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Human Relations Theory and Community Education

Diana Greenblau Kasper

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These starred papers submitted by Diana Greenblau Kasper in partial fulfillment of the requirements for the Degree of Master of Science at St. Cloud State University are hereby approved by the final evaluation committee.

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HUMAN RELATIONS THEORY AND COMMUNITY EDUCATION

#1002A

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REALISTIC PARTICIPATION FOR COMMUNITY EDUCATION

#1002B

by

Diana Greenblau Kasper

* B.S., St. Cloud State College, 1970

Starred Papers

Submitted to the Graduate Faculty

of

St. Cloud State University

in Partial Fulfillment of the Requirements

for the Degree

Master of Science

St. Cloud, Minnesota

May, 1976

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TABLE OF CONTENTS

	Page
LIST OF TABLES	iii
Chapter	
I. INTRODUCTION	1
Statement of Problem	1
Scope and Limitations of the Study	2
II. DISCUSSION	4
Historical Context	4
Examples of Human Relations Theories	6
Community Education Philosophy	26
Personal Theory of Human Relations	28
Implementation of Personal Theory of Human Relations . .	30
III. CONCLUSIONS AND RECOMMENDATIONS	39
BIBLIOGRAPHY	42

LIST OF TABLES

Table		Page
I.	COMMUNICATION	32
II.	FORMAT DECISIONS	34
III.	SOMETHING SPECIAL IS HAPPENING AT MADISON SCHOOL FOR YOU	35

Both the implementation of the concept of human relations and the implementation of the concept of community education are recent attempts to answer this question. These implementations attempt to deal with the wider implications of the question of coping. This means a consideration of the nature of man/woman, of values, of leadership, of means and ends, of relationships of people in groups and between groups, of meaning in life and of principles for living. It is necessary to review the historical context out of which these human relations theories and the community education philosophy.

By gleanings from human relations theories, a personal theory of human relations that is consistent with community education philosophy can develop. This paper, then, may make a substantial contribution to an understanding of both concepts and to an understanding of the relationship of one to the other.

Statement of Problems

The format of this paper will be to discuss some of the historical approaches to human relations theory and to provide an overview of current implementations of human relations theory. Then, to make a

CHAPTER I

INTRODUCTION

Americans live with change: life-style changes, institutional changes, value changes, and technological changes. How to cope with modern life is only a variation on the question asked in every age. Both the implementation of the concept of human relations and the implementation of the concept of community education are recent attempts to answer this question. These implementations attempt to deal with the wider implications of the question of coping. This means a consideration of the nature of man/woman, of value, of leadership, of means and ends, of relationships of people in groups and between groups, of meaning in life and of principles for living. It is necessary to review the historical context out of which come human relations theories and the community education philosophy.

By gleaning from human relations theories, a personal theory of human relations that is consistent with community education philosophy can develop. This paper, then, can make a substantial contribution to an understanding of both concepts and to an understanding of the relationship of one to the other.

Statement of Problem

The format of this paper will be to discuss some of the historical approaches to human relations theory and to provide an overview of current implementations of these theories. Then, to make a

personal choice of a theory and implement it within the context of community education philosophy.

Scope and Limitations of the Study

It is the intent of this paper to examine examples of major contributions in the field of human relations theory. These examples include humanism, the humanities, power elitism, existentialism, scientific management, organizational management, data collection feedback, community power, violence, non-violence, psychotherapy, therapeutic relationships, social groups, organizational development, transactional analysis, simulations and games, citizen participation and community organization.

From this overview of human relations theory it is possible to determine a personal theory of human relations consistent with the community education philosophy. Special emphasis on leadership deals with the relationship of such a personal theory of human relations and community education.

A close study of the community education philosophy will be given so that the relationship between the resulting personal theory of human relations and the community education philosophy can be scrutinized for consistency. Consistency is defined as compatibility between acts or statements, agreement with itself, not self-contradictory. Further, in this paper, consistency means a harmony between word and deed, between theory and implementation, between means and ends.

While the bulk of this paper is based on an analysis of secondary sources, there is a considerable section based on primary, personal research. In order to formulate a personal theory of human relations

it would be possible either to choose one from among a group of existing theories or to synthesize one. It is because of the latter that the primary, personal research is presented.

CHAPTER II

INTRODUCTION

Historical Context

Before turning to the specific subject of this course it is important to discuss the historical context and of which involve human relations theory. The essence of the classic question, "How to Live with Life?" is ethics, the art of right living. As Alford Professor Emeritus, Harvard University, William Ernest Hocking explains:

Every art has had its traditional processes and techniques, not so much reasoned out as felt out and handed on to beginners dogmatically, often as sacred mysteries. This is eminently true of the art of right living: its codes have been transmitted rather than explained; and anyone who undertakes to replace authority by a reasoned system takes a long risk.¹

Why start with ethics? Because ethics is the branch of philosophy in which people find guidance in the conduct of life;

... to neglect the purely theoretical and abstract aspects of philosophy should not be lightly regarded--it goes back at least as far as Socrates. The centrality of ethics has been stressed by some of the greatest philosophers in our tradition.

Briefly, these philosophers and their contentions include: Plato in Politics and Gorgias, Aristotle in Nicomachean Ethics, Epictetus in the Discourses, Aquinas in Summa Theologica, Hobbes in Leviathan, Montaigne in The Essays, Schopenhauer in Aphorisms, Locke in Concerning Human Understanding, Bentham in The Metaphysics of Morals and The Principles of Practical Reason,

¹Horstner J. Adler and Seymour Oats, Studies: The Study of Moral Values (Chicago: Encyclopedia Britannica, Inc., 1962), p. v.

²Ibid., p. xiii.

CHAPTER II

DISCUSSION

Historical Context

Before turning to the American experience it is important to discuss the historical context out of which emerges human relations theory. The essence of the basic question, "How to Cope With Life?" is ethics, the art of right living. As Alford Professor Emeritus, Harvard University, William Ernest Hocking explains:

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¹Mortimer J. Adler and Seymour Cain, Ethics: The Study of Moral Values (Chicago: Encyclopedia Britannica, Inc., 1962), p. v.

²Ibid., p. xiii.

Hegel in The Philosophy of Right, Mill in Utilitarianism and finally, Darwin in The Descent of Man.

Plato's procedure in these dialogues, Laches and Georgias, is to propose a philosophical question for discussion and to leave it unresolved. What is important is the method, awakening an awareness of the subject; however, the content portends much for human relations. Plato uses Rhetoric:

. . . as commonly taught and practiced in the fifth century B.C., (as) . . . the equivalent of modern advertising and public relations, aimed at influencing people in order to gain money, fame, and power. To this mere empirical 'knack', this practical skill, this 'gift of gab', unrestricted by moral considerations, Plato opposes the ethical knowledge and attitude of the philosopher, embodied in Socrates. Against all skills, pleasures, and powers, the impassioned and relentless philosopher holds up the single ideal of 'justice', or 'the good'. And he insists that doing injustice--harming others--is always wrong and always worse for the person who does it than suffering injustice is for the one who suffers it.³

Yet Plato's writings are the origins of the elitist theory, the inevitability of the concentration of power in a small group of elites in society.⁴

Much comes to human relations theory from Aristotle:

For Aristotle, happiness is man's highest good, the end to which all human activities contribute when properly performed. Happiness is attained through the satisfaction of all human needs and through the perfection of all of man's natural faculties. It is the fulfillment of human nature and also, in its ultimate ideal stage, a sharing in the divine activity and bliss of contemplation.

What is remarkable about the Nicomachean Ethics is the way in which it takes account of the various powers and needs of man, its many sided approach to the attainment of happiness . . . Aristotle's happy man is healthy, adequately nourished, clothed

³Ibid., p. 16.

⁴George Henderson, Human Relations: From Theory to Practice (Norman: University of Oklahoma Press, 1974), p. 107.

and housed, and in harmony with his society, while leading a life of virtuous activity, according to right reason.⁵

How clear a path it seems from Aristotle's definition of a happy man to George Henderson's contemplation of what he would define as a happy American. Henderson asks:

But is it too much to believe that America can become a nation where all citizens may walk in dignity, eat wholesome meals, sleep in decent houses, live in economic and social freedom, and, finally, be able to die timely deaths unhurried by malnutrition and inadequate social services?⁶

The American experience from its inception was a bringing together of all types of people exhibiting, according to Henderson, a "burning desire for peace, freedom, and justice."⁷ If not quite this, at least a desire to find a better life, to risk the status quo for possible improvement. Such sentiment is fertile for models of human relations theory. Major examples of these follow in the next section.

Examples of Human Relations Theories

Humanism - the humanistic philosophies embody the values of love, creativity, and self-fulfillment and in turn human relations theories coming from humanism's influence stress man/woman as a feeling, thinking person whose goals are fulfillment and self realization and put emphasis on a person's potential.⁸

A foremost theorist of humanistic thought is Abraham Maslow who feels that what is so "called 'normal' in psychology is really a psycho-

⁵Adler, op. cit., pp. 37-38.

⁶Henderson, op. cit., p. 3.

⁷Ibid.

⁸Ibid., pp. 11-12.

pathology of the average."⁹ What Maslow wants to see is an individual who is self-actualized:

According to Maslow, as our basic survival needs are met, we become motivated by higher order needs. However, Maslow also believed that most persons only partly satisfy their basic needs, and the unsatisfied needs have the greatest influence on their behavior. . . . Once a person has coped with lower-order deficiency needs (D - needs), his energies are freed for socially meaningful pursuits, being needs (B - needs) and self-actualization. The traits of a self-actualized individual are:

1. An adequate perception of reality.
2. An acceptance of others, self, and human nature.
3. A resistance to enculturation.
4. A close degree of autonomy.
5. Close relationship with a few friends and loved ones.
6. A strong ethical sense.
7. An unhostile sense of humor.
8. Creativity, inventiveness, and spontaneity.

Self-actualization is not a goal in itself but a means to achieve a fully functioning self.¹⁰

Like Maslow, Carl Rogers stresses growth and an individual's self-image. An individual's self-image should be realistic and flexible and reflect self-direction not meeting the expectations of others but trusting oneself, i.e., "fully functioning."¹¹ A third humanistic psychologist adds the dimension of the connection between such functioning and self-disclosure. This emphasis on self-disclosure is the contribution of Sidney Jourard. Jourard points out:

And it seems to be another empirical fact that no man can come to know himself except as an outcome of disclosing himself to another person.¹²

⁹Gerard Egan, Face to Face (Belmont: Wadsworth Publishing Company, Inc., 1973), p. 1.

¹⁰Henderson, op. cit., pp. 13-14.

¹¹Ibid., p. 14.

¹²Sidney Jourard, The Transparent Self (New York: Van Nostrand Reinhold, 1964), p. 5.

When I say that self-disclosure is a symptom of personality health, what I really mean is that a person who displays many of the other characteristics that betoken healthy personality . . . will also display the ability to make himself fully known to at least one other significant human being.¹³

Thus the major impact of humanism on human relations is the insistence on the shift from role-to-role relationships to person-to-person relationships. Close to humanism is the group of theorists called existentialists. The early existentialists include Søren Kierkegaard and Friedrich Nietzsche and those more recent include Martin Heidegger, Jean Paul Sartre, Paul Tillich and Martin Buber. To summarize the views of the existentialists for a definition of a healthy individual:

1. Is aware of his being. He has the capacity to choose his own behavior.
2. Assumes responsibility for his behavior. Life is what he makes it.
3. Displays the courage to be'. He makes decisions, asserts himself, and accepts the consequences.
4. Looks at himself and others as human beings and not things or actors of many roles. He relates to others not at a distance but in an affirming sense.¹⁴

What emerges then is the "belief that persons are capable of developing their potential for humaneness."¹⁵

Theories of Interpersonal Relations - Continuing with growth as a central feature, Herbert A. Otto and John Mann carefully point out that growth is "increasing the depth and validity of communication with others and is therefore essentially a social interdependent process."¹⁶ Expanding the interpersonal process, William Schultz relates his theory,

¹³Ibid., p. 25.

¹⁴Henderson, op. cit., p. 15.

¹⁵Ibid.

¹⁶Ibid., p. 16.

in a system he calls Fundamental Interpersonal Relations Orientation (FIRO). This system has three expressed and wanted needs. These are inclusion, control and affection. Inclusion is measured as in or out and is the degree of belonging, recognizing and individuality. Here is the concept of the person as significant and worthwhile. Control is measured as top or bottom and is the power relationship and decision-making aspect of the group. Here is the concept of being competent and responsible. Affection is measured as close or far and is the degree of feeling lovable and emotional close to feelings of the group.¹⁷

From Ferdinand Tönnies comes the helpful distinction of social groups:

--Gesellschaft and Gemeinschaft--In the case of total, inclusive societies type concepts such as Gemeinschaft (community) and Gesellschaft (Association), are necessarily quite general, serving however, the indispensable function of locating in the larger social framework the particular types of social relations, social systems, groups, associations, or communities . . . one of the most persistent central themes has been the distinction between sacred and secular social structures. Certain aspects of this dichotomy run through the work of nearly every outstanding theory of society.¹⁸

Specific examples of group and group theories will be discussed later on in this section especially as such relate to goal orientation and leadership.

Humanities - the means of expressing a life, a life style, an emotion are exactly the kinds of things the humanities communicate. The form may be dance, theatre, music, art, prose or poetry. Here is where

¹⁷Ibid.

¹⁸Robin M. Williams, Jr., American Society (New York: Alfred A. Knopf, 1970), p. 511.

there is some difference between the humanities on the one hand urging the individual to realize his or her utmost potential and those who see the need for working with and through a group. Paul Tillich delivered an address at the annual Commencement exercises at the New School for Social Research, June 11, 1957 in which he considers the problem of conformity:

Conformity is a negative force if the individual form that gives uniqueness and dignity to a person is subdued by the collective form. If this happens . . . a structure appears for which it probably would be more adequate to use the word 'patternization'--the process in which persons are modeled according to a definite pattern. Patternization is what determines our period, both in learning and in life. . . . In recent years several scientific books have appeared which describe the contemporary process of patternization and add criticism and warning. Such warning was anticipated in fiction in Huxley's Brave New World and, in a more sinister way in Orwell's 1984. In both novels a kind of negative utopia is presented--a total reversal of the positive utopias that opened the modern period of Western history. The conquest of nature by reason, which in the utopias of the Renaissance was considered the main liberating power, is now seen as a means for the enslavement of man by patterns of life and thought that deprive him of the possibility of freedom and individual self-affirmation.¹⁹

Tillich goes on to cite works such as The Lonely Crowd, The Organization Man, The Hidden Persuaders, Mass Culture to which might be added Future Shock all which startle and impress readers with the imperative to consider the dangers of conformity. Tillich calls for courage to resist patternized conformity, to question the ultimate meaning of life, to preserve human integrity, to dare to say 'no.'²⁰

Elite and Non-Elite--viewpoints--But for those in whom patterni-

¹⁹Keith Davis and William G. Scott, eds., Readings in Human Relations (New York: McGraw Hill Book Company, Inc., 1959), p. 456.

²⁰Ibid., pp. 456-461.

zation is ingrained, what of them? At the top, what of the elite?

C. Wright Mills, author of The Power Elite, focuses on the American elite.

He states:

The American elite often seems less a collection of persons than of corporate entities, which are in great part created and spoken for as standard types of 'personality' . . . If there is one key to the psychological idea of the elite, it is that they combine in their persons as awareness of impersonal decision-making with intimate sensibilities shared with one another.²¹

This, then, applies to shared power, to the concentration of power. Pareto, a theorist who was a contemporary of Max Weber elaborated on the power elite concept. Pareto stated that innovation and consolidation were the two prime premises of the power elite. The "rhythm of sentiment" he found so pervasive in society was the main "reason for the lack of positive human relations in issues involving the rights and needs of the people."²² In yet another attempt to describe the power structure in the United States, David Riesman, author of The Lonely Crowd, reached not the power elite description but concluded there were "veto groups."²³

Perhaps the strongest theorist has been Karl Marx. Marx's advocacy of a classless society implies that elites by their nature invite class conflict and eventual revolution. Further according to Marxist theory, "the subordinate class could organize and overthrow the dominant class."²⁴

²¹C. Wright Mills, The Power Elite (New York: Oxford University Press, 1957), p. 15.

²²Henderson, op. cit., pp. 107-108.

²³Ibid.

²⁴Ibid.

In contrast, the elitists: "believe that the masses will always be unorganized and incapable of collective action."²⁵ In realistic terms there is a power elite in the Marxian system:

Marx's power elite was made up of those who owned and controlled the means and processes of production of goods and services in the society.²⁶

Only in a study of his idealized classless society could an anti-elitist stance be noted:

His counterforce in society was one which would challenge the elite status by educating the working class to a consciousness of their deprivation . . . The outcome of the struggle would be victory for those best able to maximize the power of the instruments of production.²⁷

The Marxist contribution is perhaps most relative to human relations because of its omissions--it omits the human interactions, the realms of feelings, emotions on a personal level and puts such elements to work to serve "the state."

The dilemma becomes then a crisis for the individual. Is there in fact any room for individuality? What kind of personality thrives under such conditions. Max Weber, the political economist and sociologist:

. . . stressed the charismatic leader, the individual of compelling personality and mystique, who can compel the attention and support of great numbers. In (this) . . . view social movements can be depicted in terms of the dramatic individual who epitomizes the movement and is able to bring it to fruition.²⁸

Surely this is self-actualization with extreme emphasis on the self.

²⁵Ibid.

²⁶Ibid., p. 93.

²⁷Ibid., pp. 93-94.

²⁸Ibid., p. 99.

Violence and Non-violence Viewpoints--Henderson tries to reassure Americans by saying "in looking at violence in the United States, it seems clear that our violence is historical, not traditional."²⁹ Yet the frequency of violence past and present is undeniable. Despite such frequency of violence in other nations there are theorists who hold to a theory of "the uniqueness of the American experience" as explanation for the violence in the United States.³⁰ Other theories to explain violence include the riffraff theory, the deprivation theory, the differential-access theory and the frustration theory:

The riffraff theory . . . maintains that spontaneous contagion enables outside agitators to disrupt the status quo . . .

The deprivation theory focuses on the relative inequity, injustice and inequality various groups experience . . .

The differential-access theory holds that the disparities in political influence are a direct cause of violence . . .

The frustration theory . . . holds that the frustrations imposed by external sanctions generate a cumulative internal rage which culminates in violent outbursts.³¹

In contrast, non-violent action is a possible response to inequality, social disorganization, high-stress social conditions, and deprivation. Nonviolence means the use of propaganda and influence to change opinions, attitudes and behavior. Henderson finds six kinds of nonviolence:

nonresistance . . . based on the commitment not to fight back . . .

active reconciliation . . . seeking social change through the use of friendliness and reconciliation . . .

²⁹Ibid., p. 117.

³⁰Ibid., p. 121.

³¹Ibid., pp. 122-123.

moral resistance . . . a nonviolent campaign against evil . . .

selective nonviolence . . . careful choice of violent or nonviolent behavior, depending on the threat . . .

Satyagraha, or passive resistance, is the theory inaugurated by Gandhi . . . attempts to influence others' opinion through sympathy, patience, truthfulness, and self suffering . . .

Nonviolent revolution is the peaceful overthrow of oppressive societal conditions. It is achieved when equal rights are assured for all people.³²

In the United States nonviolence in the 1960's took the form of civil disobedience. Under the leadership of Martin Luther King, Jr. the use of boycotts, sit-ins, peace marches, was started. The theoretical framework from which nonviolent social change operates is found in the works of Henry David Thoreau, Mohandas K. Gandhi, and the Reverend Martin Luther King, Jr. From "On the Duty of Civil Disobedience" in Walden, Thoreau stresses that an individual's behavior must be guided by conscience. Thoreau's belief that an individual must be free also meant that the individual must defend that freedom through civil disobedience when necessary. Mohandas K. (Mahatma) Gandhi's theory went even further because of its traditional and religious inspiration. Gandhi meshed the teachings of the Bhaganad-Gita of his native Hindu religion with the readings of Western philosophy to formulate nonviolent protest and confrontation. Gandhi used strikes, fasting, boycotts, and meditation to achieve "satyagraha," the nonviolent resistance to social injustices. His beliefs have been summarized:

1. that the moral universe is one and that the morals of individuals, groups and nations must be the same

³²Ibid., pp. 123-124.

2. that the means and the ends must be consistent
3. that we should hold no ideals which we do not embody or are not in the process of embodying
4. that we should demonstrate a willingness to suffer and die for our principles.³³

In the United States, Martin Luther King, Jr. adopted Thoreau's idea of "refusing to cooperate with an evil system" and tried to combine both militancy and moderation:

King's theory . . . was based on his 'dream' . . . his ultimate dream for all mankind, a dream about the nature of truth . . . the purpose of the nonviolent approach . . . to create such a crisis and establish such creative tension that those who have refused to negotiate are forced to confront the issue. The point is to dramatize the issue so that it can no longer be ignored. King believed that the tension created by a nonviolent protest was necessary for growth that would lead to understanding.³⁴

Management: Scientific Management, Organizational Management-- Management theorists owe much to the contributions of Frederick W. Taylor who formulated a theory of "physiological organization" based on relationship of human to industrial components that make up the work situation. His discussion of his theory of "scientific management" reveals the philosophy behind the technique of time-and-motion studies he developed:

. . . scientific management involves a complete mental revolution on the part of the workingman, . . . and . . . an equally complete mental revolution on the part of those on the management side . . . (so that) both sides . . . turn their attention toward increasing the size of the surplus until this surplus becomes so large . . . that there is ample room for a large increase in wages for the workmen and an equally large increase in profits for the manufacturer.³⁵

While Taylor did realize the importance of strong cooperation

³³Ibid., p. 174.

³⁴Ibid., pp. 176-177.

³⁵Ibid., pp. 60-61.

between the work force and management, he did not foresee the need to consider morale and efficiency needs. It was Elton Mayo and subsequently Fritz J. Roethlisberger, William J. Dickson, Chester I. Barnard, and Douglas McGregor who added considerations of these factors. The title of Mayo's work The Human Problems of an Industrial Civilization reflects this focus as does Roethlisberger's Management and Morale. In an essay "The Territory and Skill of the Administrator" Roethlisberger suggests: ". . . all the human problems I know are manifestations in one form or another of breakdowns in communication."³⁶ He continues to identify three dimensions which interrelate and determine the "total pattern" of a business or an activity. These dimensions involve technical standards of performance, norms of behavior, individual's self-conceptions and individual's feelings and perceptions: each affect and are affected by the other.³⁷

Douglas M. McGregor then Professor, School of Industrial Management, Massachusetts Institute of Technology presented, "The Human Side of Enterprise" during the Proceedings of the Fifth Anniversary Convocation of the School of Industrial Management on April 9, 1957. What McGregor presented has come to be known as "Theory X and Theory Y." Theory X is the conventional conception found in the following set of propositions:

1. Management is responsible for organizing the elements of productive enterprise--money, materials, equipment, people--in the interest of economic ends.
2. With respect to people, this is a process of directing their efforts, motivating them, controlling their actions, modifying their behavior to fit the needs of the organization.

³⁶Davis, op. cit., p. 11.

³⁷Ibid., p. 17.

3. Without this active intervention by management, people would be passive--even resistant--to organizational needs . . . their activities must be directed . . .
4. The average man is by nature indolent--he works as little as possible.
5. He lacks ambition, dislikes responsibility, prefers to be led.
6. He is inherently self-centered, indifferent to organizational needs.
7. He is by nature resistant to change.
8. He is gullible, not very bright, the ready dupe of the charlatan and the demagogue.³⁸

McGregor, then, goes on to propose Theory Y based on more fully adequate assumptions both of human motivation and human nature:

1. Management is responsible for organizing the elements of productive enterprise--money, materials, equipment, people--in the interest of economic ends.
2. People are not by nature passive or resistant to organizational needs. They have become so as a result of experience in organizations.
3. The motivation, the potential for development, the capacity for assuming responsibility, the readiness to direct behavior toward organizational goals are all present in people. Management does not put them there. It is a responsibility of management to make it possible for people to recognize and develop these human characteristics for themselves.
4. The essential task of management is to arrange organizational conditions and methods of operation so that people can achieve their own goals best by directing their own efforts toward organizational objectives.³⁹

According to those who study McGregor, the most important feature of Theory Y is that McGregor's assumptions are not static but dynamic and "indicate the potential for human growth and development."⁴⁰

Data Collection Feedback--aspect of management--Regardless of the formal structure of the organization, the adaptive behavior of its

³⁸Ibid., p. 50.

³⁹Ibid., p. 56.

⁴⁰Henderson, op. cit., p. 69.

employees or members has a "cumulative" effect. It feeds back into the formal organization and reinforces itself.⁴¹

In his essay, "The Individual and Organizational Structure" Chris Argyris then Associate Professor of Industrial Administration, Labor and Management Center, Yale University, formulated the principles of information and feedback as essential and concludes that:

. . . the very first task we must undertake is to create that kind of leadership which, in any given administrative situation, can help people become more independent, more active, and more responsible.⁴²

Specifically discussing information, Argyris outlines three major characteristics of helpful information: it should be minimally evaluative of the receiver's behavior, it should be verifiable and close to observable data, and its meaning should be consistent.⁴³

Argyris also mentions such intervention activities as games, questionnaires, surveys. Such procedures as the survey feedback process are objective while the nature of human relations is subjective but there are "several tests possible to check the validity of interventions: public verifiability, valid prediction, and control over the phenomena."⁴⁴

To elaborate on the survey feedback method, the work of Matthew B. Miles has been of value. Miles has also conducted studies to show that in education in American society an impressive degree of convergence in norms, goals, and operating procedures and practices was attained

⁴¹Ibid., p. 73.

⁴²Davis, op. cit., p. 68.

⁴³Henderson, op. cit., p. 74.

⁴⁴Ibid., p. 75.

through a complex mesh of loosely coupled processes, organizations, and lines of communication.⁴⁵

In the survey feedback model according to Miles client involvement is foremost. The client is involved in all aspects of the data collecting activity from the collection itself to the formulation of survey questions:

After objective data are collected within an organization, they are analyzed and summarized and fed back to the organization. Survey feedback takes place through an interlocking set of conferences . . . feedback must be clear and undistorted, it should come from a trusted, nonthreatening source; and it should follow as closely as possible to behavior to which it is a reaction.⁴⁶

Communication--clear, effective, and direct is a definite part of human relations. To understand the conditions which hinder effective communication and feedback, J. William Pfeiffer and John E. Jones, co-authors of "'Don't You Think That . . .?': An Experiential Lecture on Indirect and Direct Communication" state:

Communication is effective when it has certain characteristics. It is two-way communication, with ideas, opinions, values, attitudes, beliefs, and feelings flowing freely from one individual to another. It is marked by active listening, by people taking responsibility for what they hear--accepting, clarifying, and checking the meaning, content, and intent of what the other person says. It utilizes effective feedback. Not only does each person listen actively, he also responds to the other individual by telling that person what he thinks he is hearing. The process of feedback tests whether what was heard is what was intended. It is not stressful . . . It is clear and unencumbered by mixed or contradictory messages (verbal, nonverbal or symbolic) that serve to confuse the content of the communication. In other words, it is direct.⁴⁷

⁴⁵Williams, p. 312.

⁴⁶Henderson, op. cit., pp. 76-77.

⁴⁷J. William Pfeiffer and John E. Jones, eds., "Don't You Think That . . .?": An Experiential Lecture on Indirect and Direct Communication, The 1974 Annual Handbook for Group Facilitators (LaJolla, California: University Associates Publishers, Inc., 1974), p. 5.

Psychotherapy (existential, Gestalt, psychoanalysis and group therapy)--All forms of psychotherapy attempt to "untangle" the patients' personality. Existential therapy deals with the individual's confronting his or her environment, relationships with other people and inner experience. Gestalt therapy stresses sense awareness and the present feelings and happenings. Psychoanalysis uses patient recall of past experiences to free up emotional growth and present development. Group-therapy uses homogeneous groups where patients exchange thoughts, feelings and experiences.⁴⁸

What these approaches have in common is the perception of the patient as an individual capable of change and who does change.

Therapeutic Relationships--Continuing this focus on the changing individual, Charles Horton Cooley's looking-glass self theory explains that self-awareness emerges from social interaction: ". . . we become socialized by understanding the reactions we produce in others."⁴⁹

Carl R. Rogers urges that individuals watch that the "gap" between the real self (what a person really is) and the ideal self (what a person would like to be) not become so great that self-hate and inferiority feelings result.⁵⁰

Social Groups--While a social group simply exists whenever members of a group are somehow identified differently by non-members, there is much complexity within groups and among groups. Henderson points out that both social class and race are often overlooked in working with

⁴⁸Henderson, op. cit., pp. 194-197.

⁴⁹Ibid.

⁵⁰Ibid., p. 198.

groups. Henderson explains:

Social class is the most influential factor in social and cultural behavior patterns. In America for example, the manner in which persons are born, educated, married, and buried depends upon one overriding criterion--their social class. Race is the second most influential factor.⁵¹

What then are some theoretical strategies to deal with such major factors as racism? The cognitive dissonance theory is one approach:

The cognitive dissonance theory is a type of balance or consistency theory. It is concerned with the relations among 'cognitive elements' and the consequences when elements are inconsistent with one another. Festinger (author of Conflict, Decision and Dissonance) defines cognitive elements as 'bits of knowledge, or opinions or beliefs about oneself, about one's behavior, and about one's surroundings in the environment.' Elements may exist in either consonant, irrelevant, or dissonant relations. Two elements are consonant (balanced) if, considering the two alone, one element follows from the other. (The knowledge that I dislike blacks, and the knowledge that all my friends dislike blacks also is a consonant relationship of two elements.) Elements are irrelevant if they have nothing to do with each other, or if they are connected or associated in the mind of the individual. (The knowledge that I dislike blacks, and the knowledge that I build new automobiles is an irrelevant relationship.) Two elements are dissonant (unbalanced) if the 'obverse of one element would follow from the other.' (The knowledge that I dislike blacks, and the knowledge that I must associate with blacks at work is a dissonant relationship). . . . A major assumption in Festinger's theory is that dissonance has motivational characteristics, e.g., that dissonance is a drive state, like the psychological drives of hunger, thirst or sex, and that the existence of dissonance will motivate the individual to reduce it, that is, gratify the drive. There are three ways in which dissonance can be reduced. The individual can change his/her behavior or possibly deny or distort it. Consider the dissonance referred to above. (S)he can reduce his/her dissonance by quitting his/her job and finding one where no blacks are employed. A second means to reduce dissonance is to change a cognitive element in the direction of consonance. In our example, the individual may reduce dissonance by believing that these blacks at work are not like other blacks. 'I like them.' The third way to reduce dissonance is to add new cognitive elements to one cluster or the other or both. This presumably would involve seeking out new information. Thus, our black-disliking individual

⁵¹Ibid.

may seek out information that destroys some of his negative beliefs about black people, or (s)he may discover that some of his/her other friends enjoy the company of blacks. Given that (s)he feels that either or both of these items are important, they will reduce his/her dissonance.⁵²

But to this and other attempts at inducing change in an individual should be added the reporting of Chris Argyris who wrote "The Individual and Organizational Structure" while associate professor of Industrial Administration at the Labor and Management Center, Yale University in 1956:

A number of studies of communications programs have been made, and among the interesting results are two which seem especially applicable to management. First, it was found that most people will believe falsehoods if they have confidence in the persons who are saying them. Conversely, most people will not believe simple truths if they do not have confidence in those who speak them . . . The lesson is important: If you send down a message, and there is a basic lack of confidence among those who receive it, the over-all effect may be to strengthen the lack of confidence.⁵³

Confidence and consistency are repeated in a summary of groups as principles whether the groups are task oriented social groups, behavior change oriented groups, training groups (T-groups), or encounter groups:

Clearly, then, feedback from members of our group allows us to gain information about reality, validate our own opinions and make sure that they are consistent with the opinions of others, and evaluate ourselves and others.⁵⁴

With the rise in study, research and implementation of group dynamics, the concept of leadership has become a more important part of the models of the various theories of human relations. Robert Tannenbaum

⁵²Douglas F. Risberg, "A Pilot Study of a Curriculum for a Field Study in Human and Intergroup Education" (unpublished Ph.D. dissertation, University of Wisconsin, 1972).

⁵³Davis, op. cit., p. 66.

⁵⁴Henderson, op. cit., p. 205.

first director of the Human Relations Research Group of the Graduate School of Business Administration and Institute of Industrial Relations at the University of California, Los Angeles, noted that the "qualities in the followers may influence the choice of leadership." This means that a theory that is comprehensive and deals with leadership must include: first, the leader and his/her psychological attributes; second, the follower and his/her problems, attitudes and needs; third and finally, the group situation, where leader and followers interact. Further, Tannenbaum defines leadership as "interpersonal influence, exercised in a given situation and directed, through the communication process, toward the attainment of one or more specified goals."⁵⁵ The position of the leader is a concept which will be dealt with later in this paper, especially as it relates to a personal theory of human relations.

Organization Development--In general, organization development is an educational process, a self-correcting system with one basic condition required, "the persons involved must be willing to work jointly, at least to the point of engaging honestly with one another and not for an ulterior purpose."⁵⁶ Warren G. Bennis who follows the groundwork of Douglas McGregor urges a democratic system and states that when an individual's role in Organization Development is that of a change agent, Organization Development is an educative strategy to bring about planned change.⁵⁷

Richard Beckhard refines the idea by listing characteristics of a

⁵⁵Ibid., pp. 274-275.

⁵⁶Ibid., p. 317.

⁵⁷Ibid., p. 324-327.

successful Organization Development process:

1. It is a planned program involving the whole system.
2. It is a long term effort.
3. The top management of the organization is aware of and committed to the program and to its implementation.
4. The change is related to the organization's mission.
5. It focuses on changing attitudes and behavior.
6. It usually relies on some form of experience-based learning activities.
7. Responsibility for the work efforts rests primarily with groups.⁵⁸

Facing the group coordination process is a common developmental issue which Paul Lawrence and Jay W. Lorsch have identified as "organizational-environment interface." Interface is the process of the internal relationships or the nature of the interactions between the organization and the external environment. Lawrence and Lorsch identify three types of such interface:

The first organization-environment interface is made up of those transactions which cross organizational boundaries. One of the issues affecting the organization's performance is the stability of its environment. The awareness of the organization members of environmental goals and needs and their ability to reflect and to relate to those goals and needs are other major issues.

The second critical interface is group-to-group relations. The issues can be framed as questions: Are the groups clearly defined or differentiated? Are they also well integrated? Are there conflict relationships? What are the lines of communications and patterns of decision making?

The third interface is individual-and-organization relations. Here the crucial issues . . . are motivation, communication of organizational goals, and correlation of organizational goals with individual needs.⁵⁹

To go from organizational development for a particular organization to organizational development for a particular community seems the

⁵⁸ Ibid., p. 329.

⁵⁹ Ibid., pp. 332-333.

logical sequence but a very complex and difficult one. To urge individual and group participation for a single organization can come to mean community participation but only after coordinated efforts succeed. Community participation must adjust to reality. The reality is that a minority of residents will be those actively involved and that many citizens will be underrepresented, unrepresented, or misrepresented. Still, by opening the decision-making process, the potential of community participation is a response which the United States cannot fail to try. Richard W. Saxe, author of School-Community Interaction, points out that:

Participation is part of the democratic ideology . . . the report of a RAND Corporation study that, 'examines the possibilities for developing a viable and permanent institutional structure for citizen participation in government decision making' . . . The study was not aimed at social reform but at administrative reform to link citizen participation with the securing of specific services.⁶⁰

Citizen participation has its roots far into American history and ideology. James Madison and Thomas Jefferson saw such participation as "protection from tyranny by dispersion of power."⁶¹ The realistic dimension of participation as discussed in my companion starred paper "Realistic Participation for Community Education" outlines the theoretical assumptions on which the potential of citizen or community participation can be studied. This paper intends to deal with these theoretical assumptions in greater detail for the basis of my personal theory of human relations depends on consistency between these assumptions and the

⁶⁰Richard W. Saxe, School-Community Interaction (Berkeley: McCutchan Publishing Corporation, 1975), pp. 229-232.

⁶¹Terrance E. Cook and Patrick E. Morgan, Participatory Democracy (San Francisco: Canfield Press, 1971), p. 15.

community education philosophy which in turn relies on community participation.

Community Education Philosophy

Community Education must be defined as a process. Jack D. Minzey and Clyde LeTarte, authors of a basic text whose title itself is a definition, Community Education: From Program to Process, state:

The ultimate goal of Community Education is to develop a process by which members of a community learn to work together to identify problems and to seek out solutions to these problems. It is through this process that an on-going procedure is established for working together on all community issues.⁶²

Perhaps Ernest O. Melby summarizes the tenets of the Community Education philosophy when he and co-author Vasil M. Kerensky write:

It rests on the assumption that people can be trusted to develop their own criteria of truth and value if they are given the opportunity to view the problem and to make choices.⁶³

Returning to Minzey and LeTarte, it can be shown their agreement regarding community involvement as the primary component of the community education process:

. . . both lay citizens and professional educators have a unique and valuable contribution to make and each, because of their uniqueness, cannot develop an adequate educational program without the other.⁶⁴

The essence of Community Education lead Minzey and LeTarte to conclude:

Further, it is our belief that because of the basic tenets of Community Education--citizen involvement, sharing of decision-making and total community involvement in the

⁶²Jack D. Minzey and Clyde LeTarte, Community Education: From Program to Process (Midland: Pendell Publishing Co., 1972), p. 4.

⁶³Vasil M. Kerensky and Ernest O. Melby, Education II--The Social Imperative (Midland: Pendell Publishing Co., 1971), p. 151.

⁶⁴Minzey, op. cit., p. 9.

education enterprise--that the possibilities of true integration for the total society are greatly enhanced through acceptance of this philosophy.⁶⁵

The Community Education philosophy rests on certain assumptions: first, that communities are capable of positive change; second, that social problems have solutions; third, that one of the strongest forces for affecting such change is community power; and fourth, that community members are desirous of improving their communities and are willing to contribute their efforts toward such a goal, i.e., to become the best community that it is capable of becoming.⁶⁶

Maurice F. Seay adds to this definition and lists an additional implication of the community education concept: especially that continuing education as "lifelong education becomes more and more obvious."⁶⁷ This idea of lifelong learning means that people want to continue learning, are capable of continuing to learn and are willing to support efforts to insure such learning opportunities. A special section headed "Lifelong Learning: The Back-to-School Boom" was featured in the September 20, 1975 issue of Saturday Review. Writing in this section, Benjamin DeMott, professor of English at Amherst, finds:

. . . a hint of the truth that what binds human beings together into human society isn't sharing a roof or attending the same college, but possessing tastes and curiosities and being agreeable to exchanges of information concerning them. A class or a course helps a person rediscover the essential as opposed to the accidental humanness. We are strangers; yet we grant substance and interest to each other--although he or she is 'nothing to me.'

⁶⁵Ibid., p. 6.

⁶⁶Ibid., pp. 32-33.

⁶⁷Maurice F. Seay and Associates, Community Education: A Developing Concept (Midland: Pendell Publishing Co., 1974), pp. 12-14.

And that act equips us anew for participating in the larger society by winning from us an implicit recognition that a society larger than our private world does exist.⁶⁸

The place of the individual in the community education model demands a consideration of a compatible theory of human relations. For an individual dedicated to the principles of the community education philosophy, it is necessary for any personal theory of human relations to be in harmony with these principles. The core of implementing community education is community participation. Each citizen must have access to such participation. Each citizen must be able to have the opportunity for self-development. Ernest O. Melby speaks out for Community Educators when he asks that the American Dream be salvaged: ". . . human brotherhood has been and must continue to be our basic national aspiration."⁶⁹ This basic respect for the integrity for the individual must be part of any personal theory of human relations in order to be consistent with the community education philosophy.

Personal Theory of Human Relations

My personal theory of human relations draws from humanism (from Abraham Maslow's ideal type of the self-actualizing individual meaning an acceptance of self, of others, a strong ethical sense), from Douglas M. McGregor's Theory Y (that motivation, potential for self-development are present in people), from the Data Collection Feedback aspect of management

⁶⁸Benjamin DeMott, "'Adult Ed'--The Ultimate Goal," Saturday Review (September 20, 1975), 27-29.

⁶⁹Howard W. Hickey, Curtis VanVoorhees and Associates, eds., The Role of the School in Community Education (Midland: Pendell Publishing Company, 1969), p. 11.

dealing with leadership (that leadership can help people become independent, active and responsible) and dealing with information (that in the survey feedback model, client involvement is foremost), and from community participation (that access and opening the decision-making process can lead to significant positive change). These are the basic elements in my eclectic approach to a personal theory of human relations. Each of these elements must be compatible with one another. There must be a harmony between word and deed and between means and ends. If indeed each individual is accorded responsible access in the decision-making process, there must be a compatible democratic environment provided. My personal theory of human relations revolves around the following assumptions:

1. Every individual is unique and free to develop his or her human potential.
2. Each individual who identifies himself or herself as a member of a community may choose to participate in the decision-making processes of that community.
3. Every individual, given the opportunity of access for participation may become a change agent.
4. The consequences of meaningful and full participation may be positive or negative change.
5. Belief in shared goals can work for positive change under the leadership of a person who is balancing both the achievement of the goals with the participants' needs, attitudes and values.
6. Each individual needs to know from what base the group is starting and therefore approaches to various theories can be studied and understood, whether adopted for personal use or not.
7. Disagreement among individuals is inevitable. Conflict over goals, needs, attitudes and values will develop.
8. Strategies for handling disagreement and conflict can be devised.
9. "People can be trusted to develop their own criteria of truth and value if they are given an opportunity to view the problem and to make choices."⁷⁰

⁷⁰Kerensky, op. cit., p. 151.

Implementation of Personal Theory of
Human Relations

In preparing to start a community education process, it is necessary to find out from the community how members perceive their educational needs. As part of the student practicum, this writer spent the winter quarter, 1975, preparing a community education needs assessment for one of the neighborhood schools in St. Cloud--Madison School. The process of just how this needs assessment was developed illustrates the elements of my personal theory of human relations.

The initial planning was a co-operative effort involving Dr. James Henning, Assistant to the Superintendent of Schools, Mr. Lew Johnson, Principal of Madison School, Members of the School District's Research and Development Unit: Nancy McKain and Evie Nemeth, Members of Madison School's Community Education Advisory Committee: Jeanne Zetah, Kay Meyer, Judy James, Sue Toy, Lew Johnson and myself, and Computer Services at the School District as well as Doug Johnson, Principal of Campus Lab School, St. Cloud State University.

Each individual has a perception of a method for doing the needs assessment. Once a method is agreed upon there are differing perceptions of timing and content. In order to assure participation, meetings were held frequently, from the day the project was started, December 1, 1975, until the eventual distribution on January 9, 1976. During this period eleven meetings were held during which alternatives were discussed priorities set and shared decisions made. The eventual instrument used, the survey, was revised seven times. Material was added, deleted or changed only as a result of these exchanges.

This shows consistency of means and ends. The end is a community selected community education program. The means use the same participant involvement. There is adequate feedback from participants at every developmental stage. Leadership is present in helpful, supportive and responsive ways. The choice of a mailed survey was made only after participants had considered sending home a questionnaire with school children, a telephone survey, in-person interviews, using block parents to interview, and using block parents to distribute the survey. Once the survey choice was made it was jointly decided with advice from the Research and Development Unit of the School District: Nancy McKane and Evie Nemeth to obtain a random sample of (twenty per cent) all the households in the Madison School Attendance Area. These households were to receive a mailed survey such that the bulk rate could be used to send it and by properly refolding, it could be returned pre-addressed and pre-stamped. The format and content of the survey was revised to reflect each individual's concern and interest. The process corroborated community education perceptions of some, disconfirmed the ideas of others and led to further inquiry. This process is similar to Matthew B. Miles work in survey feedback method of consultation. Similarities are also seen with the cognitive dissonance strategy where again the disconfirming "bits and pieces" of information lead to further inquiry and possible change.

My experience with the development of the survey provides a base against which to systematically test the assumptions of my personal theory of human relations. The survey was an exercise in community organization and according to Murray G. Ross:

. . . community organization is a process by which a community: (1) identifies its needs or objectives, (2) orders (or ranks) these needs or objectives, (3) develops the confidence and will to work at achieving these needs or objectives, (4) finds the resources (internal and external) to deal with these needs or objectives, (5) takes action in respect to them, and in so doing extends and develops cooperative and collaborative attitudes and practices in the community.⁷¹

Using the development of the survey as a base, the following summary can be made:

1. There was extensive communication between persons concerned with the production, distribution, and progress of the survey (see Table I).
2. There was extensive cooperation and participation in decisions regarding format (see Table II).

The process of joint decision-making obviously takes time but the survey needs assessment shows that such a process is putting into practice the theoretical assumption that individuals with shared goals do work together and can constructively make decisions.

Table I

COMMUNICATION

Date	Persons Meeting	Decision Reached
Dec. 1, 1975	Dr. Henning Diana Kasper	Needs assessment options
	Dr. Henning Diana Kasper Lew Johnson	Needs assessment options

⁷¹ Henderson, op. cit., p. 402.

Table I (continued)

Date	Persons Meeting	Decision Reached
Dec. 2, 1975	Nancy McKane Evie Nemeth Diana Kasper	Needs assessment options Format - 1st draft
Dec. 3, 1975	Kay Meyer Jeannie Zetah Judy James Diana Kasper	Format - 2nd draft
Dec. 4, 1975	Lew Johnson Diana Kasper	Format - 3rd draft
Dec. 5, 1975	Lew Johnson Jeannie Zetah Kay Meyer Judy James Diana Kasper	Format - 4th draft
Dec. 8, 1975	Dr. Henning Diana Kasper	Format - 5th draft
Dec. 9, 1975	Jeannie Zetah Judy James Kay Meyer Sue Toy Diana Kasper	Format - 6th draft
Dec. 10, 1975	Doug Johnson	Format - 7th draft
Dec. 11, 1975	Dr. Henning Diana Kasper Lew Johnson Doug Johnson	
	Lew Johnson Diana Kasper	Final draft
Dec. 12, 1975	Nancy McKane Diana Kasper	Labels for sample - 20% of Madison Attendance Area
Dec. 16, 1975	Lew Johnson Diana Kasper Jeannie Zetah Kay Meyer Sue Toy Judy James	Final copy ready Final agreement

Table I (continued)

Date	Persons Meeting	Decision Reached
Dec. 22, 1975	Computer Services Nancy McKane	Labels not ready
Dec. 30, 1975	Computer Services Nancy McKane Lew Johnson Dr. Henning	Label delay
Jan. 5, 1976	Dr. Henning Computer Services Lew Johnson Diana Kasper	Label delay Postage ready
Jan. 6, 1976	Dr. Henning Nancy McKane Computer Services Lew Johnson Diana Kasper	Labels ready
Jan. 8, 1976	Dr. Henning Lew Johnson Jeannie Zetah Diana Kasper	Final assembly
Jan. 9, 1976	Diana Kasper Dr. Henning Lew Johnson	Needs assessment mailed

Table II

FORMAT DECISIONS

Format 1. Dec. 2, 1975
 Five general categories:
 Our Family
 Our City
 Our State
 Just for Fun
 Other Possibilities
 Thirty-five sub categories

Table II (continued)

-
- Format 2. Dec. 3, 1975
Five general categories:
Our Family
Our City
Our State
Just for Fun - Just to Know
Other Possibilities
Forty-nine sub categories
- Format 3. Dec. 4, 1976
Five general categories:
Our Family
Our City
Our State
Just for Fun - Just to Know
Recreational Activities
Fifty-three sub categories
- Format 4. Dec. 5, 1975
Five general categories:
Our Family
Our City
Our State
Just for Fun - Just to Know
Recreational Activities
Sixty-five sub categories
- Format 5. Dec. 8, 1975
Five general categories:
Our Family
Our City
Our State
Just for Fun - Just to Know
Recreational Activities
Fifty-nine sub categories
- Format 6. Dec. 9, 1975
Five general categories:
Our Family
Our City
Our State
Just for Fun - Just to Know
Recreational Activities
Forty-nine sub categories

Table II (continued)

Format 7. Dec. 11, 1975
 Five general categories:
 Our Family
 Our City
 Our State
 Just for Fun - Just to Know
 Recreational Activities
 Fifty-nine sub categories
 Change of return date

Table III

SOMETHING SPECIAL IS HAPPENING AT MADISON SCHOOL FOR YOU

This survey is being sent to randomly selected families in the Madison School attendance area to find out what you and members of your family would like to see in a Community Education program at Madison School. Community Education will try to respond to what you as a member of this community see as education needs whether or not you presently have children attending Madison. This can be a single daytime or evening activity, several sessions on a topic or a continuing type of course. Plans to be made depend on the results of this survey. Please check under the appropriate column those topics you or members of your family would take if offered at a suitable time.

I prefer ___ daytime, ___ evening, ___ Saturday morning, ___ Saturday afternoon, ___ Sunday afternoon

single time	short series	course	
_____	_____	_____	I. OUR FAMILY
_____	_____	_____	Child development (physical, social and emotional)
_____	_____	_____	Child Discipline (some approaches)
_____	_____	_____	Counseling-how it may help a family
_____	_____	_____	Learning about pre-school programs

STATE UNIVERSITY

Table III (continued)

single time	short series	course
—	—	Snowmobile safety
—	—	Buying a house (housing codes, improvements, financing)
—	—	Interior decoration
—	—	Meal planning
—	—	Planning a family vacation
—	—	Family financial records (how and what to keep - Income tax)
II. OUR CITY		
—	—	Introduction to facilities of St. Cloud "all American City"
—	—	History of St. Cloud
—	—	Information about the organizations for children in St. Cloud (Girl and Boy Scouts, 4H, Boys Club, Campfire Girls, etc.)
—	—	St. Cloud State University (introduction to the campus and facilities open to the public such as resource center, Atwood, Performing Arts, etc.)
—	—	St. Cloud City Government (about public improvements, petition process, Planning Commission, City Council)
—	—	Information about the Citizens (RSVP, Golden Agers, Senior Citizens)
III. OUR STATE		
—	—	Minnesota Outdoors (survey of state's regions, what they offer as recreation and historic areas)

Table III (continued)

single time	short series	course
_____	_____	Learning about:
_____	_____	Snowmobiling
_____	_____	Winter camping
_____	_____	Ice Fishing
_____	_____	Cross-country skiing
_____	_____	Downhill skiing
_____	_____	Summer camping
_____	_____	Fishing
_____	_____	Gun Safety
_____	_____	Water Safety:
_____	_____	Canoeing
_____	_____	Boating
_____	_____	Sailing
		IV. JUST FOR FUN - JUST TO KNOW
_____	_____	Planning children's parties
_____	_____	Gardening Outdoors
_____	_____	Indoor plants
_____	_____	Needlepoint
_____	_____	Knitting
_____	_____	Crocheting
_____	_____	Woodburning
_____	_____	"How to Buy Stocks"
_____	_____	How to look for a job, write an application, interview
_____	_____	Emergency lifesaving
_____	_____	Children's games for traveling by car
_____	_____	How to make your grocery money go further
_____	_____	International Cooking
_____	_____	Pet Care
_____	_____	Book discussion group
_____	_____	Metric System
_____	_____	Introduction
_____	_____	Rock collecting and polishing
_____	_____	Antique collecting
		V. RECREATIONAL ACTIVITIES
_____		Saturday story hour for pre-school and kindergartners
_____		Movies for children
_____		Special Saturday mornings for children

STATE UNIVERSITY

Table III (continued)

-
- _____ Slimnastics
 - _____ Checkers, cribbage, cards, chess for Adults
 - _____ Having lunch at school
 - _____ Learning about crafts (Breaddough art, decopage, etc.)
 - _____ Open gym: volleyball, basketball, rhythms, games, etc.
 - _____ Primary grades
 - _____ Intermediate grades
 - _____ Adult mixed volleyball
 - _____ Men's volleyball
 - _____ Women's volleyball

Please write in other choices:

Would you be willing to teach any of the topics?

Refold so that Madison School address is on the outside. Staple or tape shut and mail this survey back by Thursday, January 8, 1976.

Thank you,

Madison School Community Education Committee

Jeanne Zetah, Chairperson

Lew Johnson

Kay Meyer

Judy James

Sue Toy

Diana Kasper

CHAPTER III

CONCLUSIONS AND RECOMMENDATIONS

For me, the definition of a profession given by George Bernard Shaw as "a conspiracy against the laity" represents a challenge.⁷² It is a challenge because no profession, surely none chosen by persons intending to help other people, should ever be allowed to conspire against those served. As someone who seeks to become part of the community education profession, it is necessary for me to work with other people, to encourage their participation in self-development. Therefore any commitment to such a profession means a commitment to a type of theoretical explanation, a theory of human relations that blends well with personal convictions.

This is particularly the case for community education. In Education II; The Social Imperative, Kerensky and Melby draw a profile of successful community educators:

1. They have vision: They are aware of what's happening around them . . . They see the world in terms of what is might become, rather than in the way it is . . . They are constantly searching for a better way, a different way, avoiding the 'Calf's Path's' of the mind, the routines that trap man's creativeness.
2. They have faith in people's ability to grow. They have a high estimate of human potential. They believe in all kinds of people . . . They respect and encourage uniqueness in the individual. They have plus-plus personalities. They believe in themselves, and have faith in others. They operate with a

⁷²Matthew P. Dumont, "Too Much Anger, Too Many Tears," Minneapolis Tribune, December 28, 1975, p. 12D, col. 3.

STATE UNIVERSITY
MINNEAPOLIS

belief, that "I can and so can you!" Thomas Harris, M.D., refers to it as a life position that responds to the world with 'I'm OK - You're OK' behavior . . . sees people not only as they are but in terms of what they might become. They sense the potential in man. Goethe said, 'Treat a man as he is, you diminish him, treat him as he may become, you enable him.'

3. They are optimistic . . .
4. They make a gift of themselves. They are involved. They are not indifferent to the needs of society . . .
5. They are imaginative . . . The solution of one problem generates ideas for solutions to other problems.
6. They are good listeners . . . They have empathy and reciprocity . . .
7. They are not jealous people . . . They enjoy other's achievements . . .
8. They are accessible. They have time for people . . .
9. They are more interested in what is right rather than who is right. They are open-minded (from Milton Rokeach, Open and Closed Mind)..
10. They are secure people . . . They have convictions and the courage to express and work for these convictions.

And finally, they are 'Theory Y people' not 'Theory X people'

Theory Y people . . . believe that man is responsible and capable of self-control.⁷³

It should be a part of any orientation to a vocation or profession, that an indepth study of the vocation's or professions' underlying philosophy be required. This philosophy should then be evaluated along with the individual's personal theory of human relations. This implies a curriculum which would include a study of various theories of human relations so that the individual could formulate a personal theory. This process should result in a clarification and understanding of concepts, values, attitudes and goals. This process should mean a greater ability to live with change: life-style change, institutional change and technological change that defines life in America. As the

⁷³Kerensky, op. cit., pp. 137-139.

American Educator, Robert M. Hutchins, states:

. . . there could be no philosophy of education apart from philosophy as a whole, that to know what we want in education we must know what we want in general, and that we derive our theory of education from our philosophy of life.⁷⁴

Therefore it can also be said that an individual who knows what his or her general philosophy of life entails can then judge whether or not vocational or professional choices are compatible. Developing human potential in an environment of dynamic learning can lead to a synergic society. Such a society encourages self-actualization and fulfills "the most potentialities of the greatest number of people."⁷⁵

For a community educator this means being a Synergist and no one entering the field of community education should do so unless his or her personal theory of human relations can embrace the concept of synergy: "Synergy is defined as - through combined and correlated forces, united action takes place and the relative strength of each component is enhanced."⁷⁶

Community Educators must involve self and group actualization in establishing their goals. Evolving a personal theory of human relations is basic to the development of the final choice of any individual's vocation or profession. This is especially crucial in community education which seeks societal growth and assists with the change process within the society.

⁷⁴Robert M. Hutchins, "The Great Anti-School Campaign," The Great Ideas Today 1972 (Chicago: Encyclopedia Britannica, Inc., 1972), p. 219.

⁷⁵Wayne Robbins, "Community Climate and Community Education," Community Education Journal, V, No. 5 (September-October, 1975), 46.

⁷⁶Ibid.

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