific geographical location or political
unit and to a sense of community.

CHAPTER ONE

IN QUEST OF THE SCHOOL'S ROLE IN DEVELOPING

COMMUNITY IN A DEMOCRACY

The Nature of Community

Community is often invoked today without an effort
being made to define what is meant by it. But to search
for the school's role in developing community without first
attempting to define community would be extremely difficult
if not impossible. A clear definition is elusive. Some
parameters can, however, be established.

During the two hundred year history of the United
States, a simple agrarian way of life has become nearly
extinct as the forces of industrialization and modern
technology have revolutionized the country as no military
force could, and the urbanization of its people has reached
proportions inconceivable to all but the wildest imaginations
a century ago. These forces of change have worked against
traditional forms of community life and are threatening to
further fragment communities even to the point, in the opin-
ion of some, of endangering the very base of democracy.[7] But
what is meant by "traditional community", and should it be
saved if it can?

---

[7]Arthur E. Morgan, The Small Community: Foundation of
Democratic Life (New York: Harper and Brothers Publishers,
1942), p. 10.

The German sociologist, Ferdinand Tonnies differ-
entiated between Gemeinschaft and Gesellschaft as follows:
the former "consists of the natural, spontaneous, organic
relations of people as they develop in the course of living,
growing out of mutual affection, acquaintance, custom, and
tradition"; the latter describes the "formal organization
of society by contracts, legislation, and deliberately
planned agreements." Gemeinschaft he calls community and
Gesellschaft he calls society. However, he contends that
Gesellschaft grows out of Gemeinschaft "and can thrive only
so long as the spirit of community pervades and vitalizes
it."[8]

Arthur E. Morgan, writing in the early 1940's, des-
cribes the ancient village as

> . . . a closely organized association of
> people who lived and worked together for
> common ends, with mutual good will, respect,
> and tolerance, sharing dangers and hopes.
> Since the members all knew each other inti-
> mately, dishonesty did not succeed. The
> villagers had common standards, a common
> background, a community of memory and
> association. They helped each other and
> shared the common lot, not as charity, but
> as the natural course of community life.

He ends the description by declaring, "That is what we mean
by community."[9] Morgan also points out that true communities

---

[8]Ibid., p. 21. Ferdinand Tonnies, Community and
Society Trans. and ed., Charles P. Loomis (East Lansing:
The Michigan State University Press, 1957), pp. 1-11.

[9]Morgan, op. cit., pp. 5-6.

in the United States are to be found most often in small towns and villages which have been spared the blight of urbanization and remain close to their rural heritage.[10] In the past thirty years the number of such towns and villages has been drastically reduced. But why is there such fear of the city?

Thomas Jefferson, writing near the end of the Revolution, explained his fear this way:

> Those who labor in the earth are the chosen people of God, if ever He had a chosen people, whose breasts He made His peculiar deposit for substantial and genuine virtue. It is the focus in which he keeps alive that sacred fire, which otherwise might escape from the face of the earth . . . . Generally speaking, the proportion which the aggregate of the other classes of citizens bears in any State to that of its husbandmen, is the proportion of its unsound to its healthy parts, and is a good enough barometer whereby to measure its degree of corruption. . . . The mobs of great cities add just so much to the support of pure government, as sores do to the strength of the human body. It is the Manners and spirit of a people which preserve a republic in vigor. A degeneracy in these is a canker which soon eats to the heart of its laws and constitution.[11]

Lewis Mumford, one of this century's severest critics of unabated industrialization and its counterpart,

---

[10]*Ibid.*, pp. 91-98.

[11]Thomas Jefferson, *Notes on the State of Virginia* (New York: Harper Torchbooks, 1964), pp. 157-58.

urbanization, points out that scientific experiments with rats now partly confirm the diagnosis that "sheer physical congestion produces the symptoms of stress, alienation, hostility, sexual perversion, parental incompetence, and rabid violence that we now find in Megalopolis" and he warns that "unless we challenge the current American way of life, all we can soberly expect is more and more of worse and worse."[12]

Desmond Morris contends that "the modern human animal is no longer living in conditions natural for his species, "but that the city has become a "human zoo."[13]

Industrialization in the United States fostered urbanization as it reached out to the farms and small towns and villages and pulled in men to run its machines, and as it reached across the Atlantic and beckoned the masses of Europe. The people came and the cities grew and a new way of life was begun, a way of life characterized by change. For the past century the pace of change has increased until today's accelerated rate threatens what Toffler has called "future shock."[14] And what has become of the traditional community?

---

[12]Lewis Mumford, The Urban Prospect (New York: Harcourt, Brace and World, Inc., 1968), pp. 210, 215.

[13]Desmond Morris, The Human Zoo (New York: McGraw-Hill Book Company, 1969), p. 8.

[14]Alvin Toffler, Future Shock (New York: Bantam Books, 1970), pp. 11, 491.

Jacqueline Scherer defines the traditional community as a community of place, a form of community that cannot exist in a technologically advanced urbanized society.[15] Minar and Greer concur explaining that early societies were made up of individuals with ascribed places in a static structure with relationships within the structure relatively firmly fixed. Modern societies are much more mobile and fluid, and men invent social relationships based on contracts. In these societies men relate to men through changing negotiated devices.[16] Technologically advanced urbanized man has attempted to maintain Gesellschaft devoid of Gemeinschaft. The result is "mass society." In urban circumstances men are cut off from "natural" social attachments (Gemeinschaft) and become alienated, thus leading to the development of "mass society" which is characterized by irrationality. Men become automatons in an impersonal world.[17] But it need not be this way.

C. E. Black, in discussing technological change, says: "The resulting patterns of change offer unprecedented

---

[15]Jacqueline Scherer, Contemporary Community (London: Tavistock Publications, 1972), p. 119.

[16]David W. Minar and Scott Greer, eds., The Concept of Community: Readings with Interpretations (Chicago: Aldine Publishing Company, 1969), pp. 287-289.

[17]Ibid.

prospects for the betterment of the human condition, but at the same time threaten mankind with possibilities of destruction never before imagined."[18]   Neil Smelser sees a ray of hope in "the invariable development of racial, tribal, and ethnic 'ghettos' in the growing cities of the world," which reveals to him "both outright residential discrimination and a search for community in cities."[19] Minar and Greer contend that the development of an artificial society gives men freedom to establish their own network of activities and contracts, and that the heterogeneity of urban society lends itself to greater variety and richness, presenting urban man a much broader range of social choices.[20]   And, Herbert Gans believes that it may be the process of choosing between available alternatives that builds community.[21]

The traditional community, a community of place, did exist, as Arthur Morgan pointed out, in areas that ramained close to their rural heritage. However, some writers view

---

[18] C. E. Black, <u>The Dynamics of Modernization</u> (New York: Harper and Row, Publishers, 1966), p. 1.

[19] Neil J. Smelser, "The Modernization of Social Relations," in <u>Modernization: The Dynamics of Growth</u>, Myron Weiner, ed. (New York: Basic Books, Inc., 1966), p. 118.

[20] Minar and Greer, <u>op</u>. <u>cit</u>.

[21] Herbert Gans, <u>The Levittowners</u> (London: Allen Lane, 1967), p. 145.

those rural communities quite differently from Morgan. To

Anselm Strauss

> The stereotype of rural life embodies notions
> of close kinship and friendship ties, of inti-
> mate and self-satisfying face to face relation-
> ships, of stability, simplicity, honesty,
> integrity, concern for associates, and other
> attributes of tightly knit groups.[22]

This one-sided picture overlooks such attributes as rural

suspicion and conservatism, deep prejudice, and the rural

dwellers' lack of freedom to select between alternative

ways of living.

The virtues or vices of the traditional community

could be debated indefinitely, and no doubt will be, but

it is a pointless polemic. A community of place cannot

exist in a technologically advanced urbanized society.[23]

The traditional community in the United States has succumbed

to the relentless march of evolution. There is no time to

weep over its death; we must look to the future, for as

Toffler has said, "We may choose one future over another.

We cannot, however, maintain the past."[24]

John Dewey, with the keen eye of the seer, saw this

inevitable development and wrote in the 1920's that "the

---

[22]Anselm L. Strauss, ed., The American City: A Source-book of Urban Imagery (Chicago: Aldine Publishing Company, 1968), p. 8.

[23]Scherer, op. cit.

[24]Toffler, op. cit.

technological application of the complex apparatus which is science has revolutionized the conditions under which associated life goes on." But he also observed that men did not understand how the change had happened or how it was affecting them.[25] Men still do not understand.

Much pessimism about the future is a direct result of the mistaken idea that <u>Gemeinschaft</u> and the traditional community are synonymous and that they are both dead. Tonnies' <u>Gemeinschaft</u>, or community, demands only that men be truly human, in the best sense of the word, and is not confined to or limited by space.[26] It need not be adversely affected by technology, nor in any way stymied by the dynamics of modernization. Men must reach after Dewey's dream of technology leading to cooperation on a wide scale, "uniting mankind into a true community."[27] But first men must realize that an individual life is truly important only as it relates to a living community.[28]

---

[25]John Dewey, "The Search for the Great Community," in <u>The Concept of Community: Readings with Interpretations</u>, David W. Minar and Scott Greer, eds. (Chicago: Aldine Publishing Company, 1969), p. 337.

[26]Tonnies, <u>op</u>. <u>cit</u>., pp. 4-7.

[27]Robert J. Roth, "Person and Technology: A Deweyan Perspective," in <u>Person and Community: A Philosophical Exploration</u>, Robert J. Roth, ed. (New York: Fordham University Press, 1975), p. 94.

[28]Erik H. Erikson, "Youth, Fidelity and Diversity," in <u>Youth: Change and Challenge</u>, Erik H. Erikson, ed. (New York: Basic Books, Inc., 1963), p. 23.

Dewey realized that the root of the problem in the United States was not industrialization, or urbanization, or modern technology, but greed -- the American man's dominant concern for his own private financial interests, with a loss of social awareness "based on a profound respect for the human person," and "he placed the hope of the future upon the commitment of all men to their mutual development as human persons within a community."[29]

Dewey saw community as an expanded concept, pervading and vitalizing all of society. He wrote:

> To learn to be human is to develop through the give and take of communication an effective sense of being an individually distinctive member of a community; one who understands and appreciates its beliefs, desires, and methods, and who contributes to a further conversion of organic powers into human resources and values.[30]

To him community was a community of goals and activities, not of place, and to be a part required commitment to common goals and purposes and to the achievement of man's highest fulfillment. Without this, he declared, "any so-called social group, class, people, nation, tends to fall apart into molecules having but mechanically enforced connections with one another."[31] Gesellschaft becomes inhuman if it

---

[29]Roth, op. cit., pp. 96, 101.

[30]Dewey, The Public and Its Problems, op. cit.

[31]Roth, op. cit., p. 93.

is not permeated by _Gemeinschaft_. But beyond a "commitment to common goals" men must also be given the "opportunity to exercise their freedom, responsibility, imagination, and emotions in selecting those activities which best lead to the attainment of the goals which have been chosen."[32]

Community, thus defined, must be democratic. In "The Search for the Great Community," Dewey established the prerequisites for a democratic community in the United States: education, social inquiry, and particularly the development of a competent citizenry.[33] Based on Dewey's concept of the democratic community and the prerequisites he establishes for it in the United States, Minar and Greer conclude that "the failures of American society are the result of the failure of the American educational experience to produce the kind of person who could and would govern himself."[34]

That the schools are partially responsible for this failure seems obvious, but to conclude that the schools are totally responsible for the American educational experience is a mistake often made. A look at the development of

---

[32]_Ibid._

[33]Dewey, "The Search for the Great Community," _op. cit._, p. 338.

[34]Minar and Greer, _op. cit._, p. 331.

schools in the United States may help one reach an under-
standing of the complexity of the problem.

An Historical Perspective

The success of the American Revolution ended British
control of the colonies, but the new democracy that it
ushered in was limited. Few Revolutionary leaders were
ready to entrust the masses of common people with a share
of the responsibility of governing. David S. Muzzey esti-
mated that even when Washington took office as President
only one free male in seven was eligible to vote in the
nation as a whole.[35] But this was not to remain so. The
concept of democracy in America was growing.

To the consternation of some and the delight of
others it had become apparent by the beginning of the
nineteenth century that the aristocracy in the United States
could not stand against the democratizing forces in the
New World and that universal manhood suffrage was
inevitable.[36]

The effects of these developments on education were
astounding, for both liberals and conservatives saw these
political developments as necessitating universal education

---

[35]Cremin, op. cit., p. 2.

[36]Ibid., pp. 1-4.

of the people. Lawrence Cremin explains this phenomenon:

> It was increasingly argued that if there was to
> be universal exercise of the rights of suffrage
> and citizenship, all of society would have to
> be educated to this task. Although the liberal
> intellectual envisioned such education as a
> means of equipping the citizenry to make intelli-
> gent political choices, his conservative count-
> erpart saw it largely as a propaganda agency
> to save society from the "tyranny of democratic
> anarchy." In education, the latter saw the only
> way of counteracting the incipient radicalism
> of the newly enfranchised lower classes. The end
> result of both, however, emerged as a vigorous
> demand for the universal education of the people
> -- a demand conceived by its proponents to be at
> the very heart of republican society and
> government.[37]

These differing viewpoints are represented in the writings

of the founding fathers of public education in the United

States.

Thomas Jefferson, in his "Bill for the more General

Diffusion of Knowledge," set forth a plan for the establish-

ment of a public school system designed "to diffuse know-

ledge more generally through the mass of the people."[38]

This plan called for a vertical system with three years

of elementary schooling for all children at its base. A

selected number of students would continue to middle

schools. Upon further selection, a small number of stu-

dents would continue to the College of William and Mary.[39]

---

[37]Ibid., p. 29.

[38]Ibid., p. 110.

[39]Jefferson, op. cit., pp. 251-254.

John C. Henderson wrote in 1890: "Jefferson's plan for public schools was an inherent part of his political system."[40] And Jefferson himself wrote in 1816: "If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be."[41] But the conservatism of Jefferson's proposal and his distrust of the masses were perceived by Henderson when he stated: "Jefferson's ideas, if they should ever be realized throughout the country, will deliver us on the one hand from the over-education of mediocrity, and on the other hand from the under-education of genius."[42]

Jefferson, while disavowing the traditional English principle of aristocratic rule, attempted to institute a new meritocracy to serve as a check against possible mob rule. The preamble to the "Bill for the more General Diffusion of Knowledge" sets forth this aim:

> . . . whence it becomes expedient for promoting the publick happiness that those persons, whom nature hath endowed with genius and virtue, should be rendered by liberal education worthy to receive, and able to guard the sacred deposit of the rights and liberties of their fellow citizens, and that they should be called to that charge without regard to wealth, birth or other accidental condition or circumstance; but the

---

[40] Merrill D. Peterson, _The Jefferson Image in the American Mind_ (New York: Oxford University Press, 1960), p. 240.

[41] Cremin, _op. cit._, p. 29.

[42] Peterson, _op. cit._

indigence of the greater number disabling
them from so educating, at their own ex-
pence, those of their children whom nature
hath fitly formed and disposed to become
useful instruments for the public, it is
better that such should be sought for and
educated at the common expence of all,
than that the happiness of all should be
confined to the weak or wicked.[43]

It is evident that Jefferson considered the educa-
tion of the intellectually elite of vital importance to
the nation. He also considered that it was "safer to have
the whole people respectfully enlightened than a few in a
high state of science and many in ignorance."[44] This en-
lightenment was the ultimate goal of primary education.
In 1818 he listed these specific objectives:

To give every citizen the information he
needs for the transaction of his business;
To enable him to calculate for himself;
and to express and preserve his ideas, his
contracts and accounts, in writing;
To improve, by reading, his morals and
faculties;
To understand his duties to his neighbors
and country, and to discharge with competence
the functions confided to him by either;
To know his rights; to exercize with order
and justice those he retains; to choose with
discretion the fiduciary of those he dele-
gates; and to notice their conduct with dili-
gence, with candor, and judgment;
And, in general, to observe with intelli-
gence and faithfulness all the social rela-
tions under which he shall be placed.[45]

---

[43]Cremin, op. cit., p. 110.

[44]Peterson, op. cit., p. 241.

[45]Ibid., p. 239.

For Jefferson universal suffrage and citizenship
made universal popular education an absolute necessity.
By no other means could a continual supply of competent
leaders be assured and the masses controlled. Public
schools were essential to the preservation of the poli-
tical system.

Continued immigration and early industrialization
brought rapid changes to American society. The simple
agrarian way of life that Jefferson held so dear began
to disappear, especially in the North and East, and the
growth of cities was phenomenal. These changes and the
problems they created did not escape the attention of a
distinguished Boston lawyer, Horace Mann, and when he
accepted the position as Secretary of the Board of Edu-
cation for the State of Massachusetts he attempted to
deal with them. Lawrence Cremin writes:

> Mann was tremendously impressed with the
> heterogeneity of the American population.
> He marveled at its vast diversity of social,
> ethnic, and religious groups and manifested
> concern lest conflicts of value rip apart
> the body politic and render it powerless.
> Fearing the destructive possibilities of
> religious, political, and class discord, he
> sought a common value system which might
> undergird American republicanism and within
> which a healthy diversity might thrive. His
> quest was for a public philosophy, a sense
> of community which might be shared by Amer-
> icans of every variety and persuasion. His
> effort was to use education to fashion a
> new American character out of a maze of

conflicting cultural traditions. And his tool was the common school.[46]

Mann's goals for the schools reached far beyond the preservation of American republicanism. He saw the schools as a magnificent force for economic and social reform. In his Twelfth Annual Report to the Massachusetts Board of Education, given in 1848, he stated: "Education . . . beyond all other devices of human origin, is the great equalizer of the conditions of men - the balance-wheel of the social machinery . . . . It does better than to disarm the poor of their hostility towards the rich; it prevents being poor."[47]

The key to meaningful and lasting reform, however, was the institution of universal moral education, and this could be provided in a democracy only through the public schools. In discussing this in his Twelfth Annual Report Mann said: "Moral education is a primal necessity of social existence. The unrestrained passions of men are not only homicidal, but suicidal; and a community without a conscience would soon extinguish itself."[48] After pointing out the struggle throughout history of "Good and Evil" he

---

[46]
Lawrence A. Cremin, ed., The Republic and the School: Horace Mann on the Education of Free Men (New York: Teachers College, Columbia University, 1957), p. 8.

[47]Ibid., p. 87.

[48]Ibid., p. 98.

reached this conclusion and asked the following questions:

> . . . like a weltering flood, do immoralities
> and crimes break over all moral barriers, des-
> troying and profaning the securities and the
> sanctities of life. Now, how best shall this
> deluge be repelled? What mighty power, or
> combination of powers, can prevent its inrushing,
> or narrow the sweep of its ravages?[49]

He then proceeded to answer his own questions.

> . . . to all doubters, disbelievers, or dis-
> pairers, in human progress, it may still be
> said, there is one experiment which has never
> yet been tried. It is an experiment which,
> even before its inception, offers the highest
> authority for its ultimate success. Its
> formula is intelligible to all; and it is as
> legible as though written in starry letters
> on an azure sky. It is expressed in these
> few and simple words: -"Train up a child in
> the way he should go, and when he is old he
> will not depart from it." This declaration
> is positive. If the conditions are complied
> with, it makes no provision for a failure.
> Though pertaining to morals, yet, if the
> terms of the direction are observed, there
> is no more reason to doubt the result, than
> there would be in an optical or a chemical
> experiment.
> . . . . Education has never yet been
> brought to bear with one hundredth part of
> its potential force, upon the natures of child-
> ren, and through them, upon the character of
> men, and of the race.[50]

That Mann's concept of the purpose of public educa-

tion far exceeded that of Jefferson is apparent. It is

also apparent that Mann's faith in the educational process

---

[49]_Ibid._, p. 99.

[50]_Ibid._, pp. 100, 101.

as a means of realizing the great potential of the masses
of common men was a faith that Jefferson shared only for
an intellectual elite. Jefferson saw public education as
essential for preservation of a democratic form of govern-
ment. But of greater importance was the "encouragement
of agriculture, and of commerce as its handmaid."[51]

> While we have land to labour then, let us never
> wish to see our citizens occupied at a work-
> bench, or twirling a distaff. Carpenters,
> masons, smiths, are wanting in husbandry: but,
> for general operations of manufacture, let our
> work-shops remain in Europe . . . . The loss
> by the transportation of commodities across
> the Atlantic will be made up in happiness and
> permanence of government.[52]

The simple agrarian way of life was itself the teacher of
manners and the source of the spirit of the people and
Jefferson firmly believed that "it is the manners and
spirit of a people which preserve a republic in vigor."[53]

The industrialization and immigration that Jefferson
had feared could not be avoided. Less than two decades
after his death, the population of the United States was
characterized by a heterogeneity unlike that of any other

---

[51]Bernard Mayo, ed., _Jefferson Himself: The Personal
Narrative of a Many-Sided American_ (Boston: Houghton Mifflin
Company, 1942), p. 223.

[52]Dumas Malone, _Jefferson the Virginian_ (Boston: Little
Brown and Company, 1948), p. 384.

[53]Jefferson, _op. cit._, p. 158.

nation and industrialization in the North was beginning
to change the whole way of life of the people.[54] The
homogeneous community with its established culture could
no longer be depended on for the transmission of the "man-
ners and spirit of a people." But the public school system
that Horace Mann envisioned held the answers to the great
problems of the emerging American society. It alone could
provide "a sense of community which might be shared by
Americans of every variety and persuasion."[55]

Jefferson's and Mann's dreams of universal educa-
tion for the people were not realized immediately. Sec-
tional division, culminating in the American Civil War,
commanded the attention of the people during the 1850's
and 1860's, and the war effort left little time, energy,
or resources for public education. The remainder of the
nineteenth century and the beginning of the twentieth was
marked by rapid industrial growth in the North and slow
reconstruction in the South -- both changing the character
of the nation.[56]

---

[54]Robert Sobel, _Conquest and Conscience: the 1840's_
(New York: Thomas Y. Crowell Company, 1971), pp. 1-25.

[55]Cremin, _op. cit._

[56]Charles A. Beard, _Contemporary American History_,
1877-1913 (New York: The Macmillan Company, 1920), pp. 1-49.

In spite of hindrances and in the midst of great change, the proponents of public education increased and school systems grew as everyone from radical social reformers to conservative Southern politicians began to envision the schools as their ultimate answer to the needs of society.[57] But few people envisioned more than John Dewey.

Dewey, a great admirer of the work of Horace Mann, agreed with Mann that "while men have capacity for self-government, that capacity may be realized only through a common and universal system of public education."[58] However, he felt that the way of life in America prior to the Civil War had an individualistic quality that was no longer possible by the turn of the century, and that the individualistic aim of education that was so much a part of Mann's philosophy was no longer appropriate.[59] He explained as follows:

> . . . the problem of education and of its relation to national life has changed its outward

---

[57]Clarence J. Karier, Man, Society, and Education (Glenview, Illinois: Scott Foresman and Company, 1967), pp. 95-120; Charles E. Massey, A Comparison of Attitudes Toward the Negro as Pictured in the Raleigh 'News and Observer' in the Years 1905, 1930 and 1955 (Unpublished masters thesis, University of North Carolina at Greensboro, 1972), pp. 125-126.

[58]John Dewey, "Education, The Foundation for Social Organization," in Educating for Democracy: A Symposium (Yellow Springs, Ohio: The Antioch Press, 1937), p. 38.

[59]Ibid., pp. 40-46.

form. The problem of the relation between
education and social organization is wider
and deeper than that of its relation to po-
litical government, or even than that of the
relation of education to the development and
training of the intellectual and moral ca-
pacities of individuals . . . . The moral
issues that today touch the individual arise
less from his immediate personal contacts
than from the powerful influence of the or-
ganization of our social life. The same is
true of ideas and beliefs, the intellectual
life, of individuals. Like morals and virtue,
they have, as they always will have, their
seat and center in individuals. But they
are subject to general conditions which are
now organized as they were not in the day of
Horace Mann.[60]

George S. Counts, a leading proponent of social

reconstructionism during the progressive era and a friend

of Dewey's, agreed. Counts also realized that "Schools

could never be the prime movers of an industrial civi-

lization; but they could, by remaining close to society,

become the cultural instruments for humanizing it."[61] In

discussing the role of the high school he explained:

If the high school courageously accepts the
opportunity which has thus been thrust in its
path; it may become a mighty cultural instru-
ment for civilizing and humanizing this bar-
barous uncouth giant of industrialism that now
bestrides the world. But perhaps we as school
teachers dare not take up the challenge which
has been thrown to us. In the past we have
belonged to a timid race and have usually taken

---

[60]Ibid., pp. 39-40.

[61]Lawrence A. Cremin, The Transformation of the
School: Progressivism in American Education, 1876-1957
(New York: Vintage Books, 1961), p. 227.

orders from our superiors. And we are now
being asked to go out into the world and
grapple with realities, to understand and harness
powerful social forces, to participate in the
decision of what is right and what is wrong,
even to assume some responsibilities of leader-
ship in the building of a new civilization.[62]

Speaking in 1936 Dewey stated:

We may continue to permit undirected social
changes to dictate what takes place in the edu-
cational system, or we must think and act upon
the assumption that public education has a
positive responsibility to shape those habits
of thought and action which in turn shape or-
ganized conditions of social action.[63]

His sentiments were similar to those expressed by

Algo D. Henderson, President of Antioch College, who said:

"The schools have glorified individualism, war, and nation-

alism, and have fostered materialism at the expense of

beauty and the spirit."[64]   And, Dewey was convinced that

a democratic society could not be maintained in the United

States without radical changes in the schools, but he saw

great possibilities in this direction. He stated:

When we turn to the positive problems and issues
that are involved in social organization,
thought is almost paralyzed by their vastness
and complexity. It is easier, it is more com-
fortable, for educators to assume that there is
such a sharp division between their work and
these problems that they may go their own way
ignoring the social issues that perplex men and

---

[62]George S. Counts, Secondary Education and Industrialism
(Cambridge: Harvard University Press, 1929), pp. 69-70.

[63]Dewey, op. cit., p. 52.

[64]Ibid., p. viii.

women. Yet to take this course is not only
to be unfaithful to the responsibility of
a public system of education; it is impossible
. . . . The only question is whether the
schools, which means finally teachers and
administrators, will passively wait and
accept whatever the movement of economic and
other social forces imposes upon them, or
whether they will recognize that they have
a positive function: that of laying founda-
tions for those attitudes, purposes, and ideas
which will enable a democratic society to
maintain itself, progressively and aggressively.[65]

Basic to that progressive maintainance of democratic society

was a social awareness, "based on a profound respect for

the human person" and "the commitment of all men to their

mutual development as human persons within a community."[66]

The concept of the role of the public schools in

the United States has grown in complexity as the nation it-

self has become more complex, and it has changed as society

has changed. But basic to the conception and the defense

of the public schools throughout American history, as evi-

denced by the work of Jefferson, Mann, and Dewey, has been

the claim that schools prepare students to function as com-

petent mature citizens and are, therefore, essential for

the preservation of democracy. This claim is now in ques-

tion, and educators must look honestly and perceptively at

society in general, and the political system in particular,

---

[65]Dewey, op. cit., pp. 49-50.

[66]Roth, op. cit., pp. 96-101.

and reevaluate the role of the school in the education of citizens in a democracy.

The Modern Problem: Community and Politics

The ideas of John Dewey were controversial, especially to those who saw the public schools as the maintainers of tradition -- a bulwark for the defense of the status quo. The controversy that he awakened is still alive. The question, "Do we want our educational institutions to confirm existing values and structures or to help lead us into new ones?" is still being asked.[67] The answer seems to be that most Americans want both -- the security of the past and the hope of the future -- and educators are perplexed by the dilemma. The forces of modernization, however, make maintainance of the status quo impossible. Failure to recognize the inevitability of change and to exercise freedom, responsibility, imagination, and emotions to direct this change toward the achievement of man's highest fulfillment could be disastrous. This is evidenced by the present state of politics in the United States that has resulted from changes in society with which Americans have not reckoned.

In the complex contemporary world there is a congeries of communities overlapping and intertwining, and

---

[67]Greensboro Daily News, op. cit.,p. 1.

depending on each other for life. Community, in modern

society, does not denote self-sufficiency,[68] and it is

the preserving of the values of diverse communities

while uniting these communities to work for the good of

all, that presents man with his greatest challenge. And,

it is to this purpose that political activity should be

devoted. As Minar and Greer state,

> Politics is an activity having to do with the
> 'allocation of values' in society. On the
> basis of authority founded on a sense of legi-
> timacy, politics is expected to resolve the
> conflicts within society, protect it against
> threats from without, and redistribute its
> resources. Such terms as legitimacy and
> authority suggest that the political process
> is presumed to be related to a sense of com-
> mitment and some degree of common purpose
> among the citizenry. Deeply involved in the
> processes of politics, therefore, is the
> problem of creating community, the problem
> of developing a consensual base on which the
> political structure can rest.[69]

The processes of urbanization, industrialization,

and bureaucratization tend to weaken community values and

lead to a bland conformity, to "Americanization," to "mass

society."[70] These developments can be countered by a com-

mitment to community, Gemeinschaft, on the part of competent

---

[68]Jefferson B. Fordham, A Larger Concept of Community
(Baton Rouge: Louisiana State University Press, 1956), p. 4.

[69]Minar and Greer, op. cit., p. 222.

[70]Maurice R. Stein, The Eclipse of Community (Prince-
ton, New Jersey: Princeton University Press, 1960), pp. 275-
303; Robert A. Nisbet, The Quest for Community (New York:
Oxford University Press, 1953).

mature citizenry. However, herein lies a danger, as
Dewey points out:

> The immaturity nurtured in schools is
> carried over into life. If we Americans
> manifest, as compared with those of other
> countries who have had the benefits of
> higher schooling, a kind of infantilism,
> it is because our own schooling so largely
> evades serious consideration of the deeper
> issues of social life; for it is only through
> induction into realities that the mind can
> be matured.[71]

The truth of Dewey's statement is born out by the
alarmingly small percentage of the electorate that chooses
to participate in the electoral process at any level:
national, state or local; particularly among the young,
18 - 24, the old, over 65, the poor and the uneducated.[72]
However, even more alarming is the fact that the closer
the election comes to the individual, the less likely he
is to become involved; the greater the opportunity for the
individual to effect the outcome of an election, the less

---

[71] John Dewey, Individualism Old and New (New York:
Capricorn Books, 1962), pp. 127-128. (First published in
1929).

[72] Richard M. Scammon and Ben J. Wattenberg, The Real
Majority (New York: Coward, McCann and Geoghegan, Inc., 1970),
pp. 45-71; Thomas J. Agnello, Jr., "Aging and the Sense of
Political Powerlessness," Public Opinion Quarterly, 37
(Summer, 1973), pp. 251-259; Norman H. Nie, et. al., "Poli-
tical Participation and the Life Cycle," Comparative Politics,
6 (April, 1974), pp. 319-340; Robert R. Alford and Harry M.
Scoble, "Community Leadership, Education, and Political
Behavior," American Sociological Review, 33 (2), pp. 259-
272; Robert L. Crain and Donald B. Rosenthal, "Community
Status as a Dimension of Local Decision-Making," American
Sociological Review, 32 (6) pp. 970-984.

likely he is to participate. The citizen is more likely

to cast his vote when it will determine one hundred millionth

of the result of a presidential election than he is to vote

in a local school board election even when he has children

attending the local school. And, he is more likely to

participate in the election of an official who will make

decisions for him than he is to participate when the vote

will decide an issue; e.g., a bond issue,[73] even though

elected officials are trusted less than they were ten years

ago.[74]

The tragedy of this is, as Erich Fromm points out,

that

> . . . true decisions cannot be made in an atmos-
> phere of mass voting, but only in . . . relatively
> small groups . . . . The voting process in the
> great democracies has more and more the character
> of a plebiscite, in which the voter cannot do much
> more than register agreement or disagreement with
> powerful political machines, to one of which he
> surrenders his political will.[75]

And, the powerful political machines, which gained their

strength in the United States by uniting diverse groups to

work for goals common to all, no longer respect the diver-

sity that is essential in a true democracy. They are out

[73]*Winston-Salem Journal*, May 8, 1972, pp. 5,6; November 9, 1972, pp. 9, 10; November 7, 1974, pp. 8, 9.

[74]*Chicago Tribune*, October 18, 1973, p. 16.

[75]Erich Fromm, *The Sane Society* (New York: Rinehart and Company, Inc., 1955), p. 341.

of control, and the citizenry seems paralyzed by apathy and indifference, or a lack of understanding of the crisis, or both.

This problem is particularly acute in a democracy where the notion still exists that all legitimate power is based on the consent of the governed, and the dangers inherent in a nonparticipatory citizenry are apparent. However, a danger that could be even greater is that of regular participation at what may be an insignificant level on the part of citizens. The mass media daily brings national and international problems to the attention of all citizens, problems which they, for the most part, are powerless to effect. Local problems, on the other hand, receive less significant coverage, or in the case of many small towns or rural areas, none at all. Many citizens have become convinced that important decisions are made at the state or national level and therefore local participation is of little importance if not unnecessary. One evidence of this is the small percentages of eligible voters who take part in local elections, or even statewide elections, which do not occur simultaniously with national elections.

Voting in the Kernersville precinct in Forsyth County, North Carolina, in 1972 and 1974 illustrates this point. In the May 6, 1972, primary election 1543 votes were cast for the candidates for president and only 3570

votes were cast for the candidates for the local school
board, which indicates that only about 892 persons voted
in the board election since each voter was allowed to vote
for four candidates. In the November 7, 1972, general elec-
tion, 2831 votes were cast for the presidential candidates
and 9304 for the candidates for the school board. If each
voter cast four votes for board members, as they were per-
mitted to do, then only 2326 voters participated in the
school board election.[76]

In the November, 1974, statewide elections,[77] the
candidates for the United States Senate received 1655 votes
while less than 1300 voters took the time to cast votes for
the members of the school board,[78] and less than 1200 voters
voted on any one of the four local bond issues.[79] Yet, the
bond votes had the most immediate and direct affect on the
quality of the lives of the voters.[80]

The glamorizing, or creating, of political personal-
ities by the media and the over emphasizing of national and

---

[76]Winston-Salem Journal, op. cit.

[77]Results of the May, 1974, primary elections were
not reported precinct by precinct in the Winston-Salem Journal.

[78]Based on the assumption that each voter cast four
votes for candidates for the school board.

[79]Winston-Salem Journal, May 7, 1974, pp. 8,9.

[80]The bond issues concerned library facilities, mental
health, parks and recreation, and water.

international issues, which are presented in a simplistic manner, are factors which tend to force local issues further and further into the background until they become insignificant in the mind of the citizen. The citizen in turn looks more and more to the state capital or to Washington, D. C. for solutions to local problems, with no thought of uniting with other local citizens to search for solutions to their specific problems. And, as the acting agent becomes further removed from the local community, the citizen's sense of powerlessness increases.[81] This whole trend toward centralized bureaucratization is moving the United States rapidly in the direction of Huxley's Brave New World.

As mentioned previously, Minar and Greer contend that "the failures of American society are the result of the failure of the American educational experience to produce the kind of person who could and would govern himself."[82] A report by the Committee on Pre-Collegiate Education of the American Political Science Association lends some support to this position. In summarizing some of the most characteristic weaknesses in the teaching of government

---

[81]Toffler, op. cit., pp.152-181; Fred M. Newmann, op. cit., pp. 24, 41-54.

[82]Minar and Greer, op. cit., p. 331.

and politics, the major components of the traditional

citizenship education program in the secondary schools,

the committee reported the following:

> A tendency of our secondary schools to transmit
> a naive, unrealistic and romanticized image of
> political life which confuses the ideals of
> democracy with the realities of politics.

> Instruction about civics and government places
> undue stress upon historical events, legal
> structures and formal institutional aspects
> of government and fails to transmit adequate
> knowledge about political behaviors and pro-
> cesses.

> Failure to develop within students a capacity
> to analyze political decisions and values and
> to participate effectively in politics.[83]

However, the "American educational experience" is a

total experience encompassing far more than the American

school experience, and society in general has failed to

realize, as Dewey did, that "a democracy is more than a

form of government; it is primarily a mode of associated

life, of conjoint communicated experience."[84]

Politics in the United States today has become an

entity unto itself, and political parties have become

obsessed with their own perpetuation. The political

machinery no longer serves the people, it mesmerizes them.

---

[83]Martin Chancey, "The Teaching of Politics in the
Secondary Schools of Middle America In the Era of Watergate,"
The High School Journal, 58 (January, 1975), p. 132.

[84]John Dewey, Democracy and Education (New York: The
Macmillan Company, 1916), p. 101.

Reform will not start at the national level and filter down to the grassroots, nor will it occur through the efforts of dedicated but isolated individuals. It can only occur as diverse communities accept their share of the collective responsibility for the quality of life experienced in the United States today; open communications which will allow them to clarify their common goals; and commit themselves to these common goals and purposes, and to the achievement of man's highest fulfillment.

Fred Newmann and Donald Oliver propose the following definition of "community" which speaks to the afore mentioned reform needs:

> A community is a group
> 1. in which membership is valued as an end in itself, not merely as a means to other ends;
> 2. that concerns itself with many and significant aspects of the lives of members;
> 3. that allows competing factions;
> 4. whose members share commitment to common purpose and to procedures for handling conflict within the group;
> 5. whose members share responsibility for the actions of the group;
> 6. whose members have enduring and extensive personal contact with each other.[85]

Elton Trueblood, in addressing the contemporary church, expresses a truth that is also applicable to believers in democracy.

---

[85] Fred M. Newmann and Donald W. Oliver, "Education and Community," in *Curriculum and the Cultural Revolution*, David E. Purpel and Maurice Belanger, eds. (Berkeley, California: McCutchen Publishing Corporation, 1972), pp. 207-208.

> We shall not be saved by anything less than
> commitment, and the commitment will not be effec-
> tive unless it finds expression in a committed
> fellowship. If we have any knowledge of human
> nature, we begin by rejecting the arrogance of
> self-sufficiency. Committed men need the fellow-
> ship not because they are strong, but because
> they are -- and know that they are -- fundamen-
> tally sinful and weak.[86]

However, the fellowship, or community, must be a responsible one, responsible individually and collectively. Karl Menninger warns of the danger of group actions for which individual group members refuse to accept personal responsibility.[87] Collective irresponsibility is the greatest danger facing any democracy and "the greatest safeguard to any democracy is a continuing community of self-respecting young people who understand and accept their relationship to society."[88] The responsibility for providing this safeguard in the United States rests pri- marily with the public schools, and in order to succeed in this task the schools must commit themselves to the devel- opment of communities of competent, mature citizens.

But, in regard to this task, where are the schools now? how did they get there? and how do they get from there to here?

[86] Elton Trueblood, The Company of the Committed (New York: Harper and Row, 1961), pp. 22-23.

[87] Karl Menninger, Whatever Became of Sin? (New York: Hawthorn Books, Inc., 1973), pp. 94-132.

[88] Edgar Z. Friedenberg, The Vanishing Adolescent (New York: Dell Publishing Co., Inc., 1959), p. 218.

The Paradox: The Answer Is, There is No Answer!

Edgar Z. Friedenberg asks the question, "In what ways does the school influence the growth of adolescents?" and proceeds to answer:

> It is society's formal provision for them. It is charged with their intellectual and moral development. In a culture like ours, in which tragedy is regarded as a problem and problems are assumed to have solutions, the school is held responsible for observable deficiencies in the adolescent much as a department store is held responsible for defects in the quality of its merchandise.
>
> . . . .
>
> Indeed, in discussing the role of the school in the social order, professional educationists are frequently unrealistic through being overly responsible and conscientious in their point of view. They see the school as a much more active influence on society than it is.[89]

In fact, schools may still be deluded by what Dewey saw as the curse of traditional education -- isolation from reality.[90]

Schools have been held responsible for the present problem of student alienation, sense of powerlessness, and apathy, and they have contributed by removing students from the community and isolating them from most adults for a major portion of each day. However, this was done in an effort to solve society's problem of extended adolescence.

---

[89]Ibid., pp. 70-71.

[90]John Dewey, The School and Society (Chicago: The University of Chicago Press, 1900), pp. 43-44.

Advances in technology that lessened manpower needs, in-
creases in the number of women in the labor force, and the
rising standard of living in the United States presented
Americans with the challenge of providing educational ex-
periences and custodial care for increasing numbers of
adolescents. Schools attempted to respond to both needs.
Compulsory school attendance for young people until six-
teen years of age, in most states, and the establishment
of an elaborate credentialing system which holds many
youth in the schools for an additional two to six years
have provided a short term solution, but hardly a final
solution for the future.[91]

Meeting the total educational needs of young people
gradually shifted from a shared responsibility of all insti-
tutions of society to the exclusive responsibility of the
schools. Efforts to provide comprehensive secondary school
programs, designed to meet these needs with as much economy
as possible, led to consolidation of schools, and this, in
turn, required extensive busing of students. The resultant
decline of neighborhood schools has weakened local communi-
ty interest in schools and endangered one of the few local
institutions which has significantly contributed to a sense
of community.

---

[91]Charles E. Silberman, Crisis in the Classroom (New York:
Random House, 1970), p. 68; William Irwin Thompson, "Landisfarne:
Education for a Planetary Culture," in Robert R. Leeper, ed.,
Emerging Moral Dimensions In Society: Implications for
Schooling (Washington, D. C.: Association for Supervision and
Curriculum Development, 1975), pp. 57-58.

This problem has been further complicated in many areas, especially the South, by reaction to court ordered busing to achieve racial balance which has caused many students to withdraw from public schools and enroll in independent schools in the proximity of their homes; and these developments, busing and enrollment in independent schools, have tended to further fragment already fragmenting local communities.[92]

The problems of alienation, apathy, and fragmentation are growing, and these vast and complex problems cannot be dealt with successfully with anything less than a concerted effort on the part of a competent and committed citizenry. Therefore, citizenship education is immensely important.

John Dewey saw this clearly over thirty-five years ago and wrote:

> The need for better training in political citizenship in many schools resulted in the introduction of courses in civics, which deal almost exclusively with the formal structure of government. These courses have not been realistic. They have left the future citizen ignorant of the forces that operate in political life and of how such forces act. They have said little or nothing, and done still less, about bosses and machines and the devices by which they get

---

[92] U. S. News and World Report, March 26, 1973, pp. 26-30, January 29, 1973, pp. 33-34; April 19, 1972, pp. 75-76; Newsweek, January 26, 1970, p. 59; Nicolaus Mills, ed., The Great School Bus Controversy (New York: Teachers College Press, 1973).

power. They leave the future voter hopelessly
ignorant of the ways in which politics are in-
evitably interwoven with economic and financial
forces in our national life. They have even
tended to foster the idea that there is a sharp
seperation between politics and other aspects
of society. Here is at least one specific
place where our educational scheme needs a
great change if it is to produce habits rele-
vant to our actual life.[93]

Conditions have changed all too little. Social

Studies curriculum within secondary schools still tends to

place the responsibility for citizenship education on civics

and government teachers who often present students with a

naive view of a perfectly formed democratic government,

ignore the realities of politics, and seldom give students

opportunities to act and to reflect on their actions.[94]

The right to act is commonly understood to be reserved for

people over twenty-one (now eighteen). But, by the time

this magical age is reached, the years of alienation and

powerlessness have had their effect, and the resulting

apathetic spirit is difficult to displace.

Alienation, however, must not be accepted as an

inevitable result of the evolution of modern society. It

is still true today, as it was half a century ago, that

modern technology can be used to further free man from the

mundane tasks of life and provide a richer, fuller existence;

---

[93]Dewey, "Education, The Foundation for Social Organi-
zation," op. cit., p. 49.

[94]Chancey, op. cit., pp. 131-160.

or it can be used to control and dehumanize. It is not
technology that will determine the outcome, but man. But
to refuse to act positively in favor of the former pro-
posal is to assume the latter.[95] Every effort must be
made to reduce alienation and to develop within students
a "sense of community," a feeling that they belong, and
to help them accept their responsibility to participate
in the democratic process.

Perhaps the place to begin is to admit that educa-
tion is more than schooling, and to begin to conceive of
it as the process of learning to ask meaningful questions
which enable one to ascertain the real problems of life,
to think through the solution of real problems, and to
cope with life's dilemmas in ways that are consistent with
a profound social awareness, based on respect for the dig-
nity of human persons and a commitment to the development
of human persons within communities.[96]

If secondary school students in the United States
are to become competent citizens, it may be that the educa-
tional process will need overhauling, and student needs
may have to be met in radically different ways than they

---

[95]John Dewey, Freedom and Culture (New York: G. P.
Putnam's Sons, 1939).

[96]Oscar Handlin, John Dewey's Challenge to Education:
Historical Perspectives on the Cultural Context (New York:
Harper and Brothers, 1959), p. 44; Roth, op. cit., pp. 93-101.

were in the early years of the country. Bernard Bailyn
contends that the homogeneity of communities in colonial
America made it imperative that individuals be isolated
from them "to propel them away from the simple acceptance
of a predetermined social role, and to nourish their dis-
trust of authority" which was essential for the develop-
ment of true democratic thinking.[97] He saw the colonial
schools as meeting this need. However, the heterogeneity
of modern communities can provide the same climate for the
development of democratic thinking as colonial schools,
and, ironically, modern schools, in spite of all the
rhetoric about "rugged American individualism," seem to
have the peculiar effect of mass producing "drones." The
public school educational monopoly may be more effective
at Americanizing than at democratizing.

The homogenious colonial community met its respon-
sibility for "moral indoctrination" through the consistent
effort of the family and the church, and colonial schools
were sensitive to community pressure as reflected in the
moral and religious teachings of the schools. Today "moral
indoctrination" has become the responsibility of no one.
The family is too fragmented, the church too weak, and the
school suffers from self inflicted sterility. The diversity

---

[97]Bernard Bailyn, op. cit., pp. 48-49.

of community pressures in today's society has led educators

to attempt to maintain amoral, apolitical, non-religious

schools in the hope that no group will be offended if the

schools stand for nothing.[98]

By the end of the nineteenth century the limitations

of the public schools were clearly recognized by such social

action advocates as Jane Addams and Lillian Wald.[99] In

describing the function of the social settlement, Jane

Addams stated: "A settlement would avoid the always getting

ready for life which seems to dog the school, and would be-

gin with however small a group to really accomplish and to

live."[100]

It is also clearly evident that, in spite of their

limitations, the public schools in the United States have

contributed significantly to the development of the nation,

perhaps more than any other institution, and school is not

dead as Everett Reimer has suggested,[101] nor is Ivan Illich's

---

[98]Ibid., pp. 31, 44; Urie Bronfenbrenner, "The Split-level American Family," Saturday Review, 50 (October 7, 1967), pp. 60-66; Robert Coles, "Survival Drill in the Suburbs: The Cold, Tough World of the Affluent Family," Psychology Today, 9 (November, 1975), pp. 67-77.

[99]Lawrence A. Cremin, The Transformation of the School, op. cit., pp. 60-66.

[100]Jane Addams, "A Function of the Social Settlement," Annals of the American Academy of Political and Social Science, XIII (May, 1899), p. 323.

[101]Everett Reimer, School Is Dead: Alternatives in Education (New York: Doubleday and Company, Inc., 1971).

recommendation for "deschooling" society a viable alternative in the United States today.[102] Schools as they presently are, however, cannot alone provide "a continuing community of self-respecting young people who understand and accept their relationship to society."[103] In order to meet their responsibility, the schools must admit their limitations, end their "splendid isolation," and develop a spirit of detente with the broader communities in which they function. To be overly responsible in attempting to meet the needs of society may be the ultimate irresponsibleness of schools.

This point is aptly illustrated by the following affirmations of purpose of public schools, one at the local level, the other at the national level. A local school system in describing its central purpose says:

> The mission of the . . . Public Schools is to enable each individual student, through appropriate learning opportunities, to realize his potential as a responsible citizen in a democratic society, to have experiences which provide for the development of a strong and positive self-image and a respect for the strengths and weaknesses of others, to develop an awareness of the past as it helps us live in the present and deal with the future, and to do so in an environment which provides for the stimulation of learning and the acquisition of problem solving skills.[104]

---

[102]Ivan Illich, _Deschooling Society_ (New York: Harper and Row, Publishers, 1970).

[103]Friedenberg, _op. cit._, p. 218.

[104]Unpublished local school system document, Fall, 1975, p. 1.

It then supplies a formidable list of continuing and specific

objectives which looks conspicuously like the work of Ameri-

can Management Association management by objectives (MBO)

advocates, and falls woefully short of dealing in any

significant way with the lofty goals expressed in the state-

ment of central purpose.[105] The objectives contained in

this list, which are designated as "areas of immediate con-

cern which have specific priority for the 1975-76 school

year,"[106] do, however, lend themselves nicely to the develop-

ment of an objective instrument for the measurement of

teacher performance which is needed to ascertain teacher

accountability.

Stanley M. Elam, in the April, 1975, Phi Delta Kappan

editorial, writes:

> . . . 21 years is barely time to gear up for
> a social experiment of desegregation/inte-
> gration's magnitude and potential. . . . We
> believe that the main prize is not increased
> academic achievement for blacks, although
> no one yet knows what achievement gains full,
> widespread, successful desegregation/inte-
> gration might produce. It seems to us that
> the essential goals are socioeconomic jus-
> tice and -- ultimately -- domestic tranquil-
> ity. . . .
>   Properly conceived and well taught in a
> desegregated situation, multicultural studies,
> bilingualism, and human relations courses can
> build bridges of understanding and acceptance.

---

[105]Ibid., pp. 1-4.

[106]Ibid., p. 1.

> These bridges must be built, if we believe in
> social justice. . . .
> The melting pot notion was too simplis-
> tic, we now know. In a free society, plural-
> ism is as inevitable as it is desireable.
> But for the sociopolitical mechanism of
> community, state, and nation to work, the
> people must have certain common experiences,
> beliefs, and attitudes.

He then concludes with the following simplistic notion:

> The role of the school is to identify them
> and to guarantee them, so far as is possible,
> to all children, whatever their race, intelli-
> gence level, or socioeconomic condition.[107]

To use the public education system for a "social experiment" of this magnitude without the overt support of other institutions of American society; e.g., economic, political, religious, even for a goal as worthy as social justice, seems naive, irresponsible, and an open invitation for disaster.

Who then is responsible for helping American youth learn to ask meaningful questions which enable them to ascertain the real problems in life, to think through the solution of real problems, and to cope with life's dilemmas in ways that are consistent with a profound social awareness based on respect for the dignity of human persons and a commitment to the development of human persons within communities? The church, the family, the business community,

---

[107]Stanley M. Elam, "The Prime Goals of Desegregation/Integration Are Social Justice and Domestic Tranquility," Phi Delta Kappan, 56 (April, 1975), p. 514.

the government, the media, and the schools are all respon-
sible. Each must ask the questions, "What unique contri-
bution can I make?" and "How might I cooperate with others
to help meet our collective responsibility?"

These questions can be dealt with at a national
level, but local citizens do not have to wait for an
edict from Washington. They can begin to ask the same
questions at home and in their local communities. There
will be no ultimate answer, no final solution. But, the
struggling together to discover ways to cope with this
dilemma can itself be the process for the development of
communities of competent mature citizens. Perhaps the
answer is that there is no answer.

CHAPTER TWO

CITIZENSHIP EDUCATION FOR COMMUNITY

ACTION: A REVIEW

C. O. Davis, in a report presented at the annual
meeting of the National Association of Secondary School
Principals in February of 1920, addressed himself to the
problem of providing proper "civic and social training
of our youth":

> While the public schools cannot rightfully be
> charged with the entire responsibility of handling
> the problem suggested, nevertheless, being the
> specialized agencies which society has established
> for instructing and training youths to take their
> places effectively in the active affairs of the
> world, perhaps the largest share of the duty does
> devolve upon them. . . . Ever since schools,
> publicly supported and controlled, have existed
> in our land, training for citizenship has been one
> of their conspicuous aims. Indeed, a tax-supported
> school system could perhaps be justified on no
> other grounds.[1]

Educators throughout American history have generally
agreed with Davis' view concerning the school's responsi-
bility for citizenship education. However, there has been
and still is, considerable disagreement concerning how this
responsibility can best be met. This is a dilemma with

---

[1] C. O. Davis, "Training for Citizenship in the North
Central Association Secondary Schools," The School Review,
28 (April, 1920), pp. 263-282.

which educators must continually struggle, realizing fully
that as society changes, its needs change, and that today's
solutions may become tomorrow's problems.

But, in order to struggle intelligently with this
dilemma, one must have some sense of what has gone before
and where we are today and from this perspective we can
begin to construct workable alternatives.

Citizenship Education: The Past

During the early history of the United States, the
curriculum of most schools was limited to the "3 R's" --
reading, writing, and arithmetic, presented in a puritan
moral context. It was assumed that these skills would
sufficiently enable the common people to meet their respon-
sibilities as citizens.[2] However, from time to time
throughout this period, textbooks were prepared in an
effort to provide courses that would protect special in-
terest groups or maintain the "old order."

In 1797 Elhanan Winchester, a New England Federalist
who was greatly concerned about the "rising tide of Jeffer-
sonian democracy," prepared "a little political catechism"
that was designed to stem the tide by teaching pupils "sound"

---

[2]Peterson, op. cit., pp. 239-241; C. B. Eavey, History
of Christian Education (Chicago: Moody Press, 1964), pp. 189-213.

principles of government.[3]

The rise of Jackson and his brand of "virile western democracy" was the occasion for the preparing of several textbooks to "counteract this democratic movement by instructing pupils about the Constitution." The writers thought that through their effort "'reverence' for existing institutions would be strengthened."[4]

The Civil War period was characterized by the writing of history, geography and civics textbooks with extreme sectional biases, calculated to produce the blind patriotism that seems to accompany war.[5] During the latter part of the nineteenth century, history and civics textbooks were used to "teach" the new immigrants a proper appreciation for America and the true spirit of Americanism.[6]

However, it was not until the 1890's that serious efforts were begun to organize and systematize public school curriculum in the United States. In 1892 the National Educational Association appointed a Committee of Ten to study

---

[3]Earle U. Rugg, "How the Current Courses in History, Geography and Civics Came to be What They Are," Twenty-second Yearbook, Part II, Chapter IV. National Society for the Study of Education (Bloomington, Illinois: Public School Publishing Company, 1923), p. 52.

[4]Ibid.

[5]Ibid.

[6]Cremin, The Transformation of the School, op. cit., pp. 66-69; Earle U. Rugg, op. cit.

"the proper limits" of subjects taught in the secondary schools, "the best methods of instruction, the most desirable allotment of time for (each) subject, and the best methods of testing the pupils' attainment therein. . ."[7] In reporting on the Conference on History, Civil Government, and Political Economy, the Committee pointed out that "the function of history in education is still very imperfectly apprehended."

> Accordingly, the eighth Conference were at pains to declare their conception of the objects of studying history and civil government in schools, and their belief in the efficiency of these studies in training the judgment, and in preparing children for intellectual enjoyments in after years, and for the exercise at maturity of a salutary influence upon national affairs.[8]

The report of the Committee of Ten and subsequent reports of committees appointed by the American Historical Association were widely accepted, and history courses acquired a prominent place in the curriculum of the secondary schools.[9] This acceptance was based on the assumption that history courses contributed significantly to the preparation of pupils for citizenship. However, educational reform

[7] Report of the Committee of Ten on Secondary School Studies, With the Reports of the Conferences Arranged by the Committee (New York: American Book Company, 1894), p. 3.

[8] Ibid., p. 28.

[9] Joseph Schafer, "Report of Committee on History and Education for Citizenship," The Historical Outlook, 12 (March, 1921), pp. 87-93.

leaders at the turn of the century questioned the ability

of narrow courses in history to adequately prepare stu-

dents for citizenship in a rapidly changing America. His-

torians responded by adding more political history and eco-

nomic topics to history textbooks, in an effort to provide

for instruction in civics and economics without the addi-

tion of new courses.[10]

Several factors combined during the early nineteen

hundreds to convince educators and the general public that

these efforts were not enough. The broadened concept of

citizenship that Dewey and other progressives saw as necessi-

tated by large scale industrialization, respectability won

by the new social sciences, and the national government's

increased interest in "good citizenship" that resulted from

American involvement in World War I awakened a new interest

in the public secondary schools' efforts to provide adequate

civic education.

In 1918 the Commission on the Reorganization of Secon-

dary Education, appointed by the National Education Associa-

tion, published a report setting forth the "Cardinal Principles

of Secondary Education." The report began by establishing

the need for reorganization.

> Secondary education . . . like any other established
> agency of society, is conservative and tends to
> resist modification. Failure to make adjustments

---

[10]Earle U. Rugg, op. cit., pp. 66-68.

when the need arises leads to the necessity for
extensive reorganization at irregular intervals.
The evidence is strong that such a comprehensive
reorganization of secondary education is impera-
tive at the present time.[11]

One reason given for this reorganization was the increased

responsibility of the secondary school "because many social

agencies other than the school afford less stimulus for edu-

cation than heretofore."[12]

The Commission listed "Citizenship" as one of seven

main objectives of education, and pointed out that "while

all subjects should contribute to good citizenship, the

social studies -- geography, history, civics, and economics --

should have this as their dominant aim."[13] Civic education

was to provide the following essentials:

A many-sided interest in the welfare of the com-
munities to which one belongs; loyalty to ideals
of civic righteousness; practical knowledge of
social agencies and institutions; good judgement
as to means and methods that will promote one
social end without defeating others; and as
putting all these into effect, habits of cordial
cooperation in social undertakings.[14]

Earle Rugg, in an article titled "How the Current

Courses in History, Geography, and Civics Came to Be What

---

[11]A Report of the Commission on the Reorganization
of Secondary Education, Appointed by the National Education
Association. Cardinal Principles of Secondary Education
(Washington: Government Printing Office, 1918), p. 7.

[12]Ibid.

[13]Ibid., p. 14.

[14]Ibid., p. 13.

They Are," which was published in 1923 in the Twenty-second Yearbook of the National Society for the Study of Education, summarized his paper as follows:

It has commented on the expansion of the concept of citizenship training from one of rote memory of the History and Constitution of the United States to one that seeks not only to provide a wide variety of reading courses in social sciences but also to afford opportunities for the exercise of initiative, judgment, and pupil participation in school activities, suitable to the age and maturity of students.[15]

C. O. Davis, in a report prepared for the North Central Association in 1920, stated: "Within the last two years, as never before, there has echoed and re-echoed across our country a demand for full-blooded Americanism everywhere," and "It is the child and the youth who most of all need to be Americanized."[16] The problem was, as he saw it,

. . . that disrespect for established authority is too common a trait of schoolboys and schoolgirls in America today, that a superficiality of knowledge and a lack of persistency and accuracy in thought and action are too characteristic even of the graduates of our schools, and that a spirit of selfishness, not to say of indifference and laziness, distinguishes altogether too large a proportion of the young people of the land whenever there is hard work to be done and personal sacrifices to be made. . . .[17]

---

[15]Earle U. Rugg, op. cit., p. 75.

[16]Davis, op. cit., pp. 263-264.

[17]Ibid., p. 265.

Franklin Bobbitt saw the problem of civic education somewhat differently, as expressed in The Curriculum:

> . . . the problem is greatly complicated for education by the fact that adulthood is almost as much in need of training as youth itself. Part-time activity is a superlative training device in the occupational world: we need an exactly analogous training method, in the larger civic field. But when we look about to find men acting together consciously in performing their cooperative activities effectively in ways in which youth may be permitted to mingle, except for an occasional voting to-day, it is difficult to locate anything but haphazard and miscellany. Men seem to have got the impression, and women, too, that the primitive act of voting unintelligently is the major function of the citizen. Naturally it is not advisable to organize part-time activity in voting unintelligently.[18]

Unfortunately, Bobbitt's efforts to solve the problem were based on a naive faith in the exactitude of the social sciences, a problem to which Arthur T. Hadley, President of Yale University, had addressed himself as early as 1900.[19]

In the preface to Charles Beard's Charter for the Social Sciences in the Schools which was published in 1932, A. C. Krey cited a survey made of the teaching of the social sciences in the schools during the 1923-24 school year. The report of this survey "described the curriculum of social

---

[18] Franklin Bobbitt, The Curriculum (Boston: Houghton Mifflin Company, 1918), pp. 143-144.

[19] Arthur Twining Hadley, The Education of the American Citizen (Freeport, New York: Books for Libraries Press, 1969), pp. 136-138. (First published, 1901).

studies over the country as in a state of 'chaos'."[20] Beard,

in his draft of Part I of the Report of the Commission on

the Social Studies sponsored by the American Historical

Association, touched on some of the reasons for this chaotic

condition:

> When we take into account the inadequate pre-
> paration of thousands of teachers in the public
> schools, their inexperience, and the heavy turn-
> over among them, we must confess some misgivings
> about expecting a facile solution of the problems
> of democracy through and by the public schools.[21]

These misgivings did not cause Beard to lower his aim

for civic instruction. That aim was

> . . . to strengthen democratic institutions,
> make clear their working, point out defects gen-
> erally agreed upon, provide more effective lead-
> ership, illuminate every possible corner of the
> political scene, and promote habits of critical
> fairness among the electorate.[22]

However, he realized that if this aim was to be even approached

"Civic instruction could not be confined to the printed

page while the laboratory of life lies at hand,"[23] a notion

that had been espoused by Dewey and other progressives for

---

[20]Charles A. Beard, A Charter for the Social Sciences
in the Schools (New York: Charles Scribner's Sons, 1932), p. vii.

[21]Ibid., p. 44.

[22]Ibid., p. 48.

[23]Ibid., p. 102.

over a quarter of a century.[24]   In <u>Objectives and Proce-</u>
<u>dures in Civic Education</u>, published in 1930, Charles
Clinton Peters presented ways in which "school clubs,
pupil government, monitorial services," etc. could be
used in "training for citizenship."[25]

But, perhaps of even greater importance to the
schools' civic education programs, at least for Beard,
was the right and responsibility to deal with controver-
sial issues of local, state, national, and international
significants. He felt that if this could not be done, pu-
pils would be better off with no government course. He
explained:

> Nothing is more disconcerting to children than
> to find that the doctrines of the schoolroom do
> not square with the conduct and views of men and
> women with whom they come into contact in homes,
> streets, churches, and industries. Given this
> political system, therefore, attempts to estab-
> lish a program of social studies in terms of
> simple dogmas and doctrines are bound to be
> futile, if not dangerous.[26]

Beard also realized that isolationism for the United
States had become an impossibility, and he contended that

---

[24]Roy Winthrop Hatch, <u>Training in Citizenship</u> (New
York: Charles Scribner's Sons, 1926).

[25]Charles Clinton Peters, <u>Objectives and Procedures</u>
<u>in Civic Education</u> (New York: Longmans, Green and Co., 1930,
pp. 118-145.

[26]Beard, <u>op</u>. <u>cit</u>., p. 38.

it was imperative that civic education present a world

perspective.[27]

The increasing complexity of American society

with which Beard and others were attempting to come to

grips, was demanding a redefining and expanding of the

concept of democracy. Dewey was equal to the challenge.

Max Otto sought to explain Dewey's concept in the fol-

lowing brief statement:

> Democracy is not a mere association of indivi-
> duals whose purposes or acts are individualistic
> in the laissez faire sense. It is not even pri-
> marily a form of government. It is an intelli-
> gent use of cooperative means for the progress-
> ive attainment of significant personalities.
> Significant personalities cannot be unfolded
> from within; they must be acquired by indivi-
> duals in union with other individuals intent
> upon a similar quest.[28]

That the schools during the thirties were not pre-

paring students to function in this type of democracy

seemed apparent, and it was this very problem to which

Pickens E. Harris addressed himself in the Third Yearbook

of the John Dewey Society, 1939, in an article entitled

"The American School: A Delinquent Institution." Of

particular concern to Harris was the isolation of the

---

[27]Ibid., p. 48.

[28]Harold B. Alberty and Boyd H. Bode, eds. Edu-
cational Freedom and Democracy. Second Yearbook of the
John Dewey Society (New York: D. Appleton-Century Com-
pany, 1938), p. 121.

schools from the other institutions of society. He poses

the problem in the form of a question, then attempts to

answer the question:

> Does not strictest candor compel recognition
> that the school has allowed its routines and
> materials to become so crystallized and dis-
> joined from life's raw realities that as a
> unifying force its effectiveness has been
> abortive and impotent?
>
> . . . .
>
> The school community and the community in
> which the school is located should not be too
> nicely demarcated. The school should so effec-
> tively penetrate the wider social process to re-
> construct it that its very life and program are
> constituted in numerous arteries of connection
> with such other institutions as the home, indus-
> try, business, religion, and the state.[29]

The National Council for the Social Studies was also

vitally interested in this problem, so much so in fact that

its 1938 Yearbook was devoted entirely to "utilization of

community resources in the social studies." In the first

chapter, I. James Quillen attacks the "appeal to democracy

that is a shield for the kind of individualism that rests

upon the exploitation of other individuals." He then traces

the effects of cultural change on democratic living, and

concludes by offering a proposal for the development of

"community-centered schools." That the objectives of citi-

zenship education are broader than both the community and

---

[29]Harold Rugg, ed., <u>Democracy and the Curriculum</u>.
Third Yearbook of the John Dewey Society (New York: D.
Appleton-Century Company, 1939), pp. 155-156.

the social studies area, he readily accepts, however, he

contends that

> The community offers a matrix within which all
> the activities of the school can be given
> meaning and through which all valid objectives
> of education can be promoted. . . . the com-
> munity offers a continuous point of reference
> and motivation for a study of life beyond it.
> . . . youth must be given an opportunity to
> face real challenges in democratic living so
> that they can find their places and test their
> worth in actual life situations.[30]

Quillen, like so many of the progressive educators

of the thirties, failed to deal with the harsh realities

of industrialization and urbanization and the resultant

community fragmentation; forces which were accelerated by

American involvement in World War II.[31] During the war

years of the forties, civic education was primarily an

effort to develop among the nation's youth a spirit of

Americanism and unquestioning loyalty that would contri-

bute to the war effort. However, as the war drew to a

close with an allied victory imminent, educators turned

their attention to the development of the new world that

was to emerge from the ashes of Europe and Asia.

----

[30]Ruth West, ed. Utilization of Community Resources
in the Social Studies. Ninth Yearbook of the National Council
for the Social Studies (Cambridge: National Council for the
Social Studies, 1938), p. 11.

[31]Hilda Taba and William Van Til, eds. Democratic
Human Relations. Sixteenth Yearbook of the National Council
of the Social Studies (Washington: National Council for
the Social Studies, 1945), p. 3.

In the United States, cultural patterns that had
existed for generations had been broken, and the tensions
and conflicts born of bigotry, intolerance, and group
hatreds which had been held in check by the fervor of
patriotic emotion, began to smolder and threatened to
break into open flames. The National Council for the
Social Studies addressed itself to this problem in its
Sixteenth Yearbook, Democratic Human Relations: Promising
Practices in Intergroup and Intercultural Education in the
Social Studies, published in 1945. The first chapter
dealt with the dangers of discrimination in a democracy
and the role of the school in developing a spirit of unity
and tolerance for diversity. One technique suggested to
meet this responsibility was to "institute a two-way pass-
age between school and community to break down the walls
that have long separated phases of our social life which
should be closely integrated." To accomplish this "neces-
sitates active citizenship by teacher and student alike
as they attempt to modify the practices of the community
through social action based on study."[32]

It seemed imperative that intercultural understanding
be achieved within the United States if Americans were to
contribute significantly to a sense of cooperation in a
complex, interdependent world which was rapidly being

---

[32]Ibid., p. 17.

reduced in size by modern transportation and communications.
But, this alone would not suffice. I. James Quillen,
writing in the Twenty-Second Yearbook of the National
Council for the Social Studies, 1951, presented a ration-
ale for the final ring of the concentric citizenship cur-
riculum in a chapter entitled "The World-Minded Citizen."[33]
The chapter ended with this statement:

> The task of the social studies teacher is to begin
> with the young child in his immediate environment
> and to develop the understandings, ideals, and
> competence that make him a good citizen of his
> family, school, neighborhood, and community. Then
> as he develops in maturity to expand his knowledge,
> ideals, and competence until he becomes a loyal
> and effective citizen of his state and nation and
> eventually of an interdependent world.[34]

And, being the good Unesco official that he was, Quillen
stated emphatically that "The World minded citizen supports
the UN and its associated agencies in every way possible."[35]

In the same yearbook Arthur Wellesley Foshay attempted
to build a case for civic competence in the curriculum on
the grounds that it was absolutely necessary to meet the
challenge of communism. He stated it thusly:

> . . . in this 'put up or shut up' era, democracy's
> schools have to prove that they can be as efficient

---

[33]Ryland W. Crary, ed. Educating for Democratic
Citizenship. Twenty-second Yearbook of the National Council
for the Social Studies (Baltimore: Baltimore Press, 1951),
pp. 51-59.

[34]Ibid., p. 59.

[35]Ibid., p. 57.

>as are those of our opponents. The dictators pro-
>duce their kind of citizens through mass education
>with appallingly efficient results. We have to
>produce our kind.[36]

Foshay, however, saw the problem of developing civic competence as being complicated by the need for "vivid, first hand experience" on the one hand, and the "desirability of some sort of orderly development of ideas, on the other." He was certain though that civic competence could not be left to "a catch-as-catch-can development."[37]

Over the next several years the communist scare intensified and citizenship education became even more of an issue. The American Association of School Administrators, a department of the National Education Association, in its thirty-second yearbook, 1954, gave its full attention to the problem of "Education for American Citizenship." In the foreword the belief was expressed that "only as the schools succeed in strengthening citizenship do they succeed at all."[38] This belief was explained as follows:

>This country's need for a politically mature
>citizenry explains, more readily and satisfact-
>orily than anything else, its basic educational

---

[36]Ibid., p. 83.

[37]Ibid., p. 90.

[38]Educating for American Citizenship. Thirty-second Yearbook of the American Association of School Administrators (Washington: American Association of School Administrators, 1954), p. 5.

policies and its laws and court decisions
concerning the establishment and support
of public schools.

. . . .
. . . the public school has taken its place along
with the home and the church as one of the three
great agencies at society's disposal for the incul-
cation in children and youth of the duties and
responsibilities of democratic citizenship.[39]

One vital task of the democratic citizenship education pro-

gram was to "stress the difference between communists' goals

and methods and those of the free world as no previous pro-

gram had found it necessary to do."[40]

The concentric curriculum proposed for meeting citi-

zenship education demands was presented in a chapter en-

titled "Seven Circles of American Citizenship." Each circle

represented a community of which the student was a part,

beginning with the family and moving outward as the student

matured, and ending with the world community.[41]

The success of this curriculum was vitally important

to the success of the "Life Adjustment Education for Youth"

movement of the late 40's and early 50's. The "Report of

the First Commission on Life Adjustment Education for Youth"

appointed by the United States Office of Education, published

in 1951, defined the goal of the Commission as an education

---

[39]Ibid., p. 11.

[40]Ibid., p. 20.

[41]Ibid., p. 137.

"designed to equip all American youth to live democratically with satisfaction to themselves and profit to society as home members, workers, and citizens."[42] This goal was consistent with the goals of the Educational Policies Commission which had been active during the forties, but the educational direction of these commissions was to change drastically.[43]

During the early 1950's critics such as Albert Lynd and Arthur Bestor leveled attacks at the public schools for grossly overstepping their legitimate boundaries and failing miserably at the task for which they were responsible. Bestor saw intellectual training as the ultimate purpose of all education, "the deliberate cultivation of the ability to think."[44] There was no place in his scheme of things for citizenship education as a part of the school curriculum. Lawrence Cremin explains Bestor's thinking as follows:

> True education, then, is the deliberate culti-
> vation of the ability to think through training
> in the basic academic disciplines: history,
> English, science, mathematics, and foreign lan-
> guages.
> The function of the public school . . . is to
> give such a basic education to all citizens.
> Democratic education differs from aristocratic
> education only in the number of persons with
> whom it deals, not in the values it seeks to

---

[42]Cremin, _The Transformation of the School_, op. cit., p. 336.

[43]_Ibid._, pp. 328-338.

[44]_Ibid._, p. 343.

impart. To convert the education of the common
man into something other than systematic intell-
ectual training is to rob him of his birth-right; ·
it is to vulgarize culture under the guise of
democratizing it. By training all in the abili-
ty to think, the schools distribute intellectual
power widely among the people. This and this
alone is their distinctive way of contributing to
social progress.[45]

However, it was the Russian space successes in 1957

far more than the logic of Bestor's arguments that led to

significant changes in American education. Sputnik was an

embarrassment to the United States and the schools provided

a convenient scape goat. There was no more vehement critic

of American education, or greater admirer of the successes

of Russian education, than Hyman G. Rickover, Vice Admiral,

United States Navy. In Education and Freedom, 1959, he

argued that education was the United States' first line of

defense against the Communists and the success of American

schools could be judged by America's success in the race

for world supremacy in scientific and technological fields,

especially as they related to modern weaponry and armament.[46]

He argues thusly:

> If it is true that but yesterday our schools
> mirrored American mores and pleased American
> parents, this is no longer so. The mood of
> America has changed. Our technological su-
> premacy has been called in question and we
> know we have to deal with a formidable compet-
> itor. Parents are no longer satisfied with

---

[45]Ibid., p. 345.

[46]H. G. Rickover, Education and Freedom (New York:
E. P. Dutton and Company, Inc., 1959).

life-adjustment schools. Parental objectives
no longer coincide with those professed by
the progressive educationists. I doubt we
can again be silenced. We are in a mood to
make ourselves heard.[47]

The mood had changed in the United States during the

1950's, and Bestor's proposal for a back-to-basics emphasis

in the schools received considerable attention, but it was

the work of James B. Conant that provided a blueprint for

the public high schools. The last of his twenty-one specific

recommendations concerning curriculum and organization for

the high school dealt with citizenship education.

In the twelfth grade a course on American pro-
blems or American government should be required.
This course should include as much material on
economics as the students can effectively han-
dle at this point in their development. Each
class in this course should be a cross section
of the school: the class should be heterogen-
eously grouped. Teachers should encourage all
students to participate in discussions. This
course should develop not only an understanding
of the American form of government and of the
economic basis of our free society, but also
mutual respect and understanding between dif-
ferent types of students. Current topics
should be included; free discussion of contro-
versial issues should be encouraged. This
approach is one significant way in which our
schools distinguish themselves from those in
totalitarian nations. This course, as well as
well-organized homerooms and certain student
activities, can contribute a great deal to the
development of future citizens of our democracy
who will be intelligent voters, stand firm
under trying national conditions, and not be
beguiled by the oratory of those who appeal to
special interests.[48]

---

[47]Ibid., pp. 189-190.

[48]James B. Conant, The American High School Today (New
York; Signet Book, 1959), pp. 79-80.

Conant's faith in the ability of the comprehensive high school to prepare future citizens within its confines, primarily through one course at the twelfth grade level, seems naive for a man of his stature. And even more disconcerting is the fact that five years after the book was first published he stated that if he was to rewrite the recommendations in light of what had occurred in the early sixties, the only addition he would make would be "to emphasize the importance of new developments which in 1958 were in their infancy. I refer particularly to the use of television, team teaching, and programmed instruction."[49] The real tragedy is, however, that Conant's recommendations profoundly affected the direction of secondary school curriculum during the sixties and into the seventies, and the limited place recommended for citizenship education became the accepted norm for most secondary schools throughout the nation.

That this limited place for citizenship education was not accepted by all is clearly evidenced by the Thirtieth Yearbook of the National Council for the Social Studies which was published in 1960. The Yearbook, Citizenship and a Free Society: Education for the Future, addresses itself to the educational critics of the Bestor and Rickover stripe, attacking their narrow conception of education

---

[49]Ibid., p. vi.

which apparently assumed that "the socio-civic problems of modern life will take care of themselves" if sufficient provisions were made for individual development, "particularly of those children who are gifted or are good students."[50] Franklin Patterson, editor of the Yearbook, takes the following position:

> . . . what has been overlooked by too many is that the most crucial element of quality we must seek is in the preparation of citizens to function as citizens. The preparation of elites of linguists, scientists, mathematicians, and technologists will not suffice for the future of a free society. By definition, a nation of free men is a nation of citizens who share an elemental commitment to freedom and a responsible competence in its political, social, and economic practice. All have a share in maintaining institutions that will reconcile 'social order with individual freedom and initiative' and that will make the immediate power of the nation's governors subject to the ultimate power of the governed. Here is the task of education for the future by which we should be most surely challenged.[51]

In a chapter titled "Youth Development and Democratic Citizenship Education," Victor E. Pitkin suggested the following area for special attention: "In the 'cycle of citizenship participation,' we should pay far more attention to the ages from 16 to the mid-30's, and particularly to late

---

[50] Franklin Patterson, ed. Citizenship in a Free Society: Education for the Future. Thirtieth Yearbook of the National Council for the Social Studies (Washington: National Council for the Social Studies, 1960), p. 2.

[51] Ibid., p. 15.

adolescence and early adulthood, the low point in civic participation."[52] A major part of his suggested citizenship education program involved "experiences in civic action."

> We need laboratory practice in citizenship and social studies for the same reasons that we need laboratory practice in science: growth of skill in defining and solving a problem, of understanding of the nature of evidence and its relevance, and of awareness of the values that one promotes as one takes action to cope with a problem. . . . At the state and national levels, there will be innovations such as work camps to provide a constructive program for the many youth who are not now able to have satisfying work experiences. . . . These practices will serve to interest youth in important local, state, national, and international problems; and the young people will emerge with a stronger undergirding of civic competence than is now true of too many of the younger generation.[53]

Writing in 1963 Fred M. Newmann summarized the disturbing findings of major studies on voting behavior, the authoritarian personality, and the formation of American foreign policy, which "confirm the hypothesis that most citizens are not interested in, do not participate in, and have virtually no knowledge of community affairs; that, moreover, they behave non-rationally and uncritically in situations requiring consent of the governed."[54]

---

[52] Ibid., p. 61.

[53] Ibid., pp. 61-62.

[54] Fred M. Newmann, "Consent of the Governed and Citizenship Education in Modern American," School Review, 71 (April, 1963), pp. 404-427.

These findings and general dissatisfaction with
citizenship education curriculum contributed signifi-
cantly to the development of a number of social studies
projects during the late fifties and sixties. This
curriculum reform movement produced a variety of materials
for classroom use, with specific designs to meet the "stu-
dents need to gain a practical understanding of the Ameri-
can political system"; "to help each student develop to
the limit of his ability into an independent thinker and
a responsible citizen of a democratic society"; to "teach
high school students of average ability to classify and
justify their positions on public issues"; to develop
within students "the ability to make rational value judge-
ments based upon empirical evidence; and reinforce demo-
cratic political beliefs"; "to transmit bodies of knowledge
and to encourage the attainment of values, attitudes, and
behaviors conducive to the perpetuation of the democratic
civic culture"; and to help students "think intelligently
about public controversy."[55] Perhaps the most influential
work of this period was Donald W. Oliver's and James P.
Shaver's Teaching Public Issues in the High School, pub-
lished in 1966.[56]

---

[55]"Project Materials Analysis," Social Education,
(November, 1972), pp. 718-769.

[56]Donald W. Oliver and James P. Shaver, Teaching
Public Issues in the High School (Boston: Houghton Mifflin
Company, 1966).

It is interesting to note that this curriculum reform movement paralleled the civil rights and anti-war movements of this period. Perhaps there is some relationship between the failure of the social studies curriculum reforms to win wide acceptance and the failure of the student activist movements to translate themselves into ongoing movements, dedicated to the task of fostering in American youth a profound social awareness, based on respect for the dignity of human persons and a commitment to the development of human persons within communities. It seems apparent that fear of student activism was a significant contributing factor preventing the widespread adoption of curriculum materials dealing with controversial issues or encouraging student involvement in their communities.

Whatever the reasons, the social studies projects of the sixties brought little lasting change in education in the United States. Roy A. Price stated in 1969 that "evidence continues to mount that the social studies may be among the least effectively taught of the basic subjects in American schools."[57] And, citizenship education efforts

---

[57]Dorothy McClure Fraser, ed. Social Studies Curriculum Development: Prospects and Problems. Thirty-ninth Yearbook of the National Council for the Social Studies, (Washington: National Council for the Social Studies, 1969), p. 35.

in most secondary schools were relegated to one or two
courses in the social studies program. American educa-
tors entered the seventies not only without a well de-
fined citizenship education program, but without even a
clear definition of citizenship education.

Citizenship Education: The Present

Two events during the early 1970's reemphasized the
ineffectiveness of citizenship education and the importance
of improving this aspect of the school program. November,
1972 marked the first national elections since enfranchise-
ment of eighteen year olds, and early 1973 saw the beginning
of the Senate Watergate hearings. The dismal response of
young voters during the 1972 elections pointed to a failure
of citizenship education programs to influence students to
exercise their rights, privileges, and responsibilities as
citizens of a democracy in at least one significant area.
The Watergate tragedy, on the other hand, left little doubt
that "our nation's most potent built-in safeguard is the
political enlightenment of its citizens -- dedicated to
democratic values, and with a clear understanding of the
political process."[58]

Martin Chancey contends that the first priority for
the achievement of this goal must be "the eradication of the

---

[58]Chancey, op. cit., p. 158.

political illiteracy among our youth."[59]   That this is

indeed a significant concern is affirmed by Farhat Ghaem

Maghami in his study of "Political Knowledge among Youth."[60]

Maghami's study led him to conclude that young voters

participating in the 1972 general elections in the United

States "lack the requisite political awareness for making

a rational political choice" and that "the implications for

a democratic society whose new voting generation knows al-

most nothing about politics is rather grave." He summed

the problem up this way:

> In an affluent population which is character-
> ized by apathy toward politics, and which lacks
> knowledge and understanding of issues of public
> interest beyond the localized, individualistic,
> and materialistic concern, much of the outcome
> of a national election is decided more by poli-
> tical sloganeering and emotional use of the
> media than by the socio-economic problems.[61]

Writing in The High School Journal, January, 1975,

Ruth S. Jones points out that "the school, as an agent of

political socialization, is not performing in the manner

or with the impact that we have traditionally assumed."[62]

That this is the case is not surprising when a close look

is taken at the limited place of citizenship education in

---

[59]Ibid.

[60]Farhat Ghaem Maghami, "Political Knowledge Among Youth: Some Notes on Public Opinion Formation," Canadian Journal of Political Science, 7 (June, 1974), pp. 334-340.

[61]Ibid., p. 336.

[62]Ruth S. Jones, "Involving to Politically Educate: Student Reactions," The High School Journal, 58 (January, 1975), p. 170.

the social studies curriculum in most school programs: one
semester of government and one semester of "problems of
democracy" constituting the whole of the secondary student's
citizenship education. Reference was made earlier to a
1971 report by the Committee on Pre-Collegiate Education
of the American Political Science Association which sum-
marized some of the most characteristic weaknesses in the
teaching of government and politics as follows:

> 1. A tendency of our secondary schools to trans-
> mit a naive, unrealistic and romanticized image
> of political life which confuses the ideals of
> democracy with the realities of politics.
> 2. Instruction about civics and government
> places undue stress upon historical events,
> legal structures and formal institutional as-
> pects of government and fails to transmit ade-
> quate knowledge about political behaviors and
> processes.
> 3. Ethnocentric preoccupation with American
> society and inadequate instruction about other
> political systems.
> 4. Failure to develop within students a capa-
> city to analyze political decisions and values
> and to participate effectively in politics.[63]

Dale Brubaker, in Secondary Social Studies for the
70's: Planning for Instruction, presents a number of ques-
tionable areas in the social studies curriculum of most secon-
dary schools: an "antiseptic curriculum" which fails to
reflect the conflict which is present in the larger society;
a failure to deal with the impact of the mass media; a fail-
ure to present the legal system in a realistic manner; a

---

[63]Chancey, op. cit., p. 132.

failure to deal in any significant way with controversial
issues; a failure to provide opportunities for actions on
the part of students.[64]

The second in the list of weaknesses in the teaching
of government and politics, which is listed above, presents
one way in which curriculum is kept antiseptic. As Bru-
baker points out, it is common for students to study the
branches of government, but "how many students understand,
as a result of work in social studies classes, what a bureau-
cracy is like?"[65] He then quotes Robert G. Harvey, Curri-
culum Research Director for the American Anthropological
Association, who states, "Bureaucratic behavior . . . is a
problem of long-standing interest to sociologists, political
scientists, and more recently to anthropologists. As a
topic for study in the schools, color it missing."[66]

The tremendous impact of mass communications systems
on American society is evident, and that television in par-
ticular is radically changing political campaigning is
obvious. Farhat Ghaem Maghami reached the following con-
clusion from a study dealing with public opinion formation

---

[64]Dale L. Brubaker, Secondary Social Studies for the
70's: Planning for Instruction (New York: Thomas Y. Crowell
Company, 1973), pp. 18-21.

[65]Ibid., p. 19.

[66]Ibid.

among youth, made following the 1972 presidential election

in the United States:

> . . . most of the youth in our sample must have
> gone to the voting booth the same way they go
> to a supermarket, and they would choose to vote
> for one party rather than another the same way
> they buy different cereals -- if the latest paid
> political propaganda said they were getting a
> "bargain".
> . . . .
> . . . if we consider the importance of motivation
> in political learning, or in assimilating poli-
> tical knowledge, and the fact that this factor
> is often neglected in political campaigns, amid
> all the talk about "increasing the flow of infor-
> mation", we might suggest a closer look at areas
> of alienation and interest -- formation as
> highly significant in understanding the relation-
> ships among a given level of knowledge, involve-
> ment, and public opinion formation.[67]

And yet, the impact of television on society is seldom a

topic for discussion in social studies classes.

Samuel Brodbelt contends that "law as a 'way of

thinking and doing' is basic to the preservation of our

particular way of life."[68] However, teachers tend to focus

upon "obedience to the law, conformity to school regulations,

and the importance of authority," while ignoring "the impor-

tance of active participation in political affairs or

knowledge of the powers and rights of citizens."[69] Brodbelt

---

[67]Maghami, op. cit., p. 340.

[68]Samuel Brodbelt, "Incorporating Citizen Rights into the
K-12 Social Studies Curriculum," The High School Journal
(January, 1974), p. 160.

[69]Ibid., p. 154.

sees the schools generally, and the social studies curriculum in particular, as failing to meet their responsibility to provide meaningful citizenship education. He sums up the problem this way:

> The usual social studies program offers little exploration in the area of basic rights and freedoms; in its outmoded curriculum based primarily on history, the teacher is able to ignore the vital content areas of functional citizenship knowledges and skills, problems of democracy and government. Students have usually not been taught their civil rights, consumer rights, and legal rights.[70]

The whole concept of student rights which Brodbelt suggests for incorporation into the total school curriculum is itself such a controversial issue that many curricularists shy away from it for fear it could ultimately be destructive. It seems true, as Brubaker noted, that "there is some question as to whether analysis of controversial issues will ever be legitimate in some school systems of the United States."[71]

But, perhaps the greatest shortcoming of curriculum efforts in citizenship education is the lack of opportunities for students to function actively as citizens. As Joseph F. Freeman states:

> What has been forgotten in all these arrangements to teach democracy is that there is a difference between dogma and practice, and it is quite possible to teach the dogma without imparting

---

[70]Ibid., pp. 155-156.

[71]Brubaker, op. cit., p. 20.

much notion of the practice. If, contrary to the supposition that democracy can be taught through verbal indoctrination, we learn by doing, there is no reason to believe that any student in the entire country could know much about democracy.[72]

Brodbelt agrees with Freeman's assertion and maintains that "any change in the curricular program of the social studies in the area of civil rights must be postulated upon learning by doing." He emphasizes the role of the "hidden curriculum" contending that "the attitudes of teachers and administrators in their daily conduct is almost as important as the curricular materials dealt with in the classroom."[73]

Freeman, however, seems to be totally unaware that schools teach in places other than classrooms. He argues that "we cannot teach democracy in the classroom; all that can be taught is a manner of subordination. . . .whatever manner of subordination is taught will be taught through the practice of the classroom."[74] After defending this position in a very convincing manner, he draws the following harshly realistic conclusion:

For in truth, what goes on in any particular classroom cannot have very far-reaching consequences. The fate of empires is not involved.

[72]Joseph F. Freeman, "Learning Politics," The Social Studies, 64 (October, 1973), p. 196.

[73]Brodbelt, op. cit., p. 156.

[74]Freeman, op. cit., pp. 200-201.

A teacher can only choose whether or not to
use his power, regardless of what goes on in
the world at large, to create a small reser-
voir of decency and competence.[75]

But, while his concept of the "right authority" of
the teacher in the classroom seems reasonable and his pre-
sentation of the limits to the role of the teacher in the
classroom is an idea too frequently glossed over or ignored
by educators, his conclusion that the limits of the class-
room invalidate the justification of schooling in terms of
preserving American democracy clearly evidences his own
limited understanding of education. Instead of succumbing
to limits of the classroom, perhaps teachers and students
should be freed in responsible and creative ways from class-
room confinements in order to begin to prepare themselves
to function as citizens of a democracy.

"Our whole concept of citizenship education as the
major goal for social studies," according to Dale Brubaker,
"is undergoing a major change - perhaps revolutionary change
would be more accurate." He explains the change as follows:

Citizenship education is no longer preparation
for citizenship. The student is a citizen. Civic
education will simply be defined as '. . . the
students' participation in the governance of the
school and community.'[76]

Fred M. Newmann, in Education for Citizen Action:
Challenge for Secondary Curriculum, offers a model for the

---

[75]Ibid., p. 202.

[76]Brubaker, op. cit., p. 26.

development of citizen action curriculum which responds
meaningfully to the changing concept of citizenship
education.[77]   The Newmann model, as a workable alterna-
tive to present curriculum efforts in citizenship edu-
cation, warrants a closer look.

---

[77]Newmann, Education for Citizen Action, op. cit.,
pp. 76-108.

CHAPTER THREE

AN ALTERNATIVE IN CITIZENSHIP EDUCATION:

THE NEWMANN MODEL

The first chapter of this dissertation raises and
pursues the question "What is the school's role in devel-
oping community in a democracy?" and concludes that the
school is one of a number of institutions of society that
is charged with the responsibility of helping American
youth learn to ask meaningful questions which enable them
to ascertain the real problems in life, to think through
the solution of real problems, and to cope with life's
dilemmas in ways that are consistent with a profound so-
cial awareness based on respect for the dignity of human
persons and a commitment to the development of human per-
sons within communities.

But, the question still stands: What exactly is the
school's role and how does it fit with the roles of other
institutions in the vitally important task of educating
democratic citizens? The chapter only answers that there
will be no ultimate answer, no final solution, but that
the struggling together to discover ways to cope with this
dilemma can itself be the process for the development of
communities of competent mature citizens.

The introduction of Chapter Two, however, points out that while the public schools cannot be charged with the entire responsibility for citizenship education they can legitimately be charged with the largest share of the duty, based on the fact that they are the "specialized agencies which society has established for instructing and training youths to take their places effectively in the active affairs of the world."

The review of citizenship education curriculum for secondary schools in the United States, which follows, clearly evidences a conflict between traditionalists and progressives, beginning with the educational reform movement at the turn of the century and continuing to the present day. The traditionalists view citizenship education as those courses -- history, government, civics -- which encourage the student to reflect on the development and functions of the unique American system; and they believe a general understanding of the theoretical processes of the government and an appreciation for our democratic system will sufficiently prepare the student to function as a citizen. The progressives realize that citizenship education must go beyond the theoretical and deal significantly with the realities of our increasingly complex society. They call for student involvement within their schools and communities in an effort to combine

thinking and doing, and to avoid the sterility fostered by
the isolation of reflection from action.

A cursory review of the seventies reveals that the
conflict is still present and, in spite of the dramatic
evidences of the ineffectiveness of citizenship education,
the traditionalists have maintained the upper hand.[1] How-
ever, Dale Brubaker's contention that "our whole concept
of citizenship education . . . is undergoing a major change,"
and Fred Newmann's presentation of a model for the develop-
ment of citizen action curriculum which responds meaning-
fully to the changing concept, give rise to new hopes for
neo-progressives. But, this hope must not lead again to a
flurry of ill-conceived efforts to get involved without a
thorough understanding of the model and its rationale, and
without a commitment to view the model analytically and
critically. It is from this perspective that Chapter Three
presents the Newmann Model and modifications of the Newmann
Model.

Development of the Newmann Model

In Education for Citizen Action Newmann contends that
education should be action oriented and that citizenship

---

[1]This problem is elaborated in "The Modern Problem:
Community and Politics," Chapter I, part 3; and "Citizenship
Education: The Present," Chapter II, part 2.

education should be education for citizen action, enabling
students to exert influence in public affairs. He presents
a general rationale as follows:

> If competence in the general exercise of influ-
> ence were increased, each student would have
> more choice in deciding whether to change the
> system, change specific policies, or drop out.
> . . . It is from this perspective that this
> book defines and justifies a conception of
> citizen competence to exert influence in pub-
> lic affairs and proposes an agenda for curri-
> culum development to meet that end.[2]

It is also from this perspective that Newmann re-
views current approaches to citizen education and concludes
that, instead of aiming directly at the exercise of influ-
ence, citizenship education has been preoccupied with aca-
demic disciplines, legal-political structure of government,
social problems, critical thinking and inquiry, and demo-
cratic values.

The "academic disciplines approach" assumes that a
knowledge of history, the social sciences, and other dis-
ciplines will better equip students to make intelligent
judgments in civic matters. The "legal-political structure
of government approach" assumes that courses which stress
the formal aspects of the legal-political system are re-
quired for effective citizen participation. The "social
problems approach" supplies students with information on
major public issues under the assumption that this knowledge

---

[2]Ibid., p. 3.

will improve citizen participation. Critical thinking and
inquiry place the emphasis on the intellectual process of
reaching conclusions, rather than acquisition of substan-
tive knowledge, on the assumption that the cultivation of
students' critical abilities "will help them protect their
rights and pursue their interests as citizens." The "demo-
cratic values approach" attempts to teach students to
"favor as legitimate values such concepts as democracy,
majority rule, minority rights, due process of law, equal-
ity, citizen participation, and consent of the governed."
It is presumed that the development of positive attitudes
toward these principles is the basis of "a vigilant and
active citizenry."[3]

Newmann acknowledges that each of these approaches
may have some relevance to the exercise of influence, but
he contends that actual curricula produced to support these
approaches have failed to deal significantly with problems
of citizens attempting to exert influence, and as a whole
they "are plagued by an orientation that, in subtle ways,
tends to communicate unworkable notions of citizen parti-
cipation." He explains further:

> The underlying orientation tends to emphasize
> the importance of students learning to under-
> stand, describe, or explain reality, rather
> than exerting an impact upon it; reflection
> at a general, abstract level, rather than at

---

[3]Ibid., pp. 3-5.

> the specific and concrete level of analysis;
> issues of national or international scope to
> the exclusion of problems faced directly by
> more local constituencies such as school,
> voluntary association, or neighborhood; forms
> of citizen participation that are either highly
> visible and militant (strikes and demonstra-
> tions) or relatively impotent (a letter to
> your congressman)., and neglect persistent,
> behind-the-scenes activities of effective
> citizens.[4]

The inversion of these emphases, according to Newmann, would provide a more adequate orientation to citizenship education,[5] and this orientation would be much more compatible with environmental competence as an educational goal.

Newmann defines environmental competence as "the ability to engage in behavior that leads to one's intended consequences in the environment."[6] It is legitimate to equate environmental competence with action if it is understood that action, as used here, presupposes reflection and is defined as "purposeful behavior in which a person attempts to exert influence in the environment."[7] His rationale for environmental competence as an educational objective is based on sound ethical, psychological, and political theory.

---

[4]_Ibid_., p. 6..

[5]_Ibid_.

[6]_Ibid_., p. 19.

[7]_Ibid_.

Newmann's concept of morality centers around the
major proposition that "the less ability one has to exert
influence in the world, the more difficult it becomes to
consider oneself a moral agent." A moral agent is defined
as "someone who deliberates upon what he or she ought to
do in situations that involve possible conflicts between
self-interests and the interests of others, or between
the rights of parties in conflict."[8] The work of Lawrence
Kohlberg and his associates at Harvard greatly influences
Newmann's concept of moral reasoning.[9] However, he does
indicate some concern about the limitations of much of
the work in the area of moral development.

Psychological theory, from which Newmann borrows
heavily, also causes him some concern. He points out what
Robert White, Erik Erikson, Abraham Maslow, et al., have
recognized: the ability to affect the environment is cen-
tral to fulfilling a fundamental psychological need. But
he fears that

> . . . in paying so much attention to complex
> derivatives or facets of competence such as
> advanced cognitive operations that make up
> 'critical thinking,' stages in the develop-
> ment of moral reasoning, or affective educa-
> tion aimed at self-awareness, we may have
> lost sight of the central task of helping

---

[8]Ibid., p. 29.

[9]Lawrence Kohlberg and Rochelle Mayer, "Development as
the Aim of Education," Harvard Educational Review, 42:4
(November, 1972), pp. 449-496.

individuals exert purposeful impact in their own environments.[10]

The psychological rationale for environmental competence as an educational objective is clinched by a reference to Coleman's finding that "a sense of control over one's environment and future seems to have a stronger relationship to school achievement than all other school factors (for example, dollars per pupil, education of teachers) together. . . ."[11]

Newmann identifies three types of environmental competence: physical, interpersonal, and civic, and chooses the latter in an effort to translate environmental competence into a more specific form. Civic competence becomes synonymous with citizen action and refers to purposeful behavior in which a person attempts to exert influence in public affairs, clearly understanding the intended consequences. His rationale for civic competence as an educational objective is based, not only on ethical and psychological theory, but on theory on the nature of citizen participation in democracy, as reflected in his understanding of "consent of the governed."

In 1963 Newmann argued for a definition of "consent" as "the opportunity of people to select the men to whom

---

[10]Newmann, <u>Education for Citizen Action</u>, op. cit., p. 36.

[11]<u>Ibid</u>.

they delegate the power of government."[12] He saw the
teaching of this concept as an essential element of citi-
zenship education in modern America. However, his con-
ception of "consent" changed with the passing of time.
The notion of participatory democracy as the use of
discretion in the choice of the fiduciary of delegated
rights was no longer sufficient. In 1975 he defined the
most crucial component in democratic theory as "the right
of each citizen to exert influence in public affairs" and
he affirms that this power is not a privilege for a select
minority but the right of all citizens.[13] And in spite of
his reservations concerning the school's ability to pro-
vide for all worthwhile forms of education,[14] he contends
that in modern society in the United States "the school
. . . continues to offer a critically needed structure
for the pursuit of citizenship education."[15]

He readily admits that the non-rational and uncri-
tical behavior of the citizenry in situations requiring
consent of the governed, which he documented in 1963, is
at least as great if not a greater problem today; that

[12]Newmann, "Consent of the Governed and Citizenship
in Modern America," op. cit., p. 420.

[13]Newmann, Education for Citizen Action, op. cit.,
p. 4.

[14]Newmann and Oliver, op. cit.

[15]Newmann, Education for Citizen Action, op. cit.,
p. 75.

citizenship education efforts have continued to fail,

hardly even approaching the consent ideal. But he re-

fuses to abandon the ideal, explaining thusly:

> Points raised in the gloomy assessment should
> instruct us not to view consent of the governed
> as an end state that at some point in time will
> or will not be achieved once and for all. Rather,
> it should communicate a sense of quest, a struggle
> toward an ideal recognized perhaps too often
> through our sense of its imperfect achievement,
> but worth pursuing nevertheless as a defining
> feature of our humanity. To forsake the prin-
> ciple on an uncertain suspicion that it may no
> longer be an appropriate foundation for the
> governance of public affairs would court the
> danger of inflicting upon ourselves a self-ful-
> filling prophecy.[16]

The pedagogical device that Newmann chooses to

achieve the educational goal of increasing student ability

to exert influence in public affairs is student involve-

ment in social action projects. Social action is generally

construed to include "any behavior directed toward exerting

influence in public affairs." He contends that "social

action experience is . . . absolutely necessary to in-

crease ability to exert influence." The argument for this

is virtually circular, the objective logically implying

the means. He reasons as follows: "Learning to swim, by

definition, requires 'involvement' in water. Learning to

exert influence in public affairs, by definition, requires

---

[16]_Ibid._, p. 54.

involvement in attempts to influence public affairs, that is, in social action projects."[17]

In an effort to test the validity of his hypotheses and to stimulate development of a more systematic conception of a curriculum model, Newmann developed the Community Issues Program, a social studies course piloted in Madison, Wisconsin, from 1969 to 1971. The course was open to ninth through twelfth grade students for a semester ($\frac{1}{2}$ credit) or a full-year (a credit). The program devoted most of its attention to action projects which the students defined and selected with limited input from the staff. Planning, execution, and evaluation of student projects involving community research, volunteer service, and social action occupied most of the course time, with the brief orientation and periodic group reports presenting the only occasions for large-group instruction. Enrollment was voluntary and ranged from twenty-five to seventy out of a total school enrollment of eighteen hundred. The staff consisted of Newmann, two to three regular high school teachers, and as many as six graduate students. Students were allowed to leave the campus, with parental permission, to participate in the course. They were sometimes accompanied by staff members, but this was not required.[18]

---

[17]Ibid., pp. 54-56.

[18]Ibid., pp. 109-111.

In a footnote Newmann presents the setting for the
project:

> Madison is a city of about 170,000 with a non-
> white population of less than 5 percent. Its
> economy depends largely on employment in state
> government and education, and it is considered
> primarily an upper-middle-class, professional
> community. It is known for progressive politics
> and its scenic four lakes. Each of its four
> main high schools enrolls between two thousand
> and three thousand students, and the Board of
> Education has supported two alternative secon-
> dary schools. Though one could legitimately
> question the relevance of programs developed
> in this community for either inner-city or ru-
> ral systems, issues confronted here have been
> and will be replicated in most metropolitan
> areas.[19]

The curriculum model that emerged from this pilot
study will be presented in some detail in the second part
of this chapter, followed by a general analysis in part
three.

The Newmann Curriculum Model

The Newmann model contains two major components:
(1) formulation of goals, and (2) efforts to win support.
It maintains that goals should be formulated on the basis
of "principled moral deliberation and responsible research."
Once goals are established the citizen must determine whose
support is needed to realize the goals. He must then com-
municate and justify the goals to the right people, making

---

[19]_Ibid._, p. 110.

use of various media that are available. Also, any group
endeavor requires proper organization and management.[20]

Newmann points out that in working with either of
the major components the student activist is likely to be
confronted by a number of concerns which he has labeled
"psycho-philosophical dilemmas." Questions will arise,
e.g., "What effects will my actions have on other people?"
or "How can I compromise without losing my personal in-
tegrity?" The stress and anxiety caused by these kinds
of questions must be dealt with by students and therefore
cannot be ignored in the development of a citizen action
curriculum.[21] (See page 95 for a graphic presentation of
the Newmann Model).

The first major component of the model deals with
the selection and formulation of policy goals which are
to be arrived at through the processes of moral deliber-
ation and social policy research. This component will no
doubt be subjected to considerable scrutiny by educators,[22]
especially those who fear "the excesses of youth" or are
paralized by their own acceptance of a position of sub-
jective relativism.

---

[20]Ibid., pp. 76-92.

[21]Ibid., pp. 92-105.

[22]This assumption is based on the reactions to the
Newmann model by participants at the Phi Delta Kappa Sym-
posium on Humanistic Education, held at the University of
North Carolina at Greensboro, January, 1976.

FORMULATE
POLICY GOALS

Moral deliberation

Social policy
research

WORK FOR
SUPPORT OF GOALS

Political·legal process
knowledge
Advocacy skills
Group process knowledge
skills
Organization·adminis·
tration-management
skills

RESOLVE PSYCHO·PHILOSOPHIC
CONCERNS
Commitment vs. openness
Persons vs. causes and
institutions
Use of power
Integrity
Personal motives vs social
justifications

ACTUAL POLICY
OUTCOMES

Fig. 1. The Newmann Model[23]

---

[23]Newmann, Education for Citizen Action, op. cit.,
p. 77.

Newmann rejects ethical relativism and accepts "equal respect for the life of each human being as the ultimate, universally appropriate value." Kohlberg's presentation of postconventional moral reasoning and Newmann and Oliver's presentation of the value of individual dignity provide additional explanation of primary values that serve as the basis of moral deliberation.[24] But standards for moral deliberation include more than criteria for the substantive values on which arguments are grounded. They also include criteria for the process of argument. As Newmann points out, "one is obligated to engage in rational process, giving reasons for preferences on public matters and seriously answering challenges to this reasoning."[25]

There are two main reasons given as to why we should attempt to teach an approach to moral deliberation guided by substantive values and process: (1) "each citizen has a moral duty to justify the policies and values advocated if they affect the lives of others," and (2) "those who

---

[24] Newmann, Education for Citizen Action, op. cit., pp. 79-83; Lawrence Kohlberg, "From Is to Ought: How to Commit the Naturalistic Fallacy and Get Away with it in the Study of Moral Development," in T. Mischel, ed. Cognitive and Developmental Epistemology (New York: Academic Press, 1971); Fred M. Newmann and Donald W. Oliver, Clarifying Public Controversy: An Approach to Teaching Social Studies (Boston: Little, Brown and Company, 1970).

[25] Newmann, Education for Citizen Action, op. cit., p. 80.

do master the skills of jurisprudential argument and who do reason on the basis of the 'higher' values will be able to exert more influence than those who do not."[26]

Social policy research is concerned with the empirical and definitional issues which must also be contended with in the process of formulating defensible goals in public affairs. Newmann, however, sees most research models proposed for social studies curriculum as inadequate to meet the needs of the activist, due to their preoccupation with abstract notions of critical thinking and their failure to deal significantly with questions of policy, and he calls for the development of "new research or inquiry skills appropriate for citizen action."[27]

The second major component of the model deals with the gaining of support for policy goals in an effort to make them public policy. This component requires that students be provided knowledge of political-legal process, advocacy skills, knowledge of and skills in group dynamics, and practical skills in organization, administration, and management.

Knowledge of the political-legal process must include the available channels of influence (power-base approach, direct policy approach), and the formal and informal ways

---

[26]Ibid., p. 81.

[27]Ibid., pp. 83-85.

of operating in these channels. The power-base approach "attempts to establish effective representation in the proper circles as the main vehicle for implementing pre- ferred policy" while the direct policy approach "aims more immediately at the enactment or repeal of specific policy by influencing appropriate existing power bases." Formal operations, i.e., how a bill becomes a law, have traditionally been included in social studies courses, but the equally important informal operations; i.e., "pro- cedures that can be taken privately, behind the scenes, to win support without escalating a point into a controversial public issue," have traditionally been ignored.[28]

While knowledge of the political-legal process is essential in identifying individuals and groups whose sup- port is necessary to achieve one's goals, advocacy skills are necessary to win that support. These skills must enable the activist to appeal to reason and emotion, and to know when and how much to appeal to each.[29]

Group process knowledge and skills involves inquiry about principles of group organization, an area needing significant additional research, and interpersonal behavior within the group. The interpersonal skills sought "are those necessary for carrying out task-oriented group efforts

---

[28]Ibid., pp. 86-88.

[29]Ibid., pp. 88-89.

that increase the individual's ability to exert influence in public affairs."[30]

Organization-administration-management skills "refers to the nuts and bolts of citizen action." It is a general catchall category touching many diverse topics, with the specific knowledge and skills needed depending on the particular issue and situation. However, practical "how to" information; i.e., "how to plan a course of action and divide it into sequential steps, how to facilitate communication, how to set agendas for meetings," etc., would be of great value to student activists.[31]

To avoid misinterpretation of the model and to place it in proper perspective, the following clarification by Newmann is extremely important:

> . . . it is important to remember that the model is aimed toward creating an agenda for curriculum development, not a list of competencies for all students. The apparent impossibility of teaching all such skills to a single individual should further confirm that the exercise of influence must be tied to participation in groups and that effective group action requires division of labor . . . . And yet, as an ideal, we must hold that the more of these skills an individual can master, the greater is that person's ability to exert influence.[32]

---

[30]Ibid., pp. 89-91.

[31]Ibid., pp. 91-92.

[32]Ibid., p. 92.

It is important to realize, however, that the development of all the aforementioned competencies will not necessarily lead to productive action. As Newmann points out, "Using one's competence effectively depends largely upon how one resolves a number of concerns or dilemmas likely to confront active and potentially active citizens." He enumerates these psycho-philosophical concerns: commitment and openness, persons versus causes and institutions, use of power, integrity, and personal motives and social justifications.

Commitment and openness deals primarily with the problem for the activist who must be committed to pursue his goal yet remain receptive to criticism.

Persons versus causes and institutions concerns the resolution of interpersonal conflicts which arise from efforts to relate to people as a part of the larger goal, to influence public policy. Commitments to social action goals and to the dignity and worth of every human are at times in conflict and must be resolved.

Use of power treats three problem areas: scope of action, leader-follower roles, and the power to hurt. An activist has limited time and resources and must limit his activities to a few issues at most. The choice of those issues is vitally important and extremely difficult. The activist must resolve his personal role in the group; and

how one leads or follows will greatly affect the individual and the group. The activist must also on occasions decide who is to benefit the most from the use of power, or conversely, who will be "hurt."

Integrity deals primarily with the problem of compromise. At what point does compromise become a "sell out" which can be psychologically damaging to the activist, and how can one know?

Personal motives and social justifications deals with the personal need satisfaction that motivates a student's involvement. Motives such as self-education, task completion, and recreation are discussed. Newmann points out that "the point of distinguishing between personal motives and social justifications is not to imply that action is contaminated or less legitimate when personal motives become apparent," but rather that "the meeting of personal motives can serve to enhance or inhibit one's ability to exert influence in public affairs and should be examined explicitly."[33]

I find the Newmann model to be an exciting and extremely significant model for the development of citizenship education curriculum for secondary school students. However, like any new model it needs analysis, criticism, and testing, which can lead to its extension,

_____

[33]Ibid., pp. 92-103.

elaboration, and revision. Such analysis ought to emerge out of a dialectic between theoretical and applied research.

Theoretical Analysis of the Newmann Model

Progressive nature

The Newmann model is clearly within the Progressive Education Tradition in that it provides students an opportunity to involve themselves with their schools and communities with the possibility of dealing significantly with the realities they choose to confront. Yet the model does not require dismantling the traditional curriculum structure in schools in order for it to be operable. Its apparent flexibility, which seemingly would allow for its application within an individual class in a single school or throughout a school system, makes it appealing to the individual teacher or to the community at large which takes the concept of participatory democracy seriously.

The Progressive influence is seen further in the model's effort to move beyond the classroom to integrate school life with the life of the broader community and break the patterns of isolation that have become increasingly fixed during the third quarter of this century; in its effort to combine action and reflection in proper balance to provide an optimal learning situation; and in its efforts to allow students to deal openly and creatively

with real problems, to give them the freedom to make choices
concerning those problems, and to hold them responsible
for their choices.

The Progressive faith in and commitment to demo-
cracy is implicit in the Newmann model, as reflected in his
understanding of "consent of the governed," which was dis-
cussed earlier in this chapter. Newmann, like the Pro-
gressives, has a deep and pervasive commitment to "equal
respect for the life of each human being as the ultimate,
universally appropriate value." This commitment to
respect for the dignity of the individual is implicit in
Progressive dogma, but unlike the Progressives, who were
more likely to protest than prescribe,[34] Newmann presents
a positive, specific program for action.

Faith and Honesty

Another area of continuity with the Progressives
is Newmann's optimism and hope expressed in a profound
faith in the capacity of young people to become socially
competent. The model implies a belief in young people's
intellectual, moral, and psychological capacities to deal
responsibly with the realities of society, which allows
an open and honest treatment of government and politics.
The model also implies a faith that the basic American

---

[34]Cremin, The Transformation of the School, op. cit.
pp. 324-327, 347-353.

system will be sustained and nurtured by student partici-
pation in the system. This non-elitist faith in the in-
dividual is viewed by critics as naive or romantic, but
it is this faith that allows the model to deal with many
of the specific concerns with present approaches to citi-
zenship education that were discussed in Chapter Two.

For example, the tendency to present a naive, un-
realistic, and romanticized image of political life stems
from the belief that young people do not have the maturity
to deal responsibly with the realities of society; and
this belief, in turn, has led to undue stress upon histor-
ical events, legal structures, and formal institutional
aspects of government, which are areas considered safe for
the student in the process of becoming a citizen. But,
Newmann's faith in young people's capacities to deal re-
sponsibly with the realities of society allows him to pre-
sent the realities of politics, including an informed pre-
sentation of political behaviors and processes, along with
the ideals of democracy, without fear of the consequences.

Also the failure of citizenship education programs
to provide opportunities for actions on the part of stu-
dents, especially if controversial issues are involved,
reflects this same lack of faith in young people's abili-
ties to deal responsibly with the realities of society,
or a lack of faith in the basic American system, or both.

Newmann's faith in young people, and his faith that the
basic American system will be sustained and nurtured by
student participation in the system, free him to provide
extensive opportunities for meaningful action on the part
of students, which allow the student citizens to exercise
their rights and responsibilities.

Comprehensiveness

Another dimension of the model which merits special
attention is its comprehensiveness. Newmann's extensive
previous work and field experiences in the area of citizen-
ship education led to the emergence of a model supported
by multiple theoretical frameworks -- ethical, psychological,
political, and social -- which provide needed integration
for curriculum development. Yet, the synthesis of the
multiple elements of a comprehensive model without excess-
ive complication is difficult to achieve, and Newmann's
success in this area is open to question.

One particular concern is that the multitude of com-
petencies contained in the Newmann model may require undue
reliance on the intellectual capacity of the student. New-
mann attempts to mitigate this concern by pointing out that
students are not expected to become competent in all areas
of the model. But, he also points out that the more
areas of the model in which the student becomes competent
the greater his ability to exert influence. Given the

limitations of students, are some areas of greater signifi-
cance than others? For example: Is it more desirable
that students develop morally than that they develop group
process knowledge-skills? If it is, and I contend that
it is, then should not increased competence in moral de-
liberation be given priority over group process knowledge
skills? Are there some competences that should be obtained
by all citizens while others are optional? If it is assumed
that the optional competences will be found in groups that
form in efforts to exert influence, and that all of the
competences are necessary to significantly influence public
policy, then does not the formation of communities of people
with common goals and interests become a primary goal of
citizenship education? I believe that it does. However,
before discussing it further I wish to deal briefly with
several other dimensions of the model.

Moral dimension

Few models for curriculum development have seriously
considered the moral realm; and, too often, those that have,
have dealt with it in a careless, simplistic manner, basing
their assumptions on tradition and sentiment. Newmann,
however, raises the question of the significance of the
moral dimension and explicitly commits himself to the values
that Oliver and Shaver consider to be "at the heart of lib-
eral democratic society: human dignity and rational consent."[35]

---

[35]Oliver and Shaver, op. cit., p. 69.

This commitment implies a further commitment to a process for deciding questions in a rational, intelligent, and humane way. Newmann goes beyond the work of Oliver and Shaver, in attempting to strengthen the rationale for his process, by drawing heavily from Lawrence Kohlberg's theory of moral reasoning.

But, the cognitive orientation of the Kohlberg theory raises a further question about the model's possible undue reliance on the intellectual capacity of the student. The Oliver and Shaver model has been questioned as to whether it is possible to teach average high school students to carry on intelligent discussions about social issues, and the questions remain essentially unanswered.[36] Newmann's concept of consent required that he develop a process that goes beyond mere discussion of social issues and involves social action. Yet, the wise selection of social action goals, which is essential to the success of his model, may require a level of moral reasoning that is beyond most secondary school students and teachers. This concern will be discussed in greater detail in Chapter Five.

Tentativeness

The responsiveness of the model to a significant number of problem areas in present citizenship education

---

[36]"Project Materials Analysis," op. cit., pp. 749-750.

programs recommends it as a reasonable alternative to present curricular efforts. However, Newmann is more convincing than most curriculum developers when he repeatedly points out that the model is tentative and offered in the hope that it will generate further development. It is the intent of this dissertation to amplify and clarify elements of the model, and to test its applicability and validity through further research.

Sense of community

My concept of citizenship requires a commitment to the development of a curriculum model designed to provide for citizenship education experiences which will teach students the competences needed to function effectively in a democracy, and develop an appreciation for and a commitment to the concept of a democratic community which will be evidenced by meaningful community participation. The Newmann model deals significantly with areas of my concern, far more so than traditional models. However, I consider the development of a sense of community a crucial issue, and while Newmann has set forth a broad model for the development of citizen action curriculum which may adequately deal with development of the competences needed to exert influence in public affairs, it may not adequately deal with the development of a sense of community.

The importance of this dimension to the education of democratic citizens is brought into focus by Dewey's redefinition of democracy:

> Democracy is not a mere association of individuals whose purposes or acts are individualistic in the laissez faire sense. It is not even primarily a form of government. It is an intelligent use of cooperative means for the progressive attainment of significant personalities. Significant personalities cannot be unfolded from within; they must be acquired by individuals in union with other individuals intent upon a similar quest.[37]

Erikson supports Dewey, contending that an individual life is truly important only as it relates to a living community.[38]

But modern society is characterized by fragmentation and alienation; Gesellschaft in its inhuman form is rampant. This condition could be viewed as an inevitable result of the evolution of mankind or as the fulfillment of the prophecies of Orwell or Huxley. I rather believe that it is directly related to the mistaken idea that Gemeinschaft and the traditional community are synonymous and that they are both dead.

Tonnies' Gemeinschaft, or community, demands only that men be truly human, in the best sense of the word, and is not confined to or limited by space. It need not be adversely affected by technology, nor in any way stymied

---

[37]Alberty and Bode, op. cit.

[38]Erikson, op. cit.

by the dynamics of modernization. Dewey realized that the root of the problem in the United States was not industrialization or urbanization or modern technology, but greed -- the American man's dominant concern for his own private financial interests, with a loss of social awareness "based on a profound respect for the human person," and "he placed the hope of the future upon the commitment of all men to their mutual development as human persons within a community."[39]

To Dewey, community was a community of goals and activities, not of place, and to be a part required commitment to common goals and purposes and to the achievement of man's highest fulfillment. Without this, he declared, "any so-called social group, class, people, nation, tends to fall apart into molecules having but mechanically enforced connections with one another.[40] But beyond a "commitment to common goals" men must also be given the "opportunity to exercise their freedom, responsibility, imagination, and emotions in selecting those activities which best lead to the attainment of the goals which have been chosen."[41]

---

[39]Roth, op. cit., pp. 96, 101.

[40]Roth, op. cit., p. 93.

[41]Ibid.

Community, thus defined, must be democratic. And, acceptance of this concept of community demands of educators a commitment to combat fragmentation and alienation by developing within students a sense of community, a feeling that they belong, and to help them accept their responsibility to participate in the democratic process. Acceptance of this concept of community also gives a ray of hope in a world clouded by pessimism, gloom and despair.

But, one of the significant shortcomings of the model may be its strong emphasis on the right of the citizen to be able to exert influence without a concomitant emphasis on the responsibility of the citizen to exercise that right. Newmann justifies the development of citizen competence to exert influence in public affairs on the grounds that it would give "each student . . . more choice in deciding whether to change the system, change specific policies, or drop out." But, greater choice is little improvement if the student who develops the desired competence chooses to drop out, and it is reasonable to question if the democratic citizen has the right to drop out. I am convinced from Newmann's previous work[42] and his elaboration of the model[43] that he believes that

_____

[42]Newmann and Oliver, "Education and Community," op. cit.

[43]Newmann, Education for Citizen Action, op. cit., pp. 46-54.

students who develop ability to exert influence are likely
to become significantly involved. However, I believe that
commitment to that involvement is too important to be left
to chance.

Personal observation of junior and senior high
school students and a commitment to the aforementioned
concept of community lead me to believe that citizenship
education cannot prepare students to function as democra-
tic citizens in American society without developing a
sense of community -- a belief shared by Fred Newmann.[44]

This conviction led to the hypothesis that the devel-
opment of a sense of community was prerequisite to and con-
tiguous with meaningful citizen action on the part of sec-
ondary school students; and, therefore, that a model for
the development of citizenship education curriculum for
secondary school students which proposes to foster the
development of competent, mature democratic citizens
would have to be designed to encourage the development of
a sense of community among the students, and ultimately
among adults and students. The Newmann model seemed in-
adequate without the support of a sense of community base.

This, in turn, led to the development of a modified
model which might be graphically illustrated by superimposing

---

[44]Personal correspondence with Fred Newmann, January 13
and 20, 1976; Newmann and Oliver, "Education and Community,"
op. cit.

the Newmann model upon a solid background which represents

the development of a sense of community (see page 114).

Applicability

A part of the significance of a model is its appli-

cability in differing settings dealing with any number of

critical issues. A valid model for curriculum development

must be responsive not only to the general needs of the

society for which it is intended, but also to particular

needs of diverse communities. It must be ascertained that

the Newmann model can be modified and extended to deal

meaningfully with such issues before one can attest to its

validity. This study concerns itself with two issues

which are often closely related: the fragmentation and

alienation of communities resulting from massive busing,

and the isolation and alienation of independent school

students from public school students.

These problems seem particularly acute where reaction

to court ordered busing to achieve racial balance has led

to the withdrawal of many students from public schools and

increased enrollment in independent schools, and these devel-

opments have enlarged and inflamed the issues. However,

massive busing, with its resultant community fragmentation,

was begun in response to economic rather than social con-

cerns, as pointed out in Chapter One. Efforts to provide

comprehensive secondary school programs designed to meet
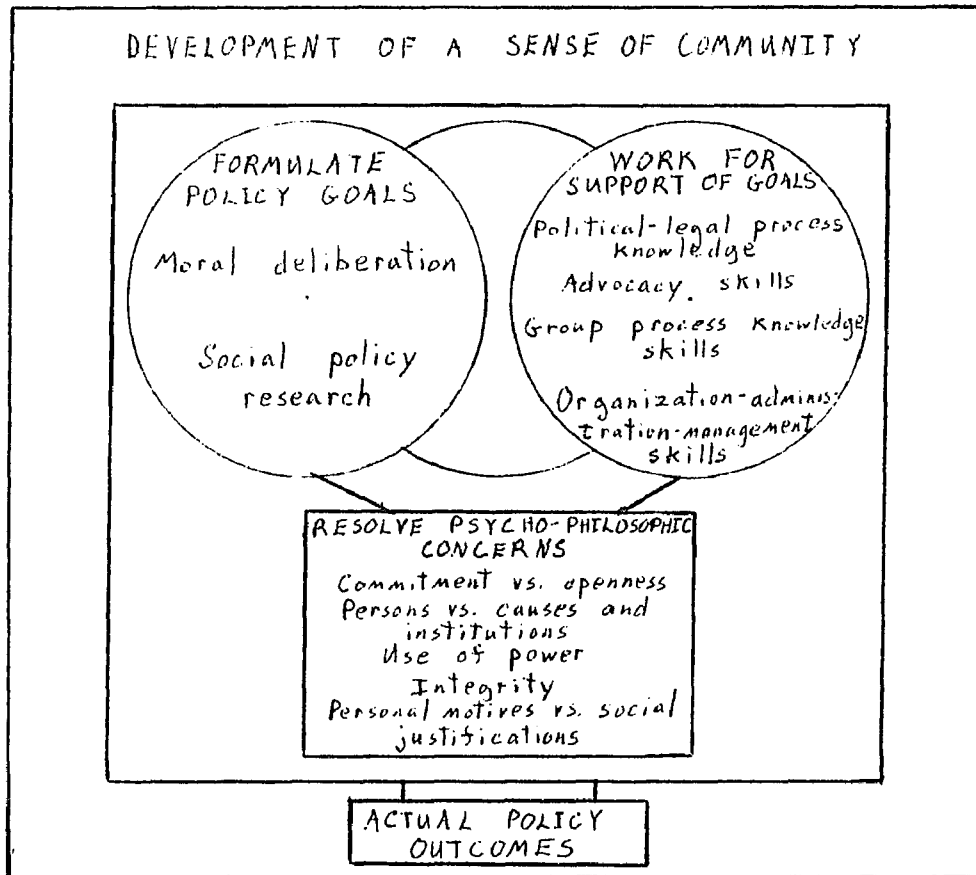
Fig. 2. Modified Model I

the total educational needs of young people with as much
economy as possible led to consolidation of schools on
a massive scale nationwide, and this in turn required ex-
tensive busing of students. The resultant decline of
neighborhood schools weakened local community interest
in schools and crippled one of the few local institutions
which was significantly contributing to a sense of commu-
nity. In too many communities the economically expedient
consolidated school stands as a testimony against tech-
nologically advanced urbanized man and his attempt to
maintain Gesellschaft devoid of Gemeinschaft.

The second issue, that of isolation and alienation
of independent school students from public school students,
is a part of an old problem that has been intensified by
the rapid growth of independent schools. Independent
schools have traditionally suffered from self-imposed
insularity and exclusiveness, and as a result have been
highly suspect in the communities in which they have ex-
isted. This suspicion has alienated independent school
students from their communities in general and from public
school students in particular.[45]

---

[45]Paul F. Cummins, "The Desire for Community:
Independent and Public School Cooperation," The Inde-
pendent School Bulletin, 34 (May, 1975), pp. 65-67.

However, for the first half of this century private schools existed primarily to preserve religious heritage or to provide "superior" academic training. The number of such schools remained small and the number of students attending such schools was little noted. This began to change with the Supreme Court decision in 1954, setting aside the "separate but equal" ruling of 1896.[46]

The growth of "segregation academics" which began in the late 50's and 60's in response to efforts to integrate schools increased rapidly with the busing decisions of the 70's. While few of these schools have admission policies which are racially discriminatory,[47] de facto segregation is hardly the exception and is clearly an intention of some schools.

These developments have increased tension between private and public schools in many communities, and many legitimate independent schools have found themselves indiscriminately grouped with racist academies. However,

---

[46]Otto F. Kraushaar, American Nonpublic Schools: Patterns of Diversity (Baltimore: The Johns Hopkins University Press, 1972), pp. 3-8, 235-241; Ernest Barrett Chamberlain, Our Independent Schools: The Private School in American Education (New York: American Book Company, 1944), pp. 62-65; Norman Dorsen, "Racial Discrimination in 'Private' Schools," in Donald A. Erickson, ed., Public Controls for Nonpublic Schools (Chicago: The University of Chicago Press, 1969), pp. 135-157.

[47]ABC Evening News, April 26, 1976, reported that only one per cent of the private schools in the United States have admission policies which are racially discriminatory.

these legitimate independent schools cannot ignore the
problems which are fragmenting the communities in which
they exist and remain aloof from the broader community.
They must look for ways to break down barriers of mis-
understanding, suspicion and fear, and open themselves
to cooperatively struggle with the community in its fight
against the devastating effects of fragmentation and
alienation. Newmann's work may provide a means to this
end.

Summary

The Newmann model developed from a commitment to
environmental competence as a legitimate educational
goal -- environmental competence meaning purposeful be-
havior in which a person attempts to exert influence in
the environment. The rationale for environmental compe-
tence is based on ethical, psychological, and political
theory. Civic competence, one of three types identified
by Newmann, becomes synonymous with citizen action and
is an essential element in his concept of "consent of the
governed." The pedagogical device he chooses to attain
the educational goal of civic competence is student in-
volvement in social action projects. He conducted a pi-
lot study to test the validity of his hypothesis, which led
to the development of a model for curriculum development.

The model contains two major components: (1) the formulation of goals, and (2) work for support of goals. The first component requires moral deliberation and social policy research. The second component requires political-legal process knowledge, advocacy skills, group process knowledge-skills, and organization-administration-management skills. The model also requires the successful resolution of psycho-philosophical concerns: commitment and openness, persons versus causes and institutions, use of power, integrity, and personal motives and social justification.

The theoretical analysis of the model dealt with a number of dimensions: Progressive nature, faith and honesty, comprehensiveness, moral development, tentativeness, sense of community, and applicability.

The Progressive nature of the model is reflected in its commitments to community involvement, and the integration of school and community life, and especially in its commitment to the value of human dignity. The Progressive's optimism and hope is expressed in Newmann's faith in young people's ability to deal responsibly with the realities of society, and his faith that the basic American system will be sustained and nurtured by student participation. Both the comprehensiveness and moral dimension raise questions of the possible undue reliance on the intellectual capacity

of students. The tentativeness of the model encourages
questioning and modifications, such as the inclusion of
a sense of community component which is perceived to be
prerequisite to and contiguous with meaningful citizen
action, particularly as it counters the effects of des-
tructive or irresponsible individualism. And, the ques-
tion of the applicability of the model is raised in rela-
tion to two closely related issues: fragmentation and
alienation of communities resulting from massive busing,
and isolation and alienation of independent school stu-
dents from public school students.

This presentation of the Newmann model and its
rationale, and the theoretical analysis of the model,
give us an informed perspective for further analysis
emerging from applied research which will be presented
in Chapter Four.

CHAPTER FOUR

APPLYING THE MODEL

As was stated in Chapter Three, any new model needs
analysis, criticism, and testing, which can lead to its
extension, elaboration, and revision. Such analysis
ought to emerge out of a dialectic between theoretical and
applied research. Thorough theoretical analysis of the
Newmann model was presented in Chapter Three. This chap-
ter deals extensively with the development, description,
and evaluation of a case study, and Chapter Five analyzes
the model in light of further experience and reflection.

Fred Newmann, in discussing the Community Issues
Program from which his curriculum model emerged, pointed
out the value and significance of applied research, while
setting it in proper perspective:

> The exploratory nature of the program made
> systematic research into its effects on stu-
> dents impractical. . . . The course did not
> yield a curriculum package appropriate for dis-
> semination to other schools; nor did it supply
> quantitative research on methods of teaching
> social action skills. . . . Its major contri-
> bution was to reveal many of the issues identi-
> fied in this book and to stimulate development
> of the more systematic conception presented
> here.[1]

---

[1]Newmann, _Education for Citizen Action_, _op. cit._,
pp. 110-111.

A case study was planned as a part of this study in order to gain further insight into the validity of the model, as modified, as well as specific information which might assist in the formulation of additional modifications of the model. The case study also provided an opportunity to test the applicability of the model in a setting where fragmentation and alienation of the community resulting from massive busing, and isolation and alienation of independent school students from public school students, are critical issues.

The development of the case study reflected a commitment to the ideas expressed by Paul F. Cummins regarding cooperation between independent schools and public schools.

Cummins, headmaster of St. Augustine By-the-Sea Episcopal School, Santa Monica, California, addressed himself to this problem in preparing a proposal for a National Association of Independent Schools (NAIS) Braitmayer grant:

> In general public and private schools have
> different strengths and weaknesses. Rather
> than ignoring each other and struggling sep-
> arately to improve, by joining forces many schools
> could complement and support one another. We
> believe further that the kind of elitism that
> private schools often engender or reinforce might
> be abated by interrelationships between students,
> parents, teachers and, yes, even by administra-
> tors. In the area of race relations alone, most
> independent schools are financially unable to
> raise enough scholarship money, without dimin-
> ishing their own academic programs, to achieve
> a racial balance commensurate with the society
> at large. But by combining programs and ex-
> changing facilities a social and racial balance

might be achieved. Such programs would vary from school to school and from community to community.[2]

The idea of uniting independent and public schools through community action led to the development of a program which would involve a citizen action course with the local community, providing both a learning laboratory and a neutral meeting place for the students.

The citizen action course, in applying the Newmann model, would involve thinking and doing; and action, as used here, presupposes reflection. Citizen action refers to purposeful behavior in which a person attempts to exert influence in public affairs, clearly understanding the intended consequences.

Evaluation of the course would not be for the purpose of testing course effectiveness, but rather to provide insight into the validity of the Newmann model and the strength of its multiple frameworks, to provide insight into the validity of the modified model, and to identify specific areas which warrant additional study. Evaluation in the form of questionaires, interviews, student and teacher journals, and small group discussions, would concern itself with the effects of the course on individuals in the class (students, teachers) and in the

---

[2]Cummins, op. cit., pp. 65-66.

community (parents, other adults), with the effects of the course on the participants as a group, and with the qualities of the learning environment.

The evaluation would provide some insights into areas of question raised by Newmann concerning the effects and effectiveness of the course. However, this would be incidental to the larger insights into the nature of the model.

Newmann suggests investigation of the following questions:

1. What are the effects of a course . . . on particular constituencies, especially students, teachers, parents, or community agencies?

2. Compared to other courses or educational experiences, has the course in question had a more significant or greater impact on particular constituencies?

3. What particular aspects of the course seemed to result in particular effects (for particular constituencies)?

4. What might be done to improve the course, that is, to maximize beneficial effects and diminish undesirable effects on particular constituencies?

The broader question of the qualities in the learning environment would involve itself with the class atmosphere, structure, system of rewards, tolerance level, and student expectations.[3]

---

[3]Newmann, Education for Citizen Action, op. cit., p. 153.

As initial preparations were being made for the case study, an opportunity arose to participate in a separate project that could serve as a pilot for the case study. The Friends School/Johnson Project resulted. The following description of the Project is based on my personal observations of and discussions with the students and teacher while assisting with the Project.

A Pilot Study: The Friends School/Johnson Project[4]

The plan

During the fall semester, 1975, the New Garden Friends School, a small independent school in North Carolina, initiated a program in conjunction with Johnson Junior High School, a nearby public school. The program,

---

[4]The New Garden Friends School was founded in 1971 by a group of citizens desirous of having "a school which would be open and informal in style, diverse and inclusive in student population, and informed by Quaker social and moral values." (New Garden Friends School News Letter. October, 1975). In the fall of 1975 the school enrollment reached seventy-five students in grade levels from kindergarten to the ninth grade. A full time staff of five is assisted by fourteen part-time specialists in a variety of curriculum areas. The constituency is primarily middle to upper-middle-class professionals.

Johnson Junior High School (a pseudonym) was a predominantly white school, grades seven through nine prior to the realignment in 1971 which was necessitated by a court desegregation order. The student enrollment in the fall of 1975 was 1089 with a full time staff of sixty-nine. The student body is approximately sixty per cent white and forty per cent black. The students are primarily from middle and lower-middle-class families.

developed within the context of Newmann's citizen action
education model, attempted to respond to the areas of
concern suggested by Paul F. Cummins. The intention of
the program was to involve a limited number of students
from each school in some type of community action course,
with the expectation that through cooperation the stu-
dents could contribute meaningfully to the betterment of
their community. The program provided feedback concerning
the Newmann model which supported the hypothesis which had
led to the development of the modified model.

The Friends School/Johnson Project involved all
twelve junior high school students enrolled in the Friends
School, grade levels seven to nine, and twelve ninth gra-
ders from a social studies class at Johnson who volun-
teered to meet with the Friends School students each Mon-
day morning during their social studies block. The
Johnson students secured parental permission and agreed
to make up any work they missed while away from the school.
The project was developed and carried out by Carolyn Toben,
junior high teacher at the Friends School, with the assis-
tance of the writer.

The original plan was to bring the students to-
gether at a neutral location for the first several classes
for orientation to the program and to allow them to be-
come acquainted. During the next several classes the stu-
dents were to be introduced to their city and some of its

problems through the use of a simulation game, <u>Balance:</u>
<u>A Simulation of Four Families Caught in Ecological Di-</u>
<u>lemmas</u>.[5] It was assumed that following this experience
the students would be able to begin to come to grips in
some meaningful way with some of the problems of their
city, and that this, in turn, would enable them to iso-
late one or more problems to which they could devote their
time and energy during the remainder of the semester, in
an effort to find a solution and to bring about the de-
sired change.

The media center at the local university was
chosen as the site to begin the class. This proved to
be a poor selection as the Friends School students were
extremely comfortable in these surroundings (parents of
several of the students are members of the faculty at the
university) and the Johnson students seemed intimidated
by, what was for them, unfamiliar surroundings.

Beginning

The first planned class session was attended only
by the students from the Friends School as the result of
a scheduling error at Johnson. When the students did meet,
the following week, the atmosphere was characterized by
suspicion and mistrust, and the animosity evidenced by sev-
eral students created a highly tense situation. During

_____

[5]<u>Balance: A Simulation of Four Families Caught in</u>
<u>Ecological Dilemmas</u> (Lakeside, California: Interact, 1974).

the next several meetings the tension subsided and overt
animosity disappeared, but, the two groups remained
clearly distinct. It seemed that the two groups shared
no sense of community and had virtually no concept of
their city as a political or geographical entity. It
also seemed that the pervading egocentrism of the stu-
dents, evidenced by the attempts of individuals to gain
adult attention and/or approval, often at the expense of
other students, was presenting an additional barrier to
the development of a sense of community within the group.

From the beginning of the project, the togetherness
of the Friends School students and their allegiance to
their school was evident. No doubt, the smallness of
the school and the openness of the school environment
contributed to this. However, the security that the stu-
dents found within the school family seemed to have less-
ened their desire for interrelationships with other stu-
dents and perhaps contributed to the sense of elitism
among some of the students that Cummins mentioned. This
was evidenced at times by their condescending attitudes
toward the seemingly academically less sophisticated
Johnson students. The majority of the students also
voiced, throughout the course, their desire that the pro-
ject be terminated at the end of the semester.

The Johnson students, on the other hand, evidenced
no sense of togetherness and for the most part were not

even acquainted with each other prior to the beginning of the school year. By the second class meeting the students clearly divided themselves into three groups which remained separated, as much as possible, for most of the semester. The groups consisted of (1) three white girls, (2) two black girls, and (3) four white boys. Three boys, two white and one black, did not become a part of any group. These students evidenced no allegiance to their school and voiced criticism of it, especially after visiting the Friends School for a morning. The attributes of the Friends School that most impressed them were its smallness and openness, which magnified their criticism of Johnson which had been directed primarily at its bigness and closedness. However, when questioned about this area of criticism they contended that the relative freedom that was enjoyed by the Friends School students was not possible at Johnson or at any other school where individual students could lose themselves in the crowd.

A new plan

After evaluating the first several class sessions it seemed apparent that the divisions between the Johnson and Friends School students and among the Johnson students, and the absence of any group concept of the city, coupled with the egocentrism characteristic of early adolescence, would make the goal of meaningful group action unattainable

within one semester. At this point the staff persons

decided to concentrate on what they determined would be

the necessary preliminary steps leading to the goal of

meaningful group action: the development, for the group,

of a working concept of the city and the development of

a sense of community.

Four blocks in the center of the downtown area

were chosen as the focal point for study. This area of

the city is in a period of rapid transition as large

stores have moved to malls and shopping centers on the

fringes of the city, and the space is being increasingly

filled by business and professional offices, many of which

have been attracted by the development of the Governmental

Center in the downtown area.

The students explored the area on foot, met at the

Governmental Center for several classes, talked with the

director of the Downtown Merchants' Association, met with

members of the Human Relations Commission, heard presen-

tations from regional and county planners, and began to

focus in on some of the good things happening in the area

as well as some of the problems.

Evaluation

When assigned to work together, the Friends School

and Johnson students did so with little objection and on

several occasions showed obvious goodwill toward one

another. When allowed to form their own groups they invariably divided themselves along school lines. However, during the last several class meetings the beginnings of the development of a sense of community among the Johnson students emerged. The Johnson groups began to merge and students told of feelings of comradeship when they met each other in the halls or classes at Johnson. And, in spite of the negative response of the Friends School students, they almost unanimously favored the continuation of the project.

By the end of the semester, the study of the downtown area had enabled the students to isolate several problems; e.g., limited parking available in the vicinity of the public library, that they agreed needed to be dealt with for their benefit as well as others. But, they either did not feel that they could do anything about the problems or did not care to get involved.

The isolation of a relatively small area downtown as a focal point for study did allow for the development, for the group, of a working concept of the city. The teacher and students were able to talk of the city, referring to the designated downtown area, with general unanimity of opinion as to what it was, at least in a physical sense. However, the development of a sense of community among the entire group, evidenced by the sharing of common concerns and goals and a sense of togetherness, never materialized.

The results of the project indicate two areas of development that may be prerequisites to the attainment of meaningful citizen action: the development of an adult identity or a "sense of self,"[6] and the development of a sense of community.

The Friends School/Johnson Project was discontinued after the students met to evaluate the experience on Monday, January 5, 1976. However, the strength of the developing sense of community among the students from Johnson and their desire to remain intact as a group was poignantly illustrated when it became known that for three weeks after the project was discontinued they continued to meet together during the second and third period block that they had been meeting with the Friends School students.

Modification of the model

The Project led to the further modification of the model for the development of citizenship education curriculum for secondary school students, grades seven through twelve, to contend with the strong egocentristic tendencies of early adolescence. The inclusion of a "sense of self"

[6] David Elkind, A Sympathetic Understanding of the Child: Birth to Sixteen (Boston: Allyn and Bacon, Inc., 1974), p. 163; Ralph L. Mosher and Norman A. Sprinthall, "Psychological Education: A Means to Promote Personal Development during Adolescence," in David E. Purpel and Maurice Belanger, eds., Curriculum and the Cultural Revolution (Berkeley, California: McCutchan Publishing Corporation, 1972).

base to support the development of a sense of community

seemed imperative, based on the hypothesis that a clear

sense of self must be achieved before a child can break

out of his egocentrism, and that a child must break out

of his egocentrism to function in a community. This hy-

pothesis is supported by the work of Erikson, Gesell,

Elkind, et al.[7] The model is graphically illustrated

on the following page.

In spite of the fact that the struggle for self

identity during adolescence has received considerable

attention from psychologists and psychiatrists during

this century, it is only recently that the fields of

psychology and education have begun to merge in an attempt

to promote psychological growth directly through educa-

tional courses, and the points of merger are tentative

at best.[8] Perhaps the most extensive curriculum efforts

---

[7]Erik H. Erikson, Identity, Youth and Crisis (New York: W. W. Norton and Company, Inc., 1968); Arnold Gesell, et.al., Youth: The Years from Ten to Sixteen (New York: Harper and Brothers, Publishers, 1956); Elkind, op. cit.; Group for the Advancement of Psychiatry Committee on Adolescence, Normal Adolescence: Its Dynamics and Impact (New York: Charles Scribner's Sons, 1968); James S. Coleman, Adolescents and the Schools (New York: Basic Books, Inc., 1965).

[8]Alfred S. Alschuler, "Psychological Education," in David E. Purpel and Maurice Belanger, eds., Curriculum and the Cultural Revolution (Berkeley, California: McCutchan Publishing Corporation, 1972), pp. 256-257.

DEVELOPMENT OF A SENSE OF SELF

DEVELOPMENT OF A SENSE OF COMMUNITY

FORMULATE POLICY GOALS

Moral deliberation

Social policy research

WORK FOR SUPPORT OF GOALS

Political-legal process knowledge
Advocacy. skills
Group process knowledge skills
Organization-administration-management skills

RESOLVE PSYCHO-PHILOSOPHIC CONCERNS

Commitment vs. openness
Persons vs. causes and institutions
Use of power
Integrity
Personal motives vs. social justifications

ACTUAL POLICY OUTCOMES

Fig. 3.   Modified Model II

in this area have been undertaken by Ralph Mosher, Norman Sprinthall, et al.,[9] who have developed a program providing counselling and teaching experiences for adolescents as a means of helping them gain self-understanding and to promote their personal growth.

Mosher and Sprinthall point to a number of indicators which confirm the existence of multiple difficulties in personal development for adolescents; e.g., high school dropout rates, low academic achievement, drug usage among teenagers, runaways, and personal alienation.[10] These problems make it apparent that psychological education is an area demanding the attention of curriculum developers. However, it is beyond the scope of this case study. While it is expected that a citizen action course will contribute to the self-understanding and personal growth of the individuals who participate, this is not the primary goal of the course. Therefore, the Piedmont Citizen Action Education Project is primarily a test of the validity and applicability of the Newmann model and Modified Model I as they relate to the development of the competence to exert influence in public affairs, on the part of senior high school students, and the development of a sense of community

---

[9] Mosher and Sprinthall, op. cit.

[10] Ibid., p. 286.

culminating in meaningful citizen action on the part of
the students.

The following description and analysis of the case
study is based on my personal observations, while directing
the Piedmont Citizen Action Education Project, and on data
from student questionnaires, interviews with students and
teachers, and student journals. Samples of these evaluative
tools and extensive evaluation are presented in Appen-
dixes B and C and will be referred to throughout the re-
mainder of the dissertation.

The Case Study: Description and Analysis

Planning

Preliminary preparation. Preliminary preparation
for the Piedmont Citizen Action Education Project was be-
gun in July of 1975.[11] A brief initial proposal stating
the purpose of the study was presented to the headmaster

---

[11]Piedmont, North Carolina (a pseudonym) is a
small town of approximately 4,000 situated in the Pied-
mont Triad. It is located within fifteen minutes dri-
ving distance of three large cities, and over a million
people live within a twenty-five mile radius of the town.
It is politically conservative and, due to recent move-
ment of industry into the area, has tremendous potential
for economic growth. Its schools are a part of the
Westville/Triad County School System (both pseudonyms)
which was forced to resort to massive busing in 1971
in response to a court desegregation order.

at Piedmont Academy (private)[12] and the principal at Guthrie
High School (public)[13] and their cooperation in the study
was requested and obtained.

At Guthrie, academic credit for students partici-
pating was not possible, since any such request would have
had to have been submitted the previous spring in order to
have been considered. However, the chairperson of the so-
cial studies department agreed to assist in the securing
of student volunteers. Piedmont agreed to give students
one semester's credit in social studies.

The headmaster at Piedmont and social studies chair-
person at Guthrie were kept informed as plans progressed
throughout the fall, and the dates for the Project were
chosen based on their recommendation. In December,

---

[12]Piedmont Academy (a pseudonym) is a state accre-
dited, co-educational secondary school, grades seven
through twelve. The school began operation in 1946 as
an academy and ministerial training school. The decision
to discontinue the ministerial training program and devote
full attention to the academy was made in 1970 as a result
of a Church merger, and pre-dated the busing decision in
the County by six months. However, rapid growth of the
enrollment, from 150 in 1970-1971 to over 300 in 1971-
1972, was a direct result of community reaction to the
busing plan.

[13]Guthrie High School (a pseudonym), one of five
public senior high schools in Triad County, is the public
senior high school located nearest the town of Piedmont
and is approximately five miles west of the town. The
realignment in 1971 changed the school from grades ten
through twelve to only eleven and twelve. There is an
approximate enrollment of 1500 students with a faculty
and staff of 70.

invitations were received from both to visit their campuses
and present the plans for the course to the students.

A meeting was held during the second week of January,
1976, with English and social studies teachers at Piedmont.
With their assistance fifteen students were recruited who
committed themselves to participate in the Project.

On January 29, a visit was made to Guthrie to re-
cruit student volunteers. A schedule of social studies
classes to visit had been prepared and I was instructed to
present the Project to each class in five minutes or less,
after which interested students would be excused from class
to talk further about the details. Prior to my coming,
students had been offered extra credit in their social
studies courses for participating in the Project, or the
Project had been presented as one of several possibilities
for outside project work required in several classes. At
the end of the second class period, I was asked to leave
the campus at the direction of the principal, who contended
that my use of class time to solicit volunteers for the
Piedmont Citizen Action Education Project was in violation
of school policy.

The reluctance with which the principal had agreed
to cooperate with the Project and the surprised reaction
of the social studies chairperson indicated that this
strict interpretation and rigid enforcement of a vague

school policy might represent a subtle effort to resist
my efforts to involve students in citizen action education.
However, the social studies teachers continued to present
the Project to the remainder of their classes and encour-
aged voluntary participation on the part of their students.

The participants. During the first five days of
the Project twenty-two students attended class sessions:
eleven from Guthrie, ten from Piedmont Academy, and one
ninth grader from Booker School who attended with her
sister who is a student at Guthrie. At the end of two
weeks the number of participants was reduced to sixteen:
six from Guthrie, nine from Piedmont, and one from Booker.
Three students from Guthrie withdrew because the Project
involved more work than they had expected; one student
from Guthrie and one from Piedmont withdrew because of
conflicts with their work schedules; and one student from
Guthrie withdrew for reasons that are unknown. Of the
sixteen regular participants there were seven males, five
juniors, three from Piedmont and two from Guthrie, and two
seniors, both from Piedmont; and nine females, six juniors,
two from Piedmont and four from Guthrie, two seniors, both
from Piedmont, and one ninth grader from Booker.

Twelve of the sixteen participants completed the
Project. Four dropped out during weeks five and six, prior
to the beginning of the group project work. One student
was forced to leave the Project due to illness, one left

as a result of family problems, and two left for reasons that are unknown. The remaining twelve participated fully in all aspects of the Project, including the evaluation procedures, and seven of the students participated in a trip to Washington three weeks after the conclusion of the Project.

Personal data provided by each student at the beginning of the course showed that thirteen of the sixteen participants estimated their academic average to be "B" or higher for grades nine to the present, and that twelve of the sixteen had definite plans to attend college. Three of the four students who dropped out, before the course was completed, did not have definite plans to go on to college, and two of the four estimated their academic average to be "C." This evidence, and the general tendency of teachers of the participants to characterize them as good students with leadership ability, raises some doubt about the ability of the course to attract and hold a broad spectrum of students, particularly those who do not do well academically, as indicated by a grade average of "C" or below, and/or who have not planned to go to college. A contributing factor may have been the limited opportunity for me to present the program to students and the reliance on academic incentives to entice students to volunteer. However, this does raise a question about the applicability of the model for all students.

<u>Tentative plan</u>. The tentative Project plan (see Appendix B) was for students to spend the first two weeks in general orientation to and planning for the course, and to become acquainted with each other and with the town of Piedmont. During the second week students were to be encouraged to begin to come to grips with what they perceived to be areas of need within the town. They were aware from the pre-Project information that they would be required to participate in a small group project designed to improve the quality of life in the community.

During the third and fourth weeks the students were to be introduced to area planning from a regional, county, and local perspective and be given an opportunity to discuss how these plans relate to the needs of Piedmont as they viewed them.

Weeks five through eight were to be used for small group project planning, the carrying out of the project plans, and reporting on and evaluation of the projects. Efforts were also planned to attempt to introduce the Project at large to the broader community, including teachers, community leaders, parents, and other students.

The final week of the Project, week nine, was to include the presentation of final written project reports and extensive evaluation of the entire Project. Continued evaluation of the effects of the Project over time was to occur at six month intervals for a minimum of five years.

Tentative class plans were prepared weekly for distribution to the students, and were prepared in light of the progress and directions that the Project was taking, thus allowing for flexibility and student i put. (See Appendix B for a complete listing of class schedules).

The course orientation. The initial class session was held at the Piedmont Public Library on February 2, 1976, from 3:00 p.m. to 4:00 p.m., with ten students present; eight from Guthrie and two from Piedmont. Students received a tentative class schedule and were given a brief description of the Project as planned. There seemed to be a great deal of tension at the beginning of the session, but this seemed to subside as students were involved in introductions and discussion of the purposes of the course. Several of the students stated that they were taking the course for the academic credit they were receiving at school, and responses on the Project Summary Questionnaire indicated that most of the students present were there for the same reason. However, I sensed a general pessimism among the students about the possibility of any lasting benefits resulting for the community or for themselves. One student commented that the Project might "get some attention, but won't really accomplish anything."

The second class session was similar to the first, due largely to the presence of seven new participants. There was some discussion of requirements and evaluation,

students responded individually to a questionnaire (see Appendix B, Student Questionnaire), and the class ended with the showing of a short film titled "Is It Always Right to be Right?"[14]

Small groups. The third class session was late beginning due to difficulty in getting the film projector operating. However, when the problem was overcome we viewed the film, "Is It Always Right to be Right," for a second time, and divided into small groups to discuss three questions: (1) How may this film relate to our Project? (2) Who in the community might be able to help us formulate group projects? (3) What questions would we like to address to the Mayor when he visits our class tomorrow? Each group was formed of students from Guthrie and Piedmont and was required to share its answers to the questions with the entire class. The following student comments were characteristic of the responses to question one: "The film helped us prepare for feelings we'd be encountering and how we should deal with these," and "It showed that people can work together and get something done." The students seemed uncertain about question two,

---

[14]Film, "Is It Always Right to Be Right." Malibu, California: Steven Bosustow Productions, 1970. Presents a parable told by Orson Welles which highlights the centers of divisiveness in our society in 1970 -- the generation gap, war, poverty and race. Focuses on these topics and interlaces animation and live-action sequences. Designed to provoke lively discussion without alienating any group.

and suggested only one minister, one merchant, and one
teacher. Responses to question three were primarily re-
lated to the types of projects in which the group might
become involved.

The session ended with a large group discussion of
what benefit the Mayor's visit might possibly be to our
Project, with students suggesting that he could be helpful
in the selection of projects, and that it would be good
for the Mayor to become aware of the Project, but they were
not specific as to why it would be good. Most students
participated in this discussion and there seemed to be con-
siderable excitement over the impending visit.

The group formations and sharing time were a direct
effort to provide meaningful contact between students from
the two schools, in an effort to build group solidarity,
which I considered essential to the development of a sense
of community, and which I considered too important to be
left to chance.

Each group selected a spokesperson and began imme-
diately to work on the assignment. I observed only one
student who made no effort to participate in the group
to which he was assigned. Most students seemed cordial
and willing to contribute, and all groups were prepared
to report at the end of the allotted discussion time.
The efforts of a senior from the private school to include

the public school ninth grader in the group by directly
asking her opinion about the film and reinforcing her
response, the continuing conversation after class be-
tween a public school student and a private school stu-
dent who had worked together, and the friendly "I'll see
you tomorrow," with which they parted, seemed to indi-
cate that the group work had provided some meaningful
contact between the students from the two schools.

Mayor's visit. The final class session of the first
week was taken up primarily by the Mayor's talk, followed
by a short but lively question and answer period, and
ended with a brief review of the plans for week two.

The visit of the mayor, and later visits by the
town planner, town manager, and recreational director,
had the immediate effect of dissolving many of the student
myths about government, and helped them to see that these
officials were mere men, and not at all infallible. One
student commented in an interview that the course had
changed her perception of government as a vague, distant
institution that was basically untouchable, to that of
people, good and bad, who could be influenced. In eval-
uating the mayor's talk one student said: "He didn't
really say where he stood. . . . he kept saying he wanted
Piedmont to stay the same but yet he wanted Piedmont to
develop," and as the course progressed the students seemed

freer in their criticism, as is reflected in the evaluations
of the speakers (see Appendix C).

   Viewing the town. The second week was planned pri-
marily to give students an opportunity to view the town
of Piedmont from several different perspectives, which
hopefully would enable them to begin to isolate problem
areas that they could deal with in their small group pro-
jects.   During the first class session the students were
divided into four groups, with students from Guthrie and
Piedmont in each, and sent out to explore the town (see
Appendix B, Piedmont Exploration).   The next session the
students were divided into three groups, again with stu-
dents from Guthrie and Piedmont in each, and sent out to
observe the town as a Town Planner, a Policeman, or a Stran-
ger (see Appendix B).   Each group reported its findings to
me and the groups voluntarily and enthusiastically shared
their findings with each other.

   The student's enthusiasm on Monday and Tuesday, and
unseasonably warm weather, which made the out-of-doors more
desirable than a classroom, especially after being in school
all day, led to a change in plans for Wednesday's class.
Students were asked to form groups with two or three in
each group.   However, most of the groups formed contained
four or five.   Without prompting, all but one of the groups
contained students from both schools.   Each group was

instructed to find an adult in town who would listen,
explain the Project as best they could, and ask for
suggestions concerning a meaningful project that would
improve the quality of life in the town and that would
involve people. The groups returned at the end of the
half hour allotted them for the interview and shared
their findings with the entire class. At the end of
the session, I gave a short summary of the findings during
the three days as they related to possible projects. Most
suggestions centered around recreational needs for child-
ren, young people, and the elderly, and the need to clean
up specific areas around the town where litter was a
problem.

The time that students spent in the town during
this week of the course provided an opportunity for them
to come into direct contact with adults. Most students
seemed surprised by the kindness and cooperation they
received. Three students, playing the roles of strangers
in town, asked an elderly merchant where they might clean
up and get a good meal. He suggested several possible
places, then told the students that if they had no suc-
cess at those places to come back and go home with him.
According to the student reports most adults contacted
showed interest in what the students were attempting to
do and, while not being able, in most cases, to offer

specific project suggestions to the students, they seemed genuinely pleased that students were showing an interest in the community.

The need for this type of planned student/adult contact became glaringly apparent at the end of the course. Evaluation of the Student Questionnaire (see Appendix C) showed that most students spent seventy to ninety per cent of their time with persons their own age and that they prefer it that way. Only one student indicated a desire to spend less time with peers, and the change desired was minimal. However, when placed in a situation that required contact with adults, students found the experience to be enjoyable and meaningful. While this evidence is not conclusive, it does tend to confirm the isolation and fragmentation of the different strata of society, and indicates that meaningful contact between young people and adults cannot be left to chance.

On Thursday students responded in writing to a Moral Dilemma Questionnaire (see Appendix B). During the class session, I personally interviewed each participant to get general reactions to the Project (see Appendix B, Interview Questions). The interviews progressed more rapidly than expected and the session planned for Friday was omitted.

The role of planning. The third week was designed to give students some concept of the role of planning in

regional and county development. On Monday the students drove to the local University and viewed and discussed a video tape, "The Triad: 2001."[15] A Tuesday session was held for students who had missed one of the questionnaires or the interview to make up this work. A member of the Triad County and Town of Piedmont planning departments discussed the planned development of Triad County in the next ten years and answered student questions relating to his presentation. On Thursday a small group of participants met and discussed community needs that they might deal with in their projects. The problems of project formulation, organization and commitment were confronted. The students seemed anxious to do something, but uncertain as to what specifically they could do.

Project selection. Several students suggested that I assign a project for the whole group so they could get started quickly. One student expressed a desire for the whole group to work together, whether there was one project or several projects. Another student commented that in order for the project or projects to be successful they "must be interesting, worthwhile, and fun."

---

[15]Video tape, "Triad 2001." Greensboro, North Carolina: WFMY-TV, 1972. A public affairs documentary simulating a news interview program in the year 2001. Discusses decisions of the 1970's and how they have affected life in Piedmont Triad by 2001.

The failure of the speakers to provide them with

necessary information and their lack of research skills

caused considerable frustration. Their expectations and

the failure of adults to meet them were clearly evidenced

in the student evaluations of the mayor's and planner's

talks. The following student remarks illustrate the point:

He [the mayor] didn't seem to think we could do
anything of value.

. . . he [the mayor] didn't give any specific
thing that we could do.

He [the planner] really didn't deal with some
things our group could contribute to the
community.

Much was said about county and local planning
but as far as group projects, no ideas were
given.

A part of this problem may have been that I was not specific

enough in relating to the speakers the nature of the course

and the desired areas of concentration for their talks.

Week four began with a talk by the Piedmont Town

Manager which was followed by a short question and answer

period. The group expected him to be able to answer a num-

ber of their questions relating to specific areas of need

in the town. However, his responses were vague and seemed

evasive and the students seemed highly frustrated at the

end of the presentation. It appeared that the students

would not be able to isolate areas of need that they could

deal with in the four weeks remaining in the Project. At

this point I suggested that perhaps I should review the group discussions of problem areas, isolate areas that could be dealt with in some significant way in the time remaining, and organize groups to work in each area. The students supported this idea unanimously and with enthusiasm.

Three areas of concern that students had presented in class were chosen as tentative projects: (1) the need for the junior high school gymnasium to be open more than one night a week to provide recreational opportunities for young people, especially those who could not afford membership in the local YMCA; (2) the need to clean up particular areas of the community where litter had accumulated; and (3) the need to determine what the recreational needs in the community really were.

On Wednesday the students were divided into three groups with approximately even distribution of the students from Guthrie and Piedmont. A chairperson and assistant chairperson were assigned to each group; one from Guthrie and the other from Piedmont. Group one was given the responsibility to raise one hundred and fifty dollars needed to keep the gymnasium open one additional night each week; group two was to organize a community clean up campaign; and group three was to prepare and conduct a community recreational needs survey. Each group met for a short time to

discuss its project and to schedule a group planning session for Thursday or Friday.

Post-project evaluation indicated that this arbitrary assignment of students to project groups was of particular concern to students. Four students responded to the question, "What would you do to improve the course?" by indicating that they would allow students to select a group in which to participate.

In evaluating the group projects one student said, "I think we should have just broken ourselves up into three separate groups instead of just being chosen. The same should have gone for choosing group leaders. They should have been elected by the group instead of being chosen." Another student said, "I would have liked to pick my own group and leader, but I guess there wasn't enough time for that." In the interviews most students shared these sentiments, based on the assumption that students would have felt a greater sense of commitment to a project if they had opted to work with it rather than being assigned. They also felt that the group leaders would have functioned better had they been chosen by the group rather than being selected by the teacher.

Project planning. The fifth week class sessions on Monday and Wednesday were involved primarily with project planning reports and small group planning sessions. Group

one contacted the Piedmont Recreational Director and found that money was not needed but that assistance with supervision was. This led to a revision of the group's goals. Group two found that the local park offered an opportunity for involvement not only in cleaning up but also in beginning work to implement a park development program. Plans were made to attempt to involve one or more clubs from Guthrie and Piedmont in the clean up and beautification campaign. Group three also contacted the Recreational Director who recommended that they contact the Piedmont Community Action Council's Youth Advisory Council, a group recently organized, with the possibility of cooperating to conduct the survey.

The students concluded that the Recreational Director had a great deal to contribute for project planning and might offer possibilities for continuing community activity for students after the conclusion of the Piedmont Citizen Action Education Project, and therefore should be invited to talk with the group the following week. The group designated one student to contact the Director and extend an invitation to him.

During the week initial planning was begun for a trip to Washington to present the results of the Project to the North Carolina Fifth District Congressman who had read about the Project in the local newspaper and written

expressing an interest in it (see Appendix A). A two day

trip was planned for the latter part of April.

On Monday of week six it was announced that the Re-

creational Director would meet with the group on Wednesday.

However, during the class session it was learned that a

conflict had arisen in his schedule and he would not be

able to attend on that date. One student suggested that

we change our class meeting to Thursday to avoid the con-

flict. The class agreed and the schedule change was made --

the entire action taking place with no prompting from the

teacher.

Critical incident. Groups one and two seemed to

be functioning quite well, however, in group three the

appointed leader seemed to lack the commitment or motiva-

tion to work. No leader emerged from the group, and with-

out leadership they remained unorganized and failed to

follow up on early informal contacts which might have

proven beneficial in their project effort. The failure

of group three to function gave cause for concern. My

first response, as the teacher, was to help them reeval-

uate the project and reduce their goals to enable them to

succeed. When the group still did not make any substantial

effort to reach its goals, I became convinced that the most

responsible thing I could do for the group was to allow

them to fail, with the hope that they might learn signifi-

cantly through evaluation of that failure at the end of the

course. But, in spite of my belief that adolescents learn to be responsible only as they are given responsibility for their actions and allowed to accept the consequences, it was extremely difficult for me to accept the students' failure as a part of the learning process, and not a personal reflection on me as a teacher.

Recreational Director's visit. The Thursday session involved a lengthy discussion between all of the students and the Recreational Director, and seemed to spark considerable interest among some of the class participants in involving themselves with community recreational efforts after the conclusion of the Project. Group two presented final plans for a workday, scheduled for the following Saturday, which had been coordinated with the Recreational Director.

The Recreational Director, who prior to this, had found little student interest in participating in activities planned for them, was amazed and encouraged when students contacted him for project suggestions. As a result of the course he became keenly aware of the potential resource the community has in its young people, and began to ask not only "What can the community do for its young people?" but also "How can young people contribute to the betterment of the community?"

He expressed an interest in establishing some type of continuing program with the schools, Piedmont and Guthrie,

that would allow students to serve as recreational aides, assisting with community recreational programs, serving as special advisers, and functioning as liaison persons between the schools and the community.

Carry over. Week seven was limited to a Monday class session to allow group two to schedule a second workday on Thursday. The class discussed ways of developing dialogue about citizen action education with adults and peers. The students had rejected the open forum proposed in the tentative Project schedule, due to time limitations and priority given to the group projects. They concluded, however, that through informal discussions of the Project with parents, peers and teachers, and the contacts they had had with community leaders and other adults as a part of the Project, meaningful dialogue had already begun. Two of the students from Piedmont had also prepared an article describing the Project for their school newspaper. The decision was made to discuss this area further during week eight.

Planning for the Washington trip. The Monday class session continued with a brief discussion of the planned trip to Washington, with approximately two-thirds of the students committing themselves to make the trip. This trip was planned for three reasons: (1) to provide an added incentive for students to complete the course (the trip was only for those who participated fully in the

Project); (2) to provide an opportunity for intensive informal contact between students which is not possible during the regular class sessions, and which might enhance the development of a sense of community within the group; and (3) to provide an opportunity for the students to meet their Congressional Representative, with the possibility that this contact might increase student interest in the functioning of the Federal government.

Project groups. This discussion was followed by project group meetings. Two students switched groups on their own in an effort to find a more compatable working group. Both of the students were from Guthrie. Group one arranged for four students to assist with gymnasium supervision on Monday and Tuesday nights for the remainder of the school year, then began work on the preparation of a list of films to be recommended to the Recreational Director for use in the free film program at the public library during the 1976-77 fiscal year. Due to lack of effort and poor organization, group three was forced to reduce its goals in order to complete its work by the end of the Project. They decided to prepare a recreational needs survey questionnaire and develop a strategy for implementing a survey. This information was to be turned over to the Community Action Council, which had expressed an interest in such a survey, in the hope that they might complete the project.

Student evaluation. Week eight was to have involved small group preparation for and presentation of project reports, with some discussion of the significance and the shortcomings of the projects. There was also to have been discussion of possible outlets for those students interested in continuing community participation and of the place of citizen action education in the schools. Due to poor attendance at both the Monday and Wednesday sessions, much of this had to be shifted to the personal interviews or the logs and made a part of the final week evaluation. The five students who attended both class sessions seemed surprised and somewhat disappointed at the absence of the other participants (four other students attended one or the other of the classes). Five of the nine who attended had become involved in community activities in which they planned to continue participation after the conclusion of our Project. On Wednesday each student present was assigned one or more of the other participants to contact and encourage to be present for the final week evaluation sessions.

Week nine was devoted entirely to evaluation, with students completing questionnaires, any evaluation materials they had missed the week before, and a personal interview (see Appendix B: Student Questionnaire, Project Summary Questionnaire, and Interview Probe Areas). I had planned for all students to complete the written material on

Monday, to have the student interviews on Monday, Tuesday, and Wednesday, and to conclude the Project on Thursday with a final planning session for the trip to Washington. However, most students decided to complete the written evaluation on the same day they were to be interviewed.

After the conclusion of the Project a conference was held with interested teachers of the students from Guthrie and Piedmont to discuss their observations of student efforts to relate the Project to courses at their schools, and any changes in the students during the duration of the Project. A final meeting was also held with the Recreational Director to discuss possibilities for continuing youth participation in the town. Plans were also begun for continuing contact, at six month intervals, with the twelve students who completed the Project, to provide additional feedback over time.

The Washington trip. Three weeks after the completion of the class sessions seven of the students made the two day trip to Washington with me. One student was unable to go because of illness, one because of a prior commitment, and three because their parents would not allow them to miss school the Thursday and Friday of the trip. While no systematic evaluation of the experience was attempted, my general observations of the students lead me to believe that this type of intensive informal

contact is essential to the development of a sense of com-
munity and that it would have been of greater value for
the course had it occurred at the beginning, rather than
at the end.

Evaluation

Evaluation of the Piedmont Project did not concern
itself primarily with assessment of effects of treatments
on individual students, teachers, or others, but was com-
bined with a perspective suggested by Newmann which em-
phasizes qualities in the learning environment, regardless
of their effects on individual learning.[16]

Nature of the data. Data were gathered by means of
a Student Questionnaire, to which students responded during
the first week of the course and again during the last week;
a Project Summary Questionnaire, responded to by students
at the conclusion of the Project; student interviews con-
ducted during the second week and again at the conclusion
of the course; interviews with teachers at Piedmont Academy
and Guthrie High, and with the Piedmont Recreational Di-
rector, conducted at the conclusion of the course; and logs
kept by students and teacher during the course.

The questionnaires and interview questions were

---

[16]Newmann, Education for Citizen Action, op. cit.,
pp. 153-157.

developed by me,[17] to provide general information concerning

effects of the course on individual participants, and to

provide insights into the students' perspectives of the

course. The logs were to provide a daily record of reac-

tions of students and teacher to the course. These in-

struments for data collection were coarse, at best, but

they did provide valuable insights into the nature of the

learning environments, as well as the effects of the course

on particular constituencies.

Reflections on the learning environment. Most stu-

dents indicated that the classes held as a part of this

course were significantly different from other classes they

had had in school, primarily because of their relaxed, in-

formal nature. The following responses were made to the

question, "How was this class different from other classes

you have had in school?"

More relaxed, wasn't lecture.

It wasn't forced upon you. . . . we weren't stuffed
up in a classroom.

It was more open.

It was not as formal. No bells . . . the atmos-
phere was more relaxed.

In classes in school you talk about things, in this
class you do and act with the things you talk about.

---

[17]A part of the questions in the Student Questionnaire
were adapted from Herbert Hyman, et. al. Applications of
Methods of Evaluation. See Appendix B.

The noncompulsory nature of the course, holding of classes away from the schools, and the teacher's lack of institutional authority were contributing factors in the development of a <u>relaxed atmosphere</u>, and students contended that this atmosphere was more conducive to learning than the rigid, formal nature of most schools. In response to the question, "What class that you have had in school was most like this class?" most students answered that they had never had a class anything like this one, referring particularly to the class structure. However, these instructional elements are not inherently a part of the model, thus increasing the significance of the role of the teacher and raising the question of the teacher competences that may be prerequisite to the success of a citizen action course.

The <u>class structure</u> was perceived as non-conventional by students for two reasons: (1) the course was open, allowing for student input, and (2) the student and teacher roles were not set in the traditional authoritarian mold. Eleven of the twelve students viewed the course as sufficiently structured to give general direction, but open to student interest and input. This was clearly evidenced when some students changed the course schedule by arranging for the recreational director to visit the class. Also, there was an effort made on the part of the teacher to

remain sensitive to students' feelings and needs. For example, class time was scheduled for one hour each class meeting, but classes varied in length from thirty-five minutes to an hour and a half depending on student responsiveness and class objectives. The starting time for classes also varied to accommodate the students.

Student perceptions of the teacher in this course are indicated by their descriptions of the role of the teacher as they viewed it:

One to guide us.

He gave us the . . . ideas, but we had to research and try to accomplish the goals. He tried to make us do it on our own.

To plan speakers and activities and try to help us develop ideas.

He was there to guide and make suggestions.

He was just another student but he was more of an organizer.

I think the teacher learned as we did.

Part of the class.

Organizer.

Introduced ideas, didn't force us.

Students' perceptions of themselves, in relation to the course, are evidenced by their descriptions of the role of the student:

The only ones that could get something done.

He was there to listen and bring in his views to work on.

> He was to think for himself and bring his ideas
> to the group.

> To consider all the things presented and come
> to a conclusion. Also, to participate in
> activities.

> We had an opportunity to perform our own tasks
> and to help in our way.

The teacher was viewed as a facilitator and fellow learner, and the students viewed themselves as active participants in the class, not merely as observers.

The relaxed and open atmosphere that pervaded the course was probably significantly contributed to by the voluntary nature of the course, in that students were free to leave the course at any time without fear of serious repercussions -- which a number of students did -- and the teacher was encouraged to remain sensitive to the students' interests and needs since dissatisfied students were not compelled to remain a part of the class. Of the twelve students who completed the course, only six received any type of academic credit for their efforts, and only three students participated in the course because they "needed" the academic credit. Students gave a variety of answers to the question, "Why did you participate in this course?"

> At first for a project for a school class. Later
> because I wanted to help.

> Because I felt a need to become involved and help
> my community.

> I was interested in finding out about Piedmont.

> Because at first I thought that the $\frac{1}{2}$ credit would
> be good. But then I got involved and I started
> enjoying it.

I was interested to see what kind of teacher you
were.

It sounded interesting, to work not only with your
mind but yourself.

From these, and other similar responses, it seems
apparent that a number of students became involved because
the course appealed to personal interests, or whetted their
curiosity. But, I feel that it is a significant success
of the course that several students, who joined the class
only for the academic credit they were to receive, came to
enjoy the course and/or remained a part because they wanted
to help.

The relaxed and open atmosphere of the class was posi-
tively effected by the development, on the part of the par-
ticipants, of a high level of tolerance for each other, as
evidenced by the acceptance and respect that students exhi-
bited for each other, which reached across public/private
school and racial barriers. Students' efforts to empathize
with each other and with the teacher were numerous, espec-
ially during the latter stages of the course. One example
of this, mentioned earlier, was the response of a student
to having been arbitrarily assigned to a project group:
"I would have liked to pick my own group and leader, but
I guess there wasn't enough time for that." Another exam-
ple of the high level of tolerance was the decision of two
students to switch project groups in order to find a more
compatable group. Neither student was critical of the group

they left, and other members of the groups seemed completely accepting of the changes. It was also interesting that the decision of two students to switch groups did not lead to any large scale group reorganization. However, the failure of students to evidence the same tolerance for persons outside the class group; i.e., guest speakers, other teachers and students, members of other races or from other regions of the country, indicated that there was still considerable room for development.

A part of the extremely positive student response to the course can probably be attributed to the low <u>expectations</u> <u>of</u> <u>the</u> <u>students</u> at the beginning. In completing the sentence, "When I began the course I expected . . . ." the students most frequently responded, "I didn't know what to expect." or "I can't say." Other responses were

for it to be dull.

alot of stuffy old politicians talking to us....

to do some little project that wouldn't effect my life after the course.

$\frac{1}{2}$ credit and some knowledge of my community.

it to be like a North Carolina or U. S. History class.

Students were given considerable responsibility for determining the direction and success of the course and were allowed to work in a relaxed, free atmosphere. For the most part, they responded in a conscientious, responsible

manner, and they were able to learn even in their failures. Every participant rated the course a success, in spite of its shortcomings, basing the evaluation primarily on what he perceived himself to have learned.

Effects on particular constituencies. The effects of the course on individual students, the teacher, and the Recreational Director, as reflected in responses to the evaluation instruments, and in incidental behavior, have been noted throughout the description and analysis of the case study, and will be further noted in Chapter Five. But, the effects on teachers and administrators at Piedmont Academy and Guthrie High, should also be mentioned.

Most teachers and administrators who had become aware of the course (approximately five persons from each school) showed little enthusiasm or even interest before, during, or after the course. The one notable exception was the head of the social studies department at Guthrie who assisted with the recruiting of student volunteers. Prior to and during the course she was cooperative and showed some interest, but seemed somewhat skeptical about the value of the course. During the post-Project conference she stated that the change in the one student in her government class, who had participated in the course, was so dramatic and positive that if nothing else was accomplished, the course was worthwhile. She then inquired as to how a similar

course might be incorporated into the school curriculum and responded favorably to the idea of working with the community. However, the need for curriculum materials to aid interested teachers in the development of courses became apparent during our conversation.

The concluding section of Chapter Four is devoted to specific suggestions for educational practitioners who are not satisfied with the present state of citizenship education and are desirous to begin a citizen action program.

The implications for the model as a whole evidenced in the qualities in the learning environment, as reflected in the class atmosphere, structure, system of rewards, tolerance level, and student expectations, will be dealt with in Chapter Five.

Practical Implications of the Case Studies
for Implementation

I may seem somewhat presumptuous in attempting to generalize from case studies which involved limited samples, the representativeness of which is open to question, operating in unique situations, with much data gathered by relatively gross evaluation techniques. But, the tentativeness of the Newmann model, the lack of knowledge resulting from efforts to implement the model, and the present state of citizenship education are sufficient causes

to encourage me to share my insights and intuitions gathered from ten months of intensive involvement in citizen action education programs.

Beginning

It may be wise to begin small, unless there is considerable interest and support for a progressive thrust in the area of citizenship education, but there must be a willingness to start somewhere.

A citizen action education course might be developed as a social studies elective for high school juniors and seniors, thus allowing sufficient time for the development of a sense of self, or an adult identity, which the Friends School/Johnson Project indicates may be prerequisite to the attainment of meaningful citizen action. The course could be developed by one or more interested teachers, in consultation with several community leaders and parents, and could be taught by a teacher, or team of teachers; or by a team made up of a teacher, or teachers, and other adults from the community.

Scheduling

It would be advisable to schedule the course during a one and a half to two hour block, to allow time for student exploration and involvement in the community. If this is not possible, the class should be scheduled during the

last period of the school day to prevent extended class
sessions from interfering with other classes. During the
pilot several classes had to be abruptly ended in order to
return the Johnson students to school for their regularly
scheduled classes, and several students reported that
their teachers became upset on the occasions when they were
late returning. This might eliminate the participation of
students who are dependent on regular school transportation,
a problem that arose with several students at Guthrie, but
that would be preferable to severely restricting the class
time or infringing on other teachers' class time.

Parental involvement

Written parental consent should be required for stu-
dents participating in the class, for the legal protection
of the teacher and the school, and a meeting with the parents
to discuss the course, prior to its beginning, would be ad-
vantageous. This type of involvement might encourage stu-
dent/parent discussions of the course as it progresses, and
thus provide a meaningful parent/student contact. The more
parents and other responsible adults are consulted and in-
formed during the development and early stages of the course,
the less likely that substantial resistance to the course
will arise.

Cost

The cost of the course should be minimal since no

special texts or special materials would be required. All materials used in the Piedmont Project were obtained from local libraries at no cost. There would be the expense of transportation for many schools, however, if this was prohibitive, transportation might be provided by students, parents, or interested community agencies. Transportation during the Piedmont Project was provided by the students and their parents, and the transportation for the Washington trip was provided at a minimal cost by a private service organization.

A meeting place

Also, it would be convenient in many instances to arrange for a meeting place for the class away from the school, such as a meeting room at the public library or the town hall. This could have the effect of broadening the student's concept of education to include experiences which take place away from school and the concepts of education of many community members who come into contact with the students. This also symbolizes the student's place in the broader community and the uniting of the school and community in the effort to develop mature, competent citizens.

Uncertainty and inconvenience

A citizen action course should not be considered by an administrator or teacher who cannot cope with the

uncertainty and inconvenience that the tentative nature of
the course virtually assures. There will be a multitude
of mundane administrative and logistical problems with
which one must deal. Some have been anticipated here,
however, the nature and number of problems will vary from
school to school.

Summary

Chapter Four presents a brief rationale for applied
research, then proceeds to develop a plan for a case study
to provide further insight into the validity of the Newmann
model and to test the applicability of the model in a spe-
cific setting. The case study also incorporates a commit-
ment to cooperation between public and private schools.
Evaluation of the case study is designed primarily to pro-
vide insight into the validity of the model and the strength
of its multiple frameworks, and to identify specific areas
which warrant additional study. Incidental insights into
Newmann's questions concerning the effects and effective-
ness of the course are also provided.

The pilot study raises the question of possible pre-
requisites to the development of a citizen action program:
(1) the development of a sense of self, and (2) the devel-
opment of a sense of community.

The analysis of the case study raises the question
of the applicability of the model for all students. It

also leads to a commitment to provide meaningful contacts
between public school students and private school students,
students and community leaders, and students and other
adults in the community, as necessary to counter the ten-
dency toward isolation and alienation in modern society.
The problem of project selection was also pointed out and
will be discussed in detail in Chapter Five.

Reflections on the qualities in the learning environ-
ment raise the question of the importance of the instruc-
tional elements, which contribute to a relaxed, informal
atmosphere and are not inherent in the model, and to the
possible demands this places on the teacher.

The concluding section of the chapter contains sug-
gestions for implementation of a citizen action course,
which emerge from insights and intuitions gained from
personal involvement with citizen action efforts.

These insights gained from the case studies and the
theoretical analysis in Chapter Three will allow further
analysis of the Newmann model. This further analysis and
conclusions from the study which will make up Chapter Five,
will be made within the context of my personal agenda for
evaluation of the model. That agenda contains the following
questions:

>   1. Are high school juniors and seniors capable
> of developing the ability to formulate purpose-
> ful social policy goals leading to involvement
> in social action projects?

2. Will citizen action education result in a lower level of political apathy among youth?

3. Does contact between students and adults in their communities reduce the alienation between these groups?

4. Does contact between public and independent school students reduce alienation between these groups?

5. Do citizen action classes develop a "sense of community" within themselves as a result of students participating together in such a course?

6. Do citizen action classes influence other students outside of these classes to become involved in the local community?

7. Do students who acquire the ability to exert influence in public affairs come to view themselves as a vital part of their local communities?

8. What can communities do to encourage meaningful social and political participation on the part of their youth, and how can a community, in cooperation with its schools (public and independent), help to develop the competent citizenry which is a prerequisite for a democratic community?

CHAPTER FIVE

CONCLUSIONS

Conclusions from the study will emerge from further analysis of the Newmann model, as the insights and intuitions derived from previous theoretical analysis and applied research are employed in responding to my personal agenda for evaluation of the model. I shall deal with the agenda questions individually, then summarize the study.

A Personal Agenda for Evaluation

(1) Are high school juniors and seniors capable of developing the ability to formulate purpose-ful social policy goals leading to involvement in social action projects?

Newmann identifies three types of community involvement: exploratory research, volunteer service, and social action projects and speculates that "the three types of projects might nurture successive stages in growth from child to adult that have been described in terms of movement from egocentrism to sociocentrism and from dependence to independence."[1] He also maintains that the social action projects are most directly related to the goal of increasing student ability to exert influence, but that the other types of involvement can facilitate the attainment of citizen action

---

[1]Newmann, _Education for Citizen Action._ _op._ _cit._, p. 144.

competences. However, he also emphasizes the importance of involving students in the project selection process.

Course requirements for the Piedmont Project included participation in the selection and carrying out of a group project. The guidelines for project selection stated only that a project must improve the quality of life in the community and that each project group must be made up of students from both the public and private school.

The early stages of the course were devoted to exploratory research to acquaint the students with the town and to allow them to assess some of its needs. I fully expected them to propose a number of controversial social action projects and attempted to prepare for the psycho-philosophical dilemmas that I expected these to create for me. But, to my amazement and consternation, not one student suggested a project area that would involve social action. All project area suggestions were of a volunteer service nature and appeared to be completely "safe" and readily acceptable to the adult community. However, it was frustrating for the students and for me to encounter community leaders who seemed uninterested in even this type of youth involvement.

The level of moral development of the students, as

indicated by their responses to a Kohlberg dilemma,[2] may

help us to understand the students' struggle with the selec-

tion of projects, and may also raise serious questions

about the Newmann model.

From student responses to a number of questions con-

cerning the moral dilemma, a primary stage or combination

of stages was determined for each student. Only two stu-

dents had even a single response as high as Stage 5 on

the Kohlberg scale and eight of the sixteen students who

began the course did not have a response above Stage 3.

No student's primary stage was above Stage 4 and eleven

students were at Stage 3 or below. These results are not

uncommon for this age group. However, the conventional

level of moral reasoning, at which most of these students

function, hardly lends itself to the development of social

action projects. The Conventional level of moral reason-

ing is summarized as follows:

> At this level, maintaining the expectations
> of the individual's family, group, or nation is
> perceived as valuable in its own right, regard-
> less of immediate and obvious consequences. The
> attitude is not only one of conformity to per-
> sonal expectations and social order, but of
> loyalty to it, of actively maintaining, sup-
> porting, and justifying the order, and of iden-
> tifying with the persons or group involved in
> it. At this level, there are the following
> two stages.

---

[2]An analysis of the students' responses on the moral
dilemma questionnaires, and a complete summary of Kolberg's
stages of moral development are presented in Appendix C. A
sample Moral Dilemma Questionnaire is contained in Appendix B.

Stage 3: The interpersonal concordance or 'good boy-nice girl' orientation. Good behavior is that which pleases or helps others and is approved by them. There is much conformity to stereo-typical images of what is the behavior of the majority, of 'natural' behavior. Behavior is frequently judged by intention -- 'he means well' becomes important for the first time. One earns approval by being 'nice.'

Stage 4: Authority and social-order-maintaining orientation. There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, and maintaining the given social order for its own sake.[3]

The students functioning at Stage 3, motivated by their desire to win approval by conforming to a stereo-typical image of a "good boy" or "good girl," or at Stage 4, motivated by their sense of duty to maintain "law and order" for its own sake, are prone to select "safe" volunteer service type involvement (helping the elderly across the street, picking up paper, etc.). Gravitation toward the recreation director when he voiced strong approval and support for their efforts would also be an expected response from students at Stage 3. However, social action designed to change existing conditions or structures would require Stage 5 reasoning. Laws would have to be understood as a part of a social contract, committed to the

---

[3]Eliot Turiel, "Adolescent Conflicts in the Development of Moral Principles," in R. L. Solso, ed. _Contemporary Issues in Cognitive Psychology_ (Washington, D. C.: V. H. Winston and Sons, 1973), pp. 235-236.

preservation of society which is subject to change for the good of the people as society changes. But this also raises several questions.

If social action projects are essential for the development of some competences which are required to exert influence in public affairs, as Newmann believes, and the level of moral development of most eleventh and twelfth grade students indicates that there is little likelihood of their choosing social action projects, should the teacher attempt to influence the students' choice? And, if so, how much influence can and/or should be exerted? Would this involvement enhance the students' development or would it be an effort to accelerate a natural developmental process that might prove to be detrimental?

It is conceivable that the Newmann model can operate at Stage 4, or even Stage 3, with students involving themselves in volunteer service projects, with the development of significant competences required to exert influence in public affairs. But involvement in social action projects, to which Newmann himself seems committed, without a clearly established criteria for the selection of projects, which the model lacks, requires Stage 5 reasoning during moral deliberation to assure selection of projects that do not violate Newmann's highest moral

principle -- equal respect for the life of each human
being.

However, John Stewart contends that the gap be-
tween Stage 4 and Stage 5, the transition point from
conventional to post-conventional reasoning, "is a gap
that is never bridged by the vast majority of people,
even in an advanced democratic society," and the approx-
imate earliest age that it occurs is the "early 20's," with
the "mid-late 20's likelier."[4] The significance of this
for civic education becomes apparent when one considers
that the United States government is based on a social
contract, the United States Constitution, which requires
Stage 5 reasoning to be properly understood. But there
is hope.

Ralph Mosher maintains that it is possible to sti-
mulate moral development, and that this development is
caused by several factors:

> a) Being exposed to and interacting intellect-
> ually with higher stage arguments; b) learning
> to understand the thinking and feeling of other
> people, increasing empathy for others, an en-
> larged social perspective and concern and c)
> action on behalf of chosen moral and social
> goals.[5]

---

[4]John S. Stewart, <u>Values Development Education</u>
(Michigan State University: Continuing Education Service,
1973), pp. 78-81.

[5]Ralph Mosher, "Education for Human Development,"
unpublished paper presented at Phi Delta Kappa Research
Symposium on Humanizing Education (University of North
Carolina at Greensboro, January, 1976).

Of these factors, the Newmann model clearly provides for only "c." Modifying the model to include the development of a sense of community should provide factors "b" and "c." But, in given situations, such as the Piedmont Project where five students were functioning at Stage 4, and none higher, the provision of factor "a" requires the active involvement of a teacher whose level of moral reasoning is at least Stage 5. And, the presence of all three factors, while lessening the likelihood that moral development will become arrested at a lower stage, has not been shown to significantly accelerate the developmental process.

While this evidence is inconclusive as to whether high school juniors and seniors are capable of developing the ability to formulate purposeful social policy goals leading to involvement in social action projects, it does indicate that many students may not have this capability, and that the formulation of social policy goals leading to involvement in social action projects may be more appropriate for college juniors and seniors. It also raises serious questions concerning the demands that the Newmann model makes on the ability of the teacher. While the model may work wonders in the hands of first-rate instructors who apply it creatively and with discretion what will its effects be in the hands of the overwhelming majority of "average" teachers?

Another issue related to student ability to for-
mulate purposeful social policy goals is the climate for
risk-taking. It may be that the school and community en-
vironment in more progressive areas, such as Madison,
Wisconsin, encourages social action, while the school
and community environment in more traditional areas, such
as Piedmont, North Carolina, inhibits social action. If
this is true, how much consideration, if any, should be
given to the environment in selecting the type of stu-
dent involvement? Would social action projects be more
appropriate in Madison, and volunteer service projects
in Piedmont? Who should determine which is more appro-
priate: the teacher? students? teacher and students?

It may be that volunteer projects provide an appro-
priate intermediate step in traditional areas which will
lead to social action involvement. It may also be that in
more traditional and conservative areas a fuller explana-
tion of the social active approach will be required to
convince the people that it is committed to working within
the framework of the Constitution and the law and is not
an invitation to anarchy.

Newmann contends that other types of involvement;
i.e., exploratory research and volunteer service, can
facilitate the attainment of citizen action competences
and the Piedmont Project tends to confirm this. However,

the attainment of which competences these facilitate, and

the significance and relationship of these attainments to

the goal of increasing student ability to exert influence,

are questions which are as yet unanswered. It may be that

volunteer service projects are more appropriate for most

high school students and teachers. There is obviously a

need for further research in this area.

(2) Will citizen action education result in a
higher level of political interest among youth?

The problem of political apathy among young people,

as evidenced by lack of participation in the electoral

process at any level, particularly the local level, and

the dangers for a democracy that are inherent in a non-

participatory citizenry were discussed in Chapter One,

section three, "The Modern Problem: Community and Poli-

tics " and in Chapter Two, section two, "Citizenship

Education: The Present." And citizen action education,

as expounded by Newmann, has been offered as a workable

alternative to present traditional efforts in citizenship

education. However, there is a lack of research data to

indicate what effect citizen action education does, in fact,

have on the level of political interest among youth.

The Piedmont Project did provide some insights into

this problem, but the unique nature of the Project and

the length of the course, nine weeks, made the collection

of conclusive data impossible.

The voluntary participation on the part of the students indicates that they were not plagued by the pervasive apathetic spirit in modern American society which was discussed in Chapter One. However, their seeming lack of perception of the political realities, even within their own schools, and the contradictions in their responses to questions in this area are reasons for concern. In the Student Questionnaire (see Appendix C) ten of eleven students agreed that it was important to participate in student government elections at school, for such reasons as "They can get things done," or "Through S. G. you have a say in what happens in your school." But earlier in the same questionnaire students had described the student governments at their schools as generally "weak," "inactive," and "ineffective."

These students will be faced with a crucial decision as they become more aware of the limited political influence in a single vote. They will have to decide whether to continue this limited involvement, to attempt to wield greater influence through more direct participation, or to give up on the system. I feel that changes in students' concepts of government; e.g., the student who realized that governmental officials are just people; and their increased sense of power, which resulted from the course, enhances the likelihood that they will have the wherewithal to become significantly involved.

In an effort to more clearly ascertain the effects
of the course on the political behavior of the students,
the twelve students who completed the course have been
asked, and have agreed, to respond to a written question-
naire at six month intervals over the next five years.
The questionnaire will be designed to provide data on the
nature and degree of political involvement in a number of
institutional settings; i.e., local, state, and national
government, school and church.

Based on the students' patterns of involvement
during the Piedmont Project, both as a part of the course
and in other communities, I expect to find that the majori-
ty of the students who remain in the community after grad-
uation from high school will become significantly involved
in church and local government, while the majority of
those who leave the community to attend college will be-
come significantly involved in school affairs, and that all
of the students will vote regularly in state and national
elections.

(3) Does contact between students and adults
in their communities reduce the alienation
between these groups?

In Chapter One, section four, "The Paradox: The
Answer Is, There Is No Answer," it is pointed out that schools
have contributed to the problem of student alienation, sense
of powerlessness, and apathy, by removing students from the

community and isolating them from most adults for a major portion of each day. The magnitude of this problem was indicated in the evaluation of the Student Questionnaire (see Appendix C) which showed that most students spent seventy to ninety per cent of their time with persons their own age and that they prefer it that way.

The Newmann model, while freeing students from the confines of the school and providing some opportunities for contact with adults in the community, leaves most student/adult contact to chance or to the discretion of the teacher. In the description and analysis of the Piedmont Project, in Chapter Four, it was pointed out that when students were placed in situations that required contact with adults, in most cases the students found communication opened and the experiences to be enjoyable and meaningful.

The contacts with the Recreational Director seemed particularly successful in reducing alienation. But, the contact with the Mayor and Town Manager, neither of whom was known personally by any of the students prior to the course, increased alienation as students reacted to what they perceived to be the patronizing, condescending attitudes of the men.

The case study tended to confirm the isolation and fragmentation of the different strata of society and

indicated that meaningful contact between young people and adults cannot be left to chance, and that it is not contact alone but the quality of the contact that determines the effect on alienation. The evidence also indicates the reliance of the Newmann model on the ability of the teacher to provide opportunities for meaningful student/adult contacts.

However, I am convinced from the Piedmont Project that student/adult contacts resulting from volunteer service projects are overwhelmingly positive and in general reduce alienation between young people and adults. I question if the same results would occur from student involvement in social action projects.

Social action projects imply a commitment to change, and most efforts to bring about change are controversial. Student efforts to bring about change would, in all probability, meet with significant adult resistance, which could increase alienation between the young people and adults. Volunteer service projects, on the other hand, are, in most cases, conventional and noncontroversial.

(4) Does contact between public and independent school students reduce alienation between these groups?

The discussion of applicability, a part of the theoretical analysis of the Newmann model contained in Chapter Three, presents several specific critical issues facing

modern society, one of which is the isolation and aliena-
tion of independent school students from public school
students, particularly where reaction to court ordered
busing to achieve racial balance has led to the with-
drawal of many students from public schools and increased
enrollment in independent schools. The applicability of
the Newmann model to deal with this issue was tested in
both the Friends School/Johnson Project and the Piedmont
Project.

The class atmosphere of the Friends School/Johnson
Project was characterized in the beginning by suspicion
and mistrust, and, at times overt animosity which created
a highly tense situation. The tension subsided and the
overt animosity disappeared after several class sessions,
but the students from the two schools worked together only
when assigned to do so. When allowed to form their own
small work groups, they invariably divided themselves along
school lines. It was not, however, until the last several
class meetings that the public school students began to
evidence any sense of togetherness among themselves, while
the independent school students seemed united as a group
from the beginning of the Project.

At the beginning of the Piedmont Project, the public
school students tended to be somewhat more isolated from
the group, primarily because they not only were not ac-
quainted with the private school students but they did

not know some of the students who attended the same public school. However, in the Student Questionnaire (see Appendix C) most of the students contended that there was no difference, at least nothing significant, between public and private school students. According to responses to the student interviews during the second week of the Project, few of the students had any close contact with students from any school other than their own, and most of the students were clearly content with the situation as it was.

There was, however, none of the overt animosity, or even indication of suspicion and mistrust, which had characterized the early sessions during the Friends School/ Johnson Project. This was probably due, in part, to the greater maturity of the majority of the Piedmont Project participants and to the fact that the small town of Piedmont provided us with a clearly definable community that most students were familiar with prior to beginning the course. Also, during the course some of the students discovered mutual acquaintances. This did not occur during the pilot.

During the course, students from the two schools were continually being encouraged to work together, and on occasions the encouragement gave way to insistence in order to insure close working contact which I felt was too important to be left to chance. Most students appeared to

respond warmly to each other, and by the end of the first
month of the course it was impossible to determine which
of the students were from which school, from the working
relationships between students in the class. They seemed
particularly drawn together on the occasions when they
left the classroom to explore and work in the community
and during the Washington trip. These were occasions
that required that they move beyond the peer group and
come into contact with the adult world.

It seems apparent from the case studies that the
lack of meaningful contact, which is necessary to counter
the tendency toward isolation which seems to breed alien-
ation, will not significantly change without a concerted
effort being made by the schools, or the community, or
both. However, the Newmann model does provide a context
for this contact.

> (5) Do citizen action classes develop a sense
> of community within themselves as a result of
> students participating together in such a
> course?

Chapter One is devoted extensively to the defining
of _Gemeinschaft_, or community, in a modern democracy, and
a discussion of the adverse effects of the forces of
modernization. It concludes that while the traditional
community, a community of place, cannot survive in modern
society, _Gemeinschaft_, or a sense of community which
requires a commitment to common goals and purposes and

to the achievement of man's highest fulfillment, can and must survive to imbue democracy with humanness, lest it be stymied by the dynamics of modernization.

This conclusion and my observation of the inability of the Friends School/Johnson students to function effectively, due, to a great extent, to their failure to develop a sense of community among the entire group, led me to believe that citizenship education cannot prepare students to function as democratic citizens in American society without developing a sense of community. This, in turn, led to a modification of the Newmann model to provide the support of a sense of community base, as explained in Chapter Three.

The Piedmont Project attempted to apply the Modified model. An effort was made throughout the course to build group solidarity by providing opportunities for students to work together in small groups with students they had not formally known, by referring to the group as the Piedmont Citizen Action Education Project without reference to the schools they attended, by making trips together such as to the local university to view a video tape and to Washington at the conclusion of the course, and by allowing time for informal conversation within the group.

By the fourth week of the course, there were encouraging signs that a sense of community was beginning to

develop. Students began to refer to the class in informal conversation as "our group." According to the Recreational Director, several students attending a special meeting of the towns recreational advisory council identified themselves as representatives of the Piedmont Citizen Action Education Project. When I asked if they would be interested in joining the community youth council, the students suggested that it might be more appropriate for the council to join them, since they were becoming actively involved. When small groups were formed to work on projects, students from different groups voluntarily assisted each other. And, students began to arrive early and stay late just to talk.

In Chapter One, it was pointed out that development of community was essential to political reform, and that this development could only occur as diverse groups accepted their share of the collective responsibility for the quality of life experienced in their communities, opened communication which would allow them to clarify their common goals, and committed themselves to these common goals and purposes. During the course, students were encouraged to think seriously about the quality of life in their community and about their responsibility to improve it; to discuss areas of concern and establish goals for improving the quality of life; and they were challenged to commit themselves to these common goals.

As students involved themselves in the course and began to develop commitment to their common goals, the entire group, students and teacher, began to evidence the qualities of a community, as defined by Newmann and Oliver, which were also presented in Chapter One. The voluntary nature of the course and the absence of significant external rewards indicate that the students who remained a part of the group for the duration of the Project valued membership in the group as an end in itself, not merely as a means to other ends. Members of the group shared commitment to common purpose, and their willingness to assist each other evidenced a sense of shared responsibility for the actions of the group. The development of closer personal relations also occurred.

During the latter stages of the course, informal discussions among the students and teacher began to carry over to general school happenings and other areas of student interest, indicating that the group was beginning to concern itself with other, personal aspects of the lives of its members. The amount of time students began to spend with each other prior to and after class sessions also indicated an increase in the personal contact with each other. Had the course been extended to a full semester, or longer, no doubt these contacts would have become more extensive and enduring.

It seems apparent from these indications that the citizen action course did significantly contribute to the development of a sense of community as all twelve of the students and the teacher began to perceive of themselves as a part of the Piedmont Citizen Action Education class, and most of the students also began to identify with the town of Piedmont, but this occurred only through concerted and continual effort.

> (6) Do citizen action classes influence other students outside of these classes to become involved in the local community?

I became interested during the study in what carry over effect a citizen action course might have on other students who were not involved in the course. In particular, would such a course influence other students to become actively involved in the local community, and/or would it stimulate their interest in participating in such a course in the future? The possible significance of a positive carry over effect, especially in areas where there is limited initial support for such a program, is apparent.

During the Piedmont Citizen Action Education Project several of the small project groups attempted to involve service clubs from both the independent and public school in the community projects, but they found interest low and scheduling impossible during the short time the citizen action course was in progress. However, during the Saturday

work session at the Park, several younger children, pro-
bably fifth or sixth graders, joined with the group in
its work efforts, and two of the children returned to
help during the Thursday afternoon work session.

This limited data is inconclusive. Yet, during
class discussion concerning the failure to involve service
clubs, several students contended that other students
could have been significantly involved in the community
had the course been longer and provided additional time
to build interest. Also, during the interviews at the
conclusion of the course, all twelve students expressed
the belief that there would be substantial interest among
students at their schools to participate in a citizen
action course if it was made a part of the regular school
curriculum and scheduled during regular school hours.
This would prevent its interfering with student work
schedules or participation in extra curricular activities.

The problem of a possible conflict with extra curri-
cular activities reflects the problem arising from efforts
on the part of schools to meet the total educational needs
of the students, which has tended to isolate students from
their local communities. However, as was pointed out in
Chapter One, the schools cannot meet this responsibility
alone. It is the responsibility of all of society, and
the church, the business community, the government, and the

media, all have their unique contributions to make. The
schools must cooperate with them to meet their collective
responsibility. Citizen action education offers a unique
opportunity for beginning this cooperation.

(7) Do students who acquire the ability to
exert influence in public affairs come to view
themselves as a vital part of their local
communities?

The Newmann model's strong emphasis on the right of
the citizen to be able to exert influence without a con-
comitant emphasis on the responsibility of the citizen to
exercise that right was pointed out in Chapter Three as
a significant shortcoming. And, a part of the justification
for the inclusion of the development of a sense of community,
in the modified model, is that it provides a feeling of
belonging and helps the citizen to accept his/or her respon-
sibility to participate meaningfully as a part of his/or her
community.

The evidence provided by the case study is inconclu-
sive as to whether the students acquired the ability to
exert influence in public affairs, or came to view them-
selves as a vital part of their local communities. However,
students did indicate some development in both areas.

In personal interviews most students indicated that
the significant difference in this course was that it gave
them a sense of power and allowed them to do something, not
just talk about what needs to be done. These feelings were

also expressed in the following responses to the question
"What was the most meaningful happening during the course
for you personally?"

> Getting involved with the community and really
> feeling that I had some power to change some-
> thing or to help do something.

> When we decided to help the recreational di-
> rector.

In responding to the Student Questionnaire most stu-
dents indicated that they were involved in one or more
groups at school and at church, and all but two students
felt that they were making a significant contribution to
at least one group. But, only two students had any commu-
nity involvement prior to the course. It was evident, from
responses to the Questionnaire and personal interviews, that
students began to view themselves as significant contribu-
ters to the community with great potential for service.
However, students were obviously troubled by the blase
attitude of some community leaders toward their efforts to
become actively involved, and the positive, enthusiastic
acceptance on the part of the recreational director pre-
served the likelihood that students would continue to in-
volve themselves in the community, rather than re-direct
all their energies back into their school and church groups.
This further emphasizes the students' strong desire for
adult approval and recognition, which must be contended with
in any citizen action course.

During the course, changes did occur in the self concepts of several students which significantly affected their relationships in other communities. The change in the behavior of the student in a government class at Guthrie from a passive non-participant at the beginning of the Piedmont Project to a class leader by the end of the Project indicates that as he became aware of his ability to contribute as a part of the citizen action class he also began to see himself as a vital part of his government class, with a responsibility to contribute there. Another student who voiced discontent with her church youth program at the beginning of the course indicated at the conclusion of the course that she was increasing her involvement with the church program and seemed convinced that she was vital to the success of the program. Also, one student, who began the course with no intention of going on to college, stated at the end of the course that she had definitely decided to attend college, because she thought it would provide her with a challenge that she had not found in high school.

Although the evidence is inconclusive, I believe that a sense of belonging -- of being a vital part of a community -- requires that a person also feel a sense of power to significantly affect that community. If this is true, the Piedmont Project did meet the requirement to enable participants to come to view themselves as a vital part of the Piedmont community.

(8)   What can communities do to encourage mean-
ingful social and political participation on
the part of their youth, and how can a communi-
ty, in cooperation with its schools, public and
independent, help to develop the competent citi-
zenry which is a prerequisite for a democratic
community?

Acceptance of a new concept of citizenship education
is essential to the development of meaningful social and
political participation on the part of young people. Adults
must not continue to view citizenship education as prepara-
tion for citizenship, but must come to view the student as
a citizen with the rights and responsibilities of a citizen.

However, this new concept will not be broadly accepted
until the prevailing adult suspicion and fear of youth, and
the concomitant youth suspicion and fear of adults, can be
alleviated. This requires an overt effort to break down
the age stratification in our society. We can begin by
developing meaningful dialogue between young people and
adults for the express purpose of establishing common goals
for improving the quality of life for all people in the
community, and encouraging young and old to commit them-
selves to these goals.

The Newmann model, especially as modified, responds
meaningfully to curriculum needs for development of citi-
zenship education programs which are responsive to this
new concept, as evidenced by the case study. And one
possible community approach to the problem of youth parti-
cipation emerged from the Piedmont Citizen Action Education
Project.

A proposal was made that the public school and the independent school each appoint two students, juniors or seniors, to serve as aides to the Recreational Director. In this capacity they would serve as student advisers to the Director, assist with recreational programs, and serve as liaison persons between the schools and the community. In return for their services, the students would receive academic credit for this field experience. It is interesting to note that the impetus for this proposed student aide program came from the Recreational Director, not from the schools. It is also apparent that this type of program could be expanded to involve students in other local governmental and community service organizations, in order to provide for greater school and community cooperation in the vitally important task of developing competent, mature citizens.

However, this proposal cannot be implemented without a willingness on the part of the schools to share the responsibility for education with the broader community and the development of a close association between the schools and agencies in the community. A commitment to openness, which is innate in any citizen action program, requires a high level of trust and respect on the part of the teacher or facilitator, and a concomitant trust and respect on the part of the students. And, a commitment to openness and

action requires a willingness to take a risk -- the schools
must change from maintainers of the status quo within the
educational community, to accept the role as constructive
change agents enlarging the traditional concept of educa-
tion as what happens in schools, to include meaningful
experiences in the broader community.

Summary and Conclusions

Educators, who value the concept of participatory
democracy and are committed to its continuance and extension,
are faced with the immense task of helping to develop com-
petent, mature democratic citizens. This task requires that
citizenship education experiences be provided which will
teach students the competences needed to function effectively
in a democracy, and develop an appreciation for and a com-
mitment to the concept of a democratic community which will
be evidenced by meaningful community participation.

Educators committed to this task will find hope and
direction in Fred Newmann's model for curriculum develop-
ment. However, Newmann is not the Messiah, and his work
does not signal the beginning of the millennium. His model
is tentative and open to question and modification.

Much of the strength and appeal of the Newmann model
is found in its clear commitment to basic democratic values.
The primary commitment is to the worth of human persons,
and equal respect for the life of each human being is seen

as the ultimate, universally appropriate value. This leads
to a commitment to the democratic ideal of "consent of the
governed," and consent, as used here, requires that the
citizen be capable of exerting influence in public affairs
in order to assure that his choices are real. And, the
responsible nature of the model is seen in its commitment
to respect for due process.

But, the model is weakened by its strong emphasis
on the rights of the individual citizen to exert influence
in public affairs without a concomitant emphasis on the
responsibility of the individual citizen to exercise those
rights. A stated objective of any citizenship education
program in a democracy should be to foster a commitment to
political and social involvement. Without this commitment
to exercise our rights as citizens, these rights are of
little value and may be seriously endangered.

The model is supported by multiple theoretical frame-
works: ethical, psychological, political, and social,
which provide needed integration for curriculum develop-
ment. However, a synthesis of the multiple elements of a
comprehensive model without excessive complication is
difficult to achieve.

It seems that the multitude of competences contained
in the Newmann model may require undue reliance on the
intellectual capacity of the student. If this is true,

then it becomes imperative that those competences which are essential for all citizens, such as moral deliberation or the ability to resolve psycho-philosophical concerns, be differentiated from those which are optional. Also, if one assumes, as Newmann does, that all the competences contained in the model are necessary to exert influence in public affairs, that it is unlikely that an individual will acquire all the competences, and that all the competences are likely to be found in a group, then the development of communities of people with common goals and interests cannot be left to chance and must be made a primary goal of citizenship education.

Another strength of the model which makes it appealing to educators is its flexibility. In a progressive area where innovative educational efforts are accepted and where community and school cooperation has been cultivated, the model might lead to the development of a citizen action education program which could be implemented system-wide. In an area characterized by wide diversity the model might lead to the development of a school-within-a-school program that would provide a real alternative for those students, parents, teachers, and interested members of the community who wish to involve themselves in an action-oriented, citizenship education program. And, in a conservative area, where traditional structures and methods are perceived

as providing safety and security, the model might lead to the development of a small voluntary program, involving one teacher and one class, with the prospect of expanding the program gradually as it gains support in the school community and in the community at large. The model does not require a large group for implementation. It does require a minimum of one interested teacher with a strong commitment to the concept of participatory democracy and a willingness to get involved.

Newmann's model applies moral development theory as an integral component of the total model. However, it seems legitimate to question the ability of most senior high school students to exercise the level of moral judgment necessary for the wise selection of social action projects. Further study of this question is needed.

This problem also raises further questions which deserve extensive study; e.g., if social action projects are essential for the development of some competences which are required to exert influence in public affairs, and the level of moral development of most senior high school students indicates that there is little likelihood of their choosing to participate in social action projects, should the teacher attempt to influence the students' choice? If so, how much influence should be exerted? Would this involvement enhance the students' development, or would it

be an effort to accelerate a natural developmental process that might prove to be detrimental?

But, not only is the ability of senior high school students to participate meaningfully in social action efforts, as they are defined by Newmann, an area that is open to question and in need of investigation, the ability of teachers to participate meaningfully and to provide the needed guidance and leadership required for student social action efforts is also open to question and in need of investigation. What competences must a teacher possess to work effectively in a citizen action education program? How can we test for these competences? Can these competences be taught? At what minimum level of moral reasoning must a teacher function in order to assure responsible social action? What teacher qualities lend themselves to the success of citizen action education efforts? These questions should be dealt with before the model is widely implemented.

However, the model does attack the problem of student apathy by encouraging involvement in social action projects, which will provide students with opportunities to deal in significant ways with controversial issues, and to come to an understanding of their basic rights and freedoms under the law. In so doing, it responds to the new concept of the student as a citizen, with the rights and

responsibilities of a citizen, not as in the process of becoming a citizen. It emphasizes both reflection and action, in an effort to avoid the sterility which has plagued secondary schools that have isolated reflection from action.

There is a need for extensive study and refinement of the two general areas of concern dealt with in the modifications of the model: (1) the development of a sense of community, and (2) the development of a sense of self. In particular, there is need for further testing of the hypotheses on which the modifications are based: (1) that the development of a sense of community is prerequisite to and contiguous with meaningful citizen action on the part of secondary school students; and (2) that a clear sense of self must be achieved before a child can break out of his egocentrism, and that a child must break out of his egocentrism to function in a community. Also, both areas need elaboration and clarification, and the components of the Modified Models, I and II, must be synthesized with the Newmann model. However, it seems apparent that the survival of democracy in modern society demands the revivification of <u>Gemeinschaft</u>, or community, and the challenge to educators to lead in the revival is immense.

It is in light of this challenge that another strength of the Newmann model becomes apparent. Its prevailing spirit of optimism is a source of hope and inspiration in a world

clouded by pessimism, gloom, and despair; and the model

offers direction to those educators who care enough to

become involved. But, there are no easy answers.

A look at the efforts in citizenship education

during this century give cause for pessimism, but the para-

lyzing effects of disillusionment and despair may be avoided

by the realization, on the part of educators, that there is

no ultimate answer, no final solution, in our effort to

attain the goal of developing competent, mature democratic

citizens. We must come to accept the continuing struggle

to cope with this dilemma, fully realizing its significance

and value. And, even more importantly, we must commit our-

selves to this continuing struggle.

BIBLIOGRAPHY

"A B C Evening News," April 26, 1976.

Addams, Jane. "A Function of the Social Settlement," Annals of the American Academy of Political and Social Science, XIII (May, 1899), 323-355.

Addams, Jane. Democracy and Social Ethics. New York: The Macmillan Company, 1902.

Agnello, Thomas J., Jr. "Aging and the Sense of Political Powerlessness," Public Opinion Quarterly, 37 (Summer 1973): 251-259.

Alberty, Harold B. and Boyd H. Bode, eds. Educational Freedom and Democracy. Second Yearbook of the John Dewey Society. New York: D. Appleton-Century Company, 1938.

Alford, Robert R. and Harry M. Scoble. "Community Leadership, Education, and Political Behavior," American Sociological Review, 33 (2): 259-272.

Alinsky, Saul D. Reveille for Radicals. Chicago: University of Chicago Press, 1946.

Alschuler, Alfred S. "Psychological Education," in David E. Purpel and Maurice Belanger, eds. Curriculum and the Cultural Revolution. Berkeley, California: McCutchan Publishing Corporation, 1972.

Bailey, Stephen K. "Training Responsible Citizens: The Unfinished Agenda," in The Challenge of Curricular Change. New York: College Entrance Examination Board, 1966.

Bailyn, Bernard. Education in the Forming of American Society. Chapel Hill: The University of North Carolina Press, 1960.

Bailyn, Bernard. The Origins of American Politics. New York: Alfred A. Knopf, 1968.

Balance: A Simulation of Four Families Caught in Ecological Dilemmas. Lakeside, California: Interact, 1974.

Barone, Michael, et al. <u>The Almanac of American Politics,</u>
<u>1974</u>. Boston: Gambit, 1975.

Beach, Waldo. <u>Christian Community and American Society</u>.
Philadelphia: The Westminster Press, 1969.

Beard, Charles A. <u>Contemporary American History, 1877-</u>
<u>1913</u>. New York: The Macmillan Company, 1920.

Beard, Charles A. <u>A Charter for the Social Sciences in</u>
<u>the Schools</u>. New York: Charles Scribner's Sons,
<u>1932</u>.

Berelson, Bernard R., et al. <u>Voting: A Study of Opinion</u>
<u>Formation in a Presidential Campaign</u>. Chicago: The
University of Chicago Press, 1954.

Bernstein, Richard J. <u>John Dewey</u>. New York: Washington
Square Press, Inc., 1966.

Bingham, Florence C., ed. <u>Community Life in a Democracy</u>.
Chicago: National Congress of Parents and Teachers,
1942.

Black, C. E. <u>The Dynamics of Modernization</u>. New York:
Harper and Row, Publishers, 1966.

Blewett, John, ed., <u>John Dewey: His Thought and Influence</u>.
New York: Fordham University Press, 1960.

Bobbitt, Franklin. <u>The Curriculum</u>. Boston: Houghton
Mifflin Company, 1918.

Brodbelt, Samuel. "Incorporating Citizen Rights into the
K-12 Social Studies Curriculum," <u>The High School</u>
<u>Journal</u>, January, 1974 : 153-162.

Bronfenbrenner, Urie. "The Split-level American Family,"
<u>Saturday Review</u>, 50 (October 7, 1967): pp. 60-66.

Brubaker, Dale L. <u>Secondary Social Studies for the 70's:</u>
<u>Planning for Instruction</u>. New York: Thomas Y.
Crowell Company, 1973.

Chamberlain, Ernest Barrett. <u>Our Independent Schools:</u>
<u>The Private School in American Education</u>. New York:
American Book Company, 1944.

Chancey, Martin. "The Teaching of Politics in the Secondary
Schools of Middle America In the Era of Watergate,"
<u>The High School Journal</u>, 58 (January 1975): 131-160.

Cheney, John L., Jr., ed. North Carolina Manual. Raleigh, 1973.

Chicago Tribune, October 18, 1973, p. 16.

Coleman, James S. Adolescents and the Schools. New York: Basic Books, Inc., 1965.

Coles, Robert. Erik H. Erikson: The Growth of His Work. Boston: Little, Brown and Company, 1970.

Coles, Robert with Kenneth Woodward. "Survival Drill in the Suburbs: The Cold, Tough World of the Affluent Family," Psychology Today, 9 (6): pp. 67-77, 133.

Conant, James B. The American High School Today. New York: Signet Book, 1959.

Counts, George S. Secondary Education and Industrialism. Cambridge: Harvard University Press, 1929.

Crain, Robert L. and Donald B. Rosenthal. "Community Status as a Dimension of Local Decision-Making," American Sociological Review, 32 (6): 970-984.

Crary, Ryland W., ed. Educating for Democratic Citizenship. Twenty-second Yearbook of the National Council for the Social Studies. Baltimore: Baltimore Press, 1951.

Cremin, Lawrence A. The American Common School: An Historic Conception. New York: Teachers College, Columbia University, 1951.

Cremin, Lawrence A., ed. The Republic and the School: Horace Mann on the Education of Free Men. New York: Teachers College, Columbia University, 1957.

Cremin, Lawrence A. The Transformation of the School: Progressivism in American Education, 1876-1957. New York: Vintage Books, 1961.

Cummins, Paul F. "The Desire for Community: Independent and Public School Cooperation," The Independent School Bulletin, 34 (May, 1975): pp. 65-67.

Cunningham, James P. "What is a Neighborhood?" in James E. McKeown and Frederick I. Tietze, eds. The Changing Metropolis, 2nd ed. Boston: Houghton Mifflin Company, 1971.

Davis, C. O. "Training for Citizenship in the North Central Association Secondary Schools," The School Review, 28 (April, 1920): 263-282.

Dewey, John. The School and Society. Chicago: The University of Chicago Press, 1900.

Dewey, John. Democracy and Education. New York: The Macmillan Company, 1916.

Dewey, John. The Public and Its Problems. New York: Henry Holt and Company, 1927.

Dewey, John. Individualism Old and New. New York: Capricorn Books, 1962. (1st published in 1929.)

Dewey, John. "Education, The Foundation for Social Organization," in Educating for Democracy: A Symposium. Yellow Springs, Ohio: The Antioch Press, Publishers, 1937.

Dewey, John. Experience and Education. New York: The Macmillan Company, 1938.

Dewey, John. Freedom and Culture. New York: G. P. Putnam's Sons, 1939.

Dewey, John. "The Search for the Great Community," in David W. Minar and Scott Greer, eds. The Concept of Community: Readings with Interpretations. Chicago: Aldine Publishing Company, 1969.

Domhoff, G. William. Who Rules America? Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1967.

Dorsen, Norman. "Racial Discrimination in 'Private' Schools," in Donald A. Erickson, ed. Public Controls for Nonpublic Schools. Chicago: The University of Chicago Press, 1969.

Eavey, C. B. History of Christian Education. Chicago: Moody Press, 1964.

Educating for American Citizenship. Thirty-second Yearbook of the American Association of School Administrators. Washington: American Association of School Administrators, 1954.

Educating for Democracy: A Symposium. Yellow Springs, Ohio: The Antioch Press, Publishers, 1937.

Eichler, Edward P. and Marshall Kaplan. The Community Builders. Berkeley, California: University of California Press, 1970.

Elam, Stanley M. "The Prime Goals of Desegregation/Integration Are Social Justice and Domestic Tranquility," Phi Delta Kappan, 56 (April, 1975): 514.

Elkind, David. A Sympathetic Understanding of the Child: Birth to Sixteen. Boston: Allyn and Bacon, Inc., 1974.

Erbe, William. "Social Involvement and Political Activity: A Replication and Elaboration," American Sociological Review, 29 (2): 198-215.

Erikson, Erik H. "Youth, Fidelity and Diversity," in Erik Erikson, ed. Youth: Change and Challenge. New York: Basic Books, Inc., 1963.

Erikson, Erik H. Identity, Youth and Crisis. New York: W. W. Norton and Company, Inc., 1968.

Festinger, Leon and Harold H. Kelley. Changing Attitudes Through Social Contact. Ann Arbor: University of Michigan, 1951.

Filler, Louis, ed. Horace Mann on the Crisis in Education Yellow Springs, Ohio: The Antioch Press, 1965.

Fluno, Robert Y. The Democratic Community: Governmental Practices and Purposes. New York: Dodd, Mead and Company, 1971.

Fordham, Jefferson B. A Larger Concept of Community. Baton Rouge: Louisiana State University Press, 1956.

Fraser, Dorothy McClure, ed. Social Studies Curriculum Development: Prospects and Problems. Thirty-ninth Yearbook of the National Council for the Social Studies. Washington: National Council for the Social Studies, 1969.

Freeman, Joseph F. "Learning Politics," The Social Studies, 64 (October, 1973): 195-202.

Friedenberg, Edgar Z. The Vanishing Adolescent. New York: Dell Publishing Co., Inc., 1959.

Fromm, Erich. The Sane Society. New York: Rinehart and Company, Inc., 1955.

Gans, Herbert. The Levittowners. London: Allen Lane, 1967.

Gesell, Arnold, et. al. Youth: The Years from Ten to Sixteen. New York: Harper and Brothers, Publishers, 1956.

Golany, Gideon and Daniel Walden. The Contemporary New Communities Movement in the United States. Chicago: University of Illinois Press, 1974.

Greensboro Daily News. Greensboro, North Carolina, November 18, 1975.

Group for the Advancement of Psychiatry. Committee on Adolescence. Normal Adolescence: Its Dynamics and Impact. New York: Charles Scribner's Sons, 1968.

Gwynn, J. Minor and John B. Chase, Jr. Curriculum Principles and Social Trends, 4th Edition. New York: The Macmillan Company, 1969.

Hadley, Arthur Twining. The Education of the American Citizen. Freeport, New York: Books for Libraries Press, 1969. (First published, 1901).

Handlin, Oscar. John Dewey's Challenge to Education: Historical Perspectives on the Cultural Context. New York: Harper and Brothers, 1959.

Hatch, Roy Winthrop. Training in Citizenship. New York: Charles Scribner's Sons, 1926.

Hyman, Herbert, et. al. Applications of Methods of Evaluation. Berkeley, California: University of California Press, 1962.

Illich, Ivan. Deschooling Society. New York: Harper and Row, Publishers, 1970.

The International Studies of Values in Politics Project Values and the Active Community: A Cross-national Study of the Influence of Local Leadership. New York: The Free Press, 1971.

"Is It Always Right to Be Right?" Malibu, California: Steven Bosustow Productions, 1970. (Film)

Jefferson, Thomas. Notes on the State of Virginia. New York: Harper Torchbooks, 1964.

Jones, Ruth S. "Involving to Politically Educate: Student Reactions," The High School Journal, 58 (January, 1975): 170-177.

Karier, Clarence J. Man, Society, and Education. Glenview, Illinois: Scott, Foresman and Company, 1967.

Kernersville News. Kernersville, North Carolina, January 22, 1976.

Kinneman, John A. The Community in American Society. New York: Appleton, Century, Crofts, Inc., 1947.

Kohlberg, Lawrence and R. Kramer. "Continuities and Discontinuities in Childhood and Adult Moral Development," Human Development, 12 (December, 1969): 93-120.

Kohlberg, Lawrence. "From Is to Ought: How to Commit the Naturalistic Fallacy and Get Away With It in the Study of Moral Development," in T. Mischel, ed. Cognitive and Developmental Epistemology. New York: Academic Press, 1971.

Kohlberg, Lawrence. "Stages of Moral Development as a Basis for Moral Education," in C. M. Beck, et. al., eds. Moral Education: Interdisciplinary Approaches. New York: Newman Press, 1971.

Kohlberg, Lawrence and Rochelle Mayer. "Development as the Aim of Education," Harvard Educational Review, 42:4 (November, 1972): 449-496.

Kohlberg, Lawrence, and staff. Standard Scoring Manual. Cambridge, Massachusetts: Laboratory of Human Development, Harvard University, 1973.

Kraushaar, Otto F. American Nonpublic Schools: Patterns of Diversity. Baltimore: The Johns Hopkins University Press, 1972.

Lane, Robert E. Political Life: Why People Get Involved in Politics. Glencoe, Illinois: The Free Press, 1959.

Lane, Robert E. Political Ideology. New York: The Free Press, 1962.

Laponce, J. A. "Political Community, Legitimacy and Discrimination," British Journal of Political Science, 4 (April, 1974): 121-137.

Lasch, Christopher, ed. The Social Thought of Jane Addams. New York: The Bobbs-Merrill Company, Inc., 1965.

Lipset, Seymour Martin. _Political Man: The Social Bases of Politics_. Garden City, New York: Doubleday and Company, 1959.

McCluskey, Neil Gerard, S. J. _Public Schools and Moral Education_. New York: Columbia University Press, 1958.

Maghami, Farhat Ghaem. "Political Knowledge among Youth: Some Notes on Public Opinion Formation," _Canadian Journal of Political Science_, 7 (June, 1974): 334-340.

Malone, Dumas. _Jefferson the Virginian_. Boston: Little, Brown and Company, 1948.

Massey, Charles E. _A Comparison of Attitudes Toward the Negro as Pictured in the Raleigh News and Observer in the Years 1905, 1930 and 1955_. Unpublished masters thesis, University of North Carolina at Greensboro, 1972.

Massey, Charles E. "A Cross-sectional Study of the Moral Development of Middle and Upper-Middle-Class White Private Secondary School Students in Piedmont North Carolina," unpublished paper, University of North Carolina at Greensboro, 1974.

Mattick, Paul. _Critique of Marcuse_. New York: Herder and Herder, 1972.

Mayo, Bernard, ed. _Jefferson Himself: The Personal Narrative of a Many-sided American_. Boston: Houghton Mifflin Company, 1942.

Meier, Arnold R., et. al. _A Curriculum for Citizenship_. A Report of the Citizenship Education Study, Detroit Public Schools and Wayne University. Detroit: Wayne University Press, 1952.

Menninger, Karl. _Whatever Became of Sin?_ New York: Hawthorn Books, Inc., 1973.

Milbrath, Lester W. _Political Participation_. Chicago: Rand McNally and Company, 1965.

Mills, Nicolaus, ed. _The Great School Bus Controversy_. New York: Teachers College Press, 1973.

Minar, David W. and Scott Greer, eds. _The Concept of Community: Readings with Interpretations_. Chicago: Aldine Publishing Company, 1969.

Morgan, Arthur E. The Small Community: Foundation of
    Democratic Life. New York: Harper and Brothers
    Publishers, 1942.

Morris, Desmond. The Human Zoo. New York: McGraw-Hill
    Book Company, 1969.

Mosher, Ralph L. and Norman A. Sprinthall. "Psychologi-
    cal Education: A Means to Promote Personal Develop-
    ment during Adolescence," in David E. Purpel and
    Maurice Belanger, eds. Curriculum and the Cultural
    Revolution. Berkeley, California: McCutchan Pub-
    lishing Corporation, 1972.

Mosher, Ralph L. "Education for Human Development,"
    unpublished paper presented at Phi Delta Kappa Re-
    search Symposium on Humanizing Education. Univer-
    sity of North Carolina at Greensboro, January, 1976.

Mumford, Lewis. The Golden Day: A Study in American
    Experience and Culture. New York: Boni and Liver-
    ight Publishers, 1926.

Mumford, Lewis. The Urban Prospect. New York: Harcourt,
    Brace and World, Inc., 1968.

Nader, Ralph and Donald Ross. Action for a Change: A
    Student's Manual for Public Interest Organizing. New
    York: Grossman Publishers, 1971.

New Garden Friends School News Letter. October, 1975,
    Greensboro, North Carolina.

Newmann, Fred M. "Consent of the Governed and Citizenship
    Education in Modern America," School Review, 71 (April,
    1963): 404-427.

Newmann, Fred M. and Donald W. Oliver. Clarifying Public
    Controversy: An Approach to Teaching Social Studies.
    Boston: Little, Brown and Company, 1970.

Newmann, Fred M. and Donald W. Oliver, "Education and Com-
    munity," in David E. Purpel and Maurice Belanger,
    eds. Curriculum and the Cultural Revolution. Berkeley,
    California: McCutchan Publishing Corp., 1975.

Newmann, Fred M. Personal correspondence with Charles E.
    Massey. January 13 and 20, 1976.

Newsweek, January 26, 1970, p. 59.

Nie, Norman H., et. al. "Political Participation and the Life Cycle," Comparative Politics, 6 (April, 1974): 319-340.

Nisbet, Robert A. The Quest for Community. New York: Oxford University Press, 1953.

Oliver, Donald W. and James P. Shaver. Teaching Public Issues in the High School. Boston: Houghton Mifflin Company, 1966.

Patterson, Franklin, ed. Citizenship in a Free Society: Education for the Future. Thirtieth Yearbook of the National Council for the Social Studies. Washington: National Council for the Social Studies, 1960.

Peters, Charles Clinton. Objectives and Procedures in Civic Education. New York: Longmans, Green and Company, 1930.

Peterson, Merrill D. The Jefferson Image in the American Mind. New York: Oxford University Press, 1960.

"Project Materials Analysis," Social Education, (November, 1972): 718-769.

Ratner, Joseph, ed. Characters and Events: Popular Essays in Social and Political Philosophy by John Dewey. New York: Henry Holt and Company, 1929.

Ratner, Joseph, ed. Intelligence in the Modern World: John Dewey's Philosophy. New York: Random House, Inc.

Ratner, Sidney and Jules Altman, eds. John Dewey and Arthur F. Bentley: A Philosophical Correspondence, 1932-1951. New Brunswick, New Jersey: Rutgers University Press, 1964.

Reimer, Everett. School is Dead: Alternatives in Education. Garden City, New York: Doubleday and Company, Inc., 1971.

A Report of the Commission on the Reorganization of Secondary Education. Appointed by the National Education Association. Cardinal Principles of Secondary Education. Washington: Government Printing Office, 1918.

Report of the Committee of Ten on Secondary School Studies, With the Reports of the Conferences Arranged by the Committee. New York: American Book Company, 1894.

The Report of the President's Commission on National Goals. Goals for Americans. New York: Prentice-Hall, Inc. 1960.

Rickover, H. G. Education and Freedom. New York: E. P. Dutton and Company, Inc., 1959.

Roth, Robert J. "Person and Technology: A Deweyan Perspective," in Robert J. Roth, ed. Person and Community: A Philosophical Exploration. New York: Fordham University Press, 1975.

Rugg, Earle U. "How the Current Courses in History, Geography and Civics Came to be What They Are," Twenty-second Yearbook, Part II, Chapter IV. National society for the Study of Education. Bloomington, Illinois: Public School Publishing Company, 1923.

Rugg, Earle U. Curriculum Studies in the Social Sciences and Citizenship. Greeley, Colorado: Colorado State Teachers College, 1928.

Rugg, Harold, ed. Democracy and the Curriculum. Third Year book of the John Dewey Society. New York: D. Appleton-Century Company, 1939.

Scammon, Richard M. and Ben J. Wattenberg. The Real Majority. New York: Coward, McCann and Geoghegan, Inc., 1970.

Schafer, Joseph. "Report of Committee on History and Education for Citizenship," The Historical Outlook, 12 (March, 1921): 87-93.

Scherer, Jacqueline. Contemporary Community. London: Tavistock Publications, 1972.

Silberman, Charles E. Crisis in the Classroom. New York: Random House, 1970.

Smelser, Neil J. "The Modernization of Social Relations," in Myron Weiner, ed. Modernization: The Dynamics of Growth. New York: Basic Books, Inc., 1966.

Smith, Frederick R. and C. Benjamin Cox. New Strategies and Curriculum in Social Studies. Chicago: Rand McNally and Company, 1969.

Sobel, Robert. Conquest and Conscience: the 1840s. New York: Thomas Y. Crowell Company, 1971.

Stein, Maurice R. The Eclipse of Community: An Inter-
     pretation of American Studies. Princeton, New Jersey:
     Princeton University Press, 1960.

Stewart, John S. Values Development Education. Michigan
     State University: Continuing Education Service, 1973.

Strauss, Anselm L., ed. The American City: A Sourcebook
     of Urban Imagery. Chicago: Aldine Publishing Com-
     pany, 1968.

Suttles, Gerald D. The Social Construction of Communities.
     Chicago: The University of Chicago Press, 1972.

Taba, Hilda and William Van Til, eds. Democratic Human
     Relations. Sixteenth Yearbook of the National Council
     for the Social Studies. Washington: National Council
     for the Social Studies, 1945.

Thompson, William Irwin. "Lindisfarne: Education for a
     Planetary Culture," in Robert R. Leeper, ed. Emerging
     Moral Dimensions In Society: Implications for
     Schooling. Washington, D. C.: Association for
     Supervision and Curriculum Development, 1975.

Thursz, Daniel. "Community Participation: Should the Past
     Be Prologue?" American Behavioral Scientist, 15
     (May, 1972): 733-748.

Toffler, Alvin. Future Shock. New York: Bantam Books,
     1970.

Tonnies, Ferdinand. Community and Society. Translated
     and edited by Charles P. Loomis. East Lansing: The
     Michigan State University Press, 1957.

"Triad: 2001." Greensboro, North Carolina: WFMY-TV, 1972.
     (Video Tape).

Trueblood, Elton. The Company of the Committed. New York:
     Harper and Row, 1961.

Turiel, Eliot. "Adolescent Conflicts in the Development of
     Moral Principles," in R. L. Solso, ed. Contemporary
     Issues in Cognitive Psychology. Washington, D. C.:
     V. H. Winston and Sons, 1973.

U. S. News and World Report, April 19, 1972, pp. 76-76; January
     29, 1973, pp. 33-34; March 26, 1973, pp. 26-30.

Unpublished local school system document, Fall, 1975.

Wehlage, Gary G., et.al. "Social Inquiry, Schools, and
    State Assessment," Social Education. 37:8 (December,
    1973): 766-771.

West, Ruth, ed. Utilization of Community Resources in the
    Social Studies. Ninth Yearbook of the National
    Council for the Social Studies. Cambridge: National
    Council for the Social Studies, 1938.

"What Makes Sunnyvale Tick? Angles on the City," Sunny-
    vale, California: Sunnyvale School District, April,
    1973.

Winston-Salem Journal, May 8, 1972, pp. 5, 6; November 9, 1972,
    pp. 9, 10; November 7, 1974, pp. 8, 9.

APPENDIX A[1]

PRE-PROJECT MATERIALS

Initial proposal presented to the headmaster at Piedmont
and principal at Guthrie

Piedmont News article[2]

Congressman's letter

Description of Piedmont Citizen Action Education Project
given to teachers for presentation to students
in an effort to solicit volunteers

---

[1]All material in the Appendixes have been retyped
to make electrostatic copying possible.

[2]The Piedmont News (a pseudonym used to protect
the anonymity of the schools involved in the case study)
is the weekly newspaper in the town in which the case
study was carried out.

Study Proposal

Busing of students to obtain racial balance has
dealt a devastating blow to the neighborhood school.
and in the process has eliminated one of the few local
institutions which was significantly contributing to a
sense of community (as defined by D. Oliver and F.
Newmann, "Education and Community". Harvard Educational
Review. 37 (Winter 1967): pp. 61-106.).

In reaction to court ordered busing many students
have withdrawn from public schools and enrolled in inde-
pendent schools in the proximity of their homes. These
developments (busing and enrollment in independent schools)
have tended to further fragment already fragmenting local
communities and have alienated secondary school students
from their communities, and independent secondary school
students from public secondary school students.

The purpose of this study is to develop a citizen
action course based on Newmann model (F. Newmann. Educa-
tion for Citizen Action. Berkeley, California; McCutchan
Publishing Corp., 1975.) with the specific goal of es-
tablishing communication and fostering cooperation be-
tween secondary school students, public and independent,
with the local community in which the students live and/
or attend school as the focal point for the study.

A citizen action course will require a commitment
to the community (the small community of students involved

in the course, and the larger local community which will become a learning laboratory for the students) on the part of each participant and will reduce the students' apathy and sense of alienation from the community and from each other, and at the same time teach students the competencies needed to function effectively in a democracy.

<u>Piedmont</u> <u>News</u> <u>Article</u>

Massey To Conduct
Citizen Action Study

"In Piedmont, as in most other communities through-
out the United States, a small minority of people makes
the decisions that affect everyone. Most of the people
aren't even aware of how the decisions are made."

That is the conclusion of Charles Massey, former
headmaster of Piedmont Academy, and now a doctoral candi-
date in the School of Education at the University of
North Carolina in Greensboro.

Massey believes many people today are concerned
that students are not being prepared to participate ef-
fectively in a democratic form of government and that
it may be a problem which cannot be solved in the schools
alone.

"The solution may necessitate real involvement in
the community," he says, "involvement which would have to
be designed to enable students to participate meaningfully
in their communities while learning how political decisions
are made."

Massey and some other educators believe that citizen-
ship education must be "citizen action education" and are
helping develop such programs in a number of universities.

Massey is currently working on a field test model
for citizen action education at UNC-G and plans are being

made to begin the model program in Piedmont during the first quarter of the university's spring semester.

He hopes to recruit 15 to 25 student volunteers from the local area to help in the project. "After all," says Massey, "a program for citizenship action education cannot be realistically adopted without first testing it with real students in a real community."

Massey is attempting, therefore, to recruit student volunteers.

"Students who are interested in becoming involved in efforts to improve the quality of life in their community and in the development of a citizenship education curriculum should join us." he said last week.

Massey said planning sessions for the project will be held in Room 7 of the basement of the Piedmont Public Library Feb. 2 and 3 from 2 to 3 p.m.

"Interested persons are invited to attend all or any part of these planning sessions," he said. "Teachers, parents and other interested members of the community who would like to know more about his program are also invited to attend."

Congressional Letter

January 28, 1976

Mr. Charles Massey
1923 Halifax Court
High Point, N. C. 27260

Dear Charles:

Please accept my commendation on the citizenship edu-
cation program you are now developing in the Piedmont
area. I share your view that schools alone should not
be expected to prepare our students to participate in
our democratic form of government.

You have my very best wishes for the success of the
model program which you will be establishing in Piedmont.

If I can be helpful to you in any way, please call on
me. I would be glad to hear from you at any time and
would especially appreciate your sharing your experi-
ences in this new project with me as well as your opin-
ions on matters coming before the Congress.

My warmest personal regards,

               Respectfully,

               Stephen L. Neal
               Member of Congress

Piedmont Citizen Action Education Project

Many people today are concerned that students in schools are not being adequately prepared to participate effectively in our democratic form of government. This may be a problem that cannot be dealt with exclusively in schools and may necessitate real involvement in the community. This involvement would have to be designed to enable students to participate meaningfully in their communities while learning how political decisions are made. Piedmont, as in most other communities throughout the United States, has a small minority of people that make the decisions that effect everyone while most of the people aren't even aware of how the decisions are made.

Some educators today think that citizenship education must be citizen action education and efforts are being made to develop such programs in a number of universities. However, these programs cannot be finalized without field testing them with real students in real communities. One model for citizen action education is being prepared at the University of North Carolina at Greensboro and plans are being made to field test the model in Piedmont during the first quarter of the spring semester. Fifteen to twenty-five student volunteers are needed in order for this model to be properly tested.

Students who are interested in becoming involved in efforts to improve the quality of life in their

community and in the development of citizenship educa-
tion curriculum are invited to attend the planning ses-
sions for the project which will be held in room 7 at
the Piedmont Public Library on January 28th and 29th,
1976, from 2:00 p.m. to 3:30 p.m. Interested persons
are invited to attend all or any part of these planning
sessions. Teachers, parents and other interested mem-
bers of the community who would like to know more about
this program are also invited to attend.

Charles Massey, a doctoral candidate in the School
of Education at UNC-G, will conduct the program in
Piedmont.

APPENDIX B

PROJECT MATERIALS

Tentative Project Plan

Weekly class schedules

Parent and Student Consent form

Student Questionnaire[1]

Piedmont Exploration[2]

Town Planner[3]

Policeman[4]

Stranger[5]

Moral Dilemma Questionnaire[6]

Interview Questions

Project Summary Questionnaire

Interview Probe Areas

---

[1] A part of the questions used here were adapted from Herbert Hyman, et.al. Applications of Methods of Evaluation (Berkeley, California: University of California Press, 1962), pp. 339-341.

[2] This activity was adapted from "What Makes Sunnyvale Tick? Angles on the City," a description of a Mentally Gifted Minors Program prepared by the Sunnyvale School District, Sunnyvale, California, April, 1973.

[3] Ibid.

[4] Ibid.

[5] Ibid.

[6] Lawrence Kohlberg and Staff. Standard Scoring Manual (Cambridge, Massachusetts: Laboratory of Human Development, Harvard University, 1973).

Tentative Project Plan

Piedmont Citizen Action Education Project
Piedmont Public Library, Room 7
Spring, 1976

Feb. 2	Planning and orientation
Feb. 3	Planning and orientation
Feb. 4	Film: "Is It Always Right to be Right"
Feb. 5	Guest: Mayor of Piedmont
Feb. 9	A Look at Piedmont
Feb. 10	A Further Look at Piedmont
Feb. 11	Discussion: What Did We see?
Feb. 12	Open for Planning
Feb. 16	Video Tape: "The Triad: 2001 (at UNC-G)
Feb. 18	Guest: Triad County Planning Department
Feb. 23	Guest: Piedmont Town Manager
Feb. 25	Open Forum for Teachers and Students: "Youth in the Community"
Mar. 1	Project Reports
Mar. 3	Project Reports
Mar. 8	Open Forum for Community Leaders: "Youth in the Community"
Mar. 10	Open
Mar. 15	Project Reports
Mar. 17	Project Reports
Mar. 22	Open
Mar. 24	Open Forum for Parents: "Youth in the Community"

Mar. 29   Project Reports

Mar. 31   Evaluation

Apr. 2   Evaluation

Weekly Class Schedules

Week 1

Feb. 2 Orientation and Planning
    Explanation of consent forms
    Discussion of projected course schedule
    Introductions of participants
    Discussion of the purposes of the course as
      viewed by participants
    Requirements
      classes
      projects
      logs

Feb. 3 Orientation and Planning
    Introductions
    Discussion of group projects
    Discussion of evaluation
      personal
      group
      project
    In school uses of the project
    Background and purposes of the project from
      the perspective of the leader

Feb. 4 Film: "Is It Always Right to be Right"
    Showing of the film
    Discussion
    Re-showing of the film
    Discussion
    Group planning for the visit of the Mayor

Feb. 5 Guest: Mayor of Piedmont
    Talk by the Mayor on the future of Piedmont
      and the role of youth in the town
    Question and answer period

Week 2

Feb. 9 Small group exploration of Piedmont

Feb. 10 Role taking (small groups)
    Observe Piedmont in role of
      A City Planner
      Policeman
      The Stranger

Feb. 11 Reports and discussion of what we saw on Monday
    and Tuesday
    Discussion of projects

Feb. 12   Kohlberg moral dilemma questionnaire
          Personal interviews (10 min. with each participant)

Feb. 13   Personal interviews

Tentative Interview Schedule
(Students)

Feb. 12   2:40   _____
          2:50   _____
          3:00   _____
          3:10   _____
          3:20   _____
          3:30   _____
          3:40   _____
          3:50   _____
          4:00   _____

Feb. 13   2:00   _____
          2:10   _____
          2:20   _____
          2:30   _____
          2:40   _____
          2:50   _____
          3:00   _____
          3:10   _____
          3:20   _____

Week 3

Feb. 16   Video Tape: "The Triad: 2001"
             Leave Piedmont for UNC-G   3:15 p.m.
             Arrive back in Piedmont   5:15 p.m.
               View video tape
               Discussion of tape and projects

Feb. 17   Interviews
          2:40   _____
          2:50   _____
          3:00   _____
          3:10   _____
          3:20   _____

          Questionnaires
          3:00 - 4:00   _____
                        _____
                        _____
                        _____

Feb. 18   Guest: Triad County Planning Department
                Talk on the future of Triad County and
                    the role of youth in the County
                Question and answer period

Feb. 19   Project Planning
                Logs due (will be returned on Monday)

Week 4

Feb. 23   Guest: Piedmont Town Manager
                Talk on the future of Piedmont and
                    the role of youth in the town
                Question and answer period
                Return logs

Feb. 25   Formulation of Project Goals
                Organization of study groups
                Strategy planning
                Scheduling

Feb. 26
  or 27   Study group meetings
                Preparation of project reports

Week 5

Mar. 1   Project Report
                Fund raising
                Clean up
                Needs survey
          PCAEP Planning
                Open forums?
                Evaluation?
                Washington trip

Mar. 3   Project Reports and Planning
                Scheduling
                Organization
                Advertising
                Etc.
          PCAEP Planning cont.

Week 6

Mar. 8   Report on Wednesday Night Meeting
          Project Planning

                     Organization
                     Scheduling
                     Advertising
                  Open Forums?
                     Parents
                     Teachers
                     Community leaders
                  Washington Trip Planning
                     Dates
                     Transportation

Mar. 10   Open

                              Week 7

Mar. 15   Report on Saturday Workday
                  Plans for Thursday Workday
                  Reports on other Projects
                  Open Forums?
                     Parents
                     Teachers
                     Students
                     Community leaders
                  Washington Trip
                     Dates: April 29-30
                     Approx. group size?
                  Further Project Planning

Mar. 18   Workday (cleanup project)
                     Time: 3:15 p.m. - 5:00 p.m.
                     Place: Jones Park

                              Week 8

Mar. 22   Small group meetings to prepare final project
                  reports to be presented on Wednesday.
                  Discussion of the continuation of active stu-
                  dent participation in the community.
                  Group project evaluation questions to be responded
                  to in logs.

Mar. 24   Group project reports
                  Discussion of the place of citizen action edu-
                  cation in the schools.
                  Student evaluation of class activities.

Week 9

Mar. 29   Logs due
          Post Project Questionnaire
          Project Summary Questionnaire
          Interviews

Mar. 30   Interviews

Mar. 31   Interviews

Apr. 1   Final planning for Washington trip

Interview Schedule
(Students)

Mar. 29   2:00   _____
          2:15   _____
          2:30   _____
          2:45   _____
          3:00   _____
          3:15   _____
          3:30   _____

Mar. 30   2:30   _____
          2:45   _____
          3:00   _____
          3:15   _____
          3:30   _____

Mar. 31   2:30   _____
          2:45   _____
          3:00   _____
          3:15   _____

Parent and Student Consent Form

Piedmont Citizen Action Education Project
Piedmont Public Library, Room 7
Spring, 1976

Parent and Student Consent to Participate

_____ has my permission to participate
in the Piedmont Citizen Action Education Project be-
ginning Feb. 2, 1976 and ending Apr. 2, 1976. I realize
that full participation will include field trips in the
Piedmont area and to the campus of the University of
North Carolina at Greensboro, and participation in a
community project which the student feels will contri-
bute to the improvement of the quality of life in that
community. I realize that all Project activities are
open to the public and that I may attend and partici-
pate at any time. I also realize that the Project
leader will provide general supervision for and eval-
uation of all Project activities but that it is physi-
cally impossible for him to personally oversee all
Project activities.

Parent's signature_____

Date_____

I, _____, volunteer to participate
fully in the Piedmont Citizen Action Education Project.

Student's signature_____

Date_____

Student Questionnaire

1. In general, do you think that the individual citizen
   can do a great deal, only a moderate amount, or
   hardly anything at all about the following matters:

	A great deal	A moderate amount	Hardly anything
Prevention of war.........	_____	_____	_____
Reduction of corruption in national government..	_____	_____	_____
Improvement of housing....	_____	_____	_____
Improvement of race relations................	_____	_____	_____
Reduction of corruption in local government.....	_____	_____	_____

2. How about groups of people or clubs? Can they do a
   great deal, only a moderate amount, or hardly anything
   at all about these matters?

Prevention of war.........	_____	_____	_____
Reduction of corruption in national government..	_____	_____	_____
Improvement of housing....	_____	_____	_____
Improvement of race relations................	_____	_____	_____
Reduction of corruption in local government.....	_____	_____	_____

3. Given the situation in our community cooperation be-
   tween public and private school students is unlikely.
   I agree___ I disagree___ Why?

4. I would describe the student body at my school as
    follows:

5. The citizenship activities that my parents partici-
    pate in are   .

6. My Father voted in the last local election. Yes___
    No___ I don't know___.

7. The student government association at my school is

8. What are the three most worthy ambitions that an   ·
    individual may have?

9. Most adults in my community think that I

10. Public schools are generally better than private
    schools.

    I agree___ I disagree___ Why?

11. The major difference between public and private
    school students is

12. What would be the three most important features of
    an ideal society?

13. It is important to participate in student government elections at school. Agree___ Disagree___ Why?

14. The administration at my school is

15. If you were to work for the betterment of the social life of mankind, which of the following would you prefer to direct your chief energies toward?
Local problems____ National problems____ International problems____

16. Most teachers at my school are

17. Who would you be most likely to talk to first if you had a serious personal problem?

18. What two things or activities in your life do you expect to give you the most satisfaction? (Please mark the most important source of satisfaction with the number 1, the next most important with a 2.)

    Your career or occupation ____
    Family relationships ____
    Leisure-time, recreational activities ____
    Participation as a citizen in the
       affairs of your community ____
    Participation in activities di-
       rected toward national or
       international betterment ____
    Religious activities ____
    Other (specify) ____

19. My Mother voted in the last local election. Yes___ No___ I don't know___.

20. My Father voted in the last national election. Yes___ No___ I don't know___.

21. In attacking most social problems, some people feel
    that the bulk of our efforts should go into long-
    range scientific study. Others feel that the em-
    phasis should be on action which results in imme-
    diate improvements. While both approaches are valu-
    able, which would you favor if you had to make a
    choice?

22. Most teachers think of students as

23. My parents are ____, are not____, good citizens
    because

24. The person I most respect is _____
    because

25. Of what groups are you a part? (church, school,
    community, etc.)

26. To what groups do you make a significant contribution?

27. My Mother voted in the last national election. Yes___
    No___ I don't know___.

28. I spend ___% of my time with persons my own age. I
    would like to spend ___% of my time with persons my
    own age.

                    Name the following:

29. The mayor of Westville _____

30. The vice president of the U. S. _____

31. Two Democratic candidates for the Presidential nomination

   _____   _____

32. The N. C. 5th District Representative_____

33. The U. S. Senators from N. C. _____

   _____

34. The Piedmont Town Manager _____

35. The Governor of N. C. _____

36. The state senator who represents your county

   _____

Piedmont Exploration

Within your town try finding and describing or drawing
or photographing:

                          Approximate
                          Location   Description[x]

1. Something soft

2. A relic of the past

3. Something frightening

4. A secret

5. A hiding place

6. Something free

7. Patriotism

8. An omen of the future

9. Something enticing

10. A tribe

11. Solitude (alone-ness)

12. Something rotten

13. A place that attracts or
repels you

14. A place to sit

15. Something that can't be
photographed

16. Something broken, aban-
doned, or vacant

17. A place you can't get
into

18. An unpaved pathway

19. Something invisible

20. Something underground

Location   Description*

21.   A craftsman

22.   A street vender

23.   Something decorated

24.   Something built for
        children

25.   Someone in a uniform

*You can either write here, or refer to the blank sheets
which follow (for longer writing or sketching), or put
down a "p" if you take a photograph.

Mark each discovery on your Piedmont town map.

A <u>City</u> <u>Planner</u>

Find out what human needs are served in your city.
Locate if you can a place for you . . .

1. To eat in comfort

2. To meet and talk with friends

3. To run and swim and sun

4. To walk and windowshop

5. To plant and pick fresh flowers

6. To see a large variety of things

7. To pray, meditate, worship

8. To speak and be heard

9. To take part in festival, ritual, entertainment

10. To work

11. To create something special

12. To feel free

13. To discover joy

. . . . as you go along, make notes, briefly describe, or
record in some way these places.

Demonstrating the role:

1. Write an official report to the mayor describing what
you found, and what you didn't find. Based on your findings,
make a judgment whether human needs are being adequately
met. What more might be done, if anything, and who might
do it?

2. Write an article for the <u>Piedmont</u> <u>News</u> describing
your findings and your judgments on how adequately human
needs are being met in Piedmont.

3. Is there another way you can suggest to present your
findings?......

Policeman

Walk through a part of the city pretending you are a
policeman. Take notes on what specific things you
focus on, where, and why.

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

etc.

Demonstrating the role:

1. Outline your beat (tour of duty) on a map you've drawn.
Also write a report for your desk sergeant, indicating

what specific things you focused on, why you did so, and where they were.

2. Is there another way you can suggest to present your findings?

The Stranger

You are a stranger who has been dropped off in downtown Piedmont. Where do you, a stranger, find a place . . .

1. To lay down and take a nap?

2. To wash up (really clean)?

3. To eat?

4. To be alone?

5. To make friends?

6. To worship?

7. To get help?

8. To get somewhere else?

9. To make money?

10. To celebrate?

11. To find someone you know, but who doesn't have a phone and whose address you don't know?

Demonstrating the role:

1. Write an essay, or story, or poem, or song which incorporates your experiences as a stranger in Piedmont. You might write it out or tape record it, and add pictures or drawings if possible.

2. Is there another way you can suggest to present your findings? . . . .

Moral Dilemma Questionnaire

In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost to make. He paid $200 for the radium and charged $2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about $1,000 which is half of what it cost. He told the druggist that his wife was dying, and asked him to sell it cheaper or let him pay later. But the druggist said, "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and broke into the man's store to steal the drug for his wife.

Name_____ Age_____

1. Should Heinz have done that? Why?

2. Was it actually wrong or right?

3. From what (if any) point of view is it wrong for him to do that? Why?

4. Is it a matter of going against the druggist's rights? Did the druggist have the right to charge that much when there was no law actually setting a limit to the price? Why?

5. Is it the husband's duty or obligation to steal the drug for his wife if he can get it no other way? Why?

If Yes:

Does that mean the wife has the right to expect him to steal the drug to save her life if there's no other way? Why?

6. If the husband does not feel very close or affectionate to his wife, should he still steal the drug?

7. Suppose it wasn't Heinz's wife who was dying of cancer but it was Heinz's best friend. His friend didn't have any money and there was no one in his family willing to steal the drug. Should Heinz steal the drug for his friend in that case? Would that be different? Why?

<u>If Yes:</u>

Suppose it was someone dying who wasn't close to you, but there was no one else to help him. Would it be right to steal the drug for such a stranger? Is it something he should do for a stranger?

8. This is a case of stealing to save a life. What is there about the wife's life which would make a person think it right to steal?

9. Suppose it wasn't his wife who was dying but the man's pet dog which he loved. Would he be justified to steal the drug for the life of his much loved pet? Why?

10. Suppose you yourself were dying of cancer, would it be right, would you have an obligation to steal the drug to save your own life?

11. Heinz broke into the store and stole the drug and gave it to his wife. He was caught and brought before the judge and the jury found him guilty of stealing. Should the judge send Heinz to jail for stealing, or should he let him go free? Why?

12. The judge might think he would steal too if he were the husband. The judge might also think about upholding the law. How should he decide between the two?

Interview Questions

1. Which class has been most interesting to you?

2. Would you recommend this type of class to a friend?

3. How do you feel about the other participants?

    Are they serious about this?

    Are we becoming a group?

4. Will this Project be of any real significance?

5. What project do you have in mind to participate in?

    Who do you wish to work with?

    How have you contributed to the class so far?

Project Summary Questionnaire

1. How has this course affected you?

2. How has this course affected this community?

3. How has this course affected your school?

4. How would you compare this course to other courses you have taken that were designed to help you become a better citizen?

5. What was the most meaningful happening during the course for you personally?

6. What was the most difficult occurrence during the course for you personally?

7. What would you do to improve the course?

8. How was this class different from other classes that you have had in school?

9. What class that you have had in school was most like this class? Why?

10. Describe the role of the teacher in this class as you viewed it.

11. Describe the role of the student in this class as you viewed it.

12. Why did you participate in this course?

13. Would you participate in a course of this nature in the future if no academic credit was given for it? Why?

14. When I began the course I expected . . .

15. I was most surprised by . . .

16. At the beginning of the course my relationship to the other students was . . .

17. My relationship to the other students now is . . .

18. At the beginning of the course my relationship to the teacher was . . .

19. My relationship to the teacher now is . . .

20. In my estimation this Project was a success_____,
a failure_____, because . . .

Interview Probe Areas

Reactions to teaching style

      conventional/non-conventional

      teacher/learner

Student input into the course

      free/forced

Class atmosphere

      tense/relaxed

      structured/loose

System of rewards?

Tolerance level

      teacher-student

      student-student

      student-teacher

Continuing student participation in the community

Citizen action education in the schools

APPENDIX C

PROJECT EVALUATION MATERIALS

Group Project Evaluation Form

Form for Student Evaluation of Class Activities

Student Evaluations of Class Activities

Analysis of Moral Dilemma Questionnaires

Summary of Kohlberg's Stages of Moral Development

Analysis of the Student Questionnaire

Group Project Evaluation

Each student should prepare a detailed description of
the group project in which s/he participated which in-
volves responses to the following questions:

1. How were decisions made?

2. How might the groups have been better formed?

3. How might the leaders have been better chosen?

4. Was the project of any real significance? Why or
why not?

5. Would you participate in this type of project again?
Why or why not?

6. How could your group have been more effective?

7. If you were going to do this project again what
would you do differently?

Student Evaluation of Class Activities

Please evaluate the following class activities on a scale of 1 to 5. (1.......2......3......4......5)
                                                    (very   very)
                                                    (poor   poor   average good   good)

Briefly explain your evaluation marks.

Class Activity	Evaluation	Explanation
Mayor's Talk	____	
Film: "Is It Always Right To Be Right"	____	
Videotape: "The Triad: 2001"	____	
County Planner's Talk	____	
Town Manager's Talk	____	
Group Explorations Into Town	____	

Student Evaluations of Class Activities

Students were asked to evaluate six class activities, using a scale of 1 to 5 ranging from very poor to very good, and to briefly explain their evaluation marks.

Class Activities   Student Evaluations

Class Activities	A	B	C	D	E	F	G	H	I	J	K	L	Mean
Mayor's Talk	X	2	4	3	4	3	3	4	3	3	3	2	3.1
Film: "Is It Always Right to be Right"	5	X	5	5	5	4	5	5	X	5	5	2	4.6
Video Tape: "The Triad: 2001"	3	5	4	3	5	X	2	1	5	5	2	3	3.5
County Planner's Talk	3	3	4	4	X	3	3	X	X	X	3	2	3.1
Town Manager's Talk	4	3	5	3	1	1	1	1	1	1	3	2	2.2
Group Exploration Into the Town	5	4	5	5	3	2	5	4	5	5	4	5	4.3

Student Comments Regarding Class Activities

(Ratings) Mayor's Talk

2   "He didn't seem to think we could do anything of value."

3   ". . . he didn't give any specific thing that we could do."

4   "He tried hard."

3   "Mayor talked more politics than helpful."

3   "He didn't really say where he stood . . . . he kept saying he wanted Piedmont to stay the same yet he wanted Piedmont to develop."

2   "Shot bull"

Film: "Is It Always Right to be Right"

5   "The film helped us prepare for feelings we'd be encountering and how we should deal with these."

5   "I liked it because it made me think alot!"

5   "It showed how if you give in a little people can work together."

5   "It showed that people can work together and get something done."

2   "Didn't really pertain to us"

Videotape: "The Triad: 2001"

5   "It really made me think. It scared me to think everything had to be planned so carefully and all our land was being used up."

5   "I thought the tape had been worked on alot. There was a lot of thought put in it."

1   "Very boring, uninteresting. I thought it was outlandish."

2   "It was hard to understand at times."

County Planner's Talk

3   "He really didn't deal with some things our group could contribute to the community."

4   "He didn't give us any specific things to do but he told of some of their plans."

3   "He tried but he couldn't do it."

3   "Much was said about county and local planning but as far as group projects, no ideas were given."

Town Manager's Talk

4   "He was interesting."

1   "His cigar made me sick."

1   "His talk was poorly planned."

1   "He didn't even try! He didn't have his stuff together. I think he prepared in a minute."

1   "He didn't plan it."

1   "He acted like we were a bunch of ding-a-lings."

3   "It seemed like the same story everyone else told."

Group Explorations Into the Town

4   "They could have been better if we had more time. It was good to walk around instead of ride."

5   "It helped us to realize and see things we don't usually notice."

2   "For the most part I already knew the town."

5   "It let me get to know the people of the town, to get to know their needs."

5   "That was fun and if nothing else it taught me the names of some streets."

4   "It put us in a place we had never been in before, showed us things we had never seen."

Analysis of Moral Dilemma Questionnaires

The Moral Dilemma Questionnaires were scored according to a simplified scoring procedure developed by Patricia Arlin, formally a member of the faculty of the School of Education at UNC-G, which is based on the Kohlberg protocols[1], and with which the scorer is familiar.[2] While all responses for most students were not consistently at one stage a primary stage or stages was clearly evident.

Individual Student Responses

Student	Primary Stage	Highest Response	Grade	School
A	4	4	11	Public
B	3&4	4	11	Public
C	2&3	3	9	Public
D	3	3	11	Private
E	2&3	3	11	Private
F	4	4	11	Public
G	3	4	11	Private
H	3	4	11	Private
I	3	3	11	Public
J	3&4	5	12	Private
K	3	5	12	Private
L	2	3	12	Private
M	2&3	3	11	Public
N	4	4	12	Private
O	2	3	11	Private
P	3	3	11	Public

Responses by Stages

Primary Stage	Number of Students at Stage	Piedmont	Booker	Guthrie
1	-	-	-	-
2	2	2	-	-
2 & 3	3	1	1	1
3	6	4	-	2
3 & 4	2	1	-	1
4	3	1	-	2
5	-	-	-	-
6	-	-	-	-

---

[1]Lawrence Kohlberg and Staff, Standard Scoring Manual (Cambridge, Massachusetts: Laboratory of Human Development, Harvard University, 1973).

[2]Charles E. Massey, "A Cross-sectional Study of the Moral Development of Middle and Upper-Middle-Class White Private Secondary School Students in Piedmont North Carolina." (Unpublished paper, University of North Carolina at Greensboro, 1974).

Kohlberg's Stages of Moral Development

Extensive research on moral development conducted by Lawrence Kohlberg has provided data leading to the formulation of a sequence of six stages of moral development hypothesized to be universal.[1] The stages are summarized in the following outline.

Definition of Stages of Moral Development

I. Preconventional Level

At this level the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels in terms of either the physical or the hedonistic consequences of action (punishment, reward, exchange of favors), or in terms of the physical power of those who enunciate the rules and labels. The level is divided into the following two stages:

Stage 1: The punishment and obedience orientation. The physical consequences of action determine its goodness or badness regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority (the latter being Stage 4).

Stage 2: The instrumental relativist orientation. Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the market place. Elements of fairness, of reciprocity, and of equal sharing are present, but they are always interpreted in a physical, pragmatic way. Reciprocity is a matter of "you scratch my back and I'll scratch yours," not of loyalty, gratitude, or justice.

---

[1] Lawrence Kohlberg, "Stages of Moral Development as a Basis for Moral Education," in C.M. Beck, et.al., eds. Moral Education: Interdisciplinary Approaches (New York: Newman Press, 1971).

II.   Conventional Level

At this level, maintaining the expectations
of the individual's family, group, or nation is
perceived as valuable in its own right, re-
gardless of immediate and obvious consequences.
The attitude is not only one of conformity to
personal expectations and social order, but of
loyalty to it, of actively maintaining, sup-
porting, and justifying the order, and of iden-
tifying with the persons or group involved in
it. At this level, there are the following
two stages:

Stage 3: The interpersonal concordance
or "good boy-nice girl" orientation. Good
behavior is that which pleases or helps others
and is approved by them. There is much con-
formity to stereotypical images of what is the
behavior of the majority of "natural" behavior.
Behavior is frequently judged by intention --
"he means well" becomes important for the
first time. One earns approval by being "nice."

Stage 4: Authority and social-order-main-
taining orientation. There is orientation to-
ward authority, fixed rules, and the maintenance
of the social order. Right behavior consists of
doing one's duty, showing respect for authority,
and maintaining the given social order for its
own sake.

III.   Postconventional, Autonomous, or Principled Level.

At this level, there is a clear effort to de-
fine moral values and principles which have
validity and application apart from the authority
of the groups of persons holding these principles,
and apart from the individual's own identification
with these groups. This level again has two stages:

Stage 5: The social contract legalistic orien-
tation. Right action tends to be defined in terms
of general individual rights and in terms of stan-
dards which have been critically examined and
agreed upon by the whole society. There is a clear
awareness of the relativism of personal values and
opinions, and a corresponding emphasis upon proce-
dural rules for reaching consensus.

Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal "values" and "opinion." The result is an emphasis upon the "legal point of view," but with an emphasis upon the possibility of changing law in terms of rational considerations of social utility (rather than freezing it in terms of Stage 4 "law and order"). Outside of the legal realm, free agreement, and contract, is the binding element of obligation. This is the "official" morality of the American government and Constitution.

Stage 6: The universal ethical principle orientation. Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical, (the golden rule, the categorical imperative) they are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of the human rights, and of respect for the dignity of human beings as individual persons.[2]

Research also indicates that the stages form an invariant developmental sequence in which advanced stages are reached only after each of the preceeding stages has been reached. However, continual progression through all of the stages seldom occurs and fixation is possible at any stage.[3]

---

[2]Elliot Turiel, "Adolescent Conflict in the Development of Moral Principles," in R. L. Solso, ed., Contemporary Issues in Cognitive Psychology (Washington, D. C.: V. H. Winston and Sons, 1973).

[3]Kohlberg, op. cit.; Lawrence Kohlberg and R. Kramer, "Continuities and Discontinuities in Childhood and Adult Moral Development," Human Development, 12 (December, 1969), pp. 93-120; Lawrence Kohlberg, "Stage and Sequence: The Cognitive-Developmental Approach to Socialization," in D. Goslin, ed. Handbook of Socialization Theory and Research (New York: Rand McNally, 1969).

Analysis of the Student Questionnaire

The Student Questionnaire attempts to elicit responses which will indicate student attitudes regarding: ability to influence change, school administrators, adults in general, authority, community, parental political activity, parents, peers, personal values, general political awareness, political potency, public and private schools, student government, teachers. The Questionnaire was given to students during the first week of the Project and again during the ninth week.

Student Questionnaire

1. In general, do you think that the individual citizen can do a great deal, only a moderate amount, or hardly anything at all about the following matters:

Pre-Project Response

	A great deal	A moderate amount	Hardly Anything
Prevention of war.........	–	4	7
Reduction of corruption in national government..	4	5	2
Improvement of housing....	5	6	–
Improvement of race relations................	10	1	–
Reduction of corruption in local government.....	6	5	–

Post Project Response

	A great deal	A moderate amount	Hardly Anything
Prevention of war.........		6	5
Reduction of corruption in national government..	3	6	2

	A great deal	A moderate amount	Hardly anything
Improvement of housing....	3	7	1
Improvement of race relations...........	8	3	-
Reduction of corruption in local government.....	6	5	-

2. How about groups of people or clubs? Can they do a great deal, only a moderate amount, or hardly anything at all about these matters?

Pre-Project Response

	A great deal	A moderate amount	Hardly anything
Prevention of war.........	2	7	2
Reduction of corruption in national government..	6	5	-
Improvement of housing....	10	1	-
Improvement of race relations..............	10	1	-
Reduction of corruption in local government.....	10	1	-

Post-Project Response

	A great deal	A moderate amount	Hardly anything
Prevention of war.........	3	5	3
Reduction of corruption in national government..	4	6	1
Improvement of housing....	7	4	-
Improvement of race relations..............	10	1	-
Reduction of corruption in local government.....	10	1	-

Students generally felt that groups could do more than an individual, and while there was no significant change during the course, there was a slight tendency to

be somewhat less optimistic about the strength of either

after the Project.

3. Given the situation in our community cooperation be-
    tween public and private school students is unlikely.

Pre-Project Response

Agree   -   Disagree   10

Post-Project Response

Agree   1   Disagree   9

Comments:

"people are people, schools don't make too much
difference to their basic characteristics"

"public and private school students here seem to
get along good"

"We're all the same we just go to different schools"

"Because young people are more open with each other
now"

"We aren't different only we attend different schools"

"I think that anyone will work together for the right
causes."

4. I would describe the student body at my school as
    follows:

Public school student responses:

"A group of students that just want to get by."

"Nice, but apathetic"

"Not very active"

"We try to get along with everyone, a lot of times
we fail."

Private school student responses:

"pretty close"

"Friendly, outgoing, great to be around"

"Lazy and inactive"

"close, friendly, everyone knows each other"

"average teenagers who like excitement and independence."

"broken into groups; inactive"

No change during the course. Private school students were more positive.

5. The citizenship activities that my parents partici-
   pate in are

   Comments:

   "none"

   "Not much"

   "Church"

   "non-existant"

   "nothing"

   "Voting; the mandatory things which adults are held responsible for."

   "Voting"

   "very limited"

6. My Father voted in the last local election.

   ### Pre-Project Response

   Yes 4   No 3   Don't Know 3

   ### Post-Project Response

   Yes 4   No 4   Don't Know 2

7. The student government association at my school is

    Comments:

    "Not strong at all"

    "Very depressing. Kids just don't want to work."

    "weak"

    "not very effective"

    "inactive"

    "without power"

    "Very cooperative with the students."

    No difference between public and private schools.

8. What are the three most worthy ambitions that an
    individual may have?

    Students generally wanted to be happy, be loved, and
be successful. After the Project "helping others" was
listed by four students; before it had only been listed
.by two.

9. Most adults in my community think that I

    Comments:

    "They have no opinion. They don't know me."

    "I don't think many of them know me that well."

    "am nice"

    "am an average teenager"

    "am a reasonably nice kid"

    "am an o.k. kid"

"most adults know nothing about me"

"work hard in the church and stay busy with something"

No change during the course.

10. Public schools are generally better than private schools.

Pre-Project Response

Agree   3   Disagree   7

Post-Project Response

Agree   2   Disagree   8

Public school student responses:

"Private schools give you more freedom. You can be different."

"They [public schools] don't teach you much discipline."

"They [public schools] are not as academically oriented"

Private school student responses:

"Because people are closer in private schools"

"You get lost in the crowd in public school "

"They [public schools] give a better realization of what the world is really like."

11. The major difference between public and private school students is

Comments:

"No big difference."

"There is none"

"friendliness"

"money with some, nothing with others"

"none"

12. What would be the three most important features of an ideal society?

Pre-Project Response

"recreation, closeness, beauty"

"Peace between all people, no pollution, caring"

"honest government, good foreign relations, sound finances."

Post-Project Response

"geographically close knit, government officials who care about the good of the community, people who are ready to work."

"closeness to God, awareness of others feelings, people working together"

"community cooperation, active in lawmaking, active in voting and helping improve living facilities."

Students tended to be more specific after the project.

13. It is important to participate in student government elections at school.

Pre-Project Response

Agree   10   Disagree   1

Post-Project Response

Agree   10   Disagree   1

Comments:

"They can get things done"

"So you can feel a part of who is running your school"

"Through S. G. you have a say in what happens in your school."

"So that you can get a little taste of what the real thing is."

"So you will not put bad people into office"

"Because the government represents you."

"Just one vote can do a great deal"

"Administration won't allow anything to take place"

14. The administration at my school is

Public school student responses:

"o.k. But it could be a lot better. They don't seem to get out and work on the needs of the students."

"Very set in ways"

"Very good"

"always suspecting us of doing something wrong"

Private school student responses:

"usually helpful"

"very good"

"Great."

"O.K. Nothing great"

"closeminded"

15. If you were to work for the betterment of the social life of mankind, which of the following would you prefer to direct your chief energies toward?

<u>Pre-Project Response</u>

Local problems 8

National problems -

International problems 3

<u>Post-Project Response</u>

Local problems 9

National problems 1

International problems 1

16. Most teachers at my school are

Teachers were generally viewed as nice, caring and
helpful, however there were some students who saw teachers
as self-centered, domineering, and unable to get along
with each other.

17. Who would you be most likely to talk to first if you
    had a serious personal problem?

Pre-Project Response

Peer   7   Parent   1   Other Adult   2

Post-Project Response

Peer   6   Parent   2   Other Adult   1

18. What two things or activities in your life do you
    expect to give you the most satisfaction? (Please
    mark the most important source of satisfaction with
    the number 1, the next most important with a 2.)

Pre-Project Response

Career   2, 1, 2, 2, 1, 1

Family   1, 1, 1, 1

Leisure time   1, 2, 2

Community affairs   2, 1, 2

National and international affairs   0

Religious   2, 2, 2, 1

Post-Project Response

Career   1, 2, 1, 2, 2, 2,

Family   1, 1, 1, 1, 1, 2, 1

Leisure time   2, 2, 1, 1

Community affairs   0

National and international affairs   2

Religious   2, 2, 1, 2

19. My Mother voted in the last local election.

Pre-Project Response

Yes   4   No   2   Don't Know   4

Post-Project Response

Yes   4   No   5   Don't Know   2

20. My Father voted in the last national election.

Pre-Project Response

Yes   4   No   2   Don't Know   3

Post-Project Response

Yes   6   No   3   Don't know   1

21. In attacking most social problems, some people feel
    that the bulk of our efforts should go into long-
    range scientific study. Others feel that the em-
    phasis should be on action which results in imme-
    diate improvements. While both approaches are valu-
    able, which would you favor if you had to make a
    choice?

Pre-Project Response

Long range   2   Action   7   Other   1

Post-Project Response

Long range   3   Action   7

22. Most teachers think of students as

Comments:

"What they have to teach"

"idiots"

"mere students, not people."

"people to teach and get rid of"

"someone who has to learn"

"one way of getting paid"

"misbehaving immature children"

"people they are paid to teach and not on a personal level"

"Just a bunch of kids"

Approximately half of the students felt that teachers thought of them in impersonal ways.

23. My parents are _____, are not_____, good citizens because

In spite of the fact that most students felt that their parents participated little, if any, in political activities, only one student did not think his/her parents were good citizens and that student simply commented that he/she did not know.

Comments:

"they believe in America and her ideas"

"they support the government"

"they obey the law"

"they always vote."

"they don't cause any trouble"

"they obey laws and care"

"obey the laws and vote"

24. The person I most respect is _____ because

Three students said "my sister" and three gave church youth leaders. The most significant reasons were that they were understanding and could be trusted.

25. Of what groups are you a part? (church, school, community, etc.)

Most students were involved in one or more groups at school and at church with only two having any community involvement.

26. To what groups do you make a significant contribution?

All but two students felt that they were making a significant contribution to at least one group.

27. My Mother voted in the last national election.

Pre-Project Response

Yes 5   No 3   Don't Know 3

Post-Project Response

Yes 6   No 4   Don't Know 1

28. I spend ___% of my time with persons my own age. I would like to spend ___% of my time with persons my own age.

Pre-Project Response

I spend	would like to spend
90%	90%
80%	-
50%	50%
75%	80%
90%	-
70%	70%
90%	90%
65%	80%
60%	90%

Post-Project Response

I spend	would like to spend
90%	90%
30%	50%
85%	-
40%	50%
80%	80%
75%	75%
30%	50%
85%	75%
95%	95%
75%	80%
75%	100%

Most students spend between 70% and 90% of their time with persons their own age and prefer it that way.

Name the following:

29. The mayor of Westville

    Students answering correctly: Pre-Project 3
                                     Post-Project 2

30. The vice president of the U. S.

    Students answering correctly: Pre-Project 8
                                     Post-Project 8

31. Two Democratic candidates for the Presidential nomination

    Students answering correctly: Pre-Project 5
                                     Post-Project 8

Organization of Questionnaire

Areas of Interest	Questions relating to areas of interest
Ability to influence change	1,2, 15, 21
School administrators	14
Adults in general	9, 14, 16, 17
Authority	7, 14, 16
Community	2, 4, 12, 15
Parental political activity	5, 6, 19, 20, 27
Parents	23
Peers	4, 28
Personal values	8, 12, 18, 25, 26
General political knowledge	29, 30, 31, 32, 33, 34, 35, 36
Political potency	1, 2, 7, 13, 26
Public and private schools	3, 12, 11
Student government	7, 13
Teachers	16, 22