CULTURAL CONTINUITY AND

COMMUNITY RECONSTRUCTION THROUGH

THE SOCIAL STUDIES

by

Leslie Stanley Blancnard

B.A., Victoria University of Wellington, 1962


A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF

THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF ARTS (EDUCATION)

in the Department

of

Behavioural Sciences Foundation


LESLIE STANLEY BLANCHARD 1973

Ⓒ  SIMON FRASER UNIVERSITY

December 1973

APPROVAL

Name:      Leslie Stanley Blanchard

Degree:    Master of Arts (Education)

Title of Thesis:   Cultural Continuity and Community
                   Reconstruction Through the Social Studies

Examining Committee:

      Chairman:   T. J. Mallinson

_____

Fred J. Brown
Senior Supervisor

_____

Daniel R. Birch

_____

M./P. Hindley

_____

John Olsen.

_____

Lee Thayer.

Date Approved: **December 7th. 1973.**

Title of Thesis/Dissertation:

"Cultural Continuity and Community Reconstruction

through the Social Studies."

_____

_____

Author: _____

(signature)

Leslie S. Blanchard.

(name)

December 7th. 1973.

(date)

ABSTRACT

The sense of community which resulted from close face-
to-face associations and the common bonds that existed in the
pre-industrialized society were severely disrupted with the
expansion of civilization and the growth of the industrial
economic society.  It will be argued in this thesis that this
sense of community and common purpose brought about by co-operation
is a "natural" condition of man, and that the growth of the
individual in a truly democratic society can provide the condi-
tions under which community reconstruction will take place.
Technological and commercial development resulted in improved
communications of certain kinds between one settlement and
another, but within each settlement people have become estranged
one from the other as their interests have become more specialized
and have extended beyond the geographic community.  Only by re-
establishing "face-to-face" communications between people and
between groups of people within the geographic community and
only as the members of a society understand the wants and desires
that each has, will community be re-established.  Only as indi-
viduals or local groups understand their own wants without the
imposition of created wants by the predominant interest groups
of society will they be able to become involved in the social
and political affairs that lead to community reconstruction.

The thesis advanced here is that the school, which
has evolved as a powerful institution of the industrial-economic
society, has aided in community breakdown by erecting barriers

to communication within the school itself and between the individual and society. The social studies, as a subject matter, by stressing forms and structures of government rather than the processes of government, have failed to create citizens who have a sense of efficacy regarding the changes needed in the institutions of society. It will be argued that the school is one of the few institutions which can initiate community reconstruction and that the social studies in particular will be the vehicle through which communications can be re-established between the individual and his community.

Involvement of the student in community living and experiences, on terms consistent with the manner in which young people organize themselves in out-of-school time, will put students in touch with adults and their various interest groups. It will be argued that the student will appreciate the group forces at work in society, he will establish relationships with adults in the action phases of learning, and that differences between the generations will break down as each learns to appreciate the values of the other in the reflective phases of learning.

Chapter I outlines the traditional approaches of the social studies and indicates the major deficiencies of these approaches. Chapter II seeks support from the literature for the thesis that the school has aided in community breakdown by alienating youth from their society. Recent trends to apply new methods to the social studies have placed a great emphasis on the search for "values", thus indicating the basis for re-

flective thinking in the social studies. Chapter III includes observations of the local initiatives evident in the youth sub-culture. A feature of the youth subculture is the sense of community established among the young as they find their common bonds, and these new relationships are observed in the alterna-tive approaches to education and in community involvement projects such as the Local Initiatives Projects and Opportunities for Youth projects. The Inner City Project at the Britannia Secondary School is studied and evaluated to determine whether it is pos-sible for the school to take a positive approach to community involvement and hence to assist the building of community through programmes initiated in the social studies. Students who took part in the I.C.P. are today involved in the affairs of the community. However, the significance of the I.C.P. in creating an awareness leading to involvement was difficult to determine because the social and political development of youth is a complex process. The influences are so varied and extend far beyond the school.

In Chapter IV a community reconstruction model is pre-sented which suggests ways in which community involvement programmes could become a significant part of the programme of a network of alternative schools within the public school system. The model considers the weaknesses of the traditional social studies in the light of the literature reviewed, and the manner in which youth have organized themselves locally. The model attempts to meet the present social needs of the young through community-oriented programmes such as the I.C.P.'s, L.I.P. and O.F.Y. It

is hypothesized that these kinds of programmes will have the effect of encouraging young people who feel that the institutions of society are responsive to their needs and that they have the knowledge and the skills to direct society, with adult support, in the direction which provides for the full participation of all its members. A comparison of two schools, one teaching the traditional social studies, and one providing community experiences on the lines of the model, will be attempted.

It is argued that such a comparison will provide evidence that the two systems will result in the development of completely different attitudes. Students who have taken part in community experiences will understand their role and status in society and will have a sense of well-being which results from the meeting of social needs.

## TABLE OF CONTENTS

# INTRODUCTION

The concept of community adhered to in this thesis is
similar to that postulated by Dewey (1927) and Dewey and
Bentley (1949). Community is sharing in a common life where
members have certain beliefs, attitudes, and values and where
they are "...moved by similar habits of feeling and judgment."
(Dewey and Bentley 1949, p. 273). The transactions of the
members are seen to be carried out in the physical and social
environment, or 'media'. These transactions can only be carried
out through communications.

This community will be attained when the various
members of society recognize, and know, what their common
interests are, and set up the political machinery by which these
interests may become significant and be responded to by the
institutions of society. "...knowing is cooperative and as such
is integral with communication." (Dewey and Bentley 1949, Preface
p. vi). This ideal community can evolve only in a truly democratic
society allowing the individual the responsibility to,

> "...share according to capacity in forming and
> directing the activities of the group to which one
> belongs and in participating according to need in
> the values which the group sustains (Conversely the
> group)...demands liberation of the potentialities
> of members of a group in harmony with the interests
> and goals which are common." (Dewey 1927, p. 5)

This ideal community and the idea of democracy are
closely interwoven and could be regarded as one concept. It is
only through the sharing of all knowledge and the creating of
public opinion through free and open communication in a truly

democratic manner that the members of a society can truly establish
a "public will." Only on the basis of the public will, can com-
munities begin to govern themselves democratically.

The argument is advanced in the thesis that it is in
the common interest of our society, and other world societies,
to re-establish human relationships similar in some important
respects to those that existed before the industrial era.
Whereas the relationships established in the primitive communities
and primary groups were restrictive, through the lack of lateral
connections beyond their geographic and cultural borders and were
"unconscious", the reconstructed communities will be created from
a social consciousness, from social action, and will be un-
restricted. The unrestricted nature of the reconstructed com-
munity results from mobility. Dewey suggests that, "...there is
no substitute for the vitality and depth of close and direct
intercourse and attachment... Mobility may in the end supply
the means by which the spoils of remote and indirect interaction
and interdependence flow back into local life..." (Dewey 1927,
p. 212). The conditions for the creation of environments which
foster communication can be established in modern urban areas
through careful planning and social engineering. These environments
will result in more face-to-face relationships, more general inter-
actions and more involvement of the citizen in the problems of
his community, more cooperation at the local level, more control
of the institutions of society, and more direction for community
members.

It will be argued in the thesis that in today's urban

and suburban areas the school is the only institution in which
a majority of the citizens, and the young, are involved.
Generally, it can be stated that the citizenry are without a
sense of communality; they are linked together only for certain
interests such as work, leisure, and worship. The position is
taken that co-operation is natural and necessary to satisfy
human needs, and that reconstruction of community is essential
to the psychological and physical survival of man. In an urban
area it is extremely difficult to share one another's concerns
when, "We know what we ourselves want, but we have no way of
finding out what others around us feel they want." (Gregory 1972).
To find out what others want requires communication and involve-
ment with others in the geographic community. "Only by direct
participation in the transaction of living does anyone become
familiarly acquainted with other human beings." (Dewey and
Bentley, p. 272). It is in the urban community that man will
find his fundamental need for free expression.

The community as envisaged in this presentation is one
of function rather than of structure. It is held together by the
intelligence of its citizens rather than by geographic factors.
It will be argued, however, that the local area can indeed become
a local community and that close proximity of the institutions of
society to the residences of its citizens is essential; especially
to young people as they learn to bind themselves to society and
challenge its values. The kinds of human relationships needed
to establish community can best be built up in the young by
establishing communications between the school and its community.

The concept of community is not confined by geography. There is a constant evolving and expanding between an individual and his society as he develops from childhood to adulthood. Although he may leave the local community, the adult will always have the ability to establish himself in a new local community where he will understand his role in the affairs of the community and re-establish the kinds of human relationships that he had in the former community.

This thesis is particularly concerned with the role and status of youth in community reconstruction. It will be argued that, by rejecting many of the values which the adult society holds and which have evolved from the industrial-economic society, the youth culture has substituted a form of community which meets their particular needs and which has many of the characteristics which are considered pre-requisites to community reconstruction within the whole of society.

It will be demonstrated in the thesis that the youth of today have an unprecedented social consciousness. This is the starting point for community reconstruction, and the school must ensure that the youth have the knowledge and the skills to engage in social animation.* It is not assumed that all youth have become aligned with the counter-culture, but that elements of dissatisfaction are evident, and the school must determine

---

* "Social animation" is a term that is gaining common usage among "social action" groups. It refers to the ability to arouse interest in social change by making members of society aware of the need for change and of their part in the change.

the ways in which it can best assist youth to understand and change the institutions of society. The concepts of the 'global village' and the 'international community of youth' are indeed noble but if youth is apathetic towards the institutions of society, as experienced in the local community, society's problems will worsen generation by generation. Youth has shown the way to community reconstruction; but youth needs the understanding and support of adults in carrying it through.

To defend adults from the charge of imposing their values on the young it will be argued that an interest and involvement in the affairs of community is 'natural'. We do not need to direct youth to change society and its institutions. They know the institutions are unresponsive for they have been students in schools for ten or more years. Many of them also know of a way of relating to each other that is more humane than the conventional school system and which better meets their needs. The following view by Charles Cooley is considered fundamental to the whole concept of community reconstruction:

> There can be no doubt...that..., men in general have a natural allegiance to the community ideal, and would gladly see it carried out on a large as well as a small scale. And nearly all imaginative and aspiring persons view it with enthusiasm, and would devote themselves to it with some ardor and sacrifice if they saw clearly how they could do so with effect. (Italics mine) (Cooley 1909, p. 52)

This presentation is an attempt, on the basis of the literature reviewed and of an evaluation of community involvement programmes sponsored by the school, and by government and non-government agencies, to show how the 'natural allegiance'

can be satisfied and how youth can become integrated into society.

## The Traditional Role of the Social Studies

Social studies as a subject matter, is primarily concerned either directly or indirectly with the teaching of citizenship, and throughout Canada there has been, traditionally, a similarity in the approach to the manner in which the student learns about life beyond the school walls. Through the social studies students were to learn what was expected of the good citizen; there was always the ideal citizen to serve as a model. In 1968 the National History Project carried out a nation-wide survey (Hodgetts, 1968) to evaluate the goals that the provinces had set themselves in the social studies curricula for the "...transmitting of the cultural heritage, inspiring pride in the past, encouraging reasonable loyalty, and fostering the development of responsible democratic citizens" (Hodgetts p. 18) and to evaluate the effectiveness of approaches to learning in the classroom. The results of this survey demonstrated that the schools were serving the country poorly, for negative attitudes towards the nation and towards the democratic process were predominant.

The prime cause of the failure of the Social Studies curricula to achieve the required goals was found to be the inadequacy of the teaching methods in the majority of the schools. Barth and Sharmis (1970, pp. 743-751) claim that citizenship cannot be 'transmitted', for transmission pre-supposes

a correct body of knowledge and "fixed" values which are to be passed on to the young. This method of instruction requires learning by rote, and an insistence on the "right" way of viewing reality. It uses one source for materials to be studied, usually a text book, and it relies on teacher domination and autocracy; making it better suited to a totalitarian state than to a democracy. These were the methods most commonly observed in the survey.

• There was little influence on either the curricula or methods of teaching from reforms originating in the progressive movement in the United States, and those reforms proposed by departments of education in the provinces rarely reached the classroom. Hodgetts states that "Far too many teachers follow antiquated courses, adhering to a dull daily routine that damages themselves, their students, and their society". (Hodgetts 1968, p. 6).

Social studies and civic education have been primarily based on the study of history. When history is taught merely to give an appreciation of the culture or as 'history for history's sake' without relating it to the present, it has the effect of leaving students with not only a lack of appreciation for the past but also with negative attitudes towards it. Teachers have failed to take up current issues using history to explain present situations. Instead, they have stressed factual information regarding such aspects of the course as "politics", "government" and "constitution", or the consensus view of history.

Where teachers have attempted reforms, they have often

done so without any theoretical base or from a dogmatic one.
The National History Project's researchers observed many teachers
who, apparently to avoid boredom and to be "progressive", re-
sorted to "democratic idle talk" and "escapism", where students
talked about anything that could perhaps be related to social
studies but which in fact contributed very little to the learning
process because it was usually of passing interest only. Students
often presented one view of a topic unsubstantiated by supporting
statements; they argued back and forth and discussed "off the
tops of their heads". The researchers felt that this kind of
classroom activity was bringing discredit to the inquiry,
problem-centred approach which was being attempted seriously by
about 7% of the 950 teachers observed in the survey.

Civic education stressed the study of government, how
bills are passed, and how power is apportioned between the levels
of government. It seems ironical that students were supposed
to be preparing for taking their place in a democracy by learning
about democracy while incarcerated in one of the most authoritarian
of institutions. The majority of social studies classrooms (89%)
had their desks in rigid rows facing the teacher, and few were
of a nature likely to induce relaxed, informal, friendly exchange
of ideas. Lecturing and the "assignment method",(question and
answer worksheets covering a section of a textbook), were employed
on a regular basis by the majority of teachers. When discussion
was employed it was mainly "aimless chit-chat" which led to no
cohesive conclusion. Rare were the classrooms where students
were engaged in meaningful learning based on the discussion

of previously-prepared material of a controversial nature and where all discussions and points of view were supported with relevant data.

If the outcome of an education system in a democracy is to equip students with desirable learning skills that have transfer value in life situations then social studies in Canada has failed. The majority of students who responded to the National History Project's questionnaire,(administered mainly at the Grade 12 level to 10,000 students across Canada)expressed a dislike of social studies and rated it after mathematics, science and English. Not only have they not developed the intellectual skills listed below but they have little appreciation of the content of the subject. These skills are outlined by Hodgetts who considers that they are,

> "...essential for effective democratic citizenship... (and)...must be nourished by deliberate procedures... (namely) to weigh and evaluate evidence; to form opinions based on facts and knowledge; to develop habits of critical, independent thinking; to read with discrimination; to analyze and interpret many forms of communication; to avoid being over-influenced by the mass media and ready-made ideas; to express ideas in clear, hard terminology in both oral and written form." (Hodgetts 1968, p. 67).

The researchers suggest that if the students have these attributes then the majority must have gained them through some other discipline. There is no incentive to "think critically" when students are presented with a textbook consensus of events, where solutions to problems are presented in a "ready-made" form, and where students are not taught to convey their ideas to others, and where so much class time is spent in desk-

bound listening.

It will be demonstrated in the literature review that those who have attempted to make the classroom learning situation more meaningful by bringing the world into the classroom have perhaps raised the student's level of interest in his community and perhaps in social studies as a subject, but they have failed to link the student to his community. A review of the literature demonstrates clearly that learning in the classroom cannot be considered as preparation for living outside the classroom. If social studies is concerned with citizenship education, the emphasis must be on the community and the involvement of the student in it.

Students can only hope to solve the problems of society in the future if they have the skills and the ability to solve problems at the present time. If a nation such as Canada, with its multi-cultural and constitutional problems, is to have citizens who can tackle such momentous tasks it must have citizens who, at least, have become involved with local issues which affect their local community and understand the role that they must play, and be able to play, in it. In societies where values were 'fixed' a mature, effective citizen was one who was equipped to perpetuate the values of the culture. Today, an effective citizen is one who appreciates the existence of a diversity of values; of the "traditional" and the "free", and knows how to act in the light of knowledge. Social studies, in fact, becomes involved in a "search for values".

The literature review will demonstrate that youth is

unable to relate to the adult community, and that the school
and the social studies taught there have been partly responsible
for this situation. The National History Project's evaluation
of civic education reveals that the young have no deep roots
at the national level either. It would appear then, that the
sense of community which is so essential for the individual
well-being is to be found neither at the community nor at the
national level, and the school, especially the social studies
departments must take the initiative in community reconstruction.

CHAPTER 2

## Review of Literature

Support is sought in the literature reviewed for the following hypotheses:

1. Association in communities is necessary to define and to meet the felt needs of the individual.

2. Community breakdown has resulted from the advance of civilization.

3. The era of the industrial-economic society has done more than any other to destroy community by strengthening the secondary institutions of society such as the school and by weakening the primary institutions such as the family.

4. The school has contributed to community breakdown by isolating the young from the community.

5. The school, through the social studies, must initiate community reconstruction by taking on the characteristics of a primary institution and by integrating the young into adult society more smoothly. This smooth transition will take place only when the young understand their role in society.

6. Community reconstruction is possible only with adult support. This support will come as the result of improved communications between the school and society.

7. The creation of free individuals in a free and democratic society is essential to community reconstruction.

## Community Breakdown:    Historical Perspectives

### (I)    The Community of the Pre-Industrial Society

The predominant form of settlement before the growth of world trade, commerce, and industrialization in the modern period of history was the small community.  People were found associated together in response to their physical and social needs in families and tribes through which their culture had survived for the greater part of history.  Conquests, and the intrusion of civilizations such as those which the Romans imposed upon Western Europe, and the Spaniards and Portuguese upon South America, did much to expand the consciousness of the primitive communities.  However, there are certain characteristics of these communities which were observed in this century in North America, Redfield (1955), Cooley (1962) and Warren (1963), and which can be seen in a limited way in isolated communities throughout the world today.

Redfield suggests that the main characteristics of these small communities were "distinctiveness" (their boundaries were clearly defined), "homogeneity" (the activities and states of mind were much alike for all persons in corresponding sex and age positions, and the career of one generation repeats that of the preceding one), and "self sufficiency".  Cooley stresses the role of the primary groups of family, clan or village group as the "social medium" through which the social nature and ideals of the individual are formed.  Warren demonstrates how these

communities have been transformed in North America by what he
refers to as the "Great Change" brought about by the growth of
American Civilization. Margaret Mead (1928, 1964, 1970) stresses
the "sense of unchanging continuity" which the elders ensured
was passed from one generation to another in these primitive com-
munities with a minimum of external influences.

Anthropological studies of primitive societies provide
a useful background to the study of our own. This is particular-
ly true when the role and status of the young in primitive
societies and in our own are compared. Their role and status
was clearly defined and their individual needs were met within
the family, village or tribe. Sapir (1949) emphasizes the group
responsibility and gives the example of the group absorbing the
wrongdoing of the individual into the group. Stein (1960)
confirms the value of the anthropological viewpoint. We can
gather images of primitive societies "...in which integral human
functioning through an intelligible life cycle where major human
needs are assured of satisfaction and major life transitions
directly confronted, help us to formulate norms for human
community life." (Stein 1960, p. 248). The individual, by his
close face-to-face associations in the primary group learned
what to expect from the larger associations in the community.

The problems with which this thesis is concerned,
namely the "generation gap", the "youth problem", the "communi-
cation gap" and the "search for identity" would be meaningless
expressions to the members of primitive societies. Theirs was
a society in which the education of the young was considered a

community responsibility. The adults taught the young that there were certain behaviours which were expected of them and the community in general ensured, through its institutions, that these behaviours would be continued from one generation to the next.

Mead (1928), demonstrated that the period of youth which we in North America refer to as "adolescence" and which is marked by a great deal of turmoil and conflict was, in Samoa, an age of very little stress or emotional dependence on others. Her approach emphasizes the need for close examination of the culture that creates the kind of problem referred to above. The problem must be regarded in its societal context. Benedict (1949), suggests that it is in the "continuity" of the life cycle through the orderly transition from childhood to adult roles that gives the society its stability. In the primitive societies, responsibility for future adulthood and the nature of adult roles are emphasized well before puberty. The young lived in an adult world and were never really segregated from it. These aspects are also emphasized by Erikson (1964).

Among primitive people, social and physiological development was recognized with the induction into adulthood at puberty. This "rites de passage" usually took the form of initiation ceremonies where "...the phases of human life were knit together." (Stein 1960, p. 239). These ceremonies drew attention to the young person's arrival at a new status. They marked for the youth and his elders an awareness of this new status, but did not mean the giving up of one set of behaviours

for another for, as Benedict (1949) argued, they marked a transi-
tion where the role as an adult is a continuation of that as a
youth. The initiate was well prepared for his new roles and
status.

Another significant aspect of the initiation rites was
that they involved the whole community, for the induction of the
young into adult life was considered a part of the adult's
communal function. By involving the whole community, the ceremony
served to strengthen the individual's sense of belonging to the
whole community and to intensify group ties. A sense of solidarity
was also established among the group of the same age and sex who
were being initiated.

The culture of the primitive societies, then, was held
together by uniform customs which included a set of behaviours
which resulted from an awareness of responsibilities. Each
member, including the children and the young adult, knew what
his relationship to every other member was and knew exactly what
his role and status should be. Life was coherent, integrated,
and meaningful. According to Margaret Mead (1970), the success
of this cohesiveness was through the continuity which resulted
from the actual presence of three generations. In this "post-
figurative culture"* each generation is committed to the next.
The adults' parents are there and give evidence of a past that

---

* Defined by Margaret Mead as a culture in which children learn
primarily from their forebears. These can exist as enclaves in
the midst of society such as in a Hutterite colony in North Ameri

existed and the young are there to carry out the traditions as emphasized by the parents. There is no identity crisis. There is no asking the question, "Who am I? What is the nature of my life?... (for the answers are predetermined)...It is the lack of questioning and lack of consciousness which seems to be the key condition for the maintenance of a postfigurative culture". (Mead 1970, p. 5).

A feature of primitive societies was the almost complete absence of places designed specifically for learning. An example given by Sir Peter Buck of the education of the Maori in pre-European times, (Buck 1958, pp. 356-363) demonstrates how the adult society shared the responsibility of educating the young in the ways of the tribe regarding the learning of the language, manners, dances, folklore, mythologies and genealogies. The boys learned hunting, cultivation and house construction and fighting from the men while the girls learned cooking, dancing and basket weaving from the women. The sons of chiefs and priests received special instruction in tribal law on an individual basis taught by selected members of the tribe. A special building was set aside for further education of the most noble and capable students. These became the most noble and learned members of the tribe and were held in high esteem by the tribe. With the arrival of the European civilization, there was complete disruption of the Maori culture and a system of education was imposed on the Maori people. One hundred and thirty-five years later the Maori has still not been able to adjust to the new culture. (Forster 1968, pp. 97-117). The education of the Indian tribes of Canada has been shown, by

Diamond Jenness ("Indians of Canada") to be very similar to that
of the Maori of Polynesia with the exception of the building
set aside for educating the selected members. Also, the tribal
organization of the Indian was less structured; being more
horizontal than vertical. Wilfred Pelletier (1970, pp. 18-31)
gives a contemporary view of the 'non-school' orientation of
much of the learning in an Indian village. It can be argued,
then, that 'school' learning rather than 'community' learning was
never a feature of the primitive society where the culture was
transferred from one generation to another smoothly.

Although the survival of the group was the main concern
in the primitive society and the individual's behaviour was de-
termined by the group's customs, there was, as Sapir suggested,
the fulfilment of individualism to a certain degree. An individual
felt confident when his actions had social sanction, and the young
were well integrated into the society and had a real sense of
security and identity. Society provided its members with meaning-
ful life activities through which they could grow and express
their individuality. Sapir argues that the main consideration
of primitive society as a basis for comparison with modern
society is:

> ...a genuine culture refuses to consider the individual
> as a mere cog, as an entity whose sole raison d'etre
> lies in his subservience to a collective purpose that
> he is not conscious of, or that he has only a remote
> relevance to, his interests and strivings. The major
> activities of the individual must directly satisfy
> his own creative and emotional impulses, must always
> be something more than means to an end. The great
> fallacy of industrialism, as developed up to the present
> time, is that in harnessing machines to our use it has
> not known how to avoid the harnessing of mankind to its
> machines. (Sapir 1949, pp. 315-316)

Paul Radin ("The World of Primitive Man") reinforces Sapir's argument that the development of the individual was an integral part of the primitive society. The member's individuality is expressed according to his status, in fact individuality _is_ status. Maurice Stein (1960, p. 243) states:

> All important statuses in primitive societies are kin statuses...and all status ceremonies become vehicles whereby the primitive expresses his individuality at the same time as he reaffirms his social existence and the social existence of his relatives.

Cooley's concept of individuality differs from that of Stein. He suggests that "...the individual counted for nothing in tribal life...from the standpoint of organization... But taken psychologically...the barbaric mind exalts an aggressive and extravagant individuality." (Cooley 1909, p. 110). If individuality is considered in terms of the individual making a conscious independent decision when faced with several options, the primitive individual is extremely restricted. To the primitive man, individuality meant being able to participate in the experiences and satisfactions of the whole community. All ages had their place in the tribal community and one's status was a guarantee that one could participate in it and hence sustain it. The importance of individuation to community is suggested by Stein: "It almost seems as if community in the anthropological sense is necessary before human maturity or individuation can be achieved, while the same maturity is, in turn, a prerequisite for community." (Stein 1960, p. 248).

(II)a. The Industrial-Economic Society and the Breakdown
of Community

Before the Middle Ages, community breakdown occurred
as the result of tribal warfare and the expansion of empires,
but with the growth of trade in the Middle Ages, the increase
in the mass production of goods, and colonial expansion since
that time, primitive societies in every continent have been
dramatically affected. This growth of trade, the imposing of
more dominant cultures onto lesser ones, the growth of cities,
and the growth of technology and communications between social
groupings, we refer to as the "growth of civilization". Spengler (1926)
referred to the development of the community from "culture" to
"civilization" as "The Decline of the West". The family, church,
economic system, and all aspects of society that held men in
communities became disorganized. Cooley demonstrates how the
growth of communications led to the growth of individualism by
opening up alternatives beyond the community. Those who were
capable in commerce and industry formed a "capital-manager class"
involved in business enterprises whose prime purpose was to gain
financial returns for money invested. Although the capitalist
class today is socially and politically powerful, it is not much
concerned with the general good of society. A completely different
set of relationships now exist between society as a whole and
the individual, because the power exerted by the capitalist class
over mass media and over political groups, creates felt needs.
The older associations, as has been argued above, were to meet the

needs of the individual.

There have been those who, observing the society evolving out of the industrial revolution, have sought alternative forms of social organization. They believed that positive, conscious steps could be taken to re-establish in the industrial society the community in which primary groups could be formed, in which the institutions of society would be responsive to human needs, and in which cooperation would once again become a concern of the citizen.

Rousseau, in the early 18th century, could see the "interdependent" aspects of the new society, and suggested a return to a form of social living which would preserve the independent aspects of the primitive society. In "The Social Contract" (1762), he suggested establishing communes in which all members would participate. His system for social and political behavioural control has influenced reformers from the French Revolution to the present time. B.F. Skinner's "Walden II" (1948) demonstrates how some of Rousseau's ideas could be applied to the modern society. Rousseau's "Emile" (1762) is in many ways a contradiction to his "Social Contract", for he stresses individualism at the expense of socialization in the educational process. Tonnies (in 1887) advanced his theory of "Gemeinschaft" and "Geselleschaft"; the former representing the integrated, close-knit community, and the latter the shattered society resulting from the growth of capitalism and urbanism in the industrial-economic society. He claimed that culture was doomed if the seeds of "Gemeinschaft" could not be

made to germinate and flourish in the social structure of "Geselleschaft".

The writings of Karl Marx and Frederick Engels, and the political theories they advance, are significant for the stress that they place on groups as they pertained to the new social order which they envisaged. The owners of the means of production were the cause of:

> "...revolutionizing the whole relations of society...
> of breaking down the old local and national seclusion
> and self sufficiency...(and of) creating the enormous
> cities. (Tne)...feudal relations of property became
> no longer compatible with the already productive forces
> ...they were burst asunder...into their place stepped
> free competition. (Marx and Engels 1950, pp. 36-37)

The greatest contribution from Marx has been in his insistence that social changes will not come from the bourgeoisie, in whose interest the new society has been created, but from the proletariat. Bentley (1967) stresses the interpretation of society in terms of the group and claims that Marx was the first to make such an interpretation as the basis of an economic theory. Bentley equates Marx's class with the "big group", but claims that there was, in fact, no international group with a common interest at that time. Marx's class struggle was to end with the triumph of one class over another, whereas it will be argued, with the support of Bentley and others, that social progress is brought about by group interaction, by the resolving of group conflicts, by the struggle for existence of an interest group whose members are convinced of their rights and are prepared to pressure governments at all levels to achieve their ends.

Bentley also stresses the "process" aspects of government. "The raw material for study is action...the action of men with, or upon, each other. We know men only as participants in such activity." (Bentley 1967, p. 167). The individual, then, is the product of the group action and conditioning and can, in turn, take social and political action only through group action. But to understand the direction that any particular group must take, the members need to know what the public will, and public opinion is within the group. In the industrial-economic society, human life is worked out in the process of the individual interacting with interest groups and with his environment. The association of the individual with several groups is a feature of civilization and the larger the urban area in which one lives, and the greater the communications between societies, the greater are the number of groups one may join. However, for the individual this can lead to much fragmentation of existence and a division of loyalties.

Durkheim (1933) traced the growth of cohesiveness among tradespeople and workers as industrialization progressed. He demonstrated the growth among workers of community which recognizes the declining importance of place and structures, but emphasizes the increasing importance of community of interests that were building up in the urbanized society. This community of interest through work was, and often still is, the most satisfying social experience for many people. The stratification of society, while providing within each interest group a form of community, inhibits the growth of the true community which results

from vertical integration rather than horizontal stratification. This concept of the stratification of society is developed by Warren (1963) in which he shows the changing relationships within communities. The more primitive community was held together by common dialects, religion, and customs which Warren refers to as vertical integration. The links that individuals have that are not peculiar to their own community, lead to horizontal stratification.

Weber (1968) stated that bureaucracy was the most important feature of modern society and theorized that there was a definite link between protestant religious beliefs and capitalism. He claimed that it was in the interest of the whole of society to foster those beliefs that promote the cause of big business. The manner in which the school has reflected these values will be shown to be detrimental to the growth of other groups in which other values are considered important. This is highly significant to the general argument and supports the thesis that the secondary institutions of society such as the school, have been strengthened in the industrial-economic society. It is suggested, then, that "public education" was from the outset an unworkable idea because it contained the germs of totalitarianism.

A more recent study which demonstrates the extent to which the functional community has been replaced by a new form of association is Whyte's "Organization Man" (1956). Man, in the industrial-economic society, has become caught up with "categorical" relationships rather than with "personal" relationships. His roots in the area in which he lives are shallow, for

he is a transitory being. His loyalty is to the institution rather than to the community. Whyte claims that the "Protestant Ethic" has been gradually abandoned in favour of a "social ethic" by which group pressures against the individual become the source of socially-acceptable behaviour. This social ethic emphasizes leisure and consumption of goods, on term financing, rather than on industry, thrift, and production promoted by the Protestant Ethic.

John Dewey's numerous works relate the occurrence of a changing society to the school. In "The School and Society" (1943) he demonstrates how industrialism has destroyed the unity of society. The unity and meaning of life has become fragmented as the process of making things can no longer be seen by the young members of society. The unity of the family has broken down and the relationship between the school and society has changed. However, Dewey's greatest contribution to an understanding of the functioning of groups in society is in "The Public and its Problems" (1927), in which he warns against the divorcing of ideas from action. Like Bentley, he emphasizes human action "...ideas belong to humans who have bodies, and there is a separation (today) between the structures and processes of the body that entertains the ideas and the part that performs the acts." (Dewey 1927, p. 8).

Dewey brings together two of the main themes with which this thesis is concerned, namely the dichotomy of learning between ideas and action, and the desirability that the young should become involved in the process by which we are governed,

instead of studying forms and structures. A consideration of "The State" for example, leads to a study of the "...logical relationship of various ideas one to another, and away from human activity. It is better, if possible, to start with the latter...". (Dewey 1927, p. 14). Dewey claims that people find themselves in communities when they act in certain ways and remain in them when they are prepared to meet the consequences of their acts. Dewey argues that the search for "the public" is a search by individuals for associations which will meet their needs, and he puts forward the hypothesis that "Those indirectly and seriously affected for good or evil form a group distinctive enough to require recognition and a name...'the public'." (Dewey 1927, p. 35). Dewey refers to the "organized" community of government, established modes of behaviour, rules, laws, legislation and agencies as "The State". However, the associated activities of a people within the organized community bring into being a "public". The public, through the franchise, elects a government which, once formed, becomes removed from the public; the public becomes separate from its state. The state becomes a secondary form of association, having a specific work to do and specified areas of operation, and reacts on the primary groups to which it owes its origin.

As industrialization developed, those persons who wished to protect the democratic ideal, felt that the state ought not to interfere in those aspects of the new society that would inhibit in any way the production and distribution of goods which were carried according to "natural" laws. In order to keep production

up it was in the interests of producers of goods to <u>create</u>
demands for goods by creating desires in individuals. Dewey
refers to these as "socially-determined wants". The relation-
ships of individuals one to the other became economic, rather
than those based on the close associations of the primary group.
It was on behalf of the primary groups that earlier societies
had functioned. The industrial-economic society, then, claimed
to give full support to individualism, for only a free individual
could make decisions about what was best for himself. As Whyte
has suggested though, the individual has become linked by new
forms of associations and organizations to which he responds but
over which he has no control. The democratic form of government
which was meant to protect the individual and be responsive to
the individual has made him the victim of the system, driven to
want what he does not need. As the primary groups have weakened,
his associations are with the secondary groups; organizations,
government, bureaucracies. Although the individual may appear
to be free he is, in fact, surrounded by influences which restrict
the expression of a public will, without which no society can be
truly democratic. The idea of democracy Dewey equates with the
idea of community life, and before the truly democratic community
can be reconstructed, the members must integrate to find their
common purpose. This is not possible at the present time in the
industrial-economic society without some significant changes.

The cohesive integrated community has continued into
the twentieth century in modified forms in urban areas. The Lynds
(1937, 1953), in their "Middletown" studies, observed the social.

processes through which a community progresses as it loses its cohesion with the growth of urbanization. Other studies, which demonstrate that there were many aspects of the small community in the United States at the beginning of this century, are listed here. Each study indicates that it is possible to retain many aspects of community in the urban area. Each group observed maintained a degree of independence from the larger community, having very little interest or involvement in it. "The Urban Villager", a study by Gans (1962), demonstrated how the way of life of Italians in Boston's West End was retained under city conditions; "Greenwich Village" by Carolyn Ware (1935), demonstrated how this small urban settlement, with many of the characteristics of a community, lacked cohesion because of the individualism of the dwellers; Warner's "Yankee City Studies" (1941, 1945, 1947) showed the gradual transformation of the old, well-integrated American city; "Street Corner Society" by William Foote Whyte (1943) gave an account of the close-knit character of an Italian slum area of Chicago; and Louis Wirth's "The Ghetto" (1928), demonstrated how a Jewish community was kept intact for many centuries with its own culture centred around its own institutions. Although the argument in this thesis is that community is not dependent on geographic factors, these studies do indicate that community ties are strengthened under certain social and geographic conditions.

Social mobility and suburbanization resulted from specialization of occupation and improved technology applied to communications and transportation. The school used social

mobility as a motivating factor and the contribution that this
made to the breakdown of community will be considered in the next
section. Suburban growth eroded the elements of community life
in the inner city areas where work, residence, and the institu-
tions of society were all to be found in close proximity.

Webber's "Order in Diversity: Community Without
Propinquity" (1963) reinforces the idea that, in general, new
associations are based on interests rather than on attachment to
place; "Urban community life, communication media and education
increased the opportunities for being different from one's parents
...(resulting in)...a maze of subcultures within an amazingly
diverse society organized upon a broadly shared cultural base".
(Webber 1963, p. 29). Webber's use of 'community' is at variance
with that defined in the introduction of this thesis. The thrust
of the argument in this presentation is that true community will
be established through vertical integration, and that this is the
role of the school.

Students of the North American suburb, such as Warren
(1963), Clark (1966), and Seeley (1956), suggest that those who
"fled to the suburbs" were the most educated and the least
community-minded. Those who remained in the inner city were kept
there by close ethnic, religious, and institutional ties. Clark,
who carried out studies of the suburban areas of metropolitan
Toronto, lays much stress on the influence of the mass media,
working for the large estate agencies, enticing families into
suburbia. These are significant factors and have to be considered,
especially, when the inner city young regard their social

environment as something to escape from rather than as something
to get involved in, as will be demonstrated in the Inner City
Project evaluation.

## (b) Community Breakdown Aided by the School

The increased importance of the school in the industrial
city has been emphasized by Mumford (1938). He shows how the
institutions which could best serve the social order were
strengthened, and among them was the school, which replaced the
church as the social nucleus. In a society where associations
were based on function, the school alone provided the opportunity
of maintaining any of the elements of the earlier, structured
society. It was imperative for the new society to have diligent,
competitive workers who were obedient to authority.

In the early years of common education in England and
in the United States, there was reluctance to use the school to
provide vocational training for life. England's factory schools
were instituted with humanitarian and social motives in view;
to protect the young from the factory and to prepare them to
carry out their obligations as workers when their time arrived
to enter the work force. The growth of education in the United
States has been influenced strongly by the religious motives of
the Puritans; thus reinforcing Webber's theory. The beliefs
and customs of nineteenth century American society were sanctioned
by the protestant ethic and there were strong Calvinistic
influences which put great stress on the learning of a trade,

the gaining of economic independence, and the close relationship
between the Church and the State (including the educational
institutions).

Harris, (1905) expounded the idea that education
involves giving up the satisfaction of natural desires for the
learning of social requirements. This philosophy, in addition
to the Hegelian emphasis on the value to society of institutions,
led, at the turn of the century in the United States, to the
establishment of systems of common schools, of grading, of examina-
tions, of a highly organized structure in keeping with the indus-
trial climate. The individual wants must be subservient to the
civilized and the school must stress, "...order rather than
freedom,...work rather than interest...regularity, silence, and
industry 'that save our civil order'." (Cremin 1962, p. 20).
Harris's schools stressed academic subjects and resisted the
pressure to serve the industrial order directly by teaching
trades and providing for vocational education. Harris was to
continue what Dewey referred to critically as "...the interests
and demands of an aristocratic and leisure class...(emphasizing)
abstract material purposely separated from the concrete and the
useful." (Dewey 1915, pp. 123-124). Calvin M. Woodward, in the
1880's, introduced manual training into schools to provide a
balance between the mental and the manual. This found favour
with the emerging Progressives and the concept was thought to
be consistent with Dewey's ideas regarding manual activity:
"...occupations...a mode of activity on the part of the child
which produces, or runs parallel to, some form of work carried

on in social life...shopwork with wood and tools...sewing...
textile work." (Dewey 1943, pp. 132-133). In practice these
schools had the reverse effect of what Dewey intended.

Woodward's changing philosophy resulted in a shift of
emphasis from manual training as a means of giving appreciation
of the arts involved, to manual training as a means to develop
skills, and eventually to a state and nation-wide system of manual
training schools. His justification for them is most revealing in
the light of what has been stated about the school becoming the
servant of the industrial-economic society. Woodward claimed
that the existing system cared little for the productive toiling
class. His manual training system, on the other hand, would keep
the boys in school longer and would solve the labour problems
of uneducated workers. By 1903 Woodward could state, "...by
multiplying manual training schools we solve the problem of
training all the mechanics our country needs." (Woodward, 1903).
Although the business world was grateful for the growth of the
manual schools, there were educators such as Harris who believed
that the young would become "disciplined" only through the
academic and classic studies. From this point in time the great
division in education can be observed, as the Progressives sought
to relate what went on in the school to what happened in the life
beyond the school. It was a move away from academic, "bookish"
learning, but it was a move that marked the beginning of the
school's response to the ever-increasing demands of society.

The school aided society by perpetuating its values
through the curriculum but also in many other obvious, and subtle,

ways. The very structures in which children learned, became large and efficient in terms of the mass movement of students. Because of the size of the schools and the need for obedient, disciplined graduates, regimentation was deemed essential. The Lynds' "Middletown" studies demonstrated how the schools of the nineties were transformed into structures that resembled the town's factories while the pupils were organized under a regime that resembled the activities of the workers. Students competed against one another, characters were "trained", and ideals of American citizenship were imposed. Whatever was taught in the schools was regarded as "preparation for life" and was accepted unquestioningly and passively by the students.

The Progressives have persistently criticized many of the above aspects of education through their Progressive Education Association's publications and by the works of Progressive writers such as Kilpatrick (1933), whose "The Educational Frontier", suggested that education could provide the students with opportunities through which they could understand the social forces at work and become equipped to give direction to those forces. Although the Progressives achieved much, the criticism continues to the present time. The inadequacies of the system are stressed by writers and educators such as Paul Goodman in his "Compulsory Mis-Education" (1966) and "Growing Up Absurd" (1960) and, with respect to the ridiculous masses of institutional routines, paper work, and inhumane activities of the school, Bel Kaufman (1969), Kozol (1967), and Dennison (1969) demonstrate ways in which the school is still primarily concerned with the perpetuation of the system

Built up in response to an industrial society, and which, the writers claim, destroys children.

While the school was aiding the industrial-economic society by providing workers it was also aiding social mobility. As this mobility was usually "upward" there were those who either stayed "down" because of the lack of education or were pushed down by the socially mobile. Poverty, ignorance, crime, and other problems of urban living were also the product of the same society that yielded affluence for some. Those persons who became socially mobile often sought such mobility to avoid living in close proximity to the inhabitants of socially troubled areas. Their lack of concern, their lack of involvement, their lack of feeling of community, was reinforced by the education system which encouraged competition and eventual social mobility. This emphasis presented a dilemma for those in the school system who were aware of the school's responsibility to social problems. Social reformers saw the school's role as that of initiator of social action and social reconstruction.

By the end of the 19th century, social reformers had set up in the United States social settlements which recognized the relationship between the industrial-economic situation, social conditions, and education: "These young reformers came to their work convinced that the real curse of industrialism lay not so much in its physical blight as in its shattering of historic human associations." (Italics mine) (Cremin 1962, p. 60). They hoped that education would be an instrument to humanize the industrial society by the rebuilding of community. The needs in the neighbour-

hood community became the focus of their attention. Jane
Addams (1907) stressed socialized education which called for a
broadened view of education. In her "Hull House" settlement,
Addams (1910) indicated that the school could attempt to regenerate
the whole of society. So that the factory-bound student might
be spared the "dehumanizing meaninglessness of industrial labour"
the child studies the "...historic significance of the part he
is taking in the life of the community." (Addams 1902, p. 192).
Count (1932) challenged teachers to reconstruct society through
the schools. Following the Great Depression, the child-centred
schools proposed by Rugg (1928) became more common. Rugg later
demonstrated the positive role for the school in social recon-
struction, and he projected an education in which every community
agency would become involved in social change. His ideas, applied
to secondary education, led to "life adjustment" courses which have
become a bone of contention ever since. The critics, who in
recent times have used the Russian space superiority as an
example, claim that the life-adjustment course led education away
from the kinds of academic studies that lead a nation to techno-
logical superiority.

Others, such as Dewey (1966) and Kilpatrick (1933), saw
the school as the bastion of democracy. French (1935) believed
that the schools should be an integral part of a "planned demo-
cracy" in which the individual was educated according to his own
ability in a "proportional opportunity" society. He believed in
a democratic society,

> ...Organized to be responsive to the needs of all its
> members... ...social factors in the life
> situation must dominate the economic factors. Since

a democratic society's primary concern is the social welfare of all its members, it will seek to make the social aspects of the situation paramount. The economic aspects will be adjusted thereto. In such a society the material resources will be manipulated purely to promote social ends." (French 1935, p. 9)

(c) Communication Breakdown Between Youth and Society

The literature reviewed above demonstrates the ways in which the schools responded to the industrialized society but does not clearly define the role and status of the individual in the new society. Anthropologists, sociologists and psychologists support the hypothesis that "The school has contributed to community breakdown by isolating the young from the community". (Hypothesis 4, page 13.)

The lack of clearly-defined roles, the lack of status, the lack of adult models, and the lack of the close-knit community with common values are features of the highly industrialized society which has developed over the last century. The problems have been compounded in North America by the diverse cultures resulting from migration.

Margaret Mead defines the society in which there is an absence of the grandparents from the primary group, as often happened among immigrants, as having a "cofigurative" culture. If the grandparents migrated with their families, there was a greater chance of maintaining ethnic communities; especially if they were joined by others of their nationality. However, the young often found the experience of adults inadequate for their adjustment. The school and the peer group were often more

practical models than those of the elders. (Mead 1970, p. 31).

"A Report for the Commission of Secondary School Education" (P.E.A. Regant 1940, pp. 154-191) contrasting social conditions in the 1940's with social conditions existing in the early 19th century suggested that the earlier conditions were more conducive to a smooth transition from youth to adulthood, and social recognition and participation in community affairs were based on personal relationships between members of the frontier farms and the village communities. With the growth in technology, and with compulsory school attendance, youths became more dependent on their parents, and for a longer time. The relationship between parent and student differs from that between parent and worker. The child as student is regarded as less than adult, less than citizen, as less than mature, as less than an independent being. A worker is regarded as an independent adult citizen.

As the children of immigrants attended school, they often had to give up their language and customs and learn about accepted North American customs. From their teachers and peers they learned of a "new way of life", often differing a great deal from their own. As the period in school has increased, the values of the adults have been challenged and scrutinized care-fully by the young. Whereas in the "postfigurative" culture there is no questioning, in the "cofigurative" culture the adults do not provide adequate models for the young. The cumulative effect of this on youth has been to bring about an "identify crisis" and a "confusion of the young" (Erikson 1965). It has

resulted in what Friedenberg (1959) refers to as the "vanishing

adolescent", and Coleman (1966) refers to as a "youth sub-culture."

Berger (1971), claims that "teenagers" are an American

invention because our society considers the adolescent as econo-

mically superfluous, one who must be placed "in limbo", sheltered

from the exterior world. The young people who, in primitive

societies would have received adult status at puberty, are re-

garded in American society as neither children nor adults;(they

have no status.) This was the very ingredient that made for

stability in earlier societies. The sub-culture of youth is in

conflict with the adult world as the young strain for recognition.

This struggle and conflict heightens the challenge they offer to

the standards, values, and beliefs of the adult society. The

industrial society's treatment of adolescents is, according to

Berger "...one of the ways in which culture violates nature by
    insisting that, for an increasing number of years,
    young persons postpone pressing their claims for
    the privileges and responsibilities of common
    citizenship, and by persuading young folk and old
    alike of the justice of that postponement" (Berger 1971, p. 91)

The kinds of negative learning that takes place in

schools, and the resulting rebelliousness of youth, must be con-

sidered before a positive reconstructive approach to school and

society can be attempted. Not only do students develop negative

attitudes toward the school and society, but they even question

their worth, as demonstrated by Holt in "How Children Fail". (1964)

The worst feature of this negative attitude, as it relates to

the argument developing in this thesis, is that first suggested

by Dewey and reinforced more recently by Newmann and Oliver in

"Clarifying Public Controversy" (1970); that students

> "...switch on separate attitudes and behaviour patterns
> as they move between the school and the 'real world'...
> A large portion of school training is separated from,
> and has no significant effect on, students' behaviour
> outside of school mainly because the school establish-
> ment is isolated from the problems, dilemmas, choices,
> and phenomena encountered beyond school walls." (Newmann
> and Oliver 1970, pp. 314-317)

Because education in schools is regarded as "preparation

for life" for <u>future</u> experiences, adolescents learn to "sublimate

their desires" which, in other cultures and in previous times,

they were able to express.  This sublimation leads to the formation

of complexes or is directed through behaviour problems or habits.

They must sacrifice the present for some remote future at a time 4

in history when many doubt there will be a future.  According to

Keniston, (1971) a characteristic of many adolescents, is that

they display "...a special personal and psychological openness,

flexibility and unfinishedness...there are no long-range plans

(there are no) life patterns laid out in advance." (Keniston 1971,

p. 289).  The school then is always asking the student to carry

out meaningless tasks for some remote end and he therefore rarely commits

himself to any extended task.  The problems of the future - college,

work, and family life - are the goals to which he is being asked

to work; he is not offered present tasks to satisfy some present

need.  This relationship between 'means' and 'ends' is dealt with

by Dewey (1957) who emphasizes the immediate end in view.

The freedom of movement made possible by the economic

advantages of industrialization is attractive to our society.

The school and the young reflect this desire for social mobility

in many ways.   It becomes the incentive for education and at the

same time, a justification for delay in recognizing the adult

status of the young.)  The parents' struggle for social mobility

results in a female-dominated household, in child delinquency,

because of the long hours of absence of the fathers, and in a

transient population.   A recent survey in a local school district*

revealed that grade 6 students have been in an average of 2.4

schools.   Further, in the same survey, 30% did not usually eat

dinner with their parents present.   Of those who did usually eat

with their parents present over 50% usually had the television

turned on. (Gobes, 1973).

Statistics Canada information reveals that on the average

every Canadian will change residence at least seven times in their

lifetime.**  Ours, then, is a mobile society and is rapidly becoming

more so.  Children are well prepared for it for they have from an

early age been detached from their families to attend school.

(There is no modern equivalent relationship of, for example,

father and son when the youth learned the trade from his father.)

The uniformity among schools makes transfers relatively easy.   The

young feel no commitment to the community, and the community has

little involvement in the education of the young.  It would not

be in the interest of the industrial-economic society to have the

---

* The report was based on a survey given to grade 6 pupils from
three schools in a 'working class, single-dwelling residential
area'.   One hundred and seventeen pupils were involved.

** In B.C. alone 49.0% of residents over 5 years of age changed
their place of residence between 1956 and 1961.  (Computed from
1961 Census Bul. 4. 1 - 9, Table II - I).

young tied to 'place' and able to dig their roots deep.) These
sentiments are expressed by Whyte (1956) in "The Organization
Man".

The paradox of the upward mobility struggle is the
effect that it has on the adolescent sub-culture. In increasing
numbers the youth of the affluent middle class have turned their
backs on the values of their parents' class and have taken on
the norms of the lower class as their own. Charles A. Reich (1971),
in "The Greening of America" suggests that this attitude is a
feature of those who have accepted "Consciousness III". These
children of middle class parents have joined with the dissident
youth of lower class parents who were unable to move upward. The
delaying of immediate gratification for future reward is an
example of what was once an accepted middle class value; part of
the protestant ethic. This has become one of the values which
have been strongly rejected by the "here and now" generation.)

Tumin (1970) states that

"...our society must experience the consequences for its
emphasis on social mobility, upon seeking success...(namely)
a diffusion of insecurity...a severe imbalance of social
institutions (which become biased towards the struggle
for success)...fragmentation of the social order...compe-
tition rather than cooperation does not always lead to
the greatest good for the greatest number..." (Tumin 1970,
pp. 333-340)

The U.S. Commission on Marijuana and Drug Abuse, in
attempting to explain why youth turned to drugs, suggested that
the pressures on the young are great and society in general and
the school in particular are contributing to psychological dis-
turbances. (Society and its institutions have failed to teach

how to cope with the reality of the industrialized society.

For many of the young society does not offer:

> "...persuasive principles or purpose... For many the only place to search (for values) is inside themselves... The community values no longer exist... The poor and the affluent share the effect of mass urban living that is part and parcel of economic growth, <u>including the disintegration of the traditional close-knit community life</u> that made community values personal values..." (Italics mine) (Fogg, 1973)

Young people, then, have become isolated from society and the traditional basis for this identity as persons has been lost. The alienated individual seeks for a new basis of identity in a society of change. This is a disorganized society (Cooley, 1909) which has lost the common moral basis for collective values and action. Not only is society disorganized but man's experiences in it are diffused among interest groups which have no kind of integrative cohesive beliefs and values. This situation results in "identity diffusion" (Erikson, 1968). Benne (1967) suggests that this search for identity and the search for community are the two most important quests of mankind. In the past the local community provided a frame of reference for the individual but this is no longer significant. Add to this the destruction of reference points resulting from social mobility, the end of an "over-arching ideology"(Bell, 1960 and Goodman, 1960), the absence of an image of the future (Shafer, 1972, p. 20), and the dilemma of youth becomes apparent. The school, in reflecting the industrial-economic society has become responsible for the "lost self" (Reich, 1971). (The school makes students see themselves in terms of function; it makes them into pro-

ducers and buyers of preferred "fashionable" goods, and it
teaches students to create a substitute self because of the
felt inadequacies of the real self.

The new task for the school is to aid the student in
his search for self; his search for a viable, and meaningful
identity. Benne (1967) suggests that this can best be done
by aiding youth in developing a sense of values as a member of
a community in an educational situation. The aim of the school
should no longer be to satisfy the industrial-economic society
by teaching for production and consumption, but to give the
young new experiences in cooperation, in shared concerns, in
responsibility, in commitment, in involvement, in a new set of
human relationships yet to be experienced by the present society;
namely community.

(III)   Attempts at Community Reconstruction Through the
        Social Studies

        Lest it be considered that the school, and the social

studies in particular, has not attempted .at times to give the

kind of direction needed to integrate youth into adult society

through an involvement in community, a review of literature

which will indicate the trends of the past thirty years will be

outlined.  The 1938 Year Book of the N.C.S.S. "Utility of

Resources in the Social Studies", indicated that teachers were

becoming aware of the community as a resource.  In the main

however, this has meant the use of the community for "observation-

al" field trips.  There has been, especially in the high schools,

a growing realization that the community was a place in which the

culture could be studied and in which cultural conflicts could

be resolved.  A commission of the Progressive Education Association

in 1930 suggested in a report, the setting up of community-

oriented courses.  The results of these community-oriented courses

in 29 secondary schools are reported on in the "Eight-Year Study"

(Aikin, 1942).  "Education for living" was the theme, and examples

of students taking political action were cited with the intention

of stimulating democratic living within the education system.

The critics claimed the whole community action movement was anti-

intellectual for it stressed action unrelated to intellectual

pursuits.  The critics also doubted that society could be improved

by increasing the efficiency of citizens to solve problems or to

act more democratically.  They also felt that the school was

becoming the victim of pressure groups, such as the social re-constructionists who had their own particular view of how society ought to be reconstructed. Despite the criticism, "Life Adjustment" courses were implemented and the P.E.A.'s "New Policy for New Times" (1948) stated that the school's job was to rescue civilization by creating a "...socialized economic system and the promotion of a new world order...". The classroom was to become the centre of "direct social action". (P.E.A. 1948, p. 46).

Spalding (1951-2) "The Stereotype of Progressive Education in the Profession and the Public" was typical of those who were most critical of the manner in which the schools were becoming manipulated and students were being indoctrinated with socialist values. The Russian supremacy in space provided the rationale for the Americans, after 1957, to concentrate on the "academic" aspects of education and the ideas of the P.E.A., already on the wane, have not been expressed to the same extent through the schools since. The emphasis of these community-oriented programmes was either the reconstruction of society or "service" to the community; they were not primarily concerned with the "integrating" aspects of the activity.

Through this period, social and democratic aspects of the social studies were stressed, as individuation had been before then. Benne stressed the role of groups in the classroom and community learning experiences, but his ideas have yet to become commonly accepted because the schools, in general, reflect a competition-oriented society.

With the exception of work in individual schools such as those described in Bremer's "School Without Walls" (1971), Dennison's "The Lives of Children" (1969), and Kohl's "Thirty Six Children" (1967), (where the schools were oriented to making full use of the community resources in an unrestricted way), it is difficult to find literature which describes projects involving students directly in their communities. In an E.R.I.C. (1972) publication on research in the social studies encompassing the past 40 years there is a paucity of information of research and evaluation in this area. Franklin Patterson (1961) describes and evaluates a community-action programme for 12th graders which involved an intensive community study, work and organizational experience. The result of the experiment, evaluated by the students, indicated that they had an increased interest in public affairs and a greater appreciation of the issues studied. There is no evidence in the 1200 investigations listed in the E.R.I.C. publication of a programme similar to Patterson's being incorporated into a school programme.

A.F. Griffin (1942), attempts to apply Dewey's ideas to the Social Studies and lays out a broad theory of teaching which serves to introduce the literature concerned with the more current themes in the social studies. These have a place in his theory as they do in this presentation. His proposals for achieving conceptual learning in the social studies are outlined along with supportive literature:

1. "Reflective thought is the active, careful, and persistent examination of any belief, or purported form of knowledge,

in the light of the grounds that support it and the further conclusions toward which it tends." (Eric, 1972, p. 152). Numerous writers, such as Metcalf (1963, pp. 929-965) and Massialas and Zevin (1967) have demonstrated that using the reflective method holds promise for uniting theory with practice, and these writers believe that reflective thinking can best be assisted through the problems approach. Further to reflective thought, Griffin believes that it is not a way to determining truth, it is the way.

2. "Societies are democratic in the degree to which they refrain from setting (un-examined) limits upon matters that may be thought about...such societies place their faith in knowledge, and actively promote occasions for doubt on the ground that doubt is the beginning of all knowledge". (Oliver and Shaver, 1962). More recently, Newmann and Oliver (1970), have outlined two approaches for the social studies, exposing students to public problems in our society, and teaching them to analyze such problems. The reflective method applied to problem solving, and the discussion of controversial issues, together are becoming the basis for much of the social studies teaching where new approaches are attempted. Used exclusively, they will not aid in social education for they are classroom-based. This reflective-inquiry approach, however, deals with concepts and is consistent with Bruner's

theory in "The Process of Education" (1960) where the stress
is on the structure of what is learned rather than on the
facts. Metcalf (1963, p. 167) suggests that "...students...
will come to life quickly when social studies classes deal
with ideas that are controversial in their community or are
fundamental to an understanding of a social theory". Hunt
and Metcalf (1968) apply reflective thinking to social under-
standing and the opening of "closed areas" in high school
social studies.

3. Social cohesion is gained by instilling preferred values and
beliefs, by holding these beyond question and by ignorance
of any knowledge which may cast doubt on these beliefs.
Authority is maintained by ensuring that the central values
are instilled into the children. In a democracy however, where
ignorance of differences cannot be maintained,"...a reliance on
knowledge rather than hallowed beliefs means that reflection,
as the only means of ascertaining beliefs, becomes the central,
all-embracing value." (Hunt and Metcalf, p. 152). Griffin here
stressed the way in which his theory was applicable to the
survival of democracy during a time of war when democracy
was threatened. Writers such as Hullfish (1961), and indeed
all who emphasize the reflective inquiry approach, have the
preservation of democracy as the only legitimate goal. Ideas
such as these were, in fact, bound to lead to the negating of
the efforts of the social reconstructionists.

4. "Democracy is not so much concerned with the specific character
of directing values as with the way in which central values

are maintained and modified."(Metcalf 1972, p. 152). With
an increase in the approaches that call for inquiry, and an
appreciation of concepts, the whole question of values
becomes more significant. Until recently there was little
concern about how the student felt and what he believed.
The emergence of a youth sub-culture, the result of an open
system where the values of the adult society have been re-
garded with some suspicion, if not fully rejected, makes the
investigation of values a major concern of the social studies.
Bracy (1966) discusses social studies developed around "value
studies". Perchlik (1964) stressed two approaches to the
value question. There was the direct approach where, for
example, one stressed the freedoms which the culture cherishes,
and the indirect approach where, for example, one did not
indoctrinate, or where through the study of another culture,
one came to appreciate the values of his own culture. However,
both approaches assume an integrated system already existing;
our responsibility is to <u>build</u> one.

5.   The earliest beliefs are taken uncritically by children and
"...the development of children into adults who can steadily
modify their beliefs in terms of their adequacy for explaining
a widening range of experience requires, (1) improving and
refining the reflective capacity of children and (2) breaking
through the hard shell of tradition which encases many deeply-
rooted and emotionally-charged beliefs". (Metcalf 1963, p. 153).
The student can only analyze his own beliefs when he is challeng-
ed by what others believe in a situation sufficiently removed

from direct action so that "belief" loosens in the "concepts"
and "ideas" which can then be examined as to their character,
and appraised in terms of probable consequences. It is the
responsibility of the social studies to provide the social
experiences which will allow students to learn about the
values of others and by so doing have their own beliefs
challenged. The manner in which the young can gain this
experience is the theme of this presentation. "Basic to all
social learning is experience, and basic to social learning
is social experince," (Carr 1950, p. 241) which can be "direct"
with participation in community life, with projects, activities
and pupil organizations, or it can be "indirect" when one learns
from another's experience as through the growth of language.
Carr et al state that the two should proceed "side by side at
all stages of social education." Their suggestion that the
elementary years should be mainly "direct" with the secondary
years mainly "indirect" is not supported by Patrick (1973),
nor by Oliver and Newmann (1970) who support direct activity
for secondary students in the socio-politicalization process.
The criterion for an activity has been suggested by Horn
(1937, p. 417), "...each activity should contribute to the
understanding of some important aspect or process of social
life." Action, to Griffin, even of the direct kind, need be

no more than a statement or a conversation through which one expresses an opinion.

6. Content may be "functional" in the sense that it is of use to the student when it enables him to know what to do, or "functional" in the sense that it is data and "principles" requisite for the testing of beliefs.

7. "Information can be the result of reflection as well as data for reflection." Schwab (1968) and Fenton (1968) demonstrate how concepts can be used in the inquiry process and how the hypothesis is formulated, tested, validated and re-stated in terms of the preceding processes. The concepts are reflected on and then, when validated, strengthen a belief which, on further reflection, will incorporate the new concept.

8. "Reflection cannot guarantee that attitudes will change in a particular direction...(which would be undemocratic)...A generalized change in attitudes, however, may occur. Students taught by the reflective method would become more conscious of their attitudes, what they mean, and their interrelationships in a field of consequences". (Metcalf 1963, p. 153).

The social reconstructionists did not use the reflective method, for their concern was to impose a set of values which were not the subject of inquiry. This presentation will suggest social action as the result of applying the techniques of inquiry to problem solving and values as suggested by Beyer (1971) and Shaver (1967). Beyer applies the ideas of Dewey, Massialas, Griffin, Metcalf and others to classroom strategies. The kinds of actions envisaged and their relationship to inquiry have been outlined by Simon (1970) and a model is suggested.

## The Youth Sub-Culture and the Growth of Community in the Post-Industrial Era

The age into which society is moving will have many features which differ from the society in which we now live. This "post-industrial" era, the features of which will be determined in part by this generation and the next, will be open to changes because a feature of that society will be its freedom from worry of the traditions and habits which have bound society in the past and a greater flexibility in those which are retained. Youth will have a greater role to play in the new society than they have in the present. Because of this, the school will have a central role in the reconstruction process although its structures and its relationship to the community will be changed. Margaret Mead (1970) suggests that the present and the future are so unlike any age which today's adults have faced that the young can only look by and large to their peers for models. This "prefigurative" culture will be the basis of the new society.

The technological advances of industrialization and the application of scientific knowledge have not been matched with "spiritual" advances. Technology, bureaucracy, the "Corporate State", and institutions have overpowered the individual, "so we have a depersonalization at exactly the time that many individuals are casting around for identity and fulfilment." (Shafer 1973, p. 23). The possibility of a "good life" for all throughout the world has not been achieved. Discrimination, poverty, and war

have not been banished in an age when we have the technical ability, but not the desire and/or the knowledge; the "know how" in controlling social change in order to bring these injustices to an end.

## (I)  Local Initiatives

The manner in which youth has reacted within the last decade to these local and international situations gives some indication of the direction that the new generation may lead.  It will also give some direction to the changes which society and its institutions will make.  Of most significance is the role of youth in bringing about the sense of community at the local and international level.  Miles and Charters (1970, pp. 505-506) suggest that seeking for community has been one of the main themes of the protests of youth in the past decade.

Observation of the youth scene in the Vancouver area confirms much of the above.  A distinctive youth sub-culture is in evidence and it is important for the purpose of this study to appreciate the main features of this culture and determine the significance of the behavious of individuals and groups.  The school, as an institution of society, must consider ways in which youth are learning through out-of-school experiences and decide in what ways it can give support to the needs of youth on terms acceptable to both.

It would be difficult to determine what degree of support the kinds of activities described here have among the whole youth

population. "The Youth Report" (Hunter, 1971) whose findings were based on sociological and psychological research on a national level, supported by information from 10,000 informal but extensive interviews, indicates that the support is wide. Youths' criticism of society and the schools confirms what the writers reviewed above hypothesized. They criticize their parents for tolerating the inequalities of society and for failing to bring about changes in its institutions. The criticism is aimed at the adults who verbally deplore horrors and catastrophic threats but have lacked determination to solve these problems.* The youth sub-culture has aligned itself with the counter-culture in taking on many of its symbols of dress, music, drug taking and life style. Their values, attitudes, and symbols have widened the traditional generation gap and when they are catalogued in polar fashion as they are in "The Youth Report" they demonstrate dramatically the gulf between the youth and their parents in Canadian society. The significant "opposites" which are most relevant to this study are:

(a) Small scale communal groupings as opposed to the large scale technocratic organizations.

(b) Rejection of the status quo and attempts to legitimate other cultural values, as opposed to a belief in the status quo and its symbols of legitimacy.

(c) Equality, as opposed to hierarchy. (Hunter, p. 76)

---

* Kenneth Keniston, in "Youth and Dissent" distinguishes between dissenting youth and alienated youth. The former believe that reform is possible through protest; the latter have dropped out completely having lost all faith in society. The Canadian survey appears to have found the all-embracing term "sub-culture" satisfactory and will be adhered to.

Youth have found the institutions of society unres-
ponsive and have found fault with places of learning, places of
work, places of recreation, with government agencies and so on.
In British Columbia students asked that secondary schools and
universities "...include students on all governing bodies,
particularly those dealing with policy, curriculum and staff
selection." (Hunter 1971, p. 55). Similar requests have been
made recently to the B.C. Commissioner for Education (John
Bremer) in government-sponsored student seminars. Youth claim
that schools do not train people to respond to their environment
nor to make socio-economic and political decisions.

The majority of young people have not expressed a complete
rejection of society; they want a re-evaluation of the ways in
which they are treated by society and the ways through which they
can become integrated into their communities by being involved
in important decision-making which affects the whole of society.
They want integration on their own terms by seeking to change the
relationship between themselves and their environment.

Traditionally, youth involvement in the community and
social action has come through organizations such as those con-
nected with the Church. Policies for outreach have filtered
down through hierarchies to "youth departments" within organiza-
tions which carry out actions in keeping with the aims of the
organization. Canadian youth are no longer the passive recipients
of what others have decided ought to be done for them. They want
to "do their own thing" in their own way, and they want to
organize themselves so that they can bring about changes which

they feel are necessary through social animation projects.

An attempt will be made at this point to describe some
of the innovative community social and political action projects
in which youth have involved themselves within the past few years.
The manner in which they organize themselves for action is highly
significant, for it is consistent with their values and attitudes.
Their organizations are "...open, small, informal, non-structured,
non-directive, and client-oriented." (Hunter, P. 75)

In education, the young have become involved in alter-
natives. These include alternatives to the present system, and
alternative schools and programmes within the system. They are
considered alternatives in the sense that they have a completely
different philosophy from the regular school and do not reflect
the values of the present society. They are "free" in the sense
that they are not bound to traditional educational structures and
"progressive" in that they reflect the ideals of the movement
that has persistently stressed the growth of the individual and
his interaction with his community. Rather than attempting to
make the "real world" meaningful in the classroom some of these
schools have reversed the process and have stressed the student's
learning in the real world.

The Vancouver area has more alternative and innovative
schools and programmes per capita than any other city in Canada.
(Communitas Exchange, 1973). . A recent issue of a "free press
newspaper" (Georgia Straight, 1973) lists seventeen "schools"
or alternative educational services for the Vancouver area.
This included a Free University, a contact regarding students'

rights, a pre-school cooperative, and others. The common features of these alternatives is that they are usually small, (under 100 students), experimental, ungraded, non-competitive, democratic with regards to joint decision-making between staff and students, unstructured with regard to curriculum, and community oriented. There is no hierarchical structure among the staff, (the collegial approach is the norm) and social responsibility and individual development are stressed. Although the number of students involved in alternate schools is not great (estimated in 1973 for Vancouver at approximately 300-350) their influence among students and teachers in the regular system has been to awaken the realization that something can be done to bring the educational institutions more in line with the desires of youth. Programmes within the regular schools are being adapted as will be demonstrated with regards to the Inner City Project in the Britannia Secondary School.

Students now are insisting on "their rights" as was demonstrated at a conference of B.C. secondary school students.

> It's just a toy democracy we're given to play with in school. You can't expect people to step into society and suddenly become responsible citizens after 12 years without being given any responsibility.*

Since that time students have attempted to convince the Vancouver School Board to accept a Students' Bill of Rights. A B.C. Federation of Students was recently formed and is reporting directly to the B.C. Education Commissioner on various aspects

---

\* Comment by a student at a conference of 150 secondary school students at White Rock, B.C. Vancouver Sun, May 3rd, 1971, p. 16.

of student involvement in education organization. The Youth
Report claims that the students who expressed least dissatis-
faction with schools were those attending "pupil-involvement"
schools.

The kind of support that youth needs, (as the sub-
culture begins to work out ways in which they feel the institu-
tions of society, such as the school, ought to be changed) is
coming from school boards, the provincial government and the
federal government. The provincial government's newly-appointed
education commissioner has given his approval for a school board
to carry out any innovative programme or any change in the system
whatsoever with the exception that compulsory attendance is
sacrosanct. The Vancouver School Board finances completely its
own "free" school, gives partial support to an "alternate" school,
and is responsible for several "self" programmes within schools.
The federal government, which cannot take a direct interest in
education, has, through the Company of Young Canadians, the Local
Initiatives Programme, and the Opportunities for Youth programme,
supported youth projects. These programmes have allowed youth
to become involved in social animation with government support.
A typical example of how L.I.P. can support a youth project is
the "Vancouver Vignettes" project, whereby a freelance photo-
grapher taught elementary and secondary students the use of a
35mm camera and conducted forays into the community to awaken
students to their environment, "...by taking students to various
parts of the city it makes them more aware of diverse social
conditions" . (Pedersen 1973, p. 35).

In the summer of 1973 there were 859 persons engaged in O.F.Y. projects in the Vancouver Area,* approximately 250 of whom would be secondary school students.**  Canadian Youth have accepted the challenge of Pierre Trudeau, who called on them to decide what the priorities in the community were from their point of view and, with government support, to attempt to take action in an innovative way:

> We are saying in effect, to the youth of Canada that we are impressed by their desire to fight pollution; that we believe they are well motivated in their concern for the disadvantaged; that we have confidence in their value system.  We are also saying that we intend to challenge them and see if they have the stamina and self-discipline to follow through on their criticism and advice. (Trudeau, 1971)

In the inaugural year there were 2,312 projects throughout the country relating to research, recreation, social service, and cultural aspects of society.  The nature of the "social service" projects, examples of which were seen in Vancouver, included:  community enrichment, referral agencies, education, pollution clean-up, drop-in centres, legal and medical aid, rehabilitation counselling, and day care centres.

An example of how an alternate school, with a government-sponsored (Manpower) programme can become involved in a social problem is outlined in "The Directory of Canadian Alternatives".  The Vancouver Society for Total Education, an alternate school

---

* News Release from the Secretary of State's Office ("n.d. 1973)

** Breakdown not given, but this figure arrived at on the basis of 1971 figure of 1 secondary school student for each 3 post-secondary or unemployed youth.  "Report of the Evaluation Task Force to the Secretary of State:  Opportunities for Youth, 1971.

for 80 students, provides an "...alternative for those young

people in the Vancouver area to whom, for financial or other

reasons, few possibilities outside the established institutions...

existed", (Communities Exchange, p. 62)

...(This) summer, as one of their projects, will assist the
residents of Fairview Slopes in transforming a vacant lot into
a park. As well, they will help in their information centre
and become involved in efforts to save the area for those who
reside there.

Vital to the perpetuation and expansion of the life-

style of youth is the control of their own media. In society

in general, the media is controlled by the adult society whose

prime consideration is to increase circulation or to further the

cause of specific interest groups rather than push definite

reform for the whole of society. At best, the media is dis-

torted; the youth culture getting, generally, an unsympathetic

hearing. In schools the "newspaper" is controlled by teachers

and administration through censorship. Youth have become

involved with their own means of communication and the control

of their own media is an integral part of their community out-

reach to inform their peers and emphasize their values. The

rights of the individuals regarding the availability of medical,

legal, and social services, and the awakening in people of a

sense of community which will enable them to work together to

solve their own problems, are the aims of the free press and the

community cablevision proponents.

The Metro-Media Society, funded through various federal

and local agencies, is working with local organizations involved

in welfare rights, housing and tenants' rights, pre-school

and day care cooperatives, labour issues, education, and consumerism and so on. The aim of the Society is to play "...an active role in redistributing and democratizing the communications power in society." (Mentin 1971, pp. 12-13).

There are two widely-distributed free press newspapers, and a recent issue of "Georgia Straight" in its "media directory" listed 15 "local papers". These were community-oriented, "underground", ethnic minority, and special-interest newspapers (e.g. ecology, conservation, communications). Free press publications are distributed in, or near, the secondary schools, and "underground" newspapers are known to exist and originate in the local schools.

Many adults fail to believe that what is happening between themselves and their children is any different from what happened between themselves and their parents. A "hard-line" by city hall in the previous administration resulted in much antagonism between the youth and the police. A free press newspaper was banned, the police were equipped with riot sticks culminating, in the summer of 1971, with what has become known as "The Gastown Riot". Although there seems to be a more tolerant attitude towards the youth culture by the adults and the institutions of society at the present time there has developed among young people a deepening of the sense of community. The breakdown in communications between youth and society has strengthened the community amongs young persons; but has weakened society.

A report by a local school board on dropouts demonstrates

the manner in which adult society rationalizes about the behaviour
of youth.(Sanderson, 1971). The very use of the term "drop-out"
puts the onus on the student and the report is consistent with
that view. It is the student who has "dropped out", who has
had poor attendance, who has low grades, who is having difficulty
at home, who is involved in community activities such as "gangs",
drugs, liquor, or who is a non-academic student. It is the
student who "...is not prepared to accept much restriction in
relation to classroom and shop behaviour, (who)...cannot accept
the fact that every activity imposes some form of discipline
which must be followed...(who when his) freedom is balked tend(s)
to drop out." (Sanderson, p. 5). Nowhere in the report is there
any indication that there may be something fundamentally wrong
with the educational institutions in that school district.
There were a total of 303 secondary students who "dropped out"
between September and December, over 50% of whom were grade 11
or lower.*

When adults see young people passing up the opportu-
nities for a "good"education which will enable them to become
socially mobile, when they see unemployed youth travelling freely
across the nation "to get some experience of real life...after
12 or 13 years in the classroom", (Italics mine) (Keith 1972,
p. 4) when they see youths involved in government-funded non-
productive work projects, when they hear of youth travel and

---

* If the rate had continued for the remainder of the school
year there would have been an overall drop-out rate of 7%
for the 10-month period.

work programmes such as "Canada Youth Travel"* they are be-
wildered. To older generations who believe sincerely in the
protestant work ethic it is inconceivable that young people
should be permitted, and encouraged out of public funds, to
experience a life style different from theirs. The adult
society has yet to realize that in the previous generations the
"normal cycle of participation in civic affairs" resulted in
"the age of neglect"at about 20 years of age, and an "age of
participation" at about 30 years; after a citizen had established
himself in a job, had married, commenced a family, and housed
himself. (Pitkin 1960, pp. 33-62). Many of the youth today are
more concerned about their society at the present time than
their parents ever were.


(II)   The Problem for the School

The problem is, basically, how to integrate the young
into society on mutually acceptable terms, i.e. by mutual adjust-
ment and support. It has been hypothesized, and supported by
the literature and by observation and evaluation of the local
situation, that the young nave become isolated from the commu-
nity. It has been argued that the school has contributed to this
breakdown, but it has also been argued that there are alternatives
to the present school system which has led to this breakdown, and

---

* A federally-funded travel and work programme which in 1973
sent 240 students overseas to work on community projects in •
countries such as Fiji and Malaysia with cultures different
from our own.

local youth have shown ways of organizing themselves and their "schools" to reconstruct the school and the community.

It has been argued that the institutions of society are in need of reconstruction so as to become more responsive to the needs of the individual. The problem for the school then is to decide in what ways educational environments should differ from the present system. The given in the situation is the youth culture and their desire to learn in a more meaning-ful way through action experiences on their own terms. Youth has demonstrated (and believes) that community is possible, and it behooves the adult society to appreciate the youth culture and the human relationships that hold it together.

There are more specific problems that must be solved. What can the school do to enable students to grapple with the kinds of problems that occupy their out-of-school time? What kinds of skills should the school be teaching to enable the young to engage in social animation? Ought not the school to be teaching students the skills relating to the use of media? What can the school do to allow the adult society to have its values challenged openly with adults present, together with students? What kinds of community-centred experiences ought students to have while still students? How can the kinds of human relationships and values that exist among the young be accommodated in the school? In what ways can the school become a model for community living? In what ways can projects such as O.F.Y. provide a model for com-munity involvement for students while still at school? In what

ways can the school provide educational experiences which will allow for the growth of a society whose political systems evolve from "grass roots" movements and which will result in structures that are responsive to the needs of individuals? Having established that young people _are_ involved in social action and the establishment of community tne study will now direct itself to ways in which the school and society can respond.

## (III)  The Inner City Project

A study and evaluation of this project was carried out to determine whether or not it met the needs of young people in terms of what has been said above regarding the characteristics of the youth culture. The following are considered as social needs which, it is felt, a social studies programme should be designed to meet and which would contribute towards the recreation of community:

1.  Students feel the need of "real life experiences".

2.  They feel the need to "be involved with people."

3.  They feel the need to get involved with the problems of the community; a need to understand the nature of their environment.

4.  They feel the need to work in small groups in which human values and inter-personal relationships are stressed, and where cooperation replaces competition.

5.  They feel the need to be able to give direction to the changes in the institutions of society, including the school, so that they may believe that these institutions are responsive to their needs.

6.  They feel the need to be able to make wise socio-economic decisions.

7. They feel the need for adult support and recognition.

8. They feel the need to pursue a task in depth in unstructured and flexible situations in their own way. They feel the need to experiment and be able to make mistakes without suffering dire consequences.

9. The individual needs to resolve the identity crisis through a discovery of self; he needs to know who he is, what his role and status are, and he needs to be recognized as a person.

10. They feel the need to challenge the values of the adult society.

11. They feel the need to be integrated into society on terms mutually acceptable to themselves and adults.

12. They feel the need to be skilful in social animation.

13. They feel the need to be free to accept or reject tradition and to be free to innovate and carry out action.

Because of the revelations of Hodgett's "What Culture? What Heritage?" (1968), the Canadian Studies Foundation sponsored a "new" social studies programme in 1970. By featuring the diversity of Canadian society, rather than the uniformity, the originators of the programme have stressed the significance of students and teachers together, in areas with distinctive types of communities learning to understand the uniqueness of their communities. Multi-media presentations would then be prepared for use by students and teachers in other parts of Canada so that they may better perceive the character of the community as seen through the eyes of teachers and students. The Foundation's aims are to give a realistic understanding of the "urbanized, technological, multi-cultural, regionally-diverse society that is Canada" (Tomkins 1972, p. 213) and to carry this out they have directed the school to come to understand its community. Whether the goal set by the Foundation, of creating a national

understanding, will be achieved or not is beyond the scope of
this study, but the manner in which the Inner City Project, set
up by the Foundation under the Canada West Project, meets the
needs of the students, will be given consideration.

The I.C.P. has been in operation in the Britannia
Secondary School since 1970. There has been no evaluation of
the programme so it was necessary to observe the programme
personally and collect data by means of a questionnaire and
personal interviews with 20 students (graduates) who took part
in the programme in 1970 and 1971. Some basic assumptions had
to be made. They were (1) that if a person is involved in the
community's social and political life 12 months or 2 years after
leaving school where he/she had taken part in a community-
oriented social studies programme it is reasonable to suggest
that some aspects of the programme have contributed to the con-
tinued interest, and that there has been some transfer from·the
school situation to the post-school situation. (2) That the
programme met some of the student's social needs if community
involvement continued after graduation. (3) That any difference
in the social and political involvement between Britannia's
graduates and the graduates of another school with a similar
socio-economic status would be attributable in some degree to
the difference in social studies programmes.

The Project's stated aims for education are consistent
with what has been argued so far in this presentation, namely:
"To assist in the development of aware and involved citizens...
(This is best achieved)...by developing curricula which will

help students to understand their environment" (I.C.P. 1970,

p. 3). Their reasoning is that in a democratic society citizens

play a key role in shaping their environment. If their partici-

pation is to be of a rational, constructive nature, if they are

to engage confidently in the process by which their environment

is shaped, they must possess knowledge of their environment.

And where no knowledge exists they must have the skills to

acquire it. The behavioural changes (or what the initiators of

the program refer to as the "preferred state") of the students

who have immersed in the programme will be:

> "...in later life to participate effectively in the
> political life of their community...participating within
> existing structures or evolving new ones...keeping
> abreast of the pressing issues of (the)...community by
> regularly reading the newspaper, listening to the news
> broadcasts and political commentary on radio and tele-
> vision...voting in elections...helping to organize
> pressure groups...assuming leadership roles in politically-
> oriented organizations." (I.C.P. 1970, p. 6)

Procedures and Observations as They Relate to the Meeting of
Youth's Needs

1.  The need for "real life experiences": the students identify

    a problem in the community which is of concern to them, and

    determine ways in which data is to be gathered. This may

    involve personal interviews and other in-the-field recording.

    They are to be observers rather than participants .

2.  The need to be involved with people: the students are given

    the opportunity to move freely in the community, discussing

    their problems, making surveys and so on. They can become

    involved with people to the extent that they can engage in

conversation. There is no attempt made for students to work with others in the community, although this often happened in after school time because of contacts made during discussions.

3. The need to get involved with the problems of the community: students individually studied what they considered were the problems of the community - based on their own observations and usually after a guided "field trip".

4. The need to work in small groups. Students worked as individuals unless they found another student who happened to have the same problem under study. Projects were graded and this inhibited group work as each student felt an incompetent partner might be an encumbrance. Students were particularly "grade" conscious.

5. The need to give direction to the changes in the institutions: students were asked to design strategies for bringing about a preferred state regarding their problem. They were encouraged to write protest letters to the municipal council and other authorities and to forward concrete proposals for action. There was no entertainment of the concept that the school as an institution of society ought to be changed.

6. The need to be able to make wise socio-economic decisions: classroom discussions revolved around such problems as they arose from community studies. Teachers attempted to develop decision-making skills-techniques.

7. The need for adult support and recognition: the school had a team of social studies teachers who were enthusiastic

about the programme. Citizens in the community displayed
a great deal of support and understanding as the students
carried out their investigations. As community involvement
rarely proceeded beyond the observation and investigative
stage it is difficult to determine what support the students
would have had if real experiences and action had taken place.*

8. The need to pursue a task in depth etc. Students were given
free rein and ample school time. They could organize their
investigation in any way which would satisfy them. For
students who have been told all their school lives to do
things certain ways this often led to frustration. They
really needed support as they attempted one approach after
another. Unfortunately the consequence of disorganization
was a "low grade".

9. The need to discover self: it is doubtful if there was enough
group interaction with peers for self development. If students
could have carried out action within the community in groups
they might have felt a sense of self-worth and achievement.

10. The need to challenge the values of the adult society: This
occurred in every instance, but on the adult's home ground.
A two-way interchange between the community and the school
was lacking.

11. The need to be integrated into society on terms acceptable
to young people: students often became very frustrated with

---

* Protest action did evolve from a study of a proposed
freeway through the area. Students, among other forms of
protest, prepared a presentation for television (Channel 10).

their dealings with institutions such as city hall, which seemed so unresponsive with its bureaucratic stance. Some accepted this as a challenge, and in deciding that they could either learn to live with these institutions or have a part in changing them, would no doubt feel the desire to become part of such a society. The evaluation of their present involvement confirms that the majority at least have become part of their immediate community.

12. The need to be skilful in social animation: students learn the skills of communication in all media so that they can effectively communicate their skills to others. Video tapes have been prepared for community cablevision.

13. They feel the need to be free to accept or reject tradition or to innovate and carry out action. Students are encouraged to make an intelligent choice of what they would like to see in place of what already exists. Innovativeness is encouraged with regard to proposals, but action, beyond mild protest, is not entertained.

It is obvious that in many ways these procedures are designed to meet student needs and indicate an awareness of the ways in which young people perceive the educative process. The areas in which it is felt that the programme is inadequate will be dealt with when a consideration of this project as a model is considered.

An evaluation of the Project was made to determine whether the students on the programme continued to engage in the kinds of activities that they were introduced to in school,

The assumption is that their needs are being met by continuing

with those types of community-involving experiences.

The founders of the I.C.P., because of their knowledge

of the inner city area of Vancouver, its students and adult

population, are convinced that neither the youth nor the adults

are aware of the many social problems of the area nor do they

believe that the individual has the power to influence the

direction of events. In the case of the parents this is reflect-

ed in voter apathy. If there is any awareness of the problems,

there are no means by which the concern can be shared and neither

the youth nor the adults have the skills to identify the root

cause of the problem, nor have they the ability to make rational

choices between alternatives. The adults feel little sense of

direct involvement in the life of their community and the forces

shaping their community, nor do they participate in any way in

the political life of their community. There are various ethnic

organizations but these are mainly inward-looking and are primari-

ly concerned with the preservation of their cultural identity.

If, as the Project proponents suggest, the students

of this area are not particularly concerned about their community

and are not typical of the youth culture as described previously

the reasons could be:

1. The inward-looking nature of the ethnic groupings and their

   restrictive view of community involvement beyond their families

   and business associates.*

---

* Although it was not possible to determine the size of the ethnic
groupings of the sample, the teachers expressed the opinion that
this sample was typical of the area which has many Chinese-Canadians
and Italian-Canadians.

2. The great concern with social mobility.

These were both confirmed by interviews held with graduates, many of whom are now attending universities outside their community areas and have ambitions for themselves, including "life in the suburbs." Of those who are involved in the community, several regard this involvement as meeting their needs of the moment, but they regard this as the kind of contribution which they must make before they attempt to satisfy their long-term goals.

## The Survey

A questionnaire was prepared with two sections; one to determine students' attitudes towards personal political participation, (Appendix A) the other to determine the degree of political and social involvement in the community and to determine the amount of media input (Appendix B).

The questionnaire was administered to a group of 20 students from Britannia Secondary School who graduated in June 1971 and who, at the time of the survey (January, 1973) had been out of school at least 18 months. Thirty-three grade 10 students from the school completed the first section of the questionnaire; this was done to try and determine whether there was any marked difference between the grade 10 students and the graduates regarding their attitudes towards political participation. The assumption being made is that any change in attitude may be attributable to what has taken place in the school's social studies

programme.*

In order to determine the degree of community involve-
ment undertaken by graduates from another secondary school in a
socio-economic area similar to Britannia Secondary School the
survey was given to a group of graduates from School X.  The first
section of the questionnaire was also given to a class of 33
grade 10 students at School X.  This school has not participated
in the I.C.P. and the teaching of social studies is traditional,
as described in Chapter 1.

The basic assumption in making the comparison between
Britannia Secondary School and School X was that any difference
in the degree of community involvement or in the attitude to
political participation of the respective graduates might be
attributable to the different social studies programmes.  However,
because of the "loaded" sample, (see Appendix C, "Sampling
Technique"), the results must be treated with a great deal of
caution.  The "Conclusions" section of the evaluation will
attempt to determine other variables that perhaps would have to
be considered in a more scientific study and comparison.

## Results of Survey

Because the prime purpose of the survey was to determine
the degree of involvement of graduates from Britannia Secondary

---

* The validity of this procedure is, of course, questionable.
Ideally, the attitudes of the students as 10th graders should
be compared with their attitudes later as "graduates".

School, comparisons with School X will be made under "Conclusions" only. The summary of results, (Tables A, B, C, Appendix E) include the results for School X in a comparative form.

Section I: Personal Political Participation (Appendix A)

Figure I (Appendix D), and Table A (Appendix E) "Summary of Results of Personal Political Participation" indicate the following:

1. Eighty per cent of Britannia's graduates have a positive attitude toward political participation (Fig. 1).

2. Ninety per cent like to discuss proposed actions by city officials (Item 1) Table A(1) Appendix E.

3. Eighty per cent have no hesitation in letting acquaintances know their opinions about political parties and candidates (Item 8).

4. Graduate students are not likely to take "strong" positions regarding their personal political participation. On 19 occasions out of the 22 responses there were no respondents in "strong" positions.

5. With regard to running for public office (Items 4, 5, 6, 7) graduates are particularly cautious about taking a "strong" position, only 3 having done so. This may be the result of the caution that comes with age, or the outcome of personal experience with politicians, which indicates that they lack certain necessary skills. Item 20 indicates that 70% of the graduates feel that they are not personally qualified "to

run for public office if numerous and responsible and public-
spirited citizens urge him to do so".

6. Graduates appear very uncertain whether or not to give active
support, in time and money, to a political party (Items 10-
13). There were 25 "uncertain" responses. However, 45% of
graduates thought that they would take an active role in
politics, 55% would speak on behalf of a candidate, 50% would
contribute money towards a candidate and party, and 50% would
contribute time.

In a telephone follow-up interview with graduates they
indicated that they had voted in elections to the following extent:*

|  | B.S. Graduate-<br>Voter Turnout | % of total<br>Voter Turnout |
|---|---|---|
| Voted in the Provincial<br>election, 1972 | 72% of those eligible | 59.86 (1972) |
| Voted in the Federal<br>election, 1972 | 92% of those eligible | 67.5 (1968) |
| Voted in Municipal<br>election, 1972 | 50% of those eligible | 19.1 (1969) |

Section II: Personal Community Involvement Survey (Appendix B,
given to graduate students only)

Table "Summary of Results of Personal Community Involvement Survey"
Table B (Appendix E) indicates the following:

---

* For various reasons only 15 of the 20 students were contacted
by telephone. Total Voter Turnout, Municipal Election 1972 figures
were obtained for Polling Booth No. 14 from the "Electoral Records"
City Hall, Vancouver. For the Provincial Election (1969) East
Vancouver figures were obtained from the "State of Votes", Electoral
Office, and for the Federal Election, 1968, East Vancouver figures
were obtained from the Canada Year Book, 1972.

Political Action

Graduates were asked to indicate whether they had participated in political actions "within the previous 12-month period". During that particular period there had been a municipal election, a provincial election, and a federal election. The degree to which they voted was demonstrated above (p.77) but an indication of participation in other ways was sought. The assumption being made is that if the graduates are involved politically beyond the casting of a vote, the involvement itself must be meeting their needs, and the kinds of activities in which they were engaged in the I.C.P. have had some transfer value to out-of-school living.

There had been very lively local issues with which several of the graduates had become extremely involved in the municipal election. The leader of the I.C.P. stated that the kinds of political actions with which the graduates had become involved in what was known as the "Firehall Dispute" with city hall, were the same kinds of protest actions which the graduates had engaged in as students in a "Stop the Freeway" study and protest.

The leader of the I.C.P. stood for parliament in the federal election and this had some effect on the interest of the graduates and young people in the area. Ninety-five per cent of the graduate students were involved in political activities in at least one of the categories listed.

## Social Involvement

Graduate students from Britannia have initiated social action in several areas, working within existing agencies as well as with non-organizational groupings such as those required to set up Local Initiative Programmes and Opportunities for Youth Programmes.

Few graduates gave details of the nature of their involvement, as requested on the questionnaire, and it has not been possible to determine whether the respondent is merely a participating member or an organizer. Mere participation however is significant in the context of the arguments advanced in this thesis. The possibility of creating community is enhanced when people are engaged in interest-group activities.

Two graduates are not involved in any way with any of the 22 social organizations listed. Both are now university students and in interviews indicated that their time was fully occupied with study and travelling to and from the university. Both rated very low on the Political Participation Scale, both received negative scores for Attitude Toward Political Participation. One of the Graduates was a student council member while at school but the other student was not involved in any social activities in the school.

## Media Input

Each graduate stated that he/she regularly read either

the morning or the evening newspaper. "News" and "Sports" had
about equal interest.(Students had to check only the section
that interested them the most). Other language newspapers were
read by 20% of the graduates, whereas 60% regularly read alter-
nate "free press" publications.

The column "City Hall Reports" in the "Highland Echo"
community newspaper which is written by an alderman who deals
with the current social problems of the inner city, was read by
only 15% of the graduates. Only 45% of graduates read the
"Highland Echo".*

Sixty-six per cent of those who listen to the radio
regularly, tune in to the two "adult-oriented" stations. One of
these (C.K.V.N. [now C.F.U.N.] contemporary adult music with
hourly news broadcasts, and a daily 3-hour talk show) was
listened to by over 50% of graduates. Graduates, on the average,
watched television for 8 1/2 hours per week. News programmes
were watched least. Three of the graduates claimed that they
did not watch television (writing in "zero" for the numbers of
hours of viewing). There seemed to be no correlation between
television viewing and social and political involvement, for the
graduate who was the most involved watches on the average one
hour per week, and two non-involved graduates, both university
students, recorded zero.

---

* Community weekly newspaper, distributed in East Vancouver.

## Conclusions

The I.C.P. has been able to meet many of the goals set by the project co-ordinators. Its success has been due in part to the ability of the teachers to carry out procedures which meet many of the needs of youth. The fact that so many of the former students have continued to take an interest in the community, indicates that the graduates experience a certain satisfaction from their activity. When statistical data are compared with School X, on every count Britannia's graduates are involved to a greater degree. No emphasis has been put on this comparison, for as the evaluation progressed it was realized that there were many variables foreseen and unforeseen which could invalidate the data. They are outlined here, for these are matters which must be given consideration when attempting to make a conscious effort to intervene in the social development of students:

1. It cannot be proved conclusively that any particular in-school programme designed to provide a social education has, in fact, changed the attitudes and behaviour of students. While students attend school they are also members of families, of ethnic groupings, of social and political groupings and of churches. They also watch a great deal of television. The school must be cautious in what it claims with regard to civic education for there are many influences bearing down on the young.

2. Orum (1972) suggests that the young develop socially and

politically by identifying with "models" which are found in
the formal agencies of society. There seems no firm consensus
as to whether these formal agencies are, in fact, more
important than the informal ones in providing models.
Litt (1963) claims that social class has some bearing on
whether or not the family will provide models and he also
claims that the school will give an upper middle-class student
population a more realistic and active view of politics than
a school will to a lower class group. Goldstein (1972) claims
that the elementary school is a most productive period in
which to form the basic attitudes of the students while
Adelson (1972) claims that although the attitudes are
crystallized in the early years, concepts such as "a sense
of community" are not formulated until secondary school age.

3.  With a consideration of 1 and 2 in mind, it is here suggested
that the social environment of the school and the classroom,
and the attitude of the teachers may have a greater influence
on students' attitudes than what they learn from projects or
textbooks. It may be that because the teachers at Britannia
showed an active interest in the affairs of the community
themselves, and demonstrated a willingness to engage in social
animation, the students' thinking was influenced to a greater
degree than this survey could hope to reveal. This impression
is reinforced by the following:

(i)   The school has become the nucleus for a community centre,
      much of the organizing of which has been done by one of
      the social studies teachers.

(ii)  One of the social studies teachers was engaged actively

3.(ii) - Continued

> as a candidate in the 1972 federal election and several
> of the graduates mentioned in the interview that this
> had heightened their interest in politics.

4. It is difficult to determine to what degree a sense of com-

munity existed in the area before the project commenced.

There are two prominent ethnic groups in this area (Chinese-

Canadians and Italian-Canadians) who, although they may not

take part in civic affairs, form the remnants of close-knit

communities which have a degree of cohesion.

Before making a comparative study with another school it

would be necessary to find one, not only in a similar socio-

economic area, but one in which the existing community structure

was similar. In this case, School X did have different ethnic

groupings such as Italian-Canadians; but also East Europeans and

East Indians where the communities are less identifiable and

where transiency is more common than in Britannia's area.

Although the manner of sampling would appear to be

"loaded", (see Appendix C) and although there are many variables

which might invalidate the data presented, it can be argued con-

clusively that the majority of the graduates from Britannia

selected for the survey who experienced the I.C.P programme are

today involved in carrying out the kinds of activities which, it

is claimed, are resulting in an integration of the young adult

into the community. These activities are resulting in an esta-

blishment of community between youth and adults.

It cannot be proved conclusively that the programme is

solely, or even partially, responsible for the present involve-

ment. However, if the data from School X were considered as evidence, then there is strong indication that the traditional programme is not meeting the student needs in terms of the argument advanced in this thesis. In defence of the argument that the Britannia sample is loaded, it must be stated that the authorities at School X were aware of the purpose of the study, they knew the manner in which Britannia made their selection and were asked to do likewise. It is conceivable that School X could not have provided a sample showing any greater community involvement than the one that they did forward.

It can be concluded with a fair degree of confidence that students who were involved in the problems of the community while students in school, have, in this instance, continued after graduation, despite the diversion of higher education and employment, to attend political meetings, write to members of parliament and city officials, to support political candidates and to vote at elections to a greater degree than the population at large. They have joined pressure groups, have worked through existing agencies and have used the resources of the community to initiate recreational programmes and social action projects. To a certain extent they have kept themselves informed on local and national issues through the mass media.

Although several graduates have not progressed beyond the spectator stage in politics it may be that they will conform to the "age of neglect" and "age of participation" cycle of participation in civic aggairs as suggested by Pitkin. The majority appear to have developed a positive attitude toward political

efficacy and are prepared to engage in social animation which
will eventually reinforce a sense of community in the inner
city area; if the opportunities provided for social mobility
do not result in the young moving away from their community.

CHAPTER 4

## A Model for Community Reconstruction

In Chapter 1 a broad base theory was established to
demonstrate the ineffective role that the social studies as a
subject has played in Canadian schools, in the effort to "educate
for citizenship". It was shown, and supported in the review of
literature that the school in the industrial-economic society
has been responsible for the development of negative attitudes
towards full integration into society. This has created a barrier
between the youth and adult societies resulting in the establish-
ment of a youth culture, the characteristics of which were observed
locally. Having observed the manner in which young people appear
to conduct their own community-involving experiences, and by
observing what a particular school has done in response to the
needs of youth, this study will now direct itself to a study of
the ways in which the school, and the social studies programme
in particular, can initiate the changes necessary for community
reconstruction.

The following broad areas must be considered in the re-
construction process and the discussion, supported by further
literature, will give weight to the hypotheses as postulated at
the beginning of Chapter 2.

1. The needs of youth must be met in the reconstruction of
   community.

2. The youth must receive adult support as they challenge and
   initiate.

3. The school itself must become the first institution of society
   to experience reconstruction. It must take on the responsi-
   bilities of a primary institution.

4. New relationships between the school and its community must
   be established.

5. The social studies programme has a positive role to play in
   community reconstruction.

6. Governments have a supportive role only. The true position
   of government must be understood by all members in a democratic
   society where the "public will" is heeded to.

7. The need for a model.

8. Specific community proposal.

## Meeting the Needs of Youth

Traditionally, schools were established to meet the needs of
a particular segment of society. It was demonstrated that this has
been carried out most effectively as the school has responded to
the predominant influences in a changing society. The present
adult society itself displays a great deal of confusion regarding
the aims of life in general, and this is reflected in the confusion
towards the purpose of education in schools. In a recent survey
and comparative study of two B.C. school districts (Street, 1973),
it was demonstrated how parent opinion differed from district to
district. In addition difference of opinion within the district
with regards to parents, educators, and students were noted. In

district A, 16.2% of parents thought that the main purpose of

education was "to prepare students for the world of work" and

in district B 21.4% held this opinion; within district A only

3.8% of the educators agreed but 21.6% of students agreed.  In

district A 41% of parents, 58% of educators, and 37.6% of students,

felt that the main purpose of education within the school system

was "to help students understand and relate well to the world in

which they live".  Students in both districts responded in greater

numbers to "students should be gaining most from their school

experience...an understanding of tnemselves and other people",

(S.D. A.. 32%, S.D. B.. 44.3%) but 40.6% of S.D. A's pupils

thought that what they were gaining from school was "the basic

skills of reading, writing, and aritnmetic" and only 13% thought

that they were gaining "an understanding of themselves and other

people".  S.D. B student responses were:  38.8% thought that they

were gaining most from their school experience "a knowledge of

facts" and only 11.8% thought that they were gaining "an under-

standing of themselves and other people."  Only 23.4% of parents

in S.D. A and 18.0% in S.D. C thought that the principal gain

from school experience should be "an understanding of themselves

and other people."

From the above observations and previous discussion

(list of "needs", p. 66 ) the needs could be expressed in three

areas (1) the need to understand and relate to others within the

school; (2) the need to understand themselves; (3) the need to

understand and relate to their society.  These must be the prime

considerations in any reconstructive approach.  At the present

time, if the parents in these two districts are representative
of the adult population at large, then they are far less likely
to put the emphasis of education on these areas than are the
students and teachers.

1. Within the School

School district surveys such as the one mentioned above,
in addition to the "Youth Report" and discussions with students,
indicate that there are many students in school, and many
graduates who are satisfied with their school experience and see
no need for change. For those who have expressed disapproval
and for those who adhere to the values of the youth culture,
alternatives must be provided. Meeting of individual needs has
occupied the attention of educators from the time of Rousseau,
and because of the influence of the "progressives", modular
timetabling, individualized timetabling, individualized instruc-
tion, programmed instruction and numerous organizational and
curriculum innovations have been attempted within recent years.
These are merely organizational changes, to do basically the
same things in different ways. What is required is the intro-
duction into the school of a different set of values. These are
human values. This change will require teachers who do not doubt
the value of independent, critical thinking, making individual
choices on the basis of examined beliefs and values. The educabi-
lity of youth must be seen by the teacher as "helping him to
become the agent of his own growth". (Simpson 1973, p. 4).

A problem faced by the teachers associated with the
I.C.P., evaluated previously, was the conflict experienced by
students who had taken part in community studies in which demo-
cratic decision-making and a certain amount of freedom within
the community were permitted. The students, when returning to
the book-centred and teacher-dominated classroom for other
subjects, felt very restricted. The experience may even result
in the development of negative attitudes towards learning and
democracy when the inconsistency of the situation is perceived.*

Barriers within the school which have inhibited the
growth of an understanding of oneself and others are the structures
and organizations which resemble the social institutions concerned
with efficiency and production. These are de-humanizing, for
they stress the relationship of the individual to the organization
rather than that of one individual to another. In the "Youth
Report", the youth complained of the resemblance of the school
to the factory. Students are "processed" on admission. Learning
is fragmented into "subjects" taught by "specialists" in "units
of time", "scheduled" on "timetables" in "classes" large enough
to be "economical" and large enough to keep relationships at the
impersonal level. Students are "graded" and graduates are "pro-
duced" by the school. Computerized instruction and reporting,
although efficient, are examples of recent innovations that have

---

* The head of department for social studies at Britannia in
discussions indicated that his team were heading the setting
up of a teachers' committee to write a philosophy for the
school which would be consistent with their aims.

:en carried out within recent years despite the demand of youth

ɔr a more human and personal experience.

By the time that a student graduates, he usually has

little in common with other members of the community into which

he will move. The school has done little to establish common

bonds with other members of the school or the adult community.

"...we separated when the day was over. We had no desire
to be together. We never got to know each other. I spent
five years with at least ten of these same young people and
didn't feel any more comfortable with them five years later
than I did the first day of school." (Ashley, 1970)

These sentiments could typify the normal alienation

within the school. Specific proposals will be made for activities

in the social studies which will attempt to establish these bonds.

Another fundamental change that must take place in the

school to enable the student better to understand the world and

how to relate to it, is the necessity to meet the experiental need

of youth. I.C.P., O.F.Y., L.I.P. and other programmes in which

students involve themselves, are programmes in which learning,

thinking, doing and action are all involved in the "experience".

What occurs in our present system of institutionalized education

is that we divorce the various components of experience. Thinking

takes place at school. This thinking is in preparation for the

action which will take place when the youth graduates and starts

the "living", "working", "doing"; that is "experiencing".

The innovations of the progressives were aimed at making

the learning experience more meaningful in the classroom. The

young engaged in endeavours that resembled as far as possible

real life experiences. They regarded education as _living_ as
opposed to the traditional view that education was _preparation_
_for living._ The progressives believed that the school had
operated in isolation from the ordinary common life of the people,
for it had served academic, cultural, and vocational functions
by removing itself from the community. Rather than youth learning
the trade in the community from a skilled tradesman the trade
was taught in trade schools. Because education was regarded
as life preparation, the knowledge that the young might need
was often reduced to abstractions. School then became a place
to deal with abstractions (academic) and trade skills (vocational).
Civic education was common to all students but was taught in an
abstract way with "charged" symbols such as the flag, the anthem,
parliament and prime minister. The total experience of man
contained in these symbols and the symbols of language, was
neglected until the progressives attempted to put back meaning
into the symbols by relating what was happening in the classroom
to what was happening in the community.

Dewey and Kilpatrick attempted, through what became known
as the "project method", to bring action into the classroom. The
simulation of life in the classroom was meant to give meaning to
the abstractions being dealt with. Unfortunately, as was observed
previously, "vocationalists" seized upon the skills associated
with the action and the school became a place where one prepared
for a job. To Dewey, each learning task was to be an end in
itself. In this way a genuine attempt was made, for the first
time in the history of common education, to meet the immediate

needs of the child rather than to prepare him for some remote
ends. With the suggestion of "creating national unity" such as
is proposed by the Canadian Studies Foundation and is the philo-
sophy behind the I.C.P., remote ends are still being explicitly
stated. It is fortunate in the case of the I.C.P. that the
"means", i.e. learning about the community, have, in fact, become
"ends", and these are meeting the needs of the youth.

An attempt to make the school a "miniature society"
after the Dewey model, had other unfortunate consequences. The
school became "structured" like a democratic society with elected
students' councils, school clubs, and newspapers. From these,
students were supposed to gain democratic experiences. These
democratic experiences were of little value because they gave the
administration, through teacher sponsorship, the opportunity to
impose itself on whatever the students did and said, thus
depriving the student of ever making a significant decision about
anything regarding himself. The impositions from above, which
still exist through the teachers, the administration, the school
boards, the superintendent and the department of education, bear
down upon the student and develop in him a cynical attitude toward
democracy. The teachers of the social studies must insist on the
understanding of democracy as a growth from the expression of the
individual in the group, to the forming of interest groups, pressure
groups and so on to the concept of government as a "grass roots"
development. The purpose of social studies in the past, as was
shown in the Canadian National History Project's survey, has been
to stress hierarchical structures with charts showing the descent

of authority from the crown down to the populace. The process
of democratic government as a development of groups with a broad
base expressing itself through the will of the people will be
stressed in the social studies proposals.

Critics of Dewey refer to his ideas of making classroom
experiences meaningful as the "play-way". Although this is harsh
criticism, there are aspects of his programmes which could be
construed as "play". Many of his adherents misunderstood the
philosophy that led to the innovations and children engaged in
anything that gave them pleasure. However, the criticism laid
against Dewey's method here is that it attempted to re-create
the community in the classroom. Although students were claimed
to be experiencing living,"living" takes place in the community
and whatever takes place in the school is simulated and artificial.
It will be demonstrated, however, that if the school is considered
as a primary institution, rather than a secondary, there are
possibilities of re-creating the conditions through which human
values can be stressed. It may be necessary, as in science, to
create laboratories where observation and experimentation take
place, but with people "real living" does not take place complete-
ly in schools. Thoreau (1854, pp. 39-40), although referring to
college students, suggested, for example, that the student should
learn in the community by building a house if needs be:

> They should not play life, or study it merely, while the
> community supports them at this expensive game, but
> earnestly live it from beginning to end. How could
> youths better learn to live than by at once trying the
> experiment of living?...I was informed on leaving college
> that I studied navigation: why, if I had taken one turn
> down the harbour I should have known more about it.
> (Thoreau 1854, pp.39-40)

Newmann and Oliver are critical of the efforts of educators who, in recent times, have attempted to apply the techniques of simulation to the decision-making process regarding issues of public concern:

> ...simulation still occurs within instructional contexts and is, therefore detached from actual and significant concerns. It may cultivate an attitude that learning or life are synonymous with playing games. The attempt to make school "fun" by exploiting the motivational power of competition or curiosity in children simply avoids the challenge of applying learning to life outside the school...Do children really see the relationship between the in-class simulated situation and events outside the classroom? Perhaps the students simply learn that adults get their intellectual kicks by playing games, rather than dealing with real problems in the non-instructional world. At any rate the danger is that what students learn is how to play games, not how to construe either academic or world problems more effectively. (Newmann and Oliver 1970, p. 318)

The inquiry approach will be incorporated into the model but _real_ community experiences will be planned for. This community experience will not be confined to observation, inquiry and gathering of information. It is conceivable that none of this will take place, although allowance will be made for it if students so desire. In practical terms, what is envisaged is community programmes in which the students relate to, and with, adults, and where they learn at first hand, through direct action if possible, about the processes that lead to decision-making. The manner in which this will help the student to relate to his society, and by which community reconstruction will be furthered, will be dealt with more specifically in a later section.

Community reconstruction, then, must start in the school

and in the classroom. Administrations and teachers will need
to lead the way in establishing the kinds of educational
environments which will be conducive to the meeting of human
needs. This human experience will need to be less fragmented,
less institutionalized, less competitive, and more personal than
it is in the present situation. The school must provide the kinds
of democratic experiences that will make the student realize that
institutions can become responsible to, and are created by, and
for, people. "What is important (in contrast to an emphasis on
subject matter)...is how the school operates in a social and
administrative way...the social structure of the school teaches
students a role which they carry over into society...The question
we have to ask is what is the social, political and administra-
tive structure we want to live in." (Bremer 1973, p. 14)

Students must have communal experiences whereby they
can determine what their common bonds are. Students will learn
how to deal with controversial issues, and it is envisaged that
the community experiences will provide the students with an
insight into the community's institutions and problems which will
become the basis for classroom discussions and reflections.
Through open group discussions, investigations into the beliefs
and values of society will be initiated.

A model for group discussions in the classroom has been
provided by Mallinson (1954) whereby students learn to appreciate
their values and those of their peers, and where they learn to
contribute to the democratic process through discussions.    •
Students who shared these experiences specifically requested to

stay with the group for the following school year; thus indicating that a greater degree of cohesion existed among these groups than among control groups.

The school buildings will be smaller and the numbers of students in them at any one time will be reduced, for the whole of the school experience will be more informal. Activities will be designed to encourage student-student and student-teacher interaction. Teachers should see a few students for several subjects and act as counsellors to reduce the number of student-teacher encounters. Students will be able to pursue with their teacher an "interest" rather than a "subject", unrestricted by scheduling and timetabling. Many of the restrictions and regulations are deemed necessary when administrators are dealing with large numbers in an efficient manner, but they deny the student the opportunity of responsible, creative exploration within the school and the community.

Many of the above innovations can be seen in some public and alternate schools throughout the nation at the present time. Of themselves, they will not create community but they may become the basis for a community-involving outreach. What is suggested however, is that when the school environment is truly democratic, humane, and responsive to the needs of youth, the conditions that have been established will encourage lasting human relationships to provide a model for the establishment of relationships with adults in the community. Many of the critics of modern society, such as Paul Goodman and the writers of the U.S. Commission on Marijuana and Drug Abuse, have claimed that a significant factor

that has led to the feeling of unrest among youth is that they
have no vision of what the future might be. It is possible that
if the school can establish a humane community, it may provide
a model and a vision for the manner in which community could
be reconstructed.

Benne gives some direction as to how this community in
the school can be built. He suggests that we must build commu-
nity where "collectivity" exists by:

> ...building standards into the life of any and all
> associations...that elicit and reward personal growth as
> well as commitment to definition and pursuit of the
> objective task for which the association was formed...
> (by) equipping persons with the understanding, senti-
> ments and skills that will enable them to welcome
> conflict...(by) learning to face value difficulties...
> (by) building associations in which the stultifying
> dualism between the individual and society is, in fact,
> as well as in ideas, undercut and bridged in thought and
> action in the association. (Benne 1967, p. 82)

The present educational system, then, cannot create
community, because it lacks purpose and creates uniform, con-
forming persons whose material needs only, are being met.
Conforming persons are not free to make meaningful decisions
when faced with alternatives.

> Seen from a missing community perspective...(education
> should) involve creating and nourishing diverse life
> styles that allow for significant choice in reconstruct-
> ing community relationships. (Newmann and Oliver 1970,
> p. 329)

2. The Development of Self

This is not a problem peculiar to the social studies, but
it is a problem with which the social studies must be concerned

because of the realization that the search for self must take
place in social situations. The view of George Mead is that
"...mind arises in the social process only when that process as
a whole enters into, or is present in, the experiences of any of
the given individuals involved in that process." (Mead 1934,
p. 134). This reinforces what was stated previously regarding
experience, for the individual sees himself in relationship to
the process and to the other individuals involved in the process.

> It is by means of reflexiveness - the turning back of
> the experience of the individual upon himself - that
> the whole social process is thus brought into the
> experience of the individuals involved in it; it is
> by such means, which enable the individual to take
> the attitude of the other toward himself... (Mead 1934,
> p. 134)

The development of self, then arises out of social
experiences with other individuals.

We learn to develop an image of self only through
interaction with others. Young people have a dual search for
an understanding of self. They seek out their place in their
peer group and, perhaps less consciously, their place in society.
They wonder about their weaknesses and their strengths, and
about their acceptance or rejection by the group. It is the
responsibility of the school, to provide the opportunity for the
kinds of socialization which will help a young person discover
his strengths and limitations, and to provide programmes which
will aid in the building of his self-concept in relation to
his community. The community involvement programme will provide
this. He will develop a regard for his self-worth as he realizes

that others are desirous of hearing his views on social issues.
He will find what his relationship is to others as he discovers
that his beliefs and values are shared by others. He will
develop his own sense of values and a philosophy in real-life
situations rather than in artificial classroom situations. He
will feel competent to take part in the forming of public opinion
and to become involved in decision-making and otherwise contribut-
ing to groups with which he may become involved. He will develop
political efficacy.

3. Understanding the Relationship of the Individual to Society

In the literature review, support was found for the
hypothesis that the school-community relationship, from the
student's point of view, was destroyed by industrialization,
suburbanization and so on. Youth was purposely isolated from
society, placed in limbo as it were, preparing for a future role
as citizen and adult. Young people want integration into the
community while they are students, they want to be treated as
adults, and they want to be involved in the affairs of the
community. The observations regarding youth involvement in com-
munity projects in the summer, and their involvement in alternate
education, indicated the kinds of involvement that met their
needs.

In pre-industrial society and in the early industrial
society, the school's task was relatively simple, for the school
transferred to the young certain bodies of knowledge from which

certain behaviours were expected. The problem for the in-
dustrial society was to transfer the values held by the interest
groups who determined what values were to be fostered in the
schools. The problem for the post-industrial society is to
determine what beliefs and values we share. Without a knowledge
of these, we have no common purpose. To reconstruct community,
we not only need to know what these shared beliefs and values
are, but we need ways of meeting and dealing with the conflicts
which permeate our lives. It is the responsibility of the whole
of society, not only of the agencies with an educational function,
to engage in the dispelling of ignorance about all matters of
common concern. The school is only one of these agencies, but
it has a distinctive role to play for it is the only agency
whose function is specifically educational. Unfortunately,
the traditional school has been unable to become a place where
beliefs, ideas and values are challenged, because of the very
nature and structure of the school, and its relationship to its
community. This relationship has inhibited the establishment
of community because there have been no common bonds for
communication.

Communities which have held together in the industrial
society have achieved a certain amount of cohesion through
ignorance. Barriers to communication between the community and
society in general have reinforced traditional ways when members
are unaware of the ways in which others within the group and in
other groups are violating the norms. This reinforces the
ultimate values of the group and heightens the sense of commu-

nity. Individual freedom to make a choice will not be a

consideration for one who is ignorant of alternatives. The

school was an agent in the blocking of communication, for certain

areas were accepted as "closed" or "taboo".* Enlightenment,

rather than ignorance, can be used as a positive force in commu-

nity reconstruction as we seek the common bonds that tie us

together.

The best area in which to seek for the communal bonds

is in the very issues over which clash, conflict, and contro-

versy occur. Because the social studies discipline is the area

in which the development of citizens is the chief concern, this

ought to be the subject area that concentrates primarily on the

study of controversial social issues. It is not argued that the

social studies, exclusively, should develop the kinds of situ-

ations which will break down the school community barriers to

communication, but that while the school continues to divide

learning into subject areas, the social studies must take the

lead. It will be the responsibility of the whole school to

develop a philosophy which is consistent throughout the school

and which will find ways for each subject area to become related

to community experiences which will give the student some basis

for an understanding of social issues.

It is only by opening up the controversial areas and

---

* In the conflicting areas, for example with regards to sex,
religion and politics there were prejudices and taboos which,
in order to maintain unity in society, it was thought unwise .
to involve the young in. In these areas people usually react
blindly and emotionally. (Hunt and Metcalf 1968, pp26-33)

discussing controversial issues that the young can discover what common ground they have with their elders. Because communication between the young and their parents is restricted in the home, through lack of time or for other reasons many of the young people do not really know what their parents believe. It is the school's responsibility to allow the young to discover how widespread are the ideas, beliefs and values held by themselves and by other adults, including their parents. Until recently, in Canada the school, especially in the social studies courses, has avoided discussion of controversial issues which might have caused national disunity. Hodgetts has asserted that there has been a lack of controversy in the teaching of Canadian history. The students were presented with a consensus view of the past. However, the threat to society itself is reflected by the writers of the "Youth Report":

> When students, teachers and principals bring social
> issues into the curriculum...they are defining a new
> relationship between educational processes and society.
> If their treatment of social issues and involvement in
> the community reaches a certain level of radicalism
> they are raising fundamental questions about the nature
> of society. (Hunter 1971, p. 67)

The most significant barrier to the reconstruction of community through the schools is the specialization of the educational function in schools. Schooling has become synonymous with education, as the community and its institutions have lost much of their educative function to the school. Only as the whole of the community takes on again the responsibility of education, especially the education of the young, can society

regain community. Bremer (1973),at a recent conference suggest-
ed that teachers should look beyond the walls of the school to
other "legitimate learning sites" and they should be attempting
to find how the whole of the community can contribute to the
educational process. The relationship between community responsi-
bility, the communication of ideas and values, and the creating
of community, has been clearly defined by Benne:

> A society becomes a community only as it becomes a common
> moral and consciously pedagogical enterprise as well as
> a circle of mechanical interdependence. It is in the
> process of building community into and out of the great
> society in which we are now enmeshed that the free and
> full-bodied communication of alternate ideas and values
> become desperately important. For without the widespread
> communication, testing and reconstruction of ideas and
> values that are relevant to us, to others, and to our
> vastly expanded environment, viable community cannot be
> built today. This communication must somehow cross boundaries
> of caste, class, race, culture and sub-culture, age groups,
> differing professions and specializations, faiths and
> nationalities, if viable community life is to be built
> and sustained, if stable and free persons are to become
> the normal products of community life. (Benne 1967, p. 69)

Learning in the community was a feature of the pre-
industrial community, as was demonstrated with regard to the Maori
and the Indian. A feature of the post-industrial society will be
a re-emphasis on the community as a part of the educational
environment. To fasten the whole burden of education on the
school is to delegate to a part of society that which only society
as a whole can achieve. While society continues to look to the
school to solve each new problem that besets it, the school should
be looking to its community to determine the educative aspects of
society's agencies and institutions. It has been argued elsewhere
in this presentation that the human relationships built up through

association between the young and their elders in community experiences and a consequent appreciation of the problems of society learned in the field, will break down generation barriers by expanding communications and hence creating community. The segregation of learning in schools was in keeping with the fragmentation of the industrial-economic society. The "deschooling" of education in the manner described in this presentation must be a feature of the post-industrial society. An important consideration in assisting the student to relate to his community is the support that adults must give. The older generation who control society's institutions have a responsibility to support youth as they attempt to integrate into society. The differences between the two cultures are so great that the problem cannot be solved by a generational conflict and Slater (1970) suggests that the older generation cannot push the younger one out of the way any more than the young can push their elders out of the way. He claims that the young are about as well equipped to dismantle the old society as the old are to construct the new. The old must help the young, because they understand the "machinery". In the old society, most radical social changes "just happened"; they were not the result of conscious deliberation. The people of that period tried to build a social structure around social changes. (The creation of common education in public schools to meet the needs of an industrialized society is an example). Slater calls for a reversal of this philosophy, and it needs the old and the young to work together to bring it about. Recent observations of present Canadian society indicated that

the governments are giving generous support to youth in their
social projects approach.  It is the adult population in the
community that must become the link between youth and society.
The community action programme will, in fact, put students in
touch with adults in society, working with them, questioning
them, evaluating the work experience, and learning to understand
the relationship between the individual and the institutions.
In the reflective stages of learning it is envisaged that adults
and students will engage in group discussions where topics of
interest to students and adults will be dealt with in a seminar-
type situation.

## I - The Model

This model integrates the various themes which this
thesis supports.  The aim of the model is to set up the social
and educational environment by which the student can be inte-
grated into his society.  This integrating process builds commu-
nity which itself, through the communications built up, in turns
aids the integrating process.  The school and the civic education
aspects of the social studies are the initiators of this whole
process.  The prime consideration is that the individual gains a
sense of feeling of his own worth as a citizen, brought about by
the realization that he better understands his community and his
status and role in it.  The basis for the model is the establish-
ment of conditions which will lead to communication between
students, between teachers and students, and between the students

and adults in society.

Because the needs differ in each community, the model will be applied specifically in the next section.

The various themes which must be considered in the model in order to make it consistent with the thesis are:

1. A sense of community and common purpose is essential for the full growth of the individual and for the truly democratic functioning of society. Community reconstruction is essential then for the psychological and physical survival of the individual and society.

2. Communications must be established between all individuals and groups in society so that all members may know what the common beliefs and values are that are shared. Community is to be brought about by enlightenment through the application of scientific methods applied to the solving of social problems.

3. The school must initiate community reconstruction and the social studies programme must play the predominant role.

4. Basic changes are needed in the relationship between the school and society. The school must meet the needs of the young rather than reflect the demands of society and must set the social and educational climate in which social change can be initiated. "...the simplest method of ensuring of a change is to embody it (at least in part) in some ongoing social form." (Mead 1964, p. 293)

5. The student must be associated with adults in the action and reflective phases of learning. This will aid in an appreci-

ation of each other's values, will aid communications, and
will result in community where the young become integrated
smoothly into the adult community.

6.  Basic changes are needed in the **relationship between students.**
The school must take on many of the functions of a primary
group with regards to the establishment of human relation-
ships and the search for values. The **growth of the individual**
must at all times be considered in relation to the group in
all aspects of the learning experience. Further, cooperation
in social groups is a felt need of individuals and the school
must provide for it by allowing for shared concerns, commit-
ment and involvement.

7.  The "local area" must become a "local community". Commu-
nity reconstruction starts with involvement in the school
community, moves into the local community and expands through
the national community into the world community. Involvement
through community action experiences in the school or local
community differ only as to degree of involvement and not as
to kind. Involvement in the school community is not to be
regarded as preparation for involvement in the wider community
but merely as an extension of it.

8.  The individual student, as citizen, must feel a sense of
efficacy about social change and must feel competent, with
the required skills, to bring it about. He must have an
understanding of the processes by which we are governed.

        The model would be best suited to secondary students,
for it is in this age group that the sense of community is becom-

ing apparent through their own kinds of community activities.
Although designed for the social studies, the ideal would be an
integration of subjects which allowed for the pursuit of "interest
areas" which would cut across several disciplines. There is no
reason why the model could not be applied below the secondary
school level, and consideration should be given to community
integration from the time that a student leaves the community to
enter school. Beyond the secondary school level, the model could
be applied to the university and in many ways is similar to the
Kitchener-Waterloo University model where optional programmes
allow for the orientation toward the community as envisaged here.
The model could be incorporated into the existing school structure,
but the ideal would be a "de-schooled" education system. A
compromise would be to impose the model onto alternate schools
within the system which are more flexible than the conventional
schools and this action would simplify the concept and provide a
common purpose to these new schools as they evolve in the school
districts. The specific proposal will deal with this compromise
situation.

The effectiveness of the model would be lost if applied
to the traditional schools within the system, because there is no
consistent philosophy among the departments of a secondary school.
If "closed areas" hinder communications, and undemocratic and
authoritarian teaching imposes values on the students in other
subject areas within the same school, the student will be faced
with a dilemma which may further alienate him from the rest of
the school, and from involvement and trust in the democratic

system.

In many ways this model varies from the I.C.P.'s model. The basic variance results because the restrictions, which the imposition of the programme on the existing school structure brings, are here lifted.

1. The I.C.P. programme is concerned with ultimate national ends which do not intentionally respond to any felt need within youth. This model is concerned with the meeting of the present social needs of the students.

2. Their programme is concerned with building up concepts based on classroom discussions before the students have really been immersed in situations which would call for an understanding of the concepts. This model is based on experience from which concepts can be built.

3. The problem investigated in the I.C.P. was the problem as seen to be important to the individual student. The investigation of problems in this model will take place after community experience and reflective discussions if the group consider it necessary.

4. Simulation games which are often used in the I.C.P. to stimulate discussion and to introduce certain principles will be avoided if the same principles can become apparent through community experience.

5. I.C.P. students often dealt with the problem in an individual manner and attempted to communicate their concern to others. This model rests on the basic assumption that social problems are the problems of groups of people and communicating

effectively to others is one of the major political functions
of the group.

6. The I.C.P. made little use of the group process. This model
   insists on the use of groups because the individual finds
   his "self" through such interaction when immersed in action
   with others.

7. The I.C.P. allowed for students to report back to class.
   Students did not really understand what they had learned.
   The inability to get a reaction from City Hall for example
   was regarded as a failure. In this model such a situation
   would provide a suitable topic for reflective discussion from
   which a student might better understand the relationship of
   the individual to an institution and might lead to a discussion
   of ways by which the citizen could press for easier access to
   city hall.*

The government-financed youth projects provide several
concepts which can be incorporated into the model. These are:

1. Groups should be small.

2. An activity should be pursued in depth (without, for example,
   the strictures of class periods and timetables).

3. Innovation should be carried out when thought necessary.

4. Activities should be "people-oriented". Youth wants to be

---

* In a telephone interview with a graduate who had been a student
of the I.C.P. she stated that a project on which she was working
was abandoned because of bureaucratic "red tape". She felt that
the whole experience was futile. Her social-action activities
over the past two years have been through informal agencies and
groupings or on an individual basis. She claimed that the school
experience had left her hostile towards social action through
formal institutions such as city hall.

involved "with people".

5.  Young people want to carry out social and political action.
    They want to proceed beyond the stage of merely making sug-
    gestions and preparing information for dissemination.

6.  Action should be linked in some way with existing agencies
    for the support they can give youth and to enable the students
    to better understand the work and problems of the agency.

(a)  The Introductory Stage of the Model*

Because social studies has as its prime concern the
development of citizenship, the introductory stage of the model
must make students aware of the implications of involving them-
selves in the concerns of the community. The teacher should
initiate an analysis of the political forces, structures and
processes present in the school. This is not a call for simu-
lation but for an understanding of what exists and an evaluation
of the degree of democracy existing in the school as an institution
of society. Patrick (1973, p. 2) has suggested that "...those
who favour social learning through student participation in
community affairs, have tended to minimize the relevance of
academic endeavour in the classroom." His argument is that the
acquisition of "knowledge" and intellectual "skills" can be
brought together when students learn in social groups. He claims
that learning will be more effective if students experience the
consequences of their group action in school settings (not
necessarily in the classroom) and that the "acquisition of social

---

*  The Model in graphic form is shown in Appendix F.

knowledge and inquiry skills enhance ability to ponder human interactions insightfully." (Patrick 1973, p. 3). This is not simulation if the evaluation is upon social and political situations <u>as they exist</u>. His emphasis on the group and on the providing of opportunities to investigate the interactions at work in the political realm, suggests two aspects for civic education which would provide a good basis for introductory experience in the school.

The school can provide the setting in which students can study the consequences of their actions; where they can study political life. Techniques of data collecting through surveys, interviewing, and observation of political life, can be practised and learned in the school. The school itself is to be regarded as a community in which the students as members must experience the same kinds of relationships as they, ideally, would like to experience in the larger community. There will be joint decision-making, through the expression and discovering of public opinion; not through simulated forms of democracy such as in the present students council; but genuine political experiences. In this introductory stage the student must, in a way, "try the model out". He must become aware of the forces and relationships that exist in his school community and determine ways in which changes are brought about. If the school is a truly democratic community, the student ought to be able to trace the growth of an idea through to action. This can be done by:

<u>Identifying</u> a problem regarding an aspect of school life which is

    **felt** to be a common problem to students in the class.

<u>Hypothesize</u> as to whether action on the problem is desirable.

> The class, no doubt, will become divided on the issue at
> this early stage. Groups may involve themselves to try to
> win support for their point of view. Students may make
> speeches, write position papers and put proposals to the
> class for debate.

<u>Collection of data</u> to support hypothesis. This may involve the

> students in sampling techniques, surveys, reference to
> school council minutes, education department regulations and
> so on.

<u>Evaluating</u> hypothesis in the light of data submitted. When no

> further data is available, hypothesis receives a final
> evaluation and class decides whether action ought to be
> taken or not.

<u>Proposals</u> and decisions on the form of action to take outside

> and inside the classroom. Decisions will have to be made
> regarding seeking support for the actions, means of commu-
> nicating concerns.

Carrying out of <u>action</u>.

<u>Evaluation and reflection</u> on action. Was the action appropriate?

> Was it supported? Which groups? Why? What kinds of rela-
> tionships existed within the group throughout the experience?
> How do the students <u>feel</u> about the action? Were there any
> any basic value conflicts?

> The above is suggested as an alternative to the simulation
game approach which introduces social and political problems which
are not those of the students. Although rigidity in procedure

would be contrary to the philosophy of the model, there are
certain basic concepts such as "hypothesis" and "evaluation" that
must not be overlooked in any change in procedures. The teacher
must seize on a real social or political problem, make it the
matter of class discussion, and provide this introductory type
of in-school experience which will provide useful communicative,
problem-solving, and decision-making skills.

(b)  Community Experience Stage

Community experiences which give the student a better
idea of the problems of society and its institutions could be
considered here. In the introductory stage it was not necessary
to give students school community experience, for it is envisaged
that the student will be well acquainted with his school as a
community. However, the significance of this stage is that the
community experience will provide the student with the basis for
in-class discussions. Students will work with adults and it is
in this realm that the experience will have its greatest benefit.
These will be "people-centred" experiences which allow the student
to experience the relationships that exist between one person and
another in the work context. He will learn to appreciate the
beliefs and values of adults other than his own family.

The community experience could be work experience if a
student wishes to appreciate fully the kinds of skills necessary
for a certain occupation. A work experience that provided the
student with a variety of encounters would allow the student to

consider various areas in which he could develop. The purpose

of the experience is not primarily vocational nor is it intended

to allow students to develop work skills in any particular area.

"The community is regarded as a laboratory in which the young

can complete a task or solve a problem in which the student is

interested." (Newmann and Oliver 1970, p. 332)

The community experience could put the student in touch

with large organizations so that they will appreciate the

workings of a bureaucracy in the social, industrial and commercial

world. The students could work in a service or welfare agency,

in a library, with a political party, with a religious organiza-

tion, or with a hospital. Every institution and agency in the

community has educative aspects which the school must consider

capitalizing on.

Students could take part in these community experiences

for a set period of time, say two weeks at any one time. They

could form groups with similar interests. A "community counsellor"

could arrange with the community agency, visit the students in

the field, or be available to the student at the school or in

some community centre on a full-time basis. Ideally this

"community counsellor" would be a member of the collegial teaching

staff at the "school community".


(c) <u>Class Seminar Stage</u>

This could be considered the "reflective thinking" stage.

This is not to imply that reflective thinking does not take place

at the time of the action. Dewey describes this mental process as "...turning the subject over in the mind and giving it careful and consecutive consideration." (Dewey 1933, p. 1). In this reflective thinking one considers the significance of experience in the light of beliefs held and ideas that suggest themselves in the mind. These class seminars would be basically discussion groups on topics considered of common concern regarding social problems. They may have arisen out of community experiences but not necessarily so. However, community experiences will no doubt provide the student with a range of observations which will provide facts and data for class discussions. The procedures as outlined in the introductory stage for problem-solving and decision-making would be a basis for this reflective stage.

It is possible that students may decide to take further action. One form that the action might take is provided for in the next stage "The Community Seminar Stage". The class seminar stage would provide an opportunity for students to build up evidence on a problem and a hypothesis could be brought to the community seminar indicating that, on the basis of evidence available, the students think that certain action ought to be taken. The students' presentation might be in other than an oral form.

(d) <u>Community Seminar Stage</u>

Topics to be discussed at these meetings of students and adults from the community can come from the students as a

group, but not necessarily so. The purpose of this seminar situation, which could be held in the school, or more ideally in the community, is for students to discuss with adults problems of common concern. Students will come to understand what adults believe and value, and vice versa. Students, having experienced community action, will better understand the adult world.

If the problem has been initiated by the students, and they bring forward an hypothesis, the community seminar could be regarded as a further step in the evaluation of the hypothesis. It is conceivable that the students, with adult support, may decide to take further action, or the students may decide to take the problem up again in the class seminar in the light of evidence produced at the community seminar. This community seminar must not be regarded as an encounter between students and adults from the community, but as an attempt to discover common beliefs and values.

Community seminars need not always be pre-planned. Students and adults could be called together to discuss a very broad topic which might lead to discussions in a variety of areas. In this case it may be found that the students' community experience is lacking, and further experiences may be suggested and supported by adults.

## Class Seminar and Instructional Stage

It will be necessary for the class to reflect on the rocesses at work in the community group, as they did following

their introductory school experiences and community action

experiences.

It may be necessary, in clarifying certain points, to

give instruction regarding terms used, concepts introduced, and

skills needed. Students should be introduced to the use of the

tools of the social scientist and the political scientist, such

as statistical tables, maps, surveying procedures, sampling and

polling of public opinion. The means of communication through all

media should be emphasized, and students taught the techniques

of interviewing, using audio and tape recorders, video tape and

other recording devices. Problem-solving and decision-making

techniques could be reviewed.

The students will no doubt have seen the need for this

instructional stage after their community action and seminar

experiences. However, it is also likely that many of the

concepts and skills will be learned incidentally, and the con-

centration of instruction, if found necessary at all, may be

merely a device to make sure that all have had the opportunity

to gain the necessary skills.

In the I.C.P. this instructional stage was carried out

as a pre-requisite to community observation but here it has been

elayed until the student feels the need for these skills or

s himself interested in developing a concept.

**(f) Community Research Stage**

Groups of students should now be ready to identify a problem which they would like to investigate in depth because they see it as a real problem which they experienced in the community. The learning experiences of the previous stages will have transfer value to this stage. The student will have an appreciation of the processes by which action can be brought about in a democracy and he will feel that he has a role to play and that he, with a group, is responsible to try and find ways of solving this problem of the community. The inquiry skills which he has developed will be applied to the specific problem which he is now facing. His understanding of the relationships between people as they work in groups, and when they try and exert pressure on other groups to persuade others of their point of view, should be appreciated and applied to new circumstances. The student will be gaining competence in all forms of communication and the skills should be applied to this new situation.

It is envisaged that the community research stage may involve more community action. The students would have to present an argument to show why this was so. This project might involve the group travelling to another community for comparative studies.

**(g) Post Research Stage**

A set "lock-step approach" would be out of keeping with the philosophy of the model. Further class seminars or community

seminars might follow the research stage. The only constant is
that the student should be able, in social settings, to reflect
on the actions taken and that the experience should end when
the student has taken action, or believes that he is capable
of taking action which he has helped to initiate in a group
experience. He should feel that he wants to continue to be
involved in the social and political life of the community
because it results in some personal satisfaction and because
it meets his social needs.

## II - Community Action Experience for Students...The Model Applied

This specific proposal will apply the Reconstruction Model to the Burnaby School District. Rather than apply it to a specific traditional school, the model will be integrated with the alternate schools and programmes within schools which, it is suggested, will be initiated in the district within the next two years.\* At the present time in the school district, there is a pre-employment programme at one of the senior secondary schools which in September 1971 enrolled 84 students. Students on this programme were able to have work experience in the community, specifically to assist them in obtaining a position of employment. By December, 1971 19 of these students withdrew from school during the school year and obtained gainful employment. The success of the programme is determined by the number who find gainful employment during this final year. Although the kind of community experience envisaged here is not primarily intended to prepare a student for employment, there are aspects of the programme that should be considered on a wider basis. The teachers of this group visit the students during their work experience, discuss problems with the employer and generally act in a counsellor role. The aspects which demonstrate the restrictive nature of the programme are, (1) the few students in

---

\* The Burnaby School Board, in the 1974 Teachers' Learning and Working Conditions Contract has agreed to implement alternatives agreed on by a joint committee of Board members and representatives of the Burnaby Teachers Association.

the district who are able to have this community experience (approximately .7% of the secondary student population), (2) the programme operates within the school "in isolation" from the remainder of the school, in practice.

There are community recreation programmes in the senior secondary schools but these are for an exclusive group with particular interests in sports and athletics. These students use community facilities to learn a wide variety of recreation skills and, through assisting at elementary schools, learn how to impart those skills and how to referee and control athletic games. These activities take place at lunch break or must be fitted into physical education periods, so that the student will not disrupt the school by returning late to class. Community experiences have never become wide open to any student who desired them.

In the Social Studies at the senior secondary level, social studies is primarily an in-school experience. In a local senior secondary school, not one student of the over 1200 students had taken part in any field experience over a 12-month period. The teachers claim that they did not have the time to organize them, they claim that the taking of students out of school for more than a scheduled period was the cause of too much disruption for other classes, and they did not really feel that the value of a "field trip" warranted the disruption that it caused.

For the reasons mentioned above, it is considered that, at the present time, only an alternative school, or netr work of schools, would make the carrying out of the model

feasible. It would be consistent with the philosophies of
most alternative programmes, the teachers would be sympathetic,
and organizational matters would not present the same problems
because of the collegial approach and the flexibility of the
schools. Primarily the alternatives are student-oriented.

For the purposes of this explanation the alternate
school will be referred to as the school community, the experience
in the community, whether work or investigative, will be referred
to as the community experience, places where the activity will
take place will be referred to as the community resource centre
C.R.C., and the teacher who arranges for the facilities, programmes,
interactions with adults and acts as a counsellor for the students
and a liason between the school and the C.R.C. as the community
counsellor C.C. The C.C. would in fact be a member of the
alternative network, that is, one of the teachers from the school
community, who is in complete sympathy with the alternate school's
philosophy and is working for the student in the community.

The school community

The characteristics of the school community are those
of the alternate school described previously, the main features
of which are presented in summary form below:

- The community will be regarded as a laboratory for
  learning.
- The learning situation is extended beyond the walls of
  the school in all subject areas whenever possible; but

in the social studies it is imperative.

- The changes that society may make will be considered the responsibility of the young as well as the old.
- It will be as natural to find adults learning in the school, as students learning in the community. Lay people will be involved in the educational process in the school community and in the adult community.
- Learning will be "problem" and "action" centred.
- Educational professionals will take a positive role in the community approach to education.
- The prime purpose of the school community is to establish human relationships between the young and the adults, to ensure the integration of youth into society on terms consistent with their needs.

Community experience projects must originate from the students and must be optional. The teacher will need to give some direction as to possibilities, and it will be necessary to set up C.R.C.'s throughout the district so that students will know of the kinds of areas in which there are agencies and the institutions who are willing to support the programme.

The original proposal from students need not necessarily come from a social studies class, although, as envisaged, the need for community experience will no doubt arise out of discussion in the introductory stage, where students discuss political forces at work in the school and in society.

## 1.  Introductory Stage

It is conceivable that in the initial stage of discussions the hypothesis will be presented that the school is not democratic; students cannot "do what they want".  Students could discuss the meaning of democracy and begin investigation to determine whether or not the classroom was democratic and whether or not the school was democratic.  They could make surveys and, in other ways, attempt to introduce an idea within the school to observe the growth of that idea into action.  It might be suggested, for example, that because the students' council was ineffective it ought to be disbanded.  Students would have to gain support for their proposal, form pressure groups, conduct meetings, make speeches and so on, to communicate their idea and to attempt to use the democratic process.  An evaluation of their efforts would include a study of the interest groups at work to keep the council.  How did people react?  What happened among students while the process was being worked out?  Were there any basic differences in values being challenged?

From this introductory in-school experience where students learn the skills of problem-solving and decision-making, it may be hypothesized that what happens beyond the school walls is undemocratic.  The institutions of society are unresponsive to the wishes of the individual.  Elected members to public office are unresponsive to the people who elected them.  This could conceivably lead to a grouping of students to experience

working in an office, say, at the Burnaby Municipal Hall.
Students would have to prepare a written proposal which would
state the reason for the particular community experience to be
undertaken and relate it to the theme of the social studies.
The students might decide that they would like to work in city
hall in the planning department to try and determine whether or
not the individual can influence planning, or in the engineering
department to discover how responsive the department is to
complaints from citizens.  It would be the responsibility of the
C.C. to make all arrangements for the community experience at
the Municipal Hall; now a C.R.C.


2.  Community Experience

The following are examples of the kinds of institutions
in Burnaby which would provide useful resource centres:  Simon
Fraser University, Municipal Hall, R.C.M.P. Headquarters, British
Columbia Institute of Technology and Vocational Schools, Burnaby
General Hospital, Burnaby Public Library, Oil Refineries, etc.

At each of these institutions there would be an area
set aside where say, 10-12 students could meet with the C.C. and
staff from the institution who would be sympathetic to the orienta-
tion of the programme.  These centres would be convenient for
community seminars in a later stage of the programme.

The nature of the experience, its length and the
direction it will take, would be determined jointly by the students,
the C.R.C., and the institutional staff representative.  The tasks

would be in keeping with the inquiry. In the case of the students who were visiting the Burnaby Municipal Hall it might mean working with a staff member who would explain about land-use maps, zoning, by-laws and so on. Students could assist with the making of the maps and visiting the areas which the maps referred to. The C.R.C. would be readily available to counsel the student when problems arose.

The community experience could also be exploratory in the sense that a student may be contemplating a career in planning and would like to have direct experience for a short time so as to determine the skills needed to become a town planner. The experience would not be as preparation for a career in town planning.

An indication of the ways in which the other resource centres could function are suggested here:

- Simon Fraser University. School students and university students could work together on student organizations, on projects such as those carried out in the communications department, or they could work with students in the Professional Development Department and in recreational and drama programmes. Students could join in seminar discussions within departments by arrangement.

- Municipal Hall. In addition to the planning and engineering departments all other departments could determine, with the C.R.C., ways in which they could provide experiences which will aid in the students' social education.

- R.C.M.P. Students could be given a condensed cadet-

training experience where they become familiar with all
aspects of the force's work, such as the relationship
of the force to the law, the government, and the people.
Visits could be made to the courts and to the prisons.

- B.C.I.T. and Vocational School. Activities similar to
those at Simon Fraser University are suggested. Because
of its close proximity to the Vocational School, all
aspects of both institutions could be investigated by the
students if so desired.

- Burnaby General Hospital. It should be possible for
students to have short work experiences in the various
departments.

- Burnaby Public Library. The library's function would be
mainly in the investigative area, and it would provide
an excellent community seminar centre.

- Oil Refineries. Students in the district are particularly
concerned about air and water pollution. This, and other
aspects of the operation of an oil refinery, would provide
a valuable experience for students so interested. Experi-
ence in this area would make a good contrast with the
people-oriented institutions in which experience is envisaged.

3. Class Seminars

As students return to the classroom their community
experience will become the basis for the discussion of social
problems. (See Community Reconstruction Model, Appendix F). The

students who had experience at City Hall may be surprised to learn about "voter apathy" for example. This could lead to a discussion of political efficacy, an hypothesis could be formed and students could select data to determine whether or not it was the kind of problem about which action could be taken, and then later to determine what kind of action could be taken. It might be decided to take the problem to a community seminar where students could present their hypothesis and adults from the community could give further evidence which might refute or confirm it.

4.  Community Seminar

These could be called by the students, the school board, or any group in the community which feels that a problem of common concern ought to be discussed by all groups in the community. Ideally, it would be held in one of the community resource centres and the Community Counsellor could act as chairman. Holding the seminar in the community would give the student the psychological advantage of joining in a discussion of a community problem in the community. In the example being followed through, the Municipal Hall would be the ideal C.R.C. These should be held in school time, so that the student would regard this as a normal learning experience away from the school building.

The community seminar may decide that a group of students should work with each candidate at the next municipal election to give an insight into campaigning and to learn at

first hand from people why they show so little interest in local government.

## 5. Class Seminars and Instructional Stage

It may be deemed necessary for the teacher to give instruction on local government and its relationship to the provincial and federal governments. There may be directed research at this stage.

The students may decide that they need to understand and appreciate the communication skills which a politician needs to convey his party's platform. They may decide that they need to develop skills in conducting group discussion or large meetings. Students may want to develop fund-raising techniques and so on. The whole class could participate in one of the simulated urban planning types of experiences and all could become familiar with terms and concepts encountered by students who would evaluate the validity of the simulation.

## Community Research

It may be discovered that students need further community experience to follow through an interest which will give them a better appreciation of a particular group's point of view. For example, in their city hall experience it may have come to their attention that certain areas of the municipality were becoming blighted and that re-zoning was envisaged. It may be necessary to conduct a survey among those affected to

determine the nature of the problem. The students may decide that a visit to a neighbouring municipality's planning department is necessary to determine how land-use problems are solved.

If there are any contentious issues in a municipal election campaigning these might provide scope for student research.

## Post Research Stage

Because of the flexibility of the model, there are several approaches that could be taken at this stage. The substance of the research could become the basis of discussion in the class seminar, or a community seminar may be in order. If, as in this particular instance, there was further action to come in the municipal election, this could result in a continuing series of classroom discussions. The study of the processes at work, the developing of group interests, and the relationships between people and the values that they hold would become the most valuable of learning experiences, based, as they would be, on real in-the-community action.

Students may decide to prepare a brief for a summer project evolving out of their school-community learning experience. In the light of a re-zoning proposal, for example, they may ask for government support to prepare information for public distribution regarding the rights of groups to oppose re-zoning proposals.

## III - An Evaluation

Because the presentation has been investigative rather than experimental and seeks its support from the literature and in the activities of youth in society (including those involved with a project within the school system) it is necessary to posit on the basis of all of the above, what the application of the model will contribute to the establishment of community. The hypothesis is that when the model is applied it will result in improved attitudes towards social and political involvement beyond that which results from the traditional school and social studies programme.

To test the hypothesis, it would be necessary to find two groups of students in two comparable social environments; one group in a traditional school where social studies was approached in the traditional way, as described in the introductory chapter. The other would be an alternate school which had applied the community experience model. Unfortunately, as this study has demonstrated, there are many forces at work in the political socialization of the young and these would somehow need to be held constant. The providing of an unbiased sample (which in this study proved to be an impossibility) may prove to be the easiest task in a truly scientific comparison.

It is unlikely that one would find two secondary schools in similar socio-economic districts, yet this would be necessary because the literature demonstrated that this can

have a bearing on many aspects of a child's social and political
education. The socio-economic status of the parents can
influence the child's interest in his community and his feelings
towards political efficacy. Schools also have different atti-
tudes towards students from different socio-economic backgrounds;
the lower being taught a passive role, and the upper and middle
class being taught a more active role.

It was pointed out in the literature that different
communities have different degrees of cohesion. Where there
are ethnic groupings it is likely that, because of similar
languages, religions and other customs, there may exist already
in the community a certain bond and a certain degree of commu-
nity. It may be extremely difficult to find two similar school
settings in this regard. However, it would be necessary to do
so if one were to evaluate the influence of a school programme.
The young may be involved in community affairs whether there is
an emphasis on this aspect of the school's programme or not.

The social and political awareness of teachers can
influence the attitudes of students, who often regard the teacher
as their socialization model as in previous societies they might
have so regarded their parents. If, as in the case of the
I.C.P.'s teachers there was a great interest in the social and
political affairs of the district, this could have a great
influence on the students, irrespective of what occurred in the
social studies programme. Nowhere in the literature was it
possible to find any research on the most desirable traits in
a teacher to make him most effective as a socialization model.

To fully evaluate the effect of a social studies programme the
traits of teachers from the two schools would have to be similar.

In the text it was hypothesized that the model would be
best suited to an alternate school whose philosophy was in
keeping with the philosophy of the model (which in turn is based
on the philosophy of the current alternate schools investigated
during this study). Because the alternate school was chosen,
it would be difficult to determine whether the changed attitudes
of students were the result of the social studies programme, the
school, or a combination of both. Also, there are many changes
taking place in traditional schools, irrespective of social
studies programmes, and it would be difficult to keep these
liberalizing influences out of the school during the period of
experimentation. Any changed attitudes in the traditional
schools' graduates then, might be attributed to the social studies
programme whereas, in fact, they were due to changes within the
school itself.

The emphasis that the members of the community place
on social mobility would have a great influence on the students,
irrespective of programmes. It may be possible to determine
through questionnaires before the experiment, the ambitions of
students. It was demonstrated in the literature and confirmed
in the I.C.P. that mobility is related to the establishment of
community. Students who are concerned with mobility will be
concerned with post-secondary education which often leads a young
person out of his community and occupies a great deal of his
time. It is expected that the community-experience programme

will lead to involvement in the community that will help to
check social mobility. The young adult will be involved to the
degree that he wants to stay in his community and work for the
common good rather than "escape" to a "better" community. When
social mobility does take place the young adult will re-establish
himself in the new community and become involved in its affairs
as he was in the community which he left.

Although the study did not concern itself with the
influence of the mass media, its influence on the young is
considerable when the number of hours of viewing far exceeds the
number of hours experienced in school. The comparative study
would have to consider students who had approximately the same
viewing habits.

If a satisfactory experiment could be set up holding
constant these significant variables at least, it is predicted
that the student from the traditional programme would be an
apathetic voter and would take no significant part in the commu-
nity. He would feel alienated from society, he would not feel
that the challenging and changing of the institutions of society
was his responsibility for he would regard this as the responsi-
bility of adult groups with which he was in no way affiliated.
He would be an individualist who has learned that his place in
society will be determined by his individual achievement, won
at the expense of others; he has been prepared for competition.
He will be convinced that social achievement is gained by con-
forming to the expected roles of society and he will avoid
controversy. Success will be measured in economic terms and

his own survival will depend so much on his own efforts that
attempts at mutual survival through co-operation will be shunned.

It is possible, however, that forces from the youth
culture will influence his attitude towards society, in which
case the alienation will be strengthened and he will feel that
the institutions of society are unresponsive to his needs and,
not understanding his role in the reconstruction of society,
he may become engrossed in the youth community and neglect his
responsibilities. Whether he joins the mainstream of society
or whether he joins the counter-culture, he does not see in
either a role that will permit his integration into society.
The youth counter-culture is strengthened, conflicts will be
left unresolved and he will not have the skills for social
animation if he is so inclined to act. He will not understand
that government can be influenced from "grass roots" movements,
because of the emphasis the school has placed on hierarchical
structures. He will have found community; but this will be the
rather restrictive community of the youth culture, or of the
counter-culture, which has isolated itself from the true commu-
nity where all work together for the common good.

On the other hand, the school where community experi-
ences have been engaged in, will produce a young person who is
involved with adults in society and who, when graduated from
school, will continue to take part in the social and political
activities of his community because his needs continue to be met.
Such a student will become an active voter; he will become
involved in various interest groups in his community, especially

those involving social and political action. His concern will
be the changing of the institutions of society in accordance
with the will of the groups through which he is working. He
will not consider that those older than himself are the only
ones who should be involved in politics. He will have an appre-
ciation of a wide range of points of view, for he has had
experience with adults and has had opportunities to question
their values. He will know what he has in common with his
fellow students and others in the community. He will have had
ample opportunity for the discovery of self as he involved him-
self with others in peer groups and in community experiences.
He will know what his role and status in society are, and there
will not be the identity crisis experienced by many of today's
youth. He will be convinced that social achievements are brought
about through group co-operation through which the individual
can find his role. His success will be measured in psychological
terms as he finds satisfaction in human associations and through
taking part in actions that ensure the continuation of society
on a co-operative basis. Having experienced social living in a
school community, it may be that he will have a vision of what
the future could be. Life has a purpose which has been discovered
by the members of society for themselves. It has not been imposed
by any all-embracing ideology. He will know how to deal with
controversial issues which will hinder the creation of his new
society. He will not become entrenched in a sub-culture, for
he will feel that his place is in the larger society. However,
he will encompass in his vision of the future the kinds of human

experiences, the ways of organization, and the values, of the youth culture, and weave them into institutions of society. He will need adult support and the response of the institutions of society. The model presented is an honest effort to provide the basis for a new approach to de-schooling education in order to aid to integrate young people into their communities in a manner which is based on observations of the natural, co-operative manner in which they carry out their own community projects.

## Conclusion

While this thesis was being prepared the writer was involved with a group of Burnaby teachers attempting to initiate educational alternatives within the public school system. A brief for an alternate school has been submitted to the Burnaby School Board and has been accepted in principle. A copy of this brief is included in the appendix (Appendix H). The model proposed in the thesis will be suggested to teachers and students when a more definite response from the school board is forthcoming on the setting up of an alternate school.

## LIST OF REFERENCES

ADDAMS, Jane. Twenty Years at Hull House. New York: The Macmillan Company, 1945. First published 1910.

ADDAMS, Jane. Democracy and Social Ethics. Edited by Anne Firor Scott. Cambridge: Belknap Press of Harvard University Press, 1964. Photographic reproduction of a 1907 copy.

ADELSON, Joseph and O'NEIL, Robert P. "Growth of Political Ideas in Adolescence: The Sense of Community" in Seeds of Politics. Edited by A.M. Orun. New Jersey: Prentice-Hall Inc., 1972.

AIKIN, Wilford M. The Story of the Eight-Year Study. For the Progressive Education Association Commission on the Relation of School and College. New York and London: Harper and Brothers, 1942.

ASHBY, Gail. "The Child I Was", in This Book is About Schools. Edited by Satu Repo. New York: Pantheon Books, 1970.

BARTH, James L. and SHERMIS, Samuel S. "Defining the Social Studies: An Exploration of Three Traditions". Social Education, Vol. 38, No. 8, Nov. 1970.

BELL, Daniel. The End of Ideology: On the Exhaustion of Political Ideas in the Fifties. Illinois: Free Press, 1969.

BENEDICT, Ruth. "Continuities and Discontinuities in Cultural Conditioning" in A Study of Interpersonal Relations. Edited by Patrick Mullahy. New York: Hermitage Press Inc., 1949.

BENNE, Kenneth D. Education for Tragedy: Essays in Disenchanted Hope for Modern Man. Lexington: University of Kentucky Press, 1967.

BENTLEY, Arthur F. The Process of Government. Edited by Peter H. Odegard. Cambridge, Mass. Harvard University Press, 1967.

BERGER, Bennett. Looking for America: Essays on Youth, Suburbia and Other American Obsessions. New Jersey: Prentice-Hall, 1971.

BREMER, John and MOSCHGISKER, Micael Von.  Schools Without
        Walls:  Philadelphia's Parkway Program.  New York:
        Holt, Rinehart and Winston, 1971.

BREMER, Jonn.  Vancouver Sun.  August 21, 1973, p. 14.

BREMER, Jerome S.  The Process of Education, 1960.  Cambridge,
        Harvard University Press, 1960.

BUCK, Peter (Te Rangi Hiroa).  The Coming of the Maori.  Maori
        Purposes Fund Board, New Zealand, 1958.

CARR, Edwin R., WESLEY, Edgar B., and MURRA, Wilbur F.
        "Social Studies" in Walter S. Monroe (ed)
        Encyclopaedia of Educational Research, (Second
        Edition, New York:  A.E.R.A.  The Macmillan Company
        1950, pp. 1213-1238).

CLARK, S.D.  The Suburban Society.  Toronto:  University of
        Toronto Press, 1966.

COLEMAN, James.  The Adolescent Society.  (5th edition).
        New York:  The Free Press, 1966.

COMMUNITAS EXCHANGE (A Canadian Network of Alternative Education).
        Toronto, 1973.  Forty educational alternatives are
        listed for Canada and six of these are in Vancouver
        City.

COOLEY, Charles Horton.  Social Organization:  A Study of the
        Larger Mind.  New York:  Shocken Books Inc., 1962.
        First published 1937.

COUNTS, George Sylvester.  Dare the Schools Build a New Social
        Order?  University Microfilms a Xerox Company, Ann
        Harbor, Michigan, 1967.  From the original, New York:
        The John Day Company, 1932.

CREMIN, Lawrence A.  The Transformation of the School:
        Progressivism in American Education, 1976-1957.  New
        York:  Alfred Knopf, 1962.

DENNISON, George.  The Lives of Children:  The Story of the
        First Street School.  New York:  Random House, 1969.

DEWEY, John.  Democracy and Education:  An Introduction to the
        Philosophy of Education.  New York:  Free Press, 1966.

DEWEY, John.  How We Think.  Boston:  D.C. Heath, 1933.

DEWEY, John.  Human Nature and Conduct.  New York:  Modern
        Library, 1957.

DEWEY, John and BENTLEY, Arthur. Knowing and the Known.
        Boston: Beacon Press, 1949.

DEWEY, John. The Public and Its Problems. Denver: Alan
        Swallow, 1927.

DEWEY, John. The School and Society. Chicago: University
        of Chicago Press, 1943.

DEWEY, John and DEWEY, Evelyn. Schools of Tomorrow. New
        York: E.P. Dutton and Co., Inc., 1962. First
        published 1915.

DURKHEIM, Emile. The Division of Labour in Society.
        Translated by George Simpson. New York: Free
        Press, 1933.

ERIC PUBLICATIONS. "Research in Social Studies and Social
        Sciences Education: Introduction, Analyses, and
        Reviews of Research". ERIC Clearinghouse, Boulder,
        Colorado, 1972. (ERIC/CHESS Reference Series No. 6).

ERIKSON, Erik. Identity, Youth and Crisis. New York: W.W. Norton,
        1968.

ERIKSON, Erik. Childhood and Society. Second edition. New
        York: Norton, 1964.

ERIKSON, Erik. The Challenge of Youth. New York: Doubleday,
        1965.

FOGG, Susan. "Drug Use Upsurge Born in Paradox". Vancouver Sun.
        March 24th, 1973, p. 15.

FORSTER, John. "The Social Position of the Maori", in The Maori
        People in the Nineteen-Sixties. Edited by Erik
        Schwimmer. Auckland: Blackwood and Janet Paul Ltd.,
        1968.

FRENCH, Will. Education and Social Dividends. New York: Kappa
        Delta Pi Research Publications, 1935.

FRIEDENBERG, Edgar. Vanishing Adolescent. New York: Dell
        Publishing Co., 1959. 9th printing 1967.

GANS, Herbert J. The Urban Villagers. New York: Free Press of
        Glencoe, 1962.

GEORGIA STRAIGHT, Vol. 7, No. 301, July 12-19, 1973.

GOBES, Emil, "Guess Who's Coming for Dinner Tonight?"
        A Counsellor's Report to the Coquitlam School Board,
        1973.

GOLDSTEIN, Robert J. "Elementary School Curriculum and Political Socialization" in Political Youth, Traditional Schools: National and International Perspectives. Edited by Byron G. Massialas. New Jersey: Prentice-Hall, Inc., 1972.

GOODMAN, Paul. Compulsory Mis-Education. New York: Vintage Books, 1966.

GOODMAN, Paul. Growing Up Absurd: Problems of Youth in the Organized System. New York: Random House, 1960.

GREGORY, Charles. Address by Dr. Charles Gregory, Director of the Pacific Centre for Human Development, Victoria to the Annual Conference of the Council for Human Development. Vancouver Sun, Nov. 2, 1972.

GRIFFIN, A.F. "A Philosophical Approach to the Subject Matter Preparation of Teachers of History". Unpublished doctoral dissertation, Ohio State University, 1942.

HARRIS, William T. "Social Culture in the Forum of Education and Religion". Education Review, Vol. XXIX, Jan., 1905, pp. 18-37.

HODGETTS, A.B. What Culture? What Heritage?: A Study of Civic Education in Canada. The Ontario Institute for Studies in Education Curriculum Series No. 5, Ontario, 1968.

HOLT, John. How Children Fail. New York: Pitman, 1964.

HULLFISH, Gordon H. and SMITH, Philip G. Reflective Thinking: The Method of Education. New York: Dodd, Mead, 1967. First published 1961.

HUNT, Maurice P. and METCALF, Lawrence E. Teaching High School Social Studies: Problems in Reflective Thinking and Social Understanding. Second edition. New York: Harper Row, 1968.

HUNTER, David. It's Your Turn. A Report to the Secretary of State by the Committee on Youth. David Hunter, chairman. Ottawa: Information Canada, 1971.

INNER CITY PROJECT (Booklet). Britannia Secondary School, Vancouver, 1970.

KAUFMAN, Bel. Up the Down Staircase, New Jersey: Prentice-Hall, Inc., 1969. First published 1964.

KEITH, Janet. "School's Out". Vancouver Sun, Weekend Magazine, September 16, 1972.

KENISTON, Kenneth. *Youth and Dissent*. New York: Harcourt,
	Brace Jovanovich, Inc., 1971.

KILPATRICK, William and others. *The Educational Frontier*.
	New York: D. Appleton-Century Company, Inc., 1933.

KOHL, Herbert R. *Thirty-Six Children*. New York: New American
	Library, 1967.

LITT, Edgar. "Civic Education, Community Norms, and Political
	Indoctrination". *American Sociological Review*,
	28 February, pp. 69-75.

LYND, Robert and LYND, Helen. *Middletown*. New York: Harcourt-
	Brace and Co., 1929.

LYND, Robert and LYND, Helen. *Middletown in Transition*. New
	York: Harcourt - Brace and Co., 1937.

MALLINSON, Thomas. "An Experimental Investigation of Group-
	Directed Discussion in the Classroom". Unpublished
	doctoral dissertation, Toronto University, 1954.

MARX, Karl and ENGELS, Frederick. *Karl Marx and Frederick
	Engels, Selected Works, Vol. I*. London: Lawrence
	and Wishart Ltd., 1950.

MEAD, George. *Mind, Self and Society: From the Standpoint of
	a Social Behaviorist*. Edited with an introduction by
	Charles W. Morris. Chicago: University of Chicago
	Press, 1934. Fourteenth Impression, 1967.

MEAD, Margaret. *Coming of Age in Samoa*. New York: William
	Morrow, 1928. Apollo Edition, 1961.

MEAD, Margaret. *Continuities in Cultural Evolution*. New Haven
	and London: Yale University Press, 1964.

MEAD, Margaret. *Culture and Commitment: A Study of the
	Generation Gap*. New York: Doubleday and Company,
	Inc., 1970.

METCALF, Lawrence E. "Research on Teaching the Social Studies"
	in *Research in Social Studies and Social Science
	Education*. ERIC Clearinghouse, Boulder Colorado,
	1972. (Originally published in N.L. Gage (ed)
	Handbook of Research on Teaching, Chicago: A.E.R.A.
	Rand McNally, 1963, pp. 929-965).

MILES, Matthew W. and CHARTERS, W.W. jr. *Learning in Social
	Settings*. Boston: Allyn and Bacon, Inc., 1970.

MUMFORD, Lewis. The Culture of Cities. New York: Harcourt,
        Brace and World Inc., 1938.

NEMTIN, William. "Creating a Community Media Organization".
        Challenge For Change, Newsletter, No. 7 Winter, 1971-2.

NEWMANN, Fred and OLIVER, Donald W. Clarifying Public Contro-
        versy: An Approach to Teaching Social Studies.
        Boston: Little, Brown and Company, Inc., 1970.

ORUM, Anthony M. (ed). The Seeds of Politics. New Jersey:
        Prentice-Hall, Inc., 1972.

PATRICK, John J. "Instruction For Competence - Political
        Competence". An unpublished paper for delivery at
        the Michigan State University Conference, "Social
        Education: An Examination of Purposes and Perspec-
        tives", May, 1973.

P.E.A. "New Policy for New Times", Progressive Education
        Association, XXV 4, February, 1948.

P.E.A. The Social Studies in General Education: A Report of
        the Committee on the Function of the Social Studies
        in General Education for the Commission on Secondary
        School Curriculum. New York: D. Appleton - Century
        Company Inc., 1940.

PELLETIER, Wilfred. "Children in an Indian Village" in This
        Book is About Schools. Edited by Satu Repo. New
        York: Random House, 1970.

PETERSON, Leslie. "The Student as Camera". Vancouver Sun,
        January 27, 1973, p. 27.

PITKIN, Victor E. "Youth Development and Democratic Citizenship
        Education" in Citizenship and a Free Society. Edited
        by Franklin Patterson. National Council for the
        Social Studies, Washington, D.C., 1960.

REDFIELD, Robert. The Little Community: Viewpoints for the
        Study of a Human Whole. Chicago: University of
        Chicago Press, 1955.

REICH, Charles A. The Greening of America. New York: Bantam
        Books, Inc., 1971.

ROUSSEAU, Jean Jacques. The Social Contract. 1762. Tr. by
        Willmore Kendall. A Gateway ed. Chicago; Henry
        Regnery, 1954.

ROUSSEAU, Jean Jacques. Emile. 1762. Tr. by Barbara Foxley.
        New York; Dutnam 1963.

RUGG, Harold and SHUMAKER, Ann. The Child-Centred School.
        New York: Arno Press, 1969. First published in
        1928.

SANDERSON, T.J. Report from T.J. Sanderson, Director of
        Secondary Instruction to the District Superintendent
        of Schools on "School Drop-Outs". Burnaby School
        Board. September 1971-December 1971.

SAPIR, Edward. Selected Writings of Edward Sapir. Edited by
        David G. Mandelbaum. Berkley: University of
        California Press, 1949.

SEELEY, John, SIM Alexander and LOOSLEY,Elizabeth. Crestwood
        Heights. New York: Basic Books Inc., 1956.

SHAFER, Raymond P. Marihuana: A Signal of Misunderstanding.
        The Official Report of the National Commission on
        Marihuana and Drug Abuse. Raymond P. Shafer, chairman.
        New York: Signet Classics, 1972.

SHAVER, James. "Values and the Social Studies" in Concepts
        and Structure in the New Social Science Curriculum.
        Edited by Irving Morrissett. New York: Holt,
        Rinehart and Winston, Inc., 1967.

SIMON, Frank. A Reconstructive Approach to Problem-Solving in
        the Social Studies. Calgary: John McAra Ltd., 1970.

SIMPSON, Elizabeth Leonie. "In Defense of Intolerance: Comments
        on Some Social Purposes of Education". Unpublished
        paper presented at the Annual Meeting of the American
        Research Association, New Orleans, Feburary, 1973.

SKINNER, B.F. Walden II. New York: Macmillan, 1962.

SLATER, Philip E. The Pursuit of Loneliness: American Culture
        at the Breaking Point. Brandeis University: Beacon
        Press, 1970.

SPALDING, Willard B. "The Stereotype of Progressive Education
        in the Profession and the Public" in Progressive
        Education, XXXIX, 1951-2, pp. 42-50.

SPENGLER, Oswald. The Decline of the West. New York: A.A.
        Knopf, 1926.

STEIN, Maurice R. (ed). The Eclipse of Community. An Interpre-
        tation of American Studies. New York: Harper and
        Row, 1960.

STREET, Barry K.   School District 52, P.R.D.T.A. Educational
        Opinion Survey, 1973.   Report of the Prince Rupert
        Teachers' Association Educational Survey Committee,
        to the Prince Rupert Board of School Trustees.
        Prince Rupert, March 1973.

THOREAU, Henry David.   Walden, and Civil Disobedience.
        Originally published in 1854.   28th printing, 1960.
        New York:   American Library Inc., 1960.

TOMKINS, George S.   "And Just What is the Canadian Studies
        Foundation?"   B.C. Teacher.   Vol. 51, No. 6,
        March, 1972.

TONNIES, Ferdinand.   Community and Association.   Originally
        published in German, 1887.   Translated and supple-
        mented by Charles P. Loomis.   London:   Routledge and
        Paul, 1955.

TRUDEAU, Pierre.   Prime Minister's statement on "Motions",
        House of Commons.   March 16, 1971, p. 3.

TUMIN, Melvin M. (ed).   "Some Unapplauded Consequences of
        Social Mobility in a Mass Society" in Readings on
        Social Stratification.   Edited by Melvin M. Tumin.
        New Jersey:   Prentice-Hall Inc., 1970.

WARE, Caroline C.   Greenwich Village.   New York:   Houghton
        Miffin Co., 1935.

WARNER, Lloyd W. and LUNT, Paul S.   The Social Life of a Modern
        Community.   New Haven:   Yale University Press, 1941.

WARNER, Lloyd W. and SROLE, Leo.   The Social System of American
        Ethnic Groups.   New Haven:   Yale University Press,
        1945.

WARNER, Lloyd W. and LOW, J.O.   The Social System of the Modern
        Factory.   New Haven:   Yale University Press, 1947.

WARREN, Roland L.   The Community in America.   Chicago:   Rand
        McNally and Co., 1963.

WEBBER, Melvin M.   "Order in Diversity:   Community Without
        Propinquity", in Cities and Space.   Edited by
        L. Wingo (jr.).   Baltimore:   John Hopkins Press,
        1963.

WEBER, Max.   The Protestant Ethic and the Spirit of Capitalism.
        New York:   Scribner, 1968.

WHYTE, William Foote.   Street Corner Society.   Chicago:   University
        of Chicago Press, 1943.

WHYTE, William H. (jr.).  Tne Organization Man.  New York:
        Simon and Shuster, 1956.

WIRTH, Louis.  Tne Ghetto.  Chicago:  University of Chicago
        Press, 1928.

WOODWARD, Calvin M.  "Industrial and Technical Education in
        tne United States" in Report of the Commission of
        Education for the Year 1903, United States Bureau
        of Education.  Wasnington, 1903.

SELECTED BIBLIOGRAPHY

COOLEY, Charles Horton. Social Organization: A Study of
        the Larger Mind. New York: Shocken Books Inc.,
        1962. First published 1937.

CREMIN, Lawrence A. The Transformation of the School:
        Progressivism in American Education. 1876-1957.
        New York: Alfred Knopf, 1962.

DEWEY, John and BENTLEY, Arthur. Knowing and the Known.
        Boston: Beacon Press, 1949.

DEWEY, John. The Public and Its Problems. Denver: Alan
        Swallow, 1927.

ERIC Publications. "Research in Social Studies and Social
        Sciences Education: Introduction, Analyses, and
        Reviews of Research". ERIC Clearinghouse, Boulder,
        Colorado, 1972. (ERIC/CHESS Reference Series No. 6).

HODGETTS, A. B. What Culture? What Heritage?: A Study of
        Civic Education in Canada. The Ontario Institute for
        Studies in Education Curriculum Series No. 5. Ontario,
        1968.

HUNTER, David. It's Your Turn. A Report to the Secretary of
        State by the Committee on Youth, David Hunter,
        chairman. Ottawa: Information Canada, 1971.

INNER CITY PROJECT (Booklet). Britannia Secondary School,
        Vancouver, 1970.

MEAD, George. Mind, Self and Society: From the Standpoint
        of a Social Behaviorist. Edited with an introduction
        by Charles W. Morris. Chicago: University of Chicago
        Press, 1934. Fourteenth Impression, 1967.

MEAD, Margaret. Continuities in Cultural Evolution. New Haven
        and London: Yale University Press, 1964.

MEAD, Margaret. Culture and Commitment: A Study of the
        Generation Gap. New York: Doubleday and Company,
        Inc., 1970.

METCALF, Lawrence E. "Research on Teaching the Social Studies"
        in Research in Social Studies and Social Science
        Education. ERIC Clearinghouse, Boulder, Colorado,
        1972.

NEWMANN, Fred and OLIVER, Donald W. Clarifying Public Contro-
        versy: An Approach to Teaching Social Studies.
        Boston: Little, Brown and Company, Inc., 1970.

SIMON, Frank. A Reconstructive Approach to Problem-Solving
        in the Social Studies. Calgary: John McAra Ltd.,
        1970.

STEIN, Maurice R. (ed). The Eclipse of Community. An Interpre-
        tation of American Studies. New York: Harper and
        Row, 1960.

APPENDIX A

A.　**NAME:** (Optional - see last question ) _____
B.　**OCCUPATION:** _____
　　Are you a member of a union?　　YES ____　NO ____
C.　If a student please name institution:_____
　　If a student are you involved in clubs etc.: _____
_____

D.　While at school were you on Student's Council? YES ____　NO ____
　　Were you a member of any clubs? Please state club and how involved.
_____


## SECTION I

### PERSONAL POLITICAL PARTICIPATION ATTITUDE SCALE

This is not a test, but a request for your honest opinion on the subjects indicated below. Read each statement carefully. To indicate your opinion, circle the abbreviation on the answer sheet that describes your opinion most accurately. When you have finished, please look over the paper to make sure you have recorded your opinion for all of the statements.

Use the following code:　Strongly Agree - SA; Agree - A; Undecided - U; Disagree - D;
　　　　　　　　　　　Strongly Disagree - SD.

1.　I like to discuss, with people I know, recent or proposed actions by our city officials.　　　　　　　　　　　SA　A　U　D　SD.

2.　I pay very little attention to speeches and decisions by the Premiere and other provincial officials.
　　　　　　　　　　　　　　SA　A　U　D　SD

3.　I am intensely interested in discussions as to the merits of the policies advocated by the Prime Minister and other cabinet ministers.
　　　　　　　　　　　　　　SA　A　U　D　SD

4.　I would like to run for the position of Member of Parliament.
　　　　　　　　　　　　　　SA　A　U　D　SD

5.　I would not care to be a member of the Provincial Legislature.
　　　　　　　　　　　　　　SA　A　U　D　SD

6.　I would like to run for the job of City Alderman.
　　　　　　　　　　　　　　SA　A　U　D　SD

7.　I can't imagine myself ever being a candidate for any political office.
　　　　　　　　　　　　　　SA　A　U　D　SD

8.　I have no hesitation in letting my acquaintances know my opinions about political parties and candidates.
　　　　　　　　　　　　　　SA　A　U　D　SD

9.　I don't see any reason why I should keep my political views a secret from my business associates, present or prospective.
　　　　　　　　　　　　　SA　A　U　D　SD

SECTION I (cont'd)

10. I think that I could make a useful contribution to good government by taking an active role in that political party which best represents my ideas.

    SA   A   U   D   SD

11. Even though I think a given candidate should be elected, I would be unwilling to speak in his behalf before a group of people.

    SA   A   U   D   SD

12. I do not think I would contribute money to help a candidate or political party win an election, even if I favored that candidate or party.

    SA   A   U   D   SD

13. I would voluntarily give some of my spare time during election campaigns to work for the political party that I favor.

    SA   A   U   D   SD

14. I would not risk jeopardizing my position with a future employer or business associates by running for public office on a political ticket.

    SA   A   U   D   SD

15. I would like to be elected to an office in which I could exercise some influence on important government policies and decisions.

    SA   A   U   D   SD

16. I would not regard it as a worthwhile achievement to be elected to a political office, even if I felt qualified for that office.

    SA   A   U   D   SD

17. It would be against my principles to do the things that seem necessary in order to be elected to a public office.

    SA   A   U   D   SD

18. It is my intention to be independent in politics, rather than a regular supporter of any organized political group.

    SA   A   U   D   SD

19. I would run for office on the ticket of some independent or nonpartisan group, but would not run for office under the sponsorship of one of the regular parties.

    SA   A   U   D   SD

20. I do not feel that I have the personal qualifications for a successful career in politics.

    SA   A   U   D   SD

21. A citizen should be willing to run for public office if numerous responsible and public-spirited citizens urge him to do so.

    SA   A   U   D   SD

22. I regard many public questions as so important that I intend to give active support to parties and politicans who favor the same policies that I do.

    SA   A   U   D   SD

Personal Political Pariticipation Attitude Scale

The original scale from which this was adapted was
used by researchers at the New York University in a three-year
study (1953-56) to determine the effectiveness of teaching in
the political sciences.* Educators were sharply divided with
regards to the teaching of citizenship. Can it be taught through
courses on government, or must students take part in meaningful
experiences through active personal political participation?
College courses were designed to involve students in the political
realm by bringing them face to face with politicians, politics,
and political parties. The questionnaire was administered to
those students who had engaged in participation-oriented courses
before courses commenced and again at their conclusion. These
results were compared with those from a similar group of students
who had engaged in regular library and classroom political science
courses.

Attitude Measurement

Attitudes expressed do not necessarily correlate with
present or future behaviour but students who express favourable

---

* The original scale with findings and conclusions is contained
in "The Effects of the Introductory Political Science Course on
Students Attitudes Toward Personal Political Participation".•
Albert Somit, Joseph Tanenhaus, Walter H. Wilke, and Rita W.
Cooley. American Political Science Review, October, 1952.
December, 1958, pp. 1129-1132.

attitudes now are perhaps more likely to play an active role
politically than those expressing negative attitudes. For this
reason the second section on social and political participation
was included as a measure of present behaviour.

On this 22-item Likert-type scale responses to a five-
point scale for each item (Strongly Agree, Agree, Undecided,
Disagree, Strongly Disagree) were scored 1-5; the highest score
representing the most favourable attitude toward participation.
The scores then range from 22-110 with 66 indicating and undecided
or neutral position.

## Adaptation to Canadian Conditions

Terms, such as "United States Congressman", "Governor",
and "state officials" were replaced by the Canadian equivalents.
No other changes were made despite the fact that it was administer-
ed to grade 10 students in addition to those now beyond grade 12.

## APPENDIX B

### SECTION II

#### PERSONAL COMMUNITY INVOLVEMENT SURVEY

Please circle YES or NO and add any comments which would indicate your degree of involvement or the nature of your involvement.

Have you attended (within, say, the last 12 months)...

1. A meeting of City Council?.                                                           YES   NO

2. A meeting of the School Board?                                                         YES   NO

3. A meeting of the Parks and Recreation Board?                                           YES   NO

4. A meeting regarding freeway extensions?                                                YES   NO

5. A meeting regarding changes of land use?                                               YES   NO

6. A meeting of your community's "Area Council"?                                          YES   NO

7. Did you, in the last municipal election, attend a candidate(s) meeting? YES   NO

8. Did you, in the last provincial election, attend a candidate(s) meeting?   YES   NO

9. Did you, in the last federal election, attend a candidate(s) meeting? YES   NO

10. Have you ever formed part of a deputation to City Hall?                               YES   NO

11. Have you ever formed part of a deputation to the Legislature?                         YES   NO

Have you ever written a letter to the following regarding a public matter?
12. City Hall                                                                             YES   NO

13. An M.L.A.                                                                             YES   NO

14. An M.P.                                                                               YES   NO

15. Have you ever taken part in a public demonstration?                                   YES   NO

Are you involved in, or associated with, any of the following?
16. Kensington Community Hall                                                             YES   NO

17. Grandview Community Centre                                                            YES   NO

## SECTION II (cont'd)

| | | | |
|---|---|---|---|
| 18. | Renfrew Park Community Centre | YES | NO |
| 19. | Grandview - Woodland Information Centre | YES | NO |
| 20. | SP.O.T.A. | YES | NO |
| 21. | S.T.A.Y. | YES | NO |
| 22. | Project C.O.N.T.A.C.T. | YES | NO |
| 23. | REACH Centre | YES | NO |
| 24. | The Canadian Mental Health Association's Volunteer Program | YES | NO |
| 25. | Outreach Recreation Programs | YES | NO |
| 26. | Vancouver East Recreation Project | YES | NO |
| 27. | Parks and Recreation Programs | YES | NO |
| 28. | A.T.T.A.C. | YES | NO |
| 29. | Metro Media | YES | NO |
| 30. | SPEC | YES | NO |
| 31. | Volunteer Bureau of Greater Vancouver | YES | NO |
| 32. | Joshua Cooperative | YES | NO |
| 33. | Boys Clubs or Organizations | YES | NO |
| 34. | Kiwassa Neighbourhood House | YES | NO |
| 35. | Y.W.C.A. | YES | NO |
| 36. | Service Organizations for a specific ethnic group. | YES | NO |
| 37. | Welfare, Counselling and Assistance Services. | YES | NO |

SECTION II (cont'd)

38. Other(s) not listed. Please be specific.

39. Have you been involved in initiating action regarding a social problem in your community? Please explain.

## SECTION III

### SURVEY OF MEDIA RECEPTION

40. Do you read (regularly) the "Vancouver Sun"?                                       YES    NO

41. If so, which section interests you the most:   (Check ONE only)

      Section I.  News                                     ____

              II. Sports, Finance                       ____

             III Lively Arts, Living Today            ____

             IV  Other (State)                         ____

42. Do you read (regularly) the "Province"?                                            YES    NO

43. Which section interests you the most? (Check ONE only)

      Business                                    ____

      Sports                                      ____

      News                                        ____

      Woman's Page                               ____

      Other (state)                               ____

44. Do you read the "Highland Echo"?                                                   YES    NO

45. If so, do you read the regular feature "City Hall Reports"?                         YES    NO

46. Do you read an "other-language" newspaper?                                         YES    NO

47. Do you read alternative press newspapers (publications)?                           YES    NO

48. To which radio station do you devote most of your listening time?

49. Please check the THREE types of programs that interest you the most.

      Classical Music                              ____

      Documentaries                                ____

      Hot-line "phone-ins"                         ____

      News broadcasts                              ____

      Popular music                                ____

50. What television channel occupies most of your viewing time?

51. How many viewing hours PER WEEK (AVERAGE, APPROXIMATELY)_____

52. What types of programs interest you most? (Check THREE only)

      Comedy                                      ____

      Documentaries                                ____

      Family                                      ____

      News                                        ____

      Sports                                      ____

53. Would you be agreeable to a personal interview?                                    YES    NO

     If so, please make sure your name is on page one.

PERSONAL COMMUNITY INVOLVEMENT SURVEY

## Political Activities Scale

It is extremely difficult to measure political activities in behavioural terms. A problem arises when attempting to give weight to a particular political act. Which should have more weight, writing a letter to an M.L.A. or taking part in a public demonstration? Despite the many pitfalls and the obvious weakness of subjectivity in this regard, respondents were rated on a 10-point scale.

Attendance at any meetings of councils, boards etc. (items 1-6) could result in a maximum score of 3, attending political meetings (items 7-9) scored a maximum of 3, for forming part of a deputation (items 10-11) maximum score of 1, for writing letters (items 12-14) a maximum score of 2, taking part in a public demonstration (item 15) 1.

## Social Involvement Scale

A more objective approach in scoring was decided on in this sub-section (items 16-37). Students' rating on a 1-10 scale was determined by the number of social (recreational and community organizations of various categories - see questionnaire) organizations with which the respondents were involved. Each organization was given equal weight and 10 on the scale indicated that a respondent was involved in at least 5 organizations.

Very few indicated the degree of involvement as was requested and this was unfortunate and perhaps was due to the wording of the instructions. For example, it was anticipated that a respondent would indicate whether he/she was involved in an administrative way, as a coach (in the case of recreation centres for example) or as a participating member.

APPENDIX   C

Further Information Regarding the Inner City Project

      Although the I.C.P. was set up formally as a project in the Britannia Secondary School in 1970 many of the aspects of the programme have been carried out as part of the social studies course since 1968 and carried out basically by the same team of teachers.

      The I.C.P. has been applied to the Urban Studies aspects of the grade 11 social studies course, British Columbia Curriculum.

Sampling Technique

      Social studies heads of departments at Britannia and School X were advised of the purpose of the study and were asked for co-operation in:

(a)  Supplying the names and addresses of twenty graduates of 1970 (this was to be a postal survey). Because the sample was so small and to ensure that there would be sufficient cases from which to gather data regarding involvement it was requested that these students were to be selected from those who were involved in the extra-curricular social life of the school.

(b)  Ensuring that the students were average or above in social studies.

(c)  Britannia were asked to ensure that their sample did, in fact, take their 11th grade social studies in the Britannia

(c) - Continued

School. This was supposed to be the only variable.

Although this method of selection obviously provided a loaded sample each school had eaual opportunity to forward students who would "show the school in a good light". It may have been just as valid to have asked the schools to provide a list of 20 1970 graduates who were involved in the social and political life of the community. This might have presented the school with an extremely difficult task.

(d) Each graduate student was contacted to determine whether or not they were agreeable to answer the questionnaire. This was to ensure that there would be 100% response. Only one student (from School X) declined.

(e) Each department head was asked to write a letter, using school letterhead and based on a model supplied to ensure consistency, requesting the support of the student in carrying out the survey.

(f) Each department head was asked to administer Section I of the questionnaire to an "average" grade 10 social studies group of 33 students.
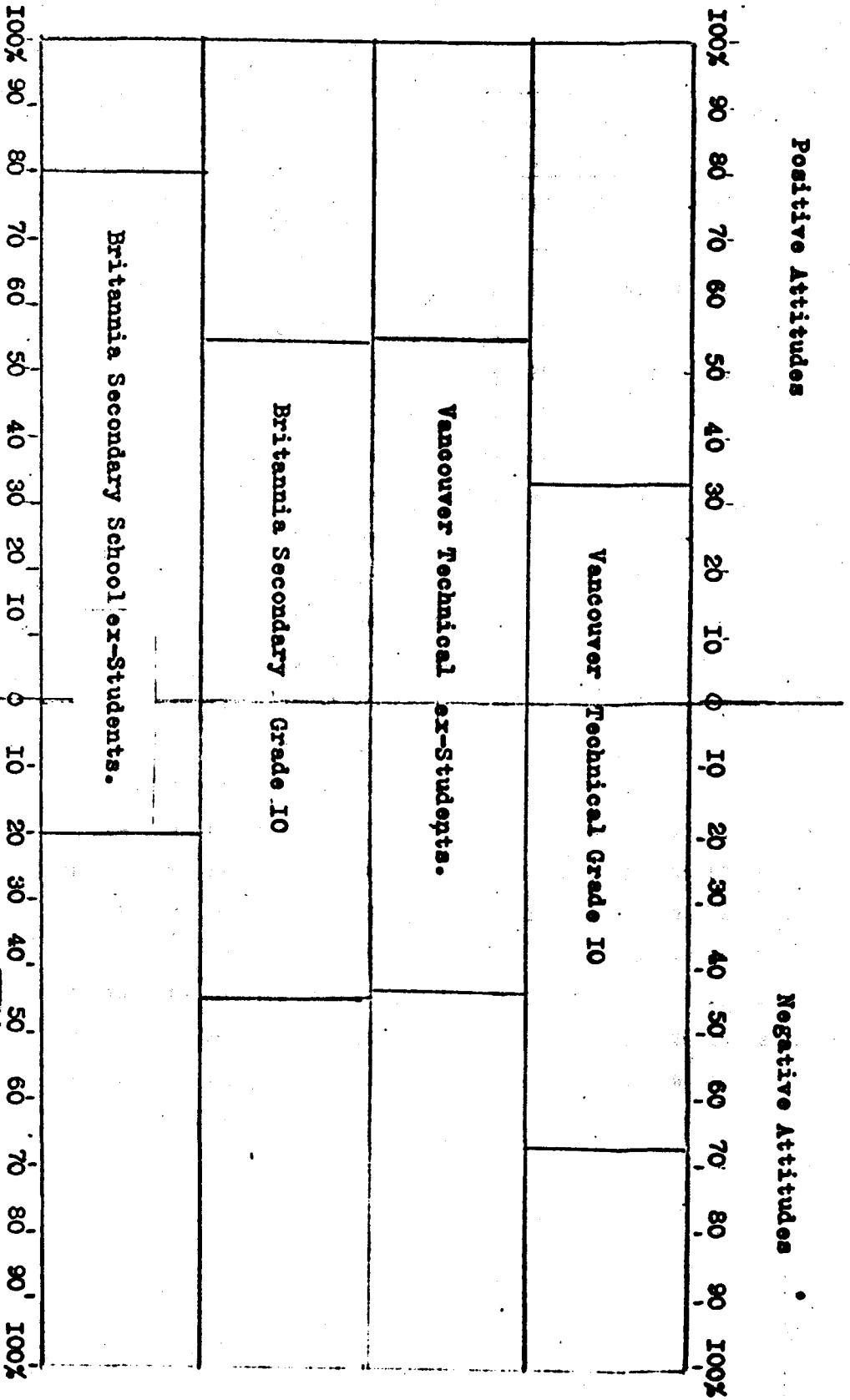
Figure 1. Showing Percentage of each group with Positive and Negative Attitudes to Personal Political Participation. (See Appendix A for scoring details.)

## TABLE A (1)

### SUMMARY OF RESULTS – PERSONAL POLITICAL PARTICIPATION ATTITUDE SCALE

#### Graduates of Britannia Secondary and School X

| Item (Abbrev.) (Fully, Appendix A) | Britannia Secondary S.A. N | % | A N | % | U N | % | D N | % | S.D. N | % | School X S.A. N | % | A N | % | U N | % | D N | % | S.D. N | % |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. Discuss proposed actions | 4 | 20 | 14 | 70 | 1 | 5 | 1 | 5 | - | -- | 2 | 10 | 12 | 60 | 6 | 30 | - | - | - | -- |
| 2. Political speeches | - | -- | 2 | 10 | 6 | 30 | 7 | 35 | 5 | 25 | - | -- | 4 | 20 | 2 | 10 | 12 | 60 | 2 | 10 |
| 3. Discussing policies | 1 | 5 | 5 | 25 | 8 | 40 | 6 | 30 | - | -- | 2 | 10 | 9 | 45 | 4 | 20 | 3 | 15 | 2 | 10 |
| 4. Run as a M.P. | - | -- | 2 | 10 | 7 | 35 | 10 | 50 | 1 | 5 | 1 | 5 | 1 | 5 | 6 | 30 | 7 | 35 | 5 | 25 |
| 5. Not care to be M.L.A. | - | -- | 10 | 50 | 5 | 25 | 5 | 25 | - | - | 5 | 25 | 9 | 45 | 4 | 20 | - | - | 2 | 10 |
| 6. Not run for Alderman | 1 | 5 | 2 | 10 | 8 | 40 | 9 | 45 | - | - | 1 | 5 | 2 | 10 | 3 | 15 | 9 | 45 | 5 | 25 |
| 7. Can't imagine candidate | 1 | 5 | 7 | 35 | 5 | 25 | 7 | 35 | - | - | 4 | 20 | 7 | 35 | 2 | 10 | 5 | 25 | 2 | 10 |
| 8. Discuss politics | 3 | 15 | 13 | 65 | 2 | 10 | 2 | 10 | - | - | 7 | 35 | 3 | 15 | 9 | 45 | 1 | 5 | - | -- |
| 9. Politics & business | 3 | 15 | 12 | 60 | 3 | 15 | 2 | 10 | - | - | 7 | 35 | 4 | 20 | 5 | 25 | 4 | 20 | - | -- |
| 10. Active in pol. party | 2 | 10 | 7 | 35 | 9 | 45 | 2 | 10 | - | - | 1 | 5 | 4 | 20 | 8 | 40 | 6 | 30 | 1 | 5 |
| . Speak for candidate | - | -- | 3 | 15 | 6 | 30 | 6 | 30 | 5 | 25 | 2 | 10 | 3 | 15 | 4 | 20 | 9 | 45 | 2 | 10 |
| . Contribute money | 1 | 5 | 4 | 20 | 5 | 25 | 8 | 40 | 2 | 10 | 3 | 15 | 6 | 30 | 10 | 50 | - | - | 1 | 5 |
| . Volunteer time | 5 | 25 | 9 | 45 | 5 | 25 | 1 | 5 | - | -- | 2 | 10 | 6 | 30 | 7 | 35 | 2 | 10 | 3 | 15 |
| . Jeopardize bus. position | - | -- | 4 | 20 | 9 | 45 | 6 | 30 | 1 | 5 | 3 | 15 | 1 | 5 | 8 | 40 | 5 | 25 | 3 | 15 |
| . Pol. Position influence | 3 | 15 | 8 | 40 | 4 | 20 | 5 | 25 | - | - | 1 | 5 | 2 | 10 | 9 | 45 | 4 | 20 | 4 | 20 |
| . Pol not worthwhile | - | -- | 3 | 15 | 3 | 15 | 8 | 40 | 6 | 30 | 1 | 5 | 2 | 10 | 1 | 5 | 12 | 60 | 4 | 20 |
| . Pol. unethical? | 1 | 5 | 5 | 25 | 4 | 20 | 9 | 45 | 1 | 5 | - | -- | 3 | 15 | 10 | 50 | 4 | 20 | 3 | 15 |
| . Independent politics | 3 | 15 | 3 | 15 | 7 | 35 | 7 | 35 | - | -- | 2 | 10 | 4 | 20 | 9 | 45 | 3 | 15 | 2 | 10 |
| . Run as independent | - | -- | - | -- | 8 | 40 | 11 | 55 | 1 | 5 | 1 | 5 | 1 | 5 | 4 | 20 | 8 | 40 | 6 | 30 |
| . Personally unqualified | 2 | 10 | 8 | 40 | 4 | 20 | 5 | 25 | 1 | 5 | 3 | 15 | 10 | 50 | 5 | 25 | 1 | 5 | 1 | 5 |
| . Obligation to run | 3 | 15 | 7 | 35 | 2 | 10 | 7 | 35 | 1 | 5 | 1 | 5 | 4 | 20 | 2 | 10 | 8 | 40 | 5 | 25 |
| . Will support party | 4 | 20 | 7 | 35 | 5 | 25 | 4 | 20 | - | -- | 2 | 10 | 6 | 30 | 8 | 40 | 3 | 15 | 1 | 5 |

TABLE A (2)

## SUMMARY OF RESULTS - PERSONAL POLITICAL PARTICIPATION ATTITUDE SCALE

### 10 Grade Students of Britannia Secondary and School X

(Total N - 33 for both groups)

| Items [Abbrev. TABLE A (1)] (Fully, APPENDIX A) | Britannia 10th Grade | | | | | | | | | | School X 10th Grade | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | S.A. | | A | | U | | D | | S.D. | | S.A. | | A | | U | | D | | S.D. | |
| | N | % | N | % | N | % | N | % | N | % | N | % | N | % | N | % | N | % | N | % |
| 1. | 3 | 9 | 24 | 73 | 3 | 9 | 3 | 9 | - | - | 2 | 6 | 18 | 55 | 6 | 18 | 6 | 18 | 1 | 3 |
| 2. | 3 | 9 | 13 | 39 | 4 | 12 | 11 | 33 | 2 | 6 | 7 | 21 | 10 | 30 | 6 | 18 | 9 | 27 | 1 | 3 |
| 3. | 1 | 3 | 7 | 21 | 8 | 24 | 15 | 45 | 2 | 6 | - | - | 6 | 18 | 12 | 36 | 11 | 33 | 4 | 12 |
| | 2 | 6 | 2 | 6 | 8 | 24 | 13 | 39 | 8 | 24 | 2 | 6 | 3 | 9 | 5 | 15 | 13 | 39 | 9 | 27 |
| | 5 | 15 | 11 | 33 | 9 | 27 | 8 | 24 | - | - | 8 | 24 | 11 | 33 | 10 | 30 | 2 | 6 | 2 | 6 |
| | 3 | 9 | 6 | 18 | 8 | 24 | 12 | 36 | 4 | 12 | 1 | 3 | 2 | .6 | 3 | 9 | 22 | 66 | 5 | 15 |
| | 5 | 15 | 16 | 48 | 4 | 12 | 7 | 21 | 1 | 3 | 11 | 33 | 13 | 39 | 18 | 18 | 3 | 9 | - | - |
| | 7 | 21 | 13 | 39 | 5 | 15 | 7 | 21 | 1 | 3 | 3 | 9 | 17 | 51 | 5 | 15 | 7 | 21 | 1 | 3 |
| | 6 | 18 | 13 | 39 | 5 | 15 | 7 | 21 | 2 | 6 | 4 | 12 | 14 | 42 | 8 | 24 | 5 | 15 | 2 | 6 |
| | 5 | 15 | 13 | 39 | 8 | 24 | 6 | 18 | 1 | 3 | 3 | 9 | 8 | 24 | 11 | 33 | 9 | 27 | 2 | 6 |
| | 1 | 3 | 8 | 24 | 9 | 27 | 10 | 30 | 5 | 15 | 2 | 6 | 9 | 27 | 8 | 24 | 12 | 36 | 2 | 6 |
| | 3 | 9 | 7 | 21 | 9 | 27 | 12 | 36 | 2 | 6 | 2 | 6 | 10 | 30 | 12 | 36 | 6 | 18 | 3 | 9 |
| | 6 | 18 | 14 | 42 | 5 | 15 | 6 | 18 | 2 | 6 | 1 | 3 | 9 | 27 | 15 | 45 | 6 | 18 | 2 | 6 |
| | 2 | 6 | 11 | 33 | 12 | 36 | 6 | 18 | 2 | 6 | 4 | 12 | 9 | 27 | 18 | 55 | 2 | 6 | - | - |
| | 3 | 9 | 12 | 36 | 9 | 27 | 8 | 24 | 1 | 3 | 1 | 3 | 9 | 27 | 7 | 21 | 14 | 42 | 2 | 6 |
| | - | - | 4 | 12 | 5 | 15 | 16 | 48 | 8 | 24 | 2 | 6 | 7 | 21 | 11 | 33 | 9 | 27 | 4 | 12 |
| | 2 | 6 | 9 | 27 | 12 | 36 | 7 | 21 | 3 | 9 | 3 | 9 | 10 | 30 | 12 | 36 | 4 | 12 | 4 | 12 |
| | 2 | 6 | 11 | 33 | 10 | 30 | 8 | 24 | 2 | 6 | 4 | 12 | 11 | 33 | 11 | 33 | 6 | 18 | 1 | 3 |
| | - | - | 5 | 15 | 11 | 33 | 15 | 45 | 2 | 6 | - | - | 4 | 12 | 17 | 52 | 8 | 24 | 4 | 12 |
| | 7 | 21 | 12 | 36 | 6 | 18 | 7 | 21 | 1 | 3 | 14 | 42 | 10 | 30 | 6 | 18 | 3 | 9 | - | - |
| | 5 | 15 | 10 | 30 | 2 | 6 | 13 | 39 | 3 | 9 | 4 | 12 | 5 | 15 | 5 | 15 | 5 | 15 | 4 | 12 |
| | 4 | 12 | 11 | 33 | 13 | 39 | 3 | 9 | 2 | 6 | 1 | 3 | 6 | 18 | 22 | 67 | 3 | 9 | 1 | 3 |

## TABLE B.

### SUMMARY OF RESULTS. PERSONAL COMMUNITY INVOLVEMENT SURVEY.

No. of responses.

| | Britannia Secondary | Vancouver Technical. |
|---|---|---|
| **Political Activity.** | | |
| Items I-6.Meetings eg Council. | 37 | 4 |
| 7-9.Political meetings. | 29 | I3 |
| IO-IIDeputations. | 7 | - |
| I2-I4Letters to officials. | I4 | 7 |
| I5. Demonstrations. | IO | 4 |
| **Social Involvement.** | | |
| I6-38 No.social agencies, recreation,groups etc involved in. | 67 | 20 |
| 39. Initiation of action. | IO | - |
| **Media Input.** **Newspapers** | | |
| 40. 'Vancouver Sun.' | II | I5 |
| 4I  News. | 5 | 8 |
| Sports-Finance. | 4 | 3 |
| Lively Arts-Living.. | 4 | 4 |
| Other. | 2 | I |
| 42. 'Vancouver Province.' | 8 | 4 |
| 43.  Business. | - | - |
| Sports. | 4 | 2 |
| News. | 3 | 3 |
| Women's Page. | - | - |
| Other. | I | - |
| 44. 'Highland Echo' | 9 | 8 |
| 45.  'City Hall Reports'. | 3 | 5 |
| 46. 'Other Language'Newspapers. | 4 | - |
| 47. 'Alternate press'newspapers. | I2 | 6 |
| 48.  **Radio Reception.** | | |
| Classical. | 4 | 9 |
| Documentaries. | 8 | 7 |
| 'Phone-ins'. | IO | 4 |
| News. | I2 | I8 |
| 'Pop.'music. | I8 | I8 |
| Other. | I | - |
| 5I.  **Television Reception.** (Average hours per week) | ( 8½) | (9½) |
| 52.  Comedy. | I5 | I4 |
| Documentaries. | IO | I2 |
| Family | 8 | 8 |
| News. | 7 | 9 |
| Sports. | IO | IO |

## TABLE C. 168

## SUMMARY OF ALL RESULTS LISTED IN RANKING ORDER.

P.P.P.A.Scale 22-IIO
+ 66 = positive  -66 = negative

| Score No. | B.S. | V.T. | B.IO. | V.T.IO | Political Action I-IO Scale (scale) | P.A. B.S. | P.A. V.T. | Social Involvement I-IO Scale (scale) | S.I. B.S. | S.I. V.T. |
|---|---|---|---|---|---|---|---|---|---|---|
| IOO | | | | | IO | | | IO | 6 | |
| 99 | | | | | | | | | | |
| 98 | | | | | 9 | I | | 9 | | |
| 97 | | | | | | | | | | |
| 96 | I | | | | 8 | 2 | | 8 | | |
| 95 | | | | | | | | | | |
| 94 | | | | | 7 | | | 7 | | |
| 93 | | | | | | | | | | |
| 92 | | | | | 6 | 2 | | 6 | 7 | I |
| 9I | I | | | | | | | | | |
| 90 | | | | | 5 | 4 | I | 5 | | I |
| 89 | | | | | | | | | | |
| 88 | I | | | | 4 | 3 | I | 4 | I | 3 |
| 87 | | | I | | | | | | | |
| 86 | | | | | 3 | 3 | 4 | 3 | | I |
| 85 | | | I | | | | | | | |
| 84 | 2 | | | | 2 | 2 | I | 2 | 4 | 7 |
| 83 | | | | | | | | | | |
| 82 | | I | I | | I | 2 | 2 | I | | |
| 8I | I | | | | | | | | | |
| 80 | I | | 2 | | 0 | I | II | 0 | 2 | 7 |
| 79 | | I | 4 | | | | | | | |
| 78 | | I | I | | | | | | | |
| 77 | | I | | | | | | | | |
| 76 | | | 2 | | | | | | | |
| 75 | | | | | | | | | | |
| 74 | 2 | | I | I | | | | | | |
| 73 | | | I | 5 | | | | | | |
| 72 | | | | I | | | | | | |
| 7I | I | I | I | | | | | | | |
| 70 | I | I | I | I | | | | | | |
| 69 | 3 | | I | | | | | | | |
| 68 | | I | | I | | | | | | |
| 67 | | 2 | 4 | | | | | | | |
| 66 | 2 | | I | 2 | | | | | | |
| 65 | | I | 2 | 3 | | | | | | |
| 64 | I | I | I | | | | | | | |
| 63 | I | I | 2 | 2 | | | | | | |
| 62 | | I | I | | | | | | | |
| 6I | | | 2 | I | | | | | | |
| 60 | I | | I | 2 | | | | | | |
| 59 | | I | I | I | | | | | | |
| 58 | | I | 2 | I | | | | | | |
| 57 | I | I | | 3 | | | | | | |
| 56 | | | | 3 | | | | | | |
| 55 | | I | | 2 | | | | | | |
| 54 | | | | | | | | | | |
| 53 | | | | | | | | | | |
| 52 | | | I | | | | | | | |
| 5I | | | | | | | | | | |
| 50 | | I | I | | | | | | | |
| 48 | | | | 2 | | | | | | |

Britannia Ex-students (B.S.) N = 20
Vancouver Ex-students (V.T.) N = 20

Britannia IOth Grade (B.IO) N = 33
Vancouver IOth Grade (V.T.IO) N=33

# APPENDIX F

## COMMUNITY RECONSTRUCTION MODEL

ACTION                                              REFLECTION

| | I. INTRODUCTORY STAGE | |
|---|---|---|
| Identify problem within the school.Apply inquiry techniques,.action. | (IN THE SCHOOL ) ( COMMUNITY ) | Evaluate action. Discuss pol.processes,beliefs values held. |

| | II. COMMUNITY EXPERIENCE STAGE ... COMMUNITY RESOURCE CENTRES | |
|---|---|---|
| Complete task, solve prob. in community context in which student interest. | | Class seminar. Reflect,deliberate on action. Discuss common probs.Present hypothesis to... |

SCHOOL COMMUNITY CENTRE

| Further com. action as decided by com. seminar. | | ..Community seminar.Adults with students reflect on com. experience and problems. |
|---|---|---|

SCHOOL COMMUNITY OR

COMMUNITY RESOURCE CENTRE

Class seminar. Reflect on the further action. Instruction concepts,skills for...

SCHOOL COMMUNITY

| Problem-solving techniques applied to urban studies course. Community action. | III. COMMUNITY RESEARCH STAGE | Class seminar.. reflect and deliberate on research.Further action or to.. |
|---|---|---|

SCHOOL COMMUNITY

| Further action as decided by community seminar or by class group | | Community seminar.Further action ? |
|---|---|---|

SCHOOL COMMUNITY OR C.R.S.

*Vancouver Technical Secondary School*

2600 EAST BROADWAY VANCOUVER 12, B.C.
TELEPHONE 255-2644

C. H. NIXON  *Principal*
N. L. ORNES  *Vice Principal*
M. A. LEE  *Vice Principal*

February 19, 1973

        Please find enclosed a questionnaire regarding
community involvement. As a Social Studies teacher in your
former school, I would appreciate your co-operation in completing
the questionnnaire as quickly as possible and returning it in
the envelope provided.

        Candid and honest responses would make the results
of great use in curriculum planning.

                        Yours very truly,

                        .L. E. Stanley
                        Social Studies Department Head

bj

Enclosure

# BRITANNIA SECONDARY SCHOOL

**1001 COTTON DRIVE**
**VANCOUVER 6, B.C.**

February 16, 1973

Dear Brit Grad,

The social studies department at Britannia has been asked to assist in conducting a survey on community participation. This survey will assist us in future curriculum planning.

You are one of twenty former students chosen at random for this survey. It is very important to us that you answer the questionnaire completely and return it as soon as possible.

There is an addressed, stamped envelope for returning your completed questionnaire included.

Your time and assistance is greatly appreciated. Thank you for your help.

Sincerely,

John Minichiello,
Head, Social Studies Dept.
Britannia Secondary School

evu

APPENDIX H

PROPOSAL FOR AN EDUCATIONAL ALTERNATIVE

FOR THE STUDENTS OF BURNABY

Submitted by

BURNABY TEACHERS' ASSOCIATION

EDUCATIONAL ALTERNATIVES COMMITTEE

OCTOBER, 1973

TABLE OF CONTENTS

I.                        PREAMBLE

Modern society is an ever changing process; these
changes being such that increasing demands are being placed
upon individuals and upon institutions to understand and adapt.
This is constantly being reflected in the large variety of edu-
cational institutions and educational approaches being developed
throughout North America.

Many leading educators (M. Fantini, J. Holt, C.
Silberman) stress the importance of providing options for all
students, rather than just special groups.  The Burnaby School
Board has recognized the need for the establishment of programs
for "slow" learners, programs for students with learning dis-
abilities, the use of open areas, and the increased course
selection at the high school level.  However, only a relatively
few students benefit directly from these measures; the large
majority remain whose needs and interests are not yet being met.

THE PROPOSAL CONTAINED IN THIS BRIEF OUTLINES

AN ALTERNATIVE WHERE STUDENTS CAN FOLLOW INDI-

VIDUAL LEARNING PROGRAMS AT THEIR OWN RATE,

WITHIN THE CONTEXT OF GROUP INTERACTION AND

COMMUNITY INVOLVEMENT.

## II.  A RATIONALE FOR EDUCATIONAL ALTERNATIVES

The prime purpose of an educational institution is to promote learning.  Therefore, the learner himself and the way in which he acquires knowledge, must be the dominant factors in deciding how a school is organized and the methods used to stimulate learning.  Furthermore, the learner as well as the teacher must have a voice in the operation of the school and the learning methods used; not only because it will result in better learning, but also because it will give every student in the school the opportunity to participate in a truly democratic situation.

It is the ways in which things are done rather than what is done that are probably the most important factors in the development of attitudes and values.

The Committee feels strongly that it must consciously strive to create a learning community which will encourage positive values and democratic attitudes.

## III.  THE PROBLEM OF PROVIDING FOR INDIVIDUAL DIFFERENCES

The goal most frequently enunciated in educational theory, but often not implemented in educational practice, is the need to provide for individual differences.  This objective is very difficult for a regular school classroom teacher to achieve for the following reasons:

1.  The set curriculum with the accompanying required textbooks.

2.  The structure of the school building and the organization of the school into classes of 30-38 students within a framework of a set timetable.

3.  The rigidity of a lock-step system of advancement.

4.  The organization of learning into rigid subject areas which fragment knowledge.

## IV.  THE PROBLEM OF CREATING COMMUNITY

Society, in creating institutions in which learning would be the predominant consideration, has isolated the young from their community.  This has aided in the establishment of youth sub-cultures at variance with society in general.

For economic reasons, society has established large

institutions and these have failed to provide the young with satisfactory social experience.

The Burnaby School Board has recognized the need for students to become involved in the community by permitting and financing field trips and by establishing work-esperience programs such as those connected with the Occupational classes.

## V. COMMUNITY-ORIENTED LEARNING

The Committee feels that an alternative learning experience should emphasize individual students learning about themselves and about their society and their role and status in it.

An individual learns in a social setting. A true sense of community can be established if the organizational structure emphasizes the human aspects of learning.

There needs to be established a new relationship between the educational institutions, the adult community and the institutions of society. The society into which the young are to be integrated is a changing society. Students need an understanding of the institutions of the society in order to become aware of the ways by which change can be accomplished.

Communications between the school and the community should serve to bring about the democratic involvement of all concerned. Parents, students, and teachers must share equally in the decision-making process involved in creating and operating the learning community.

THE EDUCATIONAL INSTITUTION SHOULD PROVIDE AN EXPERIENCE OF COMMUNITY, AND THE COMMUNITY SHOULD PROVIDE EDUCATIONAL EXPERIENCES.

## VI. AIMS AND OBJECTIVES OF THE EDUCATIONAL ALTERNATIVE

### AIMS

(a) To provide an educational environment and social experience which will be a working model for a democratic society.

(b) To create an atmosphere in which students will want to learn because of the personal satisfaction which results from finding the answers to their real problems.

(c) To recognize the value, uniqueness and integrity of the individual.

(d) To foster a loving, caring, sensitive attitude toward other people.

(e) To stress self-discipline and responsibility to the group.

(f) To take the initiative in smoothing the transition from childhood to adulthood by integrating the young adults into society on terms consistent with their own values.

(g) To foster co-operation and minimize competition.

(h) To operate on the assumption that there is no limit to personal growth.

## OBJECTIVES

(a) To emphasize values such as <u>democratic processes</u> where the students, teachers and parents make significant decisions concerning the educational experience.

(b) To emphasize co-operation where students learn to work with others as partners rather than as competitors.

(c) To allow individual students the right to make decisions and choices regarding their own education. By providing alternatives, the system will "fit the student".

(d) To emphasize the human experience rather than the institution in which the experience takes place, e.g. social awareness; social responsibility; commitment; self and group evaluation.

(e) To emphasize the role of the individual in the process of social change.

(f) To create a love of learning resulting in intrinsic rewards rather than symbolic rewards.

(g) To provide the teacher with personal satisfaction and a greater degree of self-worth as a professional person.

VII. <u>THE PROPOSAL</u>

<u>OUTLINE</u>

A. INTRODUCTION

   The Student Learning Community.
   The Structure and Decision-Making Processes.
   Diagram of the Decision-Making Structure.

B. ENROLLMENT: 150 - 200 Students from K - 12th Grade.

C. STAFFING: Approximately 10 teachers.

D. ADMINISTRATION: Staff Committee with elected chairperson.

E. NON-PROFESSIONAL STAFF: Subject to CUPE & BCTF Policies.

F. CURRICULUM: B.C. Curriculum.
                Core curriculum to be established with
                   School Board approval.

G. ATTENDANCE:

H. BUILDING REQUIREMENTS: A flexible, multi-purpose
                   facility suitable for up to 200 students.

I. EVALUATION: Internal by staff and students.
                External to be decided by joint BTA and
                   School Board Committee.

J. SIGNIFICANCE OF THE PROPOSAL:

## A. INTRODUCTION

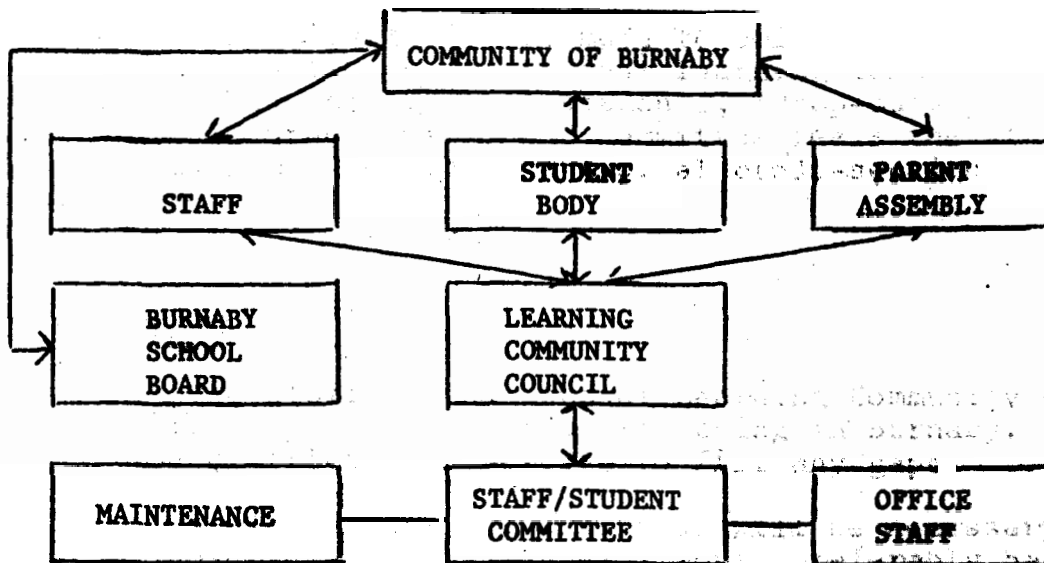### THE STUDENT LEARNING COMMUNITY

The Committee suggests the title "STUDENT LEARNING COMMUNITY" (S.L.C.). It has been suggested that a possible designation might be the name of a well-known Burnaby educator, e.g. The John Prior Student Learning Community. The title puts the emphasis on the student rather than the school-building, on learning rather than teaching and on the social environment in which the learning will take place.

### THE STRUCTURE AND DECISION-MAKING PROCESSES

The Committee envisages teachers eventually giving up their role as sole authority figures to function as co-ordinators and facilitators, working co-operatively with students and parents in the operation of the school. Because the learning community will provide innovation, experimentation and the evaluation of experiences, we feel the need for a democratic decision-making structure.

The staff, in co-operation with the School Board, will advertise for students and will initiate the establishment of the organizational structure.

(a) The S.L.C. council shall choose its own form of administration.

(b) All money matters shall be ratified by the S.L.C. council.

(c) The student assembly shall consist of the entire student body.

(d) The parents' assembly shall be open to all parents of students registered in the S.L.C.

(e) The student-staff committee shall make decisions concerning the day-to-day operation of the Student Learning Community.

(f) The chairperson of the staff committee will be one of three staff representatives on the S.L.C. Council and will be directly responsible to the School Board.

## DECISION-MAKING STRUCTURE OF THE STUDENT LEARNING COMMUNITY

```
                        ┌─────────────────────┐
                   ┌───▶│ COMMUNITY OF BURNABY │◀───┐
                   │    └─────────────────────┘    │
         ┌─────────┴──┐   ┌──────────┐   ┌──────────┴──┐
         │   STAFF    │   │ STUDENT  │   │   PARENT    │
         │            │   │  BODY    │   │  ASSEMBLY   │
         └────────────┘   └──────────┘   └─────────────┘
    ┌──────────────┐   ┌──────────────┐
    │   BURNABY    │   │  LEARNING    │
    │   SCHOOL     │   │  COMMUNITY   │
    │   BOARD      │   │  COUNCIL     │
    └──────────────┘   └──────────────┘
  ┌──────────────┐   ┌──────────────┐   ┌──────────────┐
  │ MAINTENANCE  │───│ STAFF/STUDENT│───│   OFFICE     │
  │              │   │  COMMITTEE   │   │   STAFF      │
  └──────────────┘   └──────────────┘   └──────────────┘
```

## B.  ENROLLMENT

We feel that the maximum size of this learning community should be not more than 200 students. This number allows problems to be treated as human problems rather than problems of logistics.

> "...so that supervision (and just about everything else) can be a personal, i.e. human, problem, not a logistics problem."*

Numbers.  Numbers enrolled will be 150-200 students.

Age Range.  The learning community will be non-graded and will enroll students of ages usually found in kindergarten to grade twelve (approximately 15 of each age group). We expect to involve students actively and responsibly with others not always of the same age.

Method of Selection.  For the first year students will be admitted on the basis of interest in the aims of the Student Learning Community, as outlined in a brief statement by the parents and/or student on the application form. It is essential that parents are committed to becoming involved in the life of the student learning community.

All applicants will be considered on an open-boundary basis.

* Postman and Weingartner, The School Book, 1973

Students whose stated interests satisfy the Committee will be admitted by lottery should there be more applications than openings.

Abilities. An effort will be made to bring together students of varying abilities. The student learning community will not be specifically for 'bright' students, 'drop-outs' or 'problem' students. In other words, the Committee feels the student population should represent a typical cross-section of Burnaby's students.


C. STAFFING

The staff of the Student Learning Community will be selected from applicants already teaching in Burnaby. Advertising out of the district will be used to fill any gaps.

A wide variety of expertise will be necessary in the S.L.C. Those selected as teachers would preferably have professional interests in several fields. Experience with both elementary and secondary students would be desirable. Personality factors to meet the particular conditions of the S.L.C., such as a philosophical outlook, self assurance, and the ability to relate well to teachers and students will be considered.

In the first instance, a core staff of 3 will be selected by the Educational Alternatives Committee whose recommendations will be implemented wherever possible by the School Board. The core staff in turn will work with the Board to complete staffing. Subsequently, staff will be chosen by the S.L.C. Council in co-operation with the School Board.

D. ADMINISTRATION. (See Diagram page 180)

Day to day operation of the S.L.C. will be administered by the Student-Staff Committee, the chairperson of which will be an elected staff member.

Overall policy-making will be in the hands of the S.L.C. Council, the elected chairperson of which will be the legal agent of the School Board. (A rotating chairperson is envisaged, the duration of which shall be determined by the S.L.C. Council).

The S.L.C. Council shall determine its own form of executive organization.

E.  NON-PROFESSIONAL STAFF

        Paid non-professional staff will work within the
limitations of CUPE and BTA contracts.  The decision whether
to use volunteers will be made by the S.L.C. Council.


F.  CURRICULUM

        The curriculum will contain a minimum core established
in co-operation with the School Board's advisors.  The integration
of subject areas, and the following of 'interests' rather than
'subjects' is envisaged.

        When courses elected by students are not available in
the learning centre resources in the community, other educational
institutions will be utilized.  For example, metal work or labo-
ratory science could take place at a nearby secondary school.
Such arrangements have been made by alternate schools such as
Relevant High in Vancouver and the Satellite School in West
Vancouver.


Alternative Programs

        Introduction:  Students from the very first year will be
involved in making important decisions regarding their educational
experience.  Responsibility, commitment, and evaluation are con-
sidered as vital aspects of the learning experience.

    1.  Regular Program - A student may elect to take the
        regular B.C. curriculum and may graduate on this program
        on terms consistent with the school's evaluation proce-
        dures.  Students on this program will have access to
        the student-planned curriculum but will be more restricted
        in the courses taken.

        Students on the regular program will arrange their courses
        on an individual basis and each department in the learning
        centre will have to arrange for course requirements and
        commitments in the same manner as for students on the
        student-planned curriculum.

    2.  Student-Planned Curriculum - Students on this program will
        be expected to meet core requirements (see above) and then
        expand their program on an individual basis by taking a
        number of elected interest courses to complete the equiva-
        lent 'work load' as per the regular curriculum.  The student,
        in effect, will pursue any topic of interest to himself
        if a teacher-sponsor can be found.

(a) <u>Individual programs</u> - Whether on the regular or student-planned program, the courses to be taken, their duration, requirements and the commitments involved, are to be established between the students and their sponsor teachers. It will be the responsibility of each teacher-counsellor to ensure that all students have established a program and to ensure that as each course is completed the student has established a new one.

Individualized programs will be offered to younger students, but it is anticipated that these students will be encouraged to build up their basic reading, writing and number skills on an individual basis. For the first two years or so it may be necessary to consider 'balance' with regards the courses taken, and 'structure' with regards to the allocation of time.

(b) <u>Interest Areas</u> - It will be the responsibility of the teachers to offer a certain number of mini-courses which will appeal to the interest of students at various age levels. (It is envisaged that students will suggest topics that they would like to learn more about). These courses would cover a wide range of human activity, but the expertise and fields of interest of the staff would determine the courses offered. An indication of the types of courses offered in the area of social science, for example, could be 'urban transportation', 'urban planning', 'minority groups in the city' and so on. These would lead to studies in many subject areas such as sociology, urban geography, political sciences, history, etc. These mini-courses could include recreational and creative interests also. It is anticipated that these courses would involve in-school and community activities, and for the older students would be integrated with work-and-community-experience programmes.

(c) The <u>Role of the Community in the Curriculum</u> - The Committee suggests that when learning experiences cannot be honestly simulated within the S.L.C. building, use should be made of appropriate available community resources. Students will be involved in the learning experience at the scene of the action: at a Vancouver Elementary school, students studied the bus system, not solely by class discussions nor by visiting B.C. Hydro offices, but by actually riding the buses, making a map, and discovering the problems of the system. They subsequently prepared a brief for consideration by the G.V.R.D. Transit Authority.

The Richmond Municipality has agreed to accept secondary school students into the planning offices for extended periods of time in a 'master-apprentice' relationship. This experience would provide a more stimulating "real life" environment than a visit by a town planner to a class of 30 students with varying degrees of interest.

(c) - Continued

This approach is closely related to the urban studies course and Project Canada West at Alpha Secondary School which have involved students in similar community action experiences.

The Committee is proposing a 'community-oriented' education rather than a 'school-centered' education. The S.L.C. will provide a community for social development where students come to reflect with others on what they have experienced in the wider community.

(d) Work-Study-Community Experiences - It is anticipated that the building of adult community awareness regarding educational responsibility will provide students with ever-increasing periods of time for community experiences. These experiences will be integrated with courses when applicable.

## G. ATTENDANCE

Attendance at the S.L.C. is compulsory in accordance with the laws of the Province. However, the Committee regards the matter of attendance as a significant aspect of the commitment a student makes to learning.

## H. BUILDING REQUIREMENTS

(a) Location - Preferably near the Burnaby Central School. The S.L.C. will make extensive use of the resources of the community and existing schools. For example, the courthouse, R.C.M.P. offices, Y.M.C.A. facilities, James Cowan Centre, Burnaby Central School, Heritage Village, S.F.U., etc.

(b) Structure - The criterion for selecting a building is suitability. This structure need not be an existing school building. Important considerations are 'flexibility' with regards to the management of space, the 'multi-purpose' nature to which space will be utilized, and the variety of size and nature of space to accommodate small, medium and large groupings. There will be a need for relatively soundproof areas where small groups and individuals can retreat for individual study and quiet concentration.

## I.  EVALUATION

The Committee feels that it is imperative that both general and specific, and short and long-term objectives be set by students, teachers and parents (directly or via the School Board).  This would give direction and purpose to the student, teachers, learning groups, and to the learning community as a whole.

Many teachers fear that set objectives imply gradewide term examinations, etc.  However, the Committee feels strongly that evaluation with respect to objectives should be done largely within the learning group and should serve mainly the following three purposes:

1.  To improve learning procedures in the school.

2.  To develop new learning techniques.

3.  To develop learning theory and apply it.

The Committee feels that it would be both necessary and worthwhile that from time to time someone from outside the school evaluate the school in terms of its own objectives.  The Board and the Educational Alternatives Committee could best decide on an evaluation group.

## Long-Term Objectives

It is suggested that students who learn at the student learning community will be well integrated into society.  Whether the school has met its objectives or not can be determined by observing the behaviour of these same students later as adult citizens.  Some of the behavioural characteristics to be expected will be:

(a)  Continuing education.  Leaving 'school' will not mean an end to learning.

(b)  A good self-image.  Educational experiences will have enhanced the individual's self image.

(c)  Occupational and recreational satisfaction.  The adult will have opportunities at 'school' to discover his/her talents.

(d)  Social and political responsibility.  The adult will be interested in the community; will work to improve it and will have a vision of 'what ought to be'.

(e)  Toleration.  The search for values will result in a

(e) - Continued

consideration of the viewpoints of others. Others will
be seen as whole persons, not as merely 'consumers' or
'competitors', etc.

(f)    A continued interest in the education of the young. The
adult will contribute to the learning experience of the
young, perhaps returning to the learning centre or as a
community resource person.

(g)    It is our conviction that young people who have partici-
pated in satisfying community experiences as students
will continue to be motivated to seek further involve-
ment in the wider community as citizens.

## J.   SIGNIFICANCE OF A 'LIGHTHOUSE' PROJECT

The creation of an educational alternative will do much
to challenge the thinking of students, parents and teachers in our
district regarding the role of the school in society and the
manner in which the learning experience becomes more human and
individual.

By involving parents in all aspects of the S.L.C.,
new relationships between the schools and their communities will
be developed. The wider community, by accepting its full reesponsi-
bility for the education of its young citizens, will re-establish
in an urban setting that 'sense of community' rarely found even
in non-urban areas.

Experience gained by trying new approaches in the S.L.C.
can be shared locally among educators. The S.L.C. will thus
become a learning resource centre for Burnaby teachers.

By utilizing educational institutions such as Simon
Fraser University, Douglas College, B.C.I.T., and the University
of British Columbia, teachers will become aware of the learning
resources available and the young people and the adult community
will become aware of the continuity of education.

In informal discussions, Dr. Birch, the Dean of the
Faculty of Education at Simon Fraser University, expressed interest
in having student teachers involved in the S.L.C. project. The
Committee envisages mutually beneficial co-operation developing
between the University and the S.L.C. to provide a training
facility for Professional Development Program students. The
University will be available as a resource. The computor-science
program at Burnaby North using the computor at SFU, and the
Project Canada West which is using the Learning Resources Centre
are indicative of the many resources available but, as yet,

untapped.

THE STUDENT LEARNING COMMUNITY WILL BE A SUCCESS ONLY IF IT LIGHTS
THE WAY TO NEW POSSIBILITIES IN HUMAN ENDEAVOUR.


VIII.  DEVELOPMENTS IN B.C.

      New approaches are being tried in several school districts
of the Province.  On the lower mainland, the School Boards of West
Vancouver, Vancouver, Surrey, and New Westminster have initiated
the setting up of at least one alternate school.  West Vancouver
has established an alternate Junior Secondary School (Grades 8
and 9) called "The Sentinel Satellite School".  Vancouver has
several projects including the Kerrisdale Elementary Glasser
School.  Surrey has, in the last year, launched several educa-
tional alternatives including a Glasser School and a project
very similar to the above proposal.  New Westminster is experi-
menting with a small alternate school for "drop-outs".

      The Provincial Government's appointment of John Bremer,
a man who has been associated with educational alternatives, has
aroused wide interest in the Province and in this district to
the concept of alternatives.  This is an opportune moment for our
district to meet the challenge of educational change.