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Hawaii’s parent-community networking experience: Discovering community and community education

Ing, Vivian Shee Pin Shim, Ed.D.
University of Hawaii, 1992

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HAWAII'S PARENT-COMMUNITY NETWORKING
EXPERIENCE: DISCOVERING COMMUNITY
AND COMMUNITY EDUCATION

A DISSERTATION SUBMITTED TO THE GRADUATE DIVISION OF THE
UNIVERSITY OF HAWAII IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF EDUCATION
IN
EDUCATIONAL FOUNDATIONS
MAY 1992

BY
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Melvin Ezer
Victor Kobayashi
Deane Neubauer
DEDICATION

This dissertation is dedicated to Kenneth Yamamoto, a learner, teacher, and colleague, who has shared and traveled this journey of community ahead of me and with me. He helped me to "see" and to articulate this synthesis already present in the experience of being human. He has been a mentor and friend.
ACKNOWLEDGEMENTS

This 14-year-old action research was made possible by hundreds of people.

I owe much to the teachers, parents, grantors, and supporters of the 'Ohana Project at Kamiloiki School from 1974 to 1980; Noboru Higa and the principals of the Community Schools for Adults who first supported the Parent-Community Networking Centers (PCNC) in 1984; the first six school site principals and facilitators who worked the project; and the Charles S. Mott Foundation which provided grants to the Center for Adult and Community Education Development, University of Hawaii, for portions of my study.

Special gratitude goes to the PCNC district and school facilitators and families. Their "talk-stories" about the times when they sensed value, acceptance, accomplishment, and oneness have touched my life more deeply than one can imagine.

I am appreciative of the PCNC state team for being my family at work: John Aki for his sense of humor and love, Laurene Oride for her persistent care, Phil Mark for his
gentle wit and quiet spirit, and especially Toni Leahey, my co-worker with whom I share the joys and trials of community-making almost on a daily basis. I am profoundly grateful to Kenneth Yamamoto, my supervisor since 1985, for sharing his wisdom on natural learning, relationships, and harmony, and for helping me to "listen" for answers that are already deep inside of me.

I appreciate Carol Song, Ronald Ching, Warren Nakano, and Richard Walenta, ministers who provided me models of community at church; Arthur Wong, Theodore Nishijo, Joshua Agsalud, Andy Nii, and Stan Koki who in their unique ways, taught me much about community education development. I owe much to Herman Aizawa and Charles Toguchi, who over the years provided strong support and wisdom from the "top;" Don Kaita, Henry Nagahara, and my family--media producers of The Very Image--in documenting community education; the Hawaii Community Education Association which you will read about; legislators too numerous to mention here; Floria Abe, Marie Fujiiji, Joyce Tanji, friends and colleagues in community.

To the National Community Education Association--thank you for permission to reprint portions of "Hawaii's Parent-Community Networking Centers: Going Back to Community," which was written for the Community Education Journal, Summer 1989, and this dissertation.

I am deeply grateful for the mentors on my dissertation committee: Royal Fruehling, who introduced me to the
complexities of macro social change and who on a micro level consistently opens his heart and home to students like me; Ralph Stueber, who believes in me and never fails to engage me in deeper thought regarding the core of community; Mel Ezer, who lives and breathes action research; Victor Kobayashi, who led me to the thoughts of Gregory Bateson and the oneness of it all; and Deane Neubauer, who has the knack of cutting through to the essence of things that matter.

I also appreciate Kathy Wilson, who, in 1985, put me in touch with the evolving family and social network literature and Bruce Morton, whose theory on multiple brain systems is on the cutting edge regarding community-making and learning.

I am especially appreciative of my family. My sister and family-gatherer, Connie, enacts "community" rather than studies it. My brother, Chester, gives strength to my family community. My father, Henry, lives in harmony and reminds me that there is more to life than writing dissertations. The wisdom and memory of my mother, Lucy, reach out to me at just the right times.

I owe the most to my husband Gordon, who is my life, and to my children, Jeffrey, Alan, Cherilyn, and Wendy. For fourteen years they have urged me to do what I wanted to do. They assisted me in computer work, getting dinner on the table, media production, creating happy memories, and giving emotional support. With my grandchildren they demonstrate the essence of community and are what really matters to me.
ABSTRACT

The vision of this action researcher was the establishment of a family-community networking center, patterned after her first experience in the 1970s, at each public school in the state of Hawaii. In realizing that vision, the researcher sought to understand the confusion surrounding the meaning of community education; to identify the essence of community; and to develop a philosophical model of community education which would be useful in guiding community education programs, practices, and policies.

Through a content analysis of the Community Education Journal in the 1970s, three different references to community education were uncovered: (1) as extension educational PROGRAMS for people of all ages; (2) as a collaborative PROCESS of resolving social issues, and (3) as an "evolving" PHILOSOPHY of education. The first two overshadowed the latter because the field lacked an integrative meaning of community; had yet to embrace the capacities of the human being for community; and had not
articulated the significance of community upon learning and human development.

Classical and twentieth century meanings in the literature reveal four major perceptions of community: as a value in an ideological framework, as a stage in the development of society, as a geographical structure such as the village, and as experience.

However, according to ordinary people, community refers to experience—more than structure, value, or stage in a developmental schema. Their stories of community reflect four themes or "senses of community": connection, belonging, accomplishment, and an ego-less appreciation for the whole. The fifth sense of community, rarely attained, and beyond the scope of this paper, is the sense of universal harmony or "allness."

The most important criterion of any social effort—whether it be for pregnant teens, senior citizens, drug abusers—is the engagement of people in higher learning and community-making processes in the situations they face.

The proposed philosophical model of community education embraces the four senses of community, the human being's inborn capacities to create community, and the significance of community upon learning and human development potential.

155 Parent-Community Networking Centers and 50 volunteer sites in Hawaii demonstrate the effectiveness of the model.
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<td>The Adult and Early Childhood Section</td>
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<td>Hawaii State Board of Education</td>
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<td>The Center</td>
<td>The Center for Adult and Community Education Development, University of Hawaii</td>
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<td>The Council</td>
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<td>D.A.R.E.</td>
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PART I
AN OVERVIEW

CHAPTER 1  A Journey in Community Education
CHAPTER 1
A Journey in
Community Education

Introduction
Before you read on, let me give you a map of this jour­ney in community education. The chapters you are about to read were written over many years, a little bit at a time. I had a dream—a parent/community center at every public school in Hawaii. In realizing that dream, I sought to (1) understand the confusion over the meaning of "community education," (2) to define the key word, community, in a way which rings true to experience, and (3) to develop a theoretical model which would guide community education programs and practices. Toward the end of the journey you will see that each goal was accomplished although not necessarily in a neat, logical, and linear fashion.

My journey is best described as action research. This notion was first expressed as experiential learning by Kurt Lewin in the late 1940s. H.M. Proshansky defines it as "research done in an actual problem context and which would
be socially useful as well as theoretically meaningful" (qtd. in Sarason 248). Seymour B. Sarason, community psychologist, describes it as social action, "a vehicle for learning and contributing to knowledge" (Sarason 247).

By social action . . . I refer to any instance in which an academic person takes on a socially responsible role—in government, politics, business, schools, or poverty agencies—which will allow him to experience the "natural" functioning of that particular aspect of society. The role must be an operational one with responsibility and some decision making powers. He becomes an insider. He is not a consultant . . . without responsibility for implementation. He is at bat. He is not sitting in the stands . . . passing judgment on the players. He is in the game and he is a player. Finally, he assumes the new role not only to learn but to change and move things. He is there to "win," and winning is defined in terms of ideas and theories about the game that he or others developed prior to assuming the new role. . . . contributing to new and general knowledge about man and society. (Sarason 247)

Sarason describes the motivations of the action researcher as "intellectually selfish and selfless" (247). The time the researcher spends in the role varies. But there comes a time when the researcher "must communicate the significance of his experience" (247).

I do not profess to perfectly match the description above. For one thing, in 1975 I was not an academic person going to bat in the field. I was a full time home-maker and school volunteer "batting" in an "out of bounds" (parent and community involvement in the schools) area.

And I wanted to play. All I needed was a team of players who could accept me and who could tell me some rules
of the game—or maybe tell me the game I was playing. Otherwise the description fits.

Before I share this journey with you, let me warn you that the path is not straight and narrow. Action research is not like that. It starts with the "lived in" situation—the context from which research questions evolve. The research path then weaves between the ever-changing situation, the literature, dialogue with people, and creative reflection.

It would have been much simpler to report only the research questions and findings as most dissertations do. However, the developmental and problematic contexts give meaning to action research and readers are entitled to know those contexts. This first chapter is written to share with you the "big picture," which consists of the problematic experiential contexts, the research questions, followed by the responses in form of chapter reviews. (Figure 1.1)

The 'Ohana Experience:
What Is Community Education?

In August, 1972, my family returned to Hawaii, our home state; We moved from a "neighborhood" of high rise apartment buildings in the heart of Chicago to Hawaii Kai, a new suburb, just so that our school aged children, (ages 8 and 6), could attend Kamiloiki Elementary School. Kamiloiki was a non-graded heterogeneous school. The teachers claimed to be child-centered. The curriculum was project and
Figure 1.1 An Overview of this Dissertation

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experience oriented. And there were no grades! It was the only public school charged to demonstrate open education.

Our hope was that our oldest son would learn to read with a minimum of stigmas and our younger would enjoy going to school with friends from the same neighborhood.

It didn't take me very long to discover, however, that what I perceived to be promising and even wonderful, others perceived to be sorely lacking. There were some basic differences among the school staff and parents on the teaching/learning process, the curriculum, and the learning environment. A number of parents resented having THEIR neighborhood school pilot the likes of open education with THEIR children.

Chapter 2. A Case Study of a Family-School Partnership

Chapter 2 is a case study of a school that was transformed from one of conflict to one of "Ohana (Hawaiian for "family"). Central to the change was the establishment of the 'Ohana Center by parents of Kamiloiki School and supported by two principals, Art Wong and Ted Nishijo. The 'Ohana Center was created to facilitate a sense of community between home, school, and neighborhood.

It was a wonderful and stimulating experience for all participants and many visitors. By 1975 the word was out. Thousands of people heard or read about the 'Ohana Center through the news media (Holmberg 1; Cooke C-1; Luke B-1),
conferences, testimonies, a slide-tape presentation called 'Ohana, and periodicals (Nishioka 30-32; Ing 22-29)—so much so that a few principals and a growing number of parents wanted to replicate the model at their schools.

Supporters presented testimonies to the Hawaii State Legislature in support of Senate Bill 1603 and House Resolution 291 in 1975. They were successful in acquiring legislative funding for a demonstration project within the public school system for three years.

After the third year the Board of Education and Legislature chose not to expand the 'Ohana project (Stueber 20). One of the reasons given was that no one could adequately define "community education" nor could anyone draw the relationship between community, learning, and human development.

Intrigued by the 'Ohana Center, Solomon Jaeckal, Professor, College of Education, University of Hawaii, and frequent visitor to the 'Ohana Dialogues, suggested the unanswered questions regarding community and education could very well be the basis for a doctoral study. I did not know then what a doctoral study regarding community would entail.

So there I was, a full-time homemaker for the last ten years—with a master's degree in library studies earned in 1967, an earlier degree in elementary education stashed somewhere in my files, and a mission. Ontology, realism, essentialism, behaviorism, existentialism, reification,
social change, macrotheory, microtheory, and structural analysis were just not part of my language. Even worse were concepts like validity, variance, co-efficients, time-samples, reliability, and control groups. Then there were words I thought I knew—words like "equality," "control," "learning," and "human nature." To my surprise each word took on dimensions I had not considered. I dreaded the thought of exploring "community" and "education."

Fortunately, my memory of the 'Ohana Project and the vision of a parent-community center in each public school were stronger than the fear of the unknown. So I persisted.

So that I would see the relevance of my studies to the "real world," Royal Fruehling and Ralph Stueber, my dissertation committee advisors, involved me in a "field community education experience" (one of many to come!). A major effort of the Hawaii Community Education Association (HCEA) and The Center for Adult and Community Education (hereafter called The Center) at the University of Hawaii, was being made to heighten public awareness of community education. The effort took the form of district conferences culminating in a state-wide conference in the school year, 1978-1979, on the island of Oahu.

It was my introduction to the Department of Education's vast network of administrators and district educational officers. While preparing for the conference, I learned some first "community education" lessons that put me in
good stead for the next ten years and which I am having to learn again and again in new situations.

1. Follow protocol. Respect the existing system.
2. Be flexible and accommodate differences. A unified system of public schools does not necessarily mean that each district handles the same task in the same manner.
3. Do not demand. Offer, ask, invite, ask questions with the intention of learning—but do not make loud and contrary demands. Community cannot be imposed. It is built upon choice.
4. Be sincere. Sincerity is the best way to get things done and is a door to forgiveness in case I do something wrong.
5. Be prepared to apologize. The odds are my displeasing someone. A newcomer to the school culture simply cannot understand the entire culture and often acts on wrong assumptions.

As for the 1979 conference itself, I prepared a slide show and shared "The 'Ohana Project, a Framework for Community Education" (Ing 22-29; Nishioka 30-32). Other presenters shared their models of community education. An evaluation report (Final Report 11) by Survey and Marketing Services, an independent research group, declared that the 'Ohana presentation provided the clearest concept of community education.
As far as I was concerned, however, the fundamental meaning of community education remained fuzzy and elusive. Is community education the same as adult education, extension classes, social action, community development, councils, or all of the above? Just what is community education? The questions were being asked not only in Hawaii but also on the mainland.

Chapter 3: What Is Community Education?

The bulk of this chapter was written during the early 1980s based on a content and critical analysis of the Community Education Journal in the 1970s. I found three meanings of community education.

From 1930 to 1960, community education was defined as PROGRAMS of schooling for everyone in the neighborhood. There was definitely a relationship between this definition and the national thrust in education to provide everyone opportunities for life-long learning.

Community education with the emphasis on "PROCESS" was born in the turbulent 1960s and 1970s. At that time we were embroiled in issues of civil rights, the War in Vietnam and Watergate. We had lost faith in decisions made at the top and experimented with other values. The community education emphasis on grassroots participation in the PROCESSES of decision-making, problem-solving, and interagency networking made sense in an unsure time.
In the 1970s writers began to allude to community education as PHILOSOPHY. Community education as philosophy, however, was not obvious because (1) it had yet to unify social activists, teachers, health and social service providers; (2) within the field of education, community education was associated more with the coordination of programs and the process of grassroots participation in the resolving of social issues than with what actually happens in the teaching-learning relationships in k-12 classrooms; and (3) the key word, "community," was ambiguous with more than ninety different meanings (Hillery 12).

With the confusion of community education as PROGRAM or PROCESS or PHILOSOPHY, it was no surprise that the community education movement here in Hawaii had difficulty developing.

The Hawaii Community Education Movement: What Is Community?

By the end of the 1970s, the Hawaii community education movement, with all its ambiguities in meaning, had some "hits" and some "strikes" (continuing Sarason's baseball analogy). (1) Supporting the idea of community education as a group problem-solving process, Charles Clark, Superintendent of Schools, mandated the establishment of school-community councils (hit) yet no funds were appropriated for the support of councils (strike). (2) Neither the Board of Education nor the Hawaii Legislature saw fit to expend funds for community education programs other than
adult education (strike). (3) However, the Board of Education adopted community education "in principle" and delegated the responsibility of the "program" or "process" or "philosophy" to the Adult & Early Childhood Section (AECS) of the Department of Education with no financial support (bunt). (4) Shortly after, The Center for Adult and Community Education at the University of Hawaii was established through the efforts of Mott Fellows, Joshua Agsalud, Andy Nii, and Mitsugi Nakashima; Andrew In, Dean of the College of Education; Herman Aizawa, Principal of Farrington High School; and Ralph Stueber, University of Hawaii Professor (hit). (5) With little encouragement from the Board of Education to develop community education, the State Advisory Council for Adult and Community Education turned its attention to adult education (bunt). (6) Meanwhile a proposal for the maintenance of the 'Ohana Project and a network of new centers was rejected by The Charles Stewart Mott Foundation (strike). (7) With three strikes, two hits, and two bunts, the Hawaii Community Education Association (HCEA) disbanded for a little while.

For three years the proponents of community education were relatively quiet. Then in 1983, Ralph Stueber, Director of The Center, sent me the following:

This invitation to membership and a share in the reactivation of the Hawaii Community Education Association comes at a time of shrinking governmental resources for education and human services and the continued high aspiration of Hawaii's...
people for a community in which they and their children can live meaningfully, fruitfully and with a sense of control over their lives. . . . We invite you to join us.

Nine of us accepted the invitation to reactivate the group. They were Herman Aizawa, Farrington High School Principal; Andy Nii, Leeward District Superintendent; Jeanne Shida, Program Specialist in the AECS; Noboru Higa, Administrator of the AECS; Royal Fruehling and Ralph Stueber, Professors of Education, University of Hawaii; Cheryl Sato, teacher; Bea Kobayashi, adult education teacher; and I, student, parent, and school volunteer. Our charge was to find a relevant focus in that very broad field called community education.

I proposed the idea of an 'Aha Kuka—a statewide public forum. Such a conference of grassroots people, educators, and service providers would be in keeping with the current "program" and "process" emphasis attributed to community education. The conference would:

1. Link all the school community councils and parent/school executive boards in an informal support network.
2. Provide an annual forum for the exchange of information regarding educational issues.
3. Provide a beginning focus for the newly formed HCEA.
4. Link The Center, the HCEA, The Council, AECS, and other interested groups in a joint venture.

Herman Aizawa made the motion in 1983 to accept the proposal and to make the conference HCEA's charge every year! The motion was unanimously accepted and passed. I was appointed chairperson.

During the same week, the executive officers of The Council met. I again suggested the idea of 'Aha Kuka and mentioned the possibility of funding through The Center. Before I could say more, A.L. Temple, chairman of The Council, appointed me as chairperson and suggested that I contact HCEA as a partner. I never did--the deed was already done. As it turned out, four groups--The Center, HCEA, The Council, and AECS--initiated 'Aha Kuka.

Each year since, the HCEA Board of Directors invites groups and individuals to participate in the planning of the conference. Resource persons give of their time and energy to the conference. No one is paid. The cost to each conferee is low ($20 or lower)--just enough is to make the conference financially self-sufficient.

To date, 'Aha Kuka is the only conference in Hawaii which consistently involves grassroots citizens and service providers in both planning and implementation phases. Any individual may join the group and be a planner. He or she need not be appointed or elected. The natural consequence
is that the planning group tends to be large but very effective in networking people from all walks of life.

'Aha Kuka has been an annual gathering place for 300 to 500 conferees from all the islands on a variety of themes: "Youth and Families at Risk," "Parents in Education," "A Grassroots Approach to Community Renewal," and "It Takes a Whole Village to Teach a Child."

'Aha Kuka served as a model for the Governor's Educational Conference in 1985 and a special Superintendent's Conference in 1986 according to Dexter Suzuki and Stan Koki, respective chairpersons of the conferences.

Here are some of the community education lessons I learned in working with 'Aha Kuka volunteer planners.

1. Accept everybody who wants to be a planner—even if the number extends beyond 75 or 100. Community is inclusive.

2. Address people's concerns and interests in the conference. Otherwise the conference becomes meaningless and no one will attend.

3. Validate and value the experience of each planner. Otherwise there may be no conference. Volunteers are not captive workers.

4. Be flexible. There'll be fewer headaches.
5. Build a sense of community in the group and complete the task at hand. Otherwise there'll be no task.

By 1984 I had been involved in three major community education programs--the 'Ohana Project, the public-awareness Community Education Conference, and the 'Aha Kuka-- had written two chapters--a case study of the 'Ohana Project and a content analysis focusing on the meaning of community education, and participated in several other community education projects. I was now convinced that the answer to the question, "What is community education" was dependent upon the answer to a more fundamental question, "What is community?"

The literature regarding "community" is vast. Deane Neubauer, Dean of the College of Social Science and faculty member of the Political Science Department, University of Hawaii, warned me that my most difficult task in writing about community would be finding a focus. He was right.

In addition to the required course readings my committee "helpfully" introduced me to the thoughts of Michel Foucault, Mary Douglas, Marvin Harris, Kenneth Boulding, Thomas S. Kuhn, Gregory Bateson, Urie Bronfenbrenner, Peter Berger, Christopher Lasch, Paolo Freire, Maxine Margolis, Lawrence Cremin, and John Goodlad. I also delved into the literature of sociology, social networks, organizations, social psychology, community
psychology, human development, and of course, education. I dreaded the task of making sense of this literature. After several attempts and false starts, I finally settled on sorting out classical and twentieth century meanings of community.

Chapter 4  Classical Meanings

This is an overview of classical meanings. I make some comparisons among the meanings of community offered by such writers as Alexis de Tocqueville, Karl Marx, Ferdinand Tonnies, Emile Durkheim and Max Weber in classical sociology. Fortunately Robert A. Nisbet did some ground work regarding their thoughts on society and community in his book, The Sociological Tradition. I note that their definitions of community vary with each other, depending upon the author's attitudes toward the new social order, who the author thinks are the alienated, and what his vision of a good citizen and community is. From this study I make a very simple generalization: community through the eyes of social critics is presented in at least four different ways 1) as a value set in context of an ideological framework, 2) as part of a societal developmental scheme, 3) as structure, and 4) as a subjective experience of sentiment.

Chapter 5  Twentieth Century Meanings

This is an overview of twentieth century meanings. The themes of alienation are the classical ones of separation,
meaninglessness, and powerlessness with the addition of fragmentation.

The observation that I make from this literature is that social critics vary in their perceptions regarding the source of alienation and the restoration of community. If the source of alienation is identified as the megastructures of society, strategies to restore community include restructuring societal systems and redistributing resources. If the source of alienation is seen as the narcissistic self, strategies to restore community emphasize psychological processes. If the source of alienation is perceived to be the belief system underlying culture, then the strategy emphasizes consciousness. If the source of alienation is seen as weak mediating structures, strategies emphasize the strengthening of those structures or replacing old ones with new ones.

The Parent-Community Networking Centers (PCNC): What Are the Dimensions of Community?

Unified by the joint venture of 'Aha Kuka the alliance between The Council, HCEA, The Center, and AECS grew stronger.

Having ties with all groups was a distinct advantage for me as a parent, volunteer, advocate, and student of community education. I could see community education being developed by three different groups in three different roles: (1) The Council has a policy-making role and advises
the Board of Education and AECS of the Department of Education on adult and community education matters. (2) HCEA is a non-profit association of volunteers; its ear is bent toward the wider public. (3) The Center provides the link to research and theory.

In the 1980s the groups had different priorities but always the same concerns and vision: more facilities for adult education, a change in the statutes regarding adult education to include the words, "community education," the transformation of traditional schools to community learning centers, the development of community education across the various service provider fields, and the establishment of parent-community centers in the schools.

In 1984 at a meeting of The Council, Wilfred Nakamura, Principal of Waipahu Community School for Adults, expressed a need for more day facilities. Noboru Higa, Administrator of AECS, suggested we look into the idea of an adult education classroom or center in the k-12 schools. I suggested that The Council consider a combined parent and community center which would focus on parental involvement, parent and adult education, and partnerships with other social service providers. Then I volunteered to write the proposal. Three others volunteered to be on the committee: Royal Fruehling, Susan Minami, and Yuki Toguchi. Others who were automatically involved were Jeanne Shida, Nora Hubbard, Stan Koki, Noboru Higa, AECS staff members.
The final proposal was informed by my experience with the 'Ohana Project, my studies of community at the University, and suggestions from parent groups, administrators, and community educators I met over the years—people like Herman Aizawa, Ralph Stueber, Grace Furukawa, and Joyce Tanji.

With the support of The Council, AECS, The Center, and HCEA, I next visited Francis Hatanaka, Hawaii State Superintendent of Education. In 1975 Hatanaka had invited me and others to testify at the Legislature for an appropriation of funds for the 'Ohana Project. As a result of our grassroots lobbying and the support of Donna Ikeda, representative and former president of our 'Ohana group, the 'Ohana Project received funds for three years, from 1975 to 1978. I remember how elated I was at the news. As the years passed, however, I discovered that others outside Kamiloiki were not as elated. They informed me that the funding of the 'Ohana Project "took funds away from other Department of Education priorities" in the legislative process. Others felt that Kamiloiki should not have been the sole recipient of the project.

So at this meeting in the Spring of 1985, Hatanaka advised me of the importance of having the project fully accepted by grassroots people (meaning teachers and principals) of the schools. "And to do that requires somebody at the operational level who had a strong record of working..."
directly with the principals of the k-12 schools." I understood what he meant. I had no established credibility with the principals. Maybe I could lead the grassroots community outside of the schools in supporting the project, but I would not do well with the schools. And if the project were mandated by the Legislature, the project without grassroots support would not last.

I had first met Ken Yamamoto through the 'Ohana Project at a Kamiloiki faculty workshop which he led. I knew that he was in high demand throughout the school system for his workshops in reading and in Effective Teaching and Learning, a program he designed for the Leeward School District administered by District Superintendent Andy Nii. I shared the proposal with Ken. He said he would help out if and when the opportunity arose.

Months later Ken joined the Adult and Early Childhood Section (AECS) and was given the responsibility for developing the Parent/Community Networking Centers by Noboru Higa, Administrator of AECS of Education. Meanwhile The Center hired me as a part time graduate assistant (with funds from the C.S. Mott Foundation) to assist him in establishing and developing the project and to learn from the experience. Ken treated me as an equal but we were not equal. He was my mentor. We were charged to conceptualize the program, to develop it, to operationalize it, and to
provide facilitators, parents, teachers, and principals, staff support in community and parent education.

The project was ready for implementation in September 1985. However, the funds were not released. A question from Senator Charles T. Toguchi, Chairman of the Senate Education Committee, to powers unknown to me helped release the funds for six PCNCs in February, 1986.

Each PCNC would facilitate a sense of community between and among parents, teachers, students, and neighborhood. At each PCNC, there would be a part-time facilitator of community. He or she would facilitate relationships among parents, students, and teachers, and coordinate PCNC programs and activities. The project would feature (1) a Drop-In Center, (2) workshops for parents, teachers, and care givers, (3) adult education classes, (4) volunteer development programs, (5) access to community resources, and (6) support networks for grades k-12 classroom units (A Proposal: Parent-Community Networking Centers 18-19).

My search for the meaning of community now took on more meaning and urgency than ever. In my readings so far, two kinds of strategies for transforming a sense of alienation to a sense of community stood out: structural and experiential. Between the two I wondered which had priority for our energies.
Chapter 6  Community as Structure

This chapter presents a central idea from the sociological literature: the concept of community must be liberated from the confines of the traditional structures of neighborhood and family. People connect with each other through travel, media, telephone, computers, fax machines, cable, work structures, and patterns of making a living. A contemporary concept of community must be liberated from the neighborhood and other entities having set boundaries. Community occurs in social networks which transcend boundaries. This does not mean that community cannot be linked with place. It does mean that community occurs among people in networks which go beyond the confines of any particular place, formally organized structure, or legally recognized structure such as the neighborhood, school, or family.

The implication for educators is that the real "school" of the student is the student's personal network of people deemed significant to him or her by him or her.

Chapter 7  Community As Experience

This chapter is an investigation of community as experience. To investigate and understand community as experience is to "talk story" with people about their feelings and thoughts regarding the phenomenon, to observe people naturally creating community, to make some sense of
the recurring patterns, and to bring them to our consciousness.

Each month at the inservice meetings of PCNC facilitators and workshops with parents, I listened to people tell their stories regarding the sense of community. In their stories I listened for the themes of community. What is the essence of community? Is the essence of community structure or experience? What are the processes of community?

According to the parents and participants of the Parent-Community Networking Centers, the sense of community is an experience of sentiment more than structure.

"Because," a parent said, "there's no guarantee that just because you put people together in a council, on a dinner table, or in a bus there's community."

A local parent spoke her mind, "I don't know nothing but I know one thing--community is in here." (She points to her heart.) "I don't care whether you're fighting for more rights for more hotels or more homes for the homeless, I don't care whether you're rich or poor, Democrat or Republican. If you got yourself--that's the first thing you need." She pointed to her heart again. "If you got heart, that's even better. If you got a heart, God, and people who care for you, then that's even better. If you don't--then you real pi-tiful! Chances are--you won't experience community."
The essence of community apparently resides in people and depends upon their capacities to create community: to make connections, to accept and love others, to learn and accomplish something, to be one with others and the world.

As I listened to the facilitators and to Ken, I began to see that there is more than one sense of community. There are four "senses" of community--outcomes of what we call the four processes of community-making and four states of minds.

Community happens within persons. People may be connected with others in structures called networks. But just because people are linked in networks, a sense of community does not automatically exist.

A person's chances of experiencing the highest levels of community increase when the people in his network accept and value him, invite him to receive and to give to others, and see and appreciate the larger whole.

The PCNC Experience: Community, Learning, and Human Development

Ken and I met with the first six PCNC facilitators each month. Ken shared his knowledge about communicating and building relationships and I shared my experiences of the 'Ohana Project and what I knew of community education as process. We stressed the idea of connecting people with one another, of extending help and expressing love. And we listened to the concerns of the facilitators as they identi-
fied and confronted different situations in their school/communities.

Each facilitator was different. Rita Fruge was articulate, exuberant, and creative. Serving at a school on a military base, she arranged programs to help parents get acquainted with island life and facilitated parent involvement in the six kindergarten classes of Sgt. Samuel Solomon Elementary School. Pat Royos served at Waiahole Elementary School. Afraid that no parent would show up at her first pot-luck, she visited each home in Waiahole Valley to personally invite them to the school. She also saw their need for clothing and immediately set up a clothing center. Since then Waiahole has had huge numbers of parents involved in the school and has been cited for its student achievement. Ok Young, whose native language is Korean, was recognized by the neighborhood for her outstanding work drawing the school into a closer relationship with its surrounding neighborhood. She demonstrated that the language of community can be spoken and understood in any language. I admired Nola Frank for being one of two facilitators who made it a point to personally call every parent to invite him or her to PCNC activities. Roberta Duncan had a special warmth and aloha for people at Kahaluu Elementary School, and Mervlyn Kitashima had a special way of communicating straight to anyone's heart with simplicity and clarity.
The point is, each was different. Some had credentials, some did not. Some had full time jobs before they accepted the facilitator's position, some did not. They were so different, yet they shared three common traits necessary for the success of Parent-Community Networking Centers--they were willing to share their love, to learn about themselves, and to cultivate attitudes and processes which seem to bring about the "senses" of community.

The news of their work spread throughout the Department of Education and into the communities in two major ways: a slide-tape group presentation/dialogue and natural informal networks.

My husband, son, two friends and I produced a slide-show to communicate the essence of the PCNC. It made its debut at a Superintendent's Conference in 1986. Since then it has been shown at training meetings, local, state, and national conferences. Each time it is shown, different facilitators share their experiences and ideas of community.

By far the most effective way news spread was through the informal network--parent to parent, teacher to teacher, principal to principal--by telephone and car pools, over fences, and at soccer games.

By the second semester fourteen principals and parent groups who had similar ideas regarding parent and community involvement in education requested the establishment of the
PCNC program at their school sites. Unfortunately we had no funds for expansion.

Not knowing what else to do and not being groomed in the art of lobbying, I found myself sitting at the office of Charles T. Toguchi, Senator and Chairman of the Senate Education Committee, waiting for a chance to talk with him. (This was before I knew what appointments were.) I told him about the PCNC and made an appointment for another visit. The following week, I brought the slide show, Ken Yamamoto, Stan Koki, and Noboru Higa with me. His response was positive; he would help us out. I did not know that he would be the next State Superintendent of Education and that he would see the PCNC as an important part of the DOE restructuring process.

With support coming from the grassroots community (parents and community organizations, school staff, educational officers and high ranking officials, the PCNC sites grew in subsequent years from 6 to 21, to 33, to 55, to 102, to 135, to 155 for fiscal year 1991-1992 with 50 other school sites sending volunteers to our training workshops and "waiting in the wings" to be funded.

How do we account for PCNC's rapid growth? A critical analysis among district and state teams during the summer of 1991 cited the following:

1. The PCNCs first of all address needs and concerns expressed by parents and teachers.
2. The PCNCs are flexible and tap the talents and resources from their own community as well as other agencies.

3. However, the most critical factors in the success of the PCNCs are (a) the staff development program which intentionally "teaches" and articulates the attitudes and processes of community in a variety of situations, (b) the parent facilitator, and (c) the principal. Without the training program based on the principles of creating a sense of community as articulated in this dissertation, PCNC would be a different kind of program.

What were some of the lessons I learned about community education during this time of PCNC program development and my own stage of development?

1. The project need not be "sold." Meet the real needs of people and the project will sell itself.

2. Programs espousing community cannot be imposed from above. Community is approached by choice.

3. Lobbying for community is not "bottom-up" or "top-down." It is networking in the round--top, bottom, and all around. (As a rule round balls roll greater distances than footballs.)

4. Learn, learn, learn. Learners are naturally part of community, demanders and experts are not.
Chapter 8  Community and Learning

Chapter 8 is devoted to the relationship between the senses of community and the processes of learning. This type of chapter tends to be outdated the moment one writes the concepts on paper simply because there is so much happening in this field. However, what I want to make clear is that the central ideas of this chapter remain stable even though researchers are discovering more functions and associated components of the brain every day.

The brain is the central organ of a person's learning. Recent brain research is pointing to new understandings of how the brain works. Most relevant to this study are Paul MacLean's Triune Brain Theory and Bruce Morton's Quadrimental Brain Theory. Both theories propose that the evolutionary formations constitute a hierarchy of several brains or brain systems in one.

They are the (1) reptilian brain (often called the R-complex), (2) the mammalian brain (limbic system), and the (3) neocortex. The neocortex consists of the left cortical hemisphere and the right cortical hemisphere. (Paul MacLean counts the neocortex as the third brain; Bruce Morton counts the neocortex as the third and fourth brain systems.)

Each brain system is associated with specialized functions: (1) The reptilian brain is responsible for automatic functions and scripted reactions. These basically and physically connect us with others and the things of this
world. (2) The limbic system plays a key role in generating feelings of rejection and belonging and "learning" by likes and dislikes. (3) The left cortical hemisphere is responsible for analytical thinking which provides a foundation for the sense of accomplishment or empowerment. (4) The right cortical hemisphere is responsible for holistic thinking, the capacity to think metaphorically and to see oneness.

Paul MacLean suggests that under stress the triune brain "gears" downward from higher levels of thinking associated with the neocortex to lower levels of emoting and reacting associated with the limbic system and the reptilian system.

We suggest that if the brain can gear downwards, then perhaps the brain can gear upwards through the processes of community (connecting, accepting, empowering, integrating) and the processes of learning (reactive learning, reinforcement learning, analytical/perceptual learning, and metaphorical/holistic learning). The four processes of community-making ARE the four processes of learning!

This is an important idea. The senses of community are related to the processes of connecting with others, of belonging and meaning-making. In addition, the higher senses of community are tied to the higher processes of learning--empowering and metaphorical/holistic systems thinking. This means that learning how to read cannot be
done without the teacher consciously or intuitively
energizing the processes of connecting, accepting,
empowering, and seeing the whole. The same is true in
discovering our human potential in any area of our lives.
The higher processes of community are the higher processes
of learning.

Chapter 9 Community and Human

Potential Development

As state office staff development leaders, we needed to
address the question: How do we support a PCNC staff of
part time facilitators who vary in background, culture,
credentials, personality, experience, and belief systems?
How do we provide staff development for facilitators who
come from different school/communities, who work with
different faculties, principals, and situations?

Very simply stated, we went back to the people, "talked
story" with them, uncovered the bottom-line meaning,
attitudes, and processes of community, and "walked our
talk." We connected with each other; we accepted each
other; we shared information, new ways of seeing, and seed
thoughts; we became family to each other--and they and we
all grew. Following are two examples of personal
development stories told by two facilitators. They are
representative of the kinds of stories we would hear every
time we met.

When I first started, I couldn't talk in front of
a teacher, principal, or counselor. My voice
always used to go up one octave--because I was so scared. And then something happened to me. I became so busy and things became so urgent--that I forgot about myself. I can't believe that I asked Mr. _____ to help set up the chairs. He's the principal--you don't go asking him to do such things. Since then I've been asking all kinds of people--people I would never approach to help out. I'm learning when I forget myself I do so much more! (Parent Facilitator, interview, 1989)

I can't get over it. When the principal has to go to a meeting, he calls me and says, Pat, you're in charge. I'm so impressed with myself--I mean, there I am answering the telephone calls, telling the teachers what to do, helping the parents out, and the kids, too. My husband laughs because he knows when I first started this thing--how I was. Let me tell you--it was not like this! I feel like a new me and it just happened over two years. Can you imagine that? (Royos, interview: 1990)

What is human potential development? What do the four senses of community have to do with human potential development in the particular areas of our lives? How important are the senses of community to health and development?

Chapter 9 answers these questions and draws the following conclusion: The four-step process of community-making and accompanying perceptions, beliefs, and attitudes are a means by which people can experience their own development as they face the problematic situations in their lives. In fact, each problematic situation becomes an opportunity to develop one's human potential.

Chapter 10 Community in Groups

This chapter was written to point out that groups have an important role to fulfill in the development of individu-
als and the development of society. A group has many referents--family, classroom of children, cub scouts, church, faculty, corporation, department staff, clubs, voluntary associations, committees, and task forces.

Chapter 10 is not a full-scaled literature search on the development of community in groups. It was written simply to express the idea that groups differ in the four dimensions of the alienation/community continuum and that the four-step model described earlier is also applicable to groups.

Reconceptualizing Community Education

Chapter 11 A Community Education Model

Chapter 11 is a return to the question, "What IS community education?" Chapter 3, written a decade earlier, used a content analysis of the literature to answer the question. This time, almost a decade later, the answer is based on our experiences of community, the stories of community ordinary people told, the senses of community, the processes of community, the capacities we have for community, and the relationship of community to human potential development and learning.

Community education is defined as "education for community." It is the deliberate and sustained effort to facilitate, transmit, invite, or acquire the attitudes, skills, values, and sensibilities of community.
Community education is a metacurriculum which needs to be intentionally articulated in every social action program, in every classroom, in our churches, in our families, in our work places and in our communication with others around the world.

Because our changed work patterns and family structures tend to isolate us from each other we need more than ever to consciously learn and create community.

**Chapter 12 The Schools We Need**

What kind of schools do we need to address the human development needs of children, youth, and adults in today's changing society? Schools can no longer hope to focus on academic learning divorced from the processes of human development. Chapter 12 makes a case for schools which foster the four-step process of personal and group development.

**Chapter 13 A Means of**

"Going Back to Community"

A modification of this chapter was written in 1989 for the National Community Education Journal (Ing, Stueber, and Yamamoto 17-20). It tells the story of Hawaii's Department of Education (DOE)--going back to community. That story is still being written now. The purpose of this chapter is to give an historical and social context of Hawaii's school reform efforts with special focus on the PCNC.
Chapter 13 also describes the application of the community education theoretical model to the Parent-Community Networking Centers, a state-wide community education program in 200 of 235 schools. It gives information on the four philosophical perspectives which influenced the program's development, describes its operational support system, and describes its developmental stages.

Summary

In the beginning I mentioned my pursuit to realize a vision of a parent-community center in every public school. In order to realize that goal, I had to clarify the meaning of community education for myself, to experience and understand community. I wanted to help develop a community education model which would guide community education programs, policies, and practices. That entire process put me on a journey regarding community education development here in Hawaii.

What Is Community?

I found out that community is experience more than place. It is that "feeling/perception" or "sense" of (1) being connected with others, (2) being accepted, loved, and valued; (3) discovering and accomplishing; (4) seeing self and world as one. Community is learning and growing in human potential development.
What Is Community Education?

Community education is "education for community." The most important criterion of any social effort, whether it be a council, a classroom, a retirement home, senior citizen program, a drug abuse program—-is whether the people they serve have engaged the higher learning processes and attained higher senses of community in the situations they face.

A Community Education Model

Hawaii's Community Education Model is based on the idea that community education is "education for community." It embraces the four processes and attitudes of community-making, the four processes of learning, and the four stages of human potential development.

The Model Applied

The PCNC is the first operational program based on that model. To date, February 1992, the Parent-Community Networking Center program has received the Governor's Award, has been recognized in 1990 as an exemplary local community education program by the Mid-Atlantic Center for Community Education, was chosen for membership in the Institute for Responsive Education's League of Schools Reaching Out, was documented in several professional periodicals, was presented at three national conferences, and was recently recognized as a program to be shared with other states.
Most importantly a series of stories of how the Parent-Community Networking Centers have affected people's lives is piling high upon our shelves and filling our files. People's testimonies told from the heart are the most valuable evidence that the model works.

**Community Education Development**

In 1975 there were no parent/community networking centers. Today out of 238 possible public school sites, there are 155 funded PCNCs and 50 voluntary PCNCs. In 1975 there were no State Department of Education personnel designated as community educators. Today there are one state director, one state administrator, two state educational specialists and two state office teachers with that designation, 7 PCNC district coordinators, and 155 PCNC facilitators. In 1975 community education was not mentioned in our statutes. Today it is. In 1975 we had no fundamental theoretical model of community education. Today we have one.

**The Next Chapter**

This next chapter is a case study of the 'Ohana Project in the 1970s. It was my first experience in developing a family/community center from which my research questions evolved. This chapter was written over a period of ten years, from 1976 through 1986. The 'Ohana Project started on a voluntary basis in 1973, received funding until 1978, and began to fade in the 1980s two years after funding was
withdrawn. It left a legacy of community-building experience, questions regarding community and learning, a memory--and a vision.
Works Cited


Royos, Pat. Personal interview. 30 Apr. 1990.


PART II
THE PROBLEMATIC CONTEXTS

CHAPTER 2  A Case Study of a Family/Community Center

CHAPTER 3  What Is Community Education?
CHAPTER 2

A Family/Community Center,

A Case Study

Introduction

Education-wise, the glow coming out of the east is from Kamiloki School in Hawaii Kai where a pilot group of parents, teachers and community members has kicked over the barriers between home and school. The Kamiloki School community has reaped a cornucopia of benefits, not the least of which is creative cooperation between once isolated educators and parents who for years had been plagued with misunderstanding, anxiety and a hat full of unanswered questions. Keystone of success is a series of dialog workshops that deal with specific issues and concerns of the school community. Specific changes have evolved at Kamiloki. (Cooke C-1)

This chapter is a case study about a group of people who sought a partnership between home, school, and neighborhood in the 1970s, a time when such partnerships were few. In so doing they challenged the existing order; discovered some principles and concepts in school, home, and neighborhood partnerships; and provoked basic questions regarding children, schools, and education.

My objectives are to describe the context against which parents of Kamiloki School established the 'Ohana (Hawaiian 44
word for family or community) Center; to describe their
goals and strategies; and to identify some of the concepts
and questions generated in partnership development.

Guiding questions for this case study are: (1) From
what context did the 'Ohana Center emerge? (2) What were
the catalytic events leading to the 'Ohana Center? (3) Who
were involved. (4) What were their goals and objectives?
(5) What strategies did they use for goal attainment? (6)
How were they organized? (7) Did they reach their goals?
(8) What were some of the principles, and concepts derived
from the experience? (9) What questions remained
unanswered?

From What Contexts Did
the 'Ohana Project Evolve?

The Hawaii Kai Context

On April 27, 1961, Henry J. Kaiser, developer and
industrialist, signed an agreement with the trustees of the
The date marks the official launching of a twenty year
development plan to turn swamp land, brackish water lagoons,
mullet ponds, rose, carnation, and papaya farmlands,
piggeries, dairies, and auto dumps into what is now Hawaii
Kai.

In the 1960s the name, Hawaii Kai, was not even printed
on the census tract map of Oahu. It had no identity other
than being part of Census Tract 1. Hawaii Kai came into its
own in the 1970s when its resident population experienced an
83.3 percent growth from 12,572 residents in 1970 to 25,603 people in 1980 ("State of Hawaii Data Book, 1986" 25). Henry J. Kaiser coined the name, "Hawaii Kai,"—"Kai" conveniently referring to his last name and meaning "the sea" in Hawaiian.

During the early period of the decade, the majority of Hawaii Kai residents were non-Caucasian. By 1981, 53.6 percent of the residents were Caucasian, 22.4 percent were of Japanese descent, 8.2 percent Hawaiian or Part Hawaiian, 6.1 percent Chinese ancestry. By comparison, 34.8 percent of Oahu's total population was Caucasian, 30.2 percent Japanese, and 12.0 percent Hawaiian or Part-Hawaiian, 7.0 percent Chinese ("Community Data Book A, 1981" 1). At the end of the decade Caucasians formed the largest ethnic group residing in Hawaii Kai. (Table 2.1)

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<th>Caucasian</th>
<th>Japanese</th>
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<td>22.4</td>
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<tr>
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The population of Hawaii Kai as early as 1970 was educationally and economically advantaged. In 1975 90.9 percent of adults 25 years old and over had at least a high school degree. The median income of Hawaii Kai residents was $25,986 in 1975 as compared to Oahu's median income of $21,077 ("State of Hawaii Data Book, 1986" 25). Residents
were entrepreneurs, corporate officers, middle managers, administrators, professors, governmental officials, teachers, white collared professional workers.

When Kamiloiki Elementary School first opened in 1970, Hawaii Kai had one supermarket; one church; two pre-schools; two parks; no library; no medical facilities; two other elementary schools, no intermediate school, no high school--and a growing number of fine single family homes. Many of the foundations for an excellent community were laid, yet the new community lacked much. Residents were advocating improved schools, the acquisition of a library, medical facilities, and the relief of traffic congestion to and from the city complex during the morning hours.

The Hawaii Public School Context

In Hawaii, newcomers quickly learn that virtually all of the schools are multicultural, reflecting the ethnic diversity of the resident population. In Hawaii, every child represents an ethnic minority; every classroom is an ethnic mosaic.

The statewide school system. Newcomers also learn that unlike other states, Hawaii has a single unified public school system governed by the State Board of Education and funded by one source--the general revenues of the state. The State Legislature's general revenues are derived from corporate taxes, personal income taxes, the 4 percent sales
tax and various miscellaneous taxes, but nothing from property taxes.

An advantage of such a system is that schooling funds are evenly distributed throughout the state. A disadvantage of such a system is its slow response to needs specific to local school/communities and to individual citizens.

In 1970 Hawaii had 216 public schools with an enrollment of 178,564 students. By 1975 Hawaii's public schools numbered 225 schools and by 1980, the number of public schools increased to 230 schools serving 165,094 students ("State of Hawaii Data Book 1975" 46).

A single Board of Education (BOE) consisting of 13 members is elected by the people. Its purpose is to formulate educational policy. However educational policymaking ultimately rests with the Legislature as the BOE does not have taxing powers. The BOE appoints a Superintendent as secretary to the Board and administrative head of the Department of Education (League of Women Voters 8). Although the Superintendent is a member of the Governor's Cabinet, instructions and delegation of the Superintendent's power come from the BOE and not the Governor.

The Superintendent is assisted by seven District Superintendents who head the seven school districts throughout the State of Hawaii and three Assistant Superintendents of Instructional Services, Business Services
and Personnel Services. Changes in these appointed positions occur frequently as a result of retirement, elections of legislators and BOE members, and the BOE's annual review of the Superintendent. Priorities and programs change with the influx of new players.

Advisory councils and parent involvement. Seven School Advisory Councils currently advise the Board of Education of their district's concerns. Members of these Councils are appointed by the Governor. In 1970 the League of Women Voters noted that these councils had little contact with the public or the local schools (13).

In the early seventies, there were no school community councils advising the principals at local school sites. Parent involvement existed through the efforts of school site parent groups such as the Parent Teacher Student Associations (PTSA) and Parent Advisory Councils (PAC) mandated by federally funded programs for children with special needs. Being voluntary in nature and having very little support, these groups had difficulty establishing school/community participatory decision-making and maintaining parent involvement programs.

Through the 1970s the mechanisms for facilitating partnerships between home, school, and community were sorely inadequate for an increasingly questioning and consumer conscious citizenry.
Innovations in curriculum and staffing. Among the curricular innovations in Hawaii's schools during the 1970s was the Hawaii English Program (HEP), a highly structured individualized sequential language arts program. It offered a rich variety of learning materials--books, stories with a local flavor, stacks of phonic exercises--for elementary school children. HEP offered opportunities for children to learn at their own pace, to learn how language systems work, to tutor each other, and to experience an enriched literature program.

Other curriculum innovations included new math, multimedia exploratory science units stressing individualized learning, and learning centers featuring materials children could manipulate.

Team teaching or "3-on-2" was an innovation in staffing. "3-on-2" refers to a ratio of three teachers on two classroom units of children. Team teaching was purported to facilitate individualized learning and specialized teaching.

These innovations born of the sixties and implemented in the seventies generated questions among Kamiloiki parents who in their schooling experience were taught in self-contained classroom units, each classroom under the tutelage of one teacher.
The Private School

Context in Hawaii

A young father and his family had just arrived in Hawaii on an interim corporate assignment. People eagerly offered their help in getting them settled in the islands. "Are you planning to register your children at private schools?"

The couple laughed, thinking their new friend was joking.

"Sit down and let me tell you how things are," counseled their friend. She then described the situation in Hawaii. "Middle and upper income parents always consider sending their children to private schools. It's the way things are."

(Field Notes)

In 1970 Hawaii had 216 public schools with an enrollment of 178,564 students and 117 private schools with an enrollment of 32,651 students. In 1975 Hawaii's public schools numbered 225 schools and private schools numbered 119. By 1980 the number of public schools increased to 230 and the number of private schools to 141. (Table 2.2)

| Table 2.2 Numbers of Private and Public Schools, 1970-1980 |
|-----------------|-------|-------|-------|
| Private Schools | 117   | 119   | 141   |
| Public Schools  | 216   | 225   | 230   |

Students attending private school in the year, 1970-1971 represented 15 percent of the school age population in the islands. By 1980, the private school proportion of the total school population grew to 19 percent ("State of Hawaii Data Book, 1984" 130). Roderick McPhee, president of the Punahou Academy noted:
We're either the leading state or close to the leader in the percentage of students enrolled in private schools. Part of the reason there are so many is because private schools were here before the public (schools). Punahou and Iolani were well established by the missionaries before the days of public education. So you've got a tradition of private education which is really different from elsewhere on the mainland. In the Midwest where I grew up, nobody went to private school unless you were a real discipline problem. (qtd. in Horton 43)

The Context of Kamiloiki

**Elementary School**

Kamiloiki Elementary School, located in Kamiloiki Valley in Hawaii Kai suburbia, first opened its doors in the fall of 1970 with Principal Arthur Wong, 15 teachers, a librarian, and 286 students, kindergarten to grade six.

During the school year 1973-1974, Kamiloiki students left the portable wooden structures on the lower campus to occupy the newly built facilities on the upper campus. The new two-story school complex boasted an air conditioned library with a sunken reading room, listening carrels, a teacher's lounge; facilities for food preparation and dining; a stage; an administrative office building with a health room; double sized classrooms for the early grades, and teacher work rooms located between the classrooms. Behind the ground-level classrooms were small fenced-in yards for gardens and small group outdoor activities.

Kamiloiki Elementary School in the 1970s was by no means an ordinary school.
1. The primary grade classrooms were double the size of traditional classrooms.

2. There were two or three teachers in a single classroom.

3. Grade levels were combined. For example, a classroom consisted of second grade students and third grade students.

4. There was no "front" of the classroom. Chairs and desks did not face the front of the classroom.

5. The classroom was arranged by worktables and decentralized learning centers.

6. There were a variety of books, typewriters, learning toys, hands-on materials.

7. At any given time, children could be observed in a variety of activities.

8. Traditional grades (A, B, C or check, plus, minus) were not given. These differences were the direct result of the staunch beliefs of Principal Arthur Wong.

Arthur Wong. Wong believed then and believes now that the child, rather than the teacher, should be the focus of the classroom. The child is motivated and energized by natural curiosity and lots of love. The child learns naturally.

The teacher, according to Wong, has the role of facilitating learning. The teacher is expected to
frequently work with individual children or with small groups of two or three.

Wong encourages teachers to be creative, to be part of a teaching team, and to accept the child without judgment. He enjoys chatting with children about what interests them. Whether he's on the playground or in the classroom, children eagerly gather around him.

The relationship between Wong and the parents at Kamiloiki School in 1972, however, was problematic. Because the school was different, he spent many hours in the office hosting anxious parents and answering their questions. After such conferences, some parents perceived him to be open minded, committed to children, and persistent. Others perceived him to be the polar opposite--close minded and stubborn. Some of the latter sought permission to attend a public school outside the Kamiloiki neighborhood; others withdrew their children from Kamiloiki and placed them in private schools. Still others chose to "fight" rather than to leave.

Kamiloiki parents. There were two types of parents--malihinis and kamaainas at Kamiloiki.

Malihinis are newcomers. In the early 1970s, they expressed discomfort communicating with a single unified school system. In addition they felt isolated and sought a sense of family in Hawaii Kai.

After living in Hawaii Kai for several months, we began to feel that it was one of the strangest
places that we had ever lived. Both Ann and I could not help but note that while it was, in a sense, a "community," nevertheless there seemed to be no sense of community—no pride by the residents in the place where they lived, and certainly little contact between neighbors. There seemed to be little contact even between the children in the immediate neighborhood.

We began to assess the reasons for all this. First, we realized that there are no mothers home during the day—no one home at all. Everyone works, the economic situation being what it is . . . and women, of whom any seamless web of community is formed, are absent. Arriving home at the end of a long work day, adults of both sexes are simply too busy with chores and too tired from the days work to reach out beyond their homes to touch others in acts of "community." We cannot be sure, of course, that a majority of mothers work. Perhaps a statistical study would prove otherwise. But the pervasive opinion is that all the women do work—and so those who work at home do not attempt to do the community things that might otherwise be done.

Second, we noticed that the children in the neighborhood engage in very little group play. They tend to stay on their own driveways and play by themselves. I was puzzled by this for a while, and wondered why kids didn't play games like "hide and seek" or "kick the can." Then one day I looked around and realized that the layout of the subdivision was such that the kids couldn't play such games. All the yards are fenced—some in front as well as back. Most have large dogs on the premises—intimidating if not downright vicious. All the lawns are manicured to perfection . . . . Finally we realized that there was no place in the community where a parent and a child could go to "do things" together—to learn together. (Maynard)

Unlike the newcomers, the kamaainas, local residents, are accustomed to a centralized school system. They are unaccustomed, however, to confrontation as a means of dealing with conflict and controversy. They feel more at ease in exercising their private school option when public
schools prove unsatisfactory in any way. Having kinship ties, local families do not have the same need for nurturing a sense of community as their newcomer counterparts.

Both groups have different styles for dealing with educational issues and both groups found Kamiloiki School radically different from the schools of their experience.

Significant to the context of Kamiloiki School were a small group of parent leaders: Donna Ikeda, Sally Hill, Joan Uhalley, Barbara Mathews, Jan Arensdorf, Dorothy Yue, and me.

Energetic, logical, blunt, and petite, Ikeda was president of the Parent Teacher Student Association (PTSA) in 1972. She successfully led the parents against the Department of Education's plan to build an intermediate school next to Kamiloiki Elementary School. In 1975 she was elected to the Hawaii State Legislature as a House Representative. And in that year, she introduced legislation to fund the 'Ohana Project and succeeded in persuading the Legislature to fund the 'Ohana Center.

Hill succeeded Ikeda as president of the group in 1973. She started a volunteer tutoring program for children who needed additional help.

Yue was the "local" connection. Her interest lay in strengthening and enlargening a supportive group of volunteers for the school. She organized a mother's club of room mothers for the school.

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Uhalley, Mathews, and Arensdorf, newcomers from the mainland, were interested in establishing a community recreational center for children, youth, and adults. They were key to the development of Kamiloiki's after-school program.

I purposely moved to Hawaii Kai from Chicago for one reason--so that our three children could attend a non-graded school. Our oldest child, a natural charmer, did not do well in the traditional school setting. I believed Kamiloiki would help our three children learn at their own rates with a minimum of labels such as "slow learner" imposed on them. I had a stake in creating partnerships between parents and teachers (Cooke C-1).

Catalytic Events

The establishment of the 'Ohana Center was not part of a Hawaii Department of Education's five-year master plan of goals, objectives, and sequential activities. The 'Ohana Center grew out of a potentially explosive situation.

People were upset by conditions and critical . . . new residents were being discouraged from sending their children to Kamiloiki. . . . The whole situation tended to divide the community and had the potential for a very explosive situation. (Ikeda)

Lines were drawn between those who favored open education and those who did not. The school offered one philosophy--open education. Those who were dissatisfied with open education were given "district exception"--the
opportunity to send their children to a school outside of
the district.

**An Informal Coffee Hour**

Living in the area for a year and never having partici-
pated in the parent group I was invited to a home for an
informal coffee gathering. There were about a dozen parents
talking about their frustration over the school: Why are
children allowed so much play time in the classroom? Have
you ever heard such noisy classrooms? I wonder if all that
noise is good for the children? Why aren't grades given?
How will our children fare in the intermediate school? How
will our children fare when they return to the mainland?
How can we communicate with teachers without jeopardizing
our children's relationship with them?

Some of the questions had implicit solutions: Was
there a way of working around the principal? Why can't we
be given a choice between self-contained classrooms and
"open" rooms? Wouldn't it be a miracle if we were allowed
to visit the classroom during the day time to see the
teachers teach? Is it possible to get the Department of
Education (DOE) to move Wong to another school? Should we
write a letter to protest? Is there any study about open
schools and achievement scores?

Although the parents were appreciative of Wong's
support in fighting the "clustering" of the intermediate
school and elementary school, they were frustrated when they
received what they perceived to be "round-about" answers to their questions regarding open education. They toyed with ideas of writing to the superintendent, confronting the principal as a group, and calling the press. I was alarmed! Until this moment, I had assumed everything was fine.

Sensitized to the potentially explosive situation, I then decided to attend my very first parents' meeting the next morning.

The Mothers' Club

Seventeen parents, led by Yue, were present, most of them island-born. They discussed refreshments for the Junior Police Officers, clerical help for the teachers, and a program called "Helping Hands" which marked homes where children could take refuge should strangers follow them on their way home.

I thought it strange that no one addressed the concerns heard in people's homes, on the Little League park bleachers, over the fences, or just before this meeting.

After the meeting, I introduced myself to Vice Principal Violet Hiranaka and inquired about the possibility of scheduling parent workshops based on questions parents were asking. She encouraged me to follow up on the idea and to consult with Ikeda, president of Kamiloiki PTSA, and Wong, principal of the school. Both thought it was a timely idea.
Ikeda quickly established a standing committee on education and appointed me to chair it. I called a dozen parents who assured me they would come to a workshop based on their questions. Deciding not to attend the first workshop so that parents would talk freely with each other, Wong suggested a resource person, Warren Doheman, Director of the Hawaii Advisory for Open Education, to lead the workshop.

The First Dialog/Workshop.

Spring, 1972

Twelve parents listened intently. After two and half hours the parents decided to meet four more times. The workshops were experience-oriented. When the series ended, Wong personally led the parents on a guided tour of the classrooms. Suddenly the classroom activities which were originally perceived to be loud unnecessary play, took on new meaning. More importantly, we parents understood it well enough to see some options: complement it at home, ask for district exception, work on alternatives, or support it. All twelve decided to support it and volunteered to lead similar workshops for other parents.

Kamiloiki PTSA Board of Directors Meeting, 1973

Ikeda chaired the 1972-1973 Board of Directors meeting, just before the ending of the school year. Few benefits were seen from dues paid to State PTSA. She suggested that
the group withdraw from the State PTSA to form a new group, the Friends of Kamiloiki. A motion to that effect was made and unanimously passed.

Other items of interest were brought up. Wong would be taking a leave of absence for a study tour of the British Infant Schools, the "mecca" of open education. Another principal would serve as interim principal at Kamiloiki Elementary School.

Theodore Nishiio

The New Principal, 1973-1974

Early in September, Hill, President of the newly formed Friends of Kamiloiki, hosted the members of the Board early at her home to meet the new principal, Theodore Nishiio.

Serious in manner, Nishiio assured us that he would continue the efforts of Wong. "Leave a legacy," he urged. "Do something as Board members that would benefit Kamiloiki School in the years ahead."

The idea of a legacy, a lasting contribution to the school intrigued me. A legacy, I reasoned, would create a sense of pride, ownership, and perhaps community among parents.

Assessment of Interests and Concerns

As chair of the open house program, I planned a means by which the needs and interests of parents and teachers could be expressed. Parents were asked to visit the
classrooms and then gather in the library. At the library I grouped them in small circles so that each person in each circle could respond to the following:

1. One thing I like about Kamiloiki School is ________.

2. One question I have about my child's education is ________.

3. One concern I have about this school or my child's classroom is ____________.

4. One talent and contribution I can give to the school and parent group is ____________.

The parents were intrigued! They were curious—and could not believe that we were actually inviting them to express their questions and concerns. Before the close of the meeting, a core group of parents and teachers volunteered to tally the responses, to prioritize them, and to plan programs of activities based on them.

**Dialog/Workshops:**

**Play and Discipline**

The subject of play and discipline ranked high on the list of concerns. Why are there so many fights on campus? Are teachers allowed to discipline students in open education?

A notice about a new series of dialog/workshops was sent to all parents. Thirty-six parents and teachers
responded. Michael Ezzell, staff member of the Advisory for Open Education, facilitated this second series of workshops.

The series concluded with the construction of an Adventure Playground under the leadership of parents, Barbara Mathews, Joan Uhalley, Jan Ahrensdorf, Dorothy Yue, Gay George and their husbands. Dressed in "scrungies" and overalls—we scrounged the island for free materials and resources. The Hawaiian Telephone Company, tire companies, the junk yard, Kaiser Development Company, and the Lions Club contributed materials and volunteer time. By the time of actual construction, the cadre of 32 volunteers tripled. The 96 now included parents, teachers, their children, and people outside the immediate school context.

Over one weekend the motley crew created what we considered a most wonderful adventure playground! There was no denial that the playground construction activity strengthened the bonds between school personnel and parents!

Incorporation, Non-profit Status, and Insurance

We were basking in our achievement when the inspectors came. Engineers, we suspected. A call from the Department of Education manager of facilities quickly followed. I was warned about the liability suits the playground might provoke. The caller recommended that we tear it down or incorporate our group, apply for non-profit status, and purchase insurance. We chose the latter.
Tom Maynard, Kamiloiiki parent volunteer and attorney, wrote and processed the necessary papers. In December, 1974, The Friends of Kamiloiiki-Ohana, Inc., a non-profit corporation, was established.

After-School Activities

Parents, Uhalley and Mathews, identified a pressing need for supervised enrichment activities after school. On the mainland and in other Oahu communities, opportunities for enrichment activities were provided by agencies such as churches, the Young Women's Christian Association, and a variety of private instructors. Such offerings did not exist in the new community of Hawaii Kai. In addition, many mothers worked and welcomed the idea of an after-school program.

Twelve classes such as karate, candle-making, sewing, arts and crafts, and weekend hikes were offered. Teachers, community residents, high school students, and parents became after-school "teachers."

Uhalley and Mathews, parent co-chairpersons, succeeded in establishing a popular program for children at nominal cost. During 1974 more than three hundred children participated in the program.

A Parent or Community Center?

With the prospect of Kamiloiiki School moving from the portable buildings on the lower campus to the newly completed buildings of the upper campus, I asked Francis
Hatanaka, Honolulu District Superintendent, about the possibility of establishing a parent center in the portable buildings.

The idea of a parent center appealed to the Education Committee members who worked to create partnerships between home and school. For those loyal to the After-School Activities Committee, whose goal was to provide enrichment classes for the entire neighborhood, however, the concept was too narrow. The decision became obvious and was unanimous. We would establish a parent AND community center.

I volunteered to write a proposal for a grant. Nishijo and two parents, Marvin Mathews and Alfred Arensdorf, were my first teachers in grant-writing. Nishijo connected me with four Department of Education officials: Ichiro Fukumoto, Margaret Oda, Francis Hatanaka, and Kellet Min. Through them I learned the language of needs, objectives, costs, activities, and end results. Fukumoto suggested that we call the center—the 'Ohana Center. He thought the word 'Ohana would appeal to the grantors.

'Ohana is...
...a sense of unity, shared involvement and shared responsibility
...emotional support, given and received
...solidarity and cohesiveness
...love—often, loyalty—always.
(Pukui, Haertig, and Lee 171)

He was right. In 1974 the Friends of Kamiloiiki received the first grant from the Hawaii Committee for the
Humanities. In addition, the Hawaii State Department of Education gave the group permission to occupy the portable buildings vacated by the teachers and children for the newer facilities on the upper campus.

The 'Ohana Center: Goals, Objectives, Strategies

Theme

People caring about other people is the central theme of this project, a theme borrowed from the ancient Hawaiian practice of 'ohana. 'Ohana, a Hawaiian word, literally means "many roots of the taro plant." Taro, which is grown throughout the Hawaiian Islands, was a staple food. Its tuberous roots were harvested and then mashed to a heavy consistency with a hand-held rock shaped in the form of a small gourd. The roots of the taro plant were also linked to the origin of the Hawaiian people. Legend tells of a mystic man-taro named Haloa as being the progenitor of the Hawaiian people.

So it was the taro plant, with its many roots and its life-giving force, that became the model for caring and sharing. The roots in Hawaiian culture represent the extended family, embracing not only members of the immediate family, but also distant relatives and friends. The taro is a metaphor for the gathering of people to celebrate and to share the good fortunes of life—marriage of a couple and the birth of a child; to deal with the problems of crop
failure, destruction of homes, and illnesses; to deal with the day-to-day activities of running a household and caring of children (Pukui, Haertig, and Lee 166-173).

**Needs and Goals**

The goal of the Ohana Project was to facilitate a sense of 'ohana between home, school, and community.

The objectives as stated in the 'Ohana grant proposal were:

- to gain perspective in understanding educational concerns, the school--its limits and potential, our milieu of values affecting school and community.
- to maximize parent talent for the education of youngsters.
- to listen to the needs of each other (parents and teachers) so that differences in family styles, cultures can best be accommodated.
- to regain that sense of "family" or 'ohana, creating a pool of resources within ourselves to solve problems together. (Friends of Kamiloiki, 'Ohana Proposal, 1975)

**Programmatic Strategies**

The 'Ohana Center documented four programmatic strategies: maintaining a drop-in center, facilitating 'Ohana Dialog/Workshops, promoting fun activities, and networking beyond the immediate school/community.

**Maintaining a Drop-In Center**

The 'Ohana Center served as an informal drop-in community center during and after school hours and an
integrated resource center for parents, teachers, and students during school hours. It contained a parent library concerning education and child development; recycled paraphernalia for various projects of children, teachers, and families in conjunction with school or personal use; space for art, music, crafts, and, most importantly, a core of volunteers and resource persons to meet expressed needs of the school family.

The 'Ohana Center also provided space for scheduled classes (auto mechanics, macrame, education, music, dancing, tot play group) which varied in the number of participants (6-30 people) in a class. The annual family camp (involving parents, administration and families) attracted more than one hundred people; the children's fair, more than two thousand. In 1976, the 'Ohana Center logs indicated that the Center served an average of 200 people each day.

We have taken the children to family-style movies, to camp-outs at places like Chinaman's Hat, and to craft classes in the 'Ohana Room. It also doesn't look like much--but it's a great place where neither dogs nor lawns lurk to trip up the unwary. (Maynard)

Facilitating 'Ohana Dialog/Workshops

The 'Ohana Dialog/Workshops were a mechanism for involving students, teachers, and parents in the problem-solving process of the school. They encouraged the sharing of concerns, the expression of various points of view, the
study of them, and the cooperative seeking of solutions. It was a setting where differences were valued and the integrity of people respected. The Dialog/Workshops, repeated over a period of time on subjects expressed by the people themselves, became a means for developing a nucleus of informed and knowledgeable persons who sought solutions to school/community problems.

Dialog/Workshops were open to anyone interested in a given topic. Participants were neither appointed nor elected. They came because they had a vested interest--their children. They paid no fee and they committed themselves to four to ten meetings once a week which allowed enough time to develop knowledge and to develop a sense of community among themselves.

Attendance varied. For example, more than 350 people attended the initial conference to assess needs on which dialog/workshops were organized. The series called "Reading" attracted 50 people, the series, "Changing Values," attracted 50 people, the series on "Communication"--27 people, "Report Cards"--15 people plus the entire faculty, and the series on "Learning Disabilities"--16 people.

After interests and questions were identified, the facilitator arranged for a series of dialog/workshops. The parameters were stated:

1. The purpose of the group is information seeking discussion-study centered.
2. All views are welcomed and valued in the dialog process.
3. Many viable alternatives for solutions are studied.
4. Any suggested solutions must not infringe on the rights of others.
5. Recommendations are not automatically accepted by the administration and/or Department of Education. (Nishioka 31)

The Dialog/Workshops had the following format:

1. A Warm-up a brief non-threatening icebreaker which would help participants know each other in a less formal way.
2. Experience an activity involving the participant in "doing" sometimes led by a resource person, or the personal sharing of something learned or experienced since the last meeting.
3. Dialog/Workshop exploration of feelings, ideas and values.
4. Wrap-up identification of further needs, concerns and planning for the next session. (Friends of Kamiloiki, Evaluation Report 1975: 3)

Outcomes from the 'Ohana Dialog/workshops included: an adventure playground, an improved report card, a parent tutoring program, a latchkey program, an adult-family program, a game room, an after-school enrichment program, mini-grants for teachers involving parents in their classrooms, an annual family camp, an annual children's fair, the purchase of portable walls to create smaller classroom space etc. Most of the resources and technical
services were generated from the Friends of Kamiloiki 'Ohana.

When compared to appointed school councils or elected executive boards of parent groups, these dialog/workshops had several advantages:

1. Dialog/workshops give ample time for participants to examine an issue and to listen to resource persons. Councils and executive boards of parent groups generally have many items on their agendas and meet infrequently, allowing little or no time to explore an issue in depth.

2. Dialog/workshops are open to anyone. Interest is the criterion for participation. Members of Dialog/workshops are neither appointed nor elected. Members of councils and parent executive boards are "elite"—chosen by others to play a role. By their nature they discourage those not elected from participating as members.

3. Dialog/workshops are educational, social, and often lead to action. They are flexibly structured with a warm-up, a common experience, interactional activity, and a closing. Councils and parent executive board meetings are primarily business meetings, highly structured and convened on Robert's Rules of Order.

4. Dialog/workshops were generated through surveys, informal assessment, or activities specifically designed for grassroots identification of interests and needs. The
people most concerned with the issues generated the questions and needs—rather than a group of appointed persons or elected officers.

The 'Ohana Dialog/Workshops were key strategies in creating partnerships between Kamiloiki School and its community. Interestingly, a sense of 'ohana developed among the participants and the nucleus became a dependable supportive group for the school.

Surprisingly, we have been made to feel welcome in the school. The attitude is that parents are responsible for educating children, that the whole process is a joint venture, and that if parents are made to feel a part of the process, then the entire effort benefits.

Finally, we have begun to feel that there can be a sense of community in Hawaii Kai, and that the people involved in the 'Ohana project are on the right track to achieving it. (Maynard)

Interestingly, our own 'Ohana dialog workshop experience has shown that as the group begins to solidify and work in an open and sharing atmosphere, caring, trusting, and rapport develop. This feeling of 'ohana often continues into other areas after a dialog workshop is completed. A nucleus from the dialog sessions often becomes the basis for a dependable and supportive group who volunteer as resources for the children and school and who may agree to serve on school committees and as officers of the 'Ohana organization. Many of these parents become strong advocates for the school and enthusiastically engage in "public relations."

Some parents find that their problems are not satisfactorily resolved through the dialog process and this is to be expected. However, a process of open and honest dialog, as opposed to confrontational techniques, usually leads to better relationships, even though persons may hold differing opinions after discussion and study. (Nishioka 32)
Promoting 'Ohana fun activities. The problem-solving process was supplemented with activities which promoted a sense of unity or community. The dialogs provided a forum where persons could vent their feelings and where their cognitive thinking processes were engaged. The 'Ohana fun activities promoted the intermingling of people outside of their expected roles. They balanced the more serious problem-solving dialog/workshops. They became significant factors in helping people transcend their differences to create a sense of community.

Networking beyond the immediate school/community. The fourth thrust of the 'Ohana Project was networking with agencies and resource persons outside the immediate school family such as the Board of Education, State Administration, Parks and Recreation, and the University of Hawaii. Survival and growth of the project required a supportive network.

Resource services from the community were channeled to the school through the 'Ohana Center. For example, Parks and Recreation, City and County, operated a children's play group at our 'Ohana Center while the children's mothers attended the 'Ohana Dialog/workshops. In another instance, the University of Hawaii and the Department of Education's Adult Schools administered several adult classes through the 'Ohana Center.
Resources from our school/community were also made available to other school/community groups. For example, dialog/workshops at Hahaione Elementary School were facilitated by Royal Fruehling, Professor of Education at University of Hawaii, whose services we obtained through our Humanities Grant. Several state-wide conferences were also sponsored by the Project.

The Friends of Kamiloiki 'Ohana, Inc.

The Friends of Kamiloiki is a private non-profit grassroots organization of families, teachers, and community people. It began as a Parent Teacher Student Association (PTSA) in 1971 but found the supportive structure lacking in its stand against clustering Kamiloiki Elementary School with an intermediate school. In 1973 members dissolved the PTSA and incorporated under the name, The Friends of Kamiloiki.

Membership in the 1970s was open to any and all individuals, families, organizations or institutions located or residing in the community of Hawaii Kai who support the statements of purpose. All members having children at Kamiloiki Elementary School were members of the group. There were no membership fees. Donations and contributions were accepted.

The affairs of the corporation were managed by the Board of Directors. Its six officers were elected for the
term of one year. Other members included seven committee chairmen, two administrative representatives of the school and two community representatives (Friends of Kamiloiki, Bylaws 1). The Board of Directors was a working and policy-making board. The purpose of the organization was to foster a partnership between the home, school, and community.

Funds

The Friends of Kamiloiki derived their funds from various sources: donations from individuals, neighboring corporations, and the annual Children's Fair. In the 1970s additional funds were obtained through grants from the McInerny Foundation, the Hawaii Committee for the Humanities, G. N. Wilcox Foundation, Samuel N. and Mary Castle Foundation, Juliette M. Atherton Trust, F.C. Atherton Trust, Frear Eleemosynary Trust, and the Hawaii State Legislature.

Funds were expended to hire part-time facilitators at the rate of $5,000 per facilitator per year. During the first year, funds were granted by the Hawaii State Committee for the Humanities were expended for the involvement of academic humanists from the University of Hawaii. Funds were also used to produce a slide show, to convene a state-wide conference, and to facilitate dialog/workshops at Kamiloiki and its neighboring schools. For these funds, matching in-kind time was contributed by volunteers.
In addition to grants, the 'Ohana Project received in-kind services from students of the University of Hawaii's College of Education and aides from Honolulu's Department of Parks and Recreation.

'Ohana Staff

In the beginning, I served a volunteer facilitator. According to the grant proposal my time would be "matched" for funds to hire a part-time facilitator. We (1) led problem-solving groups and dialog/workshops, (2) trained volunteers, (3) helped conceptualize the project with continuing dialog with others, (4) managed the Center, (5) networked community resources, (6) and nurtured fun and a spirit of aloha.

In the ensuing years, other persons filled the two positions. Each person shared his or her particular gifts and strengthened the project in a unique way. Richard Walenta brought Parent and Teacher Effectiveness Training to the project. Jeanne Nishioka brought her counseling skills and special education workshops and trained tutors. Gay George had a way with people. She led camps, picnics, enrichment activities and was our spirit of aloha. Dennis Jinnohara, a University College of Education student, related to children and injected fun into the most serious situation. Jeffrey Fern was the opposite. John Gale brought a physical fitness program to the school. Kathy Reinhardt produced a video on the project and brought her
early childhood and parent education knowledge to the project. And I, (so I'm told) was the "pie-in-the-sky" weaver of dreams and the persistent--make that VERY persistent program developer.

**Did the Friends of Kamiloiuki Reach Its Goals?**

Did the Friends of Kamiloiuki accomplish what they set out to do? Interviews, letters, testimonies, personal observation, news reports, and evaluative essays reveal that each objective in the proposal was attained.

**To Gain Perspective in Understanding**

**Educational Concerns**

Concerns have all centered about the interpretation of administrative policy by parents and teachers; defensive reactions of teachers to "threatening" interferences of parents and vice versa; misunderstandings of educational goals and philosophies and their special "language".

From such shared frustrations, we have moved to anticipate improvement of information shared. We have seen that central in all our approaches is the desire for full development of each of our schools' children. It has been rewarding to learn. (Owen)

I was invited to learn about the Ohana program at the school. . . . I have worked with the parent group for the last two months. . . . I am impressed. . . the Ohana program is successfully working. . . They have established some physical facilities for the school. Presently the parents, in conjunction with staff and teachers, are exploring ways to use community resources, including the various expertise found among the parents . . . in supportive roles, listening to children read . . . to enhance the quality of education in the school. (McCutcheon)
The Hawaii Committee (for the Humanities) (HCH) was extremely impressed with the effectiveness of the Friends in involving the community in discussion and a search for understanding of problems related to education and the public school system, an endeavor that required much effort and dedication. (Lew)

The dialogs have also been a means of exploring and discussing vital educational issues. . . . As a mother of eight children . . . I sincerely appreciate the opportunity to meet with school officials and other parents to express my feelings and concerns. Asking questions and receiving "feedback" has been satisfying and rewarding to me. It has also made me appreciate the different aspects of teaching and realize that learning is complex and so is teaching. (Takeuchi)

To Listen to the Needs of Each Other

In the dialog sessions, I have been able to receive parents' concerns and anxieties in the areas of teaching methods, "report" cards, discipline and the classroom's physical arrangements. These concerns and anxieties are communicated to teachers and have started discussions of these concerns. (Sakoda)

The most important point is that the program does not replace or compete with any existing programs in the school. It simply provides resources, information, and, most important, an atmosphere that enhances dialog and problem solving. At Hahaione School both the principal of the school and the president of the school PTA were active in the group as they provided encouragement, assistance, and information throughout the semester. (Fruehling, 1975)

The parent dialogs have not resulted in just a series of complaints, but have yielded clear needs and a proposed, hopefully, better communication vehicle in student evaluations. . . . I have enjoyed the experience and gained knowledge from it. I feel I know Kamiloiki better than I know my own sons' school. (McCutcheon)

The 'Ohana Project deals directly with these problems (alienated children, substance abuse, broken homes, psychological pain, fragmentation,
blame game) by creating the space, materials and resources for children, parents and teachers, i.e. the community, to get back together again. This may take the form of parent tutoring, using the staffed Resource Room after school for a variety of arts and crafts or spontaneous activities, of entire families attending an evening class in acrylic painting, of evening dialogs between parents and teachers facilitated by people with communication skills, of weekend hikes and campouts for entire families, parent help in the classrooms in significant learning activities. 'Ohana is a grassroots movement initiated and sustained by members of the community. It offers the hope of achieving expanded awareness, sharing, problem solving and, most important, a sense of relevance and togetherness in a world which is often chaotic. (Mathews)

To Create a Pool of Resources within Ourselves to Solve Problems Together

The drop-in Center provides me with the expertise necessary for good parent education. It provides me with resource people to help me begin to rebuild the foundations of trust and cooperation. It lends me moral support, a very real and essential service. It allows me to share my problems and help me solve them. It provides me with a professional base so that I can interact at a credible level with educators. (Hargrove)

As we parents have expressed our needs and concerns, so have the teachers! They have conducted group discussions in an effort to 'listen' to our feelings and suggestions. And we've received feedback on their feelings and suggestions from Mr. Wong, the Principal. My children have attended three different schools in the last 5 1/2 years, due to transfers within my husband's company. The last school on the mainland was extremely progressive. But never have I run across an opportunity such as we have here in this Dialog Group—to meet with the principal, teachers, resource people, etc. and air, as parents, our grievances, as well as our approvals, of our specific school. Over all we are taking positive courses of action together to make our school a better place of learning for our children. (Hamlin)
This is a grassroots project which reaches upward, while drawing on the talents and abilities of the university's educators and the public schools' administrators, who can disseminate the tools of their trade in a more meaningful, downward direction. (Sakae)

Ohana's special dialogs and workshops, established to explore educational issues and questions, their after-school enrichment program which has involved hundreds of students in craft and recreation classes, and their adult-family education program, have attracted many participants.
We feel that the Ohana program is not only of value to those in this community but may have potential benefits to those in other communities as well. (Okuda)

**To Promote and Foster Community Spirit**

My inquiry into records both oral and written has revealed an undeniably positive effect on the quality of living in our community. (Mann)

The Center has never competed against or sought to supplant already existing school PTA or school-community programs. Its policy has been both to work with such groups providing them with resources that make them even more effective and to provide supplementary services not already being provided. (Fruehling, 1976)

Kamiloiki School and its community is a special place. There's more laughter, giving, and sharing, more caring, more talking, more willingness to solve problems together, and to learn and grow together. (Hiranaka)

Hooray for 'Ohana! Hawaii needed something like this for a long time. We in Hawaii Kai are very lucky to have such a program. (Buddemeier)

**Indications of Success**

Did Kamiloiki--'Ohana achieve its objectives? The documents, testimonies, letters, interviews, and reports resound with a positive yes.
In 1975-1976 100% of the faculty participated in the 'Ohana Project. 200 children and parents frequented the center on a daily basis; the number of core parent volunteers increased from 12 to 95; the number of people requesting district exception decreased.

**Lessons on 'Ohana**

**What Is 'Ohana?**

'Ohana is first of all a sense of community. There are three elements of community according to Ernest Boyer, Jr.--forming ties, joining lives, union. The first element must be present, the second builds on the first, and the third on the second.

... The first aspect of community, then is that of forming ties. This is community at its most basic, but community it is. This is the community that forms whenever a few people begin to gather on a regular basis and allow themselves to learn to know one another in ways that get past the roles that otherwise keep them locked within themselves. Ties are most often formed unexpectedly. A group comes together by chance or with a particular job to do. No one expects anything special and yet there it is, perhaps all at once, the result of a sudden breakthrough--they discover they are sharing more of themselves than they had expected. More often, though, these ties form gradually, the product of prolonged contact. (169)

The first level of community is an important level. It need never pass beyond this. Members may not consciously be aware of it as community. Still it is a community of ties. Whatever network of friends and acquaintances a family has is its community. The ties formed have the potential of
"becoming an important part of helping members of a
community go back and forth between life on the edge and
life at the center" (Boyer 170).

The second aspect is joining lives. The change from
forming ties to joining lives is a major transition although
at first glance very little seems to have changed.

All that actually occurs is that the community
that has always been present among a group of
people comes to be recognized for what it is. It
happens when friends who have called each other
every day for years just to chat or families who
have come together regularly for fun and for the
pleasure of each other's company come to realize
that an interdependence has long since developed,
so that their connection is not as casual as they
might have thought. Their lives have grown around
each other. The fullness of life of each one of
them has come to depend on the fullness of life of
all the others. They see their connection for
what it is--community. In doing this nothing has
really altered except the group's self-awareness,
but that self-awareness can make all the
difference. (Boyer 170)

To recognize the ties, to name it--as Paulo Freire
would say--is to begin the process of transformation--
connecting thought and action. To recognize the group as a
community reveals how much a group of people can provide in
support and strength for each of the individuals involved.
It also reveals how much responsibility each has for others.

The third level of community is union. This is the
highest level of community and is often found in small inci-
dents of togetherness. A child reads a love note from a
parent sent through the Parent Center and places it in her
secret box; a parent touches a teacher's hand at a time of sadness--these are moments of unity.

It is when the differences between people are no longer barriers not because they have been somehow washed away, but because they have become so fully accepted that no one would even think to hide them. Union can occur at all levels of community. There may be times of union on the level of forming ties, times of union on the level of joining lives; there may also come long periods when it becomes a level in itself. It is always something that comes and goes. It does this not because we as humans are so imperfect, but because we as humans have such a hard time accepting those imperfections in ourselves and in others. (Boyer 171)

At any level, a sense of 'ohana has the capacity to invite people to care for each other and to tap and share resources beyond themselves.

What Were the Programmatic Processes of 'Ohana?

Four processes served as programmatic foundations for a sense of community to evolve.

Coming together. The nub of 'ohana is diverse people coming together on a common concern. People mistakenly think that a sense of community is built upon common objectives. That is not necessarily so. At Kamiloiiki there were those who vehemently opposed each other. What finally brought them together was their overriding common concerns.

We have benefited greatly from the pool of resources made available to our students. Those of us who have been fortunate to experience involvement in the dialog sessions have valued the opportunity to listen to the concerns of parents and community members, and in turn, have felt that our concerns were also heard. All of us have left
these dialog sessions feeling that parents' concerns and teachers' concerns are "our concerns," and all participants felt comfortable enough to share their ideas, to discuss alternatives, and to agree to take positive courses of action together to make our school a better place of learning for our children. (Teachers, Kamiloiki School)

Open invitations and open membership characterize the coming together--the first step in creating a sense of 'ohana between home and school. Inclusion rather than exclusion is practiced.

Sharing perspectives. Another aspect in building 'ohana between home and school is providing staff and parents the opportunity to share and voice their concerns in open dialog. 'Ohana Dialog/Workshops were mechanisms for sharing perspectives. They provided time and space for open dialog, self/group reflection, and action.

Learning from each other. 'Ohana involves experiential learning. Paolo Freire describes the experiential approach as praxis, "reflection and action upon the world in order to transform it" (Freire 36). Central to the concept is the process of "naming the world." The process of naming is accomplished through dialog among equals, a joint process of inquiry and learning that Freire contrasts against traditional approaches to education.

As we attempt to analyze dialog as a human phenomenon, we discover something which is the essence of dialog itself: the word. But the word is more than just an instrument which makes dialog possible; accordingly, we must seek its constitutive elements. Within the word we find two dimensions, reflection and action, in such
radical interaction that if one is sacrificed—even in part—the other immediately suffers. There is no true word that is not at the same time a praxis. Thus, to speak a true word is to transform the world. (75-76)

At Kamiloiki the 'Ohana Dialog/Workshops became the "dream machines" of the school/community. Visions of what could be were created through dialog and learning. Open forums such as the 'Ohana Dialog/Workshops can serve as effective places for praxis—reflection and action—and transformation.

Seeing each other outside of expected roles. The last aspect of building a sense of community is providing activities which allow people to see each other outside of expected roles, to give of themselves and to receive from others. Activities which draw people outside their roles enable people to discover their similarities and differences. Similarities provide a base upon which understanding, empathy, and concern evolve. For example, at Kamiloiki's family camp, parents experienced teachers as fellow campers—an experience which made teachers more approachable and less intimidating to parents and vice versa. Differences provide a base upon which a sharing of talents occur. For example, at the camp, Kamiloiki parents discovered all kinds of resources which were contributed to the school—leading hikes, writing proposals, teaching after-school classes, leading camps, hosting coffee hours, reading to children, building a creative playground,
listening to a child etc. Such activities provide the balanced opportunities for people to give and to receive.

Programs that emphasize giving or receiving produce burnout, divisiveness, and unequal relationships. Programs that are successful in creating a sense of community invite people to both give and receive.

A sense of community. 'Ohana, a sense of community, is a consequence of a dynamic, never static, set of relationships among people who come together, share perspectives with one another, learn from each other, and see each other outside of expected roles. At any level, a sense of 'ohana has the capacity to invite people to care for each other and to tap and share resources beyond themselves.

The Fading of the 'Ohana Project

Requests for presentations of 'Ohana were invited by the World Educators Conference, University professors, the Hawaii Congress of PTSA, Hawaii Community Education Association Conferences, various churches, professional educator associations, councils, and many parent groups. In 1975-1981 more than 6,000 people were logged as hearing a presentation of 'Ohana either through workshops, a video tape, or the 'Ohana slide show. In addition, two daily newspapers, the Star Bulletin and the Honolulu Advertiser, one weekly newspaper (The Sun Press), a slide show, a video, and various community newsletters and reviews written by two
professors, a counselor, and three University students
(Luke; Cooke; Holmberg; Fruehling, 1975; McCutcheon; Fern;
Ing, 1975; Ing, 1974; Nishioka; Stueber) gave wide coverage
to the 'Ohana Project.

Francis Hatanaka, Honolulu District Superintendent, was
quoted by Mary Cooke in the Honolulu Advertiser 'Ohana news
story:

The 'Ohana Project is a sweeping movement
toward the involvement of the community as a whole
in effecting meaningful educational change and
improvement (Cooke C-4).

Art Wong, Principal of Kamiloiki Elementary School was also
quoted in the same story.

This is the finest thing I've ever witnessed or
experienced in my 25-plus years in education in
Hawaii, on the mainland, and in England (Cooke C-
4).

In 1975, Donna Ikeda, legislative representative,
introduced a House Concurrent Resolution, No. 38 to
recognize the 'Ohana Project for adoption as a community
school pilot project for subsequent implementation
throughout the State. Much to the displeasure of the Board
of Education, the Legislature appropriated $33,000 for the
fiscal years 1975-1977 for the 'Ohana Project.

In the opinion of Mr. James Levine, State Adult
Education Administrator, the BOE was displeased
because the Legislature was being bombarded with
requests for community education grants from
several different community groups and legislators
blamed the DOE for not organizing these requests.
The BOE's policy imperatives appeared short
circuited by the fiscal power of the
Legislature--a problem inherent in the arrangement
(Stueber 15).
Without the favorable support of the Board of Education the 'Ohana Project had difficulty surviving.

In the Spring of 1978, the 'Ohana Project received a federally funded mini-grant from the Department of Education. Summer 1978 saw Royal Fruehling, Ralph Stueber and myself prepare a proposal to the Charles Stewart Mott Foundation for funding the establishment of an East-Oahu Center for Community--'Ohana.

The Friends of Kamiloiki, Inc., was to be recipient and disbursing agent for a request for $100,000 for each of three years. The proposal documented a broad base of school and community support for the contained plan to broaden and extend the 'Ohana idea and experience into an additional six schools including the Kalani Complex. . . . The Foundation, in February 1979, turned finally down the proposal after much soul searching . . . because the request to fund "facilitators" in the six cooperating schools would set an unworkable precedent for the Foundation. Ing, Stueber, and Fruehling had hoped a successful demonstration of the necessity and value of facilitators might convince the powers-that-be that state monies for such positions would be a justifiable expenditure, especially in tight money times when coordinated use of limited resources was all the more imperative. (Stueber 19-20)

"The case rested, neither Mott, the BOE, nor the Legislature saw fit to expend monies for facilitators--the heart of community schools" (Stueber 20).

In subsequent years, the 'Ohana Program faded. A fire broke out in a school elsewhere on the island. The 'Ohana portable buildings were removed from the campus and moved to other school campuses. Facilitator Jeanne Nishioka accepted a full-time counselor's position, Gay George led
exercise classes with the Honolulu City and County Parks and Recreation. And I turned my attention toward the meaning of community and dialog/workshops in the broader community.

Volunteers at first nobly filled the positions of the paid facilitators. They could not however, provide consistency, accountability, or the continuity of programs and services from year to year. In addition to the Drop-In Center, the Dialog-Workshops ended. Soon after, the much acclaimed after-school program was discontinued.

In 1984--the remnants of the 'Ohana Project included the annual Children's Fair, a tutoring program, files of documents, a slide show, open-house, appreciation lunches, the annual teacher's retreat, and telephone poles on which large-roped nets once hung for children to climb and play.

Unanswered Questions

The major obstacles to the expansion of the 'Ohana Project and the development of community education were expressed in the following questions:

1. What IS community education?
2. What is community?
3. What is the relationship between community, education, and human development?

In pursuit of answers and a vision of a family/community center in every school I entered the University of Hawaii's doctoral program.
Postscript

Five groups were particularly instrumental in this quest: The Hawaii Community Education Association, the Center for Adult and Community Education Development at the University of Hawaii, the State Advisory Council for Adult and Community Education, the Adult and Early Childhood Section of the Department of Education, and the Legislature.

Through the efforts of people in this evolving network six Parent-Community Networking Centers were established in 1986 in the Department of Education in six different school sites. That number increased in subsequent years. (Table 2.3)

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
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<tbody>
<tr>
<td>1986</td>
<td>21</td>
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<tr>
<td>1987</td>
<td>33</td>
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<td>1988</td>
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<td>1990</td>
<td>133</td>
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<tr>
<td>1991</td>
<td>155</td>
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The 'Ohana Project was not able to gain full acceptance in the 1970s; it did, however, provide an important chapter in Hawaii's acceptance and development of community education, provide the subject matter of several grant proposals, and finally served as a pioneer model for today's 155 Parent-Community Networking Centers. Ted Nishijo, we did indeed leave a legacy.

90
The Next Chapter

The next chapter addresses the question, "What is community education?" Through a content analysis of articles published in the last two decades through the Community Education Journal I discovered three major understandings of community education, community education as: PROGRAM, a PROCESS of resolving issues and problems, and as an evolving PHILOSOPHY.
Works Cited


Owen, Barbara. Letter to Whom It May Concern. n.d.


Sakoda, Virginia. Letter to The C.S. Mott Foundation. n.d.


CHAPTER 3
What Is Community Education?

Introduction
It was 1975. For the past three years I had led a group of parents, teachers, and neighbors in establishing a parent/community center at Kamiloiki Elementary School. We called it the 'Ohana Center. 'Ohana in Hawaiian means "community, unity, family." We offered a variety of classes, activities, and projects in response to questions and problems which had surfaced in our 'Ohana Dialog/Workshops.

Based on our experience and conviction that the project made a difference in children's lives and knowing that our project would not survive without a support system, we parents and teachers of Kamiloiki Elementary School were open to alternative means of funding.

Visiting Department of Education officers and University of Hawaii professors said that the 'Ohana Center was a good operational model of community education. They informed us that there was a group of educators who were...
lobbying for the incorporation of community education programs within the scope of the Department of Education.

Without knowing what community education was, I attended a Board of Education meeting to hear a presentation on the subject. After the presentation Richard Ando, chairman of the Board, leaned forward and challenged the presenter, "You just described community education. And I STILL don't understand what it is! How is it different from adult education? How is it different from what we are doing now? Just what IS community education?"

"Community education," the presenter replied, "is a philosophy. It includes adult education programs but it is far more than that. It is a process of enabling people to help one another and to solve common problems."

"And you expect us to fund a philosophy!?!" Ando exclaimed incredulously. Funds for Hawaii's Community Education Model Planning Project were denied.

This chapter addresses the question asked by Richard Ando, "And just what IS community education?" It represents my first attempt to sort out the ideas associated with community education and to understand the difficulties community educators here and across the nation have in persuading policy makers to fund community education projects.
An Historical Context of Community Education

Historians vary in their accounts of the development of community education, citing various projects in its developmental chronology. Some historians mention Hull House, others point to the New Deal Programs, still others to community schools. In spite of the differences, there is a common program mentioned in all of the narratives—that of the Flint, Michigan community schools in 1935.

The community schools of Flint, Michigan are the result of a partnership between Frank J. Manley, an educator, and Charles Stewart Mott, who headed the General Motors Corporation. Manley and Mott started with the simple idea of using the school buildings after the usual k-12 school hours for recreation, enrichment activities, and classes in an attempt to reduce rates of juvenile delinquency. Later, summer programs were added. With Mott's help the programs expanded into other social service areas: nutrition, health education, and vocational training. The idea of "the community school as a center for educational and social services" spread to other Michigan towns and cities in the 1940s with the help of such foundations as the Sloan and Kellogg Foundations and the Charles Stewart Mott Foundation. In the 1950s and 1960s the Flint Program became firmly established, employing community school directors. The lighted community schoolhouse, providing late afternoon and evening classes, as well as social services for all members
of the community, soon became the symbol of community education.

The Charles Stewart Mott Foundation was a major factor in the development of community education. In the 1950s it brought thousands of visitors to Flint to observe the community school programs in action. In the 1960s and 1970s, it funded Community Education Centers at universities and state departments in all fifty states and increased public awareness of the community school idea. And in 1974 and 1978 it played a major role in bringing about federal legislation which expanded the concept even further by motivating nonschool agencies to develop model community education programs.

Practitioners rapidly transplanted the community school ideas of enrichment classes and adult basic education after the formal k-12 school hours. They also created new practices involving community problem-solving processes, lay participation in council development and volunteer services, and interagency networks--always, however, without the benefit of a synthesized theoretical framework against which to check their results (Weaver 154).

Recently Paul Kussrow of Appalachian State University, North Carolina, reviewed 284 abstracts from an ERIC search written between 1983 and 1988 of writings about Community Education. He noted that community education was being used
in both school and non-school settings and also noted the poor application of community education concepts (18).

Educational theorists have wrestled with the idea of conceptualizing community education to provide the much needed framework to guide policy-making, programs, and practice (Clark in Allen et al. 50). To date there is no single definition providing direction in community education practices (Kussrow 21).

**The Themes of Community Education Development**

A content analysis of the literature reveals the common occurrence of three major themes in the historical development of community education. PROGRAM is associated with the first stage of development. PROCESS refers to the second stage, and PHILOSOPHY to the third (Minzey, 1972: 151).

**Theme I: Community Education as PROGRAM**

Community Education as PROGRAM refers to the sets of activities and classes offered to all the citizens living in the neighborhood or small town. The PROGRAM is administered by a community school director of vice-principal status.

Community education as PROGRAM had its start with the Community Schools in the 1930s and exists today as extension programs of the k-12 schools. The tenets of those who view and practice community education as PROGRAM are:
1. "Community" refers to "neighborhood" or "small town." Although there are many definitions of community, the most common usage of the word "community" in the community education literature is of that of "the neighborhood in which the school is located." Hence "community education" is "neighborhood education" or, in other words, education for everyone living in the neighborhood.

2. The community has underutilized resources which can be used to enhance education and to improve a person's quality of living. Resource persons--lay and professional--are recruited to enrich the educational experiences of children, young people, and adults.

3. Learning is a lifelong endeavor. Learning does not begin at age 5 and stop at 16. Therefore community programs of classes and activities offered after k-12 school hours or off-campus during school hours are designed to appeal to a person's interests and needs throughout one's life span--whether in basic skills, health, citizenship, learning a language, earning a high school diploma, or recreation.

4. The school can serve as an educational center as well as a social service center of the community. With the increasing variety of activities occurring on the community school campus, people are recognizing that the school is a logical place to deliver both educational and social
services--for example, medical care, employment listings, and day care for the very young.

5. The community school curriculum (k-adult) is oriented to the needs and development of the individual. To enhance individual learning, the curriculum of the community school incorporates resources and events from the larger community to enhance individual learning.

In 1945, Maurice Seay underscored two distinctive emphases of the community schools over traditional schools. Community schools serve the entire community, not merely children of school age. Community schools place value on discovering, developing and using community resources as integral parts of the educational curriculum and on inviting the community to use the school facilities after k-12 school hours (1945: 209).

Theme II: Community

Education as PROCESS

Building on the community school concept that had emerged, theoreticians in the 1960s and 1970s expanded community education beyond its programmatic confines to a second stage of development frequently referred to as PROCESS.

The shift from PROGRAM to PROCESS is fairly evident in the writings of community education writers. In the fifties, strands of PROCESS began to make their appearance in the literature.
In a community school the problems of the people and the types and nature of resources available becomes the core of the educational program. Thus education is put to work; it is seen as a power in the solution of the problems of people. (Seay, 1953: 3).

The transition from PROGRAM to PROCESS was not a simple task. Each school/community had created a program which reflected its own history, culture, people, and needs. Community education to many was synonymous with adult education, which involved after-school classes, the use of the school buildings for community use, and recreation activities. To those in higher educational institutions, community education meant extension services in the form of continuing education; to vocational people it was job training; to parents it meant preschool programs and compensatory education. Because there had been no formal attempt to develop a disciplined theory, some practitioners operationalized community education based on the Flint Schools, others created new practices, still others used community education as a label having no conceptual substance.

By 1972 Jack Minzey described community education as "an amalgam of many views" (1972: 150). Ralph Stueber, Director of Adult and Community Education Development in Hawaii, observed that community education is what community education leaders say it is. It is a practitioner's dream (almost anything could qualify for community education--or so it seemed) and a theoretician's nightmare.
So big was the ambiguity issue that Jack Minzey, Clyde E. LeTarte, Vasil Kerensky, Edward Olsen, and Philip Clark wrote about the misconceptions of community education and counterposed them with its truths (Kerensky, 1972: 158-160; Minzey and LeTarte 28-31; Olsen & Clark 86-88; Minzey, 1978: 9-13; Kerensky, 1981: 9-13). (Figure 3.1)

In community education, "systematic involvement of community members in identifying their wants and needs should determine program services" (Olsen and Clark 87). In 1974 Maurice Seay offered a definition of community education as PROCESS.

Community education is the process that achieves a balance and use of all institutional forces in the education of the people--all of the people--of the community. (1974: 11)

In 1984, Elizabeth Loughrans identified the PROCESS as the assessment of community needs, lay participation, and interagency cooperation (Loughran 216).

Those who view and practice community education as PROCESS believe:

(1) "Community" refers to the systematic involvement of citizen participation in the educational and civic processes of the improvement of schools, social delivery systems, and quality of living for all citizens (Olsen and Clark 90). The key word is "systematic." Councils are established to receive feedback from the community. Representatives of the community collaboratively
### Figure 3.1 Community Education as PROCESS

<table>
<thead>
<tr>
<th>Community education is not merely ...</th>
<th>Community education is...</th>
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<tbody>
<tr>
<td>after school and evening program offerings of school systems and/or community colleges.</td>
<td>an extension of the usual offerings of the schools and colleges plus programs generated by participatory decision-making by the lay community.</td>
</tr>
<tr>
<td>an expanded recreation program.</td>
<td>an expanded recreation program based on needs articulated by the people it serves.</td>
</tr>
<tr>
<td>synonymous with adult education.</td>
<td>adult education classes and activities which address needs and problems identified by the community.</td>
</tr>
<tr>
<td>a preconceived package of programs designed solely by professional educators.</td>
<td>a package of programs as a result of citizens' input concerning the goals and programs of an educational system that serves their community.</td>
</tr>
<tr>
<td>a public relations gimmick.</td>
<td>a two way communication process between professional helpers and the people they serve.</td>
</tr>
<tr>
<td>Schools are not the only centers of education.</td>
<td>Agencies, museums organizations, schools libraries are educational centers.</td>
</tr>
<tr>
<td>Community education does not only refer to the extension of the school day.</td>
<td>Community education happens in and out of the school schedule.</td>
</tr>
</tbody>
</table>

(2) **Community education is the maximization of all community resources for the solution of community problems** (Olsen and Clark 90). In the solution of identified problems, resources of the entire community become fair game.

(3) **Interagency coordination and cooperation conserve energy and resources.** Underlying this particular tenet is the avoidance of overlapping services and the forming of efficient and effective partnerships in delivering social services (Olsen and Clark 94).

(4) **Meeting community needs is primary, individual needs secondary.** Community development rather than individual development provides the framework for programs and practice (Loughran 219).

There are two groups of "process" community educators: those who use the school as base and those who use the non-school agency as base.

School based community educators believe that the community size ideal for participatory democratic processes to flourish is that of the elementary school district. The rationale is that such a social context is small enough to allow face-to-face encounters and maximum community participation (Minzey, 1972: 152). The school which is readily found in every locality of the United States becomes
the logical center for classes, activities, council meetings, and social services as well as for interagency coordination and cooperation.

Community based educators believe that the school is not necessarily the best base for community education to flourish. The school is perceived to be part of a highly bureaucratic structure. Charles Dudley and Steve Parson contend that

most school systems are bureaucracies, and, for the most part, closed bureaucracies, makes the prospect of fostering a democratic process dim. While public schools typically espouse the rhetoric of citizen participation, the record reveals more talk than action. (31)

They suggest that the community education process used in the school setting be recast "realistically as an open bureaucratic process" (Dudley and Parson 31) rather than a participatory democratic process.

Both community and school based educators believe that the school must be involved in interagency networking to solve community-wide problems.

**Distinctions between the PROGRAM Model and the PROCESS Model**

The PROGRAM Model places value on the idea that much learning occurs in classes administered by schools. The PROCESS Model is based on the idea that learning takes place in and out of class schedules. The PROGRAM Model proclaims
the school as educator and center of educational and social services; the PROCESS Model asserts that the community is the educator and that the school is one agency among many others in education. The PROGRAM Model places priority on the individual's development and growth. Programs are the means toward that end. The PROCESS Model focuses upon the community's development and growth. The interactions among community members, schools, and agencies in councils, task forces, forums, and town meetings are the means toward community development. The fully functioning community of the PROCESS Model is characterized as

one in which lifelong learning is a dominant ethic; the total community is the learning environment; the development of an effective, responsible citizenship is the goal; the development of a coordinated responsiveness of community service systems is the key strategy; and people involvement in participatory decision making is the central feature. (Wood qtd. in Nance & Dixon II 15)

Larry Decker observed the following conditions as favorable to implementing community education as PROCESS:

1. The school climate facilitates communication and problem-solving among citizens.

2. The people of the community actively participate to make changes.

3. Professional educators view education broadly.

4. There exists a high level of interagency cooperation in providing services to the community. (Decker qtd. in Warden 5).
Maurice Seay and Larry Decker in 1972, and John Warden in 1983 noted that the demand for participatory democratic processes and collaboration between home, school, and other agencies increases during times of crises. During the early years of the Depression and during World War II, schools and communities drew closer to help solve the problem of survival. After the Depression and World War II, schools became more conservative and concentrated on programs to meet the individual's growth needs. Then during the crisis of the 1960s (Civil Rights Movement and Vietnam) the demand for process again rang loud and clear.

Today there are the alarming rates of school dropouts and youth alienation. Among the variables affecting alienation include changing values, family structures, work patterns, economic conditions, and cultural and technological shock. Agencies are turning to community needs assessment, collaborative planning and interagency networking--processes familiar to community educators. The point is that the social context plays an important role in the shift of emphasis in community education from PROGRAM to PROCESS.

Stage III: Community Education as Philosophy

The attempt to organize, rationalize, integrate and harmonize all the conceptions we hold is what Van Cleve Morris and Young Pai call philosophizing (7). Philosophy
deals with what is real, what is true, what is good, and what is man. The essence of any social philosophy is that it asks analytical and critical questions concerning the image of the individual human being and the image of community/society. What is society? What is community? What is the individual's relationship to community and society?

The essence of any educational philosophy is that it asks additional questions concerning the image of the child, who he can become, the teaching/learning process, and the arrangements of instructional agents and agencies which relate the individual to community and society.

The shift from community education as PROCESS to community education as PHILOSOPHY is somewhat fuzzy and less evident than the shift from PROGRAM to PROCESS. Jack Minzey and Clyde Le Tarte stated,

With the addition of process as a major component, community education as a philosophy began to take shape (1977: 29).

Vasil Kerensky emphasized community education not as a program, but a process and a philosophy (1981: 9). Philip Clark called community education an "operational philosophy of education" (Clark, 1977: 6).

Larry Decker described community education as an eclectic philosophy that combines many desirable features of educational movements of the past and present into a concept of education. . . built upon a conscious choice between a number of educational and social issues. (22)
Some examples of such issues are: (1) learning takes place throughout life vs learning takes place only in schools and formal institutions; (2) education is acquired through active involvement in life vs education is acquired through the passive study about life; (3) schools should be principally social change agents vs schools should be mainly conservators of cultural heritage; (4) public schools should offer opportunities for life-long learning vs public schools should offer learning opportunities only for children; (5) the curriculum should be generated from social issues vs the curriculum should be oriented toward specialized academic subject areas (Decker 22-23).

Oddly enough, the word "philosophy" is frequently mentioned in the community education literature; however, the essential philosophical questions regarding the nature of the child and the nature of learning and teaching are rarely addressed. Curtis Van Voorhees in 1972 stated:

> Several decades after its birth as an educational movement, community education is still supported not by facts but by the logic of the process. (203)

Donald Weaver wrote:

> Most publications in the field have been more descriptive than definitive, more promotional than analytical, and more practical than theoretical. (154)

One reason for this slow development of community education as philosophy is rooted in the field's development. Add-on programs did not require a new way of
viewing the child, community, and school. What they did require was the inclusion of adults in the school population, the extension of the school day, and the extension of classes beyond the school's walls. In essence, add-on programs do not require a reexamination of values and a reassessment of the child, community, and school.

Another reason lies in the lack of goal agreement among those who have a claim on community education: community school directors, social activists, and human potential developers.

Community school directors and recreation directors understand community education as a delivery service of after-school educational programs to enhance the individual growth potential of each resident. The directors form the bulk of community educators in America. They seek to listen to the interests and needs of people and to schedule classes and activities which fulfill those needs. The target population of their programs consists of adults, youth and children outside of the k-12 schedule.

The social activists place emphasis on community development. They are committed to social ideals of equality, human rights, and a participatory democracy. During the sixties and seventies they found an avoidance of key social issues such as equality of opportunity in the community education literature. In their view, problem solving is rendered almost useless in an issueless context.
(Miller 29), so for social activists, community education during the transition period from PROGRAM TO PROCESS was largely impotent (Fallon III and Miller 30).

What social activists find lacking in community education is the articulation of a clear vision of community and the good society—however temporary that might be. They have yet to find a set of values within community education that can mobilize emotions and energies toward the restructuring of institutions (Warden 6).

The last group of community educators are those who are mainly concerned about human development and the human potential. Representative among them are k-12 school administrators, counselors, early childhood educators, classroom teachers, professors, parents, social and health service providers. In their view, community education as program, process, and philosophy has yet to be applied to children and youth of the k-12 classroom unit. Attempts to integrate community education as a life centering curriculum (Olsen and Clark, 1977) have not been adopted by k-12 classrooms in any fundamental way. They point out that processes of community education have so far been oriented toward members of councils and resource mobilizers—most of whom are adults. They contend that the connection between community education and the psychological perspectives of human development and potential of children and youth, has yet to be made (Loughrans 225).
Community education falls short as a distinct social and educational philosophy because it has yet to sort out what community is, what the processes of community are, and what significance community has on learning and human development. Only then can community education meet the expectations and hopes of community school directors, social activists, educators and human developmentalists.

Perhaps the state of community education as philosophy is best described by Edward A. Olsen and Phillip A. Clark in *Life Centering Education*, 1977.

Community education is a synthesizing and developing concept. Our current knowledge of its potential is much like coming into a movie theater and realizing that one-third of the film has been shown, two-thirds is yet to come, and, most importantly, that the viewer has significant opportunity to help write the remainder of the script. (86)

**The Next Two Chapters**

Even more confusing than "community education" is the word, "community." The confusion surrounding the concept proved to be an obstacle to the funding of community education projects in the 1970s. Community is still notoriously disputed and nebulous—it is described in a myriad of ways by sociologists, public health nurses, parents, ministers, teachers, and urban planners.

The next two chapters were written especially to sort out the meanings of community. Chapter 4 focuses on the
classical meanings of community and Chapter 5, on twentieth century meanings. The findings suggest four ways of perceiving community: (1) value, (2) structure, (3) experience, and (4) a stage in a developmental scheme.
Works Cited


PART III
WHAT IS COMMUNITY?

CHAPTER 4 Classical Meanings
CHAPTER 5 Twentieth Century Meanings
CHAPTER 6 Community as Structure
CHAPTER 7 Community as Experience
CHAPTER 8 Community and Learning
CHAPTER 9 Community and Human Potential Development
CHAPTER 10 Community and Group Experience
CHAPTER 4
Community--Classical Meanings

Introduction

Robert Nisbet, sociologist, states that "any social order . . . that is seized by convulsive change, dislocation of values, and spiritual uncertainty inevitably invites preoccupation with community on the one hand and breakdown or alienation on the other" (264).

The Industrial Revolution and the French Revolution were two events which pushed forward a very different world in both Europe and America.

The Industrial Revolution radically changed the ways people made a living. Farmers and craftsmen were pulled out of the guild, village, and family into factories managed by industrial masters. Industrial technology, factory schedules, and division of labor gave new metaphors for living. Contracts replaced tradition-enforced obligations and emphasized rational transactions and relationships.

The French Revolution affected core beliefs of who man was in relation to others and the world. It generated and
multiplied ideals of morality, equality, liberty, and rationalism in Europe and in America. Men fought and argued these ideals with a religious, missionary-like fervor. They were at the center of such issues as tradition versus reason and law and as church versus state. They were also central to issues about the land and people, social classes, administration, nationalism, and equalitarianism.

Against this backdrop of two revolutions, one economic and the other ideological, the meanings of community were reconsidered. People had to deal with separation from guilds, families, church, and caste. Entrepreneurs and managers whether in politics or economic settings, had to think of people en masse rather than as individuals. People had to choose between values of togetherness and individuality, between religious authority and reason, between cultural progress and cultural decline. Did the modern urban society usher an era of progress and community for man or did it instigate the decline and alienation of man? Great thinkers during the 19th century and early 20th century pondered this question in terms of their ideal man, social context, and whom they identified as the alienated.

**Alexis de Tocqueville**

Alexis de Tocqueville, French historian and sociologist, gave a penetrating analysis of community in American democracy. In his book *Democracy in America*, he recognized
two worlds—one associated with the aristocracy of the past and the other with American democracy in the 1830s.

Aristocracy had made a chain of all the members of the community, from the peasant to the king; democracy breaks that chain and severs every link of it. . . .

Thus, not only does democracy make every man forget his ancestors, but it hides his descendants and separates his contemporaries from him; it throws him back forever upon himself alone and threatens in the end to confine him entirely within the solitude of his own heart. (99)

In Tocqueville's perspective, the ideal man is one who is noble, cultured, and moral. Such a man, however, is threatened in the new democratic nation by its emphasis on (1) rationalism, (2) equality, and (3) commercialism.

Tocqueville observed that as men succeed in applying rationalism to their day to day life, they become proud and egoistic. They readily conclude that everything in the world may be explained, and that nothing in it transcends the limits of the understanding. Thus they fall to denying what they cannot comprehend; which leaves them but little faith for whatever is extraordinary and an almost insurmountable dis-taste for whatever is supernatural. (4)

Equality, Tocqueville further observed, is no panacea. It is a harbinger of alienation, of man's loss of his unique self.

Whenever social conditions are equal, public opinion presses with enormous weight upon the mind of each individual; it surrounds, directs, and oppresses him; and this arises from the very constitution of society much more than from its political laws. As men grow more alike, each man feels himself weaker in regard to all the rest; as
he discerns nothing by which he is considerably raised above them or distinguished from them, he mistrusts himself as soon as they assail him... he is instantly overwhelmed by the sense of his own insignificance and weakness. (261)

Lastly, Tocqueville cautioned that commercialism, one of the driving engines of a modern state, has the capacity to pull a man away from his family, church, and public life and to transform him into a worker. Becoming a worker under the new rules eventually degrades him.

When a workman is unceasingly and exclusively engaged in the fabrication of one thing, he ultimately does his work with singular dexterity; but at the same time he loses the general faculty of applying his mind to the direction of the work. He every day becomes more adroit and less industrious; so that it may be said of him that in proportion as the workman improves, the man is degraded. (158)

In Tocqueville's perspective, community is best facilitated by (1) stable relationships, (2) participation in family, church and public life, (3) humbleness in the acknowledgement of some force greater than man's finite reason, (4) and the connection of man with his mind, traditions, and culture.

Can community be achieved in this new democratic republic which promotes unstable relationships, individualism, egoism, and separation from traditions? Tocqueville denies neither the great achievement of equality among men nor the decline of the ideal cultured man. Sensing that democracy in America would need more time to work things out, Tocqueville

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ultimately entrusts man's advancement of self and community to God.

When I survey this countless multitude of beings, shaped in each other's likeness, amid whom nothing rises and nothing falls, the sight of such universal uniformity saddens and chills me and I am tempted to regret that state of society which has ceased to be. . . .

Such is not the case with that Almighty and Eternal Being whose gaze necessarily includes the whole of created things and who surveys distinctly, though all at once, mankind and man. . . .

What appears to me to be man's decline is, to His eye, advancement; what afflicts me is acceptable to Him. A state of equality is perhaps less elevated but it is more just: and its justice constitutes its greatness and its beauty.

Karl Marx

Karl Marx, unlike Tocqueville, was a strong believer in social progress and a declared enemy of tradition. Whereas Tocqueville considered community in the contexts of aristocracy and democracy, Marx dealt with the idea of community in context of feudalism, capitalism, and communism. Marx viewed feudalism with contempt, welcomed capitalism as an intermediary societal stage, and looked forward to the ultimate state of communism. The plight of the working class under capitalism was therefore a temporary condition. The ideal democratic society was to be ultimately achieved by the economic revolution of the working class.

To Marx, man is originally and innately good, free, and autonomous. Religious institutions restrain rationalism.
Capitalistic systems rob man of his inherent goodness. When man is free of such institutions—particularly economic institutions—man's inner being becomes restored.

Marx defines alienation as meaninglessness and powerlessness resulting from the separation of the working man from the fruits of his labor.

In what does this alienation consist? First that the work is external to the worker, that it is not a part of his nature, that consequently he does not fulfill himself in his work but denies himself, has a feeling of misery, not of well-being, does not develop freely a physical and mental energy, but is physically exhausted and mentally debased. The worker, therefore, feels himself at home only during his leisure, whereas at work he feels homeless. His work is not voluntary but imposed, forced labor. It is not the satisfaction of a need, but only a means for satisfying other needs. . . . Finally, the alienated character of work for the worker appears in the fact that it is not his work but work for someone else, that in work he does not belong to himself but to another person (Marx qtd. in Nisbet 290).

A person enters a state of community when he is connected with his work, sees meaning it, and also has a sense of control or power over it. According to Marx, to achieve community is to eradicate private property and to consolidate socio-economic classes.

Ferdinand Tonnies

In 1887 Ferdinand Tonnies, age thirty two, wrote the book Gemeinschaft und Gesellschaft. Like Tocqueville and unlike Marx, Tonnies' response to the new society was conservative and nostalgic. For him there were two types of relationships, Gemeinschaft and Gesellschaft.
Gemeinschaft relationships are established on face-to-face interactions infused by habits, traditions, obligations, and affection. Gesellschaft relationships are characterized by calculated rational interest, individualism, contractual agreements, and impersonality.

The theory of the Gesellschaft deals with the artificial construction of an aggregate of human beings which superficially resembles the Gemeinschaft insofar as the individuals live and dwell together peacefully. However, in Gemeinschaft they remain essentially united in spite of all separating factors, whereas in Gesellschaft they are essentially separated in spite of all uniting factors. In the Gesellschaft, as contrasted with the Gemeinschaft, we find no actions that can be derived from an a priori and necessarily existing unity; no actions, therefore, which manifest the will and the spirit of the unity even if performed, by the individual; no actions which, insofar as they are performed by the individual, take place on behalf of those united with him. In the Gesellschaft such actions do not exist. On the contrary, here everybody is by himself and isolated, and there exists a condition of tension against all others. (Tonnies qtd. in Nisbet 76)

The significance of Tonnies' classification scheme for twentieth century thinkers is two-fold. One is the recognition that two types of relationships exist side by side within a single society (Bender 33-34), and the other is the provision of a sociological explanation of the development of the general character of the whole society—the rise of capitalism, the modern state, and the modernist temper of mind (Plant 23-24).

The development of European societies, according to Tonnies, proceeds in four phases: (1) from unions of Gemeinschaft to (2) associations of Gemeinschaft to (3)
associations of Gesellschaft and finally to (4) unions of
Gesellschaft. The first three phases

reflect a growing individualization of human relationships, with impersonality, competition, and egoism becoming gradually more dominant. The fourth and last phase represents modern society's effort to recover--through techniques of human relations, social security, and job insurance--within the context of the Gesellschaft-like private or public corporation some of the communal securities of earlier society. (Nisbet 74)

Tonnies identifies the family as the prototype of unions of Gemeinschaft, the relationship between master and servant as a prototype of associations in Gemeinschaft, and the corporation as the prototype of associations of Gesellschaft. The fourth ideal-type, the union of Gesellschaft, refers to a pseudo-Gemeinschaft society achieved by the integration of service delivery systems.

Tonnies confers meaning on community in three different ways: (1) as a type of face-to-face social system, for example, family or village, (2) as a stage of societal development, and (3) as a type of human relationship involving sentiment.

Emile Durkheim

Emile Durkheim, French sociologist, intended to present a highly progressive thesis of the modern world in his book, *Division of Labor in Society*. It was not, however, his conclusion.

Durkheim described two types of solidarity: mechanical and organic. The mechanical is based on moral and social
homogeneity reinforced by the small community. In this framework, the individual is subjected to the collective. Tradition rules.

Organic solidarity is based on differences among individuals. These differences are viewed as complementary when integrated into a whole by the division of labor. In Durkheim's view, the "good" solidarity is not the traditional past; the "good" community is the new social order.

Durkheim welcomed the move away from homogeneity and traditional communalism toward heterogeneity and individualism. In his perspective such a move liberated people from the constraints of repressive laws and enabled people to become different individuals. The division of labor was seen to connect individuals through complementary and symbiotic roles into an organic whole.

Durkheim's thesis however, changed in the middle of the Division of Labor. He recognized that the institutional stability of the organic type of solidarity rested upon the existence and continuation of communal relationships of the mechanical type. For Durkheim, the ideal society is the progressive society rooted in communal relationships (Gusfield 16).

To Durkheim, the abnormal, estranged personality is a reflection of the breakdown of group integration. In absence of a stable moral context, man turns upon himself
and becomes alienated. In absence of communal connections man faces anomie, meaninglessness, powerlessness, and normlessness.

**Max Weber**

Like Tocqueville, historian and economist Max Weber accepted the forces of modernism. To Weber, there are two types of relationships: communal and associative. A relationship is associative when it rests on a "rationally motivated adjustment of interest or a similarly motivated agreement" (qtd. in Nisbet 80).

It does not matter whether it is oriented to expediency or moral value; it is associative if it flows from rational calculation of interest or will rather than from emotional identification. The purest instances of associative relationships are to be found in the free market or open society... Here is the voluntary association that rests solely on self-interest or belief and contractual assent; to be seen in not only economic behavior but also religious, educational, and political. (Nisbet 80)

A relationship is communal when it is based on people's subjective feelings that they belong to each other and that they are important to each other's existence.

According to Weber both types of relationships exist in a social structure—whether it be capitalist or communist, a family or business, the church or state. Members of a family can have close personal and intimate relationships or can exploit their relationships toward their own ends. A city contains people who participate in both communal relationships such as kinship groups based on close knit
ties and associative relationships based on individualistic motives.

To Weber, alienation is a function of rationalization as manifested in bureaucratic management systems of education and governments. Rationalization is the conversion of social values and relationships from the primary, communal, and traditional shapes to larger, impersonal, and bureaucratized shapes of modern life. (Nisbet 293)

It is horrible to think that the world could one day be filled with nothing but those little cogs, little men clinging to little jobs and striving towards the bigger ones—a state of affairs which is to be seen once more, as in the Egyptian records, playing an ever-increasing part in the spirit of our present administrative system, and especially of its offspring, the students. This passion for bureaucracy... is enough to drive one to despair. (Weber qtd. in Nisbet 299)

To Weber, rationalism is manifested in both capitalism and socialism. Rationalization is the driving force of progress which, unchecked by communal processes, produces victims of alienation and despair. In this way, rationalization can turn upon itself and become its own nemesis.

George Simmel

To George Simmel the core unit of society is the living interacting individual. Simmel's focus is on the individual's social contacts. Alienation and community are but two sides of man's identity challenged by the metropolis. The metropolis is the arena where man struggles
to know himself--not as a mere cog in an enormous organization but as an active "individual without the supporting bonds and norms of close social relationships" (Nisbet 311).

Insights into Community

The writer varied in their perceptions of community. Evident in all of their perceptions, however, were four basic qualities.

One quality has do with the value of community. Writers responded positively or negatively to the missing or eroding community. Most, like Tocqueville, were dismayed at the disappearance of community, others like Marx cheered the demise of it.

A second quality has to do with the structure of community. Community was equated with structures that had "boundaries," for example, the town, village, or neighborhood.

The third quality has to do with sentiments of identity and belonging. Community wasn't community unless sentiments of identity and belonging were present.

The fourth quality has to do with the developmental stages of community to society. Writers such as Karl Marx and Ferdinand Tonnies, saw a continuous developmental pattern in the transformation of a small intimate community to the impersonal rational society and even beyond (Bender 15-43; Gusfield 4).
Community Has Value

Both Tocqueville and Tonnies responded cautiously to the new structures of the world. They accepted the inevitable changes but nostalgically resisted the demise of the familiar close-knit cluster of relationships called village, town, or community.

Unlike Tocqueville and Tonnies, Karl Marx took a radical position. He welcomed the move away from the constraining traditions of the church and village. For him the proletariat workers, free of the church, village, and ultimately free of the capitalistic state in the future, would guide and usher in the final and ideal communal state.

Durkheim took the middle road. At first he placed value on the individual's freedom from constraints of community but later concluded that without communal connections in an age of industry and technology, man would turn upon himself and become alienated.

To Weber, a conservative-liberal, progress was inevitable, yet community relationships were absolutely necessary for any bureaucratic and rational society (capitalist or communist) to flourish.

All writers projected a hope--Communism, union of Gesellschaft, organic solidarity--within the contexts of their ideological and normative frameworks and of whom they saw as the alienated.
And who were the alienated? For Tocqueville the alienated was the cultured aristocrat in a democratic liberal society; for Karl Marx the alienated was the proletariat in a capitalistic state; for Durkheim, Tonnies, and Weber the alienated were those who lacked communal ties in a rational and bureaucratic society. And for Simmel, the alienated was the fragmented self, the stranger in metropolis: "the potential wanderer in, but not of society" (Nisbet 308).

Community Has Structure and Is Part of a Developmental Schema

Contrasted against the new industrial society, community was seen by classical thinkers as a cluster of relationships contained in entities such as families, villages, and neighborhoods. Such entities had distinct geographical or membership boundaries.

Community was furthermore perceived in terms of time. Because the writers saw community as a type contrasted with its pole opposite, society, they also tended to see a linear transformation--from community to its pole opposite--society. Tocqueville lamented the change from an aristocracy to a democracy fueled by the industrial and democratic revolutions. Tonnies saw a societal progression from the union of Gemeinschaft, to associations of Gemeinschaft, to associations of Gesellschaft, to the union of Gesellschaft. Marx saw a pattern from feudalism to
capitalism to the ideal state of communism. Durkheim saw a move from homogeneity and communalism to heterogeneity and individualism. And for George Simmel, community could not be bound by geography or time, community and alienation were capacities (of the individual) which were enacted daily in contacts with people.

**Community Is Associated with Sentiment**

All the writers referred to community as thoughts and feelings of sentiment. To Tocqueville the sentiment of community arose from a set of bonded relationships which developed in small towns and in a paternalistic aristocracy. Karl Marx saw community generated from equal, meaningful and autonomous relationships. And Tonnies saw community as sentiment arising from Gemeinschaft relationships.

Durkheim saw community as a concept counter to alienation. Implicit in the Durkheim's meanings of alienation (isolation, meaninglessness, and powerlessness) were the meanings of community: connection, meaning, and power. Weber described community as bonding relationships of feeling and thought; and Simmel saw community and alienation as capacities within a person necessary to grow in everyday encounters of sociability.

**What Is Community?**

Classical writers thought of community from four different perspectives: (1) value, (2) structure, (3) development and (4) sentiment.
From the value perspective, community was judged good or bad depending upon the writer's attitudes toward the new social order. From the structural perspective, community referred to a social collective such as the family, church, or small town in which people related with each other, face to face, in the exchange of resources for daily living.

From a perspective of societal development, community as village is a precursor to society. From the experiential perspective, community referred to feelings and thoughts associated with connection, meaning, power, and unity.

At this point a tentative definition of community can be made: Community is an experiential phenomenon involving sentiments of connection and belonging in face-to-face relationships. Community seems to be naturally present among members of such structures as family, church, and village. It does not seem to flourish in large bureaucratic and rational institutions. On the whole, community is deemed valuable for human development.
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CHAPTER 5:
Community--Twentieth Century Meanings

Introduction

How have community and alienation been viewed in the twentieth century by social critics? What have social critics identified as the source of alienation? What have they seen as a solution to alienation?

The following review in no way begins to analyze differences or even incompatibilities among the various thought systems from which the meanings of alienation and community are derived. My concern in this chapter is simplistic—to sort the ideas of alienation and community out from the vast literature of the twentieth century social critics. Just as Robert Nisbet's book, *The Sociological Tradition*, assisted me in the analysis of the classical meanings of community, the work of James Davison Hunter helped me see some of the modern themes of alienation and community.
Mass Society and Mass Man--1920 to 1960

The Twenties: The Good Life

After World War I, America went through almost a decade of a "stable world, stable possessions, and a stable ethic." Production was up. The most spectacular economic boom the country ever experienced was ignited. There were toasters, radios, automobiles, washing machines, movies, frozen food. Free education became a free ticket to a higher standard of living. Most breadwinners of families were men. They worked hard and were committed to their employers. Women were expected to care for children and home based on cleanliness and the science of home economics. There were also times of fun and frivolity. Respectable citizens danced the Charleston and visited speakeasies. The nineteen twenties were the "the good 'ol days" (Massey 51-63).

In a land of abundance, no one expected the stock market to plunge in 1929. The frivolity, the security, and good life of the 1920s suddenly collapsed. In the next few years, poverty became an unavoidable way of life for over forty million people and the long road to recovery began.

1930 to 1950: The Machine and the Masses

The theme throughout the 1930s and the 1940s targeted the industrial machine and mass production as sources of alienation.
Jose Ortega y Gasset in *The Revolt of the Masses* set the tone. The West, he suggested, was suffering from the emergence of the masses. The masses had a herd mentality and their preferences and tastes were being imposed upon western culture.

Lewis Mumford argued in *Technics and Civilization* that a passive population was the result of a "machine civilization," which regularized time, standardized performance and product, and substituted automata for skill.

Herbert Marcuse viewed the ordinary person's loss of individuality as coming from the forms of class domination built into the maintenance of the machine civilization.

And in 1941 Erich Fromm maintained that modern society inhibited the fulfillment of human basic needs. According to Fromm, modern society substituted real human needs with artificial needs to possess more and more. Moral, behavioral, and cognitive conformity to the standards of the machine civilization, he asserted, provided a false sense of sociality, belonging and security.

Whereas the machine and mass production were seen as sources of progress in earlier decades, the social critics of the 1930s through the 1940s saw them as sources of alienation.
The 1950s and 1960s saw a change in theme. Attention shifted from the "masses and machines" to mass communication as the source of alienation.

Enormous changes had taken place in the field of mass media and advertising. For example, the number of households with radios increased twenty-fold between 1925 and 1965 (Bureau of the Census, 1975: 796). The number of households with televisions grew even more dramatically from 9 per cent in 1960 to 93 per cent in 1965 (Bureau of the Census, 1984: 558). Between 1950 and 1964, books nearly tripled to over 28,000 titles annually (Bureau of the Census, 1975: 808; 1984: 236). These trends were also true for the motion picture industry.

The response to mass advertising was mass consumption. Between 1940 and 1965 the general index of national advertising expenditures increased nine-fold (Bureau of the Census, 1975: 857). Vance Packard and Jules Henry and later, Philip Slater observed that America was becoming a throwaway culture where not only material possessions but human life itself was being operated upon principles of planned obsolescence.

C. Wright Mills noted that all modern societies are marked by a process of rationalization driven by an elite of powerful people. The power elite controlled huge
organizations such as corporations, the armed forces, and government and make the big decisions—to go to war, to make peace, to join an alliance, and to adopt a new policy. This group also had the means of making sure that the rest of society accepted their decisions through the use of the media.

(1) The media tell the man in the mass who he is—they give him identity; (2) they tell him what he wants to be—they give him aspirations; (3) they tell him how to get that way—they give him technique; and (4) they tell him how to feel that way even when he is not—they give him escape. The gaps between identity and aspiration lead to technique and/or to escape. That is probably the basic psychological formula of the mass media today. But, as a formula, it is not attuned to the development of the human being. (Mills 314)

1930 to 1980: Mass Schooling

As mass production gained momentum, so, too, did mass schooling. People believed that democracy and a sound economy only functioned with an educated citizenry. This meant free schooling for all people.

Of the population eighteen years of age or older, 16 per cent graduated from high school in 1920; by 1965 this had grown to 76 per cent (Bureau of the Census, 1975: 379).

In the 1960s through the 1970s, critics such as Jules Henry, John Holt and Herbert Kohl took issue with the schools. They asserted that instead of seeking to develop the learning potential of children and adolescents, schools were emulating factories of mass productivity and uniformity. Schools were places where students followed
"meaningless procedures to obtain meaningless answers to meaningless questions" (Holt qtd. in Hunter 83).

The Net Effect:

The Mass Man

The net effect of all this "massification" in American society was the fashioning of a modern social character. David Reisman called him the "other-directed personality," Fromm called him the "marketer," and C. Wright Mills called him "the man in the mass."

The man in the mass does not gain a transcending view from these media; instead he gets his experience stereotyped, and then he gets sunk further by that experience. He cannot detach himself in order to observe, much less to evaluate, what he is experiencing, much less what he is not experiencing. . . .

He thinks he wants merely to get his share of what is around with as little trouble as he can and with as much fun as possible. . . . And, in the mass, he loses the self-confidence of the human being. . . . For life in a society of masses implants insecurity and furthers impotence; it makes men uneasy and vaguely anxious; it isolates the individual from the solid group; it destroys firm group standards. Acting without goals, the man in the mass just feels pointless. (Mills 322-323)

The Meaning of Community in the

Social Context of Mass Society

The social critics of the first half of the century differed on several matters but on one point there was agreement: community was disintegrating. Families were disorganized; the streets were filled with the homeless; people were impoverished; schools were meaningless; and the
cities were under the stress of crime, delinquency, and gang behavior.

Alienation, they agreed, was the twentieth century malaise, generated by the economic, political, and social structures of modernity. Community was the pole opposite of mass society. Community was hopelessly lost in the presence of massive and powerful social structures of modern society. The solution therefore rested in redistributing resources, decentralizing power and service, providing equal access to resources, and reorganizing work patterns.

**Society in Cultural Shock:**

*the Narcissistic Self*

The decade of the 1960s was literally a roller coaster of changed values. Sputnik flip-flopped the American educational system toward a more scientific orientation. Media exposed the glaring inconsistencies within society—the different treatment of blacks from that of whites, people starving in a land of plenty, the Vietnam War which was and was not a war. It was a decade of peace demonstrations, the civil rights movement, the women's movement, and the sexual revolution. It was a decade of shock—the assassinations of President John F. Kennedy and Dr. Martin Luther King and the unfolding of Watergate. Alvin Toffler described the decade as one of future shock.

Others called it a "me" decade. People felt torn between values of yesterday and the values of the time; between intimate worlds and public worlds; between spouses,
children, family, friends, and co-workers. Many turned to the small intimate circle or inward within the self for psychological survival.

Social critics called the product of this fragmented world "the narcissistic self" after Narcissus of ancient mythology.

Narcissus kneels over a pool of water, enraptured by his own beauty reflected on the surface. People call to him to be careful, but he pays no heed to anything or anyone else. One day he bends over to caress this image, falls, and drowns. (Sennett 324)

The narcissistic self was first introduced by Tocqueville in the nineteenth century but it was not given its full due until after the turbulent 1960s. Tocqueville spoke of two selves, the egoist and the individualist:

Egoism is a passionate and exaggerated love of self which leads a man to think of all things in terms of himself and to prefer himself to all. Individualism is a calm and considered feeling which disposes each citizen to isolate himself from the mass of his fellows and withdraw into the circle of family and friends; with this little society formed to his taste, he gladly leaves the greater society to look after itself. Egoism is vice as old as the world. Individualism is of democratic origin and threatens to grow as conditions get more equal. (506-8).

Tocqueville cautioned that in America where individualists have a major role building a liberal democratic state, there was a distinct possibility that in the long run. He stated, "each man would forever be thrown back on himself alone, and there is danger that he may be shut up in the solitude of his own heart (508)."
Yet it was not until after the 1960s that Tocqueville's man received full attention from social and cultural critics. Losing faith in government, in the world, and in others, the troubled American turned inward and looked for meaning inside himself.

Although social critics of the 1970s and 1980s commonly dubbed the product of society, the narcissistic self, their perceptions of the narcissistic self and community differed. Richard Sennett

The narcissistic self--antagonist to the public sphere.

Richard Sennett argued in *The Fall of Public Man* that preoccupation with the self supplanted public discourse and civic responsibility.

The myth of Narcissus has a double meaning: his self-absorption prevents knowledge about what he is and what he is not; this absorption also destroys the person who is so engaged. Narcissus, in seeing himself mirrored on the water's surface, forgets that the water is other and outside himself and thus becomes blind to its dangers. (Sennett 324)

American society, Sennett declared, was moving "from an other-directed condition to an inner-directed condition" (50) and not the reverse as David Riesman proposed. American citizens were once rugged individualists who had two repertoires of attitudes and behavior: one for a public life and one for a private life. In the twentieth century, however, people related to the public world through the filter of private personal codes of intimate meaning.
A society which fears impersonality encourages fantasies of collective life parochial in nature. Who "we" are becomes a highly selective act of imagination: one's immediate neighbors, co-workers in the office, one's family. (Sennett 310)

And that, Sennett claimed, does not create a healthy society. Just as the private sphere demands a code for personal meaning, the survival of the public sphere demands a rational code of impersonal meaning.

The community cannot take in, absorb, and enlarge itself from the outside because then it will become impure. Thus a collective personality comes to be set against the very essence of sociability—exchange—and a psychological community becomes at war with societal complexity. (Sennett 310-311)

In Sennett's view, the narcissistic self quickens the demise of the public man and the encompassing civic community. In the end the narcissistic self is guilty of fratricide.

The meaning of community. Richard Sennett defined community as the intimate localizing of identity and human experience. He asserted that community in this sense is a false solution to the problem of alienation. It closes in on itself, is projected on society, becomes a measurement of society, and subtly victimizes the democratic, civic, and public society.

To Richard Sennett the intimate community of relationships is not a solution to the malaise of the times. The solution lies in bringing about a balance of the two repertoires of behavior. Both personal skills of the
intimate community and the impersonal skills of the city have legitimacy.

Christopher Lasch

**The narcissistic self - victim of mass society.**

Christopher Lasch differed from Sennett regarding the narcissistic self. Narcissism is not egoism or rational individualism as Tocqueville and Sennett implied. Narcissism is the loss of self generated by mass production, mass consumption, mass communication, mass government, and mass culture.

Narcissism signifies a loss of selfhood, not self-assertion. It refers to a self threatened with disintegration and by a sense of inner emptiness. (Lasch, 1984: 57)

Today the state controls not merely the individual's body but as much of his spirit as it can preempt; not merely his outer but his inner life as well; not merely the public realm but the darkest corners of private life, formerly inaccessible to political domination. The citizen's entire existence has now been subjected to social direction, increasingly unmediated by the family or other institutions to which the work of socialization was once confined. (Lasch, 1977: 189)

What is needed, Christopher Lasch concluded, is a society which respects, rather than degrades, the achievement of selfhood through the dynamic, developmental process of tension and conflict.

**The meaning of community.** To Lasch community is a verb rather than a noun. Community to Lasch is the never-ending process of dialectical tension between conflict and self-help. Community is the development of citizen
"competence" against the existing patterns of class domination. Community in this light is given a positive value by Christopher Lasch (1978: 235, 1984: 258).

Daniel Yankelovich

The narcissistic self – the potential hero. Daniel Yankelovich is more optimistic of the narcissistic self than were either Sennett or Lasch. Yankelovich documented the American culture of self introspection in his article, "New Rules: Searching for Self-fulfillment in a World Turned Upside Down" in 1981. To Yankelovich, narcissism is a product of a culture of consumption. Although narcissism is selfishness of an extreme form, it also has the seeds of self-reflection which, in turn, has the potential of reconciling self and society, humanity and nature (85).

In Yankelovich's opinion, if the narcissistic self can substitute expressive values for utilitarian ones, the narcissistic self has the potential of becoming the hero of contemporary times.

The meaning of community. In Yankelovich's view, the self is indeed a source of alienation. Yet, the self is also a source of hope and community.

The embryonic ethic I see emerging is developing around two kinds of commitment, forming closer and deeper personal relationships, and trading some instrumental values for sacred/expressive ones. (Yankelovich 85)
Community for Yankelovich is the new ethic of building personal relationships and of the expressive appreciation of self and others.

The narcissistic self is indeed a narrow and fragmented person. However, self reflection can lead toward self-fulfillment and the expressive appreciation of self as related to others and the universe. In this light, Yankelovich gives a positive value to community.

The Fragmented Society of Weak Mediating Structures (1980 to the Present)

The energy crisis--the nation at risk--international competition--massive centralized systems--computer technology--working mothers--single parent families--latch key children--drug babies--violence on school campuses--the Gulf War. These are the phrases which capture on the one hand, rapid technological progress, and on the other, feelings of insecurity, loneliness, and fragmentation.

Peter Berger

Like other social critics, Peter Berger observed that more and more individuals are turning to the private sphere of family and intimate social relations for stable meanings and identities. The individual, he explained, cannot fully relate to the fragmented experiences and relationships encouraged by modern social structures in the public sphere. What individuals seek, are stable meanings and identities. Meanings and identities are socially and personally constructed.
Berger argued that whereas the public sphere is fragmented and over-institutionalized, the private sphere is fragmented and underinstitutionalized.

The megastructures are remote, often hard to understand or downright unreal, impersonal, and ipso facto unsatisfactory as sources for individual meaning and identity. . . . By contrast, private life is experienced as the single most important area for the discovery and actualization of meaning and identity. While, of course, the megastructures impose limits and controls on private life, they also leave the individual (at least in Western societies) a remarkable degree of freedom in shaping his private life. The latter is underinstitutionalized in the precise degree to which the individual is left to his own devices in a wide range of activities that are crucial to the formation of a meaningful identity, from expressing his religious preference to settling on a sexual life style. (Berger 133)

According to Berger, "This is heady stuff" (133) for the individual. It's asking him to make choices and to create his own world with little support from institutions.

The self is vulnerable to the expectations of many reference groups. And because those small social structures are pluralized and relatively unstable, people are experiencing a profound crisis of meaning and self-identity. This crisis has become part and parcel of the modern life.

The meaning of community. To Peter Berger alienation connotes fragmentation, meaningless, and the ultimate loss of self. Community consists of individuals creating and finding meaning in mediating networks of ethnic or racial subculture, neighborhood, church, and voluntary association. Mediating contexts have the potential of
reconnecting the individual with the larger society, restoring his identity, and inviting him to find or create meaning.

What Peter Berger recommends is the strengthening of mediating structures, "those institutions that stand between and meaningfully link the isolated individual and the mega-institutions of modernity" (Berger and Berger 182).

Such mediating structures include the family, the classroom, the church, voluntary associations, clubs, etc. (Berger and Berger 182). Stronger mediating structures would provide the individual direct experiences from which to derive a sense of meaning. In this way, identity and a general sense of morality and community would be restored (Leichter 40).

Robert Bellah and Associates

Robert Bellah and his associates interviewed more than 200 people in an attempt to better understand the modern individual's dilemma of meeting both expressive and utilitarian needs.

In America the meaning of one's life is to become one's own person, which involves breaking free from family, community and inherited ideas, and entering the world of utilitarian individualism or work. Unfortunately, work does not necessarily fill the American's expressive need of belonging and American culture does not give much guidance in this area.
The modern American is expected to seek and/or create that sense of belonging and meaning in fragile communities in life enclaves of common interest. The fragile communities include the church, the family, the therapy group, and other groups based on common self-interests. The problem is that these communities are not inclusive and whole, celebrating the interdependence of public and private life. Rather, they are fundamentally segmental celebrating the narcissism of similarity (Bellah et al. 72).

The meaning of community. To Bellah and Associates, the answer to this dilemma of competing forces lies in the transformation of a culture of separation to one of community.

To transform a culture of separation to one of community is to call Americans to a vision of society consisting of widely differing but interdependent groups, to root the citizen in a community of memory, and to promote a language of the common good linking local groups to the larger whole.

Insights into the Meaning of Community

Social critics of the twentieth century differ in their language and ideological frameworks; however, there is overwhelming agreement that the malaise of the twentieth century is alienation. The twentieth century themes of alienation are the classical ones of separation, meaninglessness, and powerlessness. In addition there is
another--that of fragmentation. Such feelings and thoughts are seen as a direct result of modernization: megastructures, narcissistic man, and weak mediating structures.

**Megastructures**

Big business and government, bureaucratic management systems, technology and science, the hierarchical structure of classes, and modern communication systems present to the individual citizen a perplexing fragmented world accentuated by weak mediating structures, no unifying community of memory, and no vision and language of the common good. In an attempt to find one's self, the individual retreats into the private structures of fragile family and intimate friendships.

When the source of alienation is perceived to be the megastructure of society, structural reform is called for. The targets for restructuring are the economic system, government, management systems, and media. The earlier social critics --Lewis Mumford, C. Wright Mills, Jules Henry, and Christopher Lasch--are strong proponents of restructuring society as a means of revitalizing our lives.

**Narcissistic Man**

Another source of alienation is the narcissistic individual. When the source of alienation is found within the individual, inward psychological work on self is required. Changing the megastructure of society takes a
back seat. The individual is the active agent and work on himself takes priority in creating that sense of community within one's self and with others in his circle of influence. This was the hope of George Simmel and Abraham Maslow. Others with this emphasis include Daniel Yankelovich, Marilyn Ferguson, M. Scott Peck, Stephen Covey, and Jacquelyn Small.

**Weak Mediating Structures**

Today social critics target weak mediating structures of schools, churches, voluntary organizations, and families as sources of alienation. Social critics bringing up this area to the forefront are Peter Berger, Robert Bellah and Associates. Others associated with this emphasis are Seymour Sarason; Urie Bronfenbrenner; John Goodlad; James Whittaker, James Garbarino, and Associates.

I personally believe that the sources of alienation can be megastructures, mediating structures, and the individual person. However, I do not see myself having much influence in changing the megastructures of society. I do believe, however, I can possibly make a difference in people's lives at the mediating structure level and the private individual level.

The question for me is--which comprises the essence of community--structure or psychological experience? That is, what makes community "what it is without which it could not be what it is" (Manen 10)? Where should I direct most of my
energies as a state resource teacher whose responsibility is to plan the Parent-Community Networking Centers and to provide staff development in facilitating community?

The Next Two Chapters

In the next two chapters, I will look at community as structure and community as experience, the problems inherent in both conceptualizations, and implications for a reconceptualization of community and community education for me— with consideration to who I am, where I am, and how I can make a difference.
Works Cited


CHAPTER 6

Community as Structure

Introduction

In the past, classical writers referred to community as village, neighborhood, or family--social units of people who lived in face to face contact, exchanged resources with each other, and had feelings of solidarity and sentiment for each other. Today, most Americans do not live in villages; the neighborhood is not necessarily the container of solidarity and sentiment; and the family is being redefined. These realities require anthropologists, sociologists, service providers, and community educators to question the equation of community with the village, neighborhood, and family.

The entangling of the concept of community with village, neighborhood, and family create several problems for the meaning of community in contemporary times.

First it assumes the a priori organizing power of space. The assumption is, the closer the proximal space, the more accessible the resources. However, more and more in contemporary life, it is communication, not proximal
space, which facilitates the exchange of resources among people. Proximal space might be an important consideration but in more instances it is not a priori for community to exist.

Second, the village, neighborhood, and the family often excludes major spheres of person to person interaction. No longer can the assumption be made that a person interacts only with those living in his village or neighborhood or that he interacts with his family the most.

Third, the equation of community with neighborhood or family leads to the mistaken idea that when solidarity ties are missing in the neighborhood or family, community is also missing from society. Empirically, historians have found that community has not been missing even in urban environments (Bender 110).

What we know of American social history refutes the notion of community collapse. The transformation of community seems better to fit the available evidence. Although the bifurcation of society fundamentally altered the structural location of the experience of community, it did not mark its demise in America. (Bender 145)

A sense of bonding exists in networks which extend beyond neighborhood and family boundaries. Less effective community development programs result when those interested in nurturing a sense of community among people are unconscious of those networks.

Fourth, the equation of community with such geographically well defined structural units, can lead
members to close in on themselves, become parochial, and equate community with the protection of private rights (Sennett 89-106). This is apparent where minorities move into particular localities and people within them fight to chase them out (Wellman and Leighton 247, Agnew 30-31).

Fifth, emphasis on neighborhood and family is an invitation to look for the gemeinschaft and to neglect controversial issues of gesellschaft. Gemeinschaft and gesellschaft were first described by Ferdinand Tonnies. Gemeinschaft is typically small and has less complex relationships among members. Members share common values, are linked together by mutual dependence, respect, and affect. Gesellschaft is more complex, is characterized by greater specialization of labor; people tend to relate to one another through rules and contracts. Members have more interrelationships and interdependencies with members of other communities. Unfortunately, the search for gemeinschaft can lead to the avoidance of controversial issues (since conflict is alien to gemeinschaft), the decline of the public man, and the closing in on one's self. They must accept working with diverse people in urban problem solving (Calsyn 13).

Sixth, the idea of community linked with the neighborhood or family distracts from the most enduring quality of community--the feeling of identification among
persons in contact with one another--and instead places priority on the spatial qualities.

For these reasons, community needs to be liberated from the concept of neighborhood.

An Alternative Structural Concept to Neighborhood and Family

The social network is the alternative structural concept to neighborhood, village, or family. The concept suggests a web of social relationships. The individual is nested in a web of social relationships (Leichter 60) which may or may not transcend the family or neighborhood. A social system is a network of networks.

The network's nodes are groups, organizations, or other individuals. The ties of a network represent dependency relations, the exchange of resources, personal or impersonal relationships. Ties are supportive or non-supportive, multi-stranded or single-stranded, strong or weak, sparsely or densely knit, tightly or loosely bound, fragmented or extensive.

Network Analysis

Using networking analysis, Barry Wellman and Barry Leighton analyzed three different positions (community lost, community saved, community liberated) which social critics have traditionally taken regarding the modernity question (247).
Community Lost

Social critics who argue that community is lost generally (Bender; Liebow) assume that centralized industrial bureaucratic structures weaken primary ties making the individual more dependent on formal organizational resources for sustenance (Wellman and Leighton 247). They perceive modern communications and social mobility as factors in the disappearance of solidary neighborhoods and the loss of community.

The image of modern society held by those who believe community is missing is one in which the individual is a member of several social networks rather than one solidary network. Primary ties are narrowly defined, tend to be weak, and fragmented into two-person relationships rather than extensive networks. The networks that do exist tend to be sparse and loosely bound rather than dense and tightly bound. Narrowly defined ties, sparse density, and loose boundaries provide little structural basis for solidary activities or the sense of bonding and emotional support to develop among people.

Those who argue that community is lost see the individual as fundamentally weak and powerless, a victim of bureaucratic institutions, large scale organizations, impersonal relationships, and multiple social circles.

The community lost argument appeals to social critics of both radical and conservative persuasions. It generally
leads to programs designed to meet a community ideal—the densely knit, tightly bounded, solidary neighborhood community.

According to Wellman and Leighton, although the lost argument is persuasive, it has received little empirical confirmation. Community is not lost in modern society. Primary ties do persist—however, in modern times, these primary ties may or may not be limited to the family or neighborhood.

Community Saved

Social critics who argue community persists contend that the bureaucratic institutions have paradoxically encouraged the formation of primary ties in the neighborhood. They show that people still neighbor, still have a sense of place, and still use neighborhood ties for sociability and support.

The saved perception of society looks quite different from the lost perception. People are heavily involved members of a single neighborhood community; there are multiple strands of relationships among residents and many network ties are strong. In addition neighborhood ties tend to be organized into extensive networks, densely knit, and tightly bounded. Multiple stranded ties, high density, and tight boundaries provide a network for a good deal of solidary activities and sentiments. In a time of crisis,
multiple stranded ties facilitate the mobility of resources to persons needing help.

Those who believe community persists see the individual as "fundamentally good and inherently gregarious" (Wellman and Leighton 252). They are seen as capable of organizing communities under the worst of circumstances, even in oppression and catastrophe.

Policies and programs generated from this perspective include the preservation of the family and the defense of existing communal interests, for example, the Hawaiian Homelands. Those who hold that community persists share the integrated neighborhood/community ideal with those who believe that community is lost. The difference is that the saved scholars see the ideal as attainable and often already existing. The lost scholars see the ideal of neighborhood/community as a goal and not existing.

Community Liberated

The third group of scholars agrees that the industrial bureaucratic nature of social systems weakens neighborhood/communities. They also agree that neighborhood/communities exist in spite of modernity. The major difference the liberated perspective has over the other two perspectives is the contention that communal relationships can and do occur "without propinquity" because of technological transportation and telecommunications advances made in the last three decades. They urge that the
concept of community be freed from the neighborhood and family.

In network terms, scholars who propose that community be liberated from neighborhood, believe that people are limited members of several social networks, one of which may be in their neighborhood. Among members of a social network there is variation in strands of relationships. A member may have a two-stranded relationship with one person, a five-stranded relationship with another, and a single-stranded relationship with still another. Some of these strands are strong and some are weak. Both kinds are useful.

Weak ties provide people with access to information and resources beyond those available in their own social circles; but strong ties have greater motivation to be of assistance and are typically more easily available. (Granovetter 113)

Some networks are densely knit and some are sparsely knit. The networks may have little connection with one another. In addition, they are loosely bound and spread out, linking people and resources over great distances.

Sparse density, loose boundaries, and narrowly defined ties provide little structural basis for solidary activities and sentiments in the overall networks of urbanites, although some solidary clusters are present. In a situation where help is needed, network ties can be mobilized. However, mobilization depends more on the quality of the
two-person tie than on the nature of the larger network structure (Wellman and Leighton 254-255).

Liberal scholars are optimistic about modern urban life. They see people as having the capacity to create community for practical utilitarian ends.

Liberal social critics recoil from the limitations of the singular solidary neighborhood/community. Liberal critics perceive "solidary communities as fostering stifling social control and of causing isolation from outside contacts and resources" (Wellman and Leighton 255).

They see the need for the individual to be both a member of a solidary community network and a member of extensive networks. The policies they support call for the strengthening of traditional networks as well as non-neighborhood networks. The liberal argument values multiple social networks and the garnering of resources through various means as the need arises.

Is Community Lost, Saved, or Liberated?

Historians have empirically disproved the "community lost" contention, so lost scholars have integrated their arguments with those of "community saved". According to Wellman and Leighton (256-257), the structural patterns put forth by the saved and liberated arguments exist in contemporary American society and depend upon the circumstances people find themselves in.
Dense solidary neighborhood/communities are often formed under conditions of resource scarcity. For example, ethnic minorities who experience conditions of resource scarcity tend to create solidary networks among friends and kin. The networks are densely knit and tightly bounded. When a member is in need, dense ties and communal solidarity facilitate the mobility of resources to support the individual. However, because the group is so tightly bound, resources from external sources may not be enlisted.

The liberated pattern of sparse density and loosely bounded networks is associated with conditions of resource abundance. It places a premium on an individual's having skills to move between networks and having the ability to move without the security of a solidary base community. It places value on an individual's having weak ties which serve as bridges among separate groups of people.

**Implications for the Reconceptualization of Community**

The following must be considered in the reconceptualization of community:

1. Resources can be generated and directed to individuals from both gemeinschaft and gesellschaft networks. There are neighborhoods which are dense solidary networks of community and there are non-neighborhood networks of community. Proximal space might be an important consideration for accessing resources for an individual but it is not a priori.
2. A person has linkages with significant people outside the family and neighborhood. Not to recognize these personal linkages can lead to less effective programs. Community education programs designed to enhance a sense of community must consider the involvement of networks beyond family and neighborhood.

3. Crucial support and sociability ties can be mobilized in both neighborhood and non-neighborhood networks for a person in need. The community educator must be knowledgeable about resources and networks so that they can be tapped when needed.

4. Strong ties are necessary for a sense of belonging and identity and in conditions of scarce resources. Weak ties are important for access to information and resources affecting the individual's life. For example, having weak ties with people outside the family and neighborhood might be useful to a person in getting a job or might in having some control over policies affecting his life.

The paradox is that the concept of community (sense of belonging, identification, and the exchange of resources) must be liberated from the family and neighborhood, so that community can be facilitated within the constraints of the family and neighborhood as well as outside of them.
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CHAPTER 7
Community as Experience

Introduction

Thomas Bender, an historian who traced the presence of community in American history, proposed that the concept of community no longer be defined by geo-political boundaries. Community is more an experiential phenomenon than place or local activity.

It is clear from the many layers of emotional meaning attached to the word that the concept means more than a place or local activity. There is the expectation of a special quality of human relationship in a community, and it is this experiential dimension that is crucial to its definition. Community, then, can be defined better as an experience than as a place. (Bender 6)

What Is Experience?

Only the experienced man knows what it is, because he alone knows what he feels, thinks, and apprehends when he encounters the sand, the mud, the stone, the water, the grass, the wind, the computers, the hospital, the streets of New York, the birth of a child, the death of a loved one,
the many different kinds of human love and hate, the touch of God.

According to John Dewey in *Experience and Education*:

An experience is always what it is because of a transaction taking place between an individual and what, at the time, constitutes his environment. (42)

For Dewey, there are two dimensions of experience, the objective conditions and the internal conditions. The objective conditions constitute the environment outside the human being. The internal conditions are those "personal needs, desires, purposes, and capacities" of the human being (Dewey, 1938: 43).

The modern discovery of inner experience, of a realm of purely personal events that are always at the individual's command and that are his exclusively as well as inexpensively for refuge, consolidation and thrill is also a great and liberating discovery. It implies a new worth and sense of dignity in human individuality, a sense that an individual is not merely a property of nature, set in place according to a scheme independent of him... but that he adds something, that he makes a contribution. (Dewey, 1958: 172)

"Any normal experience is an interplay of these two sets of conditions" (Dewey, 1938: 42).

"Experience is founded primarily on consciousness. That is, if there is no consciousness there is no experience" (McNamara 401). Did the tree fall in the absence of a person? Yes--however, unless the event is
registered within a person's psyche, the event does not become an experience.

Yet experience is not only and simply a result of conscious activity.

In fact, experience is a wider concept than that of consciousness. Experience is issued from both conscious and unconscious areas of the psyche. . . . The conscious aspect of an experience is only a part of it. An experience involves awareness of some stimulus and a simultaneous recognition of the limits or boundaries of consciousness. Although it may not be possible to recall or conceptualize or articulate this dimension of the experience, what lies on the other side of the boundary of consciousness can at times be apprehended as a significant part of an experience. (McNamara 401)

Experience is personal, unique, dynamic, and unrepeatable. This is so because only the person experiencing it can experience it and because the circumstances outside and within the person change over time and space and can never be the same.

Community is an experience.

Investigating Community as Experience

To investigate and understand community as experience is to "talk story" with people about their feelings and thoughts regarding the phenomenon, to observe people naturally creating community, to reflect upon my own experience, and to make some sense of the recurring patterns.
Why "Talk Story"?

Because story "rings true to human life" and because story seems to be built into the cultural framework of Hawaii's people through its history of oral traditions, "talking story" is a viable method to investigate community as experience.

We all love a good story because of the basic narrative quality of human experience: in a sense, any story is about ourselves, and a good story is good precisely because somehow it rings true to human life. We love stories . . . because our lives are stories and we recognize in the attempts of others to move, temporally and painfully, our own story. We recognize in the stories of others . . . our own agonizing journey and we rejoice in the companionship of those on the way. (TeSelle qtd. in Lee 70-71)

The method of "investigating a phenomenon by talking story" includes: (1) listening to people tell their story of community up to the time they sense "community," (2) documenting them, (3) decoding them with the intent of generating basic themes, patterns, and generalizations, and (4) "re-presenting" them to the people--not as a lecture, but as an interactive process of discovering whether the themes truly reflect their natural experiences of community.

The people with whom I talked story were connected with the Parent-Community Networking Centers (PCNC) of the Hawaii State Department of Education. Six centers were established in 1986 at school sites to facilitate a sense of community and to create support systems for students, their families, school staff, and neighborhood residents. The
people with whom I talked story were Kenneth Yamamoto, administrator of the Community Education Section of the Department of Education, members of the District and State PCNC Support Teams, the school based PCNC Facilitators, and the participants of the PCNC programs.

There are seven PCNC District Support Teams, one per district in the State of Hawaii. Each team consists of an Educational Specialist and a full time District Coordinator. They provide a network of support for the school-based PCNC facilitators.

PCNC Facilitators are part time temporary teachers chosen by the principal from the ranks of the grassroots with serious consideration given to their attitudes toward people and their willingness to learn. Most of them are homemakers; some are retired educators, firemen, policemen, businessmen, ministers, and social workers. College credentials are not required of them.

The participants of the PCNC programs include parents, teachers, students, service providers, and residents of the neighborhood contiguous with the school attendance area.

Why Involve the Grassroots in Defining Community as Experience?

I strongly believe that the essential and generic meanings of community are to be found in the actions and dialogues of ordinary people. This view is consistent with that of Paolo Freire.
But while to say the true word—which is work, which is praxis—is to transform the world, saying that word is not the privilege of some few men, but the right of every man. Consequently, no one can say a true word alone—nor can he say it for another, in a prescriptive act which robs others of their words. (Freire 76)

Dialogue is the encounter between men, mediated by the world, in order to name the world. . . . Dialogue cannot exist, however, in the absence of a profound love for the world, and for men. The naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue and dialogue itself. (Freire 78)

It is not our role to speak to the people about our own view on them, but rather to dialogue with the people about their view and ours. (Freire 85)

Some of Their Stories

For the past six years I listened to the PCNC Facilitators share their stories of community. Here are a few of them.

Abe: Smiles Invite Feelings of Community

At first the teachers didn't know who I was. Nobody smiled. But everyday I would walk by and say, "Good morning." And I would smile and ask how I could help out. For one whole year, I smiled. Finally, the teachers accepted me. Today we have good feelings with each other. They're calling upon me every day. I feel part of them and they feel part of me. Now the entire faculty calls me "Uncle." (Mahelona)

Gilbert: Kevin and Me

When I took this job, nobody told me that the teachers would send me their worst kids! Anyway . . . this kid was really angry, so angry he wanted to kill somebody. And I knew he had a knife. I know how to talk with kids as a policeman because that's what I was before I took on this job. But how to talk with kids as a
Facilitator of community was something really new to me!
I began talking with him. Everyday he saw me and everyday we had a chat. Then he began calling me "Uncle." I don't know what's going to happen to this kid. But at least we connected with each other. He knows he can come and talk with me. He knows that I love him in my own way. I accept him and he accepts me. We have an understanding of each other. (Elarinoff)

Judy: Belonging

I worked with David who was having some trouble adjusting to his new school. The first few days were alright but then he started crying and wanting to go home with his mother. One day, I heard him yelling that he hated his mother because she was leaving him at school and wouldn't take him home. I went out and started talking to him. He remembered me as the lady who helped him enroll in school and showed him and his mother around school. We talked some more and he agreed to go to class if I went with him. When we got up there his classmates were writing in their journals about something they had done the day before. I asked him where his journal was and he said he didn't have one. All he had was a spiral notebook and a pencil. I finally got him to write in his spiral. All he would write was "I hate school," but he wouldn't say why. After awhile, I explained to him why I couldn't stay all day with him and that he needed to join his classmates. I left him with the promise I would come back and check on him. At recess time I went back and introduced him to several other boys in his classroom, who then took him out to play. (Later on I found out he just sat on the stairs until time to come in.) When he went out I discussed this child's problems with his teacher. She said all he would do was sit there with his head down on his desk. I asked about school supplies and she said all he had was a spiral notebook and a pencil. During the rest of the day, I checked on him. When he saw me coming he would sit up, give me a smile and say "Hi." He still wasn't taking part in classroom activities or talking to anyone. I sensed, along with the teacher, that maybe some supplies like the other children have would help. That afternoon I bought school supplies for him. The next morning mother brought him to school and he was crying again. I greeted them and told him
it was time to go to class and that I would walk him. When we got up there and went to his desk, I showed him the supplies and told him they belonged to him. He gave the biggest smile I've ever seen and said, "Thank you." I helped him write his name on them. When the bell rang to start class, the teacher told the children to get their journals out and do their writing. He smiled at me again, got out his journal, which was like everyone else's, and began to write. I told him I had to go but I would be back later. He said "okay." When I went back he told me he had written four sentences in his journal telling his teacher about his new supplies. After that, he started participating in class and no more crying when he came to school. His mother got in touch with me to thank me for all my help and for getting him the supplies. He also came to my house after school several times a week for extra help in reading, spelling and companionship. He has since then adjusted to his new environment. Every time I see this child, he gives me that big, beautiful smile he has. I can't express in words how that experience has helped me. This program can make a difference in helping everyone.

(Mervlyn: Empowered to Read)

We had just finished a wonderful workshop on parenting and the parents were completing the evaluation form. Then I noticed one parent who looked so uncomfortable. Tears welled in her eyes and she asked to talk with me later. When everyone left, she said in a very quiet voice, "I couldn't finish this because I don't know how to read." I was in awe of her. I admired her for coming to our workshop and for her love and concern for her child and told her so. Then I thought about the literacy program the adult schools were offering. I talked with her about it and today she's being tutored. She says she's found a forever friend that day. I think that's what community is all about - being a friend and helping each other.

(Kitashima)

Rose: A Letter to Mom

Keith, a fourth grader, wasn't reading. I wanted to help out. We went out, and talked a lot together. He was staying with his auntie and
missed his mom. We wrote letters to his Mom. I tutored him everyday. From a D he went all the way up to a B in reading. I was so proud of him -- and me, too!  (Ranne)

**Kamaki: Tuxedo Junction**

One evening I got a call. "Can you help my boys put on their tuxedos?" No one said that the job of the Parent Facilitator was to help some boys put on their tuxedos! But I went right over to their homes. And there I was showing them how to do it--ties and all-- chatting with them and their parents! Now that's community!  (Kanahele)

**Pat: Trust - Broken and Renewed**

Through my home visitations I was building trust and awareness with the families of the valley. I was having effective communication and I was analyzing what parents wanted to know. But, without my knowing, a pair of parents was turned in by a school counselor for child abuse. They were parents I had been talking to on my home visits and they trusted me. They were very upset with the school and with me and so was I, especially since I didn't know what was happening and I didn't expect to be so speechless from not knowing what was going on.

I went to my principal and got together with him and the counselor. Together we talked about how we could solve this problem. I thought of having a workshop on child abuse and we did. I also got back to the parents right away and talked to them.

We set up the workshop and to let people know, we had flyers, phone trees, and I visited people if they had no phones and gave them flyers. The news also got around by word of mouth--it flies fast!

At the workshop, there were different speakers... About 75 people came, including the parents who had been turned in. There were lots of questions, too.

There were so many questions that we had a second workshop. This one included an attorney who felt that too many parents were wrongly turned in for child abuse. Sixty people attended.

That's how we took care of the child abuse thing. Parents were aware of expectations. They knew where to turn, where to go for help. They knew they could count on the principal, the
counselor and me. They built trust. Trust took place because we took care of things immediately and parents knew we cared and were concerned.

The parents who had been turned in went to both workshops and thanked me a lot. Although they had not committed child abuse, the workshops made them aware of what parents can and cannot do. They were very pleased and because they were pleased I was pleased.

The mom is still available to kokua with typing and helping the school secretary. The dad takes time off from work to see his daughter in programs at school.

I felt good afterwards. Community was taking care of the communication between the counselor, the principal and me. It was bringing the parents closer to school. It was building awareness, understanding and trust. (Royos)

The Themes of Community as Experience

One way to begin to make sense of the experiences of community is to identify their themes. The promise of themes is that they say something significant about a phenomenon—in this case, the phenomenon of community. What then are the themes of community?

The Theme of Alienation

Perhaps the most visible theme is the relationship between the sense of alienation and the sense of community. The idea of community usually conjures "visions of togetherness and cooperation uncluttered by conflict, controversy, and divisiveness" (Sarason 11). Actually, such visions are, however, illusive.

Community, according to our storytellers, is not without some previous experience of some tension, conflict, or alienation. Abe felt his smiles were not accepted. Keith could find no meaning in reading. David hated his
mother for leaving him at school where he felt he did not belong. Mary wanted to do well but felt embarrassed because she could not read; and in Broken Trust, Renewed Trust parents were angry at the administrators for lawfully reporting them as possibly abusive of their own children, and the PCNC Facilitator felt betrayed that she was not informed about the action until after the event had happened. In Kamaki, the high school students experienced worry and anxiety for fear of not being accepted by their peers. Seymour Sarason notes:

One has to be inordinately dense or illiterate (or both) to remain unaware of the centrality of this theme in various literary forms (fiction, nonfiction, poetry plays), films, journals, newspapers, Sunday sermons, and political campaign speeches about binding up the wounds in the community. And if one's work involves him with the personal problems of troubled people, the themes of unwanted destructive loneliness and social isolation are unmistakable (and monotonously repetitive). (3)

Without alienation there can be no story of community; without community there is no story of alienation. Each defines the other.

The Theme of Connection

To lack a sense of community is to feel disconnected from the self, work, play, surroundings, things, or other persons in the here and now.

A problem parents frequently cited was the lack of time available to spend with their children. Another was the
difficulty they had at the very moment of direct contact with them. A single parent said to me,

I wake up early in the morning to take my toddler to the babysitter's home; then I go to work. After teaching all day, I go to the babysitter's, pick up my daughter, and shop for food or run some house errands. When I arrive home, it's time to prepare dinner, clean up, tuck my daughter in bed, and study for the next day. I keep on wondering how other single parents manage. How do they get close to their children when there is no time? And when there is some time, how do you not think of something else when you're with them? (Parent)

To connect with the other is to attend to the other.

In his role as a new PCNC Facilitator Abe felt separated from the teachers. He wanted to connect with them and therefore directed a friendly smile to each teacher every day. In Kevin and Me a very angry young man was sent (connected, albeit involuntarily) to Gilbert. Rose in A Letter to Mom, was linked with Keith by a teacher. Judy in Belonging heard David yelling at his mother for leaving him at school. It prompted Judy to start talking with him, and he with her. Kamaki in Tuxedo Junction responded to a call from parents of young men who were preparing for a high school prom. Mary in Mervlyn's story, Empowered to Read, needed to fill a workshop evaluation form and brought her need to the attention of Mervlyn, the Parent Facilitator.

To have a sense of community is to connect with each other in the here and now. Nowness is the only place where connections within the self or with another can be made.
The theme of connection runs through each story of community. Without connection there is no possibility of community. Connection is the entry point to another sense of community I call Meaning.

The Theme of Meaning

Not to sense community is to feel rejected and devalued or "put down." To have a sense of meaning is to feel and to perceive that one is accepted and valued with all one's beliefs, attitudes, values--meanings--intact.

Abe: Smiling into Community

Everyday I smiled. . . . Finally the teachers accepted me. . . . I feel part of them and they feel part of me. Now the whole school calls me "Uncle." (Mahelona)

Gilbert: He Calls Me "Uncle"

He knows he can come and talk with me. I accept him and he accepts me. (Elarinoff)

Belonging

I bought him some supplies . . . . He gave the you." (Young)

Mervlyn: Empowered to Read

Then I noticed one parent. . . . Tears welled in her eyes. . . . I stood in awe of her. I admired her for coming to our workshop and for her love and concern for her child. (Kitashima)

Kamaki: Tuxedo Junction

A parent called . . . . No one said that the job of the Parent Facilitator was to help some boys put on their tuxedos! But I went right over to their homes. (Kanahele)
Pat: Trust - Broken and Renewed

Through my home visitations I was building trust and awareness with the families of the valley . . . . Parents knew we cared and were concerned. (Royos)

To accept is to listen and to surrender the need to control, judge, or to manipulate another's life. To accept is to experience all the meanings expressed by the other as what is.

Ken Yamamoto in "Four Bases of Self-Development" calls this state of mind, "isness." "Isness" is the act of recognizing what is without condescension or judgment. When a parent revealed to Mervlyn, a PCNC facilitator, that she could not read, Mervlyn accepted the "isness" of the situation. There were no put-downs. It was all right for the parent to cry. Whatever had meaning for the parent was accepted by Mervlyn.

A friend shared with me her experience on hearing that her two younger brothers had A.I.D.S. I noted a sense of peace she had about her. I was curious, how did she deal with her relationship with them?

"You have to realize, Vivian, that I've been with this for two years. I did my mourning already. I was angry at first. Now I accept it. What is--is. And now we can go on being close to each other."

According to Jacquelyn Small, author of Becoming Naturally Therapeutic, a natural therapist
feels okay for his client to be who he is, and is willing to be there to offer assistance if he wishes to open and become free of limitations. In other words, a transformer is just naturally non-judgmental! And once a person feels this self-acceptance transferred from his counselor to himself, he is free to move on to the next level (more integration, more loving). Until this "miracle of self-love" happens, we are stuck right where we are. (33)

To connect with an attitude of "nowness" and to accept with an awareness of "isness" are two basic and sequential steps in what seems to be a natural community-making processes.

The Theme of Empowerment

In all of the stories, the two themes of connection and acceptance are present. However, in some of the stories I noticed an even higher sense of community is claimed. Bradley, age 9, expresses the promise of that higher sense this way:

If you touch me soft and gentle [connection]
If you look at me and smile at me [connection]
If you listen to me talk [acceptance]
  sometimes before you talk [acceptance]
I will grow, really grow. [empowerment]
(James and Jongeward 41)
(The parenthetic comments are mine.)

"To grow, really grow" means to gain competence and power in the process of dealing with one's self and others in a problematic situation.

In order for a person to learn something new, he must (1) feel some connection, (2) see some personal meaning in what is being presented, and (3) have humility by being able

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to empty himself of old baggage and old agendas to receive the new. Ken calls the latter "nothingness." To learn and achieve is dependent upon our first entering into a state of "nothingness." Learning is indeed facilitated by an attitude of humility.

In the story, Judy: Belonging, both David and Judy experienced connection and acceptance, the first basic experiences of community. Then they exchanged something between them. Judy invited David at her home to get extra help in reading, spelling and companionship." With that extra help David "adjusted to his new environment." As David opened himself (nothingness), he accepted Judy's friendship and instruction, and as Judy shared her insights of the reading process with David, Judy gained competence and esteem as a tutor. The act of receiving empowered the giver; the act of giving empowered the receiver.

Every time I see this child, he gives me that big, beautiful smile he has. I can't express in words how that experience has helped me. This program can make a difference in helping everyone!
(Young)

In the natural order of community-making processes empowerment (learning and/or competence) does not seem to occur without connection and acceptance.

The Themes of Oneness with Others and Harmony with All

There are yet two other themes of community: oneness with others and harmony with the universe.
Oneness with Others

Suddenly it all came together! The costumes, the lights, the parents, the teachers, the volunteers, the cameras, the guests, the refreshments, the news media and the CHILDREN! Teachers gave the cues. Parents sat tall and proud. Dignitaries listened attentively and the magic of song, dance, and play began. By the time The Wizard of Oz was over, there was not a dry eye in the crowded cafeteria of this tiny rural school! I sensed the pride and joy of this school/community which was once on the low end of the achievement scale. I was ecstatic! I felt like I was everybody. We did it --all of us! (Royos)

Harmony with All

Ua mau ke ea o ka aina i ka pono," the life of the land is preserved in righteousness. Kamehameha III spoke these words and they ring true to me today. I feel oneness with the aina. Aina is sacred. Aina is real--it lives and breathes. Aina is life--it is all of us--preserved in righteousness. (Kupuna)

These last two senses of community defy logical description. Not only does the person in the first story feel part of a system; the person senses that the group is part of the person. Furthermore the group has evolved the person.

The same holds true in the second story. The person is part of the land; the land is part of the person. Furthermore the land has evolved the person. There is harmony in one's self, with others, and with the universe. It is a way of identifying one's self apart from the world, being interdependent with it, and being the world--at once.

Self connection, self-affirmation, and self-individuation are not the foci of these last two states of
mind. A sense of the overall system, bigger than self and including the self, is.

Making Sense of Community

The stories indicate that there isn't one sense of community but several of them: connection, meaning, empowerment, oneness, and harmony. I am less sure of the last, because I have not experienced it in my life. However, harmony has been reported and if I cannot grasp it, I can at least report it. The associated counterpoints are isolation, meaninglessness, powerlessness, fragmentation, and perhaps, anomie. These are the familiar classical themes of alienation described in the earlier chapters. (Figure 7.1)

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<tr>
<th>The Senses of Alienation</th>
<th>The Senses of Community</th>
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<tbody>
<tr>
<td>1. Isolation</td>
<td>Connection</td>
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<tr>
<td>2. Meaninglessness</td>
<td>Meaning</td>
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<tr>
<td>3. Powerlessness</td>
<td>Empowerment</td>
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<td>4. Fragmentation</td>
<td>Oneness</td>
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The story tellers indicate that the senses of community are sequentially and cumulatively experienced. Basic to any level of community is the experience of connection. After connection, there is the possibility of being accepted and valued or of being rejected and devalued. If one achieves
connection, if one feels that he is valued and is accepted, he has a choice of either opening or closing himself to empowerment.

Beyond empowerment there are again two choices: a person can become arrogant in his mastery of a problematic situation or he can experience that integrated sense of appreciation that one is part of something much larger than self (oneness). If he chooses to be at awe at the way the system works, he is that much closer to that sense of community called harmony of all. To be in unity with the universe is to be in harmony with the natural laws of the universe. To be in unity with the universe is to have undergone the first four experiences of community.

We of the PCNC refer to the four step sequence of community-making the Four-Step Process. (Figure 7.2)

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<th>The Senses of Alienation</th>
<th>The Processes of Community</th>
<th>The Senses of Community</th>
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<tbody>
<tr>
<td>1. Isolation</td>
<td>Connect</td>
<td>Connection</td>
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<tr>
<td>2. Meaninglessness</td>
<td>Accept</td>
<td>Meaning</td>
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<td>3. Powerlessness</td>
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<td>Empowerment</td>
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<tr>
<td>4. Fragmentation Anomie</td>
<td>Integrate</td>
<td>Oneness</td>
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<td></td>
<td>Being in Unity</td>
<td>Harmony</td>
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A reading of the literature reinforces the reality of the Four-Step Community Process. The sequential and cumulative processes of community-making are consistent with
those described by Scott Peck, author of *The Different Drummer: Community Making and Peace*, *Alcoholic Anonymous*, and Jacquelyn Small, author of *Becoming Naturally Therapeutic*. From a state of chaos, Scott Peck implicitly identifies a three-step process a group takes in the transformation of group to a community: accept, empty, integrate. Alcoholic Anonymous uses 12 steps which can be further categorized into four broad categories of behaviors toward authenticity: (1) freeing one's self, (2) accepting and being in the here and now, (3) comprehending and living wisely, (4) having compassion and loving others.

Jacqueline Small states:

> Therapeutic people know how to help us get back in touch with our inner healer. They help us in gently removing our masks—which may have literally grown onto our faces. It hurts to peel off our protective covering. People who are natural therapists assist us in this process without even knowing they are doing it. They provide a safe, nonjudgmental space—like a temple—where we are led gently to the straight talk necessary for getting to the bottom line, our real truth. (19)

A warm supportive, and genuine climate must exist before people who are troubled will feel enough trust in the helper to move into the real problem areas of their lives, and before they can read the helper's challenging messages as helpful. (24)

Small identifies two clusters of traits a good counselor displays in sequential order. The supportive traits include: empathy, genuineness, respect, self disclosure, warmth, and immediacy. The challenging traits include: confrontation and potency. Both supportive and challenging
traits lead one to be self-actualized. Small's first cluster is similar with the basic two processes (connecting and accepting) mined from the PCNC stories of community. Small's second cluster is similar to the process we identify as empowering. Beyond the empowering stage, Jacquelyn Small does not delve—at least not in this book.

The Essence of Community

What do ordinary people, outside of academic and research contexts, say community is? What is the essence of community? What makes community what it is and without which it could not be what it is?

According to the people engaged in "talking story," the essence of community is not proximal locality. One can be in close proximity with another and still not experience a sense of community. Neither is the essence of community, a human collective. People can come together as in a bus or train station or classroom, yet not relate to one another.

The essence of community resides in people and their capacities to apprehend themselves in various situations and relationships: being connected with others, being worthy of acceptance and love, becoming competent or having some sense of control of one's situation, being interdependent with others and recognizing one's self as a unique individual, yet part of a larger holistic system.

What is community? People may have difficulty defining it because the one word is used to connote at least four
different states of mind in experiencing community. However, they have no difficulty knowing when they have it and when they don't.

It is not without conflict or changes in its strength . . . . It is at its height when the existence of the referent group is challenged by external events, by a crisis like the air war over London in 1940, or a catastrophe like an earthquake; it is also at its height, for shorter periods, in times of celebration, during a political victory party or an Easter mass. It is one of the major bases for self-definition and the judging of external events. The psychological sense of community is not a mystery to the person who experiences it. It is a mystery to those who do not experience it but hunger for it. (Sarason 157)

Through an earlier literature search (Chapters 4-6) I sought some understanding of the phenomenon called community. I discovered four major referents of community: community as value, community as a stage of societal development, community as structure, and community as an experience.

Of the four, the last is basic. Community is first of all an experience. When people talk of a sense of community, they refer to feelings and thoughts regarding connection, acceptance and meaning, empowerment, and oneness. Community as experience is facilitated by structure--how, when, where, and how frequently people are in contact with one another.

Before the twentieth century, the structure of community was most commonly imaged as a neighborhood or town, places where people interacted with one another on a
face-to-face basis, resulting in feelings and thoughts of sentiment, belonging, meaning. This image was so strong that social critics began equating the concept of community to town and/or place, contrasted community/town with modernity/society, and with that comparison formed their attitudes toward community and conferred value on it.

In the twentieth century, mass media, technology in transportation, and communication rendered the equation of community to town as extremely limiting. The town is not the only "container" of community. The essence of community is experience. The town is not apriori to the experience. Community as experience resides in the capacities of the human being.

The Next Three Chapters

The next three chapters is a further exploration of community as experience. More specifically, they link the experience of community--the four senses of community--with learning capacities and human development potential of the human being. Chapter 8 connects the four senses and processes of community to the four processes of learning. Chapter 9 connects learning, the processes of community, and the senses of community to human potential development. And Chapter 10 explores community as a group experience.
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CHAPTER 8

Community and Learning

Introduction

What is the source of the sense of community? What is the relationship between the processes of community and the processes of learning? According to those who have studied higher levels of psychological development, the seeds of community-making reside in the time and energy related activity interactions within a person's major brain system. They are survival-maximizing responses to the brain's immediate environment within the body, the situational context of the person, and the larger environmental system of which he is a member (Morton, 1985).

The brain is the central organ of a person's experience. Its activity is required for one both to learn and to sense community--to be aware of one's surroundings, to make connections, to create meaning, to be empowered, and to be at one with others and the universe. It is the most interesting, yet most complex and least understood of all the organs.
The idea that all of behavior is generated from a single brain has been inadequate in explaining the being's reactive/emotional, logical, and integrative behaviors and the four senses of community. That all these behaviors are generated from a brain system of interacting multiple parts has been made clearer over the years in clinical therapy and brain research. The better we understand how the different community/learning behaviors are generated, the more insights we get into the process of facilitating a sense of community at four different levels.

**Multiple Brain Systems Theory**

Paul MacLean, former chief of the Laboratory of Brain Evolution and Behavior, National Institute of Mental Health, developed the Triune Brain Model, consisting of a reptilian brain, a mammalian brain, and the neocortex.

In its evolution the human forebrain has expanded to a great size while retaining the basic features of three formations that reflect our ancestral relationship to reptiles, early mammals, and recent mammals. Radically different in structure and chemistry, and in an evolutionary sense countless generations apart, the three formations constitute a hierarchy of three brains in one. (MacLean 308-309)

Bruce Morton, neurobiochemist at the University of Hawaii's John Burns Medical School, built upon MacLean's model and proposed the Quadrimental Brain Model. It consists of the reptilian system, the limbic system, and the left cortical hemisphere and right cortical hemisphere systems. Beyond the scope of this thesis is his more recent Pentamental
Brain Model which includes the discovery of yet another brain component system.

Both theorists associate each system with special functions. Morton has shown a special interest in determining which brain system creates higher consciousness, including the mystic experience of unity. In his quadrimental theory, used in this dissertation, it was the right hemisphere. Evidence that the neocerebellar system in back of the neocortex is a participant has resulted in his more recent Pentamental model.

Regardless of whether there are four or five major brain systems, studies show that each brain system does not have a clear-cut one-to-one correspondence with learning behaviors. They show that if brain damage occurs in one hemisphere at an early enough age the other hemisphere can make up the difference (Hatch and Gardner 38). Researchers do agree, however, that in the uninjured brain, each brain region has primary responsibility for some functions and minor responsibilities for others. They also agree that the hemispheres interact horizontally with each other and vertically with the limbic and reptilian systems. The uninjured brain enables a person to express a wider range of emotions, behaviors, and thoughts than an injured brain.

**Multiple Brain Systems**

The ancient reptilian brain has hardly been touched by evolution. We share it with lizards, alligators, and
The reptilian system consists of a paleo-cerebellar striatal system and the reticular activating system.

The functions of the cerebellar striatal system are to receive and store sensory data and to commit the information to long-term memory.

Our own personal database, residing in the memory banks of the reptilian system, is the sole source of our inner, subjective reality. It contains all our personal knowledge about the universe. In addition to information about our physical environment, our database includes information about species-specific behavior and about one's self. The reptilian memory bank does not discriminate. It records everything, including false or erroneous statements (data), and treats it all as truth (data). (Morton 9)

According to Morton, the reptilian memory bank has the data to maintain the autonomic bodily processes such as digestion, circulation, reproduction, breathing etc. Such behaviors are "automatic" because they operate outside of our consciousness. It also has the data for maintaining ritualistic patterns such as defending a territory, mating, grooming, and maintaining dominant social hierarchies characteristic of the species. In addition, it contains
all our strongly held beliefs, scripted memories, and learned infused habits.

The reticular activating system is part of the "alerting system." It alerts the limbic system, and the neocortex to "pay attention" to whatever is at hand.

Before the limbic system or cortical hemispheres emerged into prominence in evolutionary history, the reptilian brain was "self-directed." Today the reptilian system receives "specialized responses" from the limbic system, the right and left hemisphere systems, and triggers what the person ultimately says or does.

This is so because, regardless of the sophistication and specialization of the later brain elaborations in higher vertebrates, they are all reduced to responses which must be produced by the physical body. Despite cerebral cortical motor area representations, bodily response is ultimately mediated via the reptilian brain system, the brain system most intimately directly and powerfully associated with the body. (Morton 9)

In a very real sense the reptilian system is the connection between mind and body.

The Limbic System.

The limbic system surrounds the basal ganglia at the top of the reptilian system. It includes the amygdala which associates events with emotion, the thalamus which is the brain's relay station, much of the hypothalamus (the seat of emotions and drives), and the hippocampus which is critical to memory.
The limbic system

mediates messages received from the outer environment on their way to the neocortex, suffusing these with moods ranging from rose-coloured anticipation to dark disappointment, as when an anxious mother meeting a train sees her son's resemblance in every passing boy. Despite many problems in isolating functions within the limbic system there is general agreement upon its homeostatic and equilibrating principles of operation. Investigators have tentatively identified areas mediating between rage-fear, fight-flight, pleasure-pain, expectation-actuality, tension-relaxation. (Hampden-Turner 84)

With messages from the interactions between the neocortex and the limbic/reptilian systems, the reptilian system automatically activates corresponding bodily responses. For example, if the limbic system registers fear, the reptilian system activates the body into a fear posture. The body temperature may go down, perspiration occurs.

Indeed, researchers show evidence that positive emotions have a positive effect on the learning process, the immune system, and physical well-being.

Renate Nummela and Geoffrey Caine, authors of Making Connections: Teaching and the Human Brain (1991), write

Emotions give a sense of reality to what we do and think. . . . Emotion energizes memory. The practical consequence is that the enthusiastic involvement of students is essential to most learning. . . . To teach someone any subject adequately, the subject must be embedded in all the elements that give it meaning. People must have a way to relate to the subject in terms of what is personally important, and this means acknowledging both the emotional impact and their deeply held needs and drives. Our emotions are
integral to learning. When we ignore the emotional components of any subject we teach, we actually deprive students of meaningfulness. (Caine and Caine 57)

Negative emotions from high stress has the opposite effect. What is significant to understand is that the limbic system is a key actor in over-all sense of security, meaning, and value of the self. It plays a crucial role in self affirmation, meaning-making, learning, and empowerment.

The Neocortex

The neocortex was the last to emerge in the evolution of higher mammals. It consists of a left hemisphere and the right hemisphere. Both represent third and fourth opportunities to influence behaviors set in the memory bank of the reptilian system and triggered by the limbic system. The neocortex has been credited for man's conscious responses, whereas the reptilian-limbic systems are credited for quick "automatic" reactions.

The left hemisphere system. The left hemisphere is the source of analytical and logical thought and is the seat of our usual consciousness (Morton 23).

The left hemisphere assists in survival optimization by employing its unexcelled abstract analytical reasoning capabilities in data analysis and problem solving. This symbolic ability has made possible not only the emergence of spoken and written language and the development of mathematics, but also the emergence of civilization itself. (Morton 20)
The left hemisphere sorts, compares, and deduces the information against existing patterns stored in memory modules of the limbic-reptilian systems.

Because of the way the left hemisphere is wired to the limbic-reptilian systems, the left hemisphere "is involved in emotional states tinged with alert expectations--positive ones such as happy anticipation or negative ones such as anxious trepidation" (Miller 42). The left hemisphere is associated with activation (being moved to act on the world) as opposed to being (passively aware of the world). The associated feeling of activation is a sense of empowerment, achievement, and mastery.

The Right Hemisphere System. The right hemisphere system, with its unique approach to problem-solving, complements the specialized approach of the left hemisphere system. The right hemisphere detects contextual patterns and apprehends the larger picture.

The right hemisphere helps resolve a conflict by seeing the conflict from a higher, more integrative perspective. For this reason, the right hemisphere is credited as the source of integrative thinking.

The right hemisphere works outside of our consciousness. Many a person will attest to the experience of having arrived at an "aha!", sudden insight, feelings of oneness at the least expected time--perhaps during sleep, or while gardening, driving a car, or watching a sunset, and
not during the time of intensive focused problem-solving. Its "thinking" is more holistic than the thinking of the left hemisphere. It is inductive rather than deductive, and is the source of visions, dreams, and imagination.

Because of the way the right hemisphere is "wired" up with the lower brains, the right hemisphere is involved in more reflective emotional states--positive ones such as relaxed awareness and negative ones such as depression. The right hemisphere is associated with being passively aware of the world. The outcome of the right hemisphere's interactions with the left hemisphere is wisdom, sudden insight, and innovative ideas. The corresponding sense of community is integrity and oneness.

Insights Regarding Learning and Community

We can now associate each "brain" with its primary learning/thinking functions and can see that multiple brain systems, learning, and community-making are intertwined. (Figure 8.1)

1. Fundamentally the processes of community-making are the processes of learning.

There are two realities: the objective or external reality and the subjective or sense-based internal approximation of external reality. External reality is the actual state of the universe independent of any human reporting. It is the infinitely detailed way things truly are moment by moment, from subatomic through galactic levels. (Morton 4)
**Figure 8.1 Multiple Brain Systems, Learning, Community-Making, and the Senses of Community**

<table>
<thead>
<tr>
<th>Brain System</th>
<th>Learning/Thinking</th>
<th>Community Making</th>
<th>Community Senses</th>
<th>Self or System</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. Neocortex: Right Hemisphere</td>
<td>Synthetic thinking</td>
<td>Integrate</td>
<td>Oneness</td>
<td>Apprehending self in harmonic system</td>
</tr>
<tr>
<td>3. Neocortex: Left</td>
<td>Analytical thinking</td>
<td>Empower</td>
<td>Empowerment</td>
<td>Proving the self</td>
</tr>
<tr>
<td>2. Limbic</td>
<td>Emoting Reinforcement Thinking</td>
<td>Make meaning</td>
<td>Meaning</td>
<td>Seeking approval of self</td>
</tr>
<tr>
<td>1. Reptilian</td>
<td>Storing a Data Base Alerting</td>
<td>Connect</td>
<td>Connection</td>
<td>Defending the self</td>
</tr>
<tr>
<td></td>
<td>Reactive Thinking</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

- **HARMONY**
  - Oneness
  - Wisdom
  - Insight
  - Empowerment
  - Accomplishment
  - Competence

- **Self or System**
  - Apprehending self in harmonic system
  - Proving the self
  - Seeking approval of self
  - Defending the self
The internal approximation of external subjective reality is an individual's internal approximation of external reality. Such a copy of the actual state of the universe must be created independently by each individual from data obtained via one's sensory detectors (eyes, ears, etc.), data obtained via one's brain-based sensory data analysis and one's memory system. This is how an organism becomes aware or conscious of its surroundings. This obligatory subjective reality, which attempts to duplicate external reality, is unique to each person. (Morton 4)

The two realities are quite different from each other. On certain topics one's subjective reality approximates the other. On other topics where data and learning have not taken place, subjective reality can be completely out of sync with the external reality. Yet the paradox is that both realities are truth. The subjective reality is truth to the beholder. And the external reality just is.

Subjective realities develop from a series of successive approximations which the brain creates. What is true for us about something becomes more and more accurate as we learn about it. Awareness of the dissonance between our newer perceptions and older perceptions of reality provides the drive for closure of the gestalt or for learning.

The ability to create a subjective, internal reality which is different from the external reality comes from the projective properties of part of the cerebral cortex. This portion of the brain using incoming or stored data, can make predictions about the best or worst possible
future survival outcomes. These highly useful predictions can assist in making decisions regarding what actions to take in order to maximize survival. This projective ability of the cerebral cortex can also be turned toward the past to predict how things may have been, or how things might have come about. It is highly significant, however, that this extrapolative power of the brain can be used to create subjective reality that is opposed to the absolute truth of the past, present or future states of the universe. (Morton 6)

Although it is impossible to know everything, the possibility exists for us to create better and better approximations of how relationships work in the universe. When a person's inner approximation and behavior are consistent or are in harmony with the universe, he has chosen to be in alignment with how the universe works and he experiences development toward harmony. When he resists the laws of the universe, he ultimately fails in community and experiences alienation (Morton 6).

2. Experiences of community at higher levels is built upon a database from earlier experiences.

If the reptilian brain maintains long-term memory and if all thinking depends upon what is believed to be true, the previously stored patterns of experiences recorded there play a basic and critical role in what a person becomes and what he learns in the future. Whether learning proceeds by reinforcement, by deduction, or by detecting the pattern that connects, all that is learned depends upon previously stored data. Early experiences of alienation provide a solid base for more alienating attitudes/thoughts, and
behaviors. There is evidence that among parents who abuse their children, there are many who were abused themselves early in their lives. The reverse is also true. Early experiences of attention, love, meaning, empowerment, and integration are grit and grist for the human potential development mill.

3. **We have within us the capacity to react to the data we receive from our world in set patterns of self-defense.**

   Gregory Bateson calls this "Zero Learning" (1972: 283-287).

   The person simply absorbs more facts, more simple information. There is no progress and no change. Zero Learning is shown in habituation. There is "no new habituation, only the pre-existing habitual response to the information which is received into preexisting known categories of meaning." Information in Zero Learning expands only arithmetically. The computer falls into this category. In Zero Learning no error and no creativity is possible. (May 86)

Zero Learning" can be associated with the reptilian brain.

4. **We have within us the capacity to adapt to our world or to respond to our world under the guidance of our emotions.**

   The limbic system reinforces the first mode of learning as well as makes possible choices of behavior based on emotions to "protect" or to "affirm" whatever image of self is lodged in the reptilian brain.

   Anything that rings true to the self-image is positive and anything that threatens the self is negative. Anything that rings true to the familiar is positive and meaningful. Anything that does not is deemed negative or meaningless.
Linkages with positive or negative emotions can help us learn new things and new behaviors in the same context of self defense. Gregory Bateson calls this type of learning, "Learning One" (1972: 287-292).

This is learning when one has progressively more cues to fit facts into, and hence one's learning expands geometrically. This is learning of habituation, that is, one is aware of one's habituation. One acquires new connections between "stimulus" and "response" but always in familiar patterns of connection. There are no new patterns of connection. Rote learning is of this sort. Most of what we call learning in psychology also is of this variety. One is aware of the context markers, but the context itself does not change--this latter is the important thing. (May 86)

The meanings we attach to events in our lives or patterns of behavior not only are used for operant learning but can be used as bridges to analytical and synthetic learning.

5. We have within us the capacities for analytic and synthetic community-making and learning.

There are two processes we use in identifying and working out problematic situations. David A. Kolb, Professor of Harvard University and author of Experiential Learning (1984), calls them comprehension and apprehension.

Normal human consciousness is a combination of two modes of grasping experiences, forming a continuous experiential fabric, the warp of which represents apprehended experiences woven tightly by the weft of comprehended representations. Just as the patterns in a fabric are governed by the interrelations among warp and weft, so, too, personal knowledge is shaped by the interrelations between apprehension and comprehension. The
essence of the interrelationship is expressed in Kant's analysis of their interdependence: Apprehensions are the source of validation for comprehensions ("thoughts without content are empty"), and comprehensions are the source of guidance in the selection of apprehensions ("intuitions without concepts are blind"). (Kolb 106)

The comprehension process is attributed especially to the left cortical hemisphere. Its "thinking" is abstract, symbolic, analytical, and verbal. It functions in a linear fashion and is applied to old or new contexts.

The apprehension process is attributed especially to the right cortical hemisphere. Its "thinking" is concrete, holistic, spatial. It is analogic and synthetic. It can make contextual shifts.

When I am aware that a relationship has gone awry and becomes incomprehensible to me, I may gain understanding by apprehending it in another way. Changes in apprehension (called perception by others) of the context lead to changes in attitude and behavior. I recall in February watching a pre-school youngster yelling and screaming at a teacher. My impulse was to take that youngster aside and let him know that I was upset. However, when the teacher told me that the child's parents were just sent off to the Gulf War my response changed. I then spent some time with him and drew him close to me. A new contextual perception triggered a new feeling which triggered a response different from my first reaction.
My daughter was applying to several colleges. One required her writing an essay about herself. She wrote:

A turning point in my life was at a youth retreat in the eighth grade. My brother, Alan, and I were accidentally placed in the same discussion group one night. When it was his turn to speak in the group, he looked at me and told me that he believed that I could reach any goal that I set for myself. I realized that I had something inside of me that I didn't know I had. As I listened to what the rest of the group had to say about me, I began to believe in myself. Since then, I've been a very happy person. I now participate in more activities and have left my shyness behind me. (Ing, C. 3)

Bateson calls this type of process learning, "Learning Two" (1972: 292-301) "Learning Two" is

learning "propositions about contexts." Now the context itself changes. The premises on the basis of which one learns now shift. Contexts which are new to the learner may induce such learning. . . . One "learns to Learn" in a new way. . . . This is the changing of the "context" in which change one sees the facts in a new light. (May 87)

Changes in one's apprehensions is a powerful way of changing one's attitudes, behaviors, and concepts.

6. We have within us the capacity to live our lives in tune with an increasingly larger universal pattern that connects all things with each other.

This seems to be consistent with the way of thinking and community-making characterized of Jesus, Lao Tzu and masters of Zen. Gregory Bateson calls this level of learning--"Learning Three" (1972: 301-306).

Learning III may involve a oneness with nature, or an identification with what one is learning. As in Zen and the Art of Archery, one's being is identified with the arrow and the target, and thus
one can hit the target in the dead of night. There is an absorption in life in a new and different way. This seems to require a kind of eruption of the unconscious, that is, some kind of conversion. (May 87)

I see this type of learning or community-making evolving from a shift from seeing things egocentrically (self-preservation, self-affirmation, self-accomplishment) to seeing the self in a larger system, context, or universe.

Change--real change--comes from the inside out. It doesn't come from hacking at the leaves of attitude and behavior with quick fix personality ethic techniques. It comes from striking at the root--the fabric of our thought, the fundamental, essential paradigms, which give definition to our character and create the lens through which we see the world. (Covey 317)

Learning Three is a way of looking at the world and one's self in a holistic fashion. Such a way enables us to see ourselves as intimately related to all things and others of our system--indeed, to see ourselves as things and others (Kobayashi, 1984). Martin Buber (1970) expresses it in terms of the I-Thou relationship. The syllogism of Gregory Bateson expresses this idea.

Grass dies.
Men die
Men are grass. (qtd. in Kobayashi: 1)

Gregory Bateson gives us a clue as to how to think more holistically.

What pattern connects the crab to the lobster and the orchid to the primrose and all four of them to me? And me to you? And all the six of us to the amoeba in one direction and to the backward schizophrenic in another? (Bateson, 1979: 8)
He urges us to be "responsive to the pattern which connects" (1979: 8).

Those who speak from that holistic framework may not make any sense to any of us who must hear the message from our own memory data banks, levels of consciousness, and approaches in "making sense of the world." Hence the scribes and publicans, who were still operating from the vantage point of self-accomplishment, perceived Jesus' messages as blasphemous. To others, the messages were viewed as "full of wisdom."

7. A theory of how the brain works under stress may be useful for those of us who would like to be more effective in facilitating a sense of community in a relationship that has gone awry.

According to Leslie A. Hart's Proster Theory, the brain shifts downward from neocortex to limbic to reptilian when a person perceives and experiences alarm (Hart 505).

Alarm occurs when new information (goal, expectation or perception) does not match the information stored in the brain's memory banks and when the person feels threatened by the new information. In such a situation, the brain downshifts vertically. The neocortex constricts its activity and the limbic system gets activated. If feelings escalate, the reptilian brain dominates, triggering an "automatic response." What triggers alarm for one person may trigger stress in another.
Stress is often described as a sense of fragmentation, a sense of helplessness or powerlessness, a sense of rejection or not being approved, and a sense of isolation. Stress results from loss of control and thus, loss of ability to prevent survival reduction.

If the brain downshifts when a person experiences stress, then the brain can be upshifted to reduce or to remove the sense of stress. We believe the four-step process of connecting, accepting, empowering, and integrating probably helps a person shift upwards from reptilian to limbic to the left hemisphere or right hemisphere out of the state of stress (Yamamoto; Yamamoto and Ing). For example, if a troubled person's limbic system is in gear, a communal friend could listen without judgment and help the person feel valued. After acceptance, the communal friend could then invite the upgrading of the troubled person's thinking from limbic system to left-brain processing by sharing a seed thought or seed question. A seed question is one that questions the current perception, asks for more information, or triggers a seed of doubt into one's thinking. A seed thought might be an alternative way of thinking, a new thought, or a skill. Seed questions and seed thoughts invite the activation of the left hemisphere (assuming the person first feels accepted and trusts his friend). Prodding even more, a friend might lead the person away from focusing on the self and might help him/her to see
the larger "pattern that connects," thus empowering him. This tends to activate the right hemisphere. When a person feels oneness--there is no stress.

The Source of Community--Our Amazing Brain

There is, according to Alfie Kohn, the brighter side of human nature.

There is more to us than the negative qualities we have come to identify with human nature. Most of us have heard only half the story. Human beings are selfish and self-centered, looking for any opportunity to take advantage. But human beings are also decent, able to feel others' pain and prepared to try to relieve it. There is good evidence to support the proposition that it is as "natural" to help as it is to hurt, that concern for the well-being of others often cannot be reduced to self-interest, that social structures predicated on human selfishness have no claim to inevitability--or even prudence. (Kohn 4)

The source of community is our amazing brain. We have within us the capacities to make connections, to create meaning and love, power and competence, integration and unity in the many situations of our lives.

We have within us the capacity to learn different modes of experiencing and to create a new balance between comprehension and apprehension. This is the brighter side of our nature that we can develop more fully.

In the midst of winter, I finally learned that there was in me an invincible summer.

- Albert Camus
Works Cited


CHAPTER 9
Community and
Human Potential Development

Introduction

Essentially the human potential concept is that the healthy human being is functioning at a very small fraction of his capacity. (Otto in Arkoff 299).

You are almost certainly much better than you think you are. More than you now permit yourself, you can be happier, stronger, braver. You can be more loving and giving; warmer, more open and honest; more responsible and responsive. You can perceive worlds richer and fuller than any you now experience. You have it in you to be more creative, more zestful, more joyous. All these prospects are within you. They are your potential. (Lewis and Streitfeld 295)

To the extent that we fail in creating harmonic relationships with self, others, and environment, our human potential development is likely to be arrested. This is because the various senses of community are tied to the various modes of learning and community-making, and these modes are key to human potential development in the various situations of our lives.
By development, I mean a progressive movement of functioning in relating to one's world. Higher levels of functioning do not negate the lower levels but incorporate them. For example, the child who learns to speak, does not lose his capacity to gurgle and coo. In development, one can revert to earlier stages, however, after regression, it is possible to "leapfrog" levels to resume development at the point from which one regressed. Stated schematically, Phase 2 cannot occur before Phase 1, while Phase 2 is in turn a prerequisite for Phase 3. Each phase builds upon the preceding one and is the building block for the one that follows it.

One's "world" has many referents. It may refer to a specific problematic situation, a role, an area of life, or several social contexts across one's life, or a person's life span. Hence, a person may be at survival level in one situation, but not in another. A person may be an excellent supervisor but not a team player. A person may be successful at home but not at work. A person may have very good relationships with persons of one type of personality but not with persons of other types. A child may look for approval at home but not at school.

Each of us has a unique life story of human potential development. Our stories consist of the problematic situations in our lives and how we relate to the people and things in resolving those problems. Incomplete gestalts, a
discrepancy between expectations and reality, or feelings "that are not quite right" about a relationship characterize situations which are "problematic."

The level of human potential development we achieve is dependent upon our approach to life and our ability to learn to deal with the problematic situations in our lives. If we approach each situation with one mode of learning and community-making we won't get very far in our human potential development. Two modes of thinking and community-making will give us more choice and help us in our growth more than one; three or four is even better.

There are five phases of human potential development: (1) self-survival, (2) self-approval, (3) self-individuation, (4) community with others, (5) unity with all.

To transcend each phase, one energizes the positive processes of the alienation and community-making continua: (1) isolating--connecting, (2) devaluing--valuing, rejecting--accepting, weakening--empowering, (4) fragmenting--integrating, (5) resisting--flowing.

The processes are facilitated by attitudes of: (1) nowness, (2) isness, (3) nothingness, (4) oneness, (5) harmony.

The effects of these attitudes and processes are: (1) self-preservation, (2) self-acceptance, (3) self-competence and esteem, (4) integrity, (5) unity.

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### Figure 9.1 A Community Model of Human Potential Development

<table>
<thead>
<tr>
<th>Phases of Development</th>
<th>Polarisites: The Processes of Alienation and Community</th>
<th>Attitudes</th>
<th>Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 Unity with All</td>
<td>Resist--------Flow</td>
<td>Harmony*</td>
<td>Unity</td>
</tr>
<tr>
<td>4 Community with others</td>
<td>Fragment-------Integrate</td>
<td>Oneness*</td>
<td>Integrity</td>
</tr>
<tr>
<td>3 Differentiation of Self</td>
<td>Control--------Empower</td>
<td>Nothingness*</td>
<td>Self Competence &amp; Esteem</td>
</tr>
<tr>
<td>2 Approval of Self</td>
<td>Devalue-------Value</td>
<td>Isness*</td>
<td>Self Value &amp; Acceptance</td>
</tr>
<tr>
<td>1 Survival of Self</td>
<td>Isolate-------Connect</td>
<td>Nowness*</td>
<td>Self Preservation</td>
</tr>
<tr>
<td></td>
<td>Ignoring------Attend</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*(Yamamoto, "NINO Model")
Not everyone moves through these ascending phases of human potential development. Some are arrested at phase one especially when survival demands are so insistent that they cannot devote much energy to anything else.

Others have no difficulty making connections but may not be able to find approval, acceptance and meaning in the second phase. Such people vacillate between phases one and two. Should they have enough experiences of self-approval, they feel affirmed and move on to phase three, self differentiation.

People at phase three are eager to see what they can do and become more and more competent in more and more areas of their lives. Success seems to breed more success. They are empowered and have a sense of optimism. Natural outcomes are a sense of competence and esteem.

People at phase four have a different orientation to the world and to the problems of life. They see the larger context. Selves are forgotten. They are not preoccupied with defending one's self, seeking approval, or proving one's self. They are insightful, wise, just, loving, and harmonic.

Very few people emerge from all four phases achieving the highest sense of community (harmony).

The point is that these phases of human potential development do not necessarily reflect what must happen, or
what will happen; they do characterize, however, what can happen.

**Phase 1: Survival of the Self—**

**Experiencing Isolation and Connection**

Isolation refers to the feeling and perception of being separated or cut off from others.

The water kept coming. My house was devastated. I couldn't think. All I could do was cry. (Parent 1)

The remedy for isolation is connection. When we make a connection, isolation no longer exists.

And then someone put her hand on my shoulder. And I turned around and I cried in her arms. Somehow I felt relieved. Help was here. (Parent 1)

Research is bearing out the importance of connections on our development and health.

Most of us are born within a web of relationships—usually a family consisting of mother, a father and perhaps some siblings.

John Bowlby, British researcher, presented evidence that attachment is a primary human drive. An infant begins life by clinging to its mother and only gradually learns to leave her for increasing periods of time. If this natural attachment with the mother is broken too soon, he said, it could have crippling effects on the child's development.

Other researchers suggest that shortly after birth there is a critical period in which bonding between a child and a significant other has to take place for healthy development (Trotter 44-45).
Urie Bronfenbrenner claims that every child needs a personal network of at least one or two caring adults in order to develop (Bronfenbrenner in Leichter 209-210).

David A. Hamburg, president of the Carnegie Foundation, listed needs shared by all adolescents but often felt more by at-risk youth:

- The need to find a place in a valued group that provides a sense of belonging; . . . . The need to feel a sense of worth as a person. The need for reliable and predictable relationships with other people, especially a few relatively close relationships—or at least one (Hamburg qtd. in Smith 14).

Connections are also important beyond childhood and adolescence. Urie Bronfenbrenner uses the metaphor of nesting Russian dolls to describe the various connections you or I might have. A micro-structure is the immediate and personal one from which I receive emotional support, maintain a positive personal identity, and obtain resources, information, services, and access to more social contacts. I may have several networks—one at work, one at school, one at home—and they may or may not overlap. Meso networks include people in agencies which provide me medical, social, and health services. Macro networks are those which include people with whom I have no contact and who do make an impact on my life—for example, the U.S. Congress.

Strong immediate networks give me a sense of roots and being. Weak distant networks provide me important information and resources such as getting a job, and
obtaining medical care. Weak ties expose me to a wide variety of different viewpoints and are vital for my integration into modern society. A person living in contemporary America needs both strong and weak ties for a sense of well-being and a sense of membership in modern society (Granovetter 105-129).

Susan Gore studied the outcomes of two plant shutdowns to determine whether support networks had an effect on the health of working-class men. She found that those who were isolated from support networks had higher blood pressure elevations, more changes in cholesterol, and more illnesses than those who had support networks.

Lisa M. Berkman and L. Syme of Yale University School of Medicine, found in a nine-year study that among seven thousand adults of Alameda County, California, those with the most social contacts were the least likely to die during the nine-year study period. Contacts with other people not only provided resources for living but also base-line emotional support.

Our sense of who we are, our self-worth, comes out of the care and responses from the people closest to us. What we are capable of doing is similarly dependent on whom we have around us and whom we know to call upon. The essential goods and services of human life, both tangible and intangible, derive from the people around us. When we are under pressure, when we experience stress, we rarely handle it entirely on our own. We draw on the experiences and encouragement of friends, and we seek solace and caring from our loved ones. If we lack any of these supportive resources, our test will be that much more
difficult, that much more demanding. (Jaffe and Scott 97)

Physical contacts are important but what happens within that link is vital to relationships crucial to community and human potential development.

On the far side of the subjective, on this side of the objective, on the narrow ridge, where I and Thou meet, there is the realm of "between." (Buber, 1947: 204)

What happens when a person makes a connection with another?

This is the secret of Buddhism, of Christianity, of Judaism, of Platonism, of atheism, and above all, of humanism. . . . To say hello rightly is to see the other person, to be aware of him as a phenomenon, to happen to him and to be ready for him to happen to you.

1. In order to say Hello, you first get rid of all the trash which has accumulated in your head ever since you came home from the maternity ward, and then you recognize that this particular Hello will never happen again. It may take years to learn how to do this.

2. In order to say Hello back, you get rid of all the trash in your head and see that there is somebody standing there or walking by, waiting for you to say Hello back. It may take years to learn how to do that. (Berne 4)

Without connections, human beings would be incapable of speech, cooperative behavior, thinking, and caring for each other. With connections, human beings are able to share their resources, to cooperate, and to live beyond basic physical and psychological survival. Connection is the meeting ground for building community; connection is the first step for human potential development.
Meaninglessness refers to a life characterized by a "sense of incomprehensibility of social affairs," "ambiguity in purpose," "disorder" (Seeman 176-177) and loneliness (Peplau and Perlman).

Meaninglessness? I guess that means being bored with everybody around me. Of course that's when I get to feel self-pity and can blame everybody else for my being bored. I can get pretty good at that. (College Student 1)

I feel loneliest at Christmas time. Seems like people all around me are holding hands or sharing some good times with another. I seem to be the only one without friends or a family who automatically think of me during the holidays. Most of all I miss my guy. And I feel hurt, angry and depressed because he left me. It's like -- I don't matter to anyone. (College Student 2)

Lonely is sad. (Four year old boy)

We all feel lonely at some time in the natural process of growing up. As infants we experience distress when separated--even for a brief moment--from our primary caregivers, usually our mothers.

As children we seek friendships. And as adolescents, seeking acceptance from peers occupies much of our time. If we don't find acceptance at school, we seek it elsewhere. We want to be like others, dress the same way, and not stand out. Connection (first phase) and acceptance seem to be first steps toward self-affirmation and finding meaning.

As we grow older, we move in and out of attachments. Friendships, marriages--even families don't all last.
Fortunately, for most of us, the period of time we feel lonely is usually not over an extensive time period and does not pervade all areas of our lives. Most of us are able to find relief in our different networks--friends, family, work, church.

Everything seemed to go wrong. My husband was angry at me, the children were crying, I felt depressed and lonely. I felt like I needed to do something. I knew I had to get out of the house, so I went to a church fellowship meeting. Afterwards I jogged late into the evening with some other friends. I appreciated them because they took my mind off my loneliness and depression. They made me feel like I was part of a family. (PCNC Facilitator)

For others, however, loneliness is a persistent and hopeless feeling in almost every situation of life.

Several years ago I talked to a man who had barely survived a serious attempt to kill himself. When I asked him why he had tried, he replied that he was lonely and had been lonely for so long that being dead seemed a better choice than living in such pain. Research bears him out. Most people who commit or attempt suicide describe incredible loneliness as the reason. (Glasser 9)

"Loneliness" according to Robert Weiss, sociologist at the Harvard Medical School's Laboratory of Community Psychiatry, "is a dialreading that says the attachment system is in trouble" (qtd. in Rubin 85). He believes that the need for attachment is biologically built into all human beings, an evolutionary legacy. In his view there is only one cure: the provision of a network of people who accept him as he is.
To feel lonely and without meaning is to lack a sense of belonging, love, and value. To transform loneliness and meaninglessness is to accept, love, and value others and self.

The Importance of Acceptance

What is acceptance? How do we go about accepting each other? Or as Eric Berne puts it, "What do you do after you say hello?"

To accept another person is to accept him just as he is without judgment. Through acceptance we acknowledge the "isness" of the person and the situation (Yamamoto).

After you say Hello, you get rid of all the trash that is coming back into your head; all the after-burns of all the grievances you have experienced and all the reach-backs of all the troubles you are planning to get into. Then you will be speechless and will not have anything to say. (Berne 4)

The relation to the You is unmediated. Nothing conceptual intervenes between I and You, no prior knowledge and no imagination; and memory itself is changed as it plunges from particularity into wholeness. No purpose intervenes between I and You, no greed and no anticipation; and longing itself is changed as it plunges from the dream into appearance. Every means is an obstacle. Only where all means have disintegrated encounters occur. (Buber 1970: 62-63)

Acceptance is the moment of isness--the point at which we feel some sense--weak or strong--of belonging. This sense seems to precede love and meaning.

The Importance of Love

There is no disagreement that love is important. Love, according to Rubin's Love Scale, has at least four
components: need, care, trust, and tolerance. Among them, care seems to play a more important role in defining love (Kelley 273).

Care is love's investment in another person's needs. Care is love's permission for the other to walk to the beat of a different drummer. Care is love's gratitude for the other's unexpected gifts. Care is love's firmness to stay close by when the other cannot move. Care is love's generosity to give when the other speaks of needs. Care is love's presence when being there matters most. Care is love's power to survive the death of desire. (Smedes 30)

Love is the humanizing need, the need that beyond all others makes us human (Montague, 1981: 131).

Obviously it is important for a human being to learn to speak; it is even more important for him to learn to think; and most important of all for him to learn to love, because relatedness and involvement are of the essence of the human condition, of mental health; to love, because as the principal factor that has been operative in bringing man safely through the vissitudes and perils of a long and strenuous evolutionary history, love is the principal behavioral need and capacity of the newborn and of the human being all the days of his life. (Montague, 1971: 12)

The child is born not only with the need to be loved, but with the need to love others. This dual need remains with us to the end of our lives. The only way one learns to love is by being loved. Of all purely human needs, the need for love is the most consequential, for it is the most basic of them. (Montague, 1981: 131)

Urie Bronfenbrenner asserts that in order to grow every child needs the "enduring, irrational involvement of one or more adults in care and joint activity with the child" (Bronfenbrenner 209-210). Irrational involvement means that somebody has to be crazy about that kid. Care means
providing shelter, food, clothing, health services, protecting the child from harm, and easing pain—physical and psychological (210). Joint activity means patterns of reciprocal activity which bring about a strong and emotional attachment.

Love is a critical factor for children found to be resilient to physical disadvantages and deprived childhoods. A longitudinal study of 698 infants of Kauai revealed that all the individuals who triumphed over physical disadvantages and deprived childhoods "established a close bond with at least one caretaker from whom they received positive attention during the first years of life" (Werner 108).

And lastly, love, according to Paolo Freire, is the foundation for dialogue (77) that can transform the world.

Dialogue is the encounter between men, mediated by the world, in order to name the world. . . . Dialogue imposes itself as the way by which men achieve significance as men. . . . Dialogue cannot exist, however, in the absence of a profound love for the world and for men. (Freire 77)

The Importance of Meaning

Meaning has to do with purpose and relevancy. An experience is meaningful when it is related to a person's goals or interests and when it arouses emotion.

Life has meaning when we operate in a larger framework of goals that justify our actions. Blair Justice, a researcher on the biopsychosocial bases of mental and physical health explained in an interview that
Commitment is a feeling of being attached, of belonging, and of having meaning in one's life. This is an important cognitive resistance factor, because we know it's tied into chemicals generated in the body. In this regard, people who use religion or faith to give them a sense of meaning and higher purpose have a health advantage. Commitment to something bigger than we are also leads to a greater sense of control. (Blair Justice interviewed in Nelson 74)

People with commitment to meaningful activities escape feelings of isolation and are healthier. Suzanne Kobasa, a stress and health researcher at the University of Chicago, found that commitment helped to keep AT & T managers and executives healthy during the stressful period when the company was being broken up. (Justice Blair interviewed in Nelson 48)

What distinguishes man from other animals is his capacity for meaning. Man is not to be objectified just as a thing among other things. Man has the capacity to define his world and to become involved in creating a better life for himself and others.

Without a sense of belonging and love (even if imperfectly rendered and received), without a sense of meaningful attachment with family, friends, pets, plants, work, or even things such as a car or computer, without a sense of challenge and commitment--in short, without a sense of meaning--one can easily fall prey to the idea that life is meaningless and hardly worth living.
Experiences of acceptance/love/meaning prepares us for the phase of human potential development characterized by empowerment.

**Phase Three: Self-Differentiation-- Powerlessness and Empowerment**

The literature describes powerlessness in at least three different ways. Powerlessness is perceived as a deprivation of power, as a victimizing effect of structural conditions, and as helplessness.

**Powerlessness as a Deprivation of Power**

William Glasser believes that one of the basic needs human beings have is the need for power.

Most nonhuman creatures have only a minimal drive for power beyond what is needed for survival. Mammals and birds struggle for a strong mate or to protect a limited territory, but only the human competes for power for the sake of power. . . . Only we have a need for getting to the "top" that keeps us competing long past the time when any rational use exists for this much power or recognition. . . . We must be descended from people who struggled successfully not only for the strongest mate but for the biggest cave, the best place by the fire, and, as societies evolved, the leadership of the group. (10-11)

His beliefs are reflected by other people:

I crave power. I want it so bad that I'll do anything to get it--even at the risk of losing my family. And once I get power, I want more. Why? I don't know. Is there such a thing as feeling chronically powerless? (Corporate Executive Officer)

I still love her--in fact we see each other quite often, but I can't live with her. Too much
conflict over the littlest things. We compete a lot—to the extent that we cannot be together even for a couple of days without fighting. (Parent 2)

In these contexts powerlessness is viewed as a basic condition of man that is believed to be overcome only by more competition. Fortunately beliefs can be changed.

**Powerlessness AsVictimizing**

**Effect of Structures**

In classical sociological literature, powerlessness is a primary theme of Karl Marx. It refers to the state of alienated workers, victims under the domination of capitalist structures.

The same message of powerlessness is implied in the issue of reification in which people are looked upon as things and institutions are looked upon as living entities rather than the reverse—people as the living creators and managers of structures (networks) called institutions (Seeman 173). The idea of blaming structural systems (i.e. school, political machine, economic macro structure) is a variant of the idea that powerlessness is the direct result of the way institutions control whom one meets, when and how one talks, and how one operates within the institution. When people express powerlessness in this context, they say things like:

"I feel like a small part in the system, ready to be replaced at somebody else's whim."

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"I got the bureaucratic run-around today. I had a simple question and everybody said, "Let me refer you to such and such."

"It's the system! Homelessness is a result of our economic system."

"Let's restructure the schools."

"I'm just a small cog in the wheel."

The structures of society do indeed have much to do with our feelings of powerlessness. They determine our connections. However, structure is not the only culprit which works against our well-being. It's how our reaction to it. Studies show that there are groups of people who get sick when they are relieved of stressful life conditions. For example, when Irish immigrants were transplanted by the thousands to the eastern seaboard of the United States, leaving the stressful conditions of the potato famine in Ireland, deaths from tuberculosis were one hundred percent higher here than in Dublin at the same time, where living conditions were much worse. Why? Although these immigrants were better housed and fed in America, many did not want to leave their homeland, nor were they prepared for the discrimination they faced here. They lacked a strong sense of control over their lives, their immune systems were adversely affected, and they were more vulnerable to disease. (Blair Justice interviewed in Nelson 74)

This also happened to the Hawaiians. The overturning of the kapu system (wide-spread cultural meaninglessness), the presence of new diseases which the kahunas could not eradicate, and the overthrow of the monarchy in 1893 (meaninglessness and powerlessness) all played roles in the
disappearance of a large proportion of the Hawaiian population between 1778 and 1930.

The structural and psychological dimensions of powerlessness are also themes of Paolo Freire in The Pedagogy of the Oppressed

The oppressed suffer from the duality which has established itself in their innermost being. They discover that without freedom they cannot exist authentically. Yet, although they desire authentic existence, they fear it. They are at one and the same time themselves and the oppressor whose consciousness they have internalized. The conflict lies in the choice between being wholly themselves or being divided; between ejecting the oppressor within or not ejecting him; between human solidarity or alienation; between following prescriptions or having choices; between being spectators or actors; between acting or having the illusion of acting through the action of the oppressors; between speaking out or being silent, castrated in their power to create and re-create, in their power to transform the world. This is the tragic dilemma of the oppressed which their education must take into account. (Freire 32-33)

The implication is that any remedy for the state of powerlessness must include the consideration of structural and psychological factors.

Powerlessness as Helplessness

In the field of health, powerlessness is seen as helplessness. Norman Cousins in his battle against a life-threatening illness wrote in Anatomy of An Illness. "There was first of all the feeling of helplessness - a serious disease in itself" (153). He argued that the sense of personal control is more influential in helping a person recuperate than traditionally thought.
In mental health, powerlessness enters into the development of anxiety, depression, in childhood and adolescent personality disorders—the domain of mental disorder. Martin Seligman writes in his book, Helplessness "Helplessness seems to make people more vulnerable to the pathogens, some deadly, that are always around us" (181).

**Empowerment**

The driving force for many people living at this growing edge of human potential development is a desire to individuate or to make a contribution to life as an individual. Put another way, the overriding goal of people at this phase of development is growth, improvement, and actualization of one's potential (Csikszentmihalyi 221).

The pole opposite of powerlessness is power.

To many of us, power means making other people do what we want them to do and having people follow our schedule of expectations. We call it being in control. As long as people follow our idea of what is supposed to be happening, we are said to be in control. When they do not fall in line or when we are surprised that things did not work out as we envisioned them—we are said to have lost control.

There is yet another meaning of control and power—one that I learned from Ken Yamamoto. It means that we can accept whatever is happening (nowness and isness), that there is a lesson in it for us even though we do not know it yet, and that our knowledge, skills and strengths can be
brought to bear on the situation. A sense of power comes from a sense of confidence that no matter what happens, we can face the experience and can learn from it. In the end we believe we will have gained some personal lessons from the experience.

To be empowered is to learn. To learn is to be open to seed thoughts, "paradigm shifts," and conscientizacao (Freire's term for critical consciousness); to exercise choice; to see problematic situations as opportunities for learning; and to become more competent in dealing with similar and more complex situations.

Seed thoughts, paradigm shifts, and conscientizao. A seed thought is a new thought that takes hold in one's mind and changes one's reality. For example, the new thought that I am a creator of my circumstances rather than a victim of circumstances has changed my behavior from passive to active and my attitude from pessimism to optimism. The thought was seed to new behavior and attitudes.

The term paradigm shift was first introduced by Thomas Kuhn (1970) in his book, The Structure of Scientific Revolutions. Kuhn showed that when anomalies could be not explained by current theory, a new paradigm is worked out, revolutionizing the field of science. For example, the Newtonian model of physics is a clockwork paradigm and is the basis of modern engineering. However it is partial, incomplete. When Albert Einstein introduced his theory of
relativity, the scientific world was revolutionized because
the paradigm had greater explanatory value.

Sometimes when we are forced into new roles from
follower to leader, from student to teacher, or from teacher
to parent--we are more open to seed thoughts and a paradigm
shift. New roles force us to view reality differently.

Conscientizao "refers to learning to perceive social,
political, and economic contradictions, and to take action
against the oppressive elements of reality" (translator's
note in Freire 19). Freire rests critical consciousness on
dialogue and the essence and the "word."

Within the word we find two dimensions, reflection
and action, in such radical interaction that if
one is sacrificed--even in part--the other
immediately suffers. There is no true word that
is not at the same time a praxis. Thus, to speak
a true word is to transform the world. (Freire 75)

Critical consciousness as we usually know it does not
immediately translate into civic action or a new world,
however, if it is interpreted in the way that Paolo Freire
perceives it--critical consciousness is not the beginning or
stimulus of transformation--it is transformation.

Choice. "Choice," states David Seeley, former
Assistant Commissioner of Education for Equal Educational
Opportunities, U.S. Office of Education, "is action, not
words--deliberate selection among alternatives in an attempt
to achieve a desired goal without argument or the persuasion
of others" (83).
Choice has to do with decision-making, voluntary involvement, initiative, and responsibility. It plays a significant role in our health, self-directed learning, the making of policies affecting all of us, and ultimately human potential development.

J. Rodin and E.J. Langer matched groups of nursing home residents where one group was provided the opportunity of choosing a gift plant and caring for it while another group was given a gift without choice and the provision of plant care by the staff. The study showed that those who had choice showed significantly greater improvement in their health than those who did not have a choice.

To exercise choice is to be an originator rather than a pawn in life activities. The characteristic of voluntary self-direction seems to be an active indicator of learning and integrative human development. A study cited by David A. Kolb suggests

that people at higher levels of integrative development are more self-directed and display that self-directedness through choiceful variation of their active behavior in different situations. (220)

Those who do not consider themselves victims, with little control over the kind of life they lead, and who believe they have choices and take responsibility for themselves. . . . these people also have more control over how their body reacts and what stress chemicals it produces. (Interview of Blair Justice in Nelson 74)
"Choice," states David Seeley, "is a sign of life, of people wanting to take initiative and assume responsibility" (92).

**Optimistic challenge.** In Suzanne Kobasa's study, high stress executives who escaped illness during the break-up of a company considered change as an inevitable part of life and as an opportunity to grow, rather than as a threat to their security. They knew--perhaps intuitively--that there was a lesson to be learned in every situation and saw that potential lesson as a challenge. In this way setbacks became optimistically meaningful to them.

Managers who scored lower on commitment, control, and a sense of challenge were the ones who got sick under the stress. (Interview of Justice Blair in Nelson 48)

**Competence.** To become competent or to attain mastery in any area of our lives is to have meaning, to gain knowledge, to exercise choice, and to master the skills. Meaning is the why to do; choice is the will to do; knowledge is the what to do; and skill is the how to do. Competence is all of the above.

Karl Pribram, professor of neuroscience and a pioneering brain researcher at Stanford University, explains competence or mastery in terms of hypothetical brain-body systems. He starts with a "habitual behavior system" which operates at a subconscious level. This habitual system involves connections between the brain, other organs, and the reflex circuit in the spinal cord. This habitual system
makes it possible for us to do things—speak a language, read, golf, drive a car—without worrying just how we do them. However, when we come upon a new learning situation, we have to make an effort to replace old patterns of sensing, movement, and cognition with new patterns.

This brings into play what might be called a cognitive system, associated with the habitual system, and an effort system, associated with the hippocampus (situated at the base of the brain). The cognitive and effort systems become subsets of the habitual behavior. To put it another way, the cognitive and effort systems "click into" the habitual system and reprogram it. When the job is done, both systems withdraw. Then you don't have to stop and think about, say, the right grip every time you shift your racket. (Leonard 16)

To become competent is to put energy into meaning, choice, knowledge, and skill—to have spurts of progress followed by a decline to a level higher in most cases than that which preceded it.

Another word for mastery is expertise. J.J. Prietula and H. A. Simon describe expertise this way:

Expertise. . . involves much more than knowing a myriad of facts. Expertise is based on a deep knowledge of the problems that continually arise on a particular job. It is accumulated over years of experience tackling these problems and is organized in the expert's mind in ways that allow him or her to overcome the limits of reasoning. (Prietula and Simon 120)

This is an exciting phase of development. The distinguishing characteristics of people moving through this phase of development is their eagerness to "grow," to become competent, to find their unique self.
They have become gratified in most of their basic needs --they have friends, they know how to tap resources for their well-being, they have a sense of belonging, love, and meaning in their lives. By becoming avid learners they are claiming their potential in many ways--in sports, home-life, music, art, work with the computer, etc. They know what Csikszentmihalyi means when he talks about "flow" because they've experienced that. And because of what they do they are held in high regard. All these experiences are antecedent for the next phases of development, integration and harmony.

Phases 4 and 5: Community with Others--Fragmentation/Integration and Resistance/Harmony

Fragmentation refers to system break-down. The image is one of non-system, parts but not whole. Fragmentation at this level of development has to do with questioning the very values which brought us success; it has to do with the polarity of self-individuation and something beyond the self.

I am a social worker. I deal in crisis cases concerning alcoholics, mental health, adult abuse, food stamps--you name it, I deal with it. Sometimes--and it's happening more frequently than not--it's gotten to the point when I want to scream when that telephone rings. I'm cursing more, I'm losing my togetherness that I thought I had so much of. And it's occurred to me that perhaps I am not what I thought I was--an autonomous healthy wonderful person. (Social Worker)

Ever feel like you've got too many choices? On the one hand I appreciate the choices I have; on the other hand, I feel fragmented. On the one
hand I am fairly confident in what I can do, on the other hand I'm not sure I know my priorities. (Corporate Executive Officer)

I am at a point in my life where I am wondering where all this success will take me. I'm doubting myself more and more. Is there something more to life? I love children and I love my family. I thought I was a somewhat spiritual person. I see my lack—not that I have to be spiritual. I just have a yearning deep inside of me to be one with all of nature. (Homemaker)

One of the caveats of this empowerment phase of human potential development is being accustomed to power with all the pride, arrogance and esteem that comes with self-individuation and accomplishment.

If, however, we are lucky enough to be able to let go of the quest for control and self-individuation, our lives will immediately reflect a more harmonic relationship with the universe. Mastering the dichotomy of fragmentation and integration, letting go of the desire to control everything, and intuitively knowing far more about people and community marks this high level of human potential development.

The distinguishing characteristics of persons moving through this fourth phase of human potential development is the minimizing of the ego, the absence of "the false drive for self-affirmation" (Buber 1970: 126), the emphasis on the here and now, and the appreciation of people as subjective persons. The source of community is perceived to be the active inner center of the self in a living reciprocal relationship with others (Buber 1970: 94).
Lives at this level are still susceptible to the follies of humankind; however, overall, lives maturing at this level are characterized by a seemingly effortless sense of unity and harmony.

The Four Phases of Development Reviewed

Not everyone experiences all four phases of development. Many never have the opportunity to go beyond the first phase. For example, some of us may be connected with others, however, rather than experiencing acceptance we experience rejection. When we have a pervading and recurring pattern of making connections with others but not beyond, we are said to be living in the first phase of human potential development. Some of us vacillate between phases one and two seeking identity and meaning in dependent relationships, rarely experiencing independence and empowerment and high esteem; still others of us are entrapped at a higher maturity stage, vacillating between phases two and three and once in a great while crossing over to phase four, thus getting a glimpse of community of the highest kind. Lastly there are a few among us who are fortunate enough to experience a major paradigm shift and have come to appreciate that all our so-called "individual" achievements are the result of natural systems larger than ourselves. We are in awe at the revelation and are immediately humbled. There is no ego. There is instead a sense of universal oneness.
Consistency with other Theories

Different theorists have accounted for the progressive series of changes that human beings undergo towards the condition called "humanness."

Carl Jung

Carl Jung, physician, psychiatrist, psychologist posited four stages of personality development: childhood, youth and young adulthood, middle age, and old age. The growth of personality begins as an undifferentiated wholeness. Then the individual develops into a fully differentiated and unified personality. From childhood through youth and young adulthood, one's ego develops mainly through adaptations to the external world. In middle age, a radical change is made. It consists of a transition from adaptations to the external world to adaptations to one's inner being. One then transcends one's self toward an integrated self with the world (Hall and Nordby 51-53).

Abraham Maslow

Abraham Maslow, the founder of humanistic psychology, studied happy, creative people and in that context identified a hierarchy of human needs. Each need serves as a major motivational force in people's lives. Basic needs for physical survival, security, belonging and love would have to be met before self-actualization can take place. Self-actualization is likened to maturity in what I have
called empowerment, the third phase of human potential
development. Self-actualized persons are

gratified in all their basic needs (of belongingness, affection, respect, and self-esteem). This is to say that they have a feeling of belongingness and rootedness, they're satisfied in their love needs, have friends and feel loved and loveworthy, they have status and place in life and respect from other people, and they have a reasonable feeling of worth and self-respect. (Maslow 122)

Self-actualizers are "postpotent" to the fulfillment of basic needs and "prepotent" (Maslow in Walsh 125) to metamotivators. Metamotivators seek to fulfill meta-needs (growth and spiritual needs) of beauty, justice, goodness, and wholeness.

Basic needs and metaneeds... have the same basic characteristic of being "needed" (necessary, good for the person) in the sense that their deprivation produces "illness" and diminution, and that their "ingestion" fosters growth toward full humanness.

First of all, it is clear that the whole hierarchy of the basic needs is prepotent to the metaneeds, or, to say it in another way, the metaneeds are postpotent (less urgent or demanding, weaker) to the basic needs. I intend this as a generalized statistical statement because I find some single individuals in whom a special talent or a unique sensitivity makes truth or beauty or goodness, for that single person, more important and more pressing than some basic need. (Maslow 125)

Metamotivators lead lives of unity.

Erik Erickson

Erik Erickson, psychologist, identified eight life stages of personality development from birth to adulthood in his psychosocial schema. According to this schema,
development takes place through the resolution of crises at different developmental stages of the ego. If a person resolves the problems associated with each stage he will have learned trust, autonomy, initiative, industry, identity, intimacy, generativity, and ego-integrity. Mastery of problems of the previous stage ushers a person into the next stage.


The number of steps or stages is irrelevant. Some have three stages, others have four or even eight. What is important is that most theorists recognize the gradient of human development from self preservation (connection) to dependency (meaning) to independency (empowerment) to interdependency (integrity) and lastly, harmony, the effect of the previous stages.

The wholeness of any level becomes merely a part of the whole of the next level, which in turn becomes a part of the next whole. . . . Modern developmental psychology has (generally) devoted itself to the exploration and explanation of the various levels, stages, and strata of the human condition—mind, personality, psychosexuality, character, consciousness. (Wilber 100)
Harmony

Harmonic experiences have been documented by sages, philosophers, humanistic psychologists, psychotherapists, and ordinary people as the sense of union with God or with all in the universe. The experience is said to transcend self, other persons, and everything else in the cosmos.

Abraham Maslow refers to it as the highest experience man can have.

The "highest" experience ever described, the joyful fusion with the ultimate that man can conceive, can be seen simultaneously as the deepest experience of our ultimate personal animality and specieshood, as the acceptance of our profound biological nature as isomorphic with nature in general. (Maslow 129-130)

Buddhists speak of harmony as enlightenment.

One sees into the nature of all existence, feels a oneness with all things. Opposites are reconciled—reason and intuition, the individual and the universe, the self and others, life and death. One emerges from enlightenment with an incredibly different personality—selfless, loving, compassionate, strong, honest, creative, wise, able to solve daily problems. One experiences a sense of universal brotherhood. For in Zen one is unaware of differences of race, age, sex, or social status. One is aware of everyone’s True-nature, even if dormant. (Owens 201)

Martin Buber says of this experience:

In the relation to God, unconditional exclusiveness and unconditional inclusiveness are one. For those who enter into the absolute relationship, nothing particular retains any importance—neither things nor beings, neither earth nor heaven—but everything is included in the relationship. For entering into the pure relationship does not involve ignoring everything but seeing everything in the You, not renouncing the world but placing it upon its proper ground. (Buber 1970: 127)
The distinguishing characteristic of a harmonic experience is the sense of spirituality with all in the cosmos, the lack of words to define the experience fully, and the after-effects of high regard and care for the world. The source of harmony is rooted in all systems within and outside the self and systems of which the self is a part.

At that day ye shall know that I am in my Father, and you in me, and I in you. (John 14:20)

Among those who represent the very highest stage of human potential are Buddha, Lao Tse, Socrates, and Jesus. They lived unitary lives.

The journey towards living unitary lives, the journey of human potential development requires

that we invest energy in developing whatever capacities we were born with, in becoming autonomous, self-reliant, conscious of our uniqueness and of its limitations. In addition we must find ways to adapt ourselves to the forces beyond the boundaries of our own individuality. Of course we don't have to undertake any of these plans. But if we don't, chances are, sooner or later, we will regret it. (Csikszentmihalyi 223)

The Next Chapter

In the last two chapters we linked the senses and processes of community with the capacities of learning and human development potential of the human being.

Any project claiming to facilitate a sense of community among people must also consider the development of community in a definable group. The intent of Chapter 10 is not to fully review the literature on groups--such a review is beyond the scope of this paper--but to recognize the
importance of groups as mediators of community and to give some thought to the dynamics of facilitating communal relationships in groups.
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CHAPTER 10
Community and Group Experience

Introduction

Everyone who examines the phenomenon of community must eventually deal with the likes of the following questions: What is the relationship between the individual and the group? Do groups have the same reality as individuals? Do groups have the same properties as individuals? That is, do groups learn, have goals, begin, develop, and die? Do groups exist?

Dorwin P. Cartwright and Ronald Lippitt, researchers in group dynamics state that there are two views, one negative and one positive. The negative view asserts that groups do not exist; only individuals do. Groups are abstractions. The positive view asserts that groups do exist.

The relation between the individual members and the group is analogous to the distinction made in mathematics between the properties of a set of elements and the properties of the elements within a set. Every set is composed of elements, but sets have properties which are not identical with the properties of the elements of the set. (Cartwright qtd. in Likert 153)
A group consists of people who interact with one another, who define themselves as members, and who are defined by others as belonging to the group (Cartwright and Zander 47). Patterns of behavior enacted by members give the group a character all its own.

"Groups are inevitable and ubiquitous" (Cartwright and Lippitt 38). The biological nature of man through evolutionary history "requires" that people exist and relate to each other in groups.

Groups can hardly be avoided in a person's lifetime. Infants are born into groups. Children, adolescents, and adults maintain membership in a number of groups.

"Groups may produce both good and bad consequences" (Cartwright and Lippitt 39). Some families foster healthy growth of their members, others breed unhappiness and destructive patterns of living. Some schools facilitate growth and learning, others inhibit growth. Some groups nurture human development, others don't. Groups can destroy or sustain life. Groups are important factors in human potential and societal development. They satisfy or dissatisfy human developmental needs for connection, acceptance/love/meaning, learning/achievement, and oneness.

Our society is especially dependent upon the effective functioning of certain groups identified by Peter Berger as mediating structures. They stand between the private
individual and the megastructures of society (government, big labor, big corporations). They are "people sized" and have about them a face-to-face quality through which people can both feel empowered and be empowered to control the decisions most crucial to their own lives. (Neuhaus xi)

Examples are the family, church, school, and voluntary associations. They help individuals interpret the world, negotiate their way through their world, and even create their world.

To the extent that groups develop the higher senses of community, personal and world development is enhanced. By developing the higher senses of community I mean connecting people with each other, attending to the concerns and needs of its members, providing members a sense of belonging and meaning, facilitating the exchange of different perceptions on relevant issues, providing information and choice, and appreciating the interdependent ecological system and universe.

**Group Development**

Groups grow in community in four dimensions. Each dimension can be thought of as a point on an alienation--community continuum. The ideal is at the favorable end of each continuum.

1. Isolation ---- Connection.

Groups differ in the number and strength of connections among members.
2. Meaninglessness-----Meaning.
Groups differ in degree of inclusivity, safety, and shared meanings and history.

3. Powerlessness-----Empowerment.
Groups differ in their capacity to empower members and to achieve goals.

4. Fragmentation-----Integration.
Groups differ in their sense of interdependence with larger systems.

Isolation-----Connection

A beginning group is usually a collective of individuals, isolated from each other.

At 9:00 a.m. the new facilitators come up the walkway of Anuenue Elementary School for a basic training session. They come alone, in pairs, or small groups. They register and meander to the refreshment table. As they sip their coffee, their eyes survey the room, note the seating arrangement, and look for people they know. There is polite talk, a few introductions. Several are seated busily looking through their folders. The noise level is low. (Field Notes)

The dynamics of a beginning group are isolation, fear, and uncertainty. Participants come late to avoid the discomfort of talking with strangers; they attempt to look busy to themselves and others in order to avoid meaningful conversation; they visit the rest room; serve themselves coffee; chatter politely about safe topics.

To reduce feelings of discomfort, group leaders use a variety of ways to "rule in" order, and to "rule out" threatening situations. They break the larger group into
smaller groups, assign facilitators, recorders and tasks. They lead participants in warm-ups or ice-breakers. They make sure at each meeting that each person leaves knowing something more about another person. They arrange the furniture so that people can connect with each other and feel safe. And they provide food!

In a more mature group, members initiate their own connections and network among themselves.

The first consideration for any group wanting to enter a state of community is to provide members opportunities to connect with one another each time they meet. Connections are the foundation for community.

Meaninglessness----Meaning

Groups moving toward community concentrate on people rather than things. They are sensitive to the developmental needs and concerns of their members.

Members in a developing group extend themselves to include others. Whenever I think of inclusivity I think of the members of my father's Hawaiian family. They have a way of welcoming everyone! In the Hawaiian tradition an invitation extended to one person is an invitation to that person plus whomever he spends the day with--neighbor, insurance agent, friend, visitor, or somebody else's children. Inclusivity is the order of the Hawaiian culture and a luau put on by my Hawaiian relatives is where people are reminded that just by being there, they are "family."

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Groups working on community provide safety for people to be themselves.

Community is a safe place precisely because no one is attempting to heal or convert you, to fix you, to change you. Instead, the members accept you as you are. You are free to be you. And being so free, you are free to discard defenses, masks, disguises; free to seek your own psychological and spiritual health; free to become your whole and holy self. (Peck 68)

They encourage story-telling of past experiences, of things good, bad, and bitter and of things hoped for and desired.

Communities... are constituted by their past—and for this reason we can speak of a real community as a "community of memory," one that does not forget its past. In order not to forget that past, a community is involved in retelling its story, its constitutive narrative, and in so doing, it offers examples of the men and women who have embodied and exemplified the meaning of the community... The communities of memory that tie us to the past also turn us toward the future as communities of hope. They carry a context of meaning that can allow us to connect our aspirations for ourselves and those closest to us with the aspirations of a larger whole and see our own efforts as being, in part, contributions to a common good. (Bellah 153)

Sometimes story-telling occurs naturally over refreshments and food—as in my family's luau. Other times, groups must provide time and place for people to get to know each other better—perhaps through recreational activities, celebrations, task forces—or simple group "warm-ups" and introductions.

Groups in community not only create a history of shared memories and meanings; they invite their members to
collectively weave dreams for the future. Goals reflecting the values, needs, and group mission are agreed upon through consensus, not by vote.

Groups in community are sensitive to human developmental needs; they connect with people's concerns; they are inclusive; they reach out and give people a sense of belonging; they build trust; they have stories of the past and create visions for the future.

**Powerlessness-----Empowerment**

Groups sensitive to community provide their members opportunities to discover and explore new ways of seeing and thinking; to experiment, make mistakes, and try again. They encourage people to confront ideas, problems, beliefs, values, goals, objectives, and possible alternatives (Combs 39).

Groups developing community recognize that people perceive things differently and invite people to express their different perceptions. The various and conflicting perceptions simply become reality checks for each member of the group. Reality checks invite people to self-reflect and to see the larger whole.

Because a community includes members with many different points of view and the freedom to express them, it comes to appreciate the whole of a situation far better than an individual, couple, or ordinary group can. . . . With so many frames of reference, it approaches reality more and more closely. Realistic decisions, consequently, are more often guaranteed in community than in any other human environment. (Peck 65)
Groups in community help members gain information, increase their options, self-reflect, become competent, and achieve together.

Harry Stack Sullivan suggested that cooperation means that "I play according to the rules of the game to preserve my prestige and feeling of superiority and merit. When we collaborate, it is a matter of we. The achievement is no longer a personal success; it is a group performance." (Kohn 247)

The issue for the group-identified participation, as for the person who feels connected to a friend or lover, is no longer simply "What can I do for her--and will it be at my expense? but "What can I do for us?" (Kohn 247)

The natural outcome of group achievement and empowerment is group pride and esteem.

**Oneness**

Groups in community are systems-oriented. Every member is simultaneously a learner and leader exchanging perceptions from where they are. Members recognize that each person has expertise to share with others.

Members of a mature community recognize that their group consists of systems, is a system in itself, and is a member of a larger system. They intuitively know that people make up the main agenda.

They have a reverence for the way people are and the way the universe works.

**Development in Community--**
**A Continuing Process**

Development of community in groups involves the four processes of community-building: (1) connecting,
(2) accepting, loving, and finding meaning, (3) learning and empowering, and (4) integrating.

**The Next Chapters**

The previous chapters explored the phenomenon of community. There are two inescapable dimensions of community—structure and experience. By structure, I mean the arrangements of time and place for people to be connected. By experience I mean the psychological thoughts and feelings of connection, belonging, meaning, empowerment, and oneness. Community as experience is significant to both the processes of learning and human development. In fact, one could say that the processes of community ARE the processes of learning and human development.

It is now time to revisit the meaning of community education. What IS community education? Chapter 11 proposes that community education is "education for community," a metacurriculum for all educators in and out of the school setting. A philosophical model of community education is then presented. Given the importance of community, Chapter 12 describes the kind of schools we need. And Chapter 13 describes the Parent-Community Networking Centers, an operational programmatic model, of community education.
Works Cited


PART IV

COMMUNITY EDUCATION RECONCEPTUALIZED

CHAPTER 11  A Community Education Model
CHAPTER 12  The Schools We Need
CHAPTER 13  Hawaii's Parent Community Networking Centers: A Means of "Going Back to Community"

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CHAPTER 11
A Community Education Model

Introduction

In 1978 I did a content analysis of the community education literature in an effort to find out the meaning of "community education." There were three mainstream perspectives: (1) community education as PROGRAM, (2) community education as PROCESS, (3) community education as PHILOSOPHY. I concluded my study with the following:

Community education falls short as a distinct social and educational philosophy because it has yet to sort out what community is, what the generic processes of community-building are, what capacities human beings have for community, the relation between community and learning, and what significance community has on human potential development. (Chapter 3: 112)

When the above is accomplished, community education will approach a philosophy which has the potential of meeting the hopes of the wide array of people (community school directors, social activists, educators, service providers, managers, policy makers, corporate leaders, ministers, social workers, human developmentalists and more)
who must on a day-to-day basis relate with children, youth, families and adults at risk of alienation.

Let me summarize the foregoing chapters on the essence of community and go on from there to redefine community education in such a way as to provide a philosophy and rationale for its programs and practices.

**What Is Community?**

**Classical Meanings**

We know today that community is not a definitive point in a deterministic developmental social change schema. That is, Gemeinschaft does not necessarily develop into Gesellschaft.

We also know that community does not translate into village any more than alienation into society. Community and alienation are names for two different types of relationships.

We also know that community is not missing or eclipsed in society. Neither is alienation absent in villages and present only in society. Both types of relationships exist wherever people are.

**Community as Every Day Experience**

People experience alienation and community on a day to day basis and are able to express them very simply in context of "talk-stories." Community is a transient experience preceded by some degree of alienation, perhaps followed by community, in cyclical or spiraling fashion.
The Processes and Attitudes of Community

The core set of community-making processes are: connecting, meaning-making (accepting/valuing), empowering, and integrating.

When the classical themes of alienation sans ideology and sans propinquity are organized by the natural order of community-making processes, conceptual linkages become evident. (Figure 11.1)

<table>
<thead>
<tr>
<th>Alienation</th>
<th>Community-Making Processes</th>
<th>Community Attitudes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. isolation</td>
<td>connecting</td>
<td>nowness</td>
</tr>
<tr>
<td>2. meaninglessness</td>
<td>accepting/valuing</td>
<td>isness</td>
</tr>
<tr>
<td>3. powerlessness</td>
<td>empowering</td>
<td>nothingness</td>
</tr>
<tr>
<td>4. fragmentation</td>
<td>integrating</td>
<td>oneness</td>
</tr>
</tbody>
</table>

Connecting is the response to isolation; accepting and valuing are appropriate responses to meaninglessness. Empowering is a proper response to powerlessness; and integrating is a fitting response to fragmentation.

The four community responses are facilitated by a set of attitudes articulated by Ken Yamamoto as nowness, isness, nothingness, and oneness. Nowness means being present so that one may attend to or connect with another person. Isness conveys a passive nonjudgmental state of mind, a
precursor to the act of acceptance. Nothingness is an Asian expression for a state of humility and emptiness so that one can learn and be filled for empowerment. Oneness connotes a state of wonder so that one can appreciate and see the whole system.

**Learning and Human Development**

The four community attitudes and processes are intimately tied to the processes of learning: reactive and patterned learning by reinforcement of feelings, analytical learning, metaphorical/contextual learning.

The higher processes of learning and community-making are tied to human potential development. (Figure 9.1)

Human potential development is driven at the first phase by the threat to self and the need for survival. Those who remain in the first phase rely on reactive learning and have difficulty changing. Those who pass through the first phase are aware of self and have made connections.

At the beginning of the second phase, there is a drive for self-approval and meaning. Dependent relationships are formed. At this phase, one feels accepted by others and has close ties. Success at the end of this phase is self-acceptance and affirmation.

At the third phase, one feels driven to define one's self apart from others mainly through accomplishment. If the attitudes and processes of community-making from levels
1-3 are played out successfully, the likely result at the end of this phase is self-esteem and meaning at a higher order. Because one is empowered, however, one can fall into the trappings of "egoism."

At the fourth phase, there is the realization that accomplishment can be an addiction. There is an unsettling need to pursue what is true and what is good. There is no pre-occupation with survival, self-approval, or self-definition. In this phase, there is the sense that all life is sacred, that all life is one. At this stage, people are not immune to alienation. However, their recovery time from alienation is a lot shorter than those whose lives are lived at stages 1-3. Love, meaning, and a gift of seeing much more than others--called wisdom--are evident.

The Importance of Community

Community in all four phases has a significant role in health. People who have networks of personal support, who reach out and connect with others, who accept others and are slow to anger, who are open to new perceptions, who live flexibly and can go with the flow have stronger immune systems, have stronger repertoires for dealing with stresses of life and are generally healthier than those who don't.

Community in Groups and Society

Groups help persons interpret the world. They help persons connect with others, accept value, find meaning,
achieve, and see the universe as a holistic system.

Community development in groups is vital to any society.

Any society that does not create opportunities for people to experience the higher senses of community in its mediating structures (families, schools, volunteer associations) places its members and itself at high risk of destruction. The wholeness of the individual must be complemented by the wholeness of his group(s) and society.

Community Education

The Need for Community

Robert Bellah and associates put it this way in Habits of the Heart:

The notion of a transition to a new level of social integration, a newly vital social ecology, may also be resisted as absurdly utopian, as a project to create a perfect society. But the transformation of which we speak is both necessary and modest. Without it, indeed, there may be very little future to think about at all. (286)

Today, children and their families--rich, middle-class, poor--all deal with alienation on a scale unimagined in previous generations. Consider the following:

-20 percent of all children are growing up in poverty, a 21 percent increase since 1970.
-12 million children lack basic health insurance coverage.
-15 million children have been abandoned by their fathers.
-The rate of suicide among adolescents has tripled over the last 20 years.
-Scholastic Aptitude Test scores among college-bound youngsters have fallen 70 points since 1963.
-27 percent of teenagers drop out of school (compared to 6 percent in Japan and 8 percent in Germany. (Hewlett B-3)
Every kind of "atypical" family increased in number during the decade, while the "typical family--married couple with children--actually declined in number. Today almost 50% of America's young people will spend some years before they reach age 18 being raised by a single parent. The 15 million children being raised by single mothers will have about one-third as much to spend on their needs as children being raised by two parents. (Hodgkinson 11)

Every day thousands of volunteers, protective service providers, health workers, teachers, counselors, mental health counselors, ministers, policy-makers, social workers, community developers go to work and confront children and families.

What does it take to help children whose families are struggling to survive unemployment, poverty, single parenting, spouse and child abuse, inadequate job related skills? What does it take to keep a child in school? How do we deal with the inequities of our service systems? How do we help a teen parent? How do we help all our children to learn how to read and how to think? How do we create partnerships in learning? What can we do about the homeless? One answer lies in community education.

**Education for Community**

Community education is essentially "education for community." Education is defined by Lawrence A. Cremin, Professor of Education, Columbia University, as the deliberate, systematic, and sustained effort to transmit, evoke, or acquire knowledge, attitudes, values, skills, or sensibilities, as
Community education therefore is the deliberate and sustained effort to facilitate, transmit, evoke, or acquire the knowledge, attitudes, values, skills, and sensibilities of community and learning at increasingly higher levels.

Education for community must be based upon the sensibilities of community and man's need and capacities for community. (Figure 11.2)

Community Education as Metacurriculum

As an educational enterprise community education is both curriculum and metacurriculum.

A curriculum is comprised of substantive content and concepts--of knowledge about the world deemed vital for students to acquire. There is enough substantive content and concepts regarding community to qualify as subject matter in itself to be taught.

The art of community education is to provide those involved with a rich and varied experience of the interhuman in a way which can widen horizons and increase openness to new opportunities. This means as deep an understanding as possible of community making as a developmental process, both personally and socially. Thus if there are... stages of communal maturity through which societies themselves move, then awareness of these should be a matter of concern for the community educator. The task involves constantly searching for and providing practical examples of ecumenicity and autonomy which enable the learner to grow in understanding and appreciation of what community is all about. (Clark 63)
Figure 11.2 A Community Education Model (Yamamoto and Ing)

<table>
<thead>
<tr>
<th>THE PROBLEMATIC SITUATION</th>
<th>THE RESPONSE</th>
<th>GROUP RESPONSE</th>
<th>PERSONAL RESPONSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ISOLATION</td>
<td>CONNECTING</td>
<td>CONNECTING</td>
<td>CONNECTING</td>
</tr>
<tr>
<td>Exclusion</td>
<td>Including, Inviting</td>
<td>Including people to people</td>
<td>Being in the present</td>
</tr>
<tr>
<td>Rejection</td>
<td>Accepting people</td>
<td>Paying attention to people</td>
<td>Accepting, giving attention</td>
</tr>
<tr>
<td>Distrust</td>
<td>Trusting</td>
<td>Building trust among people</td>
<td>Risking trust</td>
</tr>
<tr>
<td>Separation of people from resources/services</td>
<td>Linking, people, resources, services</td>
<td>Linking with others</td>
<td>Reaching out</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MEANINGLESSNESS</th>
<th>CREATING MEANING AND PURPOSE</th>
<th>ACCEPTING/CREATING MEANING/PURPOSE</th>
<th>ACCEPTING/CREATING MEANING/PURPOSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Authoritarian top-down assessment, plans, and programs</td>
<td>Participatory grassroots assessment, planning, and implementing</td>
<td>Collaboratively assessing concerns, needs, resources</td>
<td>Self-assessment Valuing self Listening with empathy</td>
</tr>
<tr>
<td>Apathy</td>
<td>Belonging</td>
<td>Setting group goals</td>
<td>Setting personal goals</td>
</tr>
<tr>
<td>Non-involvement</td>
<td>Involving</td>
<td>Accept, invite</td>
<td>Accepting self/others</td>
</tr>
<tr>
<td>Confusion</td>
<td>Planning</td>
<td>Involving others</td>
<td>Involving self</td>
</tr>
<tr>
<td>Irrelevance</td>
<td>Seeing relevance</td>
<td>Planning</td>
<td>Visualizing</td>
</tr>
<tr>
<td>Unawareness</td>
<td>Clarifying</td>
<td>Creating good memories</td>
<td>Creating good memories</td>
</tr>
<tr>
<td></td>
<td>Expanding Awareness</td>
<td>Expanding awareness</td>
<td>Expanding awareness</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>POWERLESSNESS</th>
<th>EMPOWERING</th>
<th>EMPOWERING</th>
<th>EMPOWERING</th>
</tr>
</thead>
<tbody>
<tr>
<td>No access to information</td>
<td>Giving/receiving information</td>
<td>Giving/receiving information</td>
<td>Sharing seed thoughts and skills</td>
</tr>
<tr>
<td>Perception of no options</td>
<td>Developing and seeing options</td>
<td>Developing and seeing options</td>
<td>Seeing and creating options</td>
</tr>
<tr>
<td>No choice</td>
<td>Giving and receiving choice</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lack of control over events</td>
<td>Problem-solving</td>
<td>Problem-solving as a group</td>
<td>Problem-solving, self-reflecting</td>
</tr>
<tr>
<td>Irresponsibility</td>
<td>Being/sharing responsibility</td>
<td>Being/sharing responsibility</td>
<td>Being responsible</td>
</tr>
<tr>
<td></td>
<td>Modeling</td>
<td>Facilitating group competence</td>
<td>Becoming competent</td>
</tr>
<tr>
<td></td>
<td>Developing group/self esteem</td>
<td>Modeling</td>
<td>Modeling</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Having group esteem</td>
<td>Having self esteem</td>
</tr>
<tr>
<td>FRAGMENTATION</td>
<td>INTEGRATING SUPPORT NETWORKS</td>
<td>INTEGRATING GROUP WITH INDIVIDUALS AND NETWORKS</td>
<td>INTEGRATING SELF WITHIN SELF AND WITH OTHERS</td>
</tr>
<tr>
<td>Divisions</td>
<td>Integrating</td>
<td>Exchanging resources and services</td>
<td>Exchanging resources and services</td>
</tr>
<tr>
<td>Independence</td>
<td>Facilitating interdependence</td>
<td>Facilitating interdependence</td>
<td>Appreciating interdependence</td>
</tr>
<tr>
<td>Arrogance</td>
<td>Being humble, Appreciating system</td>
<td>Nurturing group integrity</td>
<td>Having integrity</td>
</tr>
<tr>
<td>ESTRANGEMENT</td>
<td>NURTURING AND BEING COMMUNITY</td>
<td>COMMUNITY/HARMONY</td>
<td>COMMUNITY/HARMONY</td>
</tr>
</tbody>
</table>
A metacurriculum is comprised of the attitudes, skills, and perceptions which help students accomplish their goals and acquire the content being taught. In the classroom, where the subject matter varies community education should be the unifying metacurriculum which cuts across all subjects and all grade levels (Ackerman and Perkins 80-81).

In other human service delivery systems, community education as metacurriculum can be integrated with programs and activities to help personnel become more effective and to help clients address their needs and develop their human potential. In business, community education as metacurriculum should be integrated with management and work activities. Community education as metacurriculum should also be implemented by councils, task forces, and committees.

Goal of Community Education

The most important criterion by which to judge any social program (headstart program, a neighborhood council, schools, drug abuse programs, a classroom of third-graders, a church, a volunteer association) or social action process (participatory group problem-solving, interagency networking, collaborative partnering, resource sharing) is whether it has produced or sustained a more positive psychological sense of community among its participants (Sarason 155) and a stronger sense of interdependence with the larger whole.
The main goal of community education is to enable any group, or individual in any program or project to develop the higher level attitudes, perceptions, and competencies of community-making and learning (described earlier) as groups and individuals identify, define, and confront their problematic situations.

Objectives

The first objective of the community education curriculum is to connect people with each other and other things.

The second objective is to validate all people. It doesn't matter whether the individual or group is rich or poor, loving or argumentative, enthused or apathetic--an effective community educator accepts people as they are and validates their "truth."

A Washington, D.C. agency seeking to provide a high-risk population with prenatal care, for example, reports that unless it responds to the needs that the pregnant women themselves consider more immediate--like housing--then "you just can't get them to pay attention to prenatal care." (Schorr 257)

A community educator knows that concrete help or emotional support may have to be provided before any information on anything else can be received.

A third objective is to help people in their search for meaning. A community educator encounters people and sees their potential; he connects people with their work or deed;
and leads one to see meaning in all experience—even in suffering (Frankl 115-116).

It is neither teaching nor preaching. It is as far removed from logical reasoning as it is from moral exhortation. To put it figuratively, the role played by the logotherapist is that of an eye specialist rather than that of a painter. A painter tries to convey to us a picture of the world as he sees it; an ophthalmologist tries to enable us to see the world as it really is. (Frankl 115)

A fourth objective has to do with empowerment—increasing knowledge and opening doors to new perspectives and opportunities.

This knowing and appreciation does not come about through detached intellectualism. People must be consciously involved and self-reflective of the processes of community-making in their own situations. They must know first-hand what responses and perceptions bring and keep people together and what causes relationships to divide and break apart.

An effective community educator is a "dialogical man" (Freire 79). The dialogical man has a profound love for the world and man.

Dialogue cannot exist without humility. The naming of the world, through which men constantly re-create that world, cannot be an act of arrogance. . . . Dialogue further requires an intense faith in man. . . . Faith in man is an a priori requirement for dialogue; the "dialogical man" believes in other men even before he meets them face to face. His faith, however, is not naive. The "dialogical man" is critical and knows that although it is within the power of men to create and transform, in a concrete situation of
alienation men may be impaired in the use of that power. Far from destroying his faith in man, however, this possibility strikes him as a challenge to which he must respond . . . . Nor yet can dialogue exist without hope. . . . Finally, true dialogue cannot exist unless the dialogues engage in critical thinking. (Freire 76-81)

The community educator is a model learner. He knows for himself what community is at each level, and shares his feelings and perceptions. He is a self-reflector and becomes more and more articulate in helping others learn how to learn from their own experiences because he, too, has experienced the processes himself.

The fourth objective of community education is to widen and deepen the contextual field of the individual or group so that the whole spectrum of potential meaning becomes conscious and visible to him or the group (Frankl 115).

The community education curriculum must facilitate deeper and wider experiences of relatedness in love, meaning, learning, and oneness.

**Community Educators**

**Educators for Community**

The founders of community education are essentially nameless; (community education) is rooted in what I take to be the reality of education and of . . . our complementary and potentially communal nature. By rights, there should be no need for a kind of education called community education, but our current practices . . . are, I find, woefully devoid of those relationships and learnings which are educative of community and the preservation and enhancement of our selfworth. (Stueber 4)
Every agency, group, and individual involved in improving the quality of life in society is a potential participant or initiator of community education. Each one of us must and can become an educator for community.

Our Fundamental Role

What is the fundamental role as educator for community?

Gregory Bateson, anthropologist, teacher, psychologist, and biologist, says it this way.

Connect

The pattern which connects. Why do schools teach almost nothing of the pattern which connects? . . . . What pattern connects the crab to the lobster . . . and them . . . to me to you? What is the pattern which connects all living creatures? (8)

Create the story that connects. Find the pattern that connects.

Accept. Love. Value

You could say that love is a rather difficult-to-define concept, related to . . . systems. At least a part of what we mean by the word could be covered by saying that "I love X" could be spelled out as "I regard myself as a system, whatever that might mean, and I accept with positive valuation the fact that I am one, preferring to be one rather than fall to pieces and die; and I regard the person whom I love as systemic; and I regard my system with some degree of conformability within itself. . . . I'm very willing to love animals, ships, and all sorts of quite inappropriate objects. Even, I suppose, a computer, if I had the care of one, because care and maintenance are in this picture too." (Gregory Bateson qtd. in Bateson, M.C. 1977: 62)

Love and see beyond the self, clique, family, neighborhood, state, nation and human species.

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Think

We have been trained to think of patterns, with the exception of music, as fixed affairs. It's easier and lazier that way, but, of course, all nonsense. The truth is that the right way to begin to think about the pattern which connects is to think of it as primarily (whatever that means) a dance of interacting parts, and only secondarily pegged down by various sorts of physical limits and by the limits which organisms impose. (Bateson, G. 13)

See and mind the world as it really is, a system of interdependent parts. "To see, we must stop being in the middle of the picture" (Satprem qtd. in Small 85). The more we see the world as a system, the wiser we become.

Wisdom I take to be the knowledge of the larger interactive system—that system which, if disturbed, is likely to generate exponential curves of change. . . .

Love can survive only if wisdom (i.e. a sense of recognition for the fact of circuitry) has an effective voice" since "unaided consciousness must always tend toward hate". (Gregory Bateson qtd. in Bateson, M. C., 1977: 68)

Synthesize

We can desire to become a part of something larger than ourselves because we know, in spite of the illusions of consciousness and the package of skin in which we can move, that there is a sense in which this is how things really are. In love we encounter this as emotion; wisdom argues further—this is not the special experience of passion or dedication or self-sacrifice, this is how the world is made. Wisdom argues for love by acknowledging the kind of world in which that kind of love is the most basic experience.

Wisdom, however, differs from love in that in love our computations of relationship can remain unconsciousness, resonating into consciousness only as emotions. Wisdom demands not only a recognition of the fact of circuitry, but a conscious recognition, rooted in both intellectual
and emotional experience, synthesizing the two.  
(Bateson, M. C., 1977: 68-69)

Community is here for us to discover and approach. Community is a "vast collaboration, a dance of co-parenting by air and water and sun and moon; by bacteria and plants and other living creatures; by other people" (Bateson, M. C. 1980: 69).

The problem is not to resist falling in love. The problem is to fall in love and be the wiser thereby" (Bateson M. C., 1977: 72).

The Next Chapter

Assuming that community education should be a metacurriculum of schools, what does that say about the schools we need? What is the significance of the sense of community in schools? Chapter 13 describes the kind of schools we need.
Works Cited


CHAPTER 12
The Schools We Need

Introduction

For the past 40 years, all kinds of folks have been trying all sorts of things to make education more effective in the schools: phonics, audiovisual gadgets, team teaching, new math, new science, behavior objectives, open education, competency-based instruction, computer technology, choice, magnet schools, site-based management. More recently people have extended the school day and year, raised the standards, and required more on-task time. Despite these efforts, outcomes continue to fall short of our hopes and expectations.

How is it that our efforts have been less than satisfying? There are at least three major reasons.

1. We ignored the changes in society, the workplace, and the family and failed to see the educational enterprise beyond the school, and the student beyond the isolated self. We ignored the impact of forces outside of the school on our
children's lives and failed to see that educating children is a community affair.

2. Our efforts narrowly focussed on academic achievement. Yet academic achievement cannot be realized in isolation of the processes of human development and the psychological senses of community: security and connection, belonging and meaning, accomplishment and esteem, and a sense of relatedness to the larger whole.

3. Our efforts concentrated on gadgets, techniques, and different ways of delivering academic goods to the student. We did not come to grips with the idea that students are neither things, problems, nor passive recipients. Rather, they are resource persons who are valued and who have much to share with each other and the world.

Changes in Society, Workplace, and Home Demand A Community View of Education and the Student

No one can talk about societal changes without referring to changes in our demography, science/technology, and values.

Birth rates have not been uniformly low. Black and Hispanic families tend to be larger and poorer than white families. Well-off families have been moving to suburbs and the countryside, leaving the cities to the poor, mostly undereducated minorities--black and Hispanic families and immigrants from Asia and Central and South America. By the
year 2000 minorities will be the majority in more than half of our largest cities. By the year 2000 minority groups will hold political power in the cities (Cetron and Davies 5-6).

An inescapable fact is: a growing proportion of the nation's children are at risk even before they enter school. Today that rate is 30%. According to the research on resilient children, only a third of children at high risk are able to beat the odds of multiple disadvantaged circumstances. Two-thirds won't--unless they are given a chance, which may include long-term attention and intervention.

On the technological front, television, satellites, copying machines, audio and videocassettes, and telecommunications have been reorganizing a hierarchical world into one of lateral networks. These lateral networks have penetrated the boundaries of family, school, and workplace with messages which enhance human development and messages which do the opposite.

Clearly the most dominating technological agent of change has been the computer. Since 1973 the computer has reconfigured the entire world of work. It created not only a new industry; it eliminated certain kinds of jobs and is currently redefining the way thousands of different kinds of work are now being carried out (U.S. Department of Labor 1-2).
On the economic and global edge, the OPEC oil embargo in 1973 made it very clear that our nation is not invincible but very dependent upon the economies and well being of other nations, some of which were not even in the world market in the 1950s.

Our society has changed in its culture. From a culture of community we now have a culture of separation and individuation. "We have put our own good, as individuals, as groups, as a nation, ahead of the common good" (Bellah 285). These changes have had an impact on the workplace, the family, and the individual.

Our society has changed from a nation ruled by technology of manufacturing to the technology of information processing and networking. Its industries are changing from centralized control and mass production to flexible production and decentralized control. More and more our society is realizing that we are not invincible but very much interdependent with other societies.

Changes in the Workplace

Yesterday's workplace emphasized mass production and involved mainly men. It was routinized, repetitive, and managed along hierarchical lines. Good health, a high school diploma, and a willingness to work were all that one needed to be successful. No longer is that true.

Today high performance workplaces demand the resources of both men and women. They demand "a well-developed mind,
a passion to learn, and the ability to put knowledge to work" (U.S. Department of Labor 1). Work is problem-oriented and managed by teams. Workers are required to see the bigger picture and are given the responsibility to make decisions on the spot.

Workplaces based on the traditional model of mass production will not prosper in an interdependent and competitive world of high performance organizations and networks. Individuals will not prosper without the higher level competencies in thinking, learning, and community-making.

**Changes in the Family**

What do the changes in society and workplace mean to the family--the traditional support system for the individual child? They promise to keep the structure and functions of the family even more in flux. They promise broken safety nets, fragmented services and ultimately hard times for the child and everyone else--if we continue our present ways.

In the late 1940s and early 1950s, families were still somewhat stable. The extended family still existed. Divorce rates were relatively low, especially among families with young children. Only one of four mothers were working outside the home. Television, which made its appearance in 1948, was still unknown.
Within the next twenty-five years, however, dramatic changes began occurring. More than ever before, parents began leaving the family for work. The trend of women's employment during the war years dropped immediately after the war, but gained momentum in the sixties, seventies, and eighties. In 1960 30 percent of married women were gainfully employed. Today that figure is 51 percent.

The most striking change occurred in the number of women with school age children participating in the labor force. In 1960 39 percent were employed, today the figure is 66 percent. In 1960 only 19 percent of mothers with children under the age of six held jobs, today more than half of them do.

Parents also began disappearing from the family through divorce and desertion. In 1975 the number of divorces in the U.S. exceeded one million—twice the number a decade earlier, and almost three times that of 1950 (Bronfenbrenner 1977: 2). Divorce rates have flattened slightly in recent years but are still substantially higher than in the past—18.5 per 1,000 in 1988 and 14 per 1,000 in 1970.

Today 13 percent of all U.S. households are single-parent families. Three quarters of a million young people who are or should be in high school or junior high are going through the complex processes of pregnancy and childbirth. Thousands of these young people end up heading a single parent family with an income below the poverty level.
The nuclear family--working father, a housewife mother, and two children of school age--constitutes only 6% of U.S. households today. The two-income family today accounts for more than half of all families headed by a husband and wife.

In 1989, the Newsweek put out a special issue on the 21st Century Family and expressed it this way:

The American family does not exist. Rather, we are creating many American families, of diverse styles and shapes. In unprecedented numbers, our families are unalike: we have fathers working while mothers keep house; fathers and mothers both working away from home; single parents; second marriages bringing children together from unrelated backgrounds; childless couples; unmarried couples, with and without children; gay and lesbian parents. We are living through a period of historic change in American family life.

(Footlick 15)

The Public Schools

Society has changed, the workplace has changed, families have changed. But for the most part schools have not changed.

The dominant structure of public education is the delegation or service delivery model. The public delegates the job of educating our children to a government agency called a public school system, which is expected to "deliver educational services." (Seeley 6)

By defining education as a service, the student becomes the "recipient" or "target" of the services, not the responsible actor he has to be for successful learning and effective character development. The role of parents also becomes redefined in ways that diminish their direct responsibility for the education of their children.

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The fact that these redefinitions take place in the context of a bureaucratic government agency compounds the problem. For the system reinforces teachers in thinking they have done their job by "delivering" the bureaucratically defined service, whether or not students learn. Students feel they have fulfilled their responsibilities if they have sat in class and allowed the services to be delivered. (Seeley 6)

Fashioned after management systems of industrial firms, schools are still relying on hierarchical communication networks. School management practices are centralized, top-down. Students are grouped and tracked. Curriculum and practices are fragmented with emphasis on low-level knowledge and skills based on behavioral models of learning (Keating and Oakes 7). Teachers are expected to give, children are expected to receive. The teaching process is unidirectional—a delivery of knowledge from teacher to a group of students. In a world of consonant values between work, home, and school—this arrangement may have been appropriate. However, in today's world of dissonant values and lateral networks of communication, workplaces which demand thinking, on-the-spot problem-solving, and high level social/communitarian skills—the student, analog of the factory worker, is ill-prepared for coping with the demands of the present and future.

Educational Configurations

Educational configurations refer to the tacit and formal relationships between and among institutions for educating the young. America has had two major
configurations of institutions to bring up and educate the child. The first configuration consisted of the intertwining of family, church, and community. The second configuration is the separation of home and school.

From early American times through the 19th century most people earned their living in family enterprises; families were bound with one another by a common geographical locality, a common social network, a common family enterprise, and a common set of values. Family "boundaries" were so permeable that one would be hard put in describing the community apart from the family. Schools were extensions of the family. The configuration of educational institutions consisted of family/enterprise, church, and community--unified in teaching a common "curriculum for living." The family, church, and community provided a unified single setting for children's learning.

In rural America, children were defined by this configuration as the little worker with sinful tendencies. Schools if any, were incidental. And if they did exist, they were extensions of the family.

In the city, the child was defined by this configuration as "innocent" and in need of protection. Furthermore the child was a special individual who had the time and the place to grow and develop--first at home with a full time guardian to monitor the process, then at school under the moral attention of female teachers.
A second configuration emerged in the twentieth century. Society became technical and rationalized, the machine predominated, consumerism heightened. The world was one of hierarchical organizations in which time and efficiency were of essence and men were treated as things.

School and home were separated and lines were drawn between them. Schools were structured on the factory model and prepared family members for citizenship and work in society. Families had the responsibility of providing for the basic needs of members. As schools grew, the family gradually entrusted education to the schools. Schools responded by serving more and more people with progressively comprehensive educational services. The configuration of separated spheres of influence matched the social context.

Today that configuration is not working. Families and schools are confounded. Children are not receiving the attention and commitment they deserve. Urie Bronfenbrenner summarizes the problem:

A host of factors conspire to isolate children from the rest of society. The fragmentation of the extended family, the separation of residential and business areas, the disappearance of neighborhoods, zoning ordinances, occupational mobility, child labor laws, the abolishment of the apprentice system, consolidated schools, television, separate patterns of social life for different age groups, the working mother, the delegation of child care to specialists—all these manifestations of progress operate to decrease opportunity and incentive for meaningful contact between children and persons older, or younger than themselves. (Bronfenbrenner, 1977: 3)
In spite of the tacit and formal agreements between family and home, students are being influenced by other forces outside the family and home. Some of those messages complement what is taught at school. Others are in direct conflict. The fact that messages do not necessarily proceed in controlled restricted hierarchical channels creates both problems and opportunities for those of us interested in bringing up and educating children.

**How Are Our Children Faring?**

How are our changing society, workplaces, families, and a relatively unchanged educational system affecting children? More and more, our young people and children are being defined as consumers, passive recipients of various messages, a little adult without a childhood, a burden rather than an economic asset, latchkey, homeless, dropouts, functionally illiterate, drug-addicted, abused, and at risk. A few examples will suffice.

Every year, about 350,000 children are born to mothers who were addicted to cocaine during pregnancy. Those who survive birth become children with strikingly short attention spans, poor coordination, and much worse.

At least two million school-age children have no adult supervision at all after school. Two million more are being reared by neither parent.

On any given night, between 50,000 and 200,000 children have no home.

About one-third of preschool children are destined for school failure because of poverty, neglect, sickness, handicapping conditions, and lack of adult protection and nurturance. (Hodgkinson 10)
The suicide rate for young people aged 15 to 19 has more than tripled in less than 20 years, leaping from 2.3 per 100,000 in 1956 to 7.1 in 1974. (Bronfenbrenner, 1977: 3)

The average age of a child taking his/her first drink of alcohol is now twelve years. Over one million of our youngsters aged twelve to seventeen have a serious drinking problem. Arrests of children for drug use or dealing rose 4,600 percent in fifteen years. (Brough 80)

Average scores on the scholastic aptitude tests have dropped in the past 12 years 44 points in the verbal skills and 30 points in math, on a scale of 200 to 800. Teachers and professors have in recent years become alarmed at what they experience as their students' growing inability to write decently, refusal to be rigorous in their work, and inability to use common sense reasoning in everyday life. (Bronfenbrenner, 1977: 3)

**Our Views of Education and the Student Have Been Too Narrow**

Education is not schooling any more than health is the hospital. The real "school" of today's child reaches out beyond the school building and hours. The child does not only learn from the teacher but from advertisements, television, shopping malls, computers, the streets, and people with whom he has personal contact. The real "school" of the child is his network of learning resources.

We can no longer see the child as an isolated being. He or she is not the only relevant unit of concern; schools must also attend to his or her network of important others, which almost always includes the family.

A network has as an anchoring point, the individual. The term network is used in a metaphorical sense to suggest
a web of learning relationships in which the individual is embedded.

A network starts from a given individual and traces the significant ties of that individual from his or her perspective. The individual determines who and what has been his or her significant learning contacts. A learning network can be mapped.

The learner's name and learning objective are placed in the center of nesting concentric circles. The first circular area closest to the learner represents a primary or first order network zone. The names of those individuals and/or things (television program, teddy bear, pet) with whom the learner is in frequent contact are placed in the first zone. In the second order zone, names of those with whom the learner is in contact less frequently are written. The same procedure is followed for third, fourth, and fifth order zones.

Lines between the names may be drawn to indicate whether the people in the learner's network know each other. The more lines drawn the more dense the learner's network is. Other dimensions concerning the network are reachability, range, content, durability, intensity, and frequency (Maguire). Given a learning or teaching objective, each contact in the learner's network can be assessed as positively reinforcing or not. Clusters of positive reinforcement can be indicated.
Once a person's network is evaluated, elements can be introduced in a person's network, subtracted, or changed. Whatever is done, a new configuration of contacts is formed to affect learning in the direction of the given objective.

The demands of society have made personal learning networks even more relevant than before. Community libraries, after-school programs, Cub Scouts, Girl Scouts, homework rooms, after-school tutoring, church programs, and sports programs provide experiential opportunities for children and put them in touch with other adults with a wide range of talents and perspectives not likely to be found within a single family or classroom.

Education through personal learning networks is going to require the collaborative efforts of parents, social agencies, health agencies, the media, churches, volunteer associations, business and political leaders. There is no way that schools can do the job alone.

Schools must leave the role of "deliverers" and become instead, partners, brokers, and exchange networkers connecting students with developmentally appropriate resources and support systems.

Education, Human Development and Harmony

The other reason why we've had many disappointing results in educational reform is that our outcome goal of academic achievement was too narrowly defined. In our fragmented society, the goal of achievement cannot be
considered out of the context of human development. Students need to survive, to belong, to have meaning, to be competent (including academic achievement), and to be in harmony.

The Need to Survive

Some children seem to live consistently at the survival level in all areas of their lives. They come to school hungry, cold, ill, fearful of what will happen to them and their family. Most experience the need to "survive" in particular areas or times of their lives—for example the need to survive the teasing and rejection of classmates, the need to survive the divorce of parents or an unwanted pregnancy. At such times academic achievement is not the first priority in their lives. Survival is.

To expect the school to address all these "survival" needs is clearly wrong. However, to not provide some relief is immoral. What is needed are partnerships between the school, other service providers, families, and volunteers to help students deal with their situations.

Albert J. Smith, Jr., Director of the Center for the Study and Teaching of At-Risk Students at the University of Washington, suggests the use of interagency case management teams at the school site. He lists seven functions of case management: assessment, development of a service plan, brokering, service implementation and coordination, advocacy, monitoring and evaluation, and mentoring. The
case management team consists of a case manager, a health worker, and a social worker (Smith 1-2).

By "case manager" I mean one who is able to devote time to a child and his family to put them in touch with the resources they need and to help them find their way through the myriad of rules and regulations under which services are provided. In addition, a case manager is one who develops a personal relationship with the child and his immediate social network. A case manager is one who cares, who is an enduring advocate for the child and his significant others. (On a personal note, I would not use the term, "case manager" and would suggest, instead, "family support educator" or "community educator" because for me, "case manager" brings up images of a person managing or coordinating unidirectional client services.)

Under conditions of a traditional community, children could be expected to have nesting support systems consisting of family, kin, church, and neighborhood. Today's challenge centers on the creation of these ties where there are none, or on the strengthening of ties where they may be weak.

The Need for Approval, Value, and Meaning

Dr. William Glasser, psychiatrist and author of Control Theory likes to interview six junior or senior high school students before a large audience. He asks, "Where in school do you feel important" (Glasser 432). The students look at him as if they cannot believe such a question would be
asked. However, Glasser pursues his questioning and they usually come up with "gym," "drama," "art," or "band." Almost rarely do they mention academic classes. Gym, drama, art and band fully engage students in cooperative activities which often endure over a period of days or weeks. By contrast, academic classes do not promote a sense of togetherness. Students work independently on short term activities and in too many academic classes there is little or no group discussion.

I believe that schools must take their cues from community organizations and school classes which successfully engage and support children and adolescents. Successful organizations--tumbling groups, Boys Clubs, soccer teams, art clubs, science clubs, YMCA groups, youth groups, band classes, school choirs--provide their members a sense of security and a strong sense of membership. Their approach to children or young people is highly personal.

The schools and classes we need are those which make inclusiveness, care, and cooperation--which I have called community education--an essential metacurriculum.

The Need for Power and Achievement.

Beyond the need for love, belonging, and meaning, is the need for power and a sense of accomplishment.

I believe that the need for power is the core--the absolute core--of almost all school problems. Even the good students don't feel all that important in school, and the students who receive poor grades certainly can't feel important from the standpoint of academic performance. So they
say to themselves, "I won't work in a place in which I have no sense of personal importance, in which I have no power, in which no one listens to me." Literally no one in the world who isn't struggling for bare survival will do intellectual work, unless he or she has a sense of personal importance. (Gough 658)

Schools and classes can be successful in empowering youngsters and young people when teachers see them as resources rather than problems, when they arrange cooperative learning teams, when they hold students responsible for their team's learning and growth, and when they provide a variety of learning situations, projects, and resources.

Empowerment means mentoring and articulating the processes of learning to learn. Arranging objects for learning environments simply will not do. What is needed in the school are teachers who can point out new ways of thinking as applied to a variety of problematic situations. Too often the literature describes the new role of teachers as brokers of educational services. I think that is an important role; however, the higher levels of thinking and community will not occur simply by coordinating services. Teachers need to be mentors as well as networkers of support systems.

The Need for a Larger Sense of Relatedness

"Why," asks Gregory Bateson, "do schools teach almost nothing of the pattern which connects" (8)?
Because the world is paradoxically getting smaller and bigger at the same time, students need to see the connection between themselves and all that is around them. They need to take ownership of their group or community, to take pride in it, and to nurture and respect it. Students need to develop a sense of wonder, appreciation, and community with the rest of the world. Life early on and into adulthood depends upon the well-being of the larger community.

Community Education and the Schools We Need

So what kind of schools do we need to better match the human development needs of children, youth, and adults in today's changing social context?

Updated View of Student

Schools must first start with an updated view of the student. There are three aspects of the student which must be updated: (1) Schools must see the student as a living being with developmental needs and capacities rather than an object without meaning, feelings, and capacities. (2) Schools must change their view of the student from the isolate, devoid of other contacts, to a person who is a center and anchor of a social/communication network as well as a resource linkage to another person. (3) Schools must treat all students—infants, toddlers, children, adolescents, and adults—as life long learners.

The student is foremost a human being with the needs and capacities for becoming human at increasingly higher
levels. The student seeks to survive, to find acceptance and meaning; to learn and become competent in a variety of situations, to have a sense of accomplishment and esteem; and to seek the larger meaning of life. Educational goals cannot be divorced from the developmental needs and capacities of human beings because education is a natural part of the human developmental process.

The student is born into a social network of people. Some networks enhance life and some do not. Some ties are strong and some are weak. We know from research that children need the committed and caring attention of at least two adults in order to become human and that those with social networks tend to be able to cope with life better than those that do not.

The student is both learner and teacher throughout his lifespan. He is both recipient and provider of resources and services. He is an active learning and responsive person throughout his life span.

No longer can we teach a student in isolation of his family and community because the most effective "school" of the student consists of the people he deems important in his network.

**View of Education**

Schools must update their view of education. Education is not schooling. Children learn through their communication networks. Some are traditional networks like
the family and the school. Others are "newer" communication networks such as television, public advertising, media, the computer. Still others such as interest clubs, churches, and youth organizations have always existed but have never been given credit as educational partners.

Schools cannot do the job of education alone. It takes a whole community to teach a child.

Just as effective organizations and groups have adopted community beliefs, attitudes, and practices, so must the school implement a metacurriculum of community in all its other subject matter curricula. Academic achievement is easier to attain when students know they are valued, are accepted, and have the freedom to choose to learn.

The school must change its structure and its ways of operating to facilitate the realization of all of the above. That means changing the relationship of the divided spheres of home, school, and community into an integrated exchange network of caring people and resources. It means collaborating with other service agencies to provide educational experiences during the evenings, weekends, holidays and vacations.

It means changing the role of teachers from lecturers and deliverers of information to mentors of higher levels of community-making and learning and brokers of exchange learning resources. It means forming partnerships with parents and others to strengthen a student's learning and
human development network. It is an error of our age to think that children are raised only by parents and students are taught only by schools.

Finally it means adhering to the Four-Step Process of personal and group development in all programs. Urie Bronfenbrenner states

Our schools need a curriculum for caring. . . . I don't mean just about caring, but teach kids to really care for other people--each other, the sick, the lonely, the old, the need to learn at the earliest grades, care for others, just as adults must be concerned about kids. (34)

A Community Perspective of Education

A community perspective of education requires that we develop a comprehensive system of education that embraces the student, family, and personal network. Included in that comprehensive system are the contributions of small groups outside the school, churches, mass media, various service providers, and also, the school.

The development of a primary educational team of children, parents, volunteers, and teachers in and out of the classroom would allow for the maximization of resources for learning over a life span.

Three major goals would be (1) to foster the involvement and participation of parents and community in the total life space of the child, (2) to strengthen and to support, rather than to supplant, the family, and (3) to facilitate human potential development at all levels for all people.
Community education—a metacurriculum of connection, love, empowerment, and oneness—must be the "stuff" of life whether it be in families, classrooms, schools, and other support systems.

If we meditate on the future of an individual child, we must gradually embrace the whole human community and the whole biosphere of our planet, as sharing in proving the environment of that child's growth. (Bateson, M.C. 69)

It takes a whole world to teach a child.

The Next Chapter

Chapter 13 is a description of the state wide Parent-Community Networking Center Program. It is based on the community education philosophical model described in chapters 11 and 12.
Works Cited


CHAPTER 13

Hawaii's Parent-Community Networking Centers:
A Means of "Going Back to Community"

Introduction

In Hawaii, newcomers quickly learn that virtually all the schools are multicultural, reflecting the ethnic diversity of the resident population. Hawaii's resident population consists of 29% Caucasian, 23% Japanese, 17% Hawaiian, 11% Filipino, 5% Chinese, 2% black, 1% Korean, 1% Samoan, .5% Puerto Rican, and 10.5% persons of mixed or unknown ethnicity. In Hawaii every child represents an ethnic minority; every school classroom is an ethnic mosaic.

Newcomers also learn that unlike other states, Hawaii has a single, unified school system governed by the State Board of Education and funded by one source—the general revenues of the state. There are 238 public schools which serve approximately 167,000 children in this state of eight islands.

This highly centralized school system is credited for two accomplishments: (1) playing a major role in
transforming a territory of ethnic insularity, conflict, and de jure segregation to an Americanized multicultural state and (2) establishing equal educational opportunity for all students through equitable per-pupil allocations to schools.

The Challenges


The second accomplishment is currently being challenged by those who are demanding more attention for their child or school only to find out that equality often works against them.

Nationally, both these challenges are compounded by the growing numbers of youth and families jeopardized by major shifts in our nation's economy, demography, and values.

In the last century America has changed.

1. A population of predominantly white families has become a multi-cultural population of minority groups.

2. A society based on agriculture has become one based on industry. Furthermore, it is moving toward one based on information processing and service.
3. A liberal and world-leading economy has become one that is constrained and interdependent with other economies, some of which were not in the world market fifty years ago.

4. A predominantly male workforce has become one of increasingly higher proportions of women and mothers.

5. Reliance on families for solving problems has shifted to a reliance on large governmental social service delivery systems.

6. Vertical networks of communication contained within visible boundaries of church, family, and workplace have been replaced by multiple and diverse systems of lateral and vertical networks which permeate the boundaries of entities with little control from their respective leaders.

These macro changes have effected changes in our daily "micro" patterns of living--when, with whom, and how we work and play--and weakened our social structures, especially the family and the school, which mediate meanings between the individual and society.

Just as the nation has experienced changes so, too, has Hawaii been changing in its population, economic base, and labor force.

Hawaii's population growth is slowing and the rate of the immigrant population is increasing. Part of the slow-
down in the rate of population growth stems from the migration of talented young people to the mainland because of limited income, job, and educational opportunities here in Hawaii. Approximately a third of Hawaii-born people are living on the mainland (Addison B-1). Meanwhile Hawaii's immigration rate is more than four times the national average, with a student immigrant population in the public schools representing twenty countries of origin, and forty-two languages (State of Hawaii, 1989: 1).

Hawaii's labor force is also changing. By 2010, 90 percent of Hawaii's workers will be in trade, service, and government. Only 10 percent will be in agriculture, manufacturing, and construction. Because wages of service jobs tend to be low compared with manufacturing and construction wages, there will be increasing tensions in the struggle for economic survival—especially among minority immigrant groups (Pai 4).

With the cost of living considerably higher than the national average (particularly in housing and food), 62% of Hawaii's families have become multi-wage earning families. In comparison, 54% of the nation's families have more than one wage. Fifty-nine percent of Hawaii's labor force consists of women, compared with a national average of 54%. (Hawaii State of Hawaii, 1989: 1)

With a slowdown in its rate of increase in local population and an increase in the rate of growth in its
immigrant population, Hawaii in the next decade will need to address accelerating student and family problems of acculturation and adjustment. With costs of living rising and income falling or remaining the same, many of Hawaii's parents will have increasingly fewer resources for their families, less time to spend with their children, and less family cohesion.

Social indicators already reveal alienation among Hawaii's children, young people, and their families. Thirteen percent of our children and youth are poverty-stricken. One out of five persons between the ages of 16 and 24 is below the poverty level. More than 1,000 teenagers become pregnant in the islands each year. And approximately 4,000 school-age children run away from home each year (State of Hawaii, 1989: 1).

Juveniles account for 50% of Hawaii's burglary arrests, over two-fifths of the State's larceny-theft, auto-theft, and robbery arrests, and almost a full one-fifth of island arrests for drug abuse and liquor law violations (State of Hawaii, 1989: 1). The Honolulu Police Department reports that approximately 22 gangs, consisting of approximately 450 members, exist on Oahu (State of Hawaii, Office of Children and Youth: 13).

The question for Hawaii's educators is: How can we simultaneously meet the unifying human development needs of children, negotiate the varied cultural expectations of
Hawaii's families, and create a humane and modern multicultural society?

Hawaii's Response

Like most states, Hawaii is caught up in school reform. Hawaii's approach is not to get rid of its centralized system but to go "back to community." "Community" refers to the psychological senses of security, belonging, empowerment, and oneness. "Community" also refers to the processes of creating and strengthening caring support systems; accepting and respecting differences; facilitating self and group reflection upon experience; sharing beliefs, information, problems, and joys; celebrating and appreciating each other. Going "back to community" does not refer to a return to some nostalgic time and place. "Going back" means "returning"—returning education to the community (Ing et al. 17)

Hawaii is going back to community through the State Department of Education's Parent-Community Networking Centers (PCNC), School-Community Based Management (SCBM), and Ke Au Hou (Hawaiian for "A New Era").

The PCNCs are parent/community drop-in centers located on elementary, intermediate, and high school campuses. They generate programs and activities which are designed to address needs and concerns identified by the school/community and/or SCBM council, which invite people to create personal support systems for students, staff, and
each other, and which facilitate the higher senses of community in order to attain collaboratively determined goals and to improve student achievement. The first PCNCs, based on an earlier model, the 'Ohana Center (1973-1978) at Kamiloiki Elementary School, were started in the school year 1985-1986.

SCBM is a means by which management of the schools is shifted from a centralized office to local schools and in which the public is invited to participate in group-problem solving regarding programs, processes, and policies. SCBM usually takes the form of councils consisting of members representing the various segments of the school/community. SCBM involves parents who are interested in the decision-making aspect of parent involvement. Today there are 80 schools committed to SCBM. Each year the number of schools implementing SCBM grows larger.

Project Ke Au Hou, still in the first stage of development, is being keyed to providing resources and support services to the schools through a network of regional centers which will be governed by the schools they serve.

My own involvement has been with the Parent-Community Networking Centers, the subject of this chapter.

Historical Context

Hawaii's current state-wide school system and rationale to go back to community have been shaped by her people's experiences in cultural alienation and de jure segregation.
Cultural Alienation: The Native Hawaiians

The first Hawaiians migrated from Polynesian islands in the South Pacific as early as 400 AD. Legends describe the two way voyages between the Society Islands and Hawaii. Sometime around A.D. 1000, the voyages stopped, and a culture isolated from the rest of the world developed in Hawaii.

The Hawaiian society was highly stratified, yet highly integrated. It was composed of the ali'i (ruling class), the kahuna (priests), the maka'ainana (commoners, and the kauwa (slaves). Relationships between classes, between people and their gods, and between land and people were regulated by a kapu system of constraints. In this culture, affiliative values took precedence over individual pursuits, cooperation over conflict and confrontation, wholeness over individual parts, and the immediate present over the distant future.

Benjamin Young of the University of Hawaii reports that there were several events since 1778 which had a profound impact upon the Native Hawaiians. First, the introduction of iron tools and explosives changed the agrarian subsistence economy to one based on trade and profit between foreigners and natives. No longer did natives tend the fish ponds and the taro patches. Instead they cut the sandalwood for the chiefs, who traded them for iron and trinkets (9).
Second, new and fatal diseases which came along with
the traders, drifters, whalers, missionaries, merchants, and
settlers weakened faith in the power of the kahunas
(Hawaiian doctors) and devastated a people who had been
isolated for centuries.

Third, the coming of missionaries and entrepreneurs
with utopian ideas of religion, progress, and land ownership
left Hawaiian relationships in tatters. Their religion
replaced the gods, spirits and the kapu system which
formerly integrated the Hawaiian people with each other and
their land. Their plantations and business enterprises
intensified the confusion of a people who could not
understand profit as a motive in living. The powerful
minority elite eventually overthrew the monarchy and
dominated the new economy.

Denigrated, cut off from their leaders, unable to deal
with the ideas of land ownership and taxes, the native
Hawaiians entered the twentieth century clearly at a
disadvantage among the various ethnic groups.

The Hawaiians had no will to live and began to die
at an alarming rate. Estimates are that
approximately three hundred thousand Hawaiians
were present in Hawaii in 1778. The number of
Hawaiians was reduced to sixty thousand by
1930. ... The emotional impact of the data can
be felt in the Hawaiian saying Na kanaka 'olu'u
wale aku no i kau 'uhane, "The people dismissed
freely their souls and died." (Young 10)

Today there are less than three thousand pure Hawaiians.
Most of the Hawaiians are offspring of intermarriages.
Common combinations include Hawaiian-Caucasian, Hawaiian-Asian, and Hawaiian-Caucasian-Asian.

Since 1778 the Hawaiians have welcomed the world with warmth, graciousness and generosity. Many of these qualities and virtues were deliberately exploited in the following century and a half. Only after the first quarter of the twentieth century did the pendulum for the Hawaiian start to shift. Today the Hawaiians occupy major positions in the state including the governorship, legislature, and businesses. There are, however, still a disproportionate number of Hawaiians among the poor. The largest proportion of high school dropouts, the greatest number of those on the welfare rolls and the highest rate of crime are found among the Hawaiians (Young 10).

Part of the rationale to go back to community is to understand and to respect the cultural ties of people, to strengthen rather than to oppose existing support systems, to respect diversity, and to provide time and place for the exchange of information thereby increasing a person's options in managing a good life in this brand new world.  

Segregation and Integration

The missionaries, who established the first schools, could not have predicted in the 1820s that the economy would demand a massive labor force from Asia and that the population of Hawaii in just two generations would be predominantly Oriental.
Worry and fear characterized the white minority elite during the first two decades of the twentieth century. They worried about the need to continually fill the labor needs of the plantations; they worried about World War I and the Japanese plantation strikes. They were alarmed at the growing numbers of Japanese children! Children born of laborers after annexation were citizens by birth. This meant that in the future there would be a large bloc of Japanese voters who would determine the future of the state. In the view of the haole elite, it was better to keep the laborers in their place, limited to an elementary education, and to continue recruiting laborers from abroad (Stueber, 1981: 9).

In the view of some Americanizers, many of whom were educators, immigrants were to be treated as moral equals. Human brotherhood and democracy included all. These progressivist educators believed the role of the public schools was to create an articulate democratic public from a polyglot multi-ethnic population of racial conflict. However, it was not until after 1920 that steps were taken in this regard (Stueber, 1982: 26).

Following the recommendations of the 1920 Federal survey of the economic/schooling situation in Hawaii, the Territorial Department of Instructional Services established intermediate and secondary schools throughout Hawaii. This gave all children--even those of plantation laborers--
access to education beyond elementary school. Those who were fortunate to live in Honolulu, the economic capitol of the territory, had the privilege of attending McKinley High School under the administration of a progressivist educator. There the students demonstrated that they could indeed achieve.

Pressured by the white minority the Bureau also recommended that two types of public schools be established --those which would accept all children and those "select" schools which would accept only those children who spoke standard English. Administrators of the common schools cued their curricula to industrial labor needs. The schools were efficient and business-like to create a docile and obedient labor force. The ostensible rationale of establishing the English standard schools was to promote English and quality. The covert rationale was to protect the middle class haole children from the "corrupting" influences of the non-haole. De jure segregation was apparent everywhere (Stueber, 1981: 9).

Conditions of World War II brought pain and opportunity, especially to the Japanese. The pain came in the form of further racial prejudice and distrust. Their foreign language schools were closed, their property confiscated, and their teachers sent to concentration camps.

Opportunity came in unexpected ways. During the war there was a mass exodus of 1,800 haole children from the
English standard schools to schools on the mainland. Japanese children and other non-haoles passed the examination and filled the vacancies. Japanese young people were barred from entering attractive commercial fields; however, they were welcome in education and in government.

By 1948 the territorial legislature saw little point in promulgating segregation. The idea was to phase out dejure segregation and to bring all public schools to an American-English standard. No longer were any first-grade children to begin as English standard school students. By 1960 the last seniors graduated from Roosevelt High School as standard school students. Interestingly the achievement of a non-segregated common public school system coincided with the transformation of territory to statehood.

Since World War II, the Hawaii public school system has concentrated on delivering equal educational services to all the children of Hawaii through an increasingly refined centralized system. Funding is balanced by per-pupil allocations. Each school receives a specified amount per pupil, plus a base amount depending upon the school level: elementary schools receive $2,000, intermediate schools receive $3,000, and high schools receive $4,000. How the money is spent is decided by principal and faculty. In addition, the Legislature appropriates priority funds ($35.00 per student) to each school. These priority funds are spent at the discretion of the principal under the
advisement of the school community council. By these means, children in rural Hawaii are assured the same educational opportunities as their urban and suburban counterparts.

Today this school system is being charged with being overly structured, too much under the control of professional unions, and unable to respond to individual school needs. Cherishing the values of cultural respect, traditional ties, and equal educational opportunity through a history of struggle and conflict, Hawaii is keeping its centralized school system and its advantages.

To go back to community—to be more responsive to people's concerns—the Hawaii State Department of Education is inviting parent/community involvement, partnerships, intercultural dialogue, and nurturing a sense of community among students, families, schools, and other service providers. Crucial toward these ends is the state-wide Parent-Community Networking Center program.

The Parent-Community Networking Center Program

Parent-Community Networking Centers are drop-in support service centers for students, families, school staff, and neighbors. PCNCs are located at elementary, middle-school, and secondary school sites.

Goals

The goals of the PCNC are to address concerns and needs identified by the school/community and to facilitate student achievement and esteem. The PCNCs differ from each other
because each school/community is unique. Each PCNC serves a
different set of teachers, students, parents, and residents.

**Objectives**

The means by which the PCNCs contribute to the state's
goals of student achievement and esteem and other goals
defined by each school/community is by (1) developing a
sense of community among the family, classroom, school, and
neighborhood and (2) by creating and strengthening personal
learning networks for students, parents, staff, and
neighbors.

**Perspectives and Findings**

The development of Parent-Community Networking Centers
were influenced by the following perspectives and findings:
(1) a community education perspective articulated by the
National Community Education Association and the National
Center for Community Education for the 1970s and 1980s, (2)
an ecological/network view of the student and education,
(3) research findings on the importance of parent
involvement on self/group achievement and esteem, (4) our
action-research findings regarding the essence of community.

**The Community Education**

**Perspective in the 1980s**

Mention has already been made of the difficulty
community educators across the nation have had in describing
this perspective (Chapter 3). Whenever the social context
changes, a task force funded by the C.S. Mott Foundation meets to review the question: What is Community Education?

The community education perspective as articulated by this task force is summarized in a current brochure:

Community education embraces the following beliefs:

(1) Education is a lifelong process.
(2) Everyone in the community--individuals, businesses, public and private agencies--shares responsibility for the mission of educating all members of the community.
(3) Citizens have a right and a responsibility to be involved in determining community needs, identifying community resources, and linking those needs and resources to improve their community.

An Ecological/Network Perspective of Education

The ecological perspective is a broad view that sees the development of a child in the context of his personal learning and social networks.

It begins with the idea that a child's development is influenced by nested ecological settings of people and resources: immediate family, primary friendship groups, neighborhoods, schools, churches, communities, and increasingly larger configurations of societal networks. These environmental settings can facilitate learning which enhances a person's well-being or can present unnecessary risks to a person's development.

The ecological perspective helps us to assess the varied conditions under which a child learns and the
connections he or she might have. Does the child have at least two adults in his life who are irrationally crazy about him? Is his school safe? Does he have supervised care after school? Are resources for his well-being easily accessible to his family? Do his parents have a strong support system?

This "nested" network of influence can be graphically represented and analyzed. For example, visualize my four-year old granddaughter's network. Anchoring the network is Stephanie. In her primary network are her brother, her mother, and father. A secondary network consists of her pre-school teacher, her maternal and fraternal grandparents, and her "best" friends at school and church. A more distant network consists of her pediatrician, school principal, cousins, uncles and aunts, friends of her parents, minister, dentist, and parents of her friends. Outside of this network are others whom she may never know on a personal basis but who have an influence on her life. They include members of the Neighborhood Board, the School Advisory Council, television program producers, and her parents' employers.

My granddaughter's network is different from the network I had when I was a child. In my network, everyone --friends, relatives, church members, school staff, neighbors--knew each other. Whether I did something right or wrong, everyone in my network knew about it. In my
network I had opportunities to both give to and to receive from others.

My granddaughter's network is different. She has not met the children of her parents' co-workers nor has she met her aunts and uncles who live on the mainland and other islands. In addition, she does not attend the same school as her brother. She will very likely not be in contact with her brother's personal network of friends.

Her network, compared to the one I had when I was growing up, can be described as less dense, more varied, and more fragmented than mine. Yet in her network, she has far more resources to tap than I had at the same age.

Clearly there are advantages and disadvantages to both networks. In today's world, a child needs strong close ties for a sense of belonging and identity. A child also needs distant weak ties which can give access to resources and models of thinking and behavior beyond that which the immediate family can provide.

This ecological perspective is useful because it gives us a more holistic view of the learner. Alone a person has a more difficult time surviving today's world than one who has a network of life-sustaining and enhancing resources. Everything that happens to the individual is filtered through mediating structures such as the family, school, or church. To have an effect on a student means effecting his immediate and personal learning network. A child's or young
person's personal network includes those whom he considers 'family' to him. More often than not, the network includes his immediate circle of parents, teachers, and close friends. Therefore the target group receiving services from community education programs are students, their parents, teachers, community youth leaders and friends.

If a student and single parent are isolated from others, a community education program at the school may intervene and link them with other families in the school or groups such as the Single Parent Advocacy Network or the Banana Splits program for children of divorced parents.

Sometimes families need connections with other social agencies for additional services and opportunities which will ultimately enhance the child's education and well-being. For example, parents new to the community may need to be connected with possible employers or they may need a diploma offered through the Community Schools for Adults in order to get a higher paying position. Other families need help in negotiating their way through the myriad of social agencies available. A community education program can forge these connections.

At the societal level, there are forces which impinge upon the family and school in their roles of educating and facilitating the development of children, young people, and adults. Some of the damaging forces are the isolation of people from one another, division between the home and
school, a priority on individualism and competition, racism, sexism, and extrinsic materialistic gain. An ecological approach helps us see the bigger picture and enables us to transform destructive systems to life-enhancing ones.

With this ecological perspective, community educators can intervene at several different levels to strengthen or create support systems beneficial to the student's learning and well-being.

**Research Findings: Parent Involvement and Student Achievement**

"The evidence is beyond dispute," Anne Henderson reports in a special report of the National Committee for Citizens in Education, "parent involvement improves student achievement. When parents are involved, children do better in school, and they go to better schools."

Research findings affirm:

1. Involving parents in their children's schooling improves student achievement.
2. Parent/community involvement is most effective when it is comprehensive, continuous and well planned.
3. Benefits are long-term, continuing through high school.
4. Involvement with their own children is not enough to create effective schools. To ensure the quality of schools as institutions serving the community, parents must be involved at all levels and in

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multiple roles--adult learner, decision-maker, audience, supporter at home, volunteer--demonstrating concern for all children, not only their own.

5. Children who are at risk have the most to gain. Their parents do not have to be well-educated to participate.

6. Parent education, especially on a peer basis with parent trainers, makes a difference.

7. School designed activities which reinforce learning at school make a difference on student achievement.

8. Inservice training for teachers and administrators on home-school contacts also makes a difference.

9. Volunteering and in-school tutoring enhance pupil self-concept. Parents who volunteer as school tutors are more likely to reinforce their own children's learning at home.

10. Schools must see the home, community, and school as interlinked and plan accordingly.

There are seven major ways in which parents can be involved with their children's education. Three are traditional. The other four are "newer."
Traditional roles:

1. Parents as partners in education. In this role, parents meet the basic needs of their children: safety, health, and love.

2. Parents as volunteers and supporters. These include roles such as making costumes for students in a school play; supervising playground activities; participating in clerical pools for teachers; volunteering in the coordination of art fairs, school fairs; chaperoning high school dances; and participating in fund-raising activities.

3. Parents as audience. Examples are parents' attending a school play, school displays, open house, music performances, and school sports.

"Newer" Roles:

1. Parents as learners/teachers. Examples of parents as learners/teachers include parents who take the opportunity to learn other ways of thinking about their children and themselves and about different practices in bringing children up--when former perceptions and practices do not work.

2. Parents as teachers in the school setting. These include parents who volunteer as tutors of children other than their own or as teachers of instructional units in the classroom setting.
3. Parents as participatory networkers. These parents consciously and personally create support networks for themselves and children.

4. Parents as co-decision makers. These include parents who collaborate with teachers and principals in ad hoc committees, councils, or task forces, regarding policies and educational practices of the school.

There is a Chinese saying that people need both roots and wings, "roots"—meaning security, love, and stability in meaningful relationships and "wings"—meaning meeting new challenges, mastering new situations, seeing options, and learning to communicate with more people in their lifetime than were required of people of yesteryear.

The traditional roles are very important and represent the roots in the Chinese saying. Without his/her basic needs met, the child will have difficulty learning what the schools have to offer. The newer roles represent wings. Today community educators must include opportunities for both parents and children to have and to invite a sense of safety and belonging (roots) as well as to learn and to gain new skills and knowledge (wings) for their well-being.

**Action Research Findings: the Senses and Processes of Community**

Contemporary society can be problematic in several ways. (1) Our work patterns, family structures, schools,
and homes often serve to isolate children and young people from their life-giving networks. Divorce separates. Work separates. School tracks separate. Being poor or rich separates. (2) Contemporary contexts of rapid change often foster a sense of rejection and meaninglessness for both student and family. The ways of school may conflict with the ways and values of the student's family and culture. School work may not be seen as meaningful by young people. (3) Our schools may promote a sense of powerlessness in children and their families. Children are seen as recipients, rather than providers of services to others. Schools may keep families powerless by limiting their access to information important to the development of their children. (4) And for many students their environments reflect fragmentation. In the daily shuffle of people and service providers, children and their families may be recipients of fragmented services when what they really need is a reliable comprehensive support system for their well-being. The best way to counter alienation is through community, but the question is--how?

The community education perspective, an ecological perspective, and findings about the effect of parent involvement on achievement, pointed us in the right direction in the development of the PCNC. Seymour Sarason believes that the criterion by which all community programs ought to be evaluated is by the presence or absence of the
psychological sense of community. Yet the literature in community education, social networks, and parent involvement was strangely silent on the attitudes and processes which invite people to experience a psychological sense of community. The literature emphasized programs, activities, structures, and roles—as if community just happens when people are put together.

Identification of the attitudes and processes of community necessitated a content analysis of experiences in community as told by ordinary people (Chapter 7). The community attitude/response to . . .

. . . isolation is an attitude of nowness (being present, seeing value in people) and the act of attention or connection. The sense of community this action invites is described as a feeling of relief and hope that help is on its way.

. . . meaningfulness is an attitude of isness (without judgment) or an act of acceptance. The sense of community the attitude/response invites is as a sense of approval, affirmation, or comfort to be who one is.

. . . powerlessness is an attitude of nothingness (humility) and an act of empowerment. Empowered people describe this sense of community as one of pride and accomplishment, of completeness in solving a mystery, and of esteem.
... fragmentation is an attitude of oneness and an act of harmony. People who have this experience describe this sense as spiritual-like unity, that everything is as it is—in the right place and at the right time.

All human beings have the capacities for building community and for experiencing community. Under stress, however, we tend to forget our capacities to generate relationships of community. Hopefully articulation of those processes will bring them into the forefront of our consciousness so that we may readily use them at appropriate times.

**PCNC Staff at the School Site**

Each PCNC is staffed by a part-time Parent Facilitator under the immediate supervision of the Principal. The Parent Facilitator is chosen by the Principal. He or she is hired as a temporary part time teacher who is paid no more than 17 hours per week.

Parent Facilitators come from a variety of backgrounds and credentials. Some are retired principals, teachers, firemen, and policemen. Others are homemakers. Still others have management and business expertise. Guidelines for qualifications state that they must have open attitudes toward people, a willingness to learn, and the capacity to care for others and to relate to people.
A Facilitator:

1. assesses the needs, concerns, and interests of students, parents, teachers, and neighbors.

2. regularly meets and consults with the on-site Principal concerning school goals and priorities, PCNC needs, program, and projects.

3. develops and coordinates programs and activities cooperatively with school/community groups and networks (faculty, council, Boy Scouts, Single Parent Network Advocacy, School to Work Transition Centers.

4. facilitates networks and support systems primarily for the students, parents, teachers, and administrators of the school and secondarily for residents of the community.

5. communicates the needs and programs of the Centers with the area's Principal of the Community School for Adults.

6. evaluates support systems and programs.

7. is responsible for the use of PCNC facilities, equipment, and supplies.

8. generates volunteer help and in-kind services and resources from other groups and agencies.

Most importantly, they facilitate relationships of community as opposed to alienation. The "ways of community" include: connecting people with one another; empowering
people with information and options; inviting people to find meaning, building personal resource networks; and developing self/group esteem. All of the ways are applicable to the smallest unit of relationships as well as to larger clusters, such as the family, classroom, school, or statewide organization.

Core Set of Community Processes

The core processes are those embraced by the four-step process of community-making. The four-step process (connect, accept, empower, integrate) is used in its entirety as much as possible by the Facilitator by (1) developing one-on-one relationships, dealing with problematic relationships, and helping people, (2) in developing a sense of community in, between, and among groups, task forces, committees, and councils.

The four-step process does not change. The situational contexts do. An effective Facilitator self-reflects upon experience and uses the four-step process to assess his or her actions and attitudes in a variety of situational contexts. Some of the more common ones are: dealing with difficult people, tutoring a child, working with a council, recruiting and coordinating volunteers, guiding a young person in his school work, operating a homework center, caring for an angry parent or child, stopping a fight, counseling a child, and empowering parents as teachers.
Below is an example of the application of the four-step process in two situations. (Figure 13.1)

<table>
<thead>
<tr>
<th>Situations</th>
<th>Figures 13.1 Application of the Four-Step Process</th>
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<tbody>
<tr>
<td>There is a need to orient newcomers to the School</td>
<td>There is a need to listen to a child read.</td>
</tr>
<tr>
<td>Activity</td>
<td>Orientation Coffee Hour with the Principal</td>
</tr>
<tr>
<td></td>
<td>Listening to a child read.</td>
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</tbody>
</table>

1. **Connect**
   - Send invitations
   - Publicize the event
   - Call each person and extend a personal invitation
   - Organize a "warm-up" activity
   - Introduce people to each other

2. **Accept, Build Meaning**
   - Welcome people
   - Generate questions from the group
   - Invite responses

3. **Empower**
   - Answer questions
   - Work on a handbook
   - Distribute the handbook
   - Provide a directory

4. **Integrate**
   - Summarize
   - Invite to next event
   - Invite parents to drop in or to join other activities
   - Ask questions
   - Share thoughts and feelings
   - Give word attack cues or one of the other reading cues
   - Ask the child to read the story to his parents.
1. Philosophy and theoretical background
   a. The importance of community to learning and human development
   b. The capacities of the human being
   c. The learning process
   d. Community education
   e. Family support systems
   f. Personal learning networks

2. Knowledge of self and qualities of leadership
   a. Self-learning processes, self-reflection
   b. Qualities of high achievers
   c. Concepts of receiving, giving, and integrating
   d. Beliefs and learning
   e. Differences in personality styles are not deficits
   f. Perceptions and learning
   g. Memories and learning

3. Organizational and evaluation skills
   a. Setting up the center for comfort and openness
   b. Arranging meetings, coordinating efforts and resources
   c. Assessing needs and concerns of the school/community
   d. Setting goals and time benchmarks
   e. Conducting conferences and meetings
   e. Managing resources
   f. Collecting data
   g. Evaluating progress

4. Interactive and mediational skills
   a. Communication skills
   b. Facilitating esteem
   c. Teaching and guiding others
   d. Problem-solving
   e. Drawing connections to the larger whole

5. Operationalizing networking process
   a. Creating partnerships
   b. Linking people and composing and designing networks for people and families.
   c. Linking people with resources and services
Support System for Parent Facilitators

A nesting statewide network of support has been set up for the Facilitators, who are the driving force of the PCNCs. In proximal order the support network consists of the on-site principal, school staff; the District PCNC Team and district resources; and the State PCNC Team and state resources.

Initially, the Facilitators are given 15 hours of inservice training over a period of three days. The training is given by the State PCNC Team of the State Office Community Education Section. (Figure 13.2)

Facilitators also gather every other month for school complex support team meetings and every other month for district inservice training. Visitations, on-site consultation, technical services are provided by members of the State and District Teams as requested for each Facilitator and the groups and people they serve.

The State and District PCNC Teams and Site Parent Facilitators form a close-knit support group. Relationships among them take high priority for empowerment purposes. This is modeled so that Parent Facilitators can experience and replicate the support system at their school sites with Volunteer Room Facilitators, teachers, and other members of the school/community.

Other agencies make staff development services and programs available to the schools. PCNCs, however, have the
right to select resources relevant to their needs and according to their priorities. No school/community is required to adopt any program offered by agencies.

**Phases of Development**

A natural pattern of program development with consideration given to the nested ecological network settings has been evident. We've identified four phases.

At the first and second phases of development, the goal of the Facilitator is to create a sense of community between and among parents, teachers, students, and neighborhood in the overall setting of the school/community.

Although the Parent Facilitator provides activities for all members of the school/community in the first phase of PCNC development, he or she finds it easier to focus on parents. In the second phase, attention is especially given to the teachers.

In the third and fourth phases of development, the goal of the Facilitator is to build a sense of community between and among the parents, teacher(s), and students per classroom unit and to create and strengthen the personal learning network of each student. This entails the development of PCNC support teams, one per classroom. Support services and staff development are provided teachers and Room Facilitators in the third phase. At the fourth phase, volunteers and parents are supported as members of their children's personal learning networks.
First Phase

The Facilitator uses the four-step process in developing personal relationships and group relationships.

Developing inter-personal relationships. While s/he has the vision of caring for the entire school/community in mind, s/he is continually finding a need and filling it at the one-on-one level. When asked about how s/he goes about the daily business of the PCNC, s/he is apt to reply, "According." "I go according to the needs of people." Critics may feel that this is a random approach to building relationships, however this approach is rewarding and justified in a program that builds upon the natural networks of people and upon matters that are deemed relevant to the people.

Developing programs for the school/community. In the beginning, the focus is on parents simply because most Facilitators come from the ranks of parents and because Facilitators usually communicate best with people like themselves. The idea is to share the following perceptions:

1. Schools are for people of all ages.

2. Roles and functions of teachers and parents overlap in some areas and can be strengthened and integrated in the process of educating and bringing up our children.

3. Parents are important and productive as teachers and role models.
4. Parents are accepted and welcome in the school setting.

5. Parents have the opportunity to give and to receive resources which enhance not only the lives of their children but their lives as well. Working with parents also gives the Parent Facilitators time to understand the culture of the school system and to build a personal relationship of trust with each teacher.

Initially the Facilitator assesses the needs and concerns of parents, teachers, and residents (in this order of priority) of the school/community through the means of written questionnaires or surveys, question generative activities in groups, and one-on-one informal "talk-stories." The four-step process is applied in all of those surveys, group activities, and one-on-one talk-story approaches.

After consulting with the principal on the goals and priorities, the Facilitator collaborates with others in designing and implementing activities and programs to address selected concerns and needs arising from the previous assessment. Talents and resources from the parent group themselves are appropriately matched and tapped for the various projects. Volunteers are recruited and trained to assist teachers. Empowerment as well as fun classes, workshops, activities are provided parents.

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The wise Parent Facilitator maximizes the existing system of networks as well as the natural networks among people. Formal networks include faculty meetings, councils, grade level chairpersons, parent associations, students, work settings, and churches. The Facilitator resists the temptation of setting up competing groups. Natural networks include the friends of students, their parents, kin relationships, friends of friends of friends.

At the end of the first stage, the following is evident:

1. Volunteers are on the school campus every day.
2. There is a change in attitude on the part of parents toward the school, from negative to positive.
3. There is an increase in parents participating in school activities.
4. There is no difficulty finding parents and teachers to run for officer positions in the parent teacher organization. In fact, there is some competition.
5. Teachers are asking questions about the PCNC.
6. The rate of requests for services from the PCNC by teachers has increased.
7. The number of appreciation messages to the parents have increased.
8. The number of appreciation messages to the Parent Facilitator from parents has increased.
Second Phase

At this time teachers are beginning to see the value of parents on campus and to appreciate their presence. In this context, the Parent Facilitator turns his/her attention on the teachers. What are the concerns and needs of the teachers? What resources can teachers contribute to PCNC programs? How can the PCNC provide support services to teachers?

Example projects established during the second phase of development include homework centers, tutoring services, providing a parents' speakers bureau, credit classes for teachers, read-aloud programs, trained parent teams sharing a teaching unit to children. Fun activities include teacher/parent field trips, family camps, special teacher/volunteer parent luncheons, volleyball or bowling tournaments.

At the end of the second phase the following is evident:

1. Teachers are volunteering to contribute their time and talents to PCNC programs.
2. Teachers and parents express pleasure at the outcomes of projects planned, initiated, and implemented by them.
3. The PCNC is a classroom and household word.
4. Letters and expressions of appreciation to parents from students and teachers increase in number.
5. Teachers are exhausted and excited and are beginning to want to create a sense of community among their children and their families of their own classroom.

6. There is an increase in number of teachers initiating partnership programs involving parents.

Third Phase

The State PCNC Team is called to meet with the Principal and Parent Facilitator. At this meeting the school's profile and goals are discussed as well as possible programs involving parent and teacher partnerships. At this meeting, initial meetings with the faculty are scheduled to invite teachers in participating in PCNC at a new and higher level.

With teachers who choose to participate in the third phase of development, guidance is given in selecting a Parent Room Facilitator. These Room Facilitators are given volunteer inservice training, similar to that of the Parent Facilitator. Teachers also decide what type of staff development training they would like consistent with the goals of the school and with the idea of creating and strengthening the students' personal learning network. Throughout the year, the Room Facilitators and Teachers meet to plan grade level activities which involve parents in their children's education regarding science, reading, social studies, and math.
At the end of the third phase, the following is evident:

1. There is a solid core of volunteers identified with each participating classroom, the Teacher, and Room Facilitator.
2. Teachers and Parent Room Facilitator can recognize and name the parents of their students.
3. Parents are asking how they can help and contribute to classroom activities.
4. Parents are suggesting various activities for their students' classroom activities and volunteering to coordinate them.
5. Parents feel welcome in their children's classroom.
6. Parents are volunteering to help identified children.

Fourth Phase

In the fourth phase of development, support networks are established for each student using all the resources available among the families of that classroom and volunteers from the community. The networks are recorded by computer and activities are tracked, and progress of the student noted. Changes in the students' support network are sometimes made depending upon the student's progress socially, academically, and emotionally.
Program Components

Most PCNCs at the first and second stages of development have the following programmatic components in place: (1) a parent education program, (2) a volunteer exchange system, (3) adult education classes, (4) dialogue-workshops (forums and problem-solving sessions), (5) a drop-in center, (6) family fun activities, and (7) interagency partnership programs.

More mature PCNCs in their third and fourth stages of development have the following components: a cadre of Room Facilitators and their core volunteers per classroom unit, a support system (modeled after the State and District Support System) for Room Facilitators and their core volunteers, inservice training for faculty, a system for strengthening the personal learning network of students at the classroom level.

Special Programs

In any phase PCNCs and their school/communities may establish any of the following state-wide community education programs such as:

1. The Families for R.E.A.L. (Resources for Early Access to Learning) Project. This project is administered by the Community Education Section in partnerships with the Department of Health and the Governor's Office of Children and Youth. It provides classes and support systems to young children, ages 0-4, and their parents. Three PCNC school
sites have this program. Legislative funding is being sought for the establishment of this project in nine more PCNC school sites.

2. The Seniors Actively Volunteering in Education Program (SAVE). In this program, senior citizens give volunteer services to the schools. It is administered by the Statewide Volunteer Referral Service but coordinated by the PCNC at the school sites.

3. The Family Literacy Program. In this program, parents learn to read and are also given the opportunity to earn their high school diploma. It is administered by the Community Schools for Adults in partnership with the PCNC. Parents often request this program in order help their children read.

4. Project D.A.R.E. (Drug Abuse Resistance Education). This program is a project of the Police Department. The parent component of this program was developed by the Parent Facilitators of the Honolulu District. They were led by Susan Kurihara, Violet Hiranaka, and C.W. Stevens.

Case Studies

Because each school community expresses a different set of questions and concerns, each Parent-Community Networking Center is different, with a unique program and activities.

Waiahole Elementary School

Waiahole Elementary School serves a small rural area of 100 relatively low-income families, generally employed in
small farming, although some commute to the city of Honolulu or Kaneohe, a small town. The school is ranked as having the second poorest population in the district. Many of the families are of Hawaiian descent.

In 1986, the school was chosen as one of six pilot sites for the Hawaii Parent-Community Networking Centers. The Facilitator, Pat Royos, is a homemaker, knowledgeable about the community, and active in community organizations.

Pat Royos recalls her first PCNC activity. She had planned to invite parents to a pot-luck picnic where parents could meet the principal, ask questions, and state concerns.

I was so scared nobody would come. I even went to their homes, saw some of them peek out the windows and close the curtains. But since I knew them, I went up to them and said in my most loving, serious, and good natured way 'I know you care for your children so I'll see you at the potluck. I want the principal to meet you folks.' They didn't take offense because they knew after all these years in the neighborhood, that I cared for their children....And they came. They enjoyed meeting the principal so much that we now have a program based on all the questions they asked with the concerns expressed at the School Climate Improvement Council.

The questions parents asked were: How do I help my children learn? Why am I being accused of abusing my child? What is child abuse? How do I talk to teachers and my kids? What about my son's self esteem? What shall I do about it? How can I get my son excited about reading? Where can I get help to learn to read?

Three major programs were instigated: Learning to Read through the Arts, Scoring High program, and Parent
Effectiveness Training. Children and parents prepared a dramatic production, *The Wizard of Oz*, which integrated reading, writing, and communication skills. Parents provided direction, creative support, and supervision. In the Scoring High Program, they were responsible for tutoring children. In the Parent Education Program, Parent Effectiveness Training and Parents Anonymous Groups met for six weeks. Others met to discuss child abuse and adolescent problems. Another group met with a literacy tutor.

Raymond Sugai, principal of the school, notes fewer discipline problems in the classroom. In addition, parent attendance at Ohana meetings have increased from 15-20 parents to 40-50 in an average month. Sugai also credits PCNC with the school climate score increase from 2.5 to an unprecedented 3.5. Two indicators of PCNC's success in improving the Waiahole School is Frito-Lay's award for the outstanding elementary school in the state in 1988 and a significant improvement in student achievement test scores. **Kapunahala Elementary School**

Kapunahala Elementary School is located in Kaneohe on the windward side of the island of Oahu. The school is currently implementing two reform programs: Parent-Community Networking Center (PCNC) and School-Community Based Management (SCBM).
PCNC is the older program. Through this program, students, teachers, parents, aunties, uncles, grandparents, and neighborhood become a learning and caring 'ohana (Hawaiian word for family). Needs and concerns are identified by the grassroots community and faculty through surveys, group sessions, and "talk-story," the traditional way of communicating in Hawaii.

SCBM is a process-oriented program which promotes shared decision-making among school/community members. A summer decision-making conference, SCBM Council meetings, Student Council Meetings, school wide conferences, grade-level meetings--all involving different segments of the community are held to define the school's mission, goals and problematic areas.

PCNC and SCBM are complementary. The philosophy of PCNC pervades the school. SCBM is the formal on-going decision-making mechanism. PCNC initiates forums, implements activities, provides support systems for children and faculty, and takes care of developing relationships on a day-to-day basis.

Principal Ruby Hiraishi cites a feeling of 'Ohana throughout the school and credits that to the PCNC. There are far fewer behavioral referrals to the office today than ever before. Students look forward to coming to school and accomplishing their goals. The school was recently awarded
The Blue Ribbon award by the Hawaii State Department of Education.

**Accomplishments**

Achievements include the establishment of a variety of programs at the school site level such as tutoring programs; food and clothing centers; volunteer development; dialogue sessions; issue forums; homework centers; referrals to service providers; and workshops on such subjects as esteem, drug problems, family support systems, parenting, college/work opportunities, and communication skills.

Currently principals report improved school climates and positive attitudinal changes among teachers, parents, students; an increase in the numbers of parents involved in education and in the number of community resources used by school/community members. Having achieved a sense of community among the various groups at the school level, Principals and Parent Facilitators of more mature PCNC programs are proceeding to develop a sense of community in the classroom unit to effect higher levels of student achievement.

Moving stories of changed lives through the Parent-Community Networking Centers proliferate the state. A child no longer frowns when coming to school. A mother no longer is on drugs. A family is overwhelmed at the love and attention given at a time of crisis. A rejected child performs an outstanding starring role in a school play. A
child replaces D's and F's with A's and B's. A child now talks and relates to a person. A father and child learn to read together. A teacher becomes excited in helping parents learn. A teenager changes his code of dress because mother has changed. People smile more, laugh more, and brag about their schools.

There is excitement that comes from Hawaii's efforts in "going back to community." Teachers, parents, and community members are beginning to understand the essence of the human being. The effect of going back to community can be education-and-life-transforming!

Postscript

This Chapter concludes a portion of my journey in community education through action research. It started with the 'Ohana Project at Kamiloiki Elementary School. The 'Ohana Project left a legacy of experience, some unanswered questions regarding community and education, and a vision of a family center in every school.

The vision of a family/community center in every school and the return of education to community is still in progress. As long as that remains, this action research journey in community education will surely continue.
Works Cited


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