



A plan for identifying community attitudes toward the community education philosophy
by Donna Graves Weisenborn

A thesis submitted in partial fulfillment of the requirements for the degree of DOCTOR OF
EDUCATION

Montana State University

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Abstract:

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Briefly, it was found that: 1. No one population registry included names of everyone residing in the community. The Bozeman county telephone directory provided the highest number of returns followed by the tax rolls.

2. The Community Education Philosophy Instrument (Modified) received the highest number of returns over the three selected alternative instruments.

3. The mailed questionnaire received the highest number of returns cost the most and took the least amount of time than the personal or telephone interview.

Four different groups were tested for possible differences in their attitudes toward the philosophy of community education: 1) four age groups, 2) men and women, 3) school community and community-at-large, 4) respondents with children and without children currently enrolled in school.

The results of the Bozeman Field Test indicated that the youngest age group (25 and under) responded the most positively toward the total philosophy of community education, the oldest age group responded the least positively. All four identified groups rated the six tenets of community education from most to least positive in the same order. The three tenets receiving the highest overall agreement by all four groups included: 1) K-12 traditional school program; 2) community involvement; 3) extended use of facilities.

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ABSTRACT

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Briefly, it was found that:

1. No one population registry included names of everyone residing in the community. The Bozeman county telephone directory provided the highest number of returns followed by the tax rolls.
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3. The mailed questionnaire received the highest number of returns cost the most and took the least amount of time than the personal or telephone interview.

Four different groups were tested for possible differences in their attitudes toward the philosophy of community education: 1) four age groups, 2) men and women, 3) school community and community-at-large, 4) respondents with children and without children currently enrolled in school.

The results of the Bozeman Field Test indicated that the youngest age group (25 and under) responded the most positively toward the total philosophy of community education, the oldest age group responded the least positively. All four identified groups rated the six tenets of community education from most to least positive in the same order. The three tenets receiving the highest overall agreement by all four groups included: 1) K-12 traditional school program; 2) community involvement; 3) extended use of facilities.

Chapter I

INTRODUCTION

Community education is a philosophic approach to individual and community improvement. Jack Minzey defined community education as:

Community education is a philosophical concept which serves the entire community by providing for all of the educational needs of all of its community members. It uses the local school to serve as the catalyst by bringing community resources to bear on community problems in an effort to develop a positive sense of community, improve community living and develop the community process toward the end of self-actualization (1972: 19).

As defined above, community education affects the well-being of everyone within a neighborhood or a community. Minzey's definition extends education from a traditional concept of teaching children to an expanded idea which identifies the wants, needs, and problems of a community. Community education stresses citizen involvement, agency coordination and cooperation, and a greater utilization of our facilities and physical resources. Community education emphasizes that local resources can be used to help solve community problems. Since the public schools are one of the largest available facilities in every community, they should be central to any community-wide improvement efforts. Minzey (1974: 3,7) defined six primary components in the community education concept. These are stated

as (1) the traditional day school program; (2) extended use of school facilities; (3) educational programs for school age children and youth; (4) programs for adults; (5) delivery and coordination of community services; and (6) community involvement.

Although community education has taken place throughout the country since the 1920's, Flint, Michigan, provides one of the best documented examples of the historical development of the community education concept. Frank Manly and Charles Stewart Mott implemented a plan for community education in Flint, Michigan, in 1935. This original plan emphasized the use of public schools as recreation centers for school age children. The community education concept grew in time to meet expanded needs. The "lighted school concept" has since changed from an emphasis on programs for children to a broader role, that of programs for youth and adults, over and above the regular school day. This continues to be one of the basic components of most community education programs. Since the widely publicized Flint model of community education has spread throughout the country, national statistics show acceptance of community education in cities and towns has grown from 560 community school districts in 1973 to 1,185 school districts in 1976 (Mott Foundation).

While many states have some form of community education program, several states such as Michigan, Minnesota, Florida, Utah, and Alaska have shown more rapid growth than others. In some

northern-northwestern states such as North Dakota, South Dakota, Wyoming and Idaho the concept is still relatively new. The state of Montana was first introduced to a community education program in 1971 when Butte received an H.E.W. Model Cities Grant to establish community education. This program lasted three years. It ended in 1974 when administrative policy decisions did not support continuation of the program. In February, 1977, the Board of Education at Libby, Montana, formally adopted the concept into its school system. Since then the community education concept has received increased attention in several Montana communities.

Community education by definition implies change. It is a dynamic process where a community moves from a state of separateness to a state of cohesion through cooperation. A community with diversified agencies organized to operate separately from one another, changes its problem solving process when coordinated to operate in a cooperative manner.

Making a smooth transition from separateness to unity requires knowledge and usage of the steps involved in the change process. When introducing a new concept such as community education into a community, careful planning and diagnosis of the community must be considered. Havelock emphasized the importance of solid groundwork in the initial stages of introducing a new concept in a community in his statement:

The very idea of change is threatening to most of us... In most respects most of us like our own world pretty much the way it is, and we look upon changes first as potential disturbances before we see them as potential benefits (1973: 73-75)

Taking Havelock's comment into consideration means community education advocates must do all they can to minimize a perception of threat by the community during the educational change process. A logical step in the change process before planning to introduce the concept of community education into a new area would be to assess peoples' current attitudes toward the tenets which make up the concept. As Havelock stated:

Diagnosis is a systematic attempt to understand the present situation... If you do not take the time to study and understand the current state of the system, your change efforts are likely to be misdirected and disappointing in the long run. For this reason you and your client should pause at the beginning of your relationship, and take a careful look at the system around you (1973: 63).

Program planning is a sequential process. Each stage affects the next. It is, therefore, requisite that proper attention be given at each stage; for omitting one step will endanger the final outcome.

It is with the above points in mind, that this researcher chose to develop a community assessment plan applicable to community education which identified initial community attitudes toward the basic tenets of community education.

Identification of the Problem

The problem of this study was identified by Burbach and Decker in their statement: "The community educator must build programs that will be in concert with the characteristics of his community (1974: 45)." The lack of guidelines in this area of planning are evident in their next statement: "A thorough understanding of the environment in which the community educator will function and of the people who will use them is required. That community education may lack sufficient expertise to develop this understanding gives emphasis to a critical area of need in the field (1974: 45)."

Statement of the Problem

The problem investigated in this study was to try to determine which of several methods would be most effective in collecting data that would identify community attitudes about the six basic tenets of community education. The alternative methods were tested in the Bozeman School District in Bozeman, Montana, to identify the strength and weaknesses of each. The data obtained were then analyzed to determine the attitudes of the Bozeman community, (including the school-community and the community-at-large) toward the basic tenets of community education.

Purpose of Study

As of 1976, over a thousand different school districts were operating community school programs throughout the nation. The Mott Foundation (1976) has predicted continued future growth from 1,185 in 1976, to 2,500 by 1978.

Mollay felt some of the reasons behind this growth trend in community education could be attributed to:

Changing social attitudes as much as financial cutbacks are helping to create a climate favorable to community schools ...The growing awareness that learning is dependent upon the quality of the learners home life, health, recreation, social activity, and environment (1973: 5).

Montana is one of several rural states having few established community education programs. The likelihood that community education will be given serious consideration in many school districts in Montana has been predicted for the future. The Center for Community Education at Montana State University has initiated contacts throughout Montana communities during 1976, 1977 and 1978 academic years. From these contacts growing interest has been indicated.

When a school district makes the decision to implement the community education concept, appropriate plans should be analyzed before proceeding. McCloskey stated:

Define and assess the circumstances in which you can proceed. Thorough analysis will help clarify specific leadership tasks. Consider the following questions:

1. What is the present state of public interest?
2. How much concern do people presently have for program improvements aimed at the enlargement of educational benefits?
3. To what extent does your present program embody community school concepts?
4. What parental reaction do you expect in your community?
(1973:27)

Before the change process from an established education plan to a new concept can be built, it is necessary to first assess the current attitudes of people living within a specified community. Once these attitudes are identified, appropriate strategies can be developed which attempt to approach the people at their initial level of readiness toward the new idea.

A plan to assess community attitudes toward the concept of community education was developed for use within communities throughout Montana. The attitude assessment plan developed in this study is for use by the schools to extend the community education concept through the community. For the purpose of this study, Beane's definition of the community has been applied. With reference to the schools, Beane recognizes two basic groups:

1. The school community which consists of those persons who are directly involved in the schools: teachers, students, administrators, school boards, nonclassified personnel and particular specialists;

2. The community-at-large which consists of all those persons who reside, work and pay taxes in the community and who send their children to the schools. This group might also be defined as those persons in the community who are not directly involved in the school (1974: 26,28).

Every community has characteristics which identify them as unique from any other community. Development of a plan which would be of use to all communities within Montana was developed in a flexible manner to make adaptation to individual community needs and resources possible.

The community assessment plan was intended as a guide for the implementation of an exploratory survey on community attitudes toward community education. The format was such that public school personnel and community citizens could identify a survey approach which best suited their needs. The plan was structured to identify and briefly describe the basic stages and important points of consideration in implementing a community education attitude survey. The suggested alternatives within each phase allowed for varying situations found in individual communities.

General Questions to be Answered

Two sets of questions were analyzed within the design of the overall study. Set one examined the structure of a process which could be used within each community when assessing community attitudes toward the basic concept of community education. A field test administered in Bozeman, Montana, was made to test strengths and

weaknesses of each of the alternatives identified in the plan. Set two refers to the information collected during a field test in Bozeman, Montana, of selected alternatives of the community assessment plan developed in this study.

Questions answered for set one of this study were:

1. In assessing the school community, and the community-at-large, toward three different survey methods, what were the strengths and weaknesses of each?
2. Of the four different procedures identified in this study for selecting a representative sample of the community-at-large, what were the strengths and weaknesses of each?
3. From the three different pre-tested questionnaires which would be appropriate for surveying people's attitudes toward the concepts behind community education? What were the strengths and weaknesses of each?
4. What were benefits and limitations of statistical analysis of data compared to the benefits and limitations of descriptive analysis of data, for the layman and the statistician?

Questions answered for set two of this study were:

1. Did the variable of age affect attitudes toward the tenets of community education?
2. Did the variable of sex (male or female) affect attitudes toward the tenets of community education?
3. What tenets were viewed most favorably by the school community and the community-at-large?
4. What tenets were least favorably by the school community and the community-at-large?
5. Was there a difference of views toward the tenets of community education between the school community and the community-at-large?

6. Was there a difference of views toward the tenets of community education between respondents who have children in school and those who do not?

General Procedure

A community assessment plan was developed to include several options. The most detailed options necessitated more time and resources, while the simpler options allowed for faster completion with less expenditure of resources, with an understanding that information gained was less detailed. Identification of the necessary elements incorporated in the plan included discussion of their importance and expected outcomes of each of the suggested alternatives.

Procedures for carrying out the plan were illustrated through alternative sample studies run in the Bozeman, Montana, School District. Groups considered in the study included (1) school-community divided into administrators and teachers; (2) community-at-large according to different age groups, male and female, people with children in school, and people with no children in school.

Four methods for selecting a representative sample of the community membership were analyzed for their individual strengths and weaknesses. These included: (a) county telephone directory (Lomar), (b) City Directory (Polk), (c) county tax rolls, (d) county voter registration. Each of these methods were included in the test administered in Bozeman.

Three basic ways of sampling were described and tested in Bozeman: (a) mailed questionnaires, (b) telephone survey; (c) door-to-door interview. Advantages and disadvantages of each were analyzed.

A choice of three pre-tested attitude instruments was selected, and the strengths and weaknesses of each alternative were identified. All instruments were tested through a mailout survey. Comparisons were made on possible differences in number of returns.

Appropriate methods for analysis of results were discussed using both statistical and nonstatistical tests. Advantages and disadvantages of both sophisticated and simple data analysis were presented. Examples of statistical hypotheses and tables were used in the analysis of the test conducted in Bozeman.

The community assessment plan was basically designed for school districts interested in adopting community education into their system. School districts can use a combination of several options presented which fit the needs of individual districts. Assessing current attitudes of the community toward community education allows the district to build the necessary background information before a community education implementation plan begins. The options presented in this study allow communities to select a plan of action that fits within its available resources and identified needs.

Delimitations

1. The investigator limited the test area to the geographical boundaries of Bozeman School District #7.
2. The plan was field tested in a specific community, thus limiting the general findings of the study.
3. The study was conducted using different samples of the defined community membership. Results of the study are, therefore, susceptible to group sampling error.

Definition of Terms

Community Education Components

The primary components comprising a community education program were identified by Minzey as: (1) the traditional day school program; (2) extended use of community facilities; (3) additional programs for school-age children and youth; (4) programs for adults; (5) delivery and coordination of community services; and (6) community involvement (1974: 3,7).

Community

A group or company of people living fairly close together in a contiguous territory, who are coming to act together in the chief concerns of life (Good, 1973: 119).

Bozeman Community

As used in this study, the Bozeman community consisted of the geographical boundaries of the Bozeman School District.

Social Attitude

Social attitude was defined as readiness to respond in a certain way (such as impartially, aggressively, positively, or negatively) to a given social phenomenon (Good, 1973: 49).

Summary

The rise in number of communities accepting the community education concept reflects a change in school philosophy from a closed system to an open system. Community education is designed to work with the community so that schools and community can be involved on interrelated issues. Proponents of community education feel an involved, coordinated problem-solving community will benefit everyone from youth to senior citizen.

Montana and several other rural states presently have very few active community education programs. Introducing the community

education concept into any community involves a change process. The change process, if not handled carefully, can create a reluctance by the people to accept the proposed new method of doing things. So that the community will see the potential benefits of the new idea, careful plans must be made to reduce the threat from a change in the traditional way of doing things as much as possible.

The intent and primary problem of this study was the development of a community attitude assessment plan which could be adapted and duplicated by interested communities throughout Montana. The plan identified a combination of several options for assessing the current attitudes of people living within a specified community toward the basic tenets found in community education. Strategies for community education implementation can be built by individual communities when they are able to identify and approach people at their initial readiness level.

The planning component was designed in a manner that made it possible for other districts to adapt the plan in a manner most suitable to their individual needs. Through analysis of the test study and results of tested alternatives, other interested communities may learn where to begin in implementing a community education program to fit the specific needs of their community.

Chapter II

REVIEW OF LITERATURE

Introduction

During the past decade increased interest has been expressed in community education. The literature reported various operational applications of community education. Investigations of many aspects of community education are desirable in order to comprehend more fully the impact of its influence on community life.

The purpose of this chapter was to review the literature as it related to community attitudes toward the community education philosophy. The material is divided into four categories and was presented as follows: (1) Overview of community education philosophy: Traditional education concept versus community education concept; (2) The role of attitude in effecting change; (3) Planning for the implementation of change within the community; (4) School surveys.

It was the intent of this investigator to cover information in the above four categories to help illustrate how community education effects change in a community and why community education initiators must consider the attitudes of the people within the community when planning for change. Conway stated, "The climate of expectations within a community is made up of traditions and values which people

have about an area of endeavor such as education. The expectations which people hold become yardsticks by which they measure present performance and form opinions about future performance of their schools." Since no community has exactly the same expectations, planning strategies must be carefully developed which recognize the unique characteristics found in the community under consideration.

Overview of Community Education Philosophy: Traditional Education Versus Community Education

Community education has evolved from the theories and practices of some of our historical leaders in educational philosophy. The fundamental tenets of community education were found in the writings of Dewey and Clapp. In 1900, Dewey recognized the importance of an involved community membership.

A society is a number of people held together because they are working along common lines in a common spirit, and with reference to common aims. The common needs and aims demand a growing interchange of thought and growing unit of sympathetic feeling (1900: 11).

Throughout Dewey's life, he continued to emphasize the strong effect of environment upon the education of youth. Dewey believed that learning about life came from interaction with life; that education could not teach a person to cope with his environment unless he became directly familiar with its emotional spirit. Trying to teach a person certain beliefs, emotions and knowledge with no

understanding of the real life reasons behind those teachings will not hold a lasting effect. In Dewey's writings of 1916 he described the importance of a person's involvement in the social environment in order to truly educate:

The development within the young of the attitudes and dispositions necessary to the continuous and progressive life of a society cannot take place by direct conveyance of beliefs, emotions, and knowledge. It takes place through the intermediary of the environment. The environment consists of the sum total of conditions which are concerned with the execution of the activity characteristic of the living being. The social environment consists of all activities of fellow beings that are bound up in carrying on the activities of any one of its members. It is truly education in its effects, in its efforts, in the degree in which an individual appropriates the purposes which actuate it, becomes familiar with its methods and subject matters, acquires needed skills, and is saturated with its emotional spirit (1916: 225).

Hart, a student of Dewey's, also voiced Dewey's views. He felt the relationship between the school and community could not be legitimately separated:

Education is not apart from life... The democratic problem with education is not primarily a problem of training children; it is a problem of making a community within which children cannot help growing up to be democratic, intelligent, disciplined to freedom, reverent to the goals of life, and eager to share in the tasks of the age. Schools cannot produce the result, nothing but the community can do so (1924: 382).

Elise Clapp spoke specifically to the role of the school in the betterment of community life.

What does a community school do? First of all, it meets as best it can, and with everyone's help, the urgent needs of the people, for it holds that everything that affects the welfare of the children and their families is its concern. Where does school end and life outside begin? There is no distinction

between them. A community school is a used place, a place used freely and informally for all the needs of living and learning. It is, in effect, that place where learning and living converge (1939: 89).

Dewey also spoke of the importance of developing a sense of community within the schools. Dewey felt schools should create an internal mini-community. Students could then go out into the larger community with a better understanding of their place within it. Community education as it is conceived today, stresses bringing the real community into the schools. The community becomes the learning arena where students become actively involved in community issues and problems.

These early views of education, though met with excitement and enthusiasm, were still not considered the accepted way of teaching or learning. Education was founded on a much narrower tradition of imparting knowledge. Dewey compared his community education philosophy with these narrower achievements of the dominant educational philosophy of his time.

It is our present education which is highly specialized, one sided, and narrow. It is an education dominated almost entirely by the medieval conception of learning. It is something which appeals for the most part simply to the intellectual aspect of our natures, our desire to learn, to accumulate information and to get control of the symbols of learning (1900: 24-26).

Garr also referred to the unnatural effect of the traditional educational philosophy of his day in his description:

Many schools are like little islands set apart from the mainland of life by a deep moat of convention and tradition. Across the moat there is a drawbridge, which is lowered at certain periods during the day in order that the part-time inhabitants may cross over to the island in the morning and back to the mainland at night. Why do these young people go out to the island? They go there in order to learn how to live on the mainland.

After the last inhabitant of the island has left in the early afternoon, the drawbridge is raised. Janitors clean up the island, and the lights go out (1942: 34).

Many of these same attitudes toward teaching and learning continued to be found in the traditional education of the fifties. Hanna (1953: 49) pointed out that schools continued to emphasize a curriculum which taught the basic skills acquired in book centered learning. He has stated:

Traditionally, schools have been given the responsibility for developing men and women with sound and liberal education under the assumption that, if this were done, desirable and necessary social changes would inevitably occur through the efforts of these individuals in their adult years. With some notable exceptions, schools have existed in a sphere more or less removed from contact with the real problems of community life. Too frequently, education has concentrated its attention on the teaching of the skills of literacy and citizenship in an academic atmosphere with little emphasis on the development of programs aimed directly at the solution of social problems and the meeting of social needs (1953: 49-50).

The staff of the Northwest Community Education Development Center has written on the subject of community education in an effort to clarify what they see as the basic difference between the traditional concept of education and the expanded concept provided by community education. They have made the following distinction between the two:

In the narrow view (traditional) of schools no particular leadership is assumed by the school and its staff for community development. The curriculum is somewhat rigid, and depends almost exclusively on book centered learning. The assumption is made that intellectualism is sufficient as a means of preparing young people to meet all human needs or at least the assumption is made that the school's responsibility ends with the intellectual preparation of the pupils (1976: 3).

A further breakdown was made which discusses the role of the school and its relation to the outside community. Once again basic differences could be found between the two views:

By and large the school handles its job alone and apart from the home. There is very little direct effort to join forces with the home and the community in the child's development and preparation for life (Northwest Community Education Development Center, 1976: 3).

Looking at the basic concept of community education and its view toward the schools and its people, the Northwest Community Education Development Center made the distinction that:

In order to have the greatest impact on the development of the individual, the home, the school, and the community must be supportive of one another in terms of the best interest of the individual. The community school not only sends its staff and leaders into the home and the community, but it involves adults from the home and the community in the learning experience of the children and in leadership responsibility for activities during the optional portions of the school day, week, and year. In this relationship the home, school and community form an effective team for the development of the community as a whole (1976: 6).

Even though traditional thought has been the major influence in education from the past to the present, threads of the more open, participatory concept have run through the philosophies of many educational leaders. Seay felt a continued objective of many

schools had been recognition of the importance of involvement in one's community life:

Community school leaders of the thirties, forties, and fifties recognized that an educational objective requiring changed behavior could be achieved only through the learner's participation in learning experiences related to the solving of problems--preferably the problems found in the learner's own experiencing of community life. Community educators of today agree with them (1974: 31).

With these basic contrasts in mind, the present philosophy of community education should now be more specifically investigated. This researchers investigation of the literature shows that differences between philosophical attitudes within the concept of community education are also found. These variations were explored for each adds a slightly different dimension to the overall concept.

Minzey saw the modern concept of education as having a broad base when he stated:

Community education is an educational philosophy which permeates basic belief. It enlarges and enhances the role of the public school...public schools have some kind of responsibility for almost all activities that take place within the community... The school plays a catalytic role, serving an organizing function (1972: 52).

Minzey saw the school as the primary agent in the community education theme. He saw the relationship between 'community school' and 'community education' as:

Community education is the educational concept; community school is the vehicle by which many services of community education are delivered...The responsibility for coordinating the function of relating needs to programs becomes that of the schools (1972: 152).

People also identify community education as based through agencies other than the schools such as the city council or various service agencies within the community. Fairchild and Neal made no mention of the formal school setting; they exhibited a more general viewpoint in their statement:

Today we assert with confidence that all life educates consciously or not, deliberately or not, constructively or not, and that education should therefore become a life-long process of functional learning experience which together increase the learners competence in living. This is the philosophy of community education (1975: 17).

In a study by Wilson the community as a whole was seen as the focus for community education. No specified program was outlined for the community, rather each community is to assess its own unique needs and make plans to fulfill these identified gaps.

Inherent in the community education concept is the belief that each community education program should reflect the needs and interests of its particular community. Thus community education varies from school community to school community and the community education program in one location cannot be made to fit another (1976: 17).

Van Voorhees spoke to community education and schools and was in basic agreement with Wilson's statement above when he said:

Inherent in the community school philosophy is the proposition that since each community is unique, the school must be unique to meet the community's needs (1969: 166).

Melby and Kerensky described education as that of Education I, (present or traditional education) and Education II, (new or community education). These authors felt:

The most distinguishing mark of the new educational program is its close involvement with the life of the entire community. The richness of its program will reach all the people at convenient times and places with offerings adapted to their interests and needs. The education centered community provides education for all. It not only helps people but it also helps people to help themselves. In the school of such a community and in its varied community life, much of the teaching and leadership comes from the people themselves. In the process of helping others they educate themselves (1971: 102).

Decker gave us a philosophy of community education which stressed linking together home, school, and community.

The community education philosophy stresses developing and strengthening the vital relationship, mutual dependence and fundamental linkage between the home, school, and community in all phases of human growth and community improvement. By utilizing the total community environment the community becomes a living-learning laboratory for students and adults. Tax dollars as well as private funds are used more effectively and much duplication of services is eliminated (1975: 7).

Minzey attempted to clarify some of the basic differences between earlier philosophical definitions and interpretations given to community education in its current state of evolution.

The definition of community education has passed through an interesting evolution. It is probably accurate to say that early definitions were comparatively limited in their potential impact as compared with more recent conceptualizations. Community education in its earlier stages tended to define limited programs such as recreation or extra programs...such as they tended to deal with programs tacked on to the existing curriculum...even strong supporters of community education tended to view it as an extra...The common thread which runs through (earlier)...interpretations is that, in general, they are all subparts of the concept (1972: 52).

LeTarte and Minzey in their book, Community Education From Program to Process, developed a community education statement which

attempted to combine the many programs and processes which were necessary to the understanding of the whole concept.

Community Education is a philosophical concept which serves the entire community by providing for all of the educational needs of all of its community members. It uses the local school to serve as the catalyst for bringing community resources to bear on community problems in an effort to develop a positive sense of community, improve community living, and develop the community process toward the end of self-actualization (1972: 19).

The evolutionary process of defining the concept of community education brought with it the process of putting theories into practice. Community education practitioners are given the task of applying the broad definition of the concept into a workable application at the local level. This means that philosophy must be brought down into obtainable goals. This task has been attempted by describing the characteristics to be found in a community education program.

The number of components found in any one community will vary according to the needs and resources of that community. However, a framework for the program provides the practitioner with identifiable areas to begin. Practitioners of community education consider process as a key to a successful program. Process can be thought of as an overriding key to successful programs. Everett (1938: 457) differentiated process from program when he said:

All life is education versus education is gained only in formal institutions of learning. Education requires participation versus education is adequately gained through studying about life (1938: 457).

When identifying the components of community education, the philosophical concept is oriented to a process. The program itself is defined as a process within which people work together to solve problems. Minzey described six basic components which he felt should be included as working goals in a community education program.

1. An Educational Program for School Age Children In Community Education, attention should be given to relevance, community involvement, and the use of the community to enhance classroom teaching.
2. Use of Community Facilities There is often an abundance of unused space in most communities...School buildings, in particular, should become a focal point for community activities and services.
3. Additional Programs for School Age Children and Youth Additional information, activities, and experiences can be provided by expanding offerings to students before school, after school, weekends and summers.
4. Programs for Adults The needs of adults would be recognized as being as important as those of the school age student, and the student body would be perceived as being all of the people who reside in that community.
5. Delivery and Coordination of Community Services Only when existing agencies are unable to provide services would the community education coordinator assist in the development of new programs. The coordinator actually acts as a broker, relating problems to resources and making referrals to the appropriate sources.
6. Community Involvement This phase of Community Education has often been described as the effort to return "participatory democracy." The idea is to help persons who live in a particular neighborhood participate in the identity of local problems develop the process for attempting to solve such problems (1974: 7).

The Department of Health, Education and Welfare, through the Community School Act of 1974, identified eight minimum elements which should be included in a federally funded community education program:

1. School involvement
2. Serve an identified community
3. Public facility as a community center
4. Extended scope of activities and services
5. Identifying and documenting community needs
6. Identification and utilization of community resources
7. Serve all age groups
8. Provide for active and continuous community participation on an advisory basis (Department of H.E.W.: CFDA Number 13.563:57937)

The philosophies and philosophical definitions discussed above have a commonality in their positive stress on total community involvement. A sense of identity with and willingness to participate in community issues is necessary to bring people together. Communities can only be improved if people are willing to work together to solve problems.

Differences in philosophies were found in the degree to which: 1). The community was stressed over the schools; 2). the importance attached to process over programs, and 3). recognition of community education as an integrated part of education over a segmented program which could be added or tacked on to the traditional school curriculum or dropped as budgeting would dictate.

Leaders within community education emphasized different aspects of the overall concept. This has led to a variety of philosophical definitions. Synthesizing these ideas brought together the basic philosophy to be used in this research.

Community education, as defined in this study, necessitates an open education system which acts as a catalyst to bring people with diverse backgrounds together in order to develop a sense of community. Through the process of community involvement people are able to identify and solve common problems which are unique to their community.

The Role of Attitudes in Effecting Change

The decision to adopt a community education philosophy is often the result of a school system decision to change from a traditional education role to a broader, more comprehensive purpose of education. Such a change implies a shift in the attitudes of those with given responsibility to identify educational priorities within a given school district. Community education emphasizes the importance of an involved community membership in educational decision making. Whereas, traditional education has been referred to by the Northwest Community Education Center (1976) as a system where there is very little direct effort to join forces with the home and the community.

Such a philosophical difference in the purpose found between traditional and community education affects the way people need to think of themselves and their relationship with the education system as a whole. Community education is a dynamic process, requiring time, involvement and new responsibilities for all citizens. Therefore, significant changes must take place in the attitude of those affected. How people feel toward the basic concepts of the community education philosophy is perhaps the most significant factor to consider before beginning the process of change from a traditional closed system to the open community education system.

Before the initiator of community education can begin implementing a new philosophy of education into any community, the existing attitudes of the citizenship must be carefully considered so the discrepancies between what is and what is desired can be ascertained. A literature review to examine the nature of attitudes and their importance in any successful change process is therefore included to support the role of attitudes and their effect on change, and to examine their role in the accepted goals and objectives of education.

The term, attitude, is one of the most common terms in the broad field of educational psychology. Humans are unique in that they possess the ability to make and communicate attitudinal positions. As Simons (1976: 80) noted, the attitude structure of humans is

exceptionally complex as a relatively enduring predisposition to respond favorably or unfavorably toward an attitude object. It is generally accepted that a person's attitudes are sets of evaluative categories formed or learned during interactions with persons and objects in the social world; they are the manifested implications of combining a belief with a relevant value system.

Research in the social science fields consistently investigates attitude-related factors. In an historical review, G. W. Allport noted reasons for this fact:

Furthermore, it is a concept which escapes the controversy concerning the relative influence of heredity and environment. Since an attitude may combine both instinct and habit in any proportion, it avoids the extreme commitments of both the instinct theory and environmentalism. The term, likewise, is elastic enough to apply either to the dispositions of single, isolated individuals, or to broad patterns of culture (1954: 1).

Characteristics and Components of Attitudes

While the construct of attitude is complex, numerous researchers have worked to isolate their commonalities. Kiesler, et al. summarized the characteristics as follows:

1. Their presence is inferred; cannot be directly observed.
2. Attitudes vary in their direction and intensity.
3. Attitudes are relatively enduring; they are consistent over time.
4. Attitudes are responses to something; the self or the environment (1969: 10).

Attitudes function in a variety of ways, depending upon situations. Their functions are, however, classed as discrete function

components. Katz set forth the major functions as:

1. The instrumental, utilitarian function
2. The knowledge function
3. The value-expressive function
4. The ego-defensive function (1960: 164)

While these functions are variously labeled, reference to and utilization of them is noted consistently as affective, cognitive and behavioral variables.

Some researchers, such as Sherif, Sherif and Nebergall (1965), Zimbardo and Ebbesen (1969), and Watson and Johnson (1972) felt that the study of the nature of attitudes from the characteristics and components vantage point was productive only to a certain degree. Then what was needed were the details for assessing the ranges of attitudes assimilation for various classes of individuals and varieties of specified topics. When this was achieved, strategies for changing attitudes could then be developed and initiated.

A problem may be encountered when attitude concepts are intermingled with those of beliefs and values. When research is conducted on a larger public's attitudes, it may seem difficult to differentiate among the concepts. This is especially apparent when writers, such as Jones and Gerard (1967) considered attitudes as the implications of combining beliefs with relevant values.

Beliefs are relatively easy to define. They are assessments, relational statements about the self and environment derived from data inferred to be true and factual. Simons (1976) noted that beliefs may

be about the past or future; of conceptual relationships; descriptions of the real world; about objects, others, self, and the credibility of sources or casual inferences.

Values, being more socially developed, are more complex.

Jones and Gerard stated that:

Value refers to a wide variety of motivational phenomena. Any singular state or object for which the individual strives, or approaches, or extols, embraces, voluntarily consumes, or incurs expense to acquire, is a positive value. Anything that the individual avoids, escapes from, deplures, rejects, or attacks is a negative value (1967: 158-9).

Values are affective, or emotion-laden. Rokeach has developed a generalized value system:

1. Total number of values that a person possesses is relatively small.
2. All men everywhere possess the same values to different degrees.
3. Values are organized into value systems.
4. The antecedent of human values can be traced to culture, society, and its institutions, and personality.
5. The consequences of human values will be manifested in virtually all phenomena that social scientists might consider worth investigating and understanding (1973: 30).

Thus, the producers of attitudes--beliefs and values--are interactive. By placing these elements in a serial relationship regarding the topic of this research, it could be observed:

A value system:	Education
An attitude:	Education is desirable
A belief:	A good education means a good salary

Rokeach (1966) contended that every individual may have tens of thousands of beliefs, hundreds of attitudes, but only dozens of values.

Attitude Change

Given that persons exist within various value systems by attaching "good-bad" feelings to their beliefs, then any plan to initiate reinforcement, alteration, or creation of beliefs or attitudes must know details of the presently-held system. To be determined, so to speak, is the cognitive status quo of a particular value system.

It might be assumed that if an attitude is a predisposition toward (or away from) something, then we would anticipate that individuals respond in ways somewhat consistent with their given attitudes. This assumption, however, may not hold up. Wicker (1969) concluded that attitudes are only slightly related to actions, if they are related at all. Thus, the problem for the researcher is to determine public opinion formation regarding a value system being investigated, such as community education. As Katz stated:

The public opinion process is one phase of the influencing of collective decisions, and its investigation involves knowledge of channels of communication, of the power structures of a society, of the character of mass media, of the relation between elites, factions, and masses, of the role of formal and informal leaders, of the institutionalized access to officials. But the raw material out of which public opinion develops is to be found in the attitudes of individuals, whether they be followers or leaders and whether these attitudes be at the general level of tendencies to conform to legitimate authority or majority opinion or at the specific level of favoring or opposing the particular aspects of the issue under consideration. The nature of the organization of attitudes are thus critical areas for the understanding of the collective product known as public opinion (1960: 163).

In order to determine the likelihood of any program development on a community level, public opinion, or attitudes held by the public toward the topic, must be determined. Then, if justified, a program designed for attitude change may be initiated. David Jesser stated:

It is imperative that educational organizations and agencies as they attempt to develop appropriate strategies designed to implement needed change must consider many environmental factors and relationships including:

1. Attitudes conducive to change
2. Developing competencies to cope with change
3. Developing competencies to administer or manage change
4. Planning for the implementation of change (1977: 20)

Attitude change is a problem of the discrepancy between the information being communicated to someone and that individual's initial viewpoint toward the subject matter. Discrepancy infers two positions on some type of scale; one polarity is that of the individual receiving information, while the other is that of the information being communicated. The implication of a discrepancy is that individuals evaluate incoming messages in attempts to assess the degree of divergence between them and their own cognitive stances. Whether consciously or not, this placement is a judgment process dependent upon some form of social evaluation.

Ranges of acceptances for various issues, objects, and persons include noncommittal positions toward subjects. If a position does not fall too far beyond either pole of the acceptance range, it may be

assimilated into the range of acceptances. If the position clearly falls beyond ranges of acceptance, individuals tend to appraise it as being more discrepant than it actually is. The more intense an individual's commitment to an issue, the greater the displacement of any discrepant messages away from the parameters of the particular ranges of acceptance.

Festinger (1957) proposed that there are numerous alternative responses when a topical position falls beyond either pole of the acceptance range. A state of cognitive dissonance exists and persons gravitate toward consonant states.

It is further noted in Festinger's work on dissonance that any change or no change response is a function of movement toward or away from the boundaries of the range of acceptance; individuals experience consonance or respond to dissonance variously by changing attitudes, discrediting the source of information and/or the information, seeking social approval, and increasing resistance to change. Circumstances and/or individual coping mechanisms are responsible for determining which alternative responses to discrepant messages are employed.

The climate of opinion, economic conditions, social ethics, and the political learnings of each community at any given point and time will greatly determine the content and structure of the school, as well as its philosophy and purpose. To determine the feasibility of

program initiation, modification, or reinforcement, the base levels of attitude must be ascertained. This, however, must be understood as the tapping of an as-yet nonobservable entity. The researcher must ask opinions, observe the public's behavior, study demographic variables, or develop and administer some form of attitude measure to begin the process of understanding from what point change might begin.

Planning for the Implementation of Change

Within the Community

Society is constantly changing and evolving to reflect new needs and concerns. Communities that deal with change only as a reflexive reaction to a situation rather than as part of an overall plan which provides a carefully deliberated solution will find themselves pulling in several directions at once with no overall benefit to the community as a whole. Planned change, as defined by Havelock "comes about through a deliberate process which is intended to make both acceptance by and benefit to the people who are changed more likely (1973: 5)."

Planning a community education program implies by its very title an effect on the whole community membership. A basic requirement, therefore, must include a study of the community's predisposition toward the type of changes encouraged in the community education philosophy. Havelock explained:

For example, the members of any social group share a number of common beliefs, values, and rules of behavior. These shared "norms" describe what it means to be "us" instead of "them". A change agent should make himself familiar with these features of his client system (1973: 44).

Owens and Steinhoff elaborated on this position in their statement:

Certainly one of the dominant themes of our life and time is change; its pervasiveness, its rapid pace, its effect on traditional practices, ethics, beliefs, and behavior are familiar challenges to everyone (1976: 21).

The difference between ignoring change with the old fashioned attitude of 'what will be will be' and "contemporary concepts of organizational change include a significant element of deliberateness that involves planning, direction, and control of the attempt to bring about fundamental alterations of the organization (Owens and Steinhoff 1976: 22)."

Owens and Steinhoff stated further that "the demand for change is expressed in terms of problems to be solved; in the case of schools, these emerge--sooner or later--as issues of social policy" (1972: 22).

Community education philosophy is founded on the basic belief in the ability of people to think for themselves, and to be personally responsible in helping shape the future that affects their lives. Before ever coming to the planning stages of building broader community participation, educators must have reached conclusions as to whether people basically need to be controlled by others or are self-controlled.

McGregor briefly described these theories as Theory X and Theory Y:

Theory X postulates 3 basic propositions. A. The average human being has an inherent dislike for work and will avoid it if he can. B. Because of this characteristic, most people must be coerced, controlled, directed, and threatened with punishment so that they will work toward the organization's goals. C. The average human being prefers to be directed, wants security, and avoids responsibility. Theory Y takes a different view: A. Physical work and mental work are as natural as play if they are satisfying. B. Man will exercise self-direction and self-control toward an organization's goals if he is committed to them. C. Commitment is a function of rewards. The best rewards are satisfaction of ego and self-actualization. D. The average person can learn to accept and seek responsibility. Avoidance of it and emphasis on security are learned and are not inherent characteristics (1960: 33-57).

If the school system believes that people would rather be directed, want to avoid work and responsibility, then there is little need to seek out the opinions of the community membership. For they obviously would have little perceived need for community education. Community education precludes that people want to be involved and responsible for happenings in their present and future. According to Maslow, the needs and feelings that are most important to people include the concepts emphasized in community education. Maslow's five headings included:

1. Physiological needs - basic human needs, such as food, clothing and shelter.
2. Security - they need to be free of physical danger, or the danger of being deprived of ways to meet the basic physiological needs.
3. Social - the need to be accepted by other human beings, to belong, and to have the approval of others.

4. Esteem - the need to be recognized by others, through the granting of status, prestige and power.
5. Selfactualization - the need to fulfill one's potential or to do what one believes is important from his own point of view (1954: 131).

Community education could not be as successful and widespread as it is today if people once given the chance were not responding in a Theory Y manner. People will participate, be involved, responsible citizens when given the tools and confidence to do so. Such behavior works toward Maslow's points of self esteem and self-actualization.

Taylor pointed out:

To meet this challenge the school will need to devise ways of working jointly with other community organizations to develop effective learning opportunities for character developments, the positive induction of youth into adulthood, and for the responsibilities of citizenship (1977: 12).

In the past, many communities treated their citizens as Theory X oriented. Community education will require a change to that of "responding to the need for the school to participate constructively and energetically in the reconstruction of the total educational environment in which children grow up will require new thinking, new planning, and new practices (Taylor 1977: 13)."

Once the decision has been made to enhance community involvement through a community education program, the consideration must then be where to begin the change process. Zander believed "resistance to change might be minimized if careful attention is given

beforehand to the following matters: What the change should be like, how it should be implemented, and who should participate in making decisions about the change(1950: 9)." Havelock adds to this point in his statement:

In a process model, there should be 1) a rational sequence in the evaluation and application of the innovation; 2) research development and packaging of a program change should occur before dissemination of the program change; 3) there should be planning on a massive scale (1971: 179).

Owens and Steinhoff said that:

Typically problems of directing and controlling change in schools have been approached in a relatively unsystematic way. Faced with the need for some kind of change in the school goals or the way in which it seeks to attain its goals, the administration tends to proceed more or less intuitively, and falls back on common sense and his own experience. The results generally have been less than spectacular (1976: 8).

David Jesser elaborated this point in his statement:

While there is an inevitableness about change, this need not--indeed should not--imply that we have neither the ability nor the capability to exercise some degree of control or influence over many of the changes that will occur. If such were the case we would simply be forced to accept the changes, together with the consequences thereof, and to adjust, in some fashion, to both. When acting in this manner, we would be admitting, either overtly or covertly, that we possess only a capacity for adjusting to our environment. But, as we experience or anticipate change, we do have other alternatives available including:

1. Ascertaining the nature and direction of changes that are likely to take place, and then attempting to be ready for the changes when they occur.
2. Exerting some degree of control over changes that will probably occur, thus maximizing the beneficial aspects of minimizing the harmful aspects (1977: 10).

