Effects of an educational community center on alienated psychological patterns which sustain the political economic structure of the United States.

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EFFECTS OF AN EDUCATIONAL COMMUNITY CENTER
ON ALIENATED PSYCHOLOGICAL PATTERNS WHICH SUSTAIN
THE POLITICAL ECONOMIC STRUCTURE OF THE UNITED STATES

A Dissertation

by

David P. Magnani

Submitted to the Graduate School of the University of Massachusetts in partial fulfillment of
the requirements for the degree of

Doctor of Education

April 1976

Community Education
EFFECTS OF AN EDUCATIONAL COMMUNITY CENTER
ON ALIENATED PSYCHOLOGICAL PATTERNS WHICH SUSTAIN
THE POLITICAL ECONOMIC STRUCTURE OF THE UNITED STATES

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David P. Magnani

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April 1976
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DEDICATION

To the children of West Africa who have given me so much hope and whose immense beauty, intelligence, courage, innocence and power of the historical moment will be most joyful and effective weapons in the struggle for Human Community.
ACKNOWLEDGMENTS

This is difficult. We are all, in a sense, instruments of history and it is not easy to determine whom to acknowledge for who we are or what we do. However, this dissertation does grow out of the effort put forth for my by many specific people. I wish to express my sincerest appreciation to them.

There was Hubert Dyasi who first cracked open education for me as a revolutionarily humanizing endeavor. Walter Drew has remained a constant source of confidence, enthusiasm and educational mind-opening. Norma Jean Anderson and Patrick Sullivan saw something in me way back when the "system" didn't and gave me the chance to reach this point. Patrick in particular expended much effort in this regard.

My friends Bob and Judy Weber, Colin Fay, Linda Martin, Nancy Cody and Jane Clark have provided many light spots and strong shoulders to keep my batteries charged over long years.

During the establishment of the Center many, many people contributed. Annette Townley, Lin Leonard, Larry De Jong, Beth Walton, Phil and Jeanne Woodes, Warren and Lila Green, and of course, Marv and Ellen Anderson all provided much of their own sweat, tears and ideas to me and to the Center during that crucial early period.

The dissertation itself could never have been completed without Sidney Morris' contributions to the first chapter,
nor without the careful critiques provided by the gentle heart and incisive mind of Horace Reed, nor without the warm support and experienced research advice of Ena Nuttall, nor without the truly dialogical relationship I've had with Herb Gintis who has always pushed me to be critical and ambitious with statistics and has had enormous impact on any understanding I may have about the political economy of education.

Perservant and accurate typing from messy manuscripts was provided by my friends Patti Legault and Judy Stark.

Sher Riechmann, my committee chairperson and close friend, has provided a most difficult mix of personal support and rigorous professional critique. She carried me heroically through those terrible writing blocks and motivational lapses which seem to be an inevitable part of the dissertation process.

Finally, there is my family. Janet provided me constantly with financial support, personal understanding and confidence. Rita somehow always seemed to understand. Rick provided a most critical element: humor. John. John knows full well how important he has been throughout this whole process - he has the psychic scar tissue to prove it. While I was the "spokesperson" for the Center in the early stages, he was clearly its most important source of energy and its foundation.

My parents have always held the highest of expectations for their children while supplying more than enough of the
loving support we would need to fulfill them.

Finally, I have to thank the workers in the U.S. and around the world who have provided the U.S. with the wealth necessary for me to spend so many years in schools.

I only hope I can be worthy of the contributions each of these has made.
ABSTRACT

EFFECTS OF AN EDUCATIONAL COMMUNITY CENTER ON ALIENATED PSYCHOLOGICAL PATTERNS WHICH SUSTAIN THE POLITICAL ECONOMIC STRUCTURE OF THE UNITED STATES

(April 1976)

David P. Magnani, B.S.M.E., Northeastern University, M.Ed., University of Massachusetts, Ed.D., University of Massachusetts

Directed by: Dr. Sheryl W. Riechmann

This study takes essentially three forms: a) an extensive theoretical integration of alienation and educational practice, b) a description and informal evaluation of an educational community center established by the researcher to reduce alienation and increase the predisposition for a worker controlled economy, and c) a statistical assessment of the psychological effectiveness of the center.

The theory begins with the position, derived from the views of evolutionist Teilhard de Chardin, that the human species is potentially evolving toward global synergy - a condition where each individual understands the way in which his/her well-being requires the well-being of all others and the converse.

The theory holds that such a future will require a transitional social condition of political economic democracy and that behavior which inhibits such development is "alienated" in the sense that it restricts the fulfillment of the natural potential of the species.

The role of educators in building such a non-alienated
social structure requires that they create non-alienating learning settings. Both John Dewey and Paulo Freire feel that this is a legitimate role for education to play and by integrating their theories of education, this researcher arrived at a description of a learning setting which would, by reducing alienation, act as a force for building a more democratic political economic social structure. Such a setting is referred to as educational community. In such a setting, learning occurs almost as a by-product, during the collective solution of self-chosen, inherently meaningful, historically authentic social problems among equals in a self-consciously dialogical, active/reflective, intrapersonally integrated and intellectually dialectical way.

The currently undemocratic political economic structure of the United States puts great pressures on public schools to reproduce an alienated and stratified labor force. Public Schools are therefore difficult places to facilitate real educational community. Instead they are usually hierarchial and reified and often alienate more than they liberate.

In an attempt to circumvent the serious political economic constraints placed on schools as settings conducive to educational community, the Ashland Educational Community Center (AECC) was established as a public non-profit corporation, funded directly through a special article to the Town Meeting and therefore not protected by school fiscal autonomy nor subject to the State or Federal regulations placed on public schools or the private restrictions often placed on
alternative schools.

It was assumed that such a relationship to the political economic structure allowed the AECC and, in particular, its Parent-Child Development Program to be structured in such a way as to develop educational community. Consonant with the theory, it was therefore hypothesized that a) the AECC reduces alienation within its participants and b) increases the predisposition for a more worker controlled economic structure.

The research study was based on a definition of alienation, consistent with the theory presented, which incorporates certain dimensions of alienation defined by Seeman (1959) as well as others. Alienation is defined, for purposes of the research, as a multidimensionally integrated psychological condition combining powerlessness, normlessness, isolation, self-estrangement, purposelessness, reification and positivism.

A questionnaire, designed from standard and newly constructed attitude scales to test each dimension and the scale composite was administered to white suburban women from Ashland, Massachusetts who were mothers of pre-school children. Comparisons of alienation levels, predisposition-for-worker-control and demographic factors between an experimental group (those women involved in the AECC pre-school program) and four control groups (those planning involvement, those involved in no pre-school program, those in other programs with high parent involvement and all control groups combined) were performed through an analysis of variance of ex-post-facto questionnaire data. The instrument was factor analyzed and
similar group comparisons were performed on its components. Multiple regressions were performed to determine the exogenous effects of socio-economic status, marital harmony, religiosity, age and number of children and job satisfaction on alienation.

Evidence that involvement with the AECC program does reduce alienation was provided by the fact that those involved scored lower on alienation than both those planning enrollment and those in other programs with high parent involvement (p.< 05). Informal interviews with self-selected AECC participants tended to confirm this finding as well as reflect an improvement in marital relations, a better self-image and a more positive view of parenthood resulting from involvement in the program.

Support for the second major research hypothesis, that involvement with the program increases the predisposition for a more worker controlled economy, was provided by a comparison showing that those involved in the program scored higher on the Predisposition-for-Worker-Control scale than those not involved in the program (p.< 02).

The thrust of this study, then, is to provide an understanding of the relationship between alienation and education and to demonstrate that the Ashland Educational Community Center does reduce the alienation necessary to sustain the presently undemocratic organization of production. The Center provides at least one model for an educational process which builds toward a more fully democratic political economic structure.
This dissertation uses essentially four different approaches to gaining an understanding of the Ashland Educational Community Center. First there is the underlying theory which emerges from the percolation and distillation of previous experience and related readings. Then there is the more classical statistical approach, used here to see whether anything "really did happen" as a result of the Center. Thirdly, there is the factual information in the appendices which is descriptive in nature. And finally there are the residents' one-word evaluations of the Center and the informal dialogues with people who felt the Center had made a significant difference in their lives.

This rather eclectic epistemological approach reflects a belief that different paradigms serve different purposes and a more complete understanding of the reality can be gained by using more than one and being aware of the one being used.

And yet, the picture is still far from complete. What you are about to read gives merely a glimmer of a process
which grew, at least in some measure, out of reaction to the severely repressive educational experience I encountered as a student from "grade 1" until the finish of my first degree. It was not unusually repressive--and that's what encouraged me to act.

I was fully aware of the extent to which the curious, spontaneous, often clownish spirit which characterized my youth was systematically driven out of me during my days at a parochial high school and long years as an engineering undergraduate.

When in West Africa I encountered educators with reverence for the curious spark in children, I began to understand the alternatives to repression. I returned to the U.S. with a combination of hope, anger and commitment to generate those alternatives among the many Americans whose capacity for human joy appeared to be almost snuffed out by capitalism and its accompanying commodity fetishism. This submersion was rapidly spreading on a global scale. It was hoped that the Ashland Educational Community Center could be one vehicle for a required transformation to a more human-centered social structure.

One of the things we understand least about social change and hear least about is the "psychology of the change-agent."
While reading over this dissertation in which I discuss in rather cold terms the "establishment of the Ashland Educational Community Center," I realized that I had left myself out of the discussion. But there were days when I felt abandoned in an empty office. It seemed that I was the Center, which in my mind meant it didn't exist at all. There were other times when I drove into the school parking lot on a Monday evening to find hundreds of cars and lighted classrooms where just a few months before there was only empty darkness.

It is clear, then, without going into a longer discourse, that many dissertations could have been written about the five years since this project was conceived. This is only one of them.

Finally, I do not consider this dissertation to be a statement of position. Rather, I would hope it would be received as an invitation to dialogue.
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INTRODUCTION

The initial assumption of this study is that one's educational practice emerges from one's view of human nature. The position taken in this study is that the human species and therefore "human nature" is progressively evolving. It is not fixed.

When one advocates a particular action, this implies some faith that humans can direct their future—at least to some degree. It implies that people have a certain level of freedom or "will."

Another assumption is made. If individuals have a will and exist in societies or collectivities which represent more than statistical totals of individuals, humans can exert a social or collective will. If this is true, evolution is not a completely determined phenomenon. Nor is it completely spontaneous or chaotic.

While there are tendencies or directions which history, and in a broader sense evolution, take, there is, to some extent control of the process by the human species itself.

With this in mind, I will examine the theory of evolution of Teilhard de Chardin, the French priest and paleontologist, and try to relate his theory to the present role of education. He speculates that evolution takes place in quantum "leaps" and that there is presently an "evolutionary
readiness" for the human species to take one of those leaps. That leap is the self-transformation of humanity as an aggregate of relatively autonomous, competitive individuals or groups into a more organic global collective. I refer to this new state as the synergistic human future.

It would appear that such a future would require and reflect a new paradigm for human behavior: a more cooperative and interdependent one reflecting greater species-awareness.

The term "evolutionary readiness" is used to imply that such a future is not inevitable, but is possible and must be striven for. The "Theoretical Foundations" section of this paper attempts to give a very skeletal trace of Teilhard's argument.

Since such a future is taken from an evolutionary time perspective (thousands of years) a more reachable, more easily conceptualized transitional future consistent with the building of the synergistic future must be defined as the basis for designing educational practice.

Human behavior which is consistent with the move toward such a future is not separated or "alienated" from the potential of human nature. I refer to the potential of human nature because if the nature of the species is progressively changing, behavior which reflects the nature of the species at some past epoch can be said to be "alienated." It inhibits the potential development of the species. Behavior which is anti-synergistic, then, would be alienated behavior.
Because synergy is symbiotic, it necessarily implies sharing between equally benefiting parties. To the extent that it is unequal, it is parasitic. The transitional social structure would need to be non-hierarchial—a social structure best characterized by some form of egalitarian democracy in which both wealth and political power are more equally distributed. Hence, behavior which retards this democratic and egalitarian development could also be considered to be alienated.

The role of the educator, then, would be to orchestrate the growth of learners with an egalitarian and democratic consciousness. Learners would be learning in such a way as to fulfill their potential as humans. They would be learning consistent with their potential nature. They would be unalienated.

In The Theoretical Foundations section I have spent considerable effort in demonstrating, through the use of extensive quoted material, that John Dewey had such goals for education, that he saw that the present U.S. political economic structure was hopelessly inegalitarian and undemocratic, and that his pedagogy was directed toward the development of non-alienated democratic and egalitarian learners.

I show that Dewey's pedagogy, embodied in his ideal school, and the Progressive Education movement itself failed to move society substantially toward greater democracy and egalitarianism.
I then discuss the complementary features of the pedagogy required for such a social structure which Paulo Freire adds to Dewey's understanding. Freire holds that in addition to the fact that such learning must take place through praxis, or as Dewey puts it, "reconstruction of experience," it must also occur through active dialogue among equals during social transformation toward democracy and egalitarianism.

I then go on to examine three interrelated sets of constraints which seriously hinder the capacity of public schools' becoming settings in which such a pedagogy can occur. The first constraint is the fact that such dialogical-transformational learning must take place among equals and there are at least four sources of interpersonal power differences which inhibit open dialogue. These are: institutional position power, social position power, expertise and personality.

The second set of constraints are the roles non-school institutions play in the development of the consciousness of the learner. I focus less on these first two sets of constraints because they derive from and would be alleviated by reducing the third constraint.

The third and most prominent set of constraints derive from the current structure of the U.S. political economy. I draw heavily on the work by Bowles and Gintis to show that three elements of a political economic structure organized
for profit necessarily structure-in inequality and work alienation. They are: (1) the external relations of production which, under capitalism, are (a) private ownership, (b) market regulation and allocation of commodities and factors of production (land, labor, capital), and (c) control of the means of production by the owners of capital; (2) the internal relations of production which are alienated and autocratic as an inevitable result of the wage-labor relationship endemic to capitalism; and (3) varigated forms of inequality and uneven development required to maintain cash flow under a capitalist system based on an exchange theory of value.

While only brief reference is made in the study to the role of the State as protector of the capitalist mode, considerable effort is expended to show that the role of public schools as protector of capitalism takes two forms: the reproduction of an alienated and stratified labor force and the legitimation of the structure and assumptions on which capitalism rests.

Some mechanisms by which schools foster the technical skills and behavioral traits of an alienated, stratified labor force are non-competence based grading, exchange-relationships, hierarchy supported by credentialism, classes stratified through the use of I.Q. tests, teaching and in a sense learning as wage labor, racist and sexist social pressure and the use of fragmented and politically biased
Such structures and procedures parallel reasonably well the structure and process of work in industry. However, the structure and practices of schools change, though very slowly, in response to major changes in the political economy.

Included in the theoretical chapter is a short history of this school-economy correspondence beginning with the mid-1800's along with some supporting evidence for the correspondence thesis.

The mechanism of this correspondence is simple but effective. Parents who do not control their own means of production (survival) and who want their children to survive economically, will require that schools give their children the required skills and behavioral traits necessary to fit effectively into the existing labor force. Supporting this rather indirect mechanism is the direct political control over education which agents of capital have through their incumbency or connections with Boards of Education, Boards of Trustees of teacher-training institutions, publishers of textbooks and control of educational research funds (e.g., the Ford, Carnegie and Rockefeller Foundations).

Having examined in considerable detail the relationship between school and the political economy and thereby some of the political economic restrictions on schools as places where non-alienated dialogical-transformational learning can occur, I conclude the theoretical section by
describing an "experiment" to test the theory. That experi-
ment was the establishment of the Ashland Educational Community
Center, designed as an independent non-profit institution,
funded by the passage of a special article to the Town Meet-
ing.

Due largely to its unusually independent financial
status, it could be structured for learning which was less
alienated, more synergistic and could encourage social trans-
formation toward greater democracy and egalitarianism.

One program in particular, the Parent-Child Development
Program, appeared ideal to test the theory because, as a
parent-cooperative, it was designed for the solution to self-
chosen, inherently meaningful, authentic social problems
(child-care, a form of production) among equals in a self-
conscious, dialogical active/reflective way without any
"grading" or external evaluation. No fees were exchanged,
there was a minimum of hierarchical relationships with ro-
tating leadership being the norm.

Significant experience with such a program was expected
to reduce alienation, defined as a complex psychological
construct of powerlessness, normlessness, social isolation,
self-estrangement, purposelessness, reification and positivism.
These traits are in contrast to the traits which Maslow
ascribes to the self-actualized synergistic individual, which
he describes in terms of "B-values": aliveness, effortlessness,
wholeness, etc.
A study of the success of the program for reducing alienation is described in Chapter II. Chapter III contains a summary, implications and limitations of the study and recommendations for further research and social action based on the findings.

This study develops a broad theoretical base, describes a social experiment based on this theory and attempts to assess the effects of that experiment on the consciousness of those involved. This rather comprehensive approach reflects a concern that social scientists broaden the rather narrow scope which often defines their craft and which serves the preservation of the myth that social science either can or should be politically neutral.
CHAPTER I

THEORETICAL FOUNDATIONS OF THE STUDY
CHAPTER I
THEORETICAL FOUNDATIONS OF THE STUDY

Evolutionary Foundations for Educational Practice

Educators seldom operate consciously from a "human nature" or evolutionary perspective but most do seem to have an underlying, often subconscious philosophy of human nature on which their pedagogy is based.

Often, differences in views of human nature are at the root of social, political, economic and pedagogical differences among educators. For example, the extent to which one believes that aggression is innately human may determine the extent to which one advocates strict external discipline, obedience, structure, and negative reinforcement. Much of the current debate about educational practice remains unresolved and will remain so as long as the differences involved are unconsciously at the level of "human nature."

In an attempt to raise the issue to a conscious level, I will outline the relationship of education to the evolution of the human species as viewed by Teilhard de Chardin in *The Phenomenon of Man*. I will also attempt to examine ways in which Marx's view of a communist future parallels Teilhard's view. Without any attempt at reproduction I wish only to trace the core of Teilhard's argument. His study is the
result of 20 years of work in paleontology in which he speculates on the direction of future evolution.

Teilhard has developed a useful model for understanding the evolutive process. This is the concept of complexity-consciousness as the directrix of evolution. Crudely stated it refers to the phenomenon that each element in the universe came to be as a result of the assembly of less complex elements and that the "consciousness" of this element is related to the number of elements, the diversity of elements and the complexity of arrangements of the elements which compose the aggregate, the aggregate then being defined as the new "thing." This parallels Marx's view of "things" as relations or categories which Ollman refers to as the relational view of reality. Such a codification provides the continuum needed to eliminate great evolutionary "mysteries" such as the occurrence of "life" from non-life, the occurrence of "awareness" from non-awareness and the occurrence of "human consciousness" from non-human consciousness, that is, the arrival of reflection or awareness of awareness. These seemingly self-generating "miracles" are, as Teilhard sees it, really radically unique qualitative stages in a complexity-consciousness continuum.

This continuum is traced as follows:

Examination of the gases on the Sun reveal they are of the simplest known to us and were the ancestors of the more complex elements found on Earth after its cooling. The
most complex of these "non-living" elements are yet inconceivably simple in comparison to the "living" matter with enormous molecular weights (e.g., RNA, DNA which are made up of "non-living" molecules). Complex aggregates of these extremely complex molecules combine to form living organisms. A certain level of complexity is reached with the arrival of animals who are, in a sense, "conscious." The most humanly significant stage of this development, arrived at relatively recently (approximately two million years ago), was the occurrence of the humanoid, the first element in the progression capable of reflection. According to Teilhard the humanoid was not the first element to be conscious but to be conscious of its own consciousness. This is what he refers to as "reflection." Since this occurrence the humanoid has rapidly increased its own consciousness so that the accumulated intelligence of today's adult is qualitatively and quantitatively greater (more complex) than that of earlier humanoids.

It is not important for purposes of Teilhard's discussion, whether this humanoid occurred in one geographical location or many, since it would occur wherever on the surface of the earth the climatic and biological conditions existed necessary for its occurrence. What is important to Teilhard is to recognize that, since its occurrence, humankind has expanded in numbers. Each time the pressure of numbers built up, it was relieved through expansion. This
"pressure" buildup was accelerated with the expansion of the "psychic space"—the level of spatial awareness—encompassed by each individual. But when constraints were placed on expansion in certain locations, for reasons of safety or concentrated resources, the increased proximity stimulated a psychic permeability which allowed for mutual stimulation. This resulted in a certain "curvature of mind" where thoughts are tested through interaction with others. A certain confluence of thought, human thought, was developing.

The second factor in this "interiorization" of human consciousness, this folding back upon itself of human thought, was the shape of the earth. Were the earth flat or infinitely large, continuous ramification or branching would inevitably have taken place. But, as Teilhard put it, since the earth is spherical:

. . . the differentiation of groups in the course of human phylogenesis is maintained up to a certain point—after that—as happens on a sphere where meridians separate off at one pole only to come together at the other—this divergence gives place and becomes subordinate to a movement of convergence in which races, peoples and nations consolidate one another by mutual fecundation.3

Teilhard continually stresses the effect of this "human planetization." The phenomenon is really just a continuation of the development of complexity-consciousness under the effects of centric pressure. The process of human evolution was consistent with that of earlier evolutionary processes. That is, elemental gases allowed infinite volume in which to
expand would remain simple gases but under centric pressure and varied ambient conditions the probability for new and unusual complex aggregates to form would increase. In the new aggregate the more elemental particles would lose nothing of their originality, but added to that identity would be their identity as parts of the newly formed aggregate. Teilhard points out that humans are developing into a global social aggregate at the present evolutionary stage and that this process has critical implications for the actions of individual humans as elements in the totalization of humankind.

With regard to further differentiation of the human species, Teilhard's position is:

"ramification"—in so far as it still persists—works only with the aim and under higher forms of agglomerations and convergence. Formation of verticils, selections and struggle for life—hence-forth these are secondary functions, subordinate in man [sic] to a task of cohesion, a furling back upon itself of a "bundle" of potential species around the surface of the earth—a completely new mode of phylogenesis.⁴ (my emphasis)

Such a process of "convergent" ramification, he says, is developing humankind as an organic global "collective"—itself having a species-consciousness defined by the condition of human synergy where all work for the evolution of the individual and the individual works for the evolution of the species—a relationship similar to that symbiotic relationship between a living cell and the organ of which it is a part. It is qualitatively different from an exchange relationship.
Such a vision of the potential human future seems to strikingly parallel Marx's vision of a communist future. Without diverting into the long though interesting metaphysical discussion implied, it should be noted that Teilhard's vision for a synergistic future appears to have been generated by a unique form of Christian mysticism while Marx's views derive from a clearly materialist understanding of history. Yet, the parallelism of their long-term vision is remarkable. An integration of their two philosophies as the starting point for this study grows out of an attempt to transcend the internecine philosophical struggles which separate Marxists and Judeo-Christian humanists as allies in the struggle for human equality and justice, an effort eloquently argued for by Herbert Aptheker in *The Urgency of the Christian-Marxist Dialogue.*

Marx considered communism as a "real community in which the contradiction between the separate individual or family and the interest of all has been overcome." And again:

Communism already knows itself as the reintegration or return to man himself [sic], as the overcoming of human self-alienation. . . . As positive overcoming of private property as human self-alienation, and thus as the actual appropriation of the human essence through and for man, therefore as the complete and conscious restoration of man to himself within the total wealth of previous development, the restoration of man as a social, that is, human being. This communism as completed naturalism is humanism. . . . It is the genuine resolution of the antagonism between man and nature and between man and man; it is the true resolution of the conflict between existence and essence, objectification and self-affirmation, freedom and necessity,
individual and species.\(^7\) (Marx's emphasis except the last)

Such a future for humanity is in no way considered by either Marx or Teilhard as inevitable. Although we are looking at an evolutionary process, the birth of reflection removes the inevitability of any outcome which may appear to be dictated by the process up to that point. Teilhard refers to the process, in fact, as being "auto-evolutionary" since the occurrence of reflection. Therefore, humankind may be able to foresee the potential for a certain future but must act in such a way as to bring it about or, at the very least, to act in such a way so as not to prevent its occurrence. Such action I consider to be non-alienating or de-alienating because it does not separate or "alienate" human beings from their evolutionary potential as human. That is, when an organism acts in contradiction to its potential nature it is acting in an alienated way. Lions who have grown fat and lazy from years in a zoo are "alienated" in this sense.

Teilhard illustrates by considering competitive behavior. Competition for resources among small groups may have served the evolutionary process during the covering of the earth by humans and even flourished due to its serviceability during this expansion stage. Human community seems to have existed only within relatively small groups and competitiveness may have had its place in virtue. However, since the earth is becoming increasingly covered by humans and centric
pressure is now building due to increased numbers and the increased psychic space of each individual, competition no longer serves, particularly in relation to evolutionary future of human synergy. Competition is like the antlers which the Siberian deer used for hunting before the ice cap extended down way into what is now the Soviet Union. Their long horns were excellent for hunting, but when the ice began to move down driving the deer into thick forests the deer kept getting their antlers stuck causing them to starve and finally die out. What was at one point a vital adaptation to environmental conditions was a fatal liability when conditions changed. Humankind, however, has the power of reflection and to an increasing degree can choose and control the direction of adaptation for survival and growth. In Teilhard's words, "The egocentric ideal of a future for those who have managed to attain egotistically the extremity of 'everyone for himself' is false and attempts to contradict nature." Yet, competitiveness and individualism characterize the view of human nature on which the philosophy of the present political economic structure rests. Teilhard points to the cosmic inevitability of human evolutionary failure which would result from the psychology and institutions--political, economic, cultural and educational--which are based on and perpetuate competition and the view of the human species referred to by Adam Smith as "homo economus."
The argument for universal human cooperation, then, is based neither on a saccharine "niceness" nor on any moralistic or religious grounds. It is based simply on the value placed on the survival and full development of the potential of the species. On this point again the evolutionist speaks:

The outcome of the world, . . . the entry into the super-human, is not thrown open to a privileged few nor to one chosen people to the exclusion of all others. They will be open only to an advance of all together, in a direction in which all together can join and find completion in a spiritual renovation of the earth. . . .

Teilhard's views, then, parallel the ideas of the early Marx, especially in regard to universal collectivism having a position in the human future. As Fromm points out:

Marx expected that by this new form of an unalienated society Man would become independent, stand on his own two feet and would be crippled no longer by the alienated mode of production and consumption; that he would truly be master and the creator of his life, and hence that he could begin to make living his main business, rather than producing the means for living. Socialism, for Marx, was never as such the fulfillment. When man has built a rational, non-alienated form of society, he will have the chance to begin with what is the aim of life: the 'development of human power, which is its own end, the true realm of freedom.'

This is rather consistent with Teilhard's feeling that although economic collectivism is an assumed precondition for the synergistic future, the synergistic future includes but transcends it.

The psychological patterns which are most consistent with the building of such a synergistic future can be approximated in current terms by Maslow's conception of the
self-actualized personality state, the highest stage of which Maslow himself refers to as "synergy." In The Farther Reaches of Human Nature, it is characterized as (interpersonal) identification, fusing the selfish-unselfish dichotomy and integrating the cognitive and the conative. The self-actualized person, operating at the level of synergy, has internalized the posture: "I give personally and receive collectively; I give collectively and receive personally."

The difference between present behavior and self-actualized behavior can be said to represent our level of alienation to the extent that it is a measure of separation from our potential as human.

It is important to recognize that history occurs in stages and there are many stages necessary between the present stage of Western Capitalism and a synergistic human future. At least two possible synergistic forms present themselves: hierarchical and egalitarian. An organic global economy, smoothly functioning as an integrated or "synergistic" hierarchy, may be presently under construction by huge multi-national corporations, economic oligarchies and cartels.

This is not the form of synergy Teilhard and Marx foresee or advocate. A key to their projected synergistic future is its inherently non-hierarchical and egalitarian nature. The synergy they seek must derive from the almost total identification by each person with each other and with all others, which Teilhard refers to as "love." Hence, since hierarchy
requires more objectification of others than identification with them, political, economic and cultural forms which reflect or sustain hierarchy would be anti-evolutionary—or alienated. Such a view is not to suggest a rejection of human differences, but rather a tolerance for differences which is based on strong interpersonal identification. Such an identification would reflect an understanding of the basic commonality of human needs and attributes (e.g., laughing, crying, loving, dying). It is this form of synergy which requires democratic and egalitarian forms as transitional stages in human evolution.

The Role of Education and Learning Theory - Dewey and Freire

With this view of human evolution in mind, then, it becomes incumbent on us to determine what role, if any, education as presently conceived has in facilitating such a human future.

Given the recognition of this potential for human evolution and the need for consciously directed human action for its attainment, one important role of education as the active control of learning of some by others would be to create educational settings in which the learning process could develop fully a self-actualized synergistic consciousness within the learner.
To create such educational settings an understanding of the human cognitive process is necessary as is an understanding of the way in which educational purpose affects pedagogical method and the nature of the required educational environment.

It is this question of how cognition occurs and how it is facilitated in a way which encourages a democratic and egalitarian and ultimately the synergistic society which I will address by drawing on two major complementary educational theorists, John Dewey and Paulo Freire.

John Dewey provided one examination of the cognitive process, an examination enormously refined by Piaget. Paulo Freire's view of the learning process is largely consistent with that of Dewey and Piaget though he focuses more on the role of dialogue and the social nature of learning, especially when the purpose of the educative process is social transformation.

Dewey and Freire both held the view that educators must work toward a more democratic and egalitarian future—one consistent with the move toward the Teilhardian/ Marxian view of a globally synergistic species. What follows is an examination of the definition and purpose of learning and education given first by Dewey and then by Freire and the relationship of their theories. The initial focus will be on Dewey with reference to Freire only for comparison. The attempt here will be to show that although Dewey and Freire
hold a similar view of the learning process and advocated a similar role for education, Dewey's failure to sufficiently address the constraints placed on the effectiveness of his pedagogy by the political economic structure seriously limited its transformational and even revolutionary potential.

In comparing Dewey's concept of education and that of Freire, we immediately confront an apparently fundamental difference in emphasis and perspective. John Dewey seems to use terms "education" and "learning" interchangeably but still sees learning as having a preparatory purpose. As we shall see, Freire's definition of education is so bound up with his purpose that both purpose and definition must be understood coincidentally.

Education, as Dewey defines it, is a process of internal growth rather than control by external conditions: "Education is not something to be forced upon children and youth from without, but is the growth of capacities with which human beings are endowed at birth."\(^{13}\)

This "internality" is only one of several defining elements of education, as Dewey sees it. He feels education refers to the development of the total personality and not just the intellect, affect, or character: "In a word, education is primarily of the whole personality, and only secondarily of the intellect, the feelings or the will."\(^{14}, 15\)

Another key element in Dewey's definition of education is that education is attendant to and a result of the process of living: "Learning"—certainly, but living, primarily, and
learning through and in relation to this living."^{16,17,18}

(My emphasis.) Dewey gives an excellent illustration of this assertion:

Boys interested in baseball as a game thus submit themselves voluntarily to continued practice in throwing, catching, batting, the separate elements of the game. Or boys who get interested in a game of marbles will practice to increase their skill in shooting and hitting. Just imagine, however, what would happen if they set these exercises as tasks in school, with no prior activity in the games and with no sense of what they were about or for, and without any appeal to the social, or participating impulses, as takes place in games!^{19}

As Dewey puts it, "The idea of education is formally summed up in the idea of continuous reconstruction of experience."^{20,21,22} Dewey's "reconstruction of experience" parallels the process Paulo Freire calls "praxis" and his own revered "scientific process": "We might combine the maxims...[and] say: 'Learn to know by doing and to do by knowing.'"^{23}

One clarification is critical here. Dewey is not referring to "doing" as activism or habit. He is referring to action for transformation of reality, particularly social reality: "Education is a constant re-organizing or reconstructing of experience. It has all the time an immediate end, and so far as activity is educative, it reaches that end—the direct transformation of the quality of [social] experience."^{24} And further, when describing the idea of education for a truly democratic society, "Such a society must have a type of education which gives individuals a
personal interest in social relationships and control, and the habits of mind which secure social changes, without introducing disorder."\(^{25}\) The phrase "without introducing disorder" represents a central issue in any discussion of John Dewey and educational change. It may even provide the key to the failure of the "Progressive Education" era.

**The Nature and Purpose of Learning - Dewey**

Since "learning, praxis, and scientific method" all refer to a similar process, it is important to understand what Dewey considered this process to be:

. . . five steps in the learning process: 1) a problematic situation arising out of a felt need of a child; 2) the analysis of the situation for the purpose of setting up tentative solutions; 3) making plans and choosing from them; 4) testing the plan; 5) a backward look for an evaluation of the process.\(^{26,27}\)

The two critical aspects of this learning process, called "the two great principles" by Dewey, are: "1) participation in something inherently worthwhile, or undertaken under its own account; 2) perception of the relation of the means to the consequences."\(^{28}\) These are vital to Dewey's understanding of the learning process.

As we see, one of Dewey's clearest messages is the need for means-ends congruence for effective learning. We must try, then, to understand Dewey's goals for education very clearly. In fact, the reason for expending considerable
effort in trying to understand Dewey's purpose for education is the effect purpose has on method. Dewey himself explains:

If you want schools to perpetuate the present order, with at most an elimination of waste and with such additions as enable it to do better what it is already doing, then one type of intellectual method or "science" is indicated. But if one conceives that a social order different in quality and direction from the present is desirable and that the schools should strive to educate with social change in view by producing individuals not complacent about what already exists and equipped with desires and abilities to assist in transforming it, quite a different method and content is indicated for educational science. (my emphasis)

Here he hints at the idea that the goal of education should be the development of a new social order. This requires an understanding of Dewey's view of present society, his goals for the future, his intended method for reaching an improved society and the related role education can and should play in reaching those goals.

Dewey's Political Economic Perceptions*

Dewey's reaction to the capitalist organization of society appeared to be one of frustration and disillusionment. This frustration continued throughout his long career.30,31, 32,33

We live politically from hand to mouth. Corporate [collective] forces are strong enough to

*In the following sections I will quote heavily from Dewey. This makes for difficult reading. I ask that the reader bear with it and read the quotes. They have been included in volume here to demonstrate an aspect of Dewey's thought seldom registered among educators.
secure attention and action now and then when some
emergency forces them upon us, but acknowledgment
of them does not inspire consecutive policy. On
the other hand, the older individualism is still
sufficiently ingrained to obtain allegiance in
confused sentiment and in vocal utterance. It
persists to such an extent that we can maintain
the illusion that it regulates our thought and
behavior. In actuality, appeal to it serves to
perpetuate the current disorganization in which
financial and industrial power, corporately or-
ganized, can deflect economic consequences away
from the advantage of the many to serve the privi-
lege of the few.34 (my emphasis)

Dewey reiterated this theme with increasing force
throughout his writing.35,36,37 He seemed to have a clear
recognition of the existence and significance of a class
struggle and expressed frustration at its persistence:

What good does it do to cite official figures showing
that only twenty percent of the income of the favored
eleven thousand came from salaries and from profits
of the businesses they were personally involved in,
while the remaining eighty percent was derived from
investments, speculative profits, rents, etc.? That
the total earnings of eight million wage workers
should be only four times the amount of what the
income tax returns frankly call the 'unearned' in-
come of the eleven thousand millionaires goes almost
without notice. Moreover, income from investments
in corporate aggregations increases at the expense
of that coming from enterprises personally managed.
For anyone to call attention to this discrepancy is
considered an aspersion on our rugged individualism
and an attempt to stir up class feeling.38

Dewey felt an atomized and regimented culture resulted
from what he calls "the pecuniary features of our present
regime" which it served.39 He believed, contrary to classi-
cal economists, that it is science and technology which have
brought material wealth, not our "economic individualism"
which he called "parasitical."40 He saw worker alienation
and fear of freedom as an inevitable result of the current organization of industry. He saw economic individualism, often referred to as "free enterprise," to be contrary to democracy: "Only by economic revision can the sound element in the older individualism be made a reality." He saw individualism and liberty being limited by the narrow role-availability made necessary by the present economic structure. He understood that "individualism" has been often used as a euphemism for exploitation . . . of one "individual" by the other "individual" according to one's "natural ability" to do so. He noted a clear and inevitable contradiction between the profit system and social welfare. He noted the reifying role of money on social relations. He saw the present structure as out of the direct or short-term control of human will. He felt this was demonstrated by the fact that our economic system and our value system are becoming increasingly divergent. He explained this as follows:

It is evident enough that the rapid industrialization of our civilization took us unawares. Being mentally and morally unprepared, our older creeds have become ingrowing; the more we depart from them in fact, the more loudly we proclaim them. In effect, we treat them as magic formulae. By repeating them often enough we hope to ward off the evils of the new situation, or at least to prevent ourselves from seeing them--and this latter function is ably performed by our nominal beliefs. . . . we glorify the past, and legalize and idealize the status quo instead of seriously asking how we are to employ the means at our disposal so as to form an equitable and stable society. This is our great abdication. It explains how and why we are a house divided against itself. Our tradition, our
heritage, . . . contains in itself the ideal of equality of opportunity and of freedom for all, without regard to birth and status as a condition for the effective realization of that equality. . . . This ideal endeavor, . . . while it has generously provided schools, does not control their aims or methods.50 (my emphasis)

It is critical, though surprising, to note that Dewey did not seem to feel that schools were even intended to provide equality of opportunity and that the methods and content of schools as presently conceived cannot and therefore do not serve the goal of equality of opportunity.

It is important to recognize, of course, that "equality of opportunity," even if it were attained, could only result in a meritocracy and not in an egalitarian society. Owners of capital, however, would still oppose such a meritocracy because it would reward skills rather than property. Such an arrangement would still threaten the hegemony of the propertied.

In one of his clearest statements Dewey pointed to the limits of true democracy under capitalism:

The drift of nominal democracy from the conception of life which may properly be characterized as democratic has come under the influence of so-called rugged individualism that defines the liberty of individuals in terms of the inequality bred by existing economic-legal institutions. In doing so, it puts an almost exclusive emphasis upon the natural capacities of individuals that have power to effect pecuniary and materialistic acquisitions. For our existing materialism, with the blight to which it subjects the cultural development of individuals, is the inevitable product of the exaggeration of the economic liberty of the few at the expense of the all-round liberty of the many. And, I repeat, this limitation upon genuine liberty is the
inevitable product of the inequality that arises and must arise under the operations of institutionally established and supported finance-capitalism. (my emphasis)

Dewey was eighty-seven when he wrote this, and it can be seen to be the logical culmination of a political economic analysis he had begun in Democracy and Education (1916) thirty years before.

It is clear, then, that Dewey did hold rather strongly the view that the United States operates under a severely class divided socio-economic system.  

If his view of present society was presented most often in economic terms, his ideal society was more often described in social or political terms and was defined by the dual concepts of democracy and equality. In Dewey's mind there was no contradiction between democracy and egalitarianism:

The two points selected by which to measure the worth of a form of social life are the extent to which the interests of a group are shared by all its members [synergy], and the fullness and freedom with which it interacts with other groups. . . . A society which makes provision for participation in its good of all its members on equal terms and which secures flexible readjustment of its institutions through interaction of the different forms of associated life is insofar democratic. Such a society must have a type of education which gives individuals a personal interest in social relationships and control, and the habits of mind which secure social changes without introducing disorder.

Dewey's future society would also do away with another longstanding historical duality—that between culture and utility, a duality which has resulted in a condition whereby society is made up of those who serve and those who are
served. Dewey here also outlined the history of this duality and its sources and argued for its more egalitarian alternative:

Of the segregations of educational values discussed in the last chapter, that between culture and utility is probably the most fundamental. While the distinction is often thought to be intrinsic and absolute, it is really historical and social. It originated, so far as conscious formulation is concerned, in Greece, and was based on the fact that the truly human life was lived only by a few who subsisted upon the results of the labor of others. This fact affected the psychological doctrine of the relation of intelligence and desire, theory and practice. It was embodied in a political theory of a permanent division of human beings into those capable of a life of reason and hence having their own ends, and those capable only of desire and work, and needing to have their ends provided by others. The two distinctions, psychological and political, translated into educational terms, effected a division between a liberal education, having to do with the self-sufficing life of leisure devoted to knowing for its own sake, and a useful, practical training for mechanical occupations, devoid of intellectual and aesthetic content. While the present situation is radically diverse in theory and much changed in fact, the factors of the older historical situation still persist sufficient to maintain the educational distinction, along with compromises which often reduce the efficacy of the educational measures. The problem of education in a democracy is to do away with the dualism and to construct a course of studies which makes thought a guide of free practice for all and which makes leisure a reward of accepting responsibility for service, rather than a state of exemption from it.55 (my emphasis)

More philosophically, he ascribed to the development of a shared culture, one which develops through an organic synergistic consciousness which includes but transcends individual consciousness:

The first step in further definition of this problem is realization of the collective age which we have already entered. When that is apprehended, the issue
will define itself as utilization of the realities of a corporate civilization to validate and embody the distinctive moral element in the American version of individualism: equality and freedom expressed not merely externally and politically but through personal participation in the development of a shared culture. The individual consciousness is but the process of realization of universal consciousness through itself. Looked at as a process, as realizing, it is individual consciousness; looked at as produced or realized, as conscious of the process, that is, of itself, it is universal consciousness. (my emphasis)

In order to move in the direction of creating such a society, Dewey saw the need for economic democracy as well as political democracy:

We are in for some kind of socialism, call it whatever name we please, and no matter what it will be called when it is realized. Economic determinism is now a fact, not a theory. But there is a difference and a choice between a blind, chaotic and unplanned determinism, issuing from business conducted for pecuniary profit, and the determination of a socially planned and ordered development. It is the difference and the choice between a socialism that is public and one that is capitalistic. In consequence, the ends which liberalism has always professed can be attained only as the control of the means of production and distribution is taken out of the hands of individuals who exercise powers created socially for narrow individual interests. The ends remain valid. But the means of attaining them demand a radical change in economic institutions and the political arrangements based upon them. These changes are necessary in order that social control of forces and agencies socially created accrue to the liberation of all individuals associated together in the great undertaking of building a life that expresses and promotes human liberty. (my emphasis)

He even suggested at least two albeit inadequate economic mechanisms for such a transformation: more progressive income tax structures and a heavy inheritance tax:
There are many indications that the reactionary tendencies which have controlled American politics are coming to a term. The inequitable distribution of income will bring to the fore the use of taxing power to effect redistribution by means of larger taxation of swollen income and by heavier duties on large fortunes. The scandal of private appropriation of socially produced values in unused land cannot forever remain concealed.60 (my emphasis)

His surprisingly radical idea of developing a nationally planned economy followed this:

A hopeful soul may take it as the beginning of a real application of the engineering mind to social life in its economic phase. He may persuade himself that it is the commencement of social responsibility. . . . He may envisage a permanent Economic Council finally growing out of the holding of a series of conferences which will take upon itself a planned coordination of industrial development.61

Dewey was unclear about how such a planned economy would come about. He advocated a "voluntary road" in contrast to the coercion he saw in the Soviet Union. Yet he rejected "good will" or altruism as the basis for such change:

Just as the new individualism [economic democracy] cannot be achieved by extending the benefits of the older economic individualism to more persons, so it cannot be obtained by a further development of generosity, good will or altruism.62

Having said this he offered no strategic political alternative for obtaining the economic restructuring he advocated. He rejected the notion of socialist revolution as necessarily violent and therefore necessarily unscientific. His view of socialist revolution may have been colored by a view of socialism as Stalinism, since most of his criticism of it appeared in Intelligence in the Modern World (1939).63
while most of his "socialist" views appeared in Individualism, Old and New (1929) and Problems of Men (1946).

Dewey felt his reforms would come as the result of the intelligent application of science to social problems. However, in a fatal error, he failed to explain why such application has yet to be made. I will attempt to show that science or "intelligence" is not some independent force which applies itself to historical problems; rather, there are political constraints on such application which Dewey failed to sufficiently address.

I have expended considerable effort in showing that Dewey held highly critical views of the existing economic structure and that he strongly urged a democratic socialism. It is important to note how seldom this aspect of Dewey's thought is brought to light, most notably by educators. This is especially surprising when one recognizes that his pedagogical principles were colored by his view of society. This "oversight" is itself instructive. It demonstrates a common phenomenon in the sociology of knowledge. That is, that ideas are not put into practice solely, or even primarily, due to their intrinsic merit for human well-being. Those ideas which serve those who control the use of ideas are those most often implemented. One of the best examples of this phenomenon is recorded in the Snell Report on American Ground Transport. It demonstrates how the idea of "mass transit," in spite of its value to human welfare,
was systematically thwarted due to its lower profitability relative to automobile transportation. Dewey's ideas, particularly his political views and their effect on educational method, challenged the capitalist order in ways I hope to demonstrate. As a result, his political views have been downplayed, his pedagogy distorted and its revolutionary potential neutralized.

In light of Dewey's view of society and his goals for its future, I will now consider his goals for education.

**Dewey's Goals for Education**

Dewey's goals for education gradually moved from "social intelligence" to social transformation as his understanding of and frustration with the structure of society increased. This progression took nearly half a century and was irregular.

At the turn of the century the predominant goals of the period for education were clearly and rather openly stated as directly relating to the service of industry—capitalistically organized. Dewey did not accept this, even at that time. In 1900 he stated his goals for education to be "continual growth, developing one's relationship to nature, social efficiency, culture and personal mental enhancement" of the learner. In 1913 he sought "love of learning" and "life adjustment." By 1929 he began to talk of a political purpose which he termed "social intelligence." This was during his first period of perceiving and analyzing the class
structure. In 1938 he still talked of the goal of "acquaintance with a changing world." In 1939, however, Dewey had a severe attack of liberalism. He still believed that if pupils were educated "for intelligence" they would eventually become involved properly in social activity. However, he constantly warned against schools or teachers using the "class concept" as a controlling influence in their teaching. "Science," he believed, was the best method for developing social awareness and social awareness would result in social change when necessary; but to use the concept of class analysis to understand social forces was considered "unscientific" and was therefore viewed as "inculcation, indoctrination and propaganda." This appears inconsistent with his accompanying idea that teachers could not be and should not try to appear politically neutral.

Finally, in 1946 he came to the conclusion that education does and must have a political purpose and the critical question became "For what political purpose should education be designed?" In speaking of racial tolerance, he saw schools failing miserably at "cultivating positively and aggressively a constructive understanding and good will which are essential to a democratic society." He said that an understanding of the social forces is the purpose of education, but neglected to say whether this understanding came solely from classroom learning or included social action, which, presumably, from his definition of learning, would be an integral part of social learning:
He felt the schools were failing in this challenge because they were using the wrong methods. The curriculum was also inconsistent with the practice of true democracy, maintained Dewey. In familiar pattern, however, he neglected to ask "Why?" He himself seemed to lack a sufficiently critical understanding of the movement of social forces. . . ."

Although he still maintained that the attitudes formed in school should result in intelligent social action, he admitted, in accordance with his analysis of society, that this social action should be directed at social transformation, the nature of which can be seen by reviewing his goals for society. The model school for this type of education-for-transformation, according to Dewey, is "model community" whose additional function is to educate the wider community. This model appears strikingly similar to the current model of "community schools."

The first step in this integration [of school administrators' duties] is a clear and intelligent decision upon a basic issue. Is it the social function of the school to perpetuate existing conditions or to take part in their transformation? One decision will make the administrator a time-server. He will make it his business to conform to the pressures . . . exercised by politicians allied with heavy taxpayers. . . . If he decides for the other alternative, many of his tasks will be harder, but in that way alone can he serve the cause of education.

In the second place, in the degree to which the administrator achieves the integration of the
educational phase of his work with the human and social relations into which he necessarily enters, he will treat the school itself as a cooperative community.

In the third place, the administrator will conceive adult education to be part of his job, ... in the sense that only as the public is brought to understand the needs and possibilities of the creative education of the young, can such education be vitally effective. He will realize that public education is essentially education of the public: directly through communicating to others his ideals and standards, inspiring others with the enthusiasm of himself and his staff for the function of intelligence and character in the transformation of society.85

Having shown that Dewey saw the purpose of education to be the transformation of society into a more egalitarian and democratic one, I will now discuss what Paulo Freire sees as the proper purpose for education. I will then outline Dewey's model for a learning process which he felt would best result in such a transformation and see what Freire has to add to Dewey's model.

Freire's world view, which is clearly a class-conscious one, is so integrally tied to his notions of learning that his language is far less peculiar to education and is therefore probably less familiar to educators. The reader will note, therefore, a certain resulting shift in language here.

Education and Learning: Their Definition and Purpose - Freire

Paulo Freire's conceptions of learning and education follow directly from his view of humanity in the world:

People--because they are conscious beings--exist in a dialectical relationship between the
determination of limits and their own freedom. As they separate themselves from the world, which they objectify, as they separate themselves from their own activity, as they locate the seat of their decisions in themselves and in their relations with the world and others, people overcome the situations which limit them.\textsuperscript{86}

Learning, for Freire, is learning to transform the world and is the ongoing work of humanity. Education is the process by which humanity controls and directs its learning, i.e., becomes conscious and directive of the transforming process.

Freire thus understands humanity to be a uniquely conscious entity, aware of its own incompletion and intent upon becoming more fully conscious of its consciousness—more human through its creation and transformation of historical and social reality. This humanization is humanity's "ontological vocation." Learning, then, consists in praxis—the continuing process of humanity's action and reflection upon the world in order to transform it. According to Freire:

Through their continuing praxis, people simultaneously create history and become historical-social beings. Because ... humans can tridimensionalize time into the past, the present, and the future, their history, in function of their own creations, develops as a constant process of transformation.\textsuperscript{87}

Education, or control and direction of this process, by its very nature cannot be a neutral force. It can function as affirmation and acceleration of the species' humanization or it can be used to retard and domesticate its "becoming" such that it results in the dehumanization of humankind.
In Freire's words:

Within history, in concrete, objective contexts, both humanization and dehumanization are possibilities for humanity as an uncompleted being conscious of its incompleteness. It is with the elucidation of an affirmative and humanizing pedagogy that Freire concerns himself as an educator. He says that the very roots of education as "an exclusively human manifestation" lie in humanity's awareness of its own incompleteness. "The unfinished character of humanity and the transformational character of reality necessitate that education be an on-going activity."

Since learning is the reflection and action of an individual upon various dimensions of his/her contextual reality, education, as the direction of this learning, can be understood as an:

- effort to present [to the learner] significant dimensions of an individual's contextual reality, the analysis of which will make it possible for him [sic] to recognize the interaction of the various components. (my emphasis)

The determination of "significant" dimensions by an educator can be either liberating or oppressive. By oppressive, Freire means that which "prevents people from being more fully human" or "hinders [one's] pursuit of self-affirmation as a responsible person." Freire's determination of "significant dimensions" stems once more from his concept of humans as "historical-social beings." The ideal result of a liberating educational process is what Freire calls "conscientizacao,"
or conscientization, a Portuguese word for which, interestingly enough, no English equivalent exists. Conscientization refers to learning to perceive social, political and economic contradictions, and to take action against the oppressive elements of reality.  

Stated otherwise, conscientization is "the deepening of the attitude of awareness characteristic of all emergence."  

For Freire, then, the purpose of learning is the same as its definition: transformation of the world through praxis. If education, as control of the learning process, is to affirm the very nature of human learning, its purpose must also be the transformation of the world for the continuing fulfillment of human potential—the humanization of humanity.  

From this discussion it appears Freire and Dewey find substantial agreement on several important points. Although Freire speaks in much more global and evolutionary terms, it is reasonable to conclude that both he and Dewey see the purpose of education as some form of social transformation, as opposed, for example, to "social adjustment." They seem to agree also that this transformation should be in the direction of equality and democracy, economic as well as political. Although neither Dewey or Freire do not go into any great detail about the society which they seek, it seems reasonable to assume that Freire does advocate economic as well as political democracy since his work with Latin American peasants resulted in their retrieval of their land, the primary means
Finally, both Dewey and Freire perceive learning as involving action, with the corollary that social learning requires social action and that learning for transformation must include social-transformational action.

Having looked at their respective definitions and purposes for education, I will now discuss the views Dewey and Freire share about the learning process itself and how it occurs.

**Learning for Equality and Democracy: How Does It Occur? - Dewey**

Dewey and Freire agree substantially on what occurs during a learning process which is conducive to social transformation, except that Freire stresses the collective and dialogical nature of learning. Therefore I will use Dewey's thought substantially for outlining the learning process, showing where Freire concurs, and then discuss the vital perspective Freire added on the collective nature of learning for "equality and democracy."

Both Dewey and Freire feel that the drive to learn is something innate to humans. Educators do facilitate, or inhibit, and direct this process consciously for a conscious purpose. However, Dewey and Freire see humans as beings which pose problems for themselves as a natural and continual process. Dewey:
the human is at least a problem forming animal, in conflict with itself over the constitution of the problems and with itself and the rest of nature in their solution.94

Dewey's many descriptions of learning seem to always break down into essentially a five part process.95,96 Figure (1) is a diagram of this process (see following page).

First, a problematic situation arises out of a felt need. This occurs when an impulse,97 the starting point of learning,98 encounters conflict99 with the learner herself/himself,100 others, and/or the physical environment.101 The impulse, when sustained through the conflict, becomes a desire.102 This conflict produces some emotion, a form of tension.103 Freire also expresses this idea that all learning begins with, in his words, "the felt needs" of the learner.104

Secondly, effort is expended to resolve this tension and is first directed at analysis of the situation and isolation of the problem as a definite question. These first two stages would be considered by Freire as the "naming" process or "decodification" of reality.

The third step is the initial appearance of a distinction of ends from means and the ability to conjure several sets of means and choosing one set. This is where Dewey sees the role of imagination and invention in learning. In fact, he identifies this step to be what is called "imagination."105 Freire considers this the reflecting or codification
FIGURE 1
DEWEY'S THEORY OF COGNITION

interest → effort → imagination and invention → motive (see plan will have correct results) → attainment of results → reflection on and evaluation of results

impulse → conflict → self

emotion → conflict → others

environment → conflict

experiential resources
stage of learning as praxis. The recognition that the means are correctly directed to the desired end constitutes what has been called motive.

The fourth step is acting upon reality or testing the plan. This is an extremely critical aspect of learning, both in the thought of Dewey and Freire and is the one most often neglected or underestimated by educators. This action will result in some kind of attainment of ends.

The fifth step is evaluating or reflecting on the results attained and locating the successful and unsuccessful elements of the process. Knowledge, then, appears as a new part of the individual which may later reinforce or come into conflict with new impulses, thus initiating a new act of learning.

Throughout this process experiential resources are constantly impinging on the process. These "resources" may be the previous experience of the learner or those offered by the present situation. It is primarily through the manipulation of these resources that the educator educates. Also, the critical driving force for the process throughout, that is, the source of the effort expended, is interest. Dewey calls this interest the recognition by the learner of the identity of a proposed line of action with the well-being of the self.
Structural Requirements for Dialogical-Transformational Education

Several important pedagogical principles for designing educational settings emerge from this discussion. Effective or critical learning, as opposed to superficial, artificial or isolated "textbook" learning, results from the resolution of real-life problems or contradictions. Most real problems which people experience are either primarily social or at the very least have a social context; they arise from personal and social interaction with the social and/or physical environment. Dewey feels:

Learning [should] then become incidental to the process of dealing with authentic situations. . . . The whole of education could be conceived of as the process of learning to think through the solution of real problems. 119 (my emphasis)

The process of education, then, "is a process of living, and not a preparation for future living. . . . I believe the child should be stimulated through the life of the community."120,121,122 The need for the integration of education and social action is a constantly recurrent theme in Dewey's thought: 123,124

Both of these separations are overcome in an educational scheme where learning is the accompaniment of continuous activities or occupations which have a social aim and utilize the materials of typical social situations. For such conditions, the school becomes a form of social life, a miniature community and one in close interaction with other modes of associated experience beyond school walls.125
This "close interaction" should be one of transformation rather than social adjustment. In other words, transfer of knowledge gained in school from the school context outside and beyond the school life is possible only when school is a form of real life and ideally when the learner doesn't even know where "school ends and 'life' begins."  

If this "miniature community" is to educate for real equality and democracy, then it must be really egalitarian and democratic. By "egalitarian" here I mean that one's personhood has absolute sovereignty as the basis on which a person is judged or treated. "Democracy" refers here to the notion that one should have the maximum possible degree of authority in decisions which affect one's life.

One implied corollary is that a pre-developed "curriculum" is anti-pedagogical since it can seldom emerge directly from experientially felt needs within the learner. Another is that the pre-division of the world into categories or "disciplines," reading, writing, geography, etc., is anti-pedagogical.  

Dewey's concrete alternative is the development of a series of "projects" sufficiently full, complex and long range, to allow each learner "to have at it and make his [sic] contribution in a way in which is characteristic of himself." Such projects, Dewey says, should be selected on the basis of whether they are serving the social good rather than whether they develop proper preparation for a job in the marketplace.
A second critical inference from understanding the process of learning as it is discussed here is that the problem to be solved, topic or areas of work must be inherently meaningful for the learner. Dewey says "inherently" because he negates the validity of a teacher attempting to "make a subject interesting," because he feels this produces superficial, artificial and short-lived "knowledge":

But it is easier and simpler to leave it [externally chosen subject matter] as it is, and then by trick of method arouse interest, to make it interesting, to cover it with sugar-coating; to conceal its barrenness by intermediate and unrelated material; and finally, as it were, to get the child to swallow and digest the unpalatable morsel while he is enjoying tasting something quite different.\(^{131}\)

Many of today's "open educators" or teachers fall into this error as a way of "teaching" curriculum decided on by State or Local Boards of Education or some other agent external to the learner.

When he says "meaningful" he means that the topic for study must arise out of a felt need within the learner, the fulfillment of which he or she understands and desires.

Freire stresses this also when he requires that "generative words or themes" be close to the emotional center of the learner.\(^{132}\) This notion is central to Freire's thought and success.

For Dewey, the process of learning and the subject for study are critical elements in developing pedagogical principles, but the physical and social context in which that
learning takes place is of vital concern. The massive volume of research into the effects of the educational environment offers evidence of its significance. I am referring here to the significance of the now famous "hidden curriculum" of educational settings. The subliminal messages of the educational environment are of critical concern in the design of dialogical-transformational educational settings.

This recognition of the learning environment as part of the totality of learning leads to another important element in Dewey's theory of learning. He feels the learner should be encouraged to be conscious of all aspects of the reality within which he/she is learning. While focusing on a problem, he/she should also be aware of the many perspectives from which a problem can be approached as well as being conscious of his or her learning process while it is occurring. For complete understanding, these many perspectives should be synthesized into a holistic and integrated view of the problem. This generates and is reinforced by a dialectical view of the world, and the experience of it as unfragmented and continuous.

A few words about what Dewey considers to be the nature of knowledge are instructive here for understanding his pedagogy. He characterized inquiry as either "transaction" which is "open" and which views knowledge as continuous and fluid or as "interaction" which is "closed" and views knowledge as fragmented and fixed:
Transaction is a type [of inquiry] which requires that all ideas are hypotheses which need to be tested by and on reality—not dogma to which reality must be fitted; . . . which wages under primary observation across all subject matters; . . . with freedom toward re-naming [same word Freire uses] and redetermining the objects comprised in the system; . . . where no fact is specific apart from the specifications of constituents of the full subject-matter; . . . regards extension (forward or back) in space and time if observation is to be properly made. Transactional observation is the fruit of an insistence upon the right to proceed in freedom to select and view all subject matters...136

Such thought closely parallels the mode of thought that Ollman calls "relational" or dialectical. It is in particular contrast to the "positivist" paradigm characteristic of Western thought.

Freirean Complements to Deweyan Pedagogy

Up to this point I have focused primarily on Dewey's description of learning in order to develop criteria for the most effective pedagogical principles and educational settings. I have shown that Freire agrees substantially with Dewey about the way in which learning for transformation occurs. However, except for a few references to suggest that "knowing" is necessarily cooperative,"137 Dewey doesn't really attend to the central role played by the relationships between co-learners, the relationships of teachers to learners or the effect of these on the learning process. This failure to focus on the social nature of learning, especially its dependence on language and other forms of communication, may
be one reason why Dewey's methods were vulnerable to being expropriated and perverted into the individualistic consumerist attitudes toward learning and education which now prevail in many classrooms.

Chomsky's work on the pivotal role of language in learning and the development of human thought points up the importance of communication (dialogue) for normal apprehension. Consensual reality, without which the notion of social change itself is meaningless, is most effectively generated through dialogue: open and equal two-way communication between or among individuals or groups of individuals, each of whom has experienced the world directly. The five step process of learning which Dewey outlined takes place not only within individuals but among individuals involved in a common "reconstruction" process. It is Freire's contribution to an understanding of these factors which is central and critical for the development of a dialogical-transformational pedagogy. Education for transformation, or as Freire puts it, for "liberation," must be dialogical.

According to Freire, transformation and liberation require that people combine reflection and action as they learn. Furthermore, the thinking which people do while reflecting is liberating when it is "thinking which occurs in and among people seeking out reality together." Freire thus maintains that human life can hold meaning "only through communication." He consistently views true human learning
as transformational and identifies dialogical communication as the "way by which people achieve significance as people."141 "Dialogue is the encounter between people, mediated by the world in order to transform it. . . ."142

To engage in what Freire means by dialogue or collective transformational learning each co-learner must understand and adhere to several somewhat metaphysical operating principles and must have certain criteria defining his or her moral posture.

First, as Freire puts it, each person involved in a dialogical transformational encounter must be motivated by a profound love for the world and other human beings.143 This is related closely to a Teilhardian "zest for evolution"—one aspect of his view of the synergistic personality.144

Second, dialogue requires a historical humility.145 That is, one must fight against the dominant Western trend to define oneself as "successful" only insofar as one sees one's own worth as separate from and superior to others' worth. This requires, among other things, a personal negation of the "careerist" posture. The alternative posture of collective and ultimately species-esteem is the one necessary for true dialogue. This is not self-negation. It is instead self-transcendence. Transcendence is meant here to denote the idea of including and going beyond. Maslow's discussion of hierarchical integration146 and "ego-transcendence"147 gives one of the best explanations of this view.
Third, and attendant to historical humility is an intense faith in the power of humanity to change and remake the world to direct and reduce dialectical tension toward resonance between the physical environment and humanity itself; a faith that humanity can and will increasingly become the subject rather than the object of history. This can be understood to require an underlying "species-hope" as the dominant force for one's actions.

According to Freire two general principles for dialogue must operate. First, individuals must participate in dialogue as equals, or co-learners/transformers; the key element being the need for interpersonal equality among those individuals involved in the dialogical encounter. Equality is used here in both objective and subjective sense. Subjectively it refers to the notion that during an interpersonal interaction each person identifies with everyone else first as another human being. That is, each relates to and identifies with that which is uniquely human in each other person— that which humans feel or experience in common. This reduces the possibility of objectification of one by another which would shut off or at least distort communication. Allport's studies (1963) on the nature of prejudice examine the ways in which such objectification on the basis of "differences" affects communication. He notes that human differences can be both a cause and a result of power differences (objective inequality) which are exploited for the increase and maintenance of power
of some over others. Under such circumstances communication is at best unidirectional. This is not dialogue. It is this notion of human equality to which Freire refers when citing the role of "love" in dialogue. It is both a cause and a result of dialogue and is perhaps the most difficult, yet critical element in true dialogical-transformational learning.

Second, Freire's general dialogical principle is that dialogue can only really take place without the interference of authoritarian imposition. In other words, co-learners must participate as subjects in their relations with the world without external coercion. Co-learners must decide collectively upon the constitution of the contradictions about which they dialogue and upon the use of resources and means by which they will collectively work for their resolution. Thus we see the critical role democracy plays in Freire's view of dialogical-transformational learning.

Dewey might see these two principles as being condensed into the idea that learning for transformation to an egalitarian and democratic society must be egalitarian and democratic.

I would go further. In a situation defined by a truly collective consciousness, equality and democracy lose their relevance and even their meaning—they perhaps describe the best possible relationships in an atomized society but not in an organically synergistic one. In an atomized society
individuals are viewed and view themselves as isolated individuals with isolated interests which often conflict with the interests of others. One person's gain is viewed as another's loss. A democratic vote is seen as a statistical compromise of individual interests. Equality in such a society refers to the notion that material gains are distributed equally to individuals whose interests are often perceived to be in contradiction to the material gain of others. This notion of equality still views human nature from the "homo economus" perspective.

In a truly organic, collective, synergistic society, individuals would have such a complete understanding of their interdependence that they would behave in such a way as to maintain the well being of others, while maintaining their nature as individuals. At the same time, social decisions would be made for the well being of the individual members of the social group with the trust that they would use their resources for the benefit of the social group while fulfilling their own potential.

Again, a crude biological analogy can be drawn. The cell in a body organ, say a heart muscle cell, performs those functions which are natural to it and in so doing aids the organ as a whole--while the health of the organ insures the health of the cell, aiding its respiration, excretion, nutrition, etc. The analogy is intended to indicate a symbiotic relationship in which the historical tensions between the
individual and society are transcended though not negated. Maslow notes that some societies, such as the Northern Blackfoot North Americans, exhibit a close approximation to such relationships, and have two economic structures which are significant and characteristic: the continual funneling of wealth from rich to poor and an economy based on use-value theory rather than exchange-value theory. ¹⁵⁴

Dewey's Model Educational Setting

I have examined what Dewey and Freire consider to be dialogical/transformational or communitarian learning. It is natural then to ask "Under what socio-political conditions can such learning occur?"

Both Dewey and Freire provide at least a partial answer. Dewey does so in his discussion of his ideal school in School and Society.¹⁵⁵ Freire's illustration is accomplished through his highly successful literacy programs among peasants in Brazil and later in Chile, which resulted in actual social transformation when peasants re-took their lands from the landlords.¹⁵⁶ When Dewey outlined his ideal school in 1900, in careful detail, it looked remarkably like what is currently being called a "community school," with certain notable distinctions. Dewey went into great detail concerning the philosophy and structure of such a school. I will only scarcely outline it and show suggested modifications.
He described his school by use of the symbolic diagram in Figure 2:

**DEWEY'S IDEAL SCHOOL**

"1st Floor"

Technical Schools
Laboratory
Research

"2nd Floor"

Physical & Chemical Laboratories

Biological Laboratories

* D: Discussion Rooms
This is not an architect's plan. It is a diagrammatic representation of the ideas which Dewey wants embodied in his school. It is intended to indicate the relationships of various resources and institutional contexts for his "ideal" educational setting.

The two reciprocally directed arrows represent the idea, for example, that the garden and physical environment provide the food for the kitchen and that cooking provides an opportunity for beginning a study of botany. Or perhaps clothes would be brought from home for repair in the shops or the shop might provide ideas for repairing or re-designing a garage door. Dewey goes into elaborate detail here, but the central idea is that learners, children and adults, will begin to see this center as a place to live part of their lives, a place to come together to learn through identifying and solving common problems together.

Dewey outlined this model in a speech to school administrators and focused on the idea that such a school will eliminate the "waste in education arising from friction, reduplication and transitions that are not properly bridged." He stressed that the present fragmentation of the school is wasteful and results from the school's social isolation. However, as so often occurs with Dewey, he stopped short of giving any explanation as to why schools continue to be structured for such "waste."
While I agree substantially with such a model for building an environment for developing dialogical and transformational learning, I feel several changes in the political/economic structure are necessary, without which education in such an "institution" might be more humane, but never transformational. I have therefore made additions to the diagram which might partially illustrate the dialectical relationship which the school or "community center" has with the local, state, national and international political economy, relationships which must be of major concern to educators in designing dialogical-transformational educational settings. These relationships are denoted by the radial arrows and concentric circles in Figure 3.

I have modified the diagram by changing the word "business" to "production" because in current usage, "business" denotes the present capitalist organization of production and it is precisely this which would need to be transformed for a more egalitarian and democratic structure to emerge. The arrows to this word "production" were replaced with channels to indicate that, as children mature, gradually more of their time will be involved with the production of life goods for the community. That is, they will not "graduate" after twelve years of intellectual and idealized labor and be suddenly thrust into a position where they are required to produce goods or services in an institutional setting.
FIGURE 3
DEWEY'S IDEAL SCHOOL - MODIFIED
Dewey's "industries" section is for this transitional purpose. The idea of production being combined with education has been in practice for years and has often provided a more integrated world view in the children of the kibbutz in Israel, in Chinese schools, and in Cuban and Tanzanian schools as well. Children would be introduced naturally to an understanding of the source of their own life-support systems by participating in their maintenance. Initially, if the present school were to become such a "community center" and thereby more productive and self-sufficient it might remove some of the economic burden on the taxpayer and also be less susceptible to control by private funding institutions. Thus, such a community center could provide, within certain constraints, a context for the occurrence of a more dialogical/transformational learning process.

**Model Settings for Freire's Pedagogy**

Paulo Freire's literacy work with peasants in Brazil and Chile is instructive here since it is a case where true dialogical-transformational education actually took place—not in theory but among real people with real cultural, economic, and political effect.

Freire taught literacy where ignorance of the written word had been clearly a tool of oppression. Freire's adult students experienced learning to read as a real conscientization (consciousness-raising) process. They not only learned
to read, but they gained a realization of power and took the collective action necessary to regain control over their land and their labor. Freire formed "cultural action circles" of peasants in which he began this process. He found his "generative themes" in the life of the people. There were no "experts," no "teachers." There was learning about something "inherently meaningful for the learner." The peasants understood the power of the written word and wanted to own that power. These adults learned reading with amazing efficiency.  

There were, however, critical aspects of Freire's "target group" which made his situation so suitable for dialogical/transformational learning.

Primarily, the cultural action groups with which he worked were relatively homogeneous. They were made up of people of the same sex and race. They were people with a common culture, that is, they participated in a common art, music, language, mode of dress, religion, and occupation. Significantly, for our purposes, they were also of a rather narrowly defined common (economically oppressed) class. Their common oppression was rather clearly defined, open and uncomplicated.

The initiation of dialogical/transformational learning in the suburban U.S. might need to move from a point quite "farther behind" the point where Freire started; that is, the building of such community, camaraderie, and collective consciousness would have to begin with a much more diverse...
group in terms of age, sex, experience, culture and economic class and in a situation in which the objects, subjects, and mechanisms of oppression are often more subtle and extremely complex. In the U.S., only a small percentage of people live in tightly drawn communities like those in rural Chile and Brazil during Freire's working periods there. The implication is that in the suburban U.S. educators would need to exhibit the ability to work with and galvanize more loosely defined communities for the development of collaborative dialogical-transformational learning contexts. This process would probably be considerably slower and more complex than was the case in the Chilean countryside. Further analysis is needed to understand the problems of developing such contexts and the reasons such educational settings have found only limited availability in the United States to date.

**Constraints on Creating Dialogical-Transformational Educational Settings**

Having discussed what Dewey felt would be an ideal educational setting--one which looks much like a community school--it is instructive to ask why, for all his advocation of self-directed learning, much of Dewey's curriculum, testing and evaluation work was predesigned and very teacher directed.164,165

Since Dewey was one of the recognized giants in the Progressive Education movement, it is as helpful to look at
the cause of his failures as it is to note his successes. I have mentioned that although Dewey had a clearer understanding of economic forces than most educators, he failed to sufficiently examine the causal dialectic between educational and economic systems. The economic forces, broadly defined, of what he calls "finance-capitalism" created conditions which virtually precluded the wide-scale implementation of his model of collaborative dialogical-transformational education.

An understanding of Dewey's failure requires critical analysis of the constraints on the development of dialogical-transformational educational settings. Therefore, I will go into some detail concerning what I believe to be three sets of interrelated constraints on the development of such settings, which must be dealt with in order for them to be effectively designed and implemented. From looking at the ineffectiveness of the progressive education movement in building a democratic and egalitarian society, it appears that these constraints were either unrecognized, or, as I think was the case with Dewey, underestimated.

These three sets of constraints are: (a) the inherently non-dialogical nature of the relationship, and therefore the interaction, between what are classically defined as "teachers" and "students"; (b) the relatively minor effect that typical schools have in relation to the other educative forces in the life and lifetime of the learner;
and, (c) the political and economic forces acting on the individual directly and through their effect on institutions including, but not limited to, educational institutions. It is this third set of constraints which I feel is predominant, and to which I will devote the greatest attention.

For an understanding of the first two sets of constraints I will develop my own analyses; for the third I will refer to the study done recently by Samuel Bowles and Herbert Gintis in their new book, Schooling in Capitalist America: Education and the Contradictions of Economic Life (1976). 166

Effects of Interpersonal Power Differentials

First I will examine some of the sources of interpersonal power, by which I mean simply the capacity of one person to control others, and the resulting effect on developing dialogical transformational educational settings. No research has been found which specifically addresses the effect of interpersonal power on dialogue, as Freire uses the term. There is, however, good evidence in the literature on the educative effects of environment that the potential for true dialogical praxis between teacher and student, or between any two people for that matter, is at least partially dependent on the power differential between or among the people involved. 167, 168, 169, 170
I will cite three studies which tend to support the notion that clear, objective, and open communication is negatively affected by the existence of power differentials within any group of two or more.

In their study, The Dynamics of Power, Lippitt, et al. (1952) conclude "highly powerful people's behavior is imitated in order to move oneself toward more social power."\textsuperscript{171} Such "imitative" behavior is, of course, by definition, neither critical nor dialogical.

The Row, Pebson, Evanston (1960) study indicates "those individuals who reduced their uneasiness by liking powerful persons will do so both because of respect and admiration for powerful persons, and will need to feel the relations with highs are satisfactory and pleasant."\textsuperscript{172}

The best evidence that the degree of interpersonal power affects the interaction among people is found in John R. French's study "A Formal Theory of Social Power."\textsuperscript{173}

Freire's insistence on equality during dialogue reflects the understanding that power differences inhibit clear and open communication. The existence of such power differentials then are a serious constraint on honest and open dialogue in any educational setting.

I have attempted to codify the sources of power in interpersonal relationships in Figure 4:
FIGURE 4
TYPES AND SOURCES OF INTERPERSONAL POWER DIFFERENTIALS

POWER TYPE

<table>
<thead>
<tr>
<th>Power Source</th>
<th>Position Power</th>
<th>Personal Power</th>
</tr>
</thead>
<tbody>
<tr>
<td>Institutional Position</td>
<td></td>
<td>Expertise</td>
</tr>
<tr>
<td>Social Position</td>
<td></td>
<td>Personality</td>
</tr>
</tbody>
</table>

The diagram indicates that there are at least two types and four sources of power or influence which operate during an interpersonal encounter, which are not related to the force of one's argument or the correctness of one's thoughts.

A person in an interaction can have position power by reason of his or her institutional authority. The roles of manager, foreperson, President, teacher, etc., provide institutional position power. That is, they carry some means of institutional coercion.

An individual may also have position power by reason of his or her social position. This could result from being a member of the dominant religion, age group, sex, race, or economic class. Clearly there is an intimate dialectical relationship between being a member of one dominant group and a member of others.
A person may derive and use personal power as a result of his or her superior knowledge, expertise, or access to information. This may be exhibited either through the superior use of certain facts, literal or numeral language or certain mental or physical tools.

Finally, an individual can develop personal power or influence as a result of his or her particular personality traits. These would vary with each interpersonal interaction since what may result in credibility from some people might evoke hostility from others. However, all other things being equal, people who are warm, open, self-assured, active, and out-going generally appear to be more likely to be able to direct an interpersonal interaction or its effects.

With the understanding that all four sources of power outlined here are interrelated, extensive research would be required to identify and quantify the effects and sources of such interpersonal power, and their interaction, thereby serving to at least partially substantiate the model.

Sociological Constraints

The second major area of constraint on the current educational structure, for developing learning as a dialogical-transformational process is the fact that school makes up so little a part of the life of the learner. Developmentalists, such as Piaget and Erickson, generally agree that the first five years of life are the most critical with regard to
personality development, and that the effectiveness of input is inversely correlated to age, especially during the preschool period.

James Coleman recently pointed out that schools are presently structured, at best, to provide broadening vicarious experiences and determine values through information selection. He continues, however, that even this function is no longer being served very well. Radio, television, comic books, etc. are providing much of this vicarious experience today, although it too is highly skewed. A recent study has shown that, except for sleeping, today's high school students spend more time watching television than in any other activity. This is not to imply, however, that the amount of time in contact with a particular activity context precisely determines its level of influence. In fact, Coleman seems to advocate much the same "school-community" that Dewey did.

What follows is the author's attempt at diagramming the relationship of the present school to other educational factors in a learner's life in order to show their relative importance in creating a dialogical-transformational non-alienated consciousness. (See Figure 5, following page.)

This is, of course, an attempt at what can only be a "historical photograph" of the current relationships with the recognition that for each learner there are differences and that these relationships change and have changed over
FIGURE 5

RELATIVE EFFECT OF LIFE CONTEXTS ON ONE ANOTHER AS THEY AFFECT LEARNER AS A DIALOGICAL-TRANSFORMATIONAL BEING

** Forces dealt with by Bowles & Gintis
* Effective
Selective Ommision
time. Although this is no more than a subjective estimate of those relationships I feel it can provide a helpful model for research into this area.

Such dialectical relationships are difficult to diagram two-dimensionally. The plus signs, in Figure 5, represent the judgment that one context increases the dialogical-transformational consciousness of the learner; and, in this way, to increase the dialogical-transformational potential of the context to which the first is being related. For example F++M means that the Family increases the Media's potential as a non-alienating activity context. Minus signs indicate the reverse. Two plus signs indicate a greater increase in dialogical-transformational consciousness resulting from a particular context. The direction of the arrow indicates which context is affecting which other context and the length of the arrow indicates the degree of that effect.

In the previous example of the family's effect on the school/work context, the arrow does not imply that the effect by the family on the school/work context is in all respects positive, but only that the sum effect is positive, again in terms of raising the dialogical-transformational consciousness of the learner. The number given to each context indicates my estimate of its priority of importance in shaping the perspective, personality, and consciousness of the learner, taking his or her whole lifetime as the time base, and should be considered to be very approximate even within
a single learner. The importance of a particular context would derive from such factors as the amount of time a learner spends in that context, the relationship of the people in that context to the learner, the developmental age of the learner, the emotional state of the learner while in that context, and the culturally defined value placed on that context.

The changes in the proportional effect of each context on the learner are caused largely by historical, economic, and political forces which operate on the learner both directly and through their effect on all of his or her life activity contexts. For example, prior to the industrial revolution, the family, as an "activity context," appears to have played a much larger role in the values and attitudes of a learner than today, at least among today's middle class. This reduced family effect seems to result from a change in the role production has played in changing the structure of the family. In the diagram, the relationship of the political/economic forces to the learning contexts are represented by the external arrows.

A follow-up study might attempt to determine how these forces affect the educational institutions indirectly through their effect on the other life activity contexts, though such an analysis would be extremely complex since each context exists in a dialectical interaction with all the others. For example, the traditional family structure, by nature as
an economic unit, is communal and non-certified institutionally. Interaction is largely based on relationships which are not perceived primarily as commodity or exchange relationships. This structure would affect the school because in moving from home to school children initially carry the expectations of the home with them. They could be expected to require that the school or workplace be more like the family, i.e., based on more non-objectified, non-exchange relationships. The effect of one context, the family, is transferred to another, the school, through the attitudes and behaviors carried by the learner. The new context, the school, through its reifying structure, might then act to reverse these non-reified attitudes and behaviors in the student, which he or she might then carry back to the family, encouraging reified interactions there. These are not the only dialectical mechanisms operating, even between these two contexts, but are discussed here only to aid in interpreting the diagram in Figure 5.

The reader may notice I have focused on the results of the direct experiences of the learner in determining these priorities. However, although the degree of contact with one context may result in its having a great effect on the learner, some other institution or factor with which the learner may have only limited personal contact may be defining the setting or context with which the learner does have significant contact. For example, even though a learner may spend very
little time in banks, the banking system may have a signifi-
cant effect on the school or media or recreational context
with which the learner does have significant contact.

The reader is reminded here that the diagram represents
only my best estimate of the relationships and their effects.
A great deal of research would be needed to even begin to
substantiate this "model."

It should be noted here that the model is applicable
only to children. However, it can and should be made
applicable to adults by adding "/work" to the family context
since the family is the workplace for nearly all women, even
if they also work outside the home. Home production, the
reproduction of labor power, is not often considered part of
the "job structure," but many of the alienated traits which
make wage-laborers amenable to the sustenance of the politi-
cal economy are required among homeworkers for the same
purpose.

For many women, mothering and housework represent
alienated labor in one or more of the following ways:
(1) often the woman has not freely chosen in an informed and
conscious way to be a wife and/or mother, (2) she has no
economic power through wages resulting from her labor (this
is akin to slave labor), (3) she has little or no control
of her "product"--i.e., the health and well-being of her
spouse and/or children--after it is "produced." For example,
they may turn on her or treat her with disrespect, indifference,
etc. Even children's legitimate independence can reflect a mother's loss of control of her "product." (4) she is usually isolated in the home during this production denying her the social aspect of reproduction. She may, however, have more control over the process of production than she would as a wage laborer, though she often feels ill-prepared for the task or may have even this control reduced by an oppressive spouse.

This analysis itself may appear to be a reification of the family and in some ways it is. It is discussed in these terms only to illustrate the role the political economic structure plays in structuring one life-activity context.

Political Economic Constraints

The third set of constraints I will consider are the political and economic forces which act on the educational system directly rather than indirectly through their effect on the family or other activity contexts. In Figure 5 these forces are represented by the radial arrow at the school/work context (the double asterisked arrow).

I will now look more specifically at the relations between the political economy and the educational system and will draw heavily on the work by Bowles and Gintis. I will refer the reader to their considerable supporting data when appropriate without presenting it here.
In Figure 5 the radial arrows are directed both inward and outward to indicate that a dialectical relationship between the political economy and the activity contexts of the learner exists, though it is largely one of dominance by the political economy of the other life activity contexts. Marx, in particular, held that human culture largely grows dialectically out of human survival activity (production).  

Historically at least, the primary role of these other activity contexts which are largely embodied in social institutions has been to reproduce rather than to transform the political economic structure.

If, however, the goal of education is to develop dialogical-transformational learners for a democratic and egalitarian society, the designer of educational settings in which such learners may develop must (a) work to reduce or negate the extent to which a non-democratic anti-egalitarian political economy operates on the current social institutions, and (b) work to generate or increase the degree to which these social institutions act on the political economy for its transformation into a more democratic and egalitarian one. The role of the school/work context, then, would be as social change agent rather than as social adjustor. Ideally, such a role would define all other life activity contexts as well. Change in educational institutions would have to be integrated with change in each of the other social institutions.
In order to determine how to create such school/work settings, it is necessary first to complete the analysis of the school-economy correspondence by which the present school/work context currently serves to reproduce the political economy. Studies into the mechanisms by which media, recreation, family, and religious or cultural institutions reproduce the political economy, as well as how they may serve to weaken it, would serve to amplify this analysis. But before determining the mechanism whereby the educational system helps to reproduce the political economic structure, it is necessary to define, at least in broad terms, what that political economic structure currently is.

The United States is presently operating under a "mixed" economic structure. That is, a "free market" system is operating, limited by State intervention on behalf of the preservation of the existing mode of production. It would be a gross abstraction to call the present system "capitalist" in Milton Friedman's terms where all economic decisions are made "freely" by the individual. Paul Sweezy more accurately describes it as monopoly capitalism. However, the underlying driving force still remains that of capitalism—the drive for maximum profits within the constraint of preserving the system.

The driving motivation of capitalism is the maximization of accumulation. Historically capitalism developed supported by the theory that all can accumulate more if
private enterprises pursue their own private accumulation through profit. Thus, in Adam Smith's words, "Greed is good!" During the joint pursuit of accumulation, which necessarily requires the perpetuation or increase in their class standing, the directors of an enterprise seek to meet three immediate, sometimes complementary, some conflicting objectives: technical efficiency, social control and the legitimacy of their own authority and of the system itself.¹⁷⁹

The system has three defining elements which interact to produce and centralize accumulation. Unfortunately, however, these three elements also necessarily structure-in inequality and work alienation in the work process. The elements are: (a) a specific set of external relations of production, (b) a specific set of internal relations of production, and, (c) uneven development.

The system defining institutions which make up the external relations of production are: (a) private ownership, (b) market regulation and allocation of commodities and factors of production (land, labor, and capital), and (c) control of the means of production by the owners of capital.¹⁸⁰

The internal relations of production are simply the organizational arrangements within production units. As Bowles and Gintis put it, under capitalism, "the alienated character of work flows from the autocratic nature of the internal social relations of production."¹⁸¹ The fact that a
worker must sell his/her activity as wage labor, thereby
giving up control of his or her own productive activity, is
one of the fundamental and inescapable sources of this
alienation. Students who "sell" their activity for grades
are in much the same predicament.

Uneven development has many different characteristics.
For instance, the term can refer to the overemphasis of
commodity development over social development. It could
refer to geographically uneven development—rural/urban,
intranational, international. It could refer to racial,
sexual, ethnic, or ageist inequalities. Uneven development
refers, for example, to the fact that 1 percent of the
population owned 75 percent of the corporate stock in the
United States in 1953 and the trend has been toward greater
narrowing of ownership since. Under capitalism, cash
flows primarily as a result of imbalances in the distribu-
tion of resources which create "markets." As cash flows,
new imbalances, reflecting uneven development must be main-
tained to keep the process of concentrated accumulation
operating.

In discussing these forces I have been referring to
the "political"/economic constraints rather than just the
"economic constraints." This is due to the integrated role
the state plays in structuring the present social order.
Although initially the role of the state was to maintain
order while protecting the rights of property, increasingly,
through direct economic intervention such as fiscal and monetary policy, selective taxation, and the like, government has directly facilitated, as well as protected the interests of capital as well as the structure of the political economy as a whole. Bowles and Gintis: "... concentrated capital has consistently supplemented its power by securing a stronghold in government [e.g., Vice President Rockefeller] and thereby obtaining legislation, judicial opinion, and, where necessary, armed intervention to aid its expansion." 183

A careful study of "Watergate" and surrounding matters will reveal the reality and mechanisms of this protectionism. Domhoff's Who Rules America 184 and C. Wright Mills's The Power Elite 185 are other good sources for this investigation.

As Bowles and Gintis explain, the primary role of education has historically been to help reproduce the capitalist political economy. This role has been fulfilled primarily through the reproduction of a stratified and alienated labor force. This has been accomplished largely through two main mechanisms: the production of a stratified set of skills and the legitimation of the capitalist system, especially through correspondence between the structure of education and the structure of capitalism.

With regard to skill production, the educational system teaches the skills needed by industry at the worker's own expense through tax supported schools. This is clearly
spelled out by Arthur Cohen, Director of the ERIC Clearing-house for Junior Colleges:

Corporate managers announce a need for skilled workers, . . . college administrators trip over each other in their haste to develop a new technical curriculum.¹⁸⁶

Education legitimizes primarily through its perpetuation of stratification, hierarchy, and inequality within the educational system, and through various methods of social control.

Inequality is perpetuated in several ways. For instance, one's years in school correlate with one's parents' socio-economic status;¹⁸⁷ one's performance in school correlates with parental socio-economic status rather than, for example, one's I.Q.¹⁸⁸ One is given less attention in school if one is poor.¹⁸⁹ If one is in the top 20 percent economically one receives twice as much in educational resources than if one is in the bottom 20 percent.¹⁹⁰ The perpetuation of social, educational, and economic stratification is also aided through the existence and biasing of admissions requirements and through the fact that reward systems vary, for example, from urban to suburban schools. The tracking system within schools also accomplishes this stratification on the basis of "objective" I.Q. tests. Educational researcher Lewis Terman put the case clearly:

At every step in the child's progress the school should take account of his vocational possibilities. Preliminary investigations indicate that an IQ below
70 rarely permits anything better than unskilled labor; that the range from 70-80 is pre-eminently that of semi-skilled labor, from 80-100 that of the skilled or ordinary clerical labor, from 100-110 or 115 that of semi-professional pursuits; and that above all these are the grades of intelligence which permit one to enter the professions or the larger fields of business. Intelligence tests can tell us whether a child's native brightness corresponds more nearly to the median of (1) the professional classes, (2) those in the semi-professional pursuits, (3) ordinary skilled workers, (4) semi-skilled workers, or (5) unskilled laborers. This information will be a great value in planning the education of a particular child and also in planning the differentiated curriculum here recommended.\textsuperscript{191}

According to Jeanne Binstock the stratified and hierarchical structure of the educational industry also accomplishes the stratification function:

Although constantly in the process of reformation, the college industry remains a ranked hierarchy of goals and practices, responding to social class pressures, with graded access to the technical equipment, organizational skills, emotional perspectives and class \textit{work} values needed for each stratified level of the industrial system.\textsuperscript{192}

Students are reconciled to their social position because they are made to believe that the school and society should be and are meritocratic. They therefore feel that the limits of their success are completely on their own shoulders and often based on "innate potential" over which they have no control at all. As sociologist Burton Clark indicates:

In the junior college, the student does not so clearly fail, unless he himself wishes to define it that way, but rather transfers to terminal work. . . . The terminal student can be made to appear not so radically different from the transfer student, e.g., an "engineering aide" instead of an "engineer" and hence he goes to something with a status of his [sic] own.
This reflects less unfavorably on the person's capacities. . . . The provision of readily available alternative achievements in itself is an important device for alleviating the stress consequent on failure. . . . The general result of "cooling out" processes is that society can continue to encourage maximum effort without major disturbance from unfulfilled promises and expectations.\textsuperscript{193} (my emphasis)

Even the prestigious Carnegie Commission seems to legitimate inequality.

Elite institutions of all types—colleges and universities—should be protected and encouraged as a source of scholarship and leadership training at the highest levels. They should not be homogenized in the name of egalitarianism. Such institutions, whether public or private, should be given special support for instruction and research, and for the ablest of graduate students; they should be protected by policies on differentiation of functions. . . . All civilized countries . . . depend upon a thin clear stream of excellence to provide new ideas, new techniques and the statesmanlike treatment of complex social and political problems.\textsuperscript{194}

That meritocracy is really a myth is substantiated by the fact that, according to Bowles and Gintis' study:

The effects of differences in education and experience are comparatively minor; together they account for only slightly more than a quarter of the wage gap. Sexual and Racial differences have considerably more impact.\textsuperscript{195}

In fact, even if education and experience did account for a major portion of wage gaps, Bowles and Gintis go on further to show that education and experience are themselves not valid measures of innate ability but are, in fact, also class biased.

All these mechanisms for perpetuation of inequality are, of course, in addition to any racist, sexist, ageist,
or class biases in the area of school curriculum. As this is a commonly addressed mechanism among liberal educators, it will not be discussed here.

The Role of Schools in the Reproduction of an Alienated Labor Force

At least as important as the perpetuation of inequality is the role of education in maintaining social control through the reproduction of an alienated consciousness. That the primary role of schools is social control is clearly expounded by Edward A. Ross, prominent educational theorist at the turn of the century. According to Ross the goal of schools is "... to collect little plastic lumps of human dough from private households and shape them on the social kneadingboard."\(^{196}\)

Social control for the purpose of providing Capital with an alienated labor force is effected in schools in several ways: through methods of discipline; through the reward or grading system; through value biased testing such as I.Q. and standard Scholastic Aptitude Tests, and, finally, through the fact that the ethos of the school structure corresponds closely to the corporate structure into which labor must be fitted.

Lower "secondary level" jobs, those which largely require obedience rather than worker autonomy or self-direction, are usually filled by the poor and it is in schools for the
poor that discipline is obtained primarily through adherence to externally determined rules, i.e., obedience. Management positions require more self-direction within pre-defined and externally defined limits. They require that workers "internalize" the values of the organization so that their actions can be more flexible, yet always in the direction of increasing the well-being of the organization. Discipline provided in "open classrooms" is conducive for building this type of "self-direction" and it is largely the children of the management class who attend such classrooms.

In an extensive study of grading, Bowles and Gintis show that "knowing the material" does not necessarily result in good grades. Grades, in fact, have been shown to predict job adequacy only through their non-cognitive component. The study shows that students exhibiting the same attributes as those rewarded by work supervisors are similarly rewarded by teachers with grades.

Certain key traits were shown to be rewarded in schools. These traits and the aspect of alienation which they parallel and may even facilitate are as follows: punctuality, deference of gratification and responsiveness to external motivation (self-estrangement), subordination (powerlessness), and the ability to work independent of one's concern for the process or goal of learning and independent of the nature of the task one is involved in or one's relation to it (normlessness). Note how antithetical this last trait is to Dewey's
call for inherently meaningful learning.

Again, from the Bowles and Gintis study, many of the traits penalized were shown to be rather consistent with traits which Maslow attributes to the self-actualized person: creativity, self-reliance, initiative, complexity of thought, independence and originality.\(^{200}\) Note also here the incongruence with Freire's view of learning as consistent with the development of social power--i.e., gaining an ability to collectively perceive and transform reality or "conscientization."

Grades are also inherently alienating in another sense. There is considerable evidence that competition, be it for grades, wages or whatever, requires a certain objectification of others.\(^{201,202,203}\) And competition correlates well with many other forms of misanthropy (negative view of human beings). Dean (1956) refers to it as "social isolation."\(^{204}\) Christie (1969) refers to it as the tendency to manipulate others or "Machiavellianism."\(^{205}\) One could well predict that such misanthropy, or in Marxian terms, species-alienation, would decrease altruism or other forms of social responsibility. The empirical part of this study lends support to this hypothesis.

Further, that the ethos of the school corresponds closely with that of the corporate structure is revealed by the study of Cohen and Lazerson of the Progressive Education movement:
The school's culture became closely identified with the ethos of the corporate work place. Schooling came to be seen as work or the preparation for work; schools were pictured as factories, educators as industrial managers and students as the raw materials to be inducted into the production process. The creation and maintenance of an alienated consciousness as preparation for alienated labor, then, is largely effected through a correspondence between the school structure and the capitalist corporate structure.

The importance of this correspondence lies in the educative effect on values and modes of thinking and behavior which grow out of immersion in the school environment, this immersion having a more significant effect than the teaching content itself. Dewey is clear about this:

> . . . deeper standards of judgments of value are formed by the situations into which a person habitually enters [e.g. schools] . . . . The things which we take for granted without inquiry or reflection are just the things which determine our conscious thinking and decide our conclusions. (my emphasis)

One is moved to ask how much students are encouraged or even allowed to "inquire or reflect" about their own school environment. Yet, the process of beginning to demystify one's own immediate environment is precisely the key to Dewey's theory of learning as the reconstruction of experience and lies at the heart of Freire's method for beginning the conscientization process.

Since it is this school-economy correspondence which is so vital in developing an alienated work force, I shall
sketch the nature and history of this correspondence and identify some of the mechanisms by which it is effected.

This correspondence has several defining characteristics. First, as I mentioned, schools legitimate economic inequality so necessary for a stratified labor force. Also, schools reinforce and reward the various necessary personal attributes required in an alienated labor force. The hierarchical administration of schools, with students at the bottom and far removed from the locus of decision-making and with today's teachers saying "These are the rules; I didn't make them," adjusts children to the reality of the currently bureaucratic and anti-democratic functioning of our social, political, and economic institutions. As Melvin Kohn suggests, "... autocracy in work is incompatible with the development of a commitment to democracy in political life." 208

In addition, learning in schools is, to a great extent, extrinsically motivated through grading and other external reward systems. This prepares children to accept the "selling" of their activity for external rewards when they later enter the job structure. Under such conditions, both learning and productivity become self-alienating. Usually, even the rewards themselves are externally defined. Dewey rejects such external motivation for its inhibiting effect on learning. Yet, strangely, under the present reward system, teachers are often astonished, discouraged, and even angry with students
who "work for grades." Students have few real options in this regard. They suffer concretely, not if they fail to learn, but if they get low grades. Bowles and Gintis explode the myth of any direct correspondence between the two.

Then, too, the curriculum is fragmented into many "subject areas." This results from, among other things, the "efficiency" of using teacher subject "specialists." Such artificial, pre-ordained divisions in the curriculum are highly instrumental in the maintenance of an alienated consciousness. A holistic perspective would encourage both students and workers to understand the system dynamics which control their lives and allow them to act effectively to reduce those controls. A fragmented curriculum also prepares students for the fine divisions of labor they may find as workers. Dewey has often criticized this fragmenting process from a purely pedagogical point of view.

The universe [of the child] is fluid and fluent; its contents dissolve and reform with amazing rapidity. But, after all, it is the child's own world. It has the unity and completeness of his own life. He goes to school, and various studies divide and fractionize the world for him. . . . Again, in school, each of these subjects is classified. Facts are torn away from their original place in experience and rearranged with reference to some general principle.209

Finally, Dewey has raised the point that the curriculum is artificial and does not relate to the life, nor, therefore, to the interest, of the child. Although this is ineffective for facilitating cognitive apprehension, it does prepare one
for work activity which one feels has little or no relation to one's own life or needs.

I will complete the analysis of the dialectical relationship between the schools and the economy by briefly examining the history and mechanisms of the school-economy correspondence, based on the analysis in Bowles and Gintis.

**School Structure, Economic Structure: Their Correspondence**

The formation, expansion, and reformation of mass education in the United States has been a central element in the process of temporarily obscuring the contradiction between accumulation of wealth and reproduction of the economic system. The main periods of educational reform were coincident with the integration of successive waves of workers into the wage labor system.

More concretely, the uneven expansion of the school system has played the role of recruiter and gate keeper, at once supplying labor to dominant enterprises and reinforcing the racial, ethnic, ageist, sexist, and class segmentation of the labor force. This position is strongly supported by the Alexander field study on mid-nineteenth century Massachusetts. 210

The changes in the internal relations of the classroom and school were a response to the changes in the internal relations in the workplace. As the management class grew in
number a more internalized discipline was stressed in the upper class schools. Early on, curriculum was conceived of as a method for directly inculcating legitimacy in the value system of children to protect the status quo. Economist Thomas Cooper in 1928:

Education universally extended throughout the community will tend to disabuse the working class of people in respect of a notion that has crept into the minds of our mechanics and is gradually prevailing, that manual labor is at present very inadequately rewarded, owing to combinations of the rich against the poor; that mere mental labor is comparatively worthless; that property or wealth ought not be accumulated or transmitted; that to take interest on money lent or profit on capital employed is unjust... The mistaken and ignorant people who entertain these fallacies as truths will learn, when they have the opportunity of learning, that the institution of political society originated in the protection of property. 211 (my emphasis)

The turning points in the history of U.S. educational reform correspond to turning points in the labor needs of capitalistically organized industry and, in particular, as we said, to the integration of successive waves of new workers into the wage labor system.

The two decades prior to the Civil War, associated with the rise of the factory system and the need for a new type of worker, saw the rapid extension of public primary education and the centralization and consolidation of the school system. 212 Homer Bartlett, Massachusetts businessman at the time, observes:

From my observations and experience, I am perfectly satisfied that the owners of manufacturing property
have a deep pecuniary interest in the education and morals of their help.\textsuperscript{213} (my emphasis)

And eighteen years later, the successor to Horace Mann as Massachusetts Secretary of Education, Mr. George Bantwell, confirms the idea:

In Lowell, and in many other places, the proprietors find the training of the schools admirably adapted to prepare the children for the labors of the mills.\textsuperscript{214} (my emphasis)

Then there was the Progressive Education movement which occurred approximately from 1890 to 1920. This movement appears to have been largely a response by businessmen and liberal reformers like John Dewey to conflicts associated with the integration of rural labor, both immigrant and native, into the burgeoning corporate capitalist relations of production. The particular concerns of the progressives—efficiency, cooperation and preparation for variegated adult roles—reflect the changing internal social relations of production in the corporate sector.\textsuperscript{215} According to Bowles and Gintis' study:

The expansion of education was pressed by many who, frightened by the growing labor militancy, found new urgency in the social control arguments popular among the proponents of education in the antebellum period. Others saw schooling as a means of producing the new forms of motivation and discipline required in the emerging corporate order.\textsuperscript{216}

Dewey himself, in apparent contradiction to his earlier call for "integrated, holistic education," strongly supported a dual school system, divided into comprehensive and vocational schools.\textsuperscript{217} Failing this, for the time being, curriculum
tracking was developed—again resulting in an even more stratified school population.\(^{218}\) This stratification was accomplished through the use of a newly discovered tool used to aid tracking: the I.Q. test. Even the tests themselves were designed according to their use for defining a student's potential role in the labor force. As the father of I.Q. tests, Alfred Binet put it:

> An individual is normal when he is able to conduct himself in life without need of the guardianship of another, and is able to perform work sufficiently remunerative to supply his personal needs, and finally when his intelligence does not exclude him from the social rank of his parents.\(^{219}\) (my emphasis)

Clearly, even equality of opportunity, not to mention true equality, seems never to have been intended as a birthright.

Finally, the recent period of educational change and ferment, covering the sixties to the present, is in large measure a response to the integration of two major groups into the wage labor system: uprooted Southern Blacks and the once respectable "solid" members of the precorporate capitalist community: the small business people, the independent professionals and other white collar workers.\(^{220}\)

So too, recently, the expansion of college enrollments has been a response to the higher technological needs generated by this changing occupational structure. Community Colleges provide an effective means for producing these more advanced technological skills without allowing students too much opportunity for a liberal education which would make them insufficiently docile for alienated work roles.\(^{221}\)
Having examined the nature and history of the school-economy correspondence, I will look briefly at the mechanisms by which this correspondence is effected. Educators need to understand these mechanisms if they are to reduce whatever negative effect they may have on the creation of educational settings for dialogical-transformational learning.

There are two general types of correspondence mechanisms; one is "natural," the other not so natural. The first involves a more-or-less automatic re-orientation of personal educational goals and perspectives in the face of a changing economic reality. Parents want their children to survive in whatever economic structure or climate they may find themselves. It would appear, and in many ways it would be, irrational to prepare children to survive only in a non-alienated social system if the reality were still quite alienated. This "natural" maintenance mechanism operates effectively almost entirely outside the electoral political arena but instead operates in the non-democratically controlled economic arena through the design of the job structure. Students must prepare for the jobs available, but it is largely the controllers of capital who determine the number and nature of those "available" jobs.

When this process becomes ineffectual or problematic, "more concrete political struggle, along class lines, comes
to the fore." This includes extensive pecuniary control over educational research, innovation and teacher training. It also includes disproportionate membership on or connection with local, State, and Federal Boards of Education, Boards of Trustees at public and private institutions of higher learning, most notably at teacher training institutions, textbook and curriculum publishers, and through control of educational research funds through such institutions as the Ford, Carnegie and Rockefeller Foundations.

I have attempted to show that by various direct and indirect methods the captains and protectors of industry have, whether consciously or unconsciously, been able to loosely direct educational change for the perpetuation of the underlying structure of the political economy.

The educational elite, itself a part of the huge education industry and seeming always to operate at the behest of the corporate elite, have not succeeded in mounting an independent and sustained movement for overall transformational educational change.

Educational change has historically played the role, not of a complement to, nor agent for, economic reform, but rather as a substitute to it. The immensely influential Progressive Education movement, of which John Dewey is dubbed "father," is an excellent example of this phenomenon. As Bowles and Gintis put it:
Explicitly abjuring a link with the working class struggles and avoiding any attack on economic institutions, Progressives saw their reforms slighted, and their idealistic and humane vocabulary simply incorporated into the rhetoric of an educational dynamic dedicated to bureaucratization, stratification and a Tayloresque cult of efficiency.\textsuperscript{225}

By obscuring, instead of clarifying and exposing, the underlying contradiction between accumulation and the reproduction of the capitalist order, the school system has played an important, albeit perhaps unconscious, role in the preservation of that order.\textsuperscript{226} And again, by failure to recognize the correspondence between the economy and the schools, that correspondence is preserved.

Having recognized the school-economy correspondence and its effect, it becomes necessary to ask how to alleviate or minimize the effects of a political economic structure which creates an alienated consciousness. Alternatively, what kind of educational setting would be more consistent with the creation of a synergistic, transformational or self-actualized consciousness in the learner— one which would encourage the learner, as Freire advocates, to "perceive the contradictions of an oppressive reality and take action to transform that reality"?\textsuperscript{227} Also, how could such a setting be created?
Creating Educational Community Within
the Present Political Economic
Structure: the AECC

A learning process which is dialogical and transformational can be described by combining the criteria which Dewey and Freire advocate: It must occur, almost as a by-product, during the collective solution to self-chosen, inherently meaningful, historically authentic social problems among equals in a self-conscious, dialogical, active/reflective and intrapersonally integrated way, making full use of the dialectical paradigm.

How does such a process operate to reduce the level of alienation among the learners involved? First, if it is collective, dialogical and takes place among equals then maximum communication can occur such that consensual reality or "truth" can be arrived at most efficiently. Also, it may operate to reduce any species-alienation or social isolation or other forms of misanthropy and should therefore reduce competitive and socially irresponsible attitudes and behavior. Learners who identify with one another might be less prone to reify others. If it is "inherently meaningful" it may give the learner a sense of purpose—and reduce the sense of purposelessness. Also if it is inherently meaningful, self-chosen and process-aware there might be less chance that the learner would encounter a contradiction between means and ends thereby reducing a sense of normlessness. To the extent
that it is self-chosen, self-conscious and intrapersonally integrated it may reduce the level of self-estrangement in the learner. It may, to the extent that the problem and the process are chosen by the learner, reduce the level of product- and productive-activity alienation. If the process is directed at the solution of real social problems it could reduce the sense of social powerlessness and purposelessness. If it makes use of the dialectical paradigm it may reduce the kind of compartmentalized, fragmented and positivist view of reality which is the dominant paradigm on which the present political economic structure rests, making the learner more capable of demystifying and therefore transforming it.

According to the Deweyan/Freirean theory, learners whose learning environments are structured for dialogical-transformational praxis for democracy and egalitarianism, can reasonably be expected to be less alienated and thereby seek to transform their environment into a more democratic and egalitarian one.

I will refer to such learning as educational community.

It becomes immediately incumbent on us to determine where such "educational community" can occur. A great deal of stress has been placed thus far on the constraints the present political economic structure places on all life-activity contexts as settings where such learning can occur but with special reference to the problems arising from the school-economy correspondence. Settings which provide more
auspicious conditions for the occurrence of educational community, then, would be those in which the influence of the political economic structure is weaker or less direct than those which public schools, for example, can presently offer.

It was this hypothesis which lead me to attempt the design and establishment of the Ashland Educational Community Center (AECC) in Ashland, Massachusetts as a non-profit public corporation funded through a special article to the Town Warrant. Such a political economic arrangement allows more freedom than offered by public schools for a variety of reasons: grading need not be used, no administrative or any other kind of hierarchy or division of labor need be structured-in, no "fees" or commodity-exchange relationships need be established and little or no wage labor is required for the structure to function. No external evaluation of the process is required and learning projects or purposes need not be chosen or directed by those outside the process. Real social problems may be the subject of the action/reflection process among equals and there need be no "subject area" or "discipline" divisions made.

Although the legal and funding structure places few limitations on the nature and structure of the Center as a place in which educational community could develop, there were still many constraints: most young people spend the most productive part of their days in public schools; most men and many women spend their days working for wages in
various industries outside the community and women with pre-

school children were often tied to the home with their chil-
dren. Also, increasing transience resulting from people's
continually relocating to follow their jobs increased the
difficulty of creating communitarian attachment.

In addition to these clearly political, economic and
structural constraints there was the inertia of consciousness
to contend with. People were used to hierarchy, accustomed
to commodity-exchange and competitive relationships. They
were often well-heeled, in the need for wage-labor to get
things done, and in a tradition of "education" which separated
learning from social action, compartmentalized it and made it
into something that one does in school "when you're a kid."

Because of these and many historically specific, po-
itically strategic considerations, the Center was designed
as a transitional institution in which educational community
could occur only in limited ways or in "pure form" only on
limited occasions.

The initial structure, primarily designed on broad age-
classifications, grew out of anthropological evidence that
age peering is not artificial or need be imposed on humans
generally--it is "natural," although cross-age participation
in age-specific programs was encouraged.

A brief history of the Center and its by-laws which set
out its purpose, structure and function and the level at which
the various programs are presently developed are provided in Appendix B.

The research section of this study is an attempt to determine whether experience with the AECC results in a lessening of alienation and/or a greater predisposition for transforming the present political economic structure into a more democratic and egalitarian one. I consider this to be positively related to a predisposition for giving workers increased control over industrial decisions. This assumption forms the basis of the two major research questions dealt with in the next chapter.
CHAPTER II

THE RESEARCH
CHAPTER II
THE RESEARCH

Method

Statement of the Problem

The theoretical section of this study suggests that a particular type of educational setting is required in order that learning be "natural" or non-alienating. The theory also suggests that, due largely to their relationship to the political economic structure, it is difficult to create such settings in public schools.

Such settings are considered to be more easily developed in situations in which the constraints of the political economic structure are reduced.

Taking this into consideration, the Ashland Educational Community Center (AECC) was established as an independent non-profit corporation, funded directly by the local Town Meeting, so that, unlike public schools, it could be designed as a non-reified, non-hierarchical institution where learning as "educational community" would be more likely to occur. It was felt that the Center could thereby reduce the level of alienation among learners and enable them to engage in social transformation toward greater political economic democracy.

This study is an attempt to test that part of the theory which suggests that involvement with the AECC reduces
alienation and increases the pre-disposition for a worker controlled economy.

In a very comprehensive study of the history of alienation as a category, Isreal (1971) makes the point that multidimensional definitions of alienation are mere complexifications if they do not explain the structure of interdimensional relations. Also, he regards it as imperative that, since one's definition of alienation grows out of one's value premises, those premises should be openly stated and realistic:

in the way ... Markovic defines it. He analyzes theories of human nature as pre-conditions for theories of society and says that, in order to be realistic and useful, each idea of how man [sic] ought to be should be based on an objective evaluation of the actual possibilities for his development ... This is especially true if one assumes that "human nature" is not something definite, but rather that it develops in the course of the historical development of man and society. This is one of the central points in the second theory of man developed by Marx.

In the theoretical section an attempt was made to define the concept of alienation based on just such an analysis. This study uses a multidimensional conception of alienation with the hope that the study can and will indicate through correlational analysis what some of the relations between the dimensions are as postulated by Isreal. Also, this multidimensional approach is supported by Neal and Rettig (1967) in their discussion of the relations of anomie and powerlessness and many other alienation concepts. They conclude
that alienation can be seen as either unidimensional or multidimensional depending on one's "level of analysis." \[228\]

In a now well known study, Melvin Seeman (1959) codified five social-psychological "meanings" or "variants" of alienation, which he felt had been generated by the literature up to that time: powerlessness, normlessness, meaninglessness, isolation and self-estrangement. \[229\]

This researcher considered Seeman's codifications very useful for the present study except that three of his five "meanings," normlessness, meaninglessness and isolation appear to define alienation in relation to the individual's present society. The theory on which this study is based defines alienation in relation to human nature or rather to the nature of human potential which is defined herein as the capacity to become self-actualized and operate at the level of synergy as Maslow (1971) defines it. \[229\]

With this rather general definition in mind, this researcher arrived at a definition of alienation which is a composite of the five dimensions of alienation codified by Seeman and two additional dimensions: positivism and reification.

The definitions of four of the five dimensions which Seeman uses are the same as those used in this study. However, Seeman describes "meaninglessness" in three somewhat independent, though related ways: (a) the inability to understand the events in which one is engaged, (b) confusion
as to what one "ought" to believe, and (c) low expectancy that satisfactory predictions about future outcomes of behavior can be made. In this study, this dimension is interpreted as a lack of a sense of being meaningful or having a purpose in life and will be referred to as purposelessness. This aspect of alienation is discussed at length by the Jewish psychiatrist Victor Frankl in *Man's Search for Meaning*. Frankl, during his own imprisonment in a German World War II concentration camp, found that prisoners' lack of a sense of purpose concerning their situation and probable fate, was the single most important factor destroying their mental health.

The rationale for including the positivism and reification dimensions is unique and derives from the theory of alienation as follows.

First, Reification, as Isreal (1971) understands it, "could be subsumed under alienation." He says that Marx saw reification (i.e., perceiving humans as commodities and human relationships as commodity exchange relationships) as a necessary outgrowth of private property.

Marx:

A commodity is therefore a mysterious thing, simply because in it the social character of men's labor appears to them as an objective character stamped upon the product of that labor; because the relation of the producers to the sum total of their own labor is presented to them as a social relation, existing not between themselves but between the products of their labor.
In contrast to the synergistic psychological set of: "I do this for us and you do that for us" — the psychological equivalent of commodity fetishism (reification) is "I do this for money, you do that for money — (money being a scarce resource for which we are competing)."

Israel points out, however, that State Capitalism, as in the Soviet Union, while not viewing people as "consumer-power," still treats workers as labor-power.

Second, an understanding of reification and its relation to an alienated consciousness is helpful in understanding the relation of the positivist paradigm to the social-psychological condition referred to herein as alienation. According to Ollman (1971), the tendency to reify, that is, to give an independent material essence to relations between people (e.g., production relations) in the form of money, or capital, is enhanced when one loses the capacity to see the world in the Marxian/Hegelian relational/dialectical way. A political economic structure like that of the United States which is founded on such reifications, "property," "capital" and "profit," operates on and is sustained by a non-relational/non-dialectical view of reality.233

For example, the fragmented, undialectical approach to learning which the theory suggests that schools foster, inhibits the learn's perception of the integrated nature of his/her reality and encourages blithe acceptance of gross contradictions as a matter of course.
A Television commercial for huge luxury automobiles which are interspersed within the viewing of a TV show which glorifies the beauty of living close to nature (Lincoln Continental ads on Little House on the Prairie) is a case in point.

Positivism then, as a logical empiricist, causally sequential, essentialist, fragmented and unrelational, intellectual paradigm, is considered by this author as an important element in alienation, again because it is "unnatural" or inconsistent with the human potential for living a synergistic and thereby necessarily integrated life.

The dimensions of alienation finally arrived at and their respective definitions for this study were as follows:

Powerlessness: The sense that one cannot determine the outcome of events, particularly socio-political events, as well as the inability to translate one's own thoughts and feelings into action.

Normlessness: high expectancy that socially unapproved behaviors are required to achieve socially defined (political and/or economic) goals.

Self-Estrangement: the tendency to behave based on rewards which lie outside the activity in which one is engaged -- lack of self-acceptance and generally being out of touch with oneself, one's
own needs, body and feelings.

Purposelessness: (replaces Seeman's "Meaninglessness") the inability to find one's own sense of meaning and purpose in life.

Isolation: the tendency to feel separated from the motion of the rest of humankind, socially isolated, individualistic, competitive and lacking a sense of caring for others or being cared for by others.

Reification: the tendency to view human beings or human relationships as objects to be manipulated or commodities to be exchanged.

Positivism: the inability to view the world as an integrated whole, to be intolerant of ambiguity or complexity -- considered here as a polar opposite of a relational/dialectical world view.

These seven dimensions were measured by the attitude scales included in the final questionnaire which are summarized in Table 1.

By combining all these dimensions, a complex social-psychological construct is generated. This will be referred to in this study as alienation. Using this definition of alienation, the following major hypotheses will be tested:

a) Involvement in the Ashland Educational Community Center reduces alienation.

b) Involvement in the Ashland Educational Community Center increases the predisposition for increased worker control.
Design

The study used an ex-post-facto design of the following type with three types of control groups, later combined into a fourth as shown in Figure 6 (see next page):

<table>
<thead>
<tr>
<th>Alienation Dimension</th>
<th>Attitude Scale Used</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Powerlessness</td>
<td>-- Powerlessness</td>
</tr>
<tr>
<td></td>
<td>-- Personal Incompetence</td>
</tr>
<tr>
<td>2. Normlessness</td>
<td>-- Political Normlessness</td>
</tr>
<tr>
<td></td>
<td>-- Economic Normlessness</td>
</tr>
<tr>
<td>3. Self-Estrangement</td>
<td>-- Self-Rejection</td>
</tr>
<tr>
<td></td>
<td>-- Body Estrangement</td>
</tr>
<tr>
<td>4. Purposelessness</td>
<td>-- Purposelessness</td>
</tr>
<tr>
<td>5. Isolation</td>
<td>-- Social Irresponsibility I</td>
</tr>
<tr>
<td></td>
<td>-- Social Irresponsibility II</td>
</tr>
<tr>
<td></td>
<td>-- Species-Alienation</td>
</tr>
<tr>
<td>6. Reification</td>
<td>-- Machiavellianism</td>
</tr>
<tr>
<td></td>
<td>-- Reification</td>
</tr>
<tr>
<td>7. Positivism</td>
<td>-- Positivism</td>
</tr>
<tr>
<td></td>
<td>-- Intolerance for Ambiguity</td>
</tr>
</tbody>
</table>

Other Attitude Scales Included:

- Job Satisfaction
- Attitude Toward the AECC
- Pre-disposition for Worker Control
FIGURE 6

Research Design

<table>
<thead>
<tr>
<th>Subject Groups</th>
<th>Alienation Level Before(b)</th>
<th>Treatment</th>
<th>Alienation Level After(a)</th>
<th>Experimental Nature of Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Involved:</td>
<td>( Y_b )</td>
<td>( X_1^* )</td>
<td>( Y_a )</td>
<td>Experimental</td>
</tr>
<tr>
<td>(2) Plan Involvement:</td>
<td>( Y_b )</td>
<td>( \sim X_1 )</td>
<td>( Y_a )</td>
<td>Control 1</td>
</tr>
<tr>
<td>(3) No Program:</td>
<td>( Y_b )</td>
<td>( \sim X_1 )</td>
<td>( Y_a )</td>
<td>Control 2</td>
</tr>
<tr>
<td>(4) Involved in Other Program--High Parent Involvement</td>
<td>( Y_b )</td>
<td>( X_{x**} )</td>
<td>( Y_a )</td>
<td>Control 3</td>
</tr>
<tr>
<td>(5) Not Involved in AECC:</td>
<td>( Y_b )</td>
<td>( \sim X_1 )</td>
<td>( Y_a )</td>
<td>Control 4</td>
</tr>
</tbody>
</table>

\( **X_1 \) = Experimental treatment (experience with AECC program)

\( **X_2 \) = Comparison treatment (experience with another program)

\( \sim \) = Not given treatment

Since the research utilizes an ex-post-facto matched-group design, it is incumbent upon the researcher to demonstrate, to the greatest possible extent, that the experimental and control groups are matched and differ only in the treatment, or non-treatment received.

In order to demonstrate that the groups are acceptably matched, the research questions are stated as a progression of major hypotheses and supporting hypotheses which demon-
strate critical aspects of matching.

First, it is hypothesized that those involved (INV) and those planning enrollment (PLANINV) do not differ significantly in their Attitudes-toward-the-AECC (AECCRAT) as measured by the Attitude toward an Institution Scale (Remmers, 1938). Symbolically: \[ \text{AECCRAT}_{\text{INV}} = \text{AECCRAT}_{\text{PLANINV}} \]

Second, it is hypothesized that the INV and PLANINV groups do not differ significantly on demographic variables potentially relevant to alienation (DVPRA). Symbolically:

\[ \text{DVPRA}_{\text{INV}} = \text{DVPRA}_{\text{PLANINV}} \]

Third, assuming the two groups are acceptably matched, it is hypothesized that those involved (INV) will show less Alienation (A) than those planning involvement (PLANINV). Symbolically: \[ A_{\text{INV}} < A_{\text{PLANINV}} \]

Fourth, assuming again that the two groups are acceptably matched, it is hypothesized that those involved will show a greater pre-disposition-for-worker-control of the economy (PDFWC) than those planning enrollment. Symbolically:

\[ \text{PDFWC}_{\text{INV}} > \text{PDFWC}_{\text{PLANINV}} \]

Fifth, it is hypothesized that when those not yet involved but planning involvement and those not planning involvement are combined into one group of those not involved (NOAECC) this group will not differ significantly from the INV group on their attitude toward the AECC. Symbolically: \[ \text{AECCRAT}_{\text{INV}} = \text{AECCRAT}_{\text{NOAECC}} \]

Sixth, it is hypothesized that the INV and NOAECC
groups do not differ significantly on demographic variables potentially relevant to alienation. Symbolically:

\[ \text{DVPRA}_{\text{INV}} = \text{DVPRA}_{\text{NOAECC}} \]

Seventh, assuming the two groups are acceptably matched, it is hypothesized that the INV group shows less alienation than those not involved. Symbolically:

\[ A_{\text{INV}} < A_{\text{NOAECC}} \]

Eighth, and finally, it is hypothesized that those involved show a greater pre-disposition for a worker controlled economy than those not involved. Symbolically:

\[ \text{PDFWC}_{\text{INV}} > \text{PDFWC}_{\text{NOAECC}} \]

These hypotheses are summarized in Figure 7 below:

\[ \text{FIGURE 7} \]

Summary of Research Hypotheses

1. \[ \text{AECCRAT}_{\text{INV}} = \text{AECCRAT}_{\text{PLANINV}} \]
2. \[ \text{DVPRA}_{\text{INV}} = \text{DVPRA}_{\text{PLANINV}} \]
3. \[ A_{\text{INV}} < A_{\text{PLANINV}} \]
4. \[ \text{PDFWC}_{\text{INV}} > \text{PDFWC}_{\text{PLANINV}} \]
5. \[ \text{AECCRAT}_{\text{INV}} = \text{AECCRAT}_{\text{NOAECC}} \]
6. \[ \text{DVPRA}_{\text{INV}} = \text{DVPRA}_{\text{NOAECC}} \]
7. \[ A_{\text{INV}} < A_{\text{NOAECC}} \]
8. \[ \text{PDFWC}_{\text{INV}} > \text{PDFWC}_{\text{NOAECC}} \]

Subjects

Three groups of women in Ashland, Massachusetts with preschool children were initially chosen for study:
(1) those who had been involved in the program for at least one-half semester; (2) those who had enrolled or planned to enroll in the program, but had yet no experience with it; (3) those not involved in the AECC program and not planning to enroll.

Since group (2) had a limited number of subjects, group (3) was included so that it could be combined with group (2) if they could be shown to be demographically similar, to expand the sample size. Later, group (3) was broken into two subgroups: (1) those not involved in any preschool program, and (2) those not involved in the AECC "pre-school," but who were involved in some other program which they considered to have high parent-involvement. (See summary description of Research Groups in Table 2).

The women with pre-school children who participate in the Parent-Child Development Program, a parent-cooperative, of the AECC provide the best experimental group to test these hypotheses for the following reasons:

a) The program offered a learning setting which is most like that which is defined in the theory as "educational community" because learning occurs "almost as a by-product during the collective solution to [sometimes] self-chosen, inherently-meaningful real social problems [child-care] among equals in a self-conscious [they discuss and reflect on their process], dialogical, active/reflective
TABLE 2

Research Groups*

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Code Name</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Those involved in the AECC Parent-Child program for at least one-half semester. (experimental group)</td>
<td>INV</td>
<td>41</td>
</tr>
<tr>
<td>2.</td>
<td>Those who plan to enroll in the AECC program or who are on a waiting list but who had not yet had any experience with the program. (control group)</td>
<td>PLANINV</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>-- Those not involved in the AECC program and not planning to enroll</td>
<td>NOTINV</td>
<td>30</td>
</tr>
<tr>
<td>3.</td>
<td>Those involved in no pre-school program at all (subgroup of NOTINV). (control group 2)</td>
<td>NOPROG</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>-- Those not involved in the AECC program, but involved in some other pre-school program (subgroup of NOTINV).</td>
<td>OTHERPGM</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>-- Those not involved in the AECC program but involved in some other pre-school program with low parent involvement (subgroup of OTHERPGM).</td>
<td>OPGLPI</td>
<td>2</td>
</tr>
<tr>
<td>4.</td>
<td>Those not involved in the AECC program but involved in some other pre-school program with high parent involvement (subgroup of OTHERPGM). (control group 3)</td>
<td>OPGHPI</td>
<td>11</td>
</tr>
<tr>
<td>5.</td>
<td>All those not yet experienced with the AECC program. (control group 4)</td>
<td>NOAECC</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td>-- Total sample</td>
<td>ALL</td>
<td>92</td>
</tr>
</tbody>
</table>

*Subjects are white women with pre-school children from Ashland, Massachusetts.
way." It was not however self-consciously intrapersonally integrated nor dialectical as required by the definition of educational community.

b) As a parent cooperative no fees were exchanged and there was a minimum of paid labor involved. According to the theory, this could be logically expected to reduce the reification dimension.

c) There was a minimum of hierarchical organization with rotating leadership being the norm. Again, according to the theory, such a non-hierarchical structure is essential for a de-alienating learning process and could well be expected to reduce all aspects of alienation, especially powerlessness, isolation, reification.

d) Involvement-time in this program was much greater than that for any other program in the AECC, encompassing several hours/week for an average of more than one school year. For many of the participants the program was a significant part of their lives (see Appendix A) offering some hope that measurable effects could occur.

Procedure

Subjects were asked to fill out a self-administered questionnaire consisting of selected standard attitude scales supplemented by scales constructed by the researcher.

Experimental group subjects were obtained in the
following way. Those involved in the program were visited by the researcher at the Program site in groups of three to six people. They were given a self-addressed return stamped envelope containing the test instrument (Appendix C). They were asked to return the completed questionnaire by dropping it in the mail at their convenience within three weeks. Subjects' return address was not included on the return envelope. A cover letter was included (Appendix C) explaining that anonymity was guaranteed since no identifying names or numbers were requested on the questionnaire. The instructions were worded to caution against and reduce social desirability bias. No follow-up was made except for a general note of appreciation to all subjects four weeks after distribution.

About half of the participants knew the researcher by face and a few by name, though most had joined the program after the researcher had left his post as AECC Coordinator nearly two years before.

Subjects were told that "the effect of the Center on 'attitudes' was being studied," without reference to the particular attitudes being assessed.

Of the 56 subjects in the experimental group who received a questionnaire, 41 returned it completed for a return rate of 73.2%.

Control group subjects were obtained in the following way:
Birth records from the previous four years' Town Reports were surveyed so that families with children aged 1 to 5 years could be identified -- the same age range of children served by the AECC program. In the report, names appear in order of birth and every fourth and fifth name was selected thereby identifying 205 of the 512 potential subjects. Of these, 79 or 38.5% were still residents of the town as determined by phone listings -- an indication of the rather high mobility rate. Four were involved in the AECC program and the 75 remaining were sent an introductory letter explaining the study briefly and telling the subject to expect a phone call in the next few days (Appendix C). Sixty-four of the seventy-five were reached by phone within seven days, given further information on the study and asked if they were willing to complete and return the questionnaire within three weeks. Of these 61 agreed and were mailed a questionnaire with the cover letter and also a self-addressed pre-stamped envelope. Within three weeks a letter of appreciation was sent to all subjects (Appendix C), after which about 20% more questionnaires were returned. Of these 61, 51 completed and returned the instrument, yielding a return rate of 83.6%.

The high return rate was thought to result from the great stress placed on anonymity and the importance subjects felt the researcher placed on their cooperation. The researcher told the subjects that he had to "depend" on
their keeping their word, since there was no way that he could check to see whether a subject had returned the questionnaire or not. It is felt that this high response rate, especially to the very personal questions, was due to this strict anonymity guarantee. Also, much more effort was put into getting this group to return the instrument than for those involved in the program.

This control group was later broken into the three smaller control groups through categorical questions (Nos. 143 and 222) on the instrument (Appendix C).

The Instrument

The literature is replete with measures of alienation. Measurement sourcebooks such as Chun (1975), Bourjeau (1967), the MMPI Handbook (1973), Lake (1973), Robinson (1968 and 1975), Shaw (1967) and Tests in Print II (1972) yield nearly one hundred original sources with measurement scales directly related to alienation. The scales have been designed for various settings, purposes and based on widely differing definitions of the concept, most of which used only one or two of Seeman's meanings or "dimensions" of alienation. In order to construct an instrument for this study which fit the definition used herein and to arrive at an instrument consistent with earlier work and the underlying theory of this study and one with at least a minimal degree of reliability and validity, the researcher searched for scales already in print with the intention of constructing
new scales for those dimensions of alienation for which ade-
quate tests were not available.

For this search a "use-decision index" (UDI) was con-
structed on which to judge each existing scale for use in
the final instrument:

$$\text{UDI} = 2I + Q.D. + \frac{1}{3} F.V. + \text{REL.} + \text{VAL.} - \text{RD.} - \frac{\# \text{ of I}}{10}$$ (1.5)

The criteria variables are as follows:

I: **Importance**: an estimate of the importance for this
study of that dimension of alienation which is
measured by that scale.

Q.D.: **Quality of Definition**: an estimate of how
closely the definition of the dimension being
measured fits with the definition of that dimen-
sion used herein.

F.V.: **Face Validity**: an estimate of how well the
items appear to measure what the scale is intended
to measure (i.e., "transparency").

REL.: **Reliability**: an estimate of the quality of
the reliability scores given on that scale as
well as the magnitude of those scores.

VAL.: **Validity**: an estimate of the quality of the
validity measures or scores given on that scale,
as well as the magnitude of those scores.

RD.: **Redundancy**: a measure related to the number of
scales available to measure the dimension(s) for
which a scale is being evaluated.

# of I: Number of Items: total number of items on scale being judged.

Each variable, except the # of items, was rated by judgment on a scale of 1 to 5. From the literature, 27 scales were selected for potential use in the final instrument. Each potential scale was judged on each UDI variable, except for the "# of items." The resulting scores were entered into the UDI expression to yield a UDI score for each of 27 potential attitude scales. The scales with the nine highest UDI scores were selected for use in the final instrument. Although the scoring for some scales differed slightly, all were transformed into some form of four point scale so that scores of different scales could be combined or compared and also to reduce confusion for respondent. The usual null point on Likert scales was rejected as uninterpretable. Also scoring had to be reversed for some scales since they were measures of non-alienated attributes, i.e., exact opposites of alienated dimensions (e.g., "Self-Acceptance" was considered to be negatively correlated with "Self-Estrangement," and so was scored in reverse and re-labeled "Self-Rejection").

Following is a description of the nine scales selected by this process and used in the final instrument (Appendix C).

1. Purposelessness (reversed Purpose-In-Life Test (PIL)) --
Crumbaugh (1968) -- 20 items, nos. 1-20 on questionnaire.

Variable: Designed to measure the degree to which a person experiences a sense of meaning and purpose in life -- devised to test Frankl's meaningless frustration thesis.

Scoring: 7 point semantic differential changed to 4 point semantic differential (reversed scoring).

Reliability: Split half-reliability given as .85 for 120 Protestant parishioners. Corrected split-half reliability for this study for 92 women with pre-school children was .91.

Validity: Some level of known-group validity exhibited by mean score of 118.9 for 230 businessmen and professionals contrasted with 93.3 for 225 neurotic outpatients. This assumes businessmen and professionals have a greater sense of purpose than the neurotic patients. Also, minister ratings of parishioners correlated with actual scores of parishioners themselves at $r = .47$ and therapist ratings of outpatients with actual scores of patients correlated at $r = .38$. Also, correlated with Alienation (Magnani, 1976) at $r = .56$.

Reason for Inclusion: closely related to purposelessness dimension as defined by the author for this study.

Use Decision Index: 21.7
2. Social Irresponsibility I (reversed Social Responsibility Scale (SRS)) -- Berkowitz and Lutterman (1968) -- 8 items, nos. 21-27 and 47 on questionnaire.

Variable: "attempts to assess [the reverse of] a person's traditional social responsibility, an orientation toward helping others even when there is nothing to be gained from them ... The SRS scale is likely to have a conservative individualist theme ... also conceived of as a polar opposite of alienation" (my emphasis).

Scoring: five point Likert scale changed to four point Likert.

Reliability: internal consistency reported as "very satisfactory." In this study split-half reliability was found to be .52 for 92 women with preschool children.

Validity: In a test of 766 adults, 1963, high scorers were more likely to make financial contributions to an educational or religious institution, be active in organizations or church work, show great interest in national and local politics and to be active politically, to vote in elections and know the names of candidates for office, but opposed government involvement in problems of unemployment and oppose extending social security. Also, it correlated with Alienation (Magnani, 1976) at $r = .53.$
Reason for Inclusion: people who have a lesser sense of social responsibility were considered less likely to be those who experienced a sense of social isolation. Therefore this scale was judged to be closely related to the social isolation dimension.

Use Decision Index: 17.8.


Variable: measures a person's general strategy for dealing with people, especially the degree to which he/she feels other people are manipulable in interpersonal settings. The scale was drawn from Machiavelli's *The Prince* and *The Discourses* and items measure interpersonal tactics, views of human nature and abstract or generalized morality. Factor analysis showed the Mach IV to contain three factors (Loading = .25): Duplicity, Negativism and Distrust of People.\(^{237}\)

Scoring: 7 point Likert scale transformed to a four point Likert.

Reliability: the average item-test correlation for the Mach IV was .38. Split-half reliability for this study was .69 for 92 women with pre-school children.

Validity: "in 12 or 13 instances in which face-to-
face contact, latitude for improvisation and irrelevant affect were all judged present, the high 'Machs' won more, were persuaded less, persuaded others more, or behaved as predicted significantly compared to low Machs ... The author cautions against the usual perjorative implications that surround the term 'Machiavellianism.' None of his research suggests that high 'Machs' are more hostile, vicious or vindictive than low Machs. Rather it appears that they have a 'cool detachment,' which makes them less emotionally involved with other people ... No difference has been found by intelligence, social status or social mobility. It is hypothesized that high Machs are less likely to arise from traditional [more communal] societies because they operate most effectively in unstructured situations. Field studies at medical schools show that psychiatrists score highest on the Mach scale ..."238 Also, it correlated with Alienation (Magnani, 1976) at r = .61.

Reason for Inclusion: This was the scale found closest to the dimension of reification. It was hypothesized that one must objectify others if one is going to manipulate them. Allport (1969) supports this in his study on The Nature of
Prejudice. Objectification (making "objects") of others would appear to be a necessary, if not sufficient, condition for treating others as commodities or for treating human relationships as commodity relationships.

Use Decision Index: 21.7.

4. Personal Incompetence (reversed Personal Competence -- Campbell et al (1960)) -- 7 items, nos. 48-54 on questionnaire.

Variable: attempts to measure "personal inefficacy ... a feeling of lacking mastery over the self and the environment. The person lacking such a sense of mastery may either be tense or anxious about the course of his [sic] personal life, or may be resigned in a fatalistic way to a succession of events with which he does not feel that he can cope adequately." ²⁴⁰

Scoring: this scale initially used a forced-choice format. For this study the forced choices were expanded to four choices using options such as "almost always, usually do, usually don't, almost always don't." For example, for item 4 in the scale, the options available were: "plan ahead" or "live from day to day." This was changed to "almost always plan ahead," "usually plan ahead," "usually live from day to day," and "almost always
live from day to day."

**Reliability:** inter-item correlations were reported at .30. Split-half reliability for this study was found to be .44 for 92 women with pre-school children.

**Validity:** a similar-item scale (Likert) was constructed by same author (Campbell, 1960) and was used to show that personal efficacy was related to education and to a "sense of political awareness. Consistent replications of this pattern supports the construct validity of the Personal Efficacy Scale." Also, this scale correlated with Alienation (Magnani, 1976) at \( r = .41 \).

**Reason for Inclusion:** This scale measured that trait most closely identified with the ability to translate one's own thoughts and feelings into action, which this author considered to be one dimension of **powerlessness**.

**Use Decision Index:** 17.6.

5. The **Powerlessness Scale** -- Neal and Seaman (1964) -- 7 items, nos. 56-62 on questionnaire.

**Variable:** The authors "define powerlessness as 'low expectancies for control of events' with the events being in terms of society" (e.g. control over politics, the economy, etc.).

**Scoring:** Forced-choice format (between statement "A"
and "B") was transformed to a four point response similar to semantic differential format as follows: Given statement "A" and "B," check the statement which most closely describes your reaction:

'strongly agree with A,' 'slightly agree with A,' 'slightly agree with B,' 'strongly agree with B.'

**Reliability:** The authors (1964) report a coefficient of reproducibility of .87 with Neal and Rettig (1963) reporting inter-item correlations of .15 to .35. Seeman and Evans (1962) report a split-half reliability of .70 and Neal (1959) reports a reproducibility coefficient of .87. For this study split-half reliability was found to be .85 for women with pre-school children.

**Validity:** As hypothesized, members of work-related organizations exhibited less powerlessness (2.54) than those who were unorganized (2.94). The results held for manual workers and for "mobility-oriented," non-manual (i.e., white-collar) workers, but not for white-collar workers who were not mobility-oriented. This indicates that, for white collar workers who are not socially mobile, participation in work-related organizations does not increase their sense of power. Also, this scale correlates with Alienation (Magnani, 1976) at $r = .72$. 
Reason for Inclusion: The definition used for this scale is very closely related to the powerlessness dimension of alienation used herein.

Use Decision Index: 23.65


Variable: follows from a clinical study of Scheerer which supported the hypothesis that self and other acceptance are positively related. The scale is judged here to measure the extent to which one feels self-assured, comfortable with who one is, self-confident and self-directed, particularly in social settings.

Scoring: The scale was scored originally on a five point scale from "true" to "not-true-at-all." For this instrument, it was changed to a four point Likert scale with the same end points.

Reliability: A five-day test-retest correlation of .84 for 45 respondents was reported. For this study the split-half reliability was .91.

Validity: correlates with the Berger self-acceptance scale at -.73 and with the Bills self-acceptance scale at -.55. This scale was shown in several studies to be strongly negatively correlated with acceptance of others. This scale also correlated with Alienation (Magnani, 1976) at r = .60.
Reason for Inclusion: self-acceptance was considered to be closely and negatively related to the self-estrangement dimension of alienation used herein.

Use Decision Index: 14.95.

    -- 7 items, nos. 88-95 on questionnaire.
     
    Variable: Measures the necessity of force and fraud in government.
     
    Scoring: 7 point Likert changed to four point Likert.
    Reliability: split-half reliability for this study was .81 for 92 women with pre-school children.
    Validity: shown by authors to be largely independent of powerlessness, from factor analysis, though not administered as a separate test. Also, this scale correlated with Alienation (Magnani, 1976) at $r = .61$.
     
    Reason for Inclusion: The definition was very close to the normlessness dimension of alienation used herein.
     
    Use Decision Index: 17.3.

    -- 6 items, nos. 93-98 on questionnaire.
     
    Variable: Defined as the necessity of force and fraud in business.
     
    Reliability: split-half reliability for this study was .76 for 92 women with pre-school children.
Validity: same as for Political Normlessness scale, except that it correlated with Alienation (Magnani, 1976) at $r = .65$.

Reason for Inclusion: The definition was very close to the normlessness dimension of alienation used herein. Also, the authors had shown through factor analysis that economic and political normlessness were separate factors. Finally, it was felt that the effectiveness of transformational strategy would be increased through an understanding of the relation between economic and political normlessness or "cynicism."

Use Decision Index: 17.3.


Variable: "defined as 'the tendency to perceive (i.e., interpret) ambiguous situations as sources of threat'; ... ambiguity arises in situations characterized by novelty, complexity or insolubility. Threat responses include repression and denial, anxiety and discomfort, destructive behavior and avoidance behavior."\textsuperscript{250}

Scoring: 7 point Likert scale, transformed to a four point Likert scale.

Reliability: Reliability from Cronbach's alpha formula on 13 samples average at .48. A sample
of 15 graduate students yielded, after two to four weeks, a test-retest reliability of .85. Split-half reliability for this study was .45 for 92 women with pre-school children. This should be acceptable for a scale with such probably multidimensionality.\(^{251}\)

**Validity:** The scale correlates with the Princeton, Coulter and Walk scales of intolerance for ambiguity at .50, .36 and .54 respectively (\(< .05\)). Also, "in a long series of correlational studies the ambiguity scale was found to correlate with conventionality, belief in divine power, attendance at religious services, dogmatism about one's religious beliefs, and favorable attitudes toward censorship. The scale also correlated moderately with F [authoritarianism] ..."\(^{252}\) and with Alienation (Magnani, 1976) at \(r = .35\).

**Reason for Inclusion:** It should be noted that the whole scale was not used. The original scale had 16 items and only 9 were used. The author indicated that these nine items were those that related most closely to complexity while the others were related to novelty or insolubility. Since this study is concerned with tolerance for ambiguity as it relates to the capacity for dialectical thought, the "complexity" dimension was con-
sidered to relate most closely with this aspect of dialectics. Since the author wrote those items to relate specifically to complexity, the integrity of the scale should not be seriously affected by this reduction in items. This hypothesis is partially supported by the fact that the split-half reliability for this study was close to the Cronbach reliabilities reported by the author. Dialectical thought was considered to be negatively correlated with the dimension referred to in this study as "positivism."

Use Decision Index: 23.3.

Critical aspects of some of the dimensions of alienation as defined herein were judged not to have been sufficiently addressed by the variables tapped with these existing scales. Therefore, the author constructed additional scales in an attempt to augment the "standard" scales such that the resulting composite scale could be considered to assess alienation as a complex, multidimensional though integrated psychological construct -- one consistent with the theory of alienation presented in this study.

A description of these additional scales follows:
10. Reification -- 16 items, nos. 147-162 on questionnaire.

Variable: the scale attempts to tap much more directly the tendency to view people as commodities and human relationships as commodity-exchange relation-
ships than does the Machiavellianism scale.

**Scoring:** Four point Likert scale.

**Reliability:** The split-half reliability for this study was found to be .48 for 92 women with preschool children. This is judged to be acceptable for this study considering the complexity of the variable.

**Validity:** The reification scale correlated in this study with other related scales as follows: Social Responsibility (Berkowitz and Luttermann, 1968) at \( r = -0.30 \), Machiavellianism (Mach IV) (Christie, 1969) at \( r = 0.45 \), Social Irresponsibility II (Magnani, 1976) at \( r = -0.44 \), Competitiveness Individualism (Magnani, 1976) at \( r = 0.45 \), Social Isolation (Magnani, 1976) at \( r = 0.33 \), Misanthropy (factor scale) Magnani, 1976) at \( r = 0.70 \), and Alienation (Magnani, 1976) at \( r = 0.62 \).

**Reason for Inclusion:** The Mach IV scale provides evidence of "objectification" which may be a necessary condition for reification, but is not its equivalent. That is, while the Machiavellian scale attempts to assess the degree to which one tends to manipulate people or to treat them as objects, the Reification scale attempts to specifically test the extent to which one tends to treat people as commodities, i.e., things to
be exchanged, priced, etc. and to treat human relationships as an exchange of commodities. It attempts to assess what Marx referred to as "commodity fetishism."

11. Social Irresponsibility II -- 12 items, nos. 163-174 on questionnaire.

**Variable:** attempts to tap the reverse of altruism, or sense of not caring or feeling any responsibility for others. It is judged to be more traditionally conservative and individualistic than the reversed Berkowitz and Lutterman (1968) scale of Social Responsibility.

**Scoring:** Four point Likert scale.

**Reliability:** A split-half reliability for this study was found to be .77 for 92 women with pre-school children -- considerably higher than the Berkowitz and Lutterman (1968) scale (.52).

**Validity:** The Social Irresponsibility II scale correlated with other related scales used in this study as follows: Social Isolation (factor scale -- Magnani, 1976) at $r = .87$, Political Normlessness (Magnani, 1976) at $r = .33$, Economic Normlessness (Magnani, 1976) at $r = .40$, Reification (Magnani, 1976) at $r = .45$, Alienation (Magnani, 1976) at $r = .55$.

**Reason for Inclusion:** This scale was designed to
assess a more individualistic and politically conservative type of social irresponsibility and is perceived to parallel the social isolation dimension of alienation as defined herein.

12. Competitiveness/Individualism -- 16 items, nos. 175-190 on questionnaire.

**Variable**: attempts to tap the need to be "better" than others, to receive individual recognition, and a distaste for group activities.

**Scoring**: Four point Likert scale.

**Reliability**: split-half reliability for this study was .80 for 92 women with pre-school children.

**Validity**: the Competitiveness/Individualism scale correlated with other related scales as follows: Machiavellianism (Magnani, 1976) at r = .45, Reification (Magnani, 1976) at r = .45, Self-Rejection (Magnani, 1976) at r = .36, Social Responsibility (Berkowitz and Lutterman) at r = -.37, Powerlessness (Magnani, 1976) at r = .35, Social Isolation (Magnani, 1976) at r = .42, and Alienation (Magnani, 1976) at r = .62.

**Reason for Inclusion**: the theoretical section of this study contends that competitiveness/individualism as an aspect of isolation is a major element of the alienation profile necessary to sustain the present U.S. political economic structure. No
"standardized" scale was identified which measures a variable sufficiently close to this dimension, hence this scale was constructed for this study.

13. Species-Alienation -- 9 items, nos. 191-199 on questionnaire.

**Variable:** attempts to tap the Feuerbachian/ Marxian construct: the tendency to feel apart from humankind as a whole, an indifference to global concerns.

**Scoring:** Four point Likert scale.

**Reliability:** split-half reliability for this study was found to be .74 for 92 women with pre-school children.

**Validity:** The Species-Alienation scale correlated with other related scales as follows: Competitiveness/Individualism (Magnani, 1976) at r = .42, Social Irresponsibility II (Magnani, 1976) at r = .55, Reification (Magnani, 1976) at r = .33, Purpose in Life (Crumbaugh, 1968) at r = -.36, and Alienation (Magnani, 1976) at r = .55.

**Reason for Inclusion:** a major hypothesis of the theoretical section of this study was that species-alienation was an important aspect of alienation, hindering the creation of a "synergistic" future. No available standard scale was identified as being sufficiently addressed to this aspect of the social isolation dimension of alienation as de-
136

fined herein.

14. **Body Estrangement** -- 18 items, nos. 200 to 217 on questionnaire.

**Variable:** attempts to tap the extent to which one is insensitive to the way in which one's body state and behavior are interacting. "Body-state" includes here the state of one's physical health and appearance, emotional state, and neurological condition.

**Scoring:** Four point Likert scale.

**Reliability:** split-half reliability for this study was .80 for 92 women with pre-school children.

**Validity:** although highly internally consistent, this scale skewed very positively and was thereby not very discriminant between groups. It may be more discriminating when used with more diverse populations because it has been judged by psychologists to have high face-validity.

**Reason for Inclusion:** the theory of this study considers that this is one aspect of the self-estrangement dimension of alienation which was judged not to have been sufficiently addressed by the Self-Acceptance scale.

15. **Positivism** (reversed capacity for Dialectical Thought) -- 4 items, nos. 218-221 on questionnaire.

**Variable:** tries to tap the ability to grasp reality
through a relational and dialectical paradigm as Ollman (1971) describes it.

**Scoring:** Four point Likert scale.

**Reliability:** a split-half reliability of .18 was found for 92 women with pre-school children.

**Validity:** This scale was found to have little correlation with any other scale and was discarded in the analysis as highly unreliable and invalid.

**Reason for Inclusion:** the theory section of this study hypothesizes that those operating within a dialectical paradigm are less susceptible to the effects of information manipulation conducive to sustaining the present U.S. political economic structure. This scale was an unsuccessful attempt at tapping this reverse aspect of the positivism dimension of alienation. To construct an effective scale of this type, a great many more items would need to be constructed, judged independently by dialecticians and tested on "known" groups.

In addition to these scales which attempt to tap alienation as a psychological state, three other scales were included in the instrument:

16. **Attitude Toward Any Institution** (in this case: the Ashland Educational Community Center -- Remmers (1960) -- question no. 55 on questionnaire.

**Variable:** to measure the attitude of subjects toward
the Ashland Educational Community Center as a positive or negative institution. This is a 17 point Thurston scale which Remmers made from a shortened form of a 45 item scale by Kelley (1934). Validity and Reliability measures are reported for the Kelley scale and would be higher than the actual scores for the scale used.²⁵³

**Scoring:** Subjects respond by marking a plus (+) beside the items with which they agree. The score is the median of the scale values of the items which subjects mark. High scores indicate favorable attitudes toward the AECC. See the actual coded questionnaire in Appendix C for item scores.

**Reliability:** The split-half reliabilities of equivalent forms of this scale when applied to other institutions is reported by Kelley: communism, .89; war, .77; Sunday observance, .98; marriage, .71; divorce, .81."²⁵⁴

**Validity:** Regarding concurrent validity, the following correlations have been obtained by the author (Kelley, 1934) between this generalized scale and specific Thurstone-type scales: ".816 with attitude toward communism, using a sample of 100 factory workers; .78 with attitude toward Sunday observance (N = 222), and .149 with attitude toward war on a sample of 80 students at Purdue
Reason for Inclusion: It was felt that if differences in the group occurred, it might be due to differences in attitude toward the AECC. Respondents might respond in a way which would reflect their attitude toward the research or the researcher who, as founder and former coordinator of the Center, may have been seen as a representative of the Center. The scale was, in fact, an attempt to control for relative differences in the social desirability effect between groups. That is, if a subject had a positive view of the Center, he or she might give a more socially desired response to artificially demonstrate the effectiveness of the Center. If there is no significant difference in attitudes toward the Center across groups it is assumed that the social desirability effect on responses would also not differ significantly across groups.

17. Job Satisfaction Index — Brayfield and Rothe (1951) — 18 items, nos. 110-127 on questionnaire.

Variable: attempts to tap positive feelings toward one's work, regardless of job category. Items were chosen on the basis of Q value (less than 2.00), lack of reference to a specific aspect of a job, and lack of social desirability.
Scoring: Five point Likert changed to a four point Likert.

Reliability: Split-half reliabilities of .87 were found for 231 clerical female employees and .89 for this study for 92 women with pre-school children. Subjects in this study, women with pre-school children, most still married, were asked to respond in relation to whatever they considered to be their "job." Many did not work for wages and considered their job to be that of wife and/or mother. Of those who did work for wages, a few still defined their job as being wife and/or mother. Of those who held only part-time "jobs," some still considered their job to be that for which they earned wages. They were asked to respond to "job satisfaction" scale in relation to whatever they defined their job to be.

Validity: The scale successfully distinguished the two following groups in the predicted direction (p < .01): those in a night school Personnel Psychology course whose work involved personnel relations and those enrolled in the same course whose work did not involve personnel relations. The scale also correlated with the Hoppock blank at $r = .92$ on the same night school population. This scale also correlated with the Rundquist-Sletto Morale Scale
at $r = .49$ (for men)\textsuperscript{258} and a Self-Estrangement (factor scale — Magnani, 1976) at $r = -.51$.

Reason for Inclusion: This scale was included to provide a partial check on the Marxian hypothesis that work-alienation gives rise to other dimensions of alienation. Also, it was thought that it might help determine whether involvement in the AECC Parent-Child Development Program affects the level of dissatisfaction (alienation) with respect to the "job" of child care. This particular job satisfaction scale was chosen as being most applicable to non-wage labor work, like that of a housewife and/or mother, since it is designed specifically for cross occupational and very general "job satisfaction" application.


Variable: 17 item Thurston-scale on which subjects rated the following social action:

"A MOVE TOWARD GIVING THOSE WHO DO THE WORK PRIMARY RESPONSIBILITY FOR MAKING INDUSTRY DECISIONS, RATHER THAN LEAVING IT TO THE OWNERS OR HIGH LEVEL MANAGERS."

There were 17 possible rating statements ranging from positive, "will solve humanity's greatest problems," to negative, "is perfectly absurd."
This scale was judged to indicate that subjects had at least a pre-disposition for a more worker controlled economy.

**Scoring:** Subjects place a plus (+) sign before each item with which they agree. Subject receives one score which is the median value of the items marked. Item-scores range from 10.3 indicating the highest regard for the proposed social action to 1.0 indicating the lowest regard for the proposed social action.

**Reliability:** Remmers (1960) reported the following equivalent-forms reliability coefficients when applied to the following social actions: abolition of compulsory military training in college, \( r = .92 \); abolition of township trustees in Indiana, \( r = .81 \); compulsory sex education for adults, \( r = .70 \); divorce, \( r = .81 \); social insurance, \( r = .75 \); old age pensions, \( r = .78 \); outlawing communism, \( r = .78 \).

**Validity:** The Thurston procedure used to construct the scale normally insures a degree of content validity. Also, since this social action is quite general it appears to be valid for the scale items which are also quite general. The reader is encouraged to look at the scale (question 109 on questionnaire--Appendix C) to judge the face validity.
Reason for Inclusion: This scale was included as a partial internal test of the second hypothesis of the study; that is, that involvement in the AECC is positively related to an increase in worker control. The consequent hypothesis, untested in this study, would be that a predisposition for greater worker control would be positively related to transformational action for greater economic democracy.

In addition to the foregoing scales, the instrument contained items for the measurement of certain demographic/categorical variables. A reminder about honesty and insured anonymity introduced the questions relating to demographic variables.

A description of these demographic items and the reason for their inclusion follows.

All demographic variables were measured by categorical response with scoring as shown in the coded questionnaire. Item 128—sex—was unnecessary for this study. All subjects were female. Item 129—age, 130—age and sex of children, 131—age and sex of children in pre-school, 132—age and sex of siblings, 139 and 140—mobility, 141—religiosity, 142—on marital harmony, and 223—whether and how much one works for wages, were all judged as potential, partially exogenous factors related to alienation as defined herein. Items 133—occupa-
tion(s) of main breadwinner(s) of present family, 134--occu-
pation(s) of main breadwinner(s) of subject's family while
growing up, 135--own family's present annual income, 136--
annual income of parent's family while subject was growing up,
137--level of education of subject, subject's spouse, subject's
father and subject's mother, were combined as follows to define
socio-economic status (SES):

\[
SES = 3 \times \text{present family occupational status} + 3 \times \text{parents' family occupational status} + 3 \times \text{present family income} + 3 \times \text{parents' family income} + 3 \times \text{own educational level} + \text{father's educational level} + \text{mother's educational level} + \text{spouse's educational level}.
\]

This rather unique definition of SES was created by combining judicious definitions of the three accepted SES variables: occupation, education and income, in a way which would maximize its power as a predictor of alienation. One's "consciousness" level of alienation was judged among white suburban women in their 20's with pre-school children to be determined as much by their parents' occupation and income as their own and their own education to be 3 times more important as a class determinant of consciousness than mother's, father's, or spouse's. Occupation, Education and Income were equally weighted.

Item 143--whether one was involved in the AECC, planning to be enrolled in the AECC or not planning to enroll, and 222--
enrolled in other program, type of program and degree of parent involvement, were used to place subjects into appropriate experimental and control groups.

Items 144—period of involvement in AECC, 145—what subject liked most about program, and 146—what subject liked least about program, were applicable only to the experimental group and were included to help determine what it might be about the program which resulted in any changes in levels of alienation as well as for evaluation of the program itself for use in future planning.

Instrument Format

The instrument, with cover letter, was arranged so that the standard scales were placed first and the new (untested) scales were placed at the end in case the subject did not finish all items. However, all respondents did finish. Demographic (personal) items were placed in the middle to provide format variation and also to reduce any "intimidation" effect they might have had they come earlier.

The instrument comprised a total of 222 items on 20 pages with two of these "items," the Thurstone-scales, having 17 possible statements.

The final instrument was the result of a pilot study, using a rough draft among 21 college social science research students. A major recommendation of this pool of students was that the questionnaire was much too long. This advice was not heeded—the author's judgment being borne out by the high return rates.
Subjects reported that it took 60-90 minutes to complete the questionnaire. Many found it enjoyable and a real aid to self-insight, though some did report that it raised some personally uncomfortable questions.

**Informal Interviews**

In recognition of the fact that statistical analysis of instrument data is only one of many possible methods of assessing the effects of the Center, several non-formal interviews were conducted with women from the Parent-Child Development Program who volunteered. Eight parents were asked in a group to see the researcher privately if they felt the Center had had a significant effect on them which could not have been assessed by the questionnaire. Three of these volunteered and were interviewed. The interviews occurred in their homes at their convenience. No set structural format for the interview was designed except that all included some form of these three questions:

a) Please tell me a little about yourself.

b) What effects do you think the AECC has had on your life?

c) Was there anything in particular about the Center which you think resulted in its effect on you?

All interviews lasted about one hour. Those interviews appear as supplemental data in Appendix A.
Results of Data Analysis Pertaining to the Research Hypotheses

The results of the data analysis in relation to the research hypotheses are summarized symbolically in Figure 8:

**FIGURE 8**

**Summary of Results**

<table>
<thead>
<tr>
<th>Hypothesis</th>
<th>Supported(?)</th>
<th>F Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( \text{AECCRAT}<em>{\text{INV}} = \text{AECCRAT}</em>{\text{PLANINV}} )</td>
<td>Yes</td>
<td>p. &gt; .25</td>
</tr>
<tr>
<td>2. ( \text{DUPRA}<em>{\text{INV}} = \text{DUPRA}</em>{\text{PLANINV}} )</td>
<td>Yes</td>
<td>p. &gt; .10</td>
</tr>
<tr>
<td>3. ( \text{A}<em>{\text{INV}} &lt; \text{A}</em>{\text{PLANINV}} )</td>
<td>Yes</td>
<td>p. &lt; .05</td>
</tr>
<tr>
<td>4. ( \text{PDFWC}<em>{\text{INV}} &gt; \text{PDFWC}</em>{\text{PLANINV}} )</td>
<td>No</td>
<td>p. &gt; .10</td>
</tr>
<tr>
<td>5. ( \text{AECCRAT}<em>{\text{INV}} = \text{AECCRAT}</em>{\text{NOAECC}} )</td>
<td>Yes</td>
<td>p. &gt; .25</td>
</tr>
<tr>
<td>6. ( \text{DVPRA}<em>{\text{INV}} = \text{DVPRA}</em>{\text{NOAECC}} )</td>
<td>Yes*</td>
<td>p. &gt; .10</td>
</tr>
<tr>
<td>7. ( \text{A}<em>{\text{INV}} &lt; \text{A}</em>{\text{NOAECC}} )</td>
<td>Yes</td>
<td>p. &lt; .02</td>
</tr>
<tr>
<td>8. ( \text{PDFWC}<em>{\text{INV}} &gt; \text{PDFWC}</em>{\text{NOAECC}} )</td>
<td>Yes</td>
<td>p. &lt; .02</td>
</tr>
</tbody>
</table>

*Excluded, place in birth order, length of residence in community, age and number of children, wage labor related variables and job satisfaction (see discussion, p. 155).

The presentation of results will generally follow the order of the hypotheses in Figure 8.

A general picture of the results of the comparison of the groups on the alienation-scales can be obtained by examining Table 3 which presents the mean scores and standard deviations on all scales for all groups. Table 4 gives a similar picture.
of the demographic data for all groups.

In an interesting aside, among the total population, the Political Normlessness mean was the lowest of all scales means at 2.45 with the Economic Normlessness mean at 2.81. This seems to indicate that cynicism concerning the political system is higher than that concerning the economic system—this in a presidential election year (late 1975) during which the state of the economy was nationally acknowledged to be severely depressed. People were apparently holding the government more responsible than the private sector for the state of the economy. This may stem from the fact that under the present political economic structure they feel they have little direct control of the private sector which controls by far the larger share of production, so the focus of their anger is over the public sector over which they feel they have some control. When people get wet in the rain from a storm from a hole in the roof, they blame the hole, over which they have some control—not the rain. Under an economic democracy people would have some control over the "rain" as well as the hole and would have no need for a roof.

Support for the first hypothesis, that those INV and PLANINV groups do not differ is provided by the results of a oneway analysis of variance combined with Duncan Tests. Table 3 indicates that the difference between the INV and PLANINV groups on attitude toward the AECC did not differ significantly (p. < .25).

The importance of this comparison of the INV group with Control Group I (PLANINV) is that it negates any self-selection
<table>
<thead>
<tr>
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<th>2. PLANINV Plan to Enroll (n=21)</th>
<th>3. NO PROG Involved in No Pre-School Prog (n=12)</th>
<th>4. OPGHP Involved in Non-AECC Program With High Parent Inv. (n=11)</th>
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**Factor Scales**

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Note: The table above presents the mean and standard deviation (S.D.) for various groups and scales, including Standard Scales, All Scales, and Factor Scales such as Social Powerlessness, Social Isolation, Self Estrangement, Misanthropy, and Alienation. The table compares these metrics across different categories and subcategories, providing a comprehensive overview of the data.
| Table 4 | MEANS AND STANDARD DEVIATIONS ON DEMOGRAPHIC VARIABLES |
|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| | 1. INV | 2. PLANINV | 3. NO PROG | 4. OPCHRI | 5. NO AECC | 6. ALL |
| | Involved in AECC (n=41) | Plan to Enroll (n=21) | Involved in No Pre-School Prog (n=12) | Inv In Other Non-AECC Prog With High Parent Inv (n=11) | No AECC Not Inv In AECC Prog (n=51) | Total Sample (n=92) |
| | Mean | S.D. | Mean | S.D. | Mean | S.D. | Mean | S.D. | Mean | S.D. |
| OWN Level of Educ. | | | | | | | | | | |
| Spouse's Level of Educ. | | | | | | | | | | |
| Mean | 4.150 | 1.188 | 4.190 | 1.030 | 3.583 | 1.505 | 4.300 | 1.494 | 3.960 | 1.244 | 4.044 -- |
| Parent's Level of Educ. | | | | | | | | | | |
| Mean | 6.000 | 1.797 | 6.238 | 1.946 | 5.636 | 1.629 | 6.909 | 2.625 | 6.420 | 2.167 | 6.233 -- |
| Non-Home | | | | | | | | | | |
| Mean | 1.378 | .925 | .615 | 1.192 | 1.000 | 1.705 | 1.454 | 1.634 | 1.052 | 1.505 | .720 -- |
| Wage Hrs/Week | | | | | | | | | | |
| Mean | 1.756 | 1.178 | 2.500 | 1.432 | 2.166 | 1.029 | 2.400 | 1.505 | 2.367 | 1.318 | 2.088 -- |
| Position in Birth Order (Place) in Parent's Family Present Family | | | | | | | | | | |
| Mean | 3.300 | 1.159 | 3.650 | 1.348 | 4.083 | .996 | 3.400 | .699 | 3.673 | 1.106 | 3.505 -- |
| Parent's Family | | | | | | | | | | |
| Occupational Status | | | | | | | | | | |
| Mean | 2.710 | 1.292 | 2.666 | 1.084 | 2.583 | 1.164 | 2.800 | 1.135 | 2.666 | 1.066 | 2.686 -- |
| Parent's Family Income | | | | | | | | | | |
| Marital Harmony | | | | | | | | | | |
| Mean | 65.658 | 14.365 | 64.714 | 17.263 | 65.000 | 18.409 | 68.363 | 23.226 | 65.941 | 18.250 | 65.815 -- |
| Socio-Economic Status (Composite Ed-Occ-Inc) | | | | | | | | | | |
| Times Changed Residence | | | | | | | | | | |
| Mean | 2.585 | 1.024 | 2.333 | 1.154 | 2.196 | 1.240 | 2.909 | .831 | 2.745 | 1.146 | 2.673 -- |
| Religiosity | | | | | | | | | | |
| Mean | 5.561 | 2.280 | 5.500 | 2.929 | 7.000 | 2.374 | 7.363 | 1.501 | 6.520 | 2.509 | 6.087 -- |
| Length of Residence in Ashland | | | | | | | | | | |
| Mean | 4.100 | 3.086 | 5.904 | 6.685 | 9.000 | 9.022 | 5.545 | 3.642 | 6.540 | 6.664 | 5.455 -- |
| Number and Age Range of Children | | | | | | | | | | |
| Mean | 3.365 | .622 | 3.047 | 1.023 | 3.833 | 1.466 | 4.000 | 1.000 | 3.405 | 1.422 | 3.435 -- |
| Whether One Works For Non-Home | | | | | | | | | | |
| Mean | 1.837 | .373 | 1.769 | .438 | 1.666 | .492 | 1.454 | .522 | 1.605 | .495 | 1.720 -- |
| Job Satisfaction | | | | | | | | | | |
| Mean | 3.231 | .452 | 3.011 | .496 | 3.167 | .527 | 2.672 | .463 | 3.028 | .511 | 3.119 .494 |
effect with regard to the experimental treatment. That is, it otherwise may have been argued that less alienated persons naturally join the Center and that this may account for any lower alienation scores. If this were true, all mean scores, including alienation means for the PLANINV group should not differ significantly from the experimental group (INV). Since this cannot be accepted (p. < .05), the differences between these two groups must not be due to any pre-existing attitudes. The informal interviews with members of the INV group (Appendix A) tend to bear this out.

Support for the second hypothesis, that the INV and PLANINV groups do not differ on the demographic variables selected as potentially relevant to alienation is provided by the results of similar oneway analysis of variance with accompanying Duncan tests. (p > .10) These results are detailed in Table 5.

Support for the third hypothesis, that the INV group scored lower on alienation than those in the PLANINV group, is provided by a similar oneway analysis of variance with accompanying Duncan tests. (p. < .05) These results are detailed in Table 6.

Support for the fourth hypothesis, that the INV group showed a greater predisposition for a worker-controlled economy than those in the PLANINV group is not provided by a similar oneway analysis of variance with accompanying Duncan tests. This result is presented in Table 6. Means on Pre-disposition-for-Worker-Control of 7.554 vs. 6.986 for these same two groups fell just outside the (p. < .10) level. This
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**Factor Scales**

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Separated by Duncan test at: P < .01 ***
P < .05 **
P < .10 *

df between = 3
The author feels group mean differences would have been more significant but that the scoring of the Thurstones scale (score = median) tends to hide or compress group differences. For example, a single "+" mark on the "will be an influence for right living" item would yield a higher subject score (8.9) than for two marks, one beside each of the following: "will solve humanity's greatest problems," and "is sure to be effective" whose median is scored at 8.6. It is suggested that in the future use of the Thurstone Scale the subject be asked to mark only one statement and given the score equal to that statement.

Support for the fifth hypothesis, that the INV and NOAECC groups do not differ significantly (p > .25) in their attitude toward the AECC is provided by the results of a one-way analysis of variance. As a check on the F test, both the Duncan and Scheffe were used in this instance. The Scheffe is considered a more conservative, though less sensitive test than the Duncan, though group differences detected by the two tests in this case were essentially the same. This was probably due to the larger control group sample size. These results are detailed in Table 7.

Support for the sixth hypothesis, that the INV and NOAECC groups do not differ significantly on demographic variables selected as potentially relevant to alienation, is provided, with qualifications, by a one-way analysis of variance with accompanying Scheffe test. (p > .10) These results are detailed in Table 8.
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Separated by Scheffe tests at:  
P < .01 ***  
P < .05 **  
P < .10 *  

df between = 3
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<td>.174</td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>Positivism</td>
<td>85</td>
<td>1.548</td>
<td>.217</td>
<td>+</td>
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<tr>
<td>AECC Rating</td>
<td>90</td>
<td>5.739</td>
<td>.019</td>
<td>+++</td>
<td></td>
</tr>
<tr>
<td>Predispos. Two Wkc. Cont.</td>
<td>90</td>
<td>3.950</td>
<td>.050</td>
<td>+++</td>
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<tr>
<td>Alienation (Std. Comp. Scale)</td>
<td>90</td>
<td>4.548</td>
<td>.036</td>
<td>+++</td>
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<tr>
<td>Alienation (All Scales Comb)</td>
<td>90</td>
<td>4.548</td>
<td>.036</td>
<td>+++</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Factor Scales</th>
<th></th>
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<tr>
<td>Social Powerlessness</td>
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<td>2.662</td>
<td>.107</td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>Social Isolation</td>
<td>83</td>
<td>5.984</td>
<td>.017</td>
<td>+++</td>
<td></td>
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<tr>
<td>Self-Estrangement</td>
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<td>.014</td>
<td>.907</td>
<td>+</td>
<td></td>
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<tr>
<td>Misanthropy</td>
<td>83</td>
<td>2.262</td>
<td>.136</td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>Alination (Composing)</td>
<td>90</td>
<td>.998</td>
<td>.320</td>
<td>+</td>
<td></td>
</tr>
</tbody>
</table>

Separated by Scheffé test at:  
P < .01 ***  
P < .05 **  
P < .10 *
The "qualifications" are that there are significant differences \((p < .05)\) between the INV and NOAECC groups on certain variables, but they do not threaten the results of the major hypothesis tests—they may, in fact, strengthen them, in ways to be discussed. Those involved tended to be the older children in their families (slightly lower in the birth order, \(p < .05\)), newer to the community \((p < .05)\), have fewer and younger children \((p < .05)\), be much less apt to work for wages outside the home \((p < .02)\), work for far fewer wage hours outside the house \((p < .03)\) and were significantly more satisfied with their job \((p < .05)\) than those not involved in the AECC program.

The results on Job Satisfaction require more attention.

Table 9 indicates how groups differed on various aspects of wage-labor. It shows that while 27% of those in the INV group describe their "job" as other than housewife and/or mother only 14.6% are involved in wage labor and none full-time. Of those in the PLANINV group 33.5% work part-time for wages outside the home but 29% describe their job as other than housewife and/or mother. Of those in other programs, 60% worked part-time and the longest hours (20% of these women work full-time (over 20 hours))—60% describe their job as other than housewife and/or mother. Of those in no program, 18% described their job as that of housewife and/or mother, while 33% worked part-time for wages outside the home. Of the combined control group (NOAECC) 27% described their job
<table>
<thead>
<tr>
<th>Group</th>
<th>INV</th>
<th>PLANINV</th>
<th>NOPROG</th>
<th>OPGHPI</th>
<th>NOAECC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ave. Hrs/Wk/Person for whole group</td>
<td>3.9</td>
<td>7.3</td>
<td>10.0</td>
<td>16.0</td>
<td>10.8</td>
</tr>
<tr>
<td>Number who work</td>
<td>6 of 41</td>
<td>5 of 15</td>
<td>4 of 12</td>
<td>6 of 10</td>
<td>17 of 40</td>
</tr>
<tr>
<td>% who work</td>
<td>14.6</td>
<td>33.3</td>
<td>33.3</td>
<td>60</td>
<td>42</td>
</tr>
<tr>
<td>Ave hrs/wk/person for those who work</td>
<td>13.9</td>
<td>13.2</td>
<td>18.0</td>
<td>16.06</td>
<td>15.2</td>
</tr>
<tr>
<td>Number who describe their work as other than housewife/mother</td>
<td>11 of 41</td>
<td>6 of 21</td>
<td>3 of 11</td>
<td>6 of 10</td>
<td>18 of 49</td>
</tr>
<tr>
<td>% who describe their work as other than housewife or mother</td>
<td>27</td>
<td>29</td>
<td>18</td>
<td>60</td>
<td>37</td>
</tr>
<tr>
<td>Number who work full time (ave. 30 hrs./wk)</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Number of missing cases</td>
<td>4 of 41</td>
<td>6 of 21</td>
<td>0 of 12</td>
<td>1 of 11</td>
<td>11 of 51</td>
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<tr>
<td>% of missing cases</td>
<td>12.2</td>
<td>28.5</td>
<td>0</td>
<td>9</td>
<td>21.5</td>
</tr>
<tr>
<td>Job Satisfaction (mean)</td>
<td>3.231</td>
<td>3.011</td>
<td>3.167</td>
<td>2.672</td>
<td>3.028</td>
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<td>Job Satisfaction (S.D.)</td>
<td>.452</td>
<td>.496</td>
<td>.527</td>
<td>.463</td>
<td>.511</td>
</tr>
</tbody>
</table>
as other than housewife and/or mother and 43% worked part-time for wages outside the home.

These results when combined with Job Satisfaction data proved instructive when interpreting group differences on the alienation measures.

If those involved were earlier in the birth order they may have had to care for younger siblings. This may have affected the social responsibility scores in a way which would tend to bring into question the first of the two major hypotheses: that the AECC is responsible for the lower alienation scores.

However, the fact that subjects were newer to the community and had fewer and younger children, tends to strengthen this first major research hypothesis. People who are new to a community could reasonably be expected ordinarily to feel more isolated, feel less of a sense of control over civic events and feel generally more alienated. The interviews appear to support this notion. Also, women with fewer and younger children are generally forced to stay home with their pre-school children, which is acknowledged by many women to be a very isolating and alienating condition. Again the interviews supply some evidence to support this.

Also, it is interesting to note that, although this group spends fewer non-home wage labor time than those in other programs with high parent involvement they are more satisfied with the job—which three out of four of them define as wife and/or mother. It appears that AECC involvement may have reduced alienation, at least partially as a result of improving
the nature of the work (child-care) in which these women are involved and their satisfaction with it. Multiple Regression Analysis was later performed to examine the effect of Job Satisfaction on alienation in order to aid this sort of path analysis (see Appendix D).

Strong support for the seventh hypothesis, that the INV group showed less alienation than the NOAECC group (p < .02) is provided by a one-way analysis of variance with accompanying Scheffe tests. These results are presented in Table 7.

Finally, strong support for the eighth hypothesis, that the INV group would show a greater predisposition for a worker controlled economy than the NOAECC group (p < .02), was provided by a one-way analysis of variance and Scheffe tests. The results are presented in Table 8.

Additional Statistical Results

In addition to those results which test the major hypotheses of the research, additional data analyses were performed to get a clearer understanding of the results.

For example, a picture of the research sample is given in Table 4, where demographic characteristics of the whole sample population show that the subject population was white, females in their early 30's, had lived about five years in the community, had 2.21 children, reported good marital harmony, were only mildly religious, tended to be the second of four children, have slightly above average family occupational status—higher than that of their parents, to be middle-middle
class (i.e., scored 62.6 on possible SES scale of 126),
be more schooled than their parents whose educational level
was equal to each other, but less schooled than their spouse.
They tended to be in about the same income bracket as their
parents when considering inflation, to have changed residence
about five times in their life and spent 24 years in the sub¬
urbs, six years in the city and two years in a rural setting.
If they were involved in the AECC they were involved 3.78
semesters or almost two years.
Also Table 5 indicates that the alienation subdimensions
on which those involved scored lower than those planning en¬
rollment (PLANINV) were social irresponsibility, socio-political,
powerlessness, and intolerance for ambiguity (p < .05). The
alienation sub-dimensions on which those involved (INV) scored
lower than those involved in other pre-school programs with
high parent involvement (OPGHP) were political normlessness
(p < .05) and body-estrangement (p < .01). Those involved (INV)
also scored higher on job satisfaction, while defining their
job primarily as wife and mother. This is not surprising since
those who worked outside the home tended to have relatively low
status jobs. The alienation sub-dimensions on which those
involved (INV) scored lower than those in no pre-school pro¬
gram (NOPROG) were powerlessness and intolerance for ambiguity
(p < .05). They also scored lower on Pre-disposition-for-Worker-
Control (p < .05). Those sub-dimensions on which those involved
(INV) scored lower than those not involved (NOAECC) were
powerlessness ($p < .01$) and social irresponsibility ($p < .06$). Finally, those involved (INV), those planning involvement (PLANINV) and those in no pre-school program (NOPROG) all scored significantly lower on body-estrangement than those who were in other programs with high parent involvement (OPGHPI), but were working for non-home wages substantially more also.

Table 7 shows that the INV group also showed lower scores (less alienation) than the NOAEEC group on: Social Irresponsibility I ($p < .06$), Social Irresponsibility II ($p < .09$), Powerlessness ($p < .002$), Intolerance for Ambiguity ($p < .02$), Social Isolation (factor scale, $p < .02$), and a Composite of Standardized Dimensions of Alienation Scales (Magnani, 1976) ($p < .05$) as well as on the composite of all scales measuring dimensions of alienation (Magnani, 1976) ($p < .03$).

In an attempt to identify stronger group differences, and to determine the construct validity of the instrument a Factor Analysis was performed on 13 of the 15 dimensions of alienation. The Body Awareness dimension was inadvertently eliminated. The Positivism scale was eliminated as an unreliable, invalid ("noisy") variable. A minimum eigenvalue of 1.00 was used to define the factors. Principle factoring with interactions (PA2) was used for 85 cases yielding communality estimates, an unreduced correlation matrix, and four inferred orthogonal factors accounting for 64.7% of the variance. Orthogonal factor rotation was done by three methods, QUARTIMAX, EQUIMAX and VARIMAX with VARIMAX yielding the most interpretable
alienation factors. These were then plotted against one another for a visual examination of the variable clusters to aid interpretation of the factors as the four clearest dimensions of alienation.

Table 10 shows the results of the Factor Analysis. In this table, the rotated factor matrix, estimated communality, percent of variance prior to and after analysis, eigenvalues after analysis, the four factors interpreted, and the % of variance for which they account after analysis are indicated. The scales comprising them and their questionnaire item numbers were as follows: (1) Self-Estrangement (62.5%, Purposelessness, Personal Incompetence, Self-Rejection); 2) Social Powerlessness (19.6%, Powerlessness, Political Normlessness, Economic Normlessness); 3) Misanthropy (9.9%, Machiavellianism, Intolerance for Ambiguity, Reification, Competitiveness/Individualism); and 4) Social Isolation (8.0%, Social Irresponsibility I, Social Irresponsibility II, Social Isolation).

When a oneway analysis of variance was done for all groups on these factor scales results were similar to the non-factor analyzed results (Tables 3, 5, 9, 16-18), that is, that only groups INV and NOAEC differed significantly and only on the Social Powerlessness factor. It is felt that this could reflect the fact that no differences were found on the Self-Rejection dimension, a strong element in the Self-Estrangement factor which accounted for 62.5% of the variance after analysis. However, since significant differences (p < .02) between groups
### RESULTS OF FACTOR ANALYSIS OF ATTITUDE SCALES WITH PRINCIPLE FACTOR ORTHOGONAL (VARIMAX) ROTATION (n=85)

#### BEFORE ROTATION

<table>
<thead>
<tr>
<th>Variable</th>
<th>Est Communality</th>
<th>Factor</th>
<th>Eigenvalue</th>
<th>Pct of Var</th>
<th>Cum Pct</th>
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<td>35.4</td>
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<td>MACHM</td>
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<td>1.08079</td>
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<tr>
<td>PERCOMM</td>
<td>.41628</td>
<td>4</td>
<td>1.0196*</td>
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<td>64.7**</td>
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<tr>
<td>PWRNSM</td>
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<td>SELFACM</td>
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<td>PNRLSM</td>
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<td>0.56225</td>
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<tr>
<td>TOLFAH</td>
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#### AFTER ROTATION

<table>
<thead>
<tr>
<th>Factor</th>
<th>Eigenvalue</th>
<th>Pct of Var</th>
<th>Cum Pct</th>
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<td>62.5</td>
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<td>2</td>
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<tr>
<td>4</td>
<td>.52661</td>
<td>8.0</td>
<td>100.0</td>
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</tbody>
</table>

#### Interpreted Factors:

- **Self-Strainage**:
  - Em Ps W CJ W
  - 22 wpiupcm 2 2 02<cpp 2 2 Swuww
- **Social-Powerlessness**:  
  - 165
- **Misanthropy**:  
  - 165
- **Isolation**:  
  - 165

* Minimum eigenvalue = 1.00
** 64.7% of Variance accounted for by first four factors
X = scales included in factor
did appear on the Social Isolation factor which only accounted for 8.0% of the variance after analysis, these factors could still be considered stronger measures than the individual scales. Also, the communality results show the greatest shared variance to be held by the Self-Rejection scale (.78) followed by Economic (.70) and Political Normlessness (.69).

Table 11 indicates the corrected split-half reliabilities for each alienation scale included in the instrument. These range from .44 to .91 (excluding the Job Satisfaction scale and Dialectical Thought scale [items 218-221] which was excluded from the analysis due to its very low split-half reliability score of .18).

Going somewhat beyond testing the hypotheses of the study, multiple regressions were performed on the total sample (N = 60 due to listwise deletion of missing data) on all 15 original alienation dimensions (except Postitivism) DIALEC), a composite of the original standard scales for alienation dimensions, a composite of all original alienation dimensions, the four "factor" dimensions of alienation and their composite. The purpose of these regressions was simply to augment the analyses of variance on the demographic variables to determine if certain demographic variables were exogenous determinants of alienation.

Two sets of regressions on these dependent variables were carried out. The first used a combination standard and stepwise process of entering the independent variables. First SES and Job Satisfaction were entered and the appropriate
<table>
<thead>
<tr>
<th>Scale</th>
<th>Split-Half Reliability</th>
<th>Corrected Split-Half Reliability</th>
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</thead>
<tbody>
<tr>
<td>Purposelessness</td>
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<td>.9104</td>
</tr>
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<td>Social Irresponsibility I</td>
<td>.3553</td>
<td>.5243</td>
</tr>
<tr>
<td>Machiavellianism</td>
<td>.5303</td>
<td>.6930</td>
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<tr>
<td>Personal Incompetence</td>
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<td>Powerlessness</td>
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<tr>
<td>Political Normlessness</td>
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<td>.8091</td>
</tr>
<tr>
<td>Economic Normlessness</td>
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</tr>
<tr>
<td>Intolerance for Ambiguity</td>
<td>.2870</td>
<td>.4460</td>
</tr>
<tr>
<td>Reification</td>
<td>.3170</td>
<td>.4802</td>
</tr>
<tr>
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<td>.7648</td>
</tr>
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<td>Competitiveness/Individuality</td>
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<td>.7961</td>
</tr>
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<td>.7424</td>
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<td>Body-Estrangement</td>
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<td>.7959</td>
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<tr>
<td>Positivism</td>
<td>.0969</td>
<td>.1767</td>
</tr>
<tr>
<td>Job Satisfaction</td>
<td>.8028</td>
<td>.8906</td>
</tr>
</tbody>
</table>

* CR = \frac{2R}{1+R}
statistics calculated; then Religiosity and Marital Harmony were entered with appropriate statistics calculated for all four independent variables. The statistics calculated were: regression coefficients, their standard error, "F" values and significance, standardized regression coefficients (BETA's), tolerance, partial regression coefficients, F probabilities and significance of those variables not yet entered, Multiple Correlation Coefficients (R), their square (R²), their change (R²), their single correlation coefficients (r), overall F values for each pair of independent variables and their significance. In the second set of regressions (for the same dependent variables) Age and Number of Children and Time in Ashland were regressed in normal, non-stepwise fashion.

All residuals were examined for normality and linearity. The results of the regression analysis are detailed in tables 12 through 18 in Appendix D, but in general, of those factors regressed, Job Satisfaction appeared to be the most consistent determinant of alienation.

Non-Statistical Results

Finally, in the excerpts from the informal interviews (Appendix A) participants report some effects not reflected by the statistical data and confirm others. Most notably was clearly an improvement in some form of self-image (e.g., self-esteem, self-direction or self-confidence).

Also, participants reported that they enjoyed parenthood more, were more socially and politically active, experienced
significantly improved marital relations, due to increased knowledge and more self-respect, a resulting increase in respect by the husband, fewer feelings of social isolation, improved relations with children, and improved social behavior on the part of their children.

Discussion of Results

The discussion of results will focus primarily on the two major hypotheses of the research, followed by a brief discussion of unexpected and/or unrelated results and on the new alienation instrument generated by this research.

On the basis of the data analysis seven of the eight research hypotheses were supported (summarized in Figure 8).

The results of the eight tests of the hypotheses provide sufficient evidence to accept the two major hypotheses of the research:

a) Involvement in the AECC reduces the multidimensional psychological state defined herein as alienation.

b) Involvement in the AECC increases the predisposition for a more worker-controlled economy.

Since the INV and PLANINV groups differ significantly on none of the 16 demographic variables and since the PLANINV group rated the AECC no differently from those involved, there is a strong basis for assuming these two groups are well matched and therefore that the significant difference in alienation levels resulted primarily from the experimental treatment (i.e., involvement in the AECC Parent-Child Development Program).
The fact that the strongest differences were in the Powerlessness and Social Irresponsibility dimensions probably reflects the strong social-action ethos of the Center as evidenced by the purposes for which it was established which are stated in the AECC by-laws (Appendix B).

Also, the fact that those involved displayed a significantly greater predisposition-for-worker-control and tolerance for ambiguity (complexity) both seem to result from the specific nature of the organizational experience the women receive as participants in a non-hierarchial social-action oriented program. Organizational leadership positions seem to increase an understanding that there are no "easy" answers to complex social and organizational problems. Rotating leadership and non-hierarchial structures gives most participants just such leadership experiences.

Cooperative problem-solving in groups with people whose ideas differ from one's own also would seem to build a tolerance for differences. This is supported by the interviews. Such a structure would also build management skills in all participants, build confidence in the ability to make decisions affecting the enterprise and result in being less subject to intimidation by "experts." This seems to account for the rather surprising fact that those involved in the program favor a move toward a more worker controlled economy significantly more than those who actually spend more time working for wages in the labor force, those involved in other programs
Another interesting result is that those involved in the AECC, three of four of whom describe their work as that of wife and/or mother, show much greater satisfaction with their "job," particularly in relation to those in other pre-school programs, 60% of whom work for wages outside the home and describe their job as other than wife and/or mother. This latter group also display much more body-estrangement than those involved in the AECC. It appears that not only do they not like their jobs outside the home, but they are out of touch with themselves physiopsychically. Their jobs outside the home are generally not high-status or highly paid and they are probably still primarily responsible for the operation of the home and for child-care. Such double-duty appears to be, at the very least, self-estranging.

The fact that the regression analysis shows Job Satisfaction to significantly affect levels of alienation is not surprising, at least not from a Marxian perspective, but in this study it is of special relevance. It appears that involvement in the Center may reduce alienation through increasing job satisfaction. That is, assuming that women-as-mothers are compelled to remain in a child-care-giver role, this work can be made less alienating through collectivizing it. Women in the AECC, previously isolated in their homes and compelled to be "at work" 24 hours per day, were given the opportunity to share the work process (child-care), experiment and discuss
it, thereby raising its status toward that of an art or a profession. Care should be taken that the alienation sub-dimensions be examined when considering the effect of the AECC on job-satisfaction as it relates to child-care or "wifehood."

If this were the only change which resulted from involvement in the program, one might have concluded that the Center was "adjusting" women to a role they had no choice about—certainly not a liberating or salutary effect. In this study, significant increases in the sense of socio-political power and social responsibility seem to indicate that this has not been the case with the AECC.

The Program also provides an opportunity to be released from child-care for periods of time in which the women can relax, discuss other issues, share information on problems common to them and become involved in other forms of social action. In such a setting, defined in the theory as "educational community" the participants seem to become less alienated from their work and thereby (as predicted by the regression results) less alienated generally.

In almost every dimension of alienation those involved in the AECC scored lower than those not involved.

The Questionnaire

With regard to the questionnaire as a whole, it was found to have good internal consistency as determined by the split-half reliability and communality results. The four factors resulting from the factor analysis were clearly inter-
pretable, accounted for an appreciable amount of variance and could well be used separately for special purposes. However, the best predictor of alienation as defined herein was found to be the composite of all the alienation attitude scales (excluding Positivism).

Finally, the instrument used in this study was found to be reasonably effective for measuring alienation, as it was defined by the theory, that is: a certain multidimensionally integrated psychological condition which is in a dialectically supportive relationship to the present political economic structure of the United States.
CHAPTER III

CONCLUSION
CHAPTER III

CONCLUSION

Summary

The evolutionary perspective with which this study begins, though largely speculative, requires that we as educators view "man" as a species and raise to a conscious level the view of human nature on which our pedagogy is based. The view taken herein is substantially that of Teilhard de Chardin who presents a case for believing that there is enormous potential for humanity to move itself toward greater global consciousness and egalitarian synergy, should it be capable of generating sufficient will to do so.

Such a future will occur only through working to resolve two major historical contradictions: that between humanity and nature and that between humanity and itself.

It is the latter with which this dissertation is primarily concerned. It has historically been reflected as the contradiction between equality and privilege, particularly political economic privilege. Transcendence of this contradiction implies a struggle to transform the present culture into a more egalitarian and democratic one.

Educators play an important role in this struggle whether it be a facilitative or prohibitive one. They cannot choose neutrality. It is not available. No action is politically or economically neutral since all acts affect people in some way.
John Dewey recognized this building of political economic democracy as the proper purpose for education. He also recognized that, although cognition seems to always occur through a reconstruction of experience, the purpose of education is consciously or unconsciously reflected by the pedagogical process by which educators seek to develop and direct such cognition. Dewey also understood that even in a politically and economically inegalitarian culture, which he certainly considered the U.S. to be, learning for equality and democracy would have to occur in a democratic and egalitarian setting.

However, it was Paulo Freire who recognized that if the society at large is not democratic and egalitarian, learning which prepares learners to create such a society must be transformational as well as democratic and egalitarian. Applying the Deweyan "learning by doing" maxim requires that such learning occur during the process of collective social transformation itself.

Freire also recognized that to generate such a pedagogy, the educator must take into account the political economic constraints on such learning.

In combining the pedagogical principles of Dewey and Freire, this researcher derived a pedagogy designed to facilitate such dialogical-transformational learning which he refers to as "educational community." Within such a setting, learning would occur almost as a by-product,
during the collective solution of self-chosen, inherently meaningful, historically authentic social problems among equals in a self-conscious, dialogical, active/reflective and intrapersonally integrated way, making full use of the dialectical paradigm.

Public schools, due largely to their present political economic role as reproducers of an alienated though socially adjusted labor force, operate under severe constraints in the creation of dialogical-transformational learning settings. Rather, they often reward "learning" which is competitively conformist, fragmented, historically irrelevant and self-estranging while penalizing that which is creative, self-reliant and original. Abetting this alienating function are many of the institutional aspects of schools. Among these are hierarchical structures, reified relationships, and the mystification of knowledge through credentialism and esoteric language.

One approach to this problem which occurred to this researcher was to locate or create a setting in which the intervention and effects of the political economic structure would be minimized. In establishing the Ashland Educational Community Center as an independent non-profit organization, funded directly by the Town Meeting, which can be directly responsive to the will of those being affected by its decisions, the political economic constraints on creating a setting in which educational
community are vastly relieved. As a result, the AECC could be structured, to the extent allowed by existing institutional attitudes, to provide educational community settings.

That program of the Center which has, to this point, provided the setting most conducive to the occurrence of educational community is the Parent-Child Development Program. This is essentially a parent cooperative in which parents remain at the Center with their children and other parents.

If the underlying theory of the dissertation is correct, significant experience in such a setting should reduce the alienated psychological patterns facilitated in schools and required by a labor force which meets the demands of an inequalitarian political economic structure. It should thereby result in at least a greater predisposition for transforming that structure into a more egalitarian one.

This study attempts to present such a theory and its rationale and to provide reasonable support for the major research hypotheses to which it gives rise: that the Ashland Educational Community Center reduces certain dimensions of alienation within its participants and increases the predisposition for a more egalitarian worker controlled political economic structure.

Empirical statistical research was conducted to test these hypotheses. For this research white suburban women
from Ashland, Massachusetts with pre-school children were tested. Comparisons of alienation levels, predisposition for worker control, and demographic factors between those involved in the AECC program and those planning involvement were assessed through an analysis of variance of ex post facto questionnaire data. Similar comparisons were done between those involved and those not involved in the program. Multiple regression was performed to determine the exogenous effects of certain demographic variables (SES, Religiosity, Marital Harmony and age and number of children) and job satisfaction. The instrument developed for this research was factor analyzed to determine its major components and the same groups were compared on these factors. Finally, the statistical data was supplemented by informal interviews with self-selected participants in the AECC program and generally tended to confirm the statistical findings.

The first major research hypothesis, that involvement with the AECC Parent-Child Development Program reduces alienation, was supported. Evidence was provided by the fact that those involved scored lower than both those planning involvement and those in other pre-school programs with reported high parent involvement ($p<.05$). The informal interviews tended to confirm this finding as well as reflect an improvement in marital relations resulting from involvement in the program.

Qualified support was found also for the second major
research hypothesis, that involvement with the same AECC program increases the predisposition for a more worker controlled economy. Support for this hypothesis was provided by a comparison showing that those involved in the program scored higher on the Pre-disposition-for-Worker-Control scale than those not involved in the program. These results are qualified because the control groups differed on the amount of non-home wage-labor engaged in.

The alienation subdimensions on which those involved (INV) scored lower than those planning enrollment (PLANINV) were social irresponsibility, socio-political powerlessness, and intolerance for ambiguity (p<.05) The alienation subdimensions on which those involved (INV) scored lower than those involved in other pre-school programs with high parent involvement (OPGHPI) were political normlessness, (p<.05) and body-estrangement (p<.01). Those involved (INV) also scored higher on job satisfaction, while defining their job primarily as wife and mother. This is not surprising since those who worked outside the home tended to have relatively low status jobs. The alienation subdimensions on which those involved (INV) scored lower than those in no pre-school program (NOPROG) were powerlessness and intolerance for ambiguity (p<.05). They also scored lower on Pre-disposition-for-Worker-Control (p<.05). Those subdimensions on which those involved (INV) scored lower than those not involved (NOAECC) were powerlessness (p<.01) and social
irresponsibility ($p<.06$). Finally, those involved (INV), those planning involvement (PLANINV) and those in no preschool program (NOPROG) all scored significantly lower on body-estrangement than those who were in other programs with high parent involvement (OPGHPI), but were working for non-home wages substantially more also.

**Limitations of the Study**

The results of this study should be understood within the context of its limitations. In the first instance, the statistical study uses an ex-post-facto design with its inherent problems of matching. This approach was used because a pre-test process at the initiation of the program was judged to endanger the success of the project. In fact, initial meetings were recorded, but this seemed to threaten the openness with which participants approached the initial meetings and the recordings were discontinued.

Second, although the researcher had left his post as coordinator nearly two years before the instrument was administered, and the mean period of involvement for the "treated" group was about two years, there were still many who knew the researcher indirectly or in person. All groups, experimental and control, knew that the researcher had been the initial catalyst behind the establishment of the Center.

Third, because of the limited number of people on
waiting lists, only twenty-one subjects were in the PLANINV group. A greater sample size for all control groups would probably have articulated the group difference more clearly.

Fourth, there was a change in the primary staff personnel during the year preceding the study. The difference in personnel may have had a significant effect on the results although the previous coordinator and present teacher-coordinator did fill out a questionnaire and scored substantially equally. The previous teacher (the two positions were combined) did not fill out a questionnaire. The researcher also scored about the same on the instrument and all staff people scored slightly lower on the alienation scales than the experimental group.

Fifth, and related to the fourth, was the fact that no systematic attempt was made to determine exactly what it was about the Program that effected the results. This was addressed, however, during the interviews which seemed to confirm the theory, especially with regard to the effect of being given organizational responsibility and being involved in work in a collective setting.

Sixth, no attempt was made to assess the extent to which the sample population was demographically representative of the community at large or any other more universal population.

Seventh, the instrument appears to have reasonably good internal consistency as reflected by the split-half
reliability and communality scores. Also, previous validation studies and reliability scores were obtained on 9 of the 14 scales used in the composite scale. However, it is still to be considered a new instrument and faith given to the findings should take this into account. Further use of the instrument could uncover undetected flaws in the instrument or substantiate its validity.

Eighth, combining all the control groups together to arrive at a "no AECC" group may mask relevant demographic differences among the different control groups (e.g. the differences in wage labor). This may explain the Predisposition for Worker Control results (related to the second major hypothesis). However, this may in fact strengthen the hypothesis that the AECC increases the pre-disposition for a worker controlled economy (because one might expect those who work for wage labor, those in other programs with high parent involvement (OPGHPI), to have a greater pre-disposition for worker control than those who don't work for wages. This holds true when comparing them to those planning enrollment (PLANINV) in the Center, but not when comparing them to those actually involved in the Center (both of these latter groups work for wages much less than those in the OPGHPI group).

Ninth, the factor analysis might have discriminated the various groups more effectively on the Self-Estrangement dimension had the body-estrangement scale been included in
the analysis. This scale was more reliable than the "standard scale" Self-Estrangement, which was the only self-estrangement including in the factor analysis.

Tenth, the positivism scale should have included more items for reliability and been validated, at least by judges, so that it could have been included in the group comparisons and the factor analysis. The role of this dimension is critical to the theory of alienation presented in Chapter I.

Eleventh, no split-half reliability for the instrument as a whole was done. This was not considered useful due to the high multidimensionality of the alienation construct.

Twelfth, the inherent problems of assessing psychological patterns through direct questionnaire self-report must be taken into account.

Thirteenth, the design does not allow for follow-up or longitudinal studies with the same subjects since, to protect anonymity, no means of identifying the subjects was employed.

Finally, there is a possible danger in interpreting the strong reduction in alienation as an unalloyed success. In particular, the study argues that the society at large is not democratic or egalitarian and is therefore alienated with regard to its ability to fulfill human potential. Adjustment to an alienated society would require alienated behavior which might appear "normal". To the extent
possible, this concern was taken into account by the fact that the attitude scales were, for the most part, chosen or designed to measure alienation from human potential rather than from an "alienated" society. However, this is a subtle but critical distinction and should be clearly understood when interpreting the results of this study or any future studies in which this instrument or its modification is used. A close examination of the subscale results should help in distinguishing maladjustment from alienation. For example, in this study examination of the subscales on which those involved (INV) scored lower than those planning enrollment suggests that adjustment to society is not what defined the reduction in their alienation (e.g. Social Irresponsibility and Powerlessness).

Implications and Recommendations

Within the context of these limitations the study does contribute substantially to an understanding of the political economy of education. Based on the study, recommendations for further research, educational practice and social action can be made. For example, with respect to the research instrument itself, its validity could be aided by a known-group comparison, possibly, between clinical therapists and their committed neurotic patients presumed to be more alienated, provided such a study could be demonstrated to have unquestionable benefit for the patient and be optional.
An underlying assumption of the original Center design was that change required the intervention at all stages of the life cycle so that the entire family was to be involved in the program. However, primary interest was on the "training" of parents so that children could mature in a family atmosphere which was less alienating - assuming parents would be less alienated. This researcher would like to see an experienced child psychologist attempt to translate the scale into a form which could be used for the pre-schoolers themselves. Tests using pictures, conversation and/or cartoon characters might be used.

Although no developmentalist concerns were raised in the discussion on learning theory, neither Dewey nor Freire seem to contradict such developmentalists as Piaget or Erickson. A child translated instrument could be applied to children at various ages and the results compared with Erickson's stages of development. Upon development of appropriate instruments, the alienating effect of schools could be by comparing alienation scores of the children involved (INV), children in no program (NOPROG) and children in other programs with high parent involvement (OPGHPI) at pre-school age and at periodic intervals throughout the schooling process. If the program has long term effects, the INV group should continue to have lower alienation scores. Since the AECC program in its full development will effect schools at all levels, comparisons with communities without such a program
would also prove useful in these longitudinal studies.

Finally, it is recommended that educators be constantly sensitive to the constraints which the political economic structure places on public schools as settings where educational community can occur and work to alleviate these constraints.

For example, teachers in public school classrooms who find difficulty establishing open dialogical inquiry with their students in class should begin to locate the problem, at least in part, outside themselves or their students. Teachers and students should act to reduce the effect of such structures as class bells, grading, large classes, heavy "content" requirements and fragmented and damaging curriculum. Public school educators have to begin to define their role outside the classroom as well. They must operate as active workers for egalitarian democracy in their teacher associations or unions, as members of the faculty, as community members and as public (not private) citizens. Engaging students in similar struggles to humanize their schools would be a very Deweyan/Freirean pedagogical approach and would help both students and teachers in their own conscientization (consciousness-raising) process.

This research is not intended to suggest then that schools be ignored as places in which to facilitate the development of learners as change-agents. On the contrary, the pressure for schools to become such learning contexts may best come from community organizations not
legally or economically bound to the schools. In Ashland, previously non-existent after-school programs in the elementary and middle schools were generated by teachers and parents, many of whom received their first experience at determining their children's educational life as members of the Parent-Child Development Program of the Ashland Educational Community Center.

It is felt that the AECC model can provide a setting conducive to building educational community and could be fruitfully tested in other communities.

An interpretation of the relationship between the theory and information gathered prior to and during the research allows this researcher to conclude that the AECC, particularly the Parent-Child Development Program, provides a potent community based model instrument of transformation of the political economic structure into a more egalitarian and democratic one through reducing alienation and through directly creating a pre-disposition for worker control. It is believed that the Center's effectiveness as an instrument of change is due primarily to three interrelated elements: a) the way in which it is structured (i.e. funded independently and directly with local taxes, having very little hierarchy or wage labor and few exchange relationships or fees and with a relatively decentralized decision-making structure); b) the purposes for which it is organized. (Important: see Article I, Section 1 of AECC Constitution, Appendix B, pg. 273); and c) the guiding principles by which it functions.
In short, the thrust of this dissertation is to demonstrate that the Ashland Educational Community Center provides a model in which community people take the lead in making schools and non-school learning situations effective instruments in the building of a new social order, one founded on a truly democratic, political, economic structure.
Reference Notes


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126 Ibid., p. 204.
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APPENDIX A

INFORMAL INTERVIEWS WITH AECC PARTICIPANTS
Interview #1

R: The first thing I want to ask you is, in general, what things about yourself are important, and would be able to capture who you are?

S: I went to college for four years, and I immediately got married, and nine months later Sally was at my doorstep, and we lived with Bob's parents, and I just lived in this town for seven years and didn't know anybody. I was just so into myself.

R: What were you trained for in college?

S: Biology.

R: Not parenthood.

S: No, and I didn't know anybody, I didn't know how to go about meeting anybody. Just Bob's family, just Bob's friends. So, I didn't go out with him on the week-end, I stayed in the house, and then we moved here, and we lived here for a year, and I didn't know anybody. Then I met Jane--the girl down the street--and we became friends, but I was still insecure with myself. I didn't feel that I had anything to contribute to anything. So, then we began having marriage problems.

*All names herein are fictitious.*
R: Do you think that they were related to the things that we have been talking about?

S: Sorry? . . .

R: Were any of the marital problems related to some of the things that we have been talking about?

S: Because I was so dependent on Bob, and I didn't have any other interests. I leaned on him for everything, and I smothered him. And it drove him crazy. He wanted me to be more independent, but I didn't—but if I showed it in the least little way, I felt put down, because then he wanted me to be there all the time, too, so it was hard, and we had the problems, and then the AECC had the women's discussion group and Beth took me to the first meeting, and at that time I was going to a psychiatrist, for all my problems, and it got to the point that I didn't need him anymore, that this discussion group helped me just as much as he did, and from there Mary Johnson took me to the play group, and it just seems that people like me for me, and they do listen to what I have to say, and they helped me so much that I gradually could get out of myself, so I joined the parent-child program, and then everything just blossomed from there. Last summer I was on the committee for the hiring of the parent-child coordinator. And then this year I just have been in the early childhood program, and I like to go to the advisory meetings, because I like to be in on it. I don't have to have a vote or anything, I just like to be there and give my
opinion, because there are some things that I don't agree with, little piddley things, they aren't important, but still . . .

R: You like to be able to vote for it, and point them out.
S: Right. And I think that you should be aware of it as a member of the Advisory Council. They don't always see everybody that's into all the programs of the advisory council. Let's face it, I am in two [programs] and I go to all the others: the Civic Issues [program], and I go to the school committee meetings now. I've got involved in that, and I have been going to every one of those. So, the Center's made a big difference in my life. [author's emphasis]
R: So you have been involved in things not related to the Center, because in some way--
S: Well, I had more confidence in myself.
R: What were some of the results of that—in terms of other things that you did?
S: I got up at the school committee meeting and said something! I stood up in front of all these people—they had it in the auditorium, because there were so many people there—a certain thing that was proposed that they didn't like, and I got up and I was shaking all over, but I did it! And I really felt proud of myself that I did it. I probably didn't state what I wanted correctly, but—before I would just sit there and not say a word. I kind of just stagnated. For seven years I just stayed here and took care of the kids, and
did what Bob wanted, and that was it. And it has made a
difference in his attitude towards me, too. At first, he
didn't, he wanted me to be independent, but the more I did,
he would go, "Are you going out again?" but he talks with me
about what I am interested in, and he helped with the Tot
Lots last year, and that started it. He met Greg and some
of the other people, and then they started playing tennis,
and everything.

R: He met people through the Center, too?
S: Sure, he's got more friends now than just old high school
friends that he sees once in a while. Now he goes places and
meets people, and I think it has broadened his scope of
things, too. He is much better with the kids than he used
to be. He spends a lot more time with them.

R: So you feel that he is gaining something?
S: Not directly, indirectly he is getting something from it.
Because, I bring home all the things I hear, and ideas I
heard, and he listens and talks. He doesn't put me down as
much as he used to. It's terrific. I think it has happened
with most of the women, that got involved at first. I think
it's helped all of us.

R: In marital relations?
S: At first it might be a little threatening for the hus-
band, a little stressful at home, because they are out more
than they used to be, but then they see that if the woman is
happy, it makes a big difference, because then everybody is
happy.
R: She can do the things that she has to do at home with a better attitude?
S: Right.
R: That is interesting, that's the kind of stuff I hadn't thought about.
S: That is the most important thing, I think, and I think it's true for most of the other people, too! (my emphasis)
R: That is really interesting, because a lot of times, people respond to programs like this as being a threat to the home, a threat to the family, because it is taking you out of the home—
S: That's the first reaction. They just see that that is just not the case.
R: In fact, it could be just the opposite.
S: Right!
R: In the sense that people feel that their lives are bigger.
S: Unless the person goes overboard, and is never there, but that is up to the individual. It also helps you, like I said before, I never went to Town Meetings; I used to think it was no good to say anything, but now I feel that at least people know how I feel, it does do some good. At the School Committee meetings you can see that.
R: It does make a big difference. Unless people do it they don't understand how much difference it makes.
S: Now, if something goes wrong, like with government, or something, if I don't vote, or if I don't look into these things, then I don't have any right to complain. But I never used to think that way. I'd just sit and complain, and it's been really good.

R: What is it about the Center that you think has resulted in those kinds of changes? Is there anything that, say, ways in which the Center is made up, or the people, or is it just--

S: It's just people helping people--just being friends--just a feeling that everybody likes each other. Everybody respects everybody else's ideas. Everybody is different--there are a lot of people that are really different from me--they are more liberal. I think I am kind of conservative--they are more liberal, and I used to say "ugh," how can they be that way--they are nice! You see their opinions, and you respect them for what they believe, and I think that is important, that is what the Center's done for me. That seems to be the big thing.

R: One of the things that I would be interested in is--like any changes that you might have seen in your children that you think might not have occurred if the Center didn't exist?

S: Sally [the older child] wasn't in it. I joined last year when Jimmy was two. I see a difference in Sally only because she was jealous, because she didn't have these things to do when she was his age--she was fascinated yesterday, we brought
Play-Dough home that we made, and I had never done that with her. She never had this opportunity, and she, and I notice that she really wants to go—she wants to have that kind of thing—the Early Childhood Program has helped her, and she has taken the macrame, and she is doing the knots that I can't do. It's a big joke, I can't do them, and she can. I joined for Jimmy, because Jimmy has always been a problem ever since he was born. He was allergic to everything. He had this wrong with him. [Jimmy walks in, "Mommy, I want some milk" . . . 10 minutes later . . .] They didn't use the word hyperactive, but he was just geared up all the time. He does very well by himself. He plays excellently by himself—he has a good imagination—he is really quiet, and he'll read and play with things. He didn't do this before, but I think that's an age growth not a result of the Center, but I took him up there because he just didn't play well with other kids. He's very aggressive. His way of showing affection is to give you a punch in the arm. Kids don't understand that and they start to cry, and I brought him up there, to change that and he has gotten better. I can't say that he's the way I'd like him to be, but he has gotten better. He'll play with other kids his own age. He played with older kids, too, that were a little bigger, and he was always a tag-along, so I think it has helped him. I think his socialization's better. I'm not into it, sorry, for educational
instruction, because I think he's going to have enough school in his life, we all know that, so I'm just there for socialization, mainly.

R: That's nice, I mean for me, because that's the key thing, that kids learn to deal with each other.

S: I didn't know how to raise a child, and I treat him different, because I have all these other people--what do they do when their child misbehaves? I am open to more suggestions, rather than just saying--"Keep quiet, and don't do this." I tend now to explain things a little more.

R: Take more interest?

S: Right. Now I get more enjoyment out of both of them. Sally, too. Before, she went to kindergarten, I didn't care what they did in school. The teacher had them. Now it's "what did you do in school?" She's starting to read and that--

R: Now in a sense you are more interested--

S: In their education.

R: Rather than just taking care of their physical needs?

S: Right. Because it's something my parents didn't do.

R: That's really interesting, because so many times women, in particular, who don't feel like they've chosen to be parents, really, subconsciously, chosen to be wives even, in one sense, they may get into a parent and wife role without really having thought about it.
S: I was really more a mother than I was a wife, because he was sick and things. I was so busy with him all the time, keeping Sally happy and him happy keeping them from fighting and things like that, that I devoted all my time to that and now, because I didn't have anything to say to Bob except "The kids did this," and "I cleaned the rug today," but now I have other things to talk to him about, too. It has worked well for all of us. [my emphasis]

R: So he has someone to--that he can respond to--and that is really a partner.

S: Yes, we have been closer, because we can share things.

R: So he has responded well to that. He hasn't felt threatened by it?

S: Well at first I think he did, because he had to get used to--I was always there. He didn't like me being dependent, but I was always there for his needs, and now I'm not always there, but he's learned to do little things for himself that anyone on their own would do, if they didn't have someone there to wash their clothes and wash the dishes. I think it's better for him. He respects women more. He does.

R: Oh, that's heavy!

S: He won't come out and say it--but talking to women he used to think they were all--

R: I noticed that when I talked with him about you in passing--one of the things he said--I forget his exact words, but I know it related to that, in his very sort of offhanded
way, that he appreciated, or was thanking me and appreciating
the Center for having had what he considers to be a very
positive effect on you and the relationship, and he seemed to
indicate, to me, that he had more respect for you since--

S: Not just me, but all women.

R: Yeah, that's really wild, that's even, we weren't talking
about that, but that's really interesting.

S: Especially if you knew Bob.

R: Yeah, I've known him for a long time.

S: But other people don't.

R: The interesting thing is too, I noticed that the other
fathers seem to do that same kind of thing in terms of re-
specting other women. I don't know if you feel, or sense
that? I'm going back to another question. Is anything in
particular about the Community Center, whether the way it's
set up or just the fact that it's there? For example, could
you consider that there might be another place which was
operated differently, so that it didn't have the same effect?

S: Yeah, well there's a lot of places, but they are all so
structured, and you have to go to them. It's almost like--
if people have been uninvolved for a long time, they are not
going to look for something. I mean, I didn't. They went
because their friends were going. Their friends came, and
they enjoyed it, and I think it's because it is kind of
informal, it's just a good feeling that people have that--
R: So you think that it's because there isn't a lot of structure?

S: That's it—I realize that there has to be some structure to make the flow of everything work, but it's not run like a business like a lot of things are.

R: The Center is for me--the interesting thing--is that if somebody has an idea, structure isn't getting in the way of doing it. You can do whatever it is you want to do, and in whatever way you want to do it if you have the energy and nobody can say, "Well, that's against the rule, or that's against the rules."

S: We don't have such guidelines, morally, or legally, that--

R: That's interesting. It seems that we have a lot of freedom to do things and people aren't always saying, "Well you can't do that because it's illegal, in conflict with the by-law." In general the sense that I have is that there is a lot of freedom for people to do what they want to do.

S: Not a lot of pressure, unless you want to get involved in more things, there is not a lot of pressure. In the beginning, it seemed to me that there was a lot of pressure. You have to do this if you want to be a member, and that kind of bothered me, because I know a lot of people don't have the time. I mean, they want to, they have an interest, but they also have other things in their lives that are more important, or just as important, and I think that this year there's a little bit more pressure on people. If you want
to be a member of the parent/child program, anyway, you have to do this, this and this, but it's worked out, but people that weren't interested did drop out. I think it's being handled well, mostly because of Linda [the present coordinator]. She really handles it well, she tries not to pressure people.

R: She listens to people.
S: She does, she does, she really does.

R: I think that one of the things that is so unusual, particularly when we sit in our homes, or when we go to the bank, or all the institutions that we face, or even when we go to the school, we are always being told or talked at.

S: Right.

R: There aren't really any places where people are interested in listening to what we have to say, and that's what I like so much about the way she handles her job.

S: She says "would you care to" or "what do you think about that?" and most places you go, like you say, they tell you "this is what you do."

R: Yes, as you say, it's not run like a business.
S: And I don't think that you can run a community spirit kind of thing as a business. You just can't.

R: It's not like you're producing widgets.
S: There's no spirit there if it's a business. Business to me seems cold.
Interview #2

R: Please tell me something about yourself.

S: I always had a nanny. OK? I was given a bath until I was 10 years old. My parents always encouraged us to do things. My father's dream for us was for us to know what life was really like, which the other way [being affluent] is not really the way the world is. My father earned a lot more money as a lawyer, but he left California to come here and be a teacher. He lives with what he makes here. So, when we came here, and he found a job--it was, you know, "We can't afford it. We can't do that."

R: Which is a new thing--

S: A new thing--I always asked why?--a rebelliousness, I think it was more in me than anything else. I was always a rebellious child. Not bad rebellious, but they said I always let myself be felt. I wanted to go back home, that's where I was, that was where I am from. The thing that hurts you is my father never wanted us to talk about having been affluent because he said that people would not believe you. People would say that if you had it that way, why did you just start regular just like everybody else. So, I never said what I came from. I never said the type of life I had. "Do you love living in a house like that?" I think, "My God, my dining room at the other house is the size of these homes." And, "how do you like wearing expensive clothes?" That hurt!
At seventeen, that hurt! Especially, when you couldn't strike back. My father, in a way, especially with me, if my father said it, Period! He said it, that's the law. And, God, it hurt! Patronizing! A lot of patronizing! And, the thing, you know, too bad you are poor. Damn it, I'm not poor! Last night I said it as a joke, but I don't consider myself poor, OK? Maybe I'm too cocky about it. You know when I got married I had never heard money talk before. Maybe that was one mistake my parents made. Money was never mentioned in our house.

R: Well, seldom is in any kind of affluent family. People don't talk about money.

S: Then you get married, and you have to live with what your husband makes. . . . I look at our marriage, and of the two of us I did 95% of the adjusting. Now, Ed has changed tremendously. He came from an extremely close-minded Greek family. He feels, like, you know those horses that have those things--

R: Blinders.

S: Like that. They are nice people. I always seemed to put myself down, I was always the last, I gave in to everything, and now I am starting--you know, my mother-in-law could have done anything with me up till a year ago. I mean, she had me wrapped around her finger.

R: You are finding more of an ability to say no? And stand up--
S: Yeah, all right, a lot of hidden resentment is coming up, but I have to deal with that, but, like, I went to the psychiatrist yesterday and we were talking, and now all that fog that was keeping us from getting the main problem fixed up—which was my depression, my loneliness—it's gone now, so I can see an end to this thing now. I can finally say, "OK, we are finally getting to the nitty-gritty thing, which is the adjusting that I have to--I never adjusted, I thought I did, but I never adjusted. I guess I did on the outside, but the inside still fought back, for home. So now we can get to that, so like he, himself said, "Now all that fog that we were trying to move out of the way, to get, it's gone," and all because, mainly that AECC Program [she has taken a leadership role]. That has been the thing that has taken it, you know, out fast.

R: Sure, because you have something that you believe in that you can do--

S: And to realize that I can do it! I can do it. Before I didn't think I could, I really didn't think I had it in me, but I can do it now, you know, it has given me the confidence to do things, and I think now, that I wouldn't be so reluctant to register in college now, and start all over again.

R: What are some of the other things that you might conceive of yourself getting involved in that you wouldn't be involved in--wouldn't have considered yourself to be involved in otherwise?
S: The meeting last night. [A Center Council Meeting—policy-making body of the Center.] Being able to say something—like at first—silence!!—I didn't think, you know. To think that they are listening to me, they are listening to my opinion, and sometimes they even take it. That it's worth something!

R: That's interesting.

S: You know, like last night, I was very shy at first, uncomfortable, and I was kind of glad that Mary and Al sat next to me, 'cause I knew them, and it was like a little shell for me, and I have never been able to stand up to Ann, she's chairman of my Sodality. God, I shouldn't say that, and I think I could stand up to her now. And then I did give an opinion last night. I think I talked a little bit, and I wasn't shut up. No one said, you know, "disregard that."

R: People listen to your opinions and give them legitimacy.

S: That means a lot. I think the big thing has been the sense of self-confidence. That I could--

R: Is there anything about the Center—the way it's structured or set up or just anything at all that you think might be responsible for the changes that you've gone through? In other words, see, if it was just getting involved in anything, would it have had the same effect, or was there something in particular with the Center, with the people, or the set-up that have made--
S: The people. I think Dave [present Center Coordinator] is really fantastic. The committee I joined, and the people involved in it, I don't think I would have enjoyed the educational committee or the baby-sitting or equipment committee. That's not me. The Early Childhood [Program]. The people have a lot to do with it. I know that the Center is very cliquey, very cliquey, especially the Parent-Child Program. Unless you have a little guts to push yourself in, which last year I didn't, then you always feel like an outsider. There is a little bit of power-play, you know the older ones feel threatened that the newer ones are moving in their territory. That is my opinion. That kind of puts off a newer one that doesn't have the guts to push her way in. There is a lot of role-playing. Sometimes you are put down. Thank God, I think, probably, that I didn't have that much to do with Ann. I don't think that she would have helped my state of mind--; but I did get involved with people that were very nice. Now, no I haven't told anyone at the Center that I go to the psychiatrist, I don't know why. I don't think I have really accepted it in my mind.

R: I had the same problem

Saying, what will people say, people will lower their opinion of me, and blah, blah, and things like that. I have experienced that sort of thing.

S: I think that right now it is like a milestone for me. To be able to say it to you. I am going to a psychiatrist.
R: Maybe knowing that I have experienced similar things--
S: That helped too. I feel secure with you. I don't feel like I am being judged. I feel that I am being understood in a way, which is very hard, and you need something. Your husband is not very good for that. He is too close--
R: Because he loves you so much.
S: And your mother is no good, but you need a complete outsider to have that type of—which I—it's good for me because now, you know, I think that there is something in common, and you can understand. I think I can understand whatever—that special link that you need.
R: That's true and I guess that the thing that I feel about the Center is that it has to make that kind of human contact, but that it sometimes gets in its own way. Like the cliqueness. Do you have any suggestions as to what the feeling of that--what causes that?
S: The new mother doesn't have the fantastic personality that just pushes her in. Then she stays kind of on the outside, and it is up to us to make her welcome, and there are things like that, in our group. Ann has this thing about Membership [Committee]--hates its guts--anything that Membership does, she has to knock it down. There is nothing that we could possibly do right for her. We have three new girls in the group. She wouldn't even mention Membership, except by name. They have the choice to pick what committee they want to belong. It is right to divide everyone equally, not to
push them to the one you want, and ignore the one you dislike.

R: You know, it's interesting that you should say that, because it's one of the things that I am trying to understand. All right, the Center was designed with certain things in mind that were going to happen, and I tried to move it in a direction so that things would happen. One of the things that I wanted to see happen was people coming together trying to solve problems that they have in common that they couldn't solve individually, and by reason of solving those problems to come closer together. To be able to identify with each other and to develop a sense that we are all a part of something larger than ourselves. That's what I had wanted to happen and what I tried get set up, to structure it so that it could occur, and it seems to me that structure exists whereby it can occur, but then people still carry with them habits from other institutions, and other places and experiences that they have developed where even if that kind of hierarchy isn't set up by the way it is structured, people will structure it themselves. People will take the power roles, and they will begin the division of labor. I remember, I always get a kick out of looking at the newsletter and seeing "editor," "assistant editor," etc. When we were doing it we would say "We would like to thank the people who were putting their time and effort into doing this," and we would list them in alphabetical order, or
something. Well, it seemed to me that that was a structure, conscious in my mind of limiting hierarchy, and yet the people had in their own mind, the kind of experience they had. It was going to be a professional looking thing, it was going to be like other papers, it was going to be like other experiences they've had. It was going to have to have a division of labor, labeling of names, who does what, and that kind of thing.

S: In the parent/child thing you know which of the mothers are at the top, who comes first, and which clique carries the most power, the most pull.

R: Yes, you see, one of the things about that, is that it seems to me you should have as much rotating of roles as you can get. You should have group leaders rotate every two months.

S: That's kind of hard.

R: I know it's hard.

S: To keep consistency.

R: I understand that. I understand that there is that pressure. And yet, on the other hand if someone is called a group leader, and takes on the responsibility all the way down the line, then the hierarchy and the division develops. And that seems to me to be--

S: You have to accept it in a certain extent. You have to.

R: Right.

S: I have a few ideas, now one of them is: I would like to
give more time, now if I didn't have the little ones here right now, I would be willing to give my time as secretary at the Center. I would love to, because I have the background anyway. My shorthand, I have probably forgotten most of it, but I do have the background in it. I would love to give my time to it, but I can't. I have to explain a little bit about my home life a little bit too. Then I would like to teach French. I don't think I have the guts to do that. OK?

R: My father would love to take it. He's had the introductory French and he is really trying to learn. He is going to France.

S: My mother teaches French. She teaches French at the Boston Center for Adult Education. She teaches French to the Peace Corps.

R: So she can help you.

S: And she teaches, she is very much into it and then she teaches at St. Jude's Seminary, but I don't think I have the background to teach. I really would. That is really one thing I would like to do it at the Adult Enrichment Program [another AECC program] but they have teachers that know the grammar. They are teaching, I don't know who their teacher is. I meant to mention it to Dave--I speak it fluently. That is my language, as a matter of fact, my grammar, I kind of forgot it. I would like to get involved in that type of way. But all this is like three years from now. I think my
big fear was--that is why I am glad I am involved in the Early Childhood Program; my big fear was in two years when Julie [the child enrolled in the Parent-Child Program] goes to school, and I'm done with the Center and I will say, Oh my God, why, why do I have to finish it? So now I have a little extension. But that is why I would like to get involved with the office type of a thing.

R: There is a lot of extension. That is one of the reasons why the Center is designed the way it is. It isn't something that you begin now and you end. We are talking about living our lives in a different way, and we live our lives for sixty years, not for two years or three years, or whatever. And so my hope was that people would feel that there was a good experience in the Parent-Child Program, and they would want to create a place where they could continue that attitude and atmosphere in a community and essentially begin to say this is my home, and not just "This is my home," but This is my home, and these people are my home.

S: And so I would really like to help in the office later on. But that is what I would like. Right now what I was saying last night is, Ed for eight and one-half years has been used to interests at home--available at all times--never tired, "Fine, sweetheart." You know, that type of a thing. I catered, but I think that is another thing from my background. So, he is used to that. He is very spoiled. He is not a typical--like I said, he is used to me at home,
at his convenience, at his time, and his house. So I am afraid that it might get to the resentment point at which I am out too much, I don't feel he'd like it, and like I said--

R: Unless he has some way of connecting with it.

S: He is very shy. OK? He is a very shy man, and he's not the type to go to a pot luck dinner, and he's not the type to go to a group of men and say Hi! He has to be approached. He won't approach.

R: Mike was like that--Mike Appleton was like that.

S: Was he?

R: Very much so. Mike was very much in the background, quiet, and very, very shy. And living with Ann, it's not inconceivable, but he has come through some real changes, because he has met some other men who have similar concerns, and they play sports.

S: That's it, you see. Ed knew nobody. Our friends have gone all over the place, OK? Our closest friends are in Boston, and he just got here from law school, and he is very much into his own thing, so we kind of--I have more access since I am more outgoing, OK? So he knows nobody, so I have that. He has no male friends, he's a homebody. He likes his home life and his family more, he is not the type that likes to go to a bar and drink, he's not a drinker--thank God!--and he is so good, he works nights now, so anything like the fathers' council, he's out, there's no way. So I know that they can't change it for one man, on a
Saturday or something like that—because of his weird hours. But I would really like to have him get a little involved so that he can understand—like even on these parent/child things, I have already made my decision to work, I—-but I would really like to go to him and say, Gee honey, I need your help, would you please help me. So I bring him in even though I already know what I am going to do, he doesn't know that. That is something that makes him feel better. You know, just try to keep him connected, but like I said in a matter of two weeks I just threw it in his lap, of which, you know, meeting, meeting, meeting, "I have to go, I have to go." He has been so good so far, very good, but I don't want to run it too thin.

R: I think what we can do about that is to try to get him to see that it is an opportunity for him to have a more full life. That there are places in the center that he can get involved in--

S: How could he though if he's only--

R: Saturdays and Sundays, right?

S: Sundays.

R: All right, Sundays. Does he have hobbies and stuff?

S: He likes to play sports and fish, but he hasn't done anything, because like I say he has been "work, home, work, home."

R: Because these four guys play tennis every Sunday, why don't you . . .
S: That is one sport that doesn't appeal to him.
R: Well, what about basketball?
S: Yeah.
R: Well, they get into basketball.
S: He's more the touch sports.
R: Softball?
S: Yeah, football.
R: Yeah? Well I'm sure that the Fathers' Council [fathers' action group within the Parent-Child Development Program] is going to be doing that, and I think that you should make it clear to Mike and some of the other men that week-ends could be—if they could schedule some stuff for week-ends, it would be helpful for you and you may not be the only one. There might be some other people who work nights. I'm sure there are. And can't get to that type of thing...

You are going to have to say what you said about citizenship, all right?
S: Well, like I told you, I have become very civically minded in a way, I think. I do care about the way the town is run—the government, and right now I am trying to become a better citizen, so that I would have a good vote in it. I had apathy. Well, I just did, you know, rigged votes, but right now I want to use that one vote.
R: Do you think that the Center has provided a way of having some control over things that happen here in town?
S: I don't know if we are going that far. I think we have gone as far as to get more of the wives, I can't talk about the husbands, but wives more conscious of what goes on in the town. How the taxes are being, you know, done. In other houses probably the wives do the bills—my husband does it in this house—that is his job, I don't care, but right now if I read in the paper that the taxes are going up I can associate it, like the sewage problem.

R: So you are comparing what costs are and--

S: Yeah, and I am starting to learn more about town government, which I had absolutely no idea of before. So, I think it has made wives aware and I think that in a way they can in a way push the husbands. In a house, the wife has a vote. Before she would say, "Why do I have to go and vote?" I think it makes them aware that their vote is needed. That you can't say "Why did he get elected?" and complain and criticize him, when you didn't even vote. So how can you complain when you never voted, or worked for the person that you think is going to do the good job?

R: So, like before you would complain and not get involved and now that you don't have a right to complain if you don't vote?

S: You are learning more, you are becoming aware, you are with different people, and some of them are very civically-minded, and you talk to them on this type of issue. You know, like they will approach me to go out and help with the
Civic Issues caucus and asked if we could have it here, but I thought our living room was too small, but it really got my mind rolling. And then, you know, your mind is not kids and diapers, suppers, and cleaning. **You feel like you're intelligent again.** You know? Darn it, I can think of politics, I can think of the school problem, it's not, "Gee, I got to dust, and vacuum, and wash." Then your mind is not so constricted, it opens, and blooms, and then little channels keep opening. And you become a better person. I was very self-conscious. I became very nervous. Now I'm more at ease, I say, "That's me." I am proud of who I am. I think it's me. It's part of me. Before, I wasn't ready to say, "This is me, if you don't like it, well tough luck."

R: I don't have to be like you to be worth anything.

S: The neighbors did a tremendous job with me, very friendly, you know we don't do this in New England. Talking to the other girls, they see me, they do it. I think they are so close-minded, and I was so vulnerable and I'm so easily influenced. Now I am saying, "That's me." I am proud of my identity, I want to keep it. I want everybody to know where I am coming from.

[Her daughter bumped her head, began crying—that ended the interview.]
Interview #3

R: Please tell me a little about yourself.

S: I am a people person. I like people, and I like to be around people, and I think that my husband and I are opposites in that way. Joe likes people, but he also likes to be alone. He's a private person, whereas I don't need that aloneness that much. I like to be around more people. That tells the most about me, that I care about people, and I really want to be around them. The things I do, socially, or, in my work, nursing, when I was doing nursing, I really cared about nursing. That is still a very important part of me, and, I didn't look at nursing as a job, it was fun, and I really enjoyed it. The part of nursing that I liked the best was when I was doing psychiatric nursing was being around the people, and talking to them, being helpful, channeling them and directing them, and helping them to improve themselves. It wasn't the mechanics of putting a bandage on, or something like that. That is what I enjoyed the most.

R: So you, all your life, pretty much define yourself as people-oriented?

S: Yes, when I was young, my mother tells me--I was an only child, my father was very outgoing, and my mother not so outgoing, she said she was shy, and my father kind of drew her out, and she said when we would go to the beach, I would bring people over, and say, "Come talk to my mother." I don't
have that trouble in talking with people.

R: I would like to get some background; if you could explain a little bit about how you got involved in the Center and what it means to you.

S: OK. Where we were at the time, is the summer before we entered the Center, Teddy was about two and one-half, three, and we had got to a point where we had gone on vacation and we had made promises; we told Teddy that we would go and be together every day, sailing and what have you, and Fred [her husband] got committed to something else. Somebody had signed him up to sail in a national championship, and he had a commitment, and Teddy, you know, all of a sudden that promise was broken, and he saw his father going away all the time and it really upset Fred. It upset Teddy, and it got to the point where we couldn't leave him with anybody else, he didn't trust us any more. He wanted me around all the time. I was looking for something. The program was explained to me. My aunt first mentioned it to me, and it was described as a "growing" thing. As the kids came along, the family could take them, and it was an addition, and you could stay with them and be with them. And I like that, too. I liked being with him, and doing the things that he was learning, and it helped me too, because I'm not as good sitting alone with Teddy and doing things. I get more bored doing that.

R: Like at home here?
S: Yes, we tried to do things together. I'd take him places, and we'd sing together and we do different things, but still, I can't spend as much time on that as if I were in a group doing it with him. Although he still has my attention, I can't seem to—you know.

R: Has it had any effect on your own personality in any way?
S: I don't think it has changed my personality dramatically, only in that--only in subtle things--watching other mothers working in the group, and saying, "Gee, I like that, and I would like to try that with my children" or "I like the way she does this," "I wish I had that skill, and maybe I'll work towards this." That kind of a thing.

R: Have you learned anything from it that you can identify?
S: Sure, I think different ways of approaching kids, on different levels, I have had some background on that, you know, we had classes and courses on it. But I think that other people's attitudes. There has been some controversy about the chit-chat that goes on in the other room when the group of mothers that aren't teaching are together, but I think that in itself is still very constructive and helpful. There are some things that come out of that, sometimes it's just a sounding board. Sometimes you need that special time with a group of mothers with the same age children so that you know that you aren't the only mother that has a kid who stays up till eleven o'clock every night, and won't sleep, when everybody else is saying--[Teddy comes in and asks for
his toast . . . 5 minutes later]--

R: So one of the things that you were saying is that knowing that other parents—not just knowing intellectually—but hearing and feeling that—there are others having similar problems.

S: Yeah, hearing and feeling. You know instinctively you know you are right, but if you get challenged, you wonder, and you get from other people, "No this is wrong, that is not the way it should be done," or "There is something wrong with the child, because this is not what the norm does. Every child is in bed at six-thirty or seven o'clock, why isn't yours?" The fact that maybe the child isn't tired, and doesn't need the sleep doesn't seem to enter into it. So, when you get a group together, you find one other person that has that same problem.

R: Are there any aspects to the Center that you feel are negative—any serious problems with it?

S: I think I heard that said last year. The difference between last year's Center and this year's Center is an immense improvement.

R: What do you think that's due to?

S: I think that's due to the fact that, by no other choice, but a lack of money and the staff wasn't there to do the duties that they were, and the new staff has been, is much more people that channel their ability to make other people
work in the Center. The other staff didn't do this. They did the jobs themselves, which was—if they can't pass on their knowledge, they aren't teaching us anything.

R: What would you consider the general philosophy of the Center and how well do you think it has been implemented?

S: The philosophy, I guess you would say would be that it is an ability to have a place where you can bring your family, your children, and help them and help yourself learn how to cope, how to live and have fun, and do things together—and get the support from other people like yourself and have kids play together—that kind of thing. Just very simple things; it's not very complex. I think that's what's really good; and there is parent control and a way of changing and I think that that's a nice feeling. One of the things that we kind of skipped over is how the Center relates to Teddy and I, and Jennie, and the important thing is that it answers the need that we had, personally, you know, Teddy didn't trust anyone—so I couldn't take him to the Nursery School type of situation, and leave him, and I couldn't find a situation—this was unique—here was a place where I could go and be with him and the trust could start coming back again. Last year, I couldn't even leave to go in the other room. This year that has changed—you can see the differences, and he enjoys going, and that has helped me. I don't know how else I would have approached that.
APPENDIX B

ASHLAND EDUCATIONAL COMMUNITY CENTER DOCUMENTS
PROPOSAL UNDER WHICH THE AECC WAS ESTABLISHED
PROPOSAL
FOR AN
ASHLAND EDUCATIONAL COMMUNITY CENTER

Drafted by
The Ashland Advisory Committee
for Community Education
November 1972
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ABSTRACT

PURPOSE:
The purpose of this proposal is to acquire approval and funding to develop the Ashland Educational Community Center (A.E.C.C.). The Center will attempt to extend the services of the Ashland educational system to all of Ashland's residents. The Center will operate eight programs covering the whole age spectrum and attempt to coordinate and complement the community's physical and human resources for the educational growth of each citizen.

CONTRACTING PARTIES:
The Ashland Advisory Committee for Community Education (acting as agent for the Ashland School Committee) and the Warren Benevolent Society, Ashland.

PROPOSED FUNDING PERIOD: Jan. 1, 1973 - July 1, 1974

FUNDS REQUESTED: $ 48,709.00

PURPOSE OF PROPOSAL:
The purpose of this proposal is to acquire approval and funding to extend the services of the Ashland Educational system to all of Ashland's residents through the development of the Ashland Educational Community Center (A.E.C.C.). The underlying principles upon which the Center will operate will be:

a) skill and idea sharing
b) education through local problem-solving
c) cross-generational learning
d) the development of personal self-reliance combined with a strong sense of cooperation and local, national and global responsibility in all our citizens.

The primary reason for developing the Ashland Educational Community Center as an holistic educational program is the recognition that all of our life's activities can be educational; that all programs should be developed and structured in a way which makes learning, living and producing operate as a single process.

INTRODUCTION

Whether one holds to the view that society should be "de-schooled" or that schools are our most vibrant source of hope for the future years, it is clear that today's schools are the focus of much citizen concern. Often, this concern is economic and relates to taxes; equally often this concern is "educational" in that it is expressed over whether classrooms should be "open" or "self-contained", whether
schools are too "traditional" or too "permissive", etc. All too frequently, these polarized arguments result in talk, anger, frustration and inertia.

In Ashland, however, responsible actions in education have been much more prevalent than rhetoric or argumentation. The Ashland School Committee, along with its administrative systems and in collaboration with other area school committees, has been a leader in creating options and alternatives in education. It has been responsible innovation because it has taken into account the wide range of interests within the community (including student and parent needs, taxes, state and legislature requirements such as salaries, etc.).

The Ashland Advisory Committee for Community Education (A.A.C.C.E.) or the Advisory proposes further steps for responsible and fully considered growth mechanisms which will increase the options available in public education for all segments of the Ashland community.

Education is concerned with the development of individuals. It is the self-reliant and socially responsible individual who determines whether his institutions are socially responsible. This type of person can best develop in an atmosphere that is real, unthreatening and stimulating. One where he is living/learning/producing among people in his community with widely varying skills, roles, interests and personalities defining and working together towards the solutions to common problems.

We feel that this atmosphere can best be facilitated through the development of the Ashland Educational Community Center: an institution by which people of all ages can take responsibility for their own learning and development; where they can learn from others and help others to learn. The role of the Center will be to coordinate the human and physical resources of the community for the development of a broad range of skills in each citizen of the community, primarily through working together to solve community problems.

All factions of the community will be represented in the planning and operation of the Center; it should operate as a functional model of participatory democracy. Anything which the community deems will aid in attaining the goals of self-reliance and community responsibility will become the basic of Center policy.

THE ASHLAND EDUCATIONAL COMMUNITY CENTER (A.E.C.C.)

The A.E.C.C. will be the core of a network designed to coordinate the human and physical resources of the schools and the community for the development of a broad range of social, intellectual and vocational skills in each citizen primarily through working together to solve individual and community problems. The Center would initially develop eight programs covering the whole age spectrum and have as its headquarters the office next to the senior lounge in the Ashland High School. All of the facilities of the public schools and all other public and private facilities within the community would be considered potential resources for the Center.

The staff would be initially composed of a full-time Center Coordinator, a secretary and eight Program Coordinators with special abilities and interests in a special area for each of the eight programs.
The purpose of this proposal is to acquire approval and funding to extend the services of the Ashland Educational system to all of Ashland's residents through the development of the Ashland Educational Community Center (A.E.C.C.). The underlying principles upon which the Center will operate will be:

a) skill and idea sharing
b) education through local problem-solving
c) cross-generational learning
d) the development of personal self-reliance combined with a strong sense of cooperation and local, national and global responsibility in all our citizens.

The primary reason for developing the Ashland Educational Community Center as a holistic educational program is the recognition that all of our life's activities can be educational; that all programs should be developed and structured in a way which makes learning, living and producing operate as a single process.

INTRODUCTION

Whether one holds to the view that society should be "de-schooled" or that schools are our most vibrant source of hope for the future years, it is clear that today's schools are the focus of much citizen concern. Often, this concern is economic and relates to taxes; equally often this concern is "educational" in that it is expressed over whether classrooms should be "open" or "self-contained", whether
THE PROGRAMS OF THE ASHLAND EDUCATIONAL COMMUNITY CENTER

I. The Parent Child Development Center (P.C.D.C.) will be a place where parents of young children (prenatal to age 4) bring their children and meet with other parents and child development professionals to share ideas, problems and techniques of child care (see Appendix A).

II. The Early Childhood Development Program (E.C.D.P.) through its Coordinator will act as a liaison between existing early childhood programs and the A.E.C.C. and would seek to get more people from the community involved in the area of Early Childhood (see Appendix B).

III. The Middle Childhood Program (M.C.P.), through its Coordinator, will assist school principals in encouraging parents and other members of the community to enter the classroom as teachers, aides and co-learners and to keep parents generally more interested in the education of their children at this age level. The Coordinator will also provide ways for middle-childhood children to become actively involved in the other programs of the Center. (see Appendix C).

IV. The Community-Based Learning Program (C.B.L.P.) provides a public alternative to traditional curriculum whereby students of high school age use their entire community as a learning resource and the basis of their curriculum. This is not an alternative school but just one alternative curriculum for students within the public school. (see Appendix D).

V. The Adult Enrichment Program (A.E.P.) is in many ways similar to other "Adult Education" programs but with the following unique distinctions: 1) The "courses" will be taught in Ashland, 2) there will be aesthetic and academic experiences as well as vocational, 3) courses will be at variable length from a single day to many weeks, 4) instruction will be given aid in educational methods prior to and during each course, 5) courses may be credited by college and universities, 6) to the extent possible, all courses will be taught by means of community problem-solving. Finally, there will be an Open Learning Exchange, a system whereby people with a particular interest can locate and meet with others in the community of similar interests in order to share ideas and information. (see Appendix E).

VI. The Senior Citizens Program (S.C.P.), through its Coordinator, will be responsible for 1) identifying the felt needs of senior citizens, 2) developing programs to meet those needs or putting senior citizens in touch with programs which will, 3) integrate senior citizens into the other programs of the Ashland Educational Community Center whenever possible, 4) seek funds specific to the Senior Citizens Program. It is the intent of the Program to link with Ashland's new Council on Aging to initiate these activities. (see Appendix F).
Since the development and operation of the Center will be itself a community project involving any and all interested parties in Ashland, too much elaboration detail at this time is not possible, nor is it considered desirable for this would remove the essential quality of self-determination for each program and for the Center itself. However, some principles for the formation of the Center and of each program can be outlined:

- A Program Coordinator for each program, with special abilities and interests in a certain program area, will work closely with the A.E.C.C. Coordinator for the overall facilitation of that program.

- The initial duty of each Program Coordinator will be to identify and liaison with the physical and human resources of the community, to cultivate tentative goals and strategies for the program, keep the Program budget, recruit personnel, seek any necessary additional funding which relates specifically to the Program, develop strategies for administering the Program and serve as representative of the Program to the Ashland Advisory Committee for Community Education.

- People from each Program will be strongly urged to participate actively in other Programs to promote the facilitation of cross-generational learning and coordination of human and physical resources.

- A Program Advisory Committee, consisting of representatives from a cross section of program participants will be formed to formulate and monitor program policy. Representatives from each Program Advisory Committee (most probably the Program Coordinators) would serve on the Ashland Advisory Committee for Community Education which will be responsible for the formulation and monitoring of the overall policy for the Ashland Educational Community Center, through the work of the Center staff.

**IMPORTANT:** The primary reason for developing the A.E.C.C. as an holistic educational program is the recognition of the need for integration of all our life's activities. That is, participants in each program should recognize each of their activities as both productive and educational. For example, when a course in carpentry is taught in the Adult Enrichment Program, it should, to the extent possible, be taught through building something useful for the community. When a bus-service system is set up for non-driving residents, it is done as a learning experience for the participants who might be working on this project as part of the Social Service Delivery System. This is the basis for bringing all of these Programs under one umbrella. With this organizational structure, we will have parents learning in the Community-Based Learning Program, High School students working with the very young and the very old, Senior Citizens working in the Parent-Child Development Center, etc. This will serve as a constructive alternative to the good-willed but wasteful eclectic and piecemeal way such programs are now developed.
VII. The Social Service Delivery System (S.S.D.S.), through its coordinator will take on responsibility for: 1) identification of social needs and existing social services, public and private, within the community, 2) coordinate existing social services, 3) develop programs to complement these services where needed, 4) establish a social service information and referral service and 5) develop a prevention oriented social service delivery system. (see Appendix G).

VIII. The Civic Issues Forum (C.I.F.) will attempt to develop a formal structure whereby people in Ashland can assemble regularly to share views on critical social, political and economic issues which confront Ashland, Massachusetts, the U.S. and humankind generally. (see Appendix H).
A.E.C.C. Organizational Structure
Research Into Ongoing Similar Projects

In over six hundred communities in the United States some manifestation of community-based education is in operation. It might be helpful here to mention some of these projects and the various directions they have taken. In Flint, Michigan there is the T. Wendell Williams Community Education Center for the Coordination of Community Resources which is a facility to accommodate the educational needs and services deemed necessary by the greater community population. This was largely funded by the famous Mott foundation which began community-based education in the early thirties. In Atlanta Georgia, a community school-center complex has been developed. The primary purpose of this center is to provide the opportunities in employment, social services, handicapped programs, educational, vocational and technical training needed for people to improve their capacities and thereby become more employable.

Aside from individual communities, both state and the federal governments have addressed themselves to community education. In New Jersey it has become a state goal and is centered around identifying community needs and dealing with these needs. On October 12, 1971 Senator Church from Idaho and Senator Williams of New Jersey introduced a bill to Congress for federal legislation to finance community education. Similar legislation has been introduced into the Massachusetts Legislature.

A great deal more research has been done on similar programs. The intention here has been merely to show that community-based education has and will become an increasingly significant movement in American education.

Ashland’s Educational Future

Recent events such as the Serrano case in California have indicated a possible change in the relationship between State Boards of Education and local school districts with the States increasing their financial role. In light of these developments it was deemed useful to outline some of the ways in which the programs within the Ashland Educational Community Center would coincide with the Educational Goals outlined by the Massachusetts State Board of Education. This goal-matching process should yield considerable advantage for Ashland in obtaining future state support.

For convenience, we have used the format from the L.E.A. report on Educational Goals for Massachusetts (1972). We have dealt only with questions 3 and 4 as they relate to each goal. Questions 1 and 2 were felt more properly the province of the school department.
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<tr>
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<tbody>
<tr>
<td>II Citizen¬ship</td>
<td>C.B.L.P.</td>
<td>1) gaining intra-group skills via meetings devoted to program development (going on since Sept. 1972)</td>
<td>1) Report preparation and presentation including participation in program planning and evaluation.</td>
</tr>
<tr>
<td>III Effective use of knowledge</td>
<td>C.B.L.P.</td>
<td>2) reporting back to group the processes of investigation and results obtained during a certain learning project in written, verbal and/or visual form.</td>
<td>1) Since communications will be the mainstay of the Center, continual research and experimentation in communication will take place. (eg. computerized resource and learning exchange)</td>
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<td>3) personnel selection and recruitment focused on communication skills.</td>
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<tr>
<td></td>
<td>A.E.C.C.</td>
<td>1) enhancing cross-generational, inter-group, person-to-person communication processes in all members of the community as part of the development and operation of the Center (eg. newsletters, minutes, broadcasts, press releases).</td>
<td>1) An exploration of the cultural heritage of the Boston Metropolitan area and other parts of the state requiring transportation allowance, eg.- A Freedom Trail Trip visits to nearby Indian Reservations</td>
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<tr>
<td></td>
<td></td>
<td>1) In the initial stages of this program, students will devote their energies to the design of their own learning programs. This will confront them directly with the issues of learning and the problem-solving process.</td>
<td>1) Activities for children from birth to age 4 related to their development at each stage for maximum emotional social and intellectual development.</td>
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<tr>
<td></td>
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<td>2) This design will inevitably include historical and socio-cultural perspectives.</td>
<td>2) Develop place or places where parents of children, ages conception to 4 yrs., can meet with child development professionals to share ideas, concerns and Problems.</td>
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<tr>
<td>IV Lifelong Learning (Contd.)</td>
<td>1) Precourse workshops in teaching methods for Ad. Enrichment staff. 2) 6-8 courses and numerous seminars for the adult population in vocational esthetic and academic pursuits.</td>
<td>1) expand course offerings 2) include credited courses 3) create learning exchange 4) coordinate with Recreation Dept. for cultural Experiences.</td>
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</tr>
<tr>
<td>S.C.P.</td>
<td>1) recruitment for staff and administration to work in the other Programs of the Center—for a reintegration of our senior citizens into our community. 2) develop information and referral service. 3) work with Framingham State College Gerontology Comm. to regionalize Sr. Citizens programs</td>
<td>1) work for development of the Council on Aging as a full service program for the elderly: -transportation -visitation -health -career education -recreation</td>
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<tr>
<td>V Citizen-ship C.B.L.P.</td>
<td>1) High School students and staff are involved in designing a Community-based learning program which will include work on: -group dynamics -evaluation techniques &amp; usage -functional processes of democracy -structures for governance. -identification of community learning resources (people, situations, facilities etc.)</td>
<td>1) Extending the scope of the C.B.L.P. through the designation of a full-time C.B.L.P. Coordinator and Parent Co-learners and linkages to teacher education institutions. This will result in a greater integration between the C.B.L.P. and the community.</td>
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<tr>
<td>S.S.D.S.</td>
<td>1) This program will attempt to identify all existing social services and coordinate them to: -eliminate existing duplications -give students a real opportunity to serve in social services</td>
<td>1) This program, if funded, will be capable of not only coordinating but complementing existing services, such as: -transportation for elderly or ill -bringing skills to shut-ins -drug informat. &amp; ref.</td>
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### State Goal Program

#### Jan. 1973 - June 1973

| S.S.D.S. (Contd.) | -give students an opportunity to work with adults and elderly on common problems-this is active, productive, cross-generational learning. |

#### 1973 - 1974

| V Citizen-SHIP | 1) Program provides opportunity for all citizens to discuss vital issues critically to raise public awareness of citizenship roles. (eg. voter education on referendum quest.) |
| C.I.P. | 1) More written information could be provided as basis for discussion and guest lecturers on topical issues could be brought into forum. |

| VI Global Awareness | 1) Students are expected to perform an analysis of the effects of each of their learning projects on each successive level of their society: school, town, state, nation, world. They will therefore analyze the source of their own resources and the effects of their own economic and social behavior on others. Documentation of this thinking will be expected. |
| C.B.L.P. | 2) Local debates could be televised for community through cable T.V.-a coming media advancement. |

| A.E.C.C. | 1) The entire Center project intends to do a similar analyses to those mentioned above for the C.B.L.P. with regard to its effects on each level of society. |
| | 1) Students with additional funding, will be able to travel more and come into contact with many people quite different from themselves-the most proven method of expanding peoples awareness of others. |

<p>| | 1) People of various backgrounds could and should be involved at the Staff level in the A.E.C.C. This will raise consciousness concerning human differences and similarities naturally, but these people will need to be funded as staff. |
|------------|------------------|----------------------|-------------|
| Global Awareness (Cont) | S.S.D.S. | 1) Students involved in this program will develop a sensitivity to others through seeing the positive effects of their actions for the benefit of other people. | 1) The program can provide more opportunities for minority groups to work in this program, thus creating a natural sharing between people of varying backgrounds. |
|            | A.E.P. | 1) Seminars in the issues of Global Survival will be offered. | 1) A wide variance of courses, including printed handouts could be provided in international dress, cooking, economics, etc. |
|            | C.I.P. | 1) The concept of citizenship will increasingly imply citizenship in a world community. Issues like South Africa, the Middle East, the Energy crisis, global pollution will more and more come to be seen as meaningful issues for residents of Ashland. This program will be a vehicle for the growth of this awareness. | 1) More materials could be provided on these issues &amp; records kept on the Forum with additional funding. More &quot;experts&quot; could be invited, etc. |
| VII C.B.C.P. | 1) This program will see many students involved in learning technical skills to solve real problems, (eg. electrically re-wiring the barn would serve this function. | 1) This program could be expanded and funding for apprenticeships with local tradesmen is foreseen. |</p>
<table>
<thead>
<tr>
<th>Occupational Competence</th>
<th>A.E.P.</th>
<th>1) Brief Pilot courses will operate in skills for job improvement: eg:-masonry -carpentry -electrical wiring -mechanical repair</th>
<th>1) Courses could expand in depth and length with 2nd &amp; 3rd courses being offered in some areas. Consumable goods are often a cost factor in running some of these skill courses. Additional funds would help here</th>
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<tr>
<td>Occ. Comp. (Cont)</td>
<td>S.C.P.</td>
<td>1) Time will be spent on giving Sr. Citizens skills for use during leisure through special courses for those who were unable to participate in the A.E.C.C.</td>
<td>1) These programs could be expanded to the point of providing second career education.</td>
</tr>
<tr>
<td>VIII Environmental Awareness</td>
<td>A.E.C.C.</td>
<td>1) The Center will operate from an environmental perspective and its policies will reflect this perspective in the use of paper, mode and amount of travel, etc. It will attempt to make all who participate aware of their own consumptive behavior and its environmental effects.</td>
<td>1) This requires no new funding and may serve to reduce costs overall as the Center expands the concept of environmental awareness.</td>
</tr>
<tr>
<td></td>
<td>A.E.P.</td>
<td>1) Seminars in population growth, relationship between technology and pollution and citizen ecological responsibility will be provided.</td>
<td>1) These courses should be supplied with the most up to date materials for teaching environmentally oriented classes. Consumer Education courses will require invited experts &amp; some funding will be needed for this.</td>
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1) It is felt that all three of these goals should be the underlying concerns of each member of the educational Community. They will therefore operate as the underlying principles of all of the Center programs. Without special concern for physical and emotional well-being, without individualization of approaches to responsibility, and without a concern for man as a continually creative being, the other goals would be not only meaningless but unachievable!
Chronology of Events

The Ashland Advisory Committee for Community Education has been working informally since July 1972 to develop this proposal and its concomitant programs. Most of the programs of the Center are already being developed through the work of many community volunteers. The programs are presently at different stages of development.

It is proposed that funding for the A.E.C.C. begin on Jan. 1, 1973 for a limited developmental phase for the first six months and that an evaluation and planning period will take place between July 1 and September 1, 1973, and that full time operation begin on September 1, 1973.

The scheduling of events is dependent on availability of resources, the fluctuating needs of participants, personnel expectation, etc. so that exact prediction of program detail at the present time would be naive. The planning of such detail, is what the budgeting for the first six months is intended to accomplish.

Budget:

The financing of most community education projects have required less than a 6% increase over existing school budgets with about a 200% increase in educational man-hours. Often, even this small increase is not absorbed completely by the School Department Foundations, private organizations and public contributions have also been used. It is critical that the program receive wide support in the community and that support should be reflected in contributions by many institutions in whatever form they may feel appropriate. For example, although we are requesting no direct outlay of funds by the School Department, we request the following estimated indirect contribution:

- Teaching and Administrative time sharing (2%)
  - $1,484,401.10 x .02 = $29,688.24

- Operations and Custodial Staff (50%) (Already Salaried)
  - $129,623.25 x 0.5 = $64,912.13

- Use of facilities, if rented
  - est. assets x 10% = $8,000,000 x 0.10 = $800,000.00

The Direct Funding estimate for the initiation of the Ashland Educational Community Center and its development over the 18 month period from Jan. 1, 1973 to June 30, 1974 (the new fiscal year) follows: There are two sections: one estimate for the first six months at half-time operation, then a second section covering the last 12 months at full time operation.
## ASHLAND EDUCATIONAL COMMUNITY CENTER

### CENTER COORDINATOR:

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<th>JAN. 73–JUNE 73</th>
<th>JULY 73–JUNE 74</th>
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<tr>
<td><strong>Salary:</strong></td>
<td>$3,000.00</td>
<td>$12,000.00</td>
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<td><strong>Travel:</strong> (20 miles/day x 10% a mile x 5 days x week)</td>
<td>130.00</td>
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<td><strong>Telephone:</strong> ($60/month)</td>
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<td><strong>Duplication, Postage and Public Information:</strong> ($70/month)</td>
<td>210.00</td>
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<td><strong>Office Supplies and Materials:</strong> ($30/month)</td>
<td>90.00</td>
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<td><strong>Clerical Aid Salary</strong></td>
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### PARENT CHILD DEVELOPMENT CENTER

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<td><strong>Expenses:</strong> ($60/month)</td>
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### EARLY CHILDHOOD DEVELOPMENT PROGRAM

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<td><strong>Expenses:</strong> ($20/month)</td>
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### MIDDLE CHILDHOOD PROGRAM

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<td><strong>Expenses:</strong> ($20/month)</td>
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### COMMUNITY-BASED LEARNING PROGRAM

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<td><strong>Expenses</strong> ($40/month)</td>
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### ADULT ENRICHMENT PROGRAM

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<tbody>
<tr>
<td><strong>Expenses:</strong> ($100/month)</td>
<td>300.00</td>
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### SENIOR CITIZEN'S PROGRAM

<table>
<thead>
<tr>
<th>Program Coordinator's Stipend:</th>
<th>120.00</th>
<th>480.00</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Expenses</strong> ($40/month)</td>
<td>120.00</td>
<td>480.00</td>
</tr>
</tbody>
</table>
SOCIAL SERVICE DELIVERY SYSTEM

Program Coordinators Stipend: 120.00 480.00
Expenses ($40/month) 120.00 480.00

CIVIC ISSUES FORUM

Program Coordinator's Stipend: 60.00 240.00
Expenses: $20/month 60.00 240.00

Total: $11,230.00 $44,920.00
18 Month Total: $55,150.00

It should be noted again that there will be continual evaluation of the efficiency and direction of each program and the program as a whole will be evaluated during July 1973. This evaluation should be the basis of future planning, including funding, for full operation beginning Sept. of 1973. Also, the differences in the estimates of Program Coordinator's stipends, and salaries is reflective of the different degrees of time and effort required by the respective coordinators for a successful program. It does not reflect any priority as to the value of each program held by the Advisor Committee.

The monthly estimates represent an average estimate over 18 months. It is expected that expenditures will probably be less than stated initially and be greater than stated at the end of the eighteen month period due to the growth in the number of persons served as each program develops.

It should be noted that the funds requested for the total program outlined represents less than 2.5% of the present educational expenditures in Ashland.\(^1\)

\(^1\)Annual Town Report 1971, pg. 138

SOURCES OF SUPPORT

Some of the local and outside agencies which should be considered potential sources of support in addition to the School Dept. are as follows:

LOCAL SUPPORT

<table>
<thead>
<tr>
<th>Agency</th>
<th>TYPES OF SUPPORT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community Room</td>
<td>Meeting Place</td>
</tr>
<tr>
<td>Town Hall</td>
<td>Meeting Place</td>
</tr>
<tr>
<td>The Barn</td>
<td>Meeting Place, Personnel</td>
</tr>
<tr>
<td>The Federated Church</td>
<td>Meeting Place, Personnel</td>
</tr>
<tr>
<td>St. Cecilia's Church</td>
<td>Recreation Areas, Meeting Place</td>
</tr>
<tr>
<td>Recreation Dept.</td>
<td>Personnel</td>
</tr>
<tr>
<td>Knights of Columbus</td>
<td>Meeting Place, Play Area, Personnel</td>
</tr>
<tr>
<td>American Legion</td>
<td>Meeting Place, Personnel</td>
</tr>
<tr>
<td>Lion's Club</td>
<td>Personnel</td>
</tr>
<tr>
<td>Kiwanis Club</td>
<td>Personnel</td>
</tr>
<tr>
<td>Middlesex Homemakers' Ext. Group</td>
<td>Meeting Place, Personnel</td>
</tr>
<tr>
<td>Veteran's of Foreign Wars</td>
<td>Recreation Areas, Meeting Place</td>
</tr>
<tr>
<td>Rocheford Youth Center</td>
<td></td>
</tr>
</tbody>
</table>
Northeastern University  | Recreation Areas, Meeting Place Personnell
Ashland Men's Club     | Personnell
Ashland Women's Club   | Personnell
Golden Age Club        | Personnell
Boy Scouts             | Personnell
Girl Scouts            | Personnell
Historical Society     | Personnell
Rebeckah Lodge         | Personnell

### OUTSIDE SUPPORT

<table>
<thead>
<tr>
<th>Agency</th>
<th>Type of Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>National Alternative Schools Program (NASP) University of Massachusetts</td>
<td>Consultation (£200)</td>
</tr>
<tr>
<td>The Alternative Schools Program (TASP) - U. Mass.</td>
<td>Teaching Interns</td>
</tr>
<tr>
<td>Northeast Community School Development Center (Nott Foundation)</td>
<td>Funding (£7,451)</td>
</tr>
<tr>
<td>Massachusetts Association for Community Schools (MaCS)</td>
<td>Consultation</td>
</tr>
<tr>
<td>Other Ways (Educational Consultants)</td>
<td>Consultation (£500)</td>
</tr>
<tr>
<td>Private Donations</td>
<td>Funding (£400 to date)</td>
</tr>
<tr>
<td>New England Program in Teacher Education</td>
<td>Teaching Interns</td>
</tr>
<tr>
<td>Clark University</td>
<td>Teaching Interns</td>
</tr>
</tbody>
</table>

### ANTICIPATED FUNDING REQUIRED (18 months)

<table>
<thead>
<tr>
<th>Jan '73 - June '75</th>
<th>July '73 - July '74</th>
</tr>
</thead>
<tbody>
<tr>
<td>£11,239.00</td>
<td>£ 44,920.00</td>
</tr>
<tr>
<td>Funding anticipated from outside £2,980.00</td>
<td>£ 4,461.00</td>
</tr>
<tr>
<td>Anticipated funds required £8,259.00</td>
<td>£ 40,459.00</td>
</tr>
</tbody>
</table>

Total Anticipated funds required: £48,709.00 (broken down in Appendix I under "Local")
Appendix A

THE PARENT-CHILD-DEVELOPMENT CENTER (P.C.D.C.)

Research has shown that the learning a child does from conception through the first 2 or 3 years of life is the most critical in the child’s physical, emotional, intellectual and social development. The P.C.D.C. intends to focus on this age group by assembling infants and young children, their parents, and child development professionals to share ideas, problems and techniques of child care. The P.C.D.C. will be staffed largely by participant mothers and other interested participants in the A.E.C.C., will provide much more than "babysitters" for parents who have interests and professions in addition to parenthood. Such parents will be required to participate in the P.C.D.C. as fully as possible. This watchful, cooperative and developmental approach to child rearing is expressly needed by parents of very young children in Ashland.

The Coordinator for the program will ultimately be salaried full-time and should be a professional in child development. He or she will be responsible for identifying the special needs of some children, setting up sharing processes between parents, bringing in outside help when needed, providing individual advice on general physical, mental and social development and providing brief courses on such when appropriate. Anticipated linkages include those with the Community-Based Learning Program, The Adult Enrichment Program, the Senior Citizen's Program and the Social Service Delivery Program. An Advisory for this group is already formed and a Seminar on "The Emergence of Parenthood as a Profession" with Parents and three child-care professionals is planned for Nov. 16, 1972.

Appendix B

THE EARLY CHILDHOOD DEVELOPMENT PROGRAM (E.C.D.P.)

This stage in the age and educational spectrum is being attended to very well by the existing Regional Early Childhood Education and Resource Center. Many Ashland parents however, are unaware of its importance and potential for the development of their own children. The Program Coordinator would act as liason between the Regional Center and the A.E.C.C. and as such would seek to get more people from the community involved in the area of Early Childhood. This will aid the Regional Center with staffing problems and will provide a good resource for parents, students and older people to learn about and contribute to early childhood development processes. Since the E.C.D.P. program is so closely linked to that of the Regional Center (and in light of the relatively uncertain long-range future directions of Early Childhood in Ashland), it is difficult to define the role or scope of the E.C.D.P. in any greater detail at this time. Expansion or assimilation are both seen as future possibilities for the E.C.D.P. into other programs. There are, however, presently members of the Advisory Committee who are keenly interested in working in this area.
Appendix C

THE MIDDLE CHILDHOOD PROGRAM (M.C.P.)

The current interest in the goal of greater integration between the school and the community will be responded to through the work of the Middle Childhood Program through its Coordinator. This person will take the main task of becoming a direct link between the Middle School and the community. He or she will assist the Principal to encourage to enter parents to the classroom as teacher aids and co-learners, and to get parents generally more interested in the education of their children at this age level. The coordinator will also provide ways for Middle Childhood children to become actively involved in the other programs of the A.C.C.C.—to help these young people to begin the development of citizenship skills and to participate in the citizenship process.

Appendix D

THE COMMUNITY-BASED LEARNING PROGRAM (C.B.L.P.)

This program is intended to provide a public alternative to traditional curriculum whereby students of high school age use their whole community as the primary resource for designing their own learning experiences. It is not intended to be an "alternative school", but to provide a community-based learning option for public school students.

The program would begin on a pilot basis for one term with 15-20 students, a Coordinator and two or three Adult-learners, either parents or teaching interns.

Students and members of the Advisory have been working with one of the present high school teachers to design this program to meet their needs and are involved presently in curriculum design, learning resource identification and program evaluation.

The program is to substitute substantially the students' current curricula, but it should be possible for participating students to attend one or possibly two regularly offered courses to fulfill some special need.

The prime purpose for making the curriculum "community-based" is the promises of self-directed, problem solving oriented, completely integrated and relevant learning. Some suggestion to facilitate this process follow:

- All learning should occur during the solution of real problems of a social nature or the carrying out of a socially useful project or in the preparation for such. (This is crucial.)

- Each learner will ultimately be responsible for deciding, with the help of the Adult Learner or Coordinator, the best way for him or her to contribute to the learning project and may wish to base this decision on some of the following criteria:

1) What formerly gained skills and knowledge can I bring to the learning project for its greater success?

2) What skill, knowledge or area of interest do I need improvement in and in what way can I work on this learning project so as to meet this need?
3) In what way will the skills or knowledge I gain from my involvement in this project be useful to society, at all levels, as well as to myself? (This also crucial.)

4) What can I learn about myself and my own learning process from my involvement in this learning project?

- Learning Projects for each tutorial group could be formulated as different aspects of a Project Theme which the Project Unit has previously decided to work on at one of the Unit meetings. Examples of possible Project Themes might be Local Ecology, Transportation in Ashland, Communication among Ashland Residents, etc.

Appendix E

PROGRAM V: THE ADULT ENRICHMENT PROGRAM (A.E.P.)

Participants will be involved in skill-sharing, academic and recreational pursuits. Coordination with other agencies in town, will be a guiding principle for the entire A.E.C.C. but in the Adult Enrichment Program it will be absolutely essential. Any programs set up by A.E.P. will seek to complement those of other town departments and our personnel will seek to aid these departments in operating its programs whenever possible. The best use of the New Regional Vocational School will be explored. Many evening courses could be utilized, although often, people want only brief instruction in an area and do not want or need a full in-depth course and in this way the A.E.P. will complement the Vocational School.

This program is in many ways similar to other "Adult Education" Programs but with some unique features: 1) The courses will take place in Ashland, and therefore provide the greatest proximity possible for Ashland Residents, 2) The course instructors will be given aid in educational methods, 3) Some courses maybe credited by colleges and universities, 4) To the extent possible, all courses will be taught by means of community problem solving, 5) There will also be an Open Learning Exchange (O.L.E.) as part of the Adult Enrichment Program. This will be a system whereby people with a particular interest can locate and meet with others in the community of similar interests in order to share ideas and information.

Finally and most interestingly we hope to really implement the concept of sharing by developing a service contribution in return for all studies and courses taken. Instead of paying tuition for learning a skill or attending lectures on a topic, each person will be asked to make some contribution of his or her time toward the operation of the Program. If a person teaches a course in carpentry he may then take 3 or 4 courses free of charge. If someone can't or doesn't want to teach, he could type, care for children, do custodial, or guard work, or whatever services are necessary for the operation of the program. Perhaps a parent can't take courses because she has young children to care for. She could then care for a few children of other parents in the neighborhood and later take courses while having their children cared for by others. The Parent-Child Development Center could also be used in this way. If a person offers a service but no course or study of interest to her, she may log her service hours for future use.
Since payment may be necessary for outside personnel, this system will provide motivation for seeking as many skills and other resources within the community as possible.

An accounting process for the sharing of skills and services will be developed by the Program Advisory Committee and the Program Coordinator. Research into similar systems is presently being conducted.

Since this is one of the more ambitious programs in the Center, The Program Coordinator will need a greater stipend, (which could be divided between two people) and a greater operating expenses budget.

Several learning programs are already planned and there are teachers available in Jan. 1974 for the following:

- Introduction to Sewing
- Ashland’s Past Cultures
- Basic Household Law
- Masonry
- Home Woodworking
- Household Electrical Wiring
- Creative Writing
- Interior Design
- Child Development

Other learning programs tentatively available in the Spring:

- Computers and Programming
- Automobiles and their Repair
- Principles of Conservation
- Appliance Repair
- Photography

Appendix F

THE SENIOR CITIZEN PROGRAM (S.C.P.)

This program is intended to re-integrate our Senior Citizen into the community and provide them with skills for second careers and leisure. Our retired people represent a valuable untapped source of skills, talent and ideas. Senior citizens could ideally serve in the Early Childhood Program, the Parent-Child Center, the Adult Enrichment Program, and, in fact, all of the A.E.C.C. programs. Simply because a person may not be able to fill a 9:00 to 5:00 job, there's no reason why this person should be made to feel useless or ancillary to the community.

1) The Program Coordinator, will be responsible for identifying the felt needs of senior citizens, 2) developing programs to meet those needs or putting senior citizens in touch with programs which will, 3) She will also be responsible for encouraging the integration of Senior Citizens into the other programs of the A.E.C.C. whenever possible, 4) She will also seek funds specific to the S.C.P. 5) Serve as representative to the A.E.C.C.

This program will link with Ashland's new Council on Aging to initiate these activities.

Appendix G

THE SOCIAL SERVICE DELIVERY SYSTEM (S.S.D.S.)

This program will be just what the name implies. It will be a systematized approach to the delivery of social service. The Program Coordinator will be responsible, along with the Advisory
Committee, for the identification of social needs and existing social services, public and private, within the community. The Coordinator's main concern will be to coordinate the existing social services and to develop programs to complement them when needed. Also, a continual social service information dispensation and referral service will be developed. A prevention oriented approach to social service delivery will be the prime focus of this program. Individuals who may not be taking full advantage of services already available will be identified and informed. Many opportunities will be available for utilizing persons from other programs of the A.E.C.C. as part of their learning experiences, particularly those students in the Community-Based Learning Program.

Much of the duplication of effort and facilities which often occurs among the myriad private and public service agencies can be eliminated through this program, freeing people to work together on these social problems not presently being adequately dealt with.

Work has already begun on the preparation and distribution to all Ashland residents of a list of existing organizations of all types in Ashland and the surrounding area. The list will include the names, chief officers, addresses and telephone numbers of each agency and periodically, updated, expanded and distributed.

Appendix II

THE CIVIC ISSUES FORUM (C.I.F.)

The Civic Issues Forum will attempt to develop a formal structure whereby people in Ashland can assemble regularly to share views on the critical social, political and economic issues which confront Ashland, Massachusetts, U.S. human kind generally. This will complement the Town Meeting, which deal almost exclusively with issues arising with Ashland. This will allow us to define our positions on issues, not only as individuals, but as a community. The Program Coordinator will be responsible for identifying issues of most critical interest, locating speakers when appropriate, scheduling meeting places for the Forum, and outlining formats and publicizing Forum events. Current potentially relevant issues might be:

- Polluters in Ashland
- Workman's Circle
- The Master Plan
- The New Ashland Charter
- State funding of schools
AECC CONSTITUTION AND BY-LAWS
(Outlines structure and operating procedure of AECC)
CONSTITUTION AND BY-LAWS

of the

ASHLAND EDUCATIONAL COMMUNITY CENTER, INC.

ARTICLE I

The Ashland Educational Community Center, Inc., hereafter in this document referred to as "the Center," will be dedicated to the following purpose:

PURPOSE

a. The extension of the use of all learning facilities in Ashland;

b. The sharing and coordination of the human and physical resources of the community and the schools for the development of the entire range of social, intellectual, and vocational skills in each citizen—primarily through working together to solve individual and community problems;

c. The development in each citizen of a strong sense of community, the qualities of self-understanding and social consciousness, and a keen awareness of political, economic and social democracy—locally, nationally, and globally.

ARTICLE II

Section 1: CENTER PROGRAMS

The Center will carry out its purposes through the establishment and operation of the following programs:

a. The Parent-Child Development Program (PCDP). This program will serve to help parents identify humane goals for themselves and their children (pre-natal to age 5) and the processes required for fulfilling them. The activities of this program are intended to develop the parent-child relationship and to upgrade the quality of family life, the status of parenthood, and the parent as educator. The program is also intended to generate the spirit of kinship among program participants.

b. The Early Childhood Development Program (ECDP). This program will act as liaison between existing early childhood programs, the school, and the Center; seek
to recognize, expand, and improve early childhood educational opportunities; and stimulate community interest in early childhood development. This program will serve to extend the spirit of the PCDP.

c. The Middle Childhood Development Program (MCDP). This program will assist school principals in encouraging parents and other members of the community to work as middle childhood teacher-aides and co-learners, in order to expand the curricular opportunities in the community for middle childhood aged children and to stimulate community interest in middle childhood development.

d. The Community Based Learning Program (CBLP). This program will provide a public educational alternative to traditional curriculum whereby students of high school age use their entire community as a learning resource and as the basis of their curriculum in order to integrate the learning/living process and develop their role as citizens of the community.

e. The Enrichment Program (EP). This program will seek to enrich the lives of our citizens through the establishment of an educational/cultural network, whereby persons with a particular interest can locate and meet with others of similar interest in order to share ideas, skills, experiences and information. The program is intended to help learners perceive the social implications and potentials of their learning process and experiences.

f. The Senior Citizens Program (SCP). This program will be responsible for identifying the felt needs of seniors, developing or identifying programs which will meet those needs, and integrating seniors into community life, especially with regard to the other Center programs.

g. The Community Service Program (CSP). This program will be responsible for identifying social needs and coordinating existing public and private social services. It will develop programs to complement these services where needed, establish social service information and referral, and develop a prevention-oriented program overall.

h. The Civic Issues Forum (CIF). The CIF will develop a structure whereby citizens can assemble regularly to share views on critical social, political, and economic issues which confront Ashland, the nation, the state, and humankind, in order to foster civic literacy.
i. Ashland Directions. This community newsletter will be a means for the Center and other local organizations to communicate with all Ashland residents, in the interest of community-building.

Section 2

The following general principles will, to the extent possible, act as guidelines for operating each of the programs outlined in Section I above:

a. The specific activities of each program should be carried out so as to be consistent with the purposes of the Center.

b. Each program should operate so as to encourage the understanding that each person's welfare is bound to the welfare of others (the synergy principle).

c. Each program should coordinate and cooperate with other Center programs and other local agencies and groups.

d. Each program should operate so as to aid the Center in building co-operative and self-generating community. The Center should not be seen, therefore, primarily as a "service" agency.

e. Each program should work toward eliminating hierarchial structures, attitudes, or behaviors in its activities.

f. In each program decisions should be made by the group which will be most affected by those decisions, consistent with this Constitution.

g. Each program should work to develop and enhance the inner resources of each of its participants. Among these are critical thinking skills, decision-making skills, creativity, emotional well-being, and integrated personal and social growth in accord with nature.

h. Each program should seek to integrate as many people of diverse ages, sexes, abilities, talents, backgrounds, cultures, and experiences as possible.

i. Since fixed fees neither encourage personal service contributions to the program nor relate well to the individual financial needs and resources of participate, other means of financing programs should be sought and employed, to the extent possible. These might include personal contributions of funds or
materials, cutting or eliminating costs, or seeking local, State, or Federal aid.

j. Each program should design its activities so as to facilitate community-problem-solving, community service, and community building.

k. People, their growth, and the process by which they interact should take precedence over specific tasks or products or program accomplishments.

ARTICLE III

Section 1

ANNUAL MEETING

An annual meeting of all interested residents, hereafter known as the Assembly, shall be held on the fourth Monday of June and public notice of such meeting shall be given two weeks prior to the meeting date. The Assembly will elect, by simple majority, a Board of Directors known as the Center Council. The Center Council will include a Center Coordinator, a program coordinator for each of the nine programs, one representative or delegate from the School Committee, one representative or delegate from the Recreation Commission, one representative or delegate from the Council on Aging, and six members-at-large from the community.

ELECTION OF COORDINATORS

The Center Council will nominate three candidates for the position of Center Coordinator, to be elected by the Assembly.

All coordinator positions will be advertised or made known as available in advance in the newsletter.

Each Program Council will recommend at least one candidate for its program coordinator to the Assembly. During the Assembly, nominations for each position may be made. In the event no candidate receives a simple majority of the vote, those two candidates with the highest number of votes will stand again for election. An Assembly member may not vote for a position for which he or she is a candidate.

In addition to program coordinators, six members-at-large will be nominated from the Assembly floor and elected by
the same method described above.

The newly elected Center Council will elect from among its members an executive committee, consisting of President, Treasurer, and Clerk, to serve as legal representatives of the Ashland Educational Community Center, Inc.

Section 2
ADMINISTRATION AND GOVERNANCE

The Assembly shall be the general policy-making body and shall make Center Policy by amending and approving twelve, twenty-four, and thirty-six month planning proposals, including the budget, which shall be presented to them by the incumbent Center Council at least two weeks prior to the convening of the Assembly. The Center Council shall be responsible for administering the Center policy. The overall welfare of the Center is the ultimate responsibility of the Center Council. The fiscal year will run from July 1 to June 30.

Section 3

Each Program Council will be responsible, by vote, for making and carrying out Program Policy. Any resident choosing to do so may serve on any Program Council and may serve on several Program Councils simultaneously.

Section 4

Each Program Council shall draft its own Program By-Laws, consistent with the Center Constitution. Constitutionality of By-Laws shall be determined by Center Council.

Section 5

Funds shall be delegated to each Program for its use as the Program Council sees fit. Each Program Council is also free to seek and utilize funds for its own purposes and to design its own programs, provided such funds and programs are consistent with the welfare of the Center, as determined by the Center Council.

Section 6

Each Program Coordinator shall identify and liaison with the physical and human resources of the community, serve as chairperson of the Center Council, administer the Center budget, procure funding for the Center, recruit personnel, compile and submit monthly newsletter/report
for public distribution, compile Center Annual Report, draft planning proposals in cooperation with the Center Council for Assembly approval, and be responsible for the overall Administration of the Center. These duties may be delegated with the ultimate responsibility with the Center Coordinator.

Section 8

The Center Council will meet monthly to implement Center policy. Meetings shall be publicized in advance and open to all. A quorum for such meetings shall be one-fourth of the total number on the Center Council.

Section 9

Vacancies in the positions of Program Coordinator shall be filled by appointments by the Program Council. Early terminations of Program Coordinator positions may occur only through choice of the incumbent or by a 4/5 vote of the Program Council.

Early termination or vacancy in the position of Center Coordinator shall be filled by appointment by the Center Council. Early termination of the Center Coordination may occur only through choice of the incumbent or by a special meeting of the Assembly.

ARTICLE IV

COMMUNICATIONS AND EVALUATION

Complete opennes and non-confidentiality shall be the basis of all Center communications. There shall be no secret or confidential documents of information. All meetings shall be open meetings. The monthly Center Newsletter shall include abstracts from Program Reports submitted to the Center Coordinator. An Annual Center Report shall be issued by the Center Council and shall include evaluation of the preceding year's operation through the use of comparative statistics on budget, personnel, facilities, and activities. The Annual Center Report shall also include plans for the subsequent twelve, twenty-four, and thirty-six months of operation, including statistics on budget, personnel, facilities, and activities to the extent deemed feasible by the Center Council. The Annual Report shall be distributed widely and made easily available to Ashland residents.
ARTICLE V

Section 1

EFFECTIVE DATE

This amended Constitution and By-Laws shall take effect on June 16, 1975.

Section 2

AMENDMENTS

Amendment may be made to this Constitution by a three-fourths vote of the Assembly and will take effect immediately. No quorum is set for such Assembly. The meeting of such Assembly shall be widely publicized two weeks prior to date of Assembly.
AECC ANNUAL REPORT/PROPOSAL, 1973-1974
ANNUAL REPORT - 1973

and

PROPOSAL - Fiscal 1974

(Nov. 1973)
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Brief History of the AECC:

On July, 1972 a meeting of 14 people was held at the request of Dave Magnani at which representatives of the following agencies were present: Recreation Department, Board of Selectmen, Other Ways Inc-Educational Consultants, Ashland High School Faculty, Ashland High School Administration, Ashland Public Schools Curriculum Dept., Conservation Commission, Planning Board, Ashland School Committee and the Massachusetts Association for Community Schools. At this meeting, the concept of community-education for Ashland was introduced. There was sufficient interest in the idea and six subsequent meetings were held to examine the possibilities more closely.

On December 12, 1972 the public was invited to the first Annual Assembly of the Ashland Educational Community Center. At this meeting a proposed Charter was examined and adopted and a proposal outlining the goals of the Center for the forthcoming year were approved.

It is critical to note that widespread skepticism was expressed about the probability of such a project as the AECC succeeding in Ashland. This was attributed to alleged 'apathy' on the part of Ashland residents generally. However, through the undaunted efforts of a few very supportive and enthusiastic people, the program has steadily grown. What follows is a brief account of the hundreds of exciting events which have since occurred and which have given the AECC the kind of momentum it has today. These reports are followed by the Charter under which we operated this past year, the proposal on which the Center is based, dated Nov. 1972, Financial Statement and News release of the Centers early development.

The Parent-Child Development Program

There were seven different aspects of this program including: the Evening Programs, the Pre-School, the Child-Development Course, the Clothing and Toy Exchange, the Child-Development Library, the Babysitting Pool and Field Trips.

The Evening Programs were monthly seminars held in the Senior Lounge of the High School on Tuesdays at 7:30 and were open to the public. A summer picnic was also run by the Evening Program committee. What follows is a summary of the Evening Programs held:
### The Pre-School

The Pre-School Program or Parent-Child Development Center as it is called began on March 20, 1973, in the Nursery Room at the High School. There were 54 Children in the 44 families participating. The program operated for 10 weeks for eight hours, four two-hour sessions per day for a total of 1,960 educational hours.

The program was run through the efforts of a volunteer child-development specialist and parent volunteers. The field trips were made by the staff to four other pre-schools around the State to see how others were operating, including Castle Square, Central School, Framingham Head Start, and Natick Nursery. Visits to the program were made by the high school child development class on several occasions.

During each session parents would bring their children in to the Center and work with their children and other peoples' children with building, painting, dramatic play, games, reading, counting and outdoor recreation. Parents also received handouts of information on child care and notes from the child-development course, in case they were unable to attend. Parent-chairpersons were in charge of each group session. They saw to it that transportation and babysitting were available so that all parents could participate. Juice and cookies were provided by parents on a rotating basis and many parents brought in materials from home for the children to use in construction. Consumable materials were replaced through a $4 materials fee to parents.

Evaluation sheets were completed by parents and the responses were extremely favorable as the collected response to some of the following questions will show:
1. Are your children comfortable at the Center?

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
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</thead>
<tbody>
<tr>
<td>25</td>
<td>2</td>
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</table>

2. What do you like best about the Center?

<table>
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3. What do you like least about the Center?

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Sample responses to question 2 were:

- "My child playing with children his own age." (Most common response)
- "The circles that people have gotten together to help each other."
- "I like the atmosphere."
- "The sense of community."
- "The whole concept."
- "Helps children and parents get along better with each other and with others."
- "The way other mothers cater to children other than their own."
- "The different projects or activities they have for the children."
- "It has broadened my understanding of children and their behavior."
- "Getting together with other mothers and children to collectively solve common problems and work for common interests."
- "Meeting people with similar concerns."
- "The open-class approach."
- "The warm informal atmosphere."
- "The family atmosphere."
- "Young mothers getting together to share and help solve child bearing problems."
- "The leadership was excellent."

Sample responses from question 3:

- "The room is too small and lacks equipment for very young children." (Most common response)
- "I would have preferred to attend a morning session."
- "Does not run often enough."
- "Cleanups."
- "Too much intervention."
- "Too little intervention."
- "The conflict over what the Center should be."

In September, 42 families registered 50 children for two days / week for 10 weeks for 1 1/2 hour session equaling 2,760 educational hours. Due to our inability to get funding our child-development specialist left to find another position. We are operating currently with the temporary volunteer services of another child development specialist. We will also be recruiting volunteers from among students in the Early Childhood Education department at Framingham State College.
Child Development Course

The course was held for ten weeks beginning on Mar. 22 and ran from 8:00 p.m. in the nursery room at the high school. The course was taught by two specialists in child development and included making toys, discussions and films on various aspects of child development and handouts on special topics. The text used was Hiam Ginott's Parent and Child. Refreshments were served during the break and the atmosphere was informal. This led the group, mostly women to expand their study to problems related to child care such as family men and women's problems. Ten people attended these 2 hour sessions for 10 weeks totaling 200 educational hours. A conscious attempt was made to integrate the course with the daytime pre-school and notes of each session were reproduced and distributed among all the parents involved in the Parent-Child Development Program resulting in another 75 educational hours.

Clothing and Toy Exchange

This program was developed from the recognition that very young children grow very quickly and are constantly in need of larger-sized clothing and new playthings and that this can become very expensive for parents. Items were shared through the Exchange by the distribution of lists of items and phone numbers of owners and also at the monthly meeting / seminars. Hundreds of items have been exchanged to date.

Library

A library of literature - books, pamphlets and handouts on child development has been collected and is on hand at the Center. Lists of available materials are being circulated and the library is also available at the monthly meetings.

Babysitting Pool

A babysitting pool was arranged and very well organized. Interested parents set up standard procedures and used this pool extensively during the year. Without adequate babysitting services, a parent participation program can't possibly survive.

Organization

These programs were run by an advisory as provided in the charter. The advisory was broken down into the following subcommittees: Publicity, Secretarial Hospitality, Programming, Babysitting, Pre-School, Library and Exchange.

A monthly newsletter, written up by the Program Coordinator and distributed to the 375 odd families participating kept everyone informed about the activities of the P.C.D.P; such communication is vital and was largely responsible for the enormous success of the Parent-Child Development Program this past year.
The Early Childhood Development Program

At the inception of the Center on Dec. 12, 1972, the Title III project at the Warren Center was viewed as the primary agency responsible for early childhood development (ages 4-8). According to our charter we were to link with and cooperate with any agency working in an intended area in the Center. Therefore, except for a visit by the PCDP staff, there was no ECDP during most of the spring semester of 1973. However, during the summer, one parent who had been involved in the PCDP wanted to participate in the teacher-aid program at the Fruit Street School, but was unable to due to her need for a babysitter for her pre-school child. Feeling that she might not be in a unique position she drew up a list of the parents at Fruit Street and began recruiting them for a Parent-Babysitting Cooperative. A similar program will be proposed at the Concord Street School this Fall. This is the beginnings of the school-community integrating efforts of the AECC's Early Childhood Development Program.

Middle Childhood Development Program

The proposal, as it appeared in the Nov. 1972 document, was presented to the Middle School Principal in March 1973. He said he was, in principle, in agreement with the concept and had already made initiations in that direction. He then asked our MCDP Program Coordinator to seek out 15 parent volunteers to work as aides in the Middle School. These volunteers were easily found, indicating a great desire on the part of parents to be involved in Middle School program. Parent-Training Manuals were purchased by the AECC and the AECC Coordinator met with some of these volunteers to share ideas on the possible relationship of the AECC and the Middle School and how the AECC might best be of service to the school in broadening the educational possibilities for Middle Childhood aged children. They felt they did not have sufficient knowledge of the present educational opportunities available to this age group to make suggestions. They therefore intended to begin working in the school in the fall and would then have a better idea of the ways they might be helpful. Our Program Coordinator is still working out details with the Middle School Principal.

The Community - Based Learning Program

This was the first program to be introduced in '72. A high School teacher was interested in helping it get off the ground and about 10 meetings were held with students to plan the program and recruitment. The School Committee requested that the initiation of the program be delayed until a full time program coordinator could be found and until other AECC programs were already in progress.

Since that time, no coordinator has been found but there seems to be little reason to feel that if one could be found that the program could not begin very soon. Until then it remains an idea only, although many surrounding schools have implemented similar programs while we have been seeking a person. This program may require real selling so that the position of coordinator can be a regular paid position. Parents have yet to be recruited, although two have expressed interest.
Students who were interested in the program, continued community-based learning on their own time and have helped to start a community needs/resources survey - a perfect example of the kind of project which lends itself to this kind of approach. The survey still needs to be finished and the students still need help.

Currently, student interest is being determined through a survey of seniors by students in the Honor Society. The data from this survey should do much to show the School Dept. that there is much support for the proposal among students and parents.

The Adult Enrichment Program

The first semester of the Adult Enrichment Program began on March 14, 1973 and ran for 10 weeks with 110 registrants, 87 of which completed the 10 week program in the following courses:

- Law for Today's Citizen
- Public Speaking
- Ashland's Past Cultures
- Creative Writing
- Woodworking
- Sewing
- Sources of Allusion

Refreshments in the form of coffee, tea, cookies or cake were provided during a short break each evening. This served as a rare and pleasant experience whereby people of Ashland could meet and talk over common problems and interests. A real sense of community feeling grew out of these sessions and each class really developed as a working group. One class even presented their instructor a gift at a "class banquet" held at Burnham's Manor.

Townspeople were informed of the program through a brochure mailed to every home. There was a contribution of $7.50 requested, part of which went to defray costs of administration of the Adult Enrichment Program with the rest going to other programs of the AECC. Although the participants were glad to pay this nominal fee; there was little response when service contributions were requested in addition to the "fee."

The needs/resources survey should go a long way to assuring that the learning experiences offered will closely relate to those most desired by the community.

Prior to each session students outlined their expectations and the resources they bring to each course on a Personal Profile sheet. Also, participants were asked to evaluate the program on questionnaires and the results of that survey follows:

1. What are you pleased about with regard to the Adult Enrichment Program?
   Responses: 49
   No Response: 0

2. What are you not pleased about with regard to the Adult Enrichment Program?
   Responses: 14
   No Response: 38
Some typical responses to question 1: (25% of the responses are included)

"The course was very exciting."
"Enjoyed the informal atmosphere."
"Haven't studied in years - good to be learning again."
"The whole program!"
"The good feeling I get when I've made something myself."
"The way it improves community communications."
"Learning."
"That there is such a program."
"Everything - It's Terrific!"
"Makes good use of existing facilities."
"As a house wife, I wouldn't ordinarily be able to broaden myself in this way."
"Great Program."
"A very interesting program."
"The Instructor was great."

Some typical responses to question 2: (55% of the responses are included here)

"I can't take more than one course at a time."
"Too much time spent for administration and business."
"Serve coffee in a different room."
"The material was difficult."
"Get larger coffee pot."
"Not enough time for teacher's attention."

During the Fall Session 118 people registered for the following seven courses:

- Law for the Layman
- Thoreau as Sociologist
- Cooking
- Macrame'
- European Wives
- Elements of Chess
- Beginners Spanish

The courses are again being held on Monday evenings from 7:30 to 9:30 pm with a break at 8:30 for refreshments and will go ten weeks from Sept. 24 to Dec. 10th. This will result in an additional 2360 educational hours. Evaluations will again be done by surveying participants.

The Senior Citizens' Program

* This program requires that the Center define its role carefully. The By-Laws state that the Center will work in cooperation with other agencies, not in competition, to meet people's needs. Thus far this cooperative atmosphere, especially with groups like the Men's Club, has been excellent. However, our relationship with the Council on Aging is still undefined. We want senior citizens involved in our program, but we do not wish to duplicate. We are still in need of someone to act as liaison between the AECC and the Council on Aging, much like the relationship the Council has with the Recreation Department.
A member of the Recreation Department is also a member of the Council on Aging, and the arrangement seems to be working extremely well for both agencies. This fall the Center and the Council are cooperating on an update of a survey of needs of Ashland's elderly. The results of this survey will determine the program priorities for the upcoming year.

The Centers Coordinator worked with the Division of Graduate and Continuing Studies during the Spring semester to set up the following ten seminars for senior citizens:

1. The Use of Money
2. All About Aging - Males
3. Inter-Family Relationships
4. Old and New Leisure Time Activities
5. Legal Services
6. Social Action - Legislation for Senior Power
7. All About Aging - Females
8. Welfare, Social Security, Veterans Services and Library Services
9. Party and getting together

These programs were well attended and, through the work of the Council on Aging, Ashland was well represented. The sessions provided an estimated additional 1200 educational hours. This fall program is continuing and will provide an estimated additional 950 educational hours.

Community Service Delivery System

The CSDS met monthly since November 1972. Work was done on the following programs:

1. Educated ourselves and the public on the results and implementation process of Chapter 76E of the Massachusetts General Laws. This law to be in effect from Sept. 1974, requires local school districts to provide all educational services for children with special needs.

2. Publicized the problem of Lead Poisoning and location of Lead Poisoning Testing.

3. Helped place one child in need of institutional care.

4. Began the process of community education on the problems and myths concerning people with handicaps.

5. Recruited and placed a Big Brother for an Ashland child in need.

6. Researched the methods and efficacy of developing a Community Information and referral Guide.

7. Examined the need for Family counseling Services in Ashland.

8. Formed into a single unit in combining with the Community Health Education Council.
9. Worked for the direct improvement of transportation for handicapped children to the Tri-Valley School.

10. Developed Parent - Resource list. This is a list of parents with handicapped children trained to help new parents with problems similar to their own. Problem areas include children with physical, intellectual or emotional handicap.

11. Examined possibility of finding through the Salvation Army for families with children with special needs.

12. Helped develop implement and process the AECC Community Needs/Resources survey.

The CSDS’s current priorities are:
--the completion and distribution of the Parent Resources List
--the completion of the Community Needs/Resources Survey
--the further implementation of the Big Brother/Sister/Foster Grandparent Program

There were 23 people on the committee and the program, strictly in terms of education provided an estimated 100 educational hours through lectures and workshops.

The Civic Issues Forum

This program was attempted as part of the Adult Enrichment Program, but was not able to run on its own. However, an extremely competent and enthusiastic Program Coordinator was identified this Fall and to date meetings have already been held, funding has been sought, speakers have been located and programs have been outline for the Spring. This program is a perfect example of the time-worn theory that people not programs, make the difference.

Ashland Directions

In the November 1972 proposal no provision for a community newsletter was included. The coverage in the larger area newspapers, however, left much to be desired and the Center felt that since communications was the life blood of any community effort, we should attempt to communicate directly through on our newsletter. Again, one very enthusiastic person made the difference within one month the first issue of Ashland Directions was in the hands of every Ashland family. It included news of Center programs and the planned activities of nearly all other community agencies for the upcoming month. This was the most costly single item for the month, but the public response was good so the Advisory decided on a second issue which should be mailed before Nov. 1, 1973. The largest area newspaper finally appointed an Ashland Correspondent within 2 months after the issuance of our newsletter. There is no way of knowing if our newsletter had any affect in this regard, but it is interesting to note that our editor was hired as the new Ashland Correspondent for the larger newspaper.
The Center as a Whole

The Center has earned exceptional status throughout New England for such a brief period of operation. The Center Coordinator was invited to a Conference of Community Educators from all over New England to present the Center as one of the fifteen unique models of community education and is becoming known as the "Ashland Model." Also, our coordinator was a member of the Board of Directors of the Massachusetts Association for Community Schools and was sought as this years secretary to that Board.

Certificates of Appreciation were printed and distributed from the Center to individuals and groups who have worked hard for the Center and for the growth of the Community in general. Overall the Center has received an estimated 5,600 volunteer hours by way of personal contribution to the work of the Center. This is a striking documentary to the feeling about the Center of those who are aware of its work and purposes.
### Financial Report


#### Income

- Adult Enrichment Contributions
  - Parent - Child Development Center materials fees (to date) $903.40
  - Northeast Community Educational Development Center ($1,227.90 monthly) 1,137.63
  - **Total Income** $2,071.03

#### Expenditures (by category)

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Proposal for Center Activities - Fiscal 1974

Parent-Child Development Program

All existing programs should be continued with some expanding:

The Pre-School

1. The same basic format with parent involvement should continue.
2. More careful development goals should be outlined and strategies laid out for their attainment.
3. A more comprehensive theoretical background as well as practical strategies should be included in the parent-education components.
4. The program should expand to new facilities for five day/week operation. This will provide for smaller groups, more meetings a week for older children, more morning sessions, greater freedom in use of space, a playground area, and an opportunity for more participants overall.
5. Materials for use with a broader age-range should be acquired.
6. Greater and more intelligent use should be made of early childhood teacher volunteers.
7. All interested parents should be included - no limit to numbers should occur - new demands should be filled by locating new resources.
8. CRITICAL: This program, to reach its fullest potential, which is very great indeed, must have at least one full-time early childhood teacher to staff the pre-school possibly to act also as Parent-Child Development Program Coordinator.

Evening Child Development Seminars

1. The Seminars should continue monthly.
2. New formats, such as field trips or picnics should be experimented with for variation and maintained interest.
3. Babysitting should be provided so that both husbands and wives may attend.
4. Publicity should be extended to other towns.
5. Topic priorities should continue to be based on parents' priorities as expressed through surveys.
Child Development Course

1. The course should continue.
2. The course should be integrated with the activities of the Parent-Child Development Pre-School.
3. It should be "taught" by the staff specialist in early childhood education in conjunction with the early childhood education volunteers from local colleges.
4. Handout development materials should continue to be reproduced for parents by the Center.
5. Parent research projects done for the course could be presented as part of the Evening Seminar Program.
6. An evening Parenting - Effectiveness course should also be offered by the program as part of the Adult Enrichment Program.
7. All development handouts which result from the course should be made available to all interested parents, regardless of their ability to attend the course sessions.

Clothing and Toy Exchange

1. The Exchange should continue.
2. The present method of exchange should be continued.
3. A great deal more publicity for the Exchange is needed.

Child-Development Library

1. The Library should continue.
2. The Library Committee should examine the classics on child development, purchase them and make critical sections available.
3. The Library Committee should keep abreast of the new literature on child development and purchase the best materials available.
4. A great deal more publicity is required for the Library, i.e., a real effort should be made to see that the materials are not only made available, but widely read as well.

Babysitting Pool

1. The babysitting pool should continue.
2. To date only one pool has been set up. To provide this invaluable service to all the parents who need it without causing the pool to be unwieldy or impersonal, the Babysitting Committee should set up a number of new pools, perhaps within various neighborhoods and basing the new pools on learning gained from
the initial pool.

**PCDP Newsletter**

1. The Publicity and Communications Committee should continue the practice of a monthly newsletter to parents involved with the program.

2. This committee should also submit a monthly synopsis of the past month's activities and planned activities for the upcoming month for **Ashland Directions**, the Center's Community Newsletter.

**Organization**

1. The following subcommittees should continue: Publicity and Communications, Secretarial, Hospitality, Programming, Preschool, Library and Exchange.

2. These Sub-committees should meet regularly.

3. The Program Coordinator should meet monthly with the committee chairpeople. These meetings, which should include people from the other Center Programs and any other interested persons, should form the Program Advisory and be responsible for deciding the directions and policies of the program.

**The Early Childhood Development Program**

1. An attempt should be made for the Fall of '74 to develop the babysitting pool.

2. A serious attempt should be made by the Center to familiarize itself with current programs for parents and children at the two elementary schools.

3. Closer he's between the Center, the Early Childhood Resources Center and the Parents of the P.T.O. should be made through this program.

4. A rejuvenation of the parents' organization at the Central Street School should be attempted, if a survey of such parents indicates a desire for such.

5. It is in this age group that children are so often given their first distinct and lasting impression that learning is something you do "in school" and they seldom see how the problems they solve or the skills they develop often have any bearing on the problems they encounter during their non-school day. This has serious implications for the building of a desire for lifelong learning. It is for this reason that the ECDP is so critical. Its intent is to integrate the child's daily experience so that he or she barely recognizes a difference between school and non-school or rather **learning** and **living**.
Bringing parents into the classroom, educating parents as to the reasons teachers do the things they do so that school life can be more like home life and vice versa are all strategies for making each child see each living experience as an opportunity for learning and maintaining that inherent zest for life which young children often lose somewhere along the way to adulthood.

Middle Childhood Development Program

1. The Center should continue to help recruit, train and support the work of parent volunteers at the middle childhood level.

2. Again, the Center should make itself conversant with the programs presently available for parents and children at the middle childhood level.

3. At this age, children are more capable of project work and parents should be encouraged to work with teachers to provide the closer personal supervision required for project type learning. More opportunities for the beneficial use of field trips and out of school programming are inherent in the proposal for more parent involvement at the Middle-School level.

4. A Middle Childhood parent organization is also critical for the proper input of parent aid and ideas toward middle childhood development.

Community Based Learning Program

1. Student and parent interest in a program similar to that outlined in the Oct. 1972 proposal should be ascertained as soon as possible, hopefully prior to Jan. 1, 1979.

2. If sufficient student and parent interest exists, especially among the Junior Class, a search should begin for a full-time Coordinator for this project. This person could conceivably be reassigned for present teaching duties, or could be recruited from outside the existing staff.

3. This person should begin employment by July 1, 1979. During the Spring 1979 prospective students and parent volunteers should be identified by the existing Coordinator and begin planning their curriculum and evaluation design on Aug. 1, 1979. Curriculum projects should begin on the first day of class, on September 1979.

4. This program is intended to make the existing provisions for independent and off campus study and work-study a real option for many students of both lower and higher academic rank with the parent learners providing the close personal supervision required for this kind of learning.
5. Parents could earn college credit from local colleges for their participation in this program.

The Adult Enrichment Program

1. The program should continue and expand.

2. The courses should respond to those needs indicated by the community needs/resources survey conducted in the Fall, 1973.

3. It has been found that people make more of a personal contribution to the program if they feel they are involved in its success. They should therefore remain on a service contribution basis.

4. The refreshment break builds close community ties and communications and should continue.

5. A careful search for a large refreshment committee should be made so that courses can be scheduled for two nights per week.

6. Fourteen courses are planned for the Spring '74 session. The demand for expansion and volunteer availability should be the prime determinants of the scope of the program.

7. Community problem solving has yet to take hold as a prime focus for many of the courses. Efforts should continue to be made in this direction.

8. Written evaluations of the program should continue by all program participants during each semester.

9. Personal Profile sheets should continue to be used to help instructors know and meet student needs.

10. Instructors should continue to meet and talk periodically about common successes and problems with pre-session workshops provided for those volunteer instructors who wish them.

11. Course offerings in other communities should be publicized in Ashland and vice versa to avoid unnecessary duplication.

The Seminar Citizen's Program

1. The Program Coordinator should also serve as a member of the council on Aging.

2. There should be a concerted effort to get Senior Citizens involved with all the programs of the Center. They could be staff aides for the Parent Child Program, School volunteers, teach their formed trade as part of the Adult Enrichment Program, serve as a Foster Grandparent for the Community Service Delivery System, work on Ashland Directions, mailing, writing or telephoning, or become involved in a myriad of ways.
3. The results of the Senior Citizen’s survey should help form the basis for which activities the SCP Program Advisory conducts.

Community Service Delivery System

1. The CSDS should continue its' programs:
   a) The completion, distribution and continual updating of the Parent Resources List.
   b) The completion of the Community Needs/Resources survey.
   c) The further implementation of the Big Brother/Sister and Foster Grandparent Programs.
   d) The production of a community services catalogue for Ashland and the surrounding area.

2. The CSDS should base any other activities on the social needs expressed by residents in the survey.

The Civic Issues Forum

1. The program will invite nationally known speakers on topics of the special interests indicated by residents during a monthly Evening Speaker Service. Formats should vary from formal speaking engagements to panel debates to open discussion to workshops to question and answer sessions. Some issues could be pursued over a longer period of time and lobbying for legislation on behalf of the town may even occur. This could serve the Selectmen very well in determining town sentiment on a particular issue and in gaining support at the State and National levels for legislation on behalf of Ashland residents. These political activities can not be sponsored by the Center as such, due to its tax exempt status, but the educational component is proper and well within our mandate.

2. Morning neighborhood coffee discussion groups with local officials and debates on local, regional, national or international issues should be held at the homes of willing volunteers from the various neighborhoods in Ashland. This will give people immediate contact with their officials and allow much more open debate than can be allowed in large assemblies.

3. The Center will attempt to keep records of and distribute reports of the results of both the neighborhood and monthly evening sessions.
Much of the Centers energy in the C.I.P. will go toward assuring that the issues discussed are the ones closest to the emotional center of Ashland people.

Ashland Directions

1. The public response to the Ashland Directions is excellent. It should continue and expand.

2. The Calendar of Events should be done as completely and as much in advance as possible. It is the backbone of the newsletter and all organizations should be included.

3. It should continue on a monthly basis.

4. The format should change occasionally, it should be more readable and should be very accessible. The mailing list should be updated periodically.

The Center as a Whole

1. A brochure describing community education in Ashland should be developed so that Ashland can serve as the model to other communities that it can be.

2. The Center should continue its membership in State organizations for community education. The Massachusetts Association for Community Schools and join with the National Community School Education Association to help build community education state and nationwide.

Conclusion

The Center has provided a total of 11,923 educational hours during the past year of operation this is about a third of the postential hrs. provided in the proposal for fiscal 1971. This results in a expenditure of about $1.00 per educational hour as compared to about $2.19 per educational hour for current school expenditures. This is, of course, exclusion of all of the social benefits which derive from programs like the Social Service Delivery System, The Senior Citizen's Program and Ashland Directions, the monthly newsletter. This gain is due primarily to the use of existing school facilities for broader education use.

The budget proposed for the Centers Programs totals less than 1% of the present school budget and will add to about 95¢ to the tax rate if totally funded by the town.

The Center Advisory feels there has yet to be presented in Ashland a proposal to spend tax money in a so economical and socially and educationally beneficial way. To receive outside funds the Center was incorporated as a membership non-profit organization, on May 17, 1973.

Also, a pilot study of educational goals of Ashland residents indicated an almost perfect correlation between the goals of the AECC and the educational goals of Ashland people.
It should be kept in mind that the Center must and will work closely and cooperatively with the School Committee, the School Administration and other town agencies to integrate firmly the total range of social and educational resources available to Ashland residents for the enrichment of each individual and the welding of people together into a united self-reliant and socially responsible community.
### Budget Proposal
**Fiscal 1974**

#### AECC-General

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**Sub-total**: $15,180.00

#### Parent-Child Development Program

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<tr>
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<tr>
<td>Zero-to-Five Advisor Salary (1/2 time)</td>
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<tr>
<td>Program Expenses ($20/no.)</td>
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**Sub-total**: $9,240.00

#### Early Childhood Development Program

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<tr>
<td>Expenses ($10/no.)</td>
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**Sub-total**: $360.00

#### Middle Childhood Development Program

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<tr>
<td>Expenses ($10/no.)</td>
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**Sub-total**: $360.00

#### Community-Based Learning Program

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<td>Expenses ($20/no.)</td>
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**Sub-total**: $9,240.00

#### Adult Enrichment Program

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**Sub-total**: $840.00

#### Senior Citizen's Program

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<tr>
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**Sub-total**: $360.00

#### Community Service Delivery System

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**Sub-total**: $480.00

#### Civic Issues Forum

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**Sub-total**: $4,840.00

#### Ashland Directions

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**Total**: $42,720.00

**Sub-total**: $1,200.00
Job Descriptions

Center Coordinator: See appendix A, p. 3, Section 6

Program Coordinators: (other than those stipulated below)
See appendix A, p. 3, Section 5 and Appendix B, p. 3

Zero-to-Five Advisor: The Zero-to-Five Advisor will be the prime mover of the Zero-to-Five program. He/She will be present during each session of the Zero-to-Five day; assure proper environmental design for the children, train parents in the principles of child care and early childhood development, serve as the overall academic advisor to the Parent-Child Development Program; synthesize parent input and operate the program in consonance with the goals and philosophy of the Ashland Educational Community Center.

PCDP Program Coordinator: The PCDP Program Coordinator will assume the general administration of all the PCDP programs including recruitment, acquisition and care of materials, building maintenance, budget keeping and proposals, keep membership informed of program activities and assure that programs are run through democratic decision making at all levels.

CBLP Program Coordinator: The CBLP Program Coordinator will be responsible for recruiting students and parents and outlining strategies for curriculum and evaluation in democratic cooperation with program participants. He/She will also be responsible for the overall administration of the program including budget maintenance and proposals, transportation, materials communicating with local agencies and townpeople and will serve as representative of the program on the Center Advisory.
Ashland advisory committee on community education set

ASHLAND — A director and an advisory committee are essential elements of community based education, Dr Patrick Mullarney told a group of Ashland residents recently. Mullarney is Associate Director of the Northeast Regional Center for the Development of Community Schools, and he is assisting the local group by providing it with some examples of what other communities have done in enlisting public support for community education.

Except for the director’s salary, very little funding is necessary, he said, and sometimes funding is available through private organizations or foundations.

Acting on Mullarney’s suggestion, an advisory committee was formally designated to include Doug Green, Frank Powers, Warren Green, John Fitzgerald, Lila Green, Isabel Harrison, Philip Wodner-Burn and David Magnani.

The role of the advisory committee is to formulate proposals to the school committee and other agencies for the development of Community Education in Ashland. Strategies are being planned by the committee for eight program areas to further the implementation of community education in Ashland. These areas are: a community-based learning program for high school age students, an adults enrichment program, a senior citizens’ program, a social service delivery program, and a civic forum.

The committee will meet next on Thursday, Oct. 5 at the Town Hall.
Ashland educational group looking for board support

BY LEE SCHMIDT
Of The News Staff

ASHLAND - A group of residents, working to establish an educational community center, came to the School Committee Tuesday night seeking its approval.

Although the majority of the school committee members in attendance gave their informal approval to the concept, a formal vote was put off until all board members could be present.

Representing the advisory committee for the proposed Ashland Educational Community Center were Larry DeJong, Frank Powers, John Campbell, Warren and Lila Gree, Philip Woodes and co-ordinator David Magnani.

Magnani explained that the committee would pursue private funding for the community center, but other communities had found that it was important to have the school committee's approval before seeking such funding.

According to the proposal presented to the school board members, the stated purpose of a community center would be "to extend the services of the Ashland educational system to all of Ashland's residents. The center will operate eight programs covering the whole age spectrum and attempt to coordinate and complement the community's physical and human resources for the educational growth of each citizen."

The eight programs mentioned include a parent child development center, programs for early childhood development, middle childhood, community-based learning, adult enrichment, and senior citizens, a social service delivery system, and a civic issues forum.

Magnani said the center would be most effective if residents considered it as an extension of the existing educational facilities, and not as a separate entity.

School Committee Chairman Charles Maloney said he was excited about the possibilities of the concept, but practical enough to see there could be funding responsibilities. He saw it as a good opportunity to expand our facilities in an area we need to go, but can't afford to because of budget limitations.

Aside from its approval, Magnani asked the board for its physical support of the center through the use of school facilities on the basis of availability, use of office space at the high school, and at some point in time, the sharing of some school department staff members.

School Committee member John Mentzer voiced his hesitance to make a total commitment to the proposed center without first allowing the townpeople an opportunity to accept or reject the proposal. He did, however, make a motion that the committee would work in cooperation with the advisory group, to develop an Ashland Community Educational Center.

The motion was tabled on the recommendation of board member Dante DeFazio who said he'd prefer to discuss the proposal further when the full board was in attendance.

The school board met with four representatives of the Ashland Educational Community Center, Mr. and Mrs. Warren Green, Philip Woodes, and center coordinator David Magnani.

Magnani told the school board the Ashland center is one of 400 schools without walls in various stages of development throughout the country, and briefed the board on the center's immediate timetable.

He said he hoped the center might be partially funded by the middle of December, and by the middle of January, many of the programs might be underway. Among those programs he listed courses for teachers in the adult enrichment program, eight adult courses, a civic issues program, and a parent-child development seminar.

Although he said high school students were anxious to begin a community based learning experience at the start of the next marking period, Magnani admitted it was rather optimistic to expect the program could be instituted that quickly.

The center's representatives were given the school board's approval to continue working for the establishment of their program, but were cautioned they did not have carte blanche approval from the board. Their request to use office space at the high school to coordinate the program was approved.
Emotional disabilities discussion scheduled

ASHLAND — Persons with children who have mental, physical or emotional disabilities, or persons interested in helping those children, are invited to participate in a discussion on Tuesday, Nov. 28.

An exchange of ideas is to be the main thrust of the meeting, according to program planner Diana Burke. She asks that anyone interested in such a meeting contact her at her home at 211 Oregon Road. A time and place will be designated if there is sufficient interest indicated.

The program, designed to bring together people with similar concerns, is being planned under the auspices of the Ashland Educational Community Center. The center's coordinator, David Magnani, will be present.

Child development seminar

ASHLAND — Parents attending the Ashland Educational Community Center's recent seminar on child development zeroed in on topics for future seminar programs.

Approximately 20 persons were present for the discussion which focused on pre-school child development.

The group discussed goals and objectives for the seminar, including the development of a day care center with direct parental involvement and a baby sitting program which would draw in senior citizens from the town.

Of particular interest to the seminar participants was nutrition and the safety of children. The next program, scheduled for Jan. 16, will explore the subject of safety with guest speaker John Hammerberg. The time and location will be announced at a later time.

Ashland school supt. given added authorities

ASHLAND — The School Committee took action Tuesday night which should eliminate discussions that have consumed a disproportionate amount of the board's meeting time over the past year or two.

The board approved a policy recommendation of Superintendent of Schools Raymond Trabold granting him authority to sign teachers', coaches' and extra-curricular contracts, accept letters of resignation, and approve expense requests for teachers' conferences and meetings and building applications.

In the past, board meetings have bogged down as members weighed each expense request submitted by teachers wishing to attend conferences and meetings outside the school system. Similarly, discussions of building applications sometimes proved as time consuming.

School Committee Member William Ambrose questioned board members about the Community-Based Education Committee, saying he knew nothing about it. Chairman Charles Maloney, who told Ambrose he and committee member Dante DeFazio had attended a meeting explaining the concept, said the committee was an independent group, in no way sanctioned by the school board, but that members of the Ashland School Department had been attending the committee meetings.

Maloney said his initial reaction to the planning was that it was rather vague, and he was waiting for more concrete proposals. He said he and DeFazio were interested in the cost factor for such a program, and he expected David Magnani, coordinator of the current effort, to come before the committee Oct. 10 with such information.

Mrs. Helen Webster's appointment as part-time guidance secretary at Ashland High School was confirmed, and the resignation of Miss Carol Benderman, second grade teacher at Central Street School, was accepted with regrets.
Ashland group hopes to start permanent community-wide school

By JOHN VAN SCOYOC

What do the PCDC, ECDP, MCP, CBFP, AEP, SCP, SSDS, and CIF have in common?

All are programs which a group of Ashland citizens is hoping to incorporate into a permanent Educational Community Center. Under the leadership of UMASS graduate student David Magnani, the Ashland citizens have worked on their project for the past six months, and now anticipate going to outside foundations and to their fellow townspeople to request the necessary resources to establish a year-round "school without walls" for the entire town. If they succeed, Ashland will be caught up in a flurry of acronymic activity the likes of which haven't been seen since the days of the NRA Blue Eagle.

Hopes for the Educational Community Center run high. The conclusion of a proposal which Magnani has drafted for the center notes, "It will be an institution by which people of all ages can take responsibility for their own learning and development, develop a social awareness and help others to learn while learning from others."

The organizational task, however appears to be enormous. According to a preliminary charter distributed to about 30 residents at a meeting last week, the basis for the center's activities would be a yearly assembly - - not unlike a town meeting - - which would approve a budget, elect eight program coordinators to direct the various educational programs, and elect a center coordinator to be the manager of the entire enterprise. All Ashland residents would be eligible to participate in the assembly. The assembly would also break itself up into eight advisory groups, each one responsible for a particular educational program.

The educational programs which the center hopes to establish are as follows:

Parent Child Development Center (PCDC) - - Under a Coordinator who is a "professional in child development", and would "ultimately" receive an estimated salary of $9,000 per year, the PCDC would bring together infants and very young children, their parents, and child development professionals to...
Ashland group

CONTINUED FROM PAGE 1

share ideas, problems and techniques of child care."

Early Childhood Development Program (ECDP) - - This would provide a "resource for parents, students and older people to learn about and contribute to early childhood development processes."

Middle Childhood Program (MCP) - - A coordinator will become a "direct link" between the middle school child and the community. "He or she will help the Principal to get parents into the classroom as teacher aides and co-learners and to get parents generally more interested in the education of their children at this age level."

Community-Based Learning Program (CBLP) - - Perhaps the most ambitious of the center's programs, this would have a full-time, salaried coordinator (at an estimated $9,000 per year), who would work with 16-20 Ashland High School students to develop alternatives to the traditional high school curriculum. These alternative courses, which the center hopes would be accredited by the high school, would use the "entire community" as a learning resource, putting students' minds to work on topics such as Local Ecology, or Transportation in Ashland.

Adult Education Program - - A combination of adult education courses and cultural activities aimed at tackling specific problems in the community.

Senior Citizens Program - - A coordinator will identify the needs of senior citizens and help develop programs to meet those needs.

Social Service Delivery System (SSDS) - - will disseminate information about existing social services, and develop programs to meet community needs for which no services exist.

Civic Issues Forum (CIF) - - A coordinator will identify issues, locate speakers, and call regular meetings whereby Ashland citizens can share their views on questions of local or national concern.

The goal of the center is that the specific details of all of these programs be worked out by the coordinators and the citizen advisors. For now, the programs exist only in skeleton form. Although the center has yet to receive any funding, volunteer coordinators are trying to develop all of the programs (except the CBLP) on a "pilot" basis. Meanwhile, the Ashland School Committee has allowed the center to set up an office in a room at the high school, and has promised cooperation with the center in the development of its programs.

Magnani, who returned last year from service in the Peace Corps as a science teacher in Africa, believes there is an important social goal to the center program. He says his Peace Corps experience convinced him of the need for education to be a process of "learning by doing", which is integrated with the growth of the entire community. He realized when he came home from Africa that the community problem-solving approach to education was "lacking" in Ashland, and he conceived of the center as a means of filling that void.

Before the program can really get off the ground, however, Magnani concedes he will have to find extensive resources. By his own rough estimate, it would cost over $40,000 annually for the personnel and clerical expenses of all eight programs. Currently, a $6,000 donation is being sought from the Mott Foundation, a Michigan organization which has long been active in support of community-based education projects. The center may also seek some funding from the local Warren Benevolent Society.

The other types of resources - - such as meeting places and assistance from teachers - - the center hopes will come from local organizations and, primarily, from the School Department.
SAMPLE AECC MONTHLY NEWSLETTER

ASHLAND DIRECTIONS
The 1975 AECC Assembly was held June 16th from 7:30-10:30 in the Lower Town Hall, with approximately 50 concerned residents attending. This annual meeting is the policy-setting meeting for the Center, and the evening's agenda included election of a new Center Coordinator, election of program coordinators and members-at-large from the community to be on the new Center Council, adoption of an amended Constitution and By-Laws, and receiving and approving the Annual Report.

The first segment of the meeting was chaired by David Magnani, former Coordinator and present Council member. Presented to the Assembly were a revised Constitution and By-Laws, more clearly specifying purposes and goals, election and meeting procedures, and general operations of the Center, as well as expanding the Center Council to include 19 people increasing community input and responsiveness. After a few corrections and changes from the floor, voters adopted the amended Constitution. Ashland Directions will publish the new Constitution in an upcoming issue.

The second segment of the meeting was chaired by Ed Whitson.

NEW COORDINATOR

Dave Ziembra, presently Community Outreach Worker for the AECC, has agreed to assume the position of AECC Coordinator for the coming year.

Approximately 50 people attended the AECC Annual Meeting, where Neil Elliott and Dave Ziembra presented themselves to the Assembly (see accompanying article). A close election and the discussion prior to it demonstrated that the Assembly felt strongly about the qualifications and personal strengths of both candidates. In the end, Neil Elliot was offered the position following a 22-18 vote, and the Assembly stipulated that it wanted Dave to assume the position should Neil decline.

Nine days later Neil did decline the position, having been offered a residence position working with young children in Burlington, Vermont.

Dave has demonstrated an enthusiastic participation in the entire gamut of Center activities, an intuitive knowledge of what the Center is trying to do, and commitment and dedication through long hours and hard work on many projects. From the back-breaking work of digging deep holes for the
YOU — A Coordinator!!

In accordance with the AECC Constitution all job positions are open yearly to the public.

2. Facilitates communications between groups the AECC and the community.
3. Attends all advisory meetings, AECC & PCDP.
4. Administers the budget.
5. Acts as a resource person for seminars. Responds to new needs as they arise.
6. Be open to input from parents.
7. Connects with other parent-child groups for sharing information, resources, etc.
8. Reads, selects and makes available readings and references on child development and activities.
9. Defines work loads and identifies and coordinates workers.
10. Visits the play school on a regular basis to help out where needed.


A committee meeting will be held at Bernadette Grant's home, 64 Oregon Road 872-2560 on July 22. The Committee will hold interviews on August 5, 6 and 7th.

YOU — A PROGRAM COORDINATOR

All persons having interest in the position of Program Coordinator for any of the AECC's programs please contact the Center office, 881-4414. We are especially seeking nominations for coordinators for the Enrichment Programs, Civic Issues Forum and Community Service Program.

Coordinators are needed, and it is an excellent opportunity for personal growth, community involvement and satisfying contributions and service to others.

NEEDS/RESOURCE ASSESSMENT SURVEY

Beginning on June 30, the AECC will conduct a Needs/Resource Assessment Survey. We will be going door-to-door in an effort to evaluate our town needs. We will also be cataloguing our town resources in order to make better use of them. Anyone who would be interested in working on this project, please contact Dave Ziemba or Ron Wresinski at the AECC office, 881-4414.

The Survey will be taken in the form of a questionnaire to be filled out by all interested town residents. The results of the survey will be used to assist us in developing new programs as well as to augment our existing ones. The results of the survey should be available August 15.

Job Resumes

The A.E.C.C. is offering a new service designed to provide assistance in developing and writing a referable job resume. It will be available to all residents by appointment. If you need assistance in preparing your job resume for that important job interview, call Dave Ziemba at 881-4414.
getting to know your town

HISTORICAL SOCIETY

by Kathy Cardiff

The Ashland Historical Society was initiated under the auspices of the Ashland Home Study Club (which later became known as the Ashland Women’s Club).

In 1905 a committee was appointed to form the Historical Society and in May of 1909 it was incorporated into a separate organization, with Mrs. Phoebe Pierce as first Curator and Mrs. Maria Ball as Secretary.

At the first committee meeting of 1909, the most feasible means of initiating an historical society and an attempt at collecting artifacts of Ashland’s history were on the agenda. Their thought were focused on the future, where rooms might be made available for display of historic relics. The collection was to include articles of public and historical interest, that were to be donated. These would be carefully labeled and preserved.

The Ashland Home Study Club sponsored two successful Field Days at this time in history. The proceeds were equally divided between the Ashland’s Village Improvement and the Historical Society. This, along with money from dues, amounted to $400. This money was used to prepare a home for Ashland’s Historical Society. The first home for the Society was in the Greenwood Block Building on Front Street (it is presently known as the Masonic building) and later in the 1920’s moved to the lower room of the Ashland library.

In the 1960's the Society moved to its present home in the Town Hall.

I experienced an exceptionally interesting interview with Mr. & Mrs. Frank Powers, both of whom know a great deal of the history of Ashland. It was a nostalgic experience to step back into history and witness through various articles, the eras of time from the Indian tribes of the 1600's to the shoemaker's bench of the 1800's. Numerous portraits lined the walls, each containing fascinating stories of the first settlers in Ashland.

George T. Higley resided in Ashland and was a noted Judge. Wellington E. Parkhurst was the editor of the Clinton Courant, and wrote numerous articles about his youth in Ashland. Frank Metcalf, before retiring to Ashland, his home town, was an archivist for the Government, in Washington D. C. He continued his interest in Ashland History, and wrote numerous papers about the town, including a book of the History of Ashland High School. Henry Warren, who invented the electric clock in his little red barn on what is now Chestnut Street (still standing), added greatly to the history of Ashland.

The Powers have been very active in the Historical Society. Mr. Powers has been President for

SOCIETY (Cont pg 4)
SOCIETY (from pg 3)
the past two years. New officers
have been recently elected, with
Larry Bennett as President; John
Read, Vice President; Muriel Bell,
Treasurer; Catherine Powers,
secretary; and Cynthia Winterhalter
the Curator. The Board of Direct¬
or's consists of Ann Thurston,
Dick Fannon, and Frank Powers.
It is a totally volunteer organi¬
zation with the majority of the
artifacts being donated. They
are in need of space and funds to
help the Society properly display
this wonderful collection from
Ashland’s history.

With the aid of funds granted
from the Bicentennial Committee,
microfilming of Ashland’s past
newspapers, the "Ashland
Advertiser" (1869-1913) and the
"Ashland Tribune" (1912-1914) will
be available for reviewing in the
early fall. The microfilm along
with readers will be located at
the Ashland library and the High
School.

Among the interesting
displays is a fascinating photo¬
graph collection of the town with
actual post cards dated back to
the early 1900’s. There are nu¬
merous maps of Ashland including
an "1875 pictorial map" depicting
the town with sketches of every
house. The Society foresees this
map along with other fascinating
papers as being duplicated and
made available to the townspeople.

They already have for sale
copies of two 1875 maps of the
town, one a close-up of the center
showing the home owner's names.

This past year the Histori¬
cal Society gave a course entitled
"Ashland History" at the AECC Adult
enrichment classes. Frank Powers
was the Coordinator with Larry
Bennett, Dick Fannon, Ann Thurs¬
ton, Catherine Powers and Cynthia
Winterhalter heading discussions.
The various talks were on the
Connecticut Path, the Boston
Marathon (which was initiated in
Ashland), Ashland's early mills,
Fire Department, Henry Warren,
Magunco Indians, Sir Henry Frank¬
land, and Early Families on Foun¬
tain Street. Plans are being pre¬
pared to resume the course this
fall.

Visiting the Historical
Society’s room at the Town Hall
is a unique glimpse back into time
when Ashland’s Main, Pleasant and
Summer Streets were lined with
beautiful vase-shaped elms and
the present police station was a
private home constructed for the
first medical doctor of Ashland.

The Historical Society is
planning to open the display to
the public Tuesday afternoons for
the summer beginning July 8th,
1 to 4 p.m.

We hope our readers will
enjoy the column in the Ashland
Directions designated for "History
of Ashland" prepared especially by
the Historical Society.

***************

1875 Maps of Ashland are still
available in the AECC office located
at the High School. A set of two
maps at $1.00.
signification agrees with the facts, for the place lies between the bend of the Sudbury river and Cold Spring Brook which flows into it, and it is covered with big trees.

"This tract of land was called 'country land', that is, land not appropriated to white settlers, and was early occupied by the Indians. It was selected by John Eliot as suitable for one of his quarters and organized them into a civil community about 1660. Their wigwams were built on the southern declivity of the hill...a place selected for several reasons. For on the knoll they put their fort for protection, and at the foot of the knoll was a spring of living water...."

"The condition of the town in 1674 is thus described by Major Gookin, Superintendent of Indian affairs:

'Magunkaquo,' is the seventh of the old Praying towns. It is situated partly within the bounds of Natick and partly upon land granted by the country. It is near midway between Natick and Hassansit (Grafton). The number of inhabitants is about eleven families and about fifty-five souls, there are, men and women, eight members of the church at Natick and fifteen baptised persons. The quantity of land belonging to it is about three thousand acres. The Indians plant upon a great hill which is very fertile. These people worship God and keep the Sabbath, and observe civil order. Their ruler's name is Pamhaman, a sober and active man and pious. Their teacher is named Job, a person well accepted for piety, and ability among them. This town was the last settling of the old towns. They have plenty of corn, and keep some cattle, horses and swine, for which the place is well accommodated.'"
May was a great month. We had a very delightful trip to the Cathedral of the Pines in Ringe, New Hampshire and enjoyed an excellent meal at the Log Cabin Restaurant.

We also want to thank everyone who helped to make our fair such a great success. We far exceeded our hoped-for goal and already have plans for a full activity schedule. Mrs. Margaret Cowern of 167 E. Main St., Hopkinton, was the lucky winner of the Yo-Yo quilt and our congratulations go out to her.

In July we are resuming our Bing games on the first and third Thursdays. Bowling will also continue through the summer months.

Don't forget the trip to Cape Cod on the 10th. We leave from Park Road at 9:00 a.m.

We still have some openings for the trip to the Matterhorn for four days from July 22nd to the 25th. Call immediately for this one.

Coming up in August—a day trip to the North Shore. There will be a chance to walk the beach and view the yachts at Marblehead and lunch at the famous Yoken's Restaurant in Danvers, Mass. Total cost is $4.00 complete.

Date: Friday, August 15
Time: 10:00 A.M.
Call June for reservations 881-1471
PCDP Ends Year
Plans For Fall

The Parent-Child Development program has concluded its school year program during the past month. We have held our last meeting of the Child Development Course (approved by the Office for Children) our last week of Play School, our last Pre-Kintergarten classes, and a final social event for parents - in the form of an indoor picnic at the home of Ellen and Marv Anderson. Also, our last Parent-Child Trip for this school year was on Friday, June 13, with 2 bus loads of parents and children spending half of the day at the Worcester Science Center.

Plans for the summer months lie primarily in the direction of organizational preparation for the coming year, when the PCDP will be operating through a committee system. The review of resumes and screening of candidates for the new position of Coordinator-Educator for the PCDP will also take place (see announcement in this issue).

Anyone wishing information about the PCDP for next year’s program may contact the AECC office, 881-4414.

Early Childhood Development Program

The Early Childhood Program of the AECC is developing an after-school activity program, featuring a series of crafts and sports.

A pottery program will be featured, but the ECDP offers an appeal for a kiln for two firings.

For the gymnastics and sports program, we need someone willing to donate their expertise to supervise, teach and/or plan the activities.

Anyone with access to a kiln or who would like to involve themselves in the gym-sports program, please call Beth Blythe at 881-1459 or Ron Wresinski at the AECC office, 881-4414.
The Ashland Recreation Department will offer a seven-week summer recreation program commencing Monday, July 7th, at Stone Park, Shore Road, and the Fruit Street School. Playgrounds will be staffed with excellent qualified personnel that shall offer many interesting and diversified programs for the youth of Ashland.

Field trips of interest will be scheduled and announced well in advance at each playground so the children may notify their parents of the dates of the trips. Places of interest shall include the Aquarium, Stoneham Zoo, Fenway Park, Lincoln Amusement Park, a beach trip to Duxbury, Miniature Golf, and perhaps more. Cost of field trips will include round trip bus fare and cost of entry into the various places of interest.

Bowling: Every Friday morning the Maple Lanes bus from Marlboro, Mass. shall pick up the children interested at each playground, transport them to the Maple Lanes in Marlboro, and offer three lines of bowling plus a hot dog and coke for each child at the cost of two dollars per visit.

Swimming: Ashland State Park is once more available to Ashland Recreation Department and is staffed with two qualified women, Marilyn Dunlap, Water Safety Instructor, and Carol Gehrig, Senior Lifesaving Instructor, who shall offer swimming instruction for the boys and girls of Ashland from 9 A.M. to Noon, Monday through Friday. Beginner swim will be taught from 9 A.M. to 10 A.M. from the age of six years and up.
Intermediate swim will be offered from 10 A.M. to 11 A.M.
Advance swim and Red Cross swim will be offered from 11:00 A.M. to Noon. Registration for all these classes must be effected through the Recreation office, Ashland Town Hall, from 9 A.M. to 1 P.M., on Tuesdays and Thursdays. Telephone registration will be accepted.

Junior and Senior Lifesaving Classes: Commencing Saturday, July 12th, Junior and Senior lifesaving classes will be offered at Keefe Vocational School from 9 A.M. to 12 Noon, under the direction of Mr. Mosby Turner and Michael Turner. Certificates of certification will be presented to all those who pass the final examination upon completion of the course. Cost of the entire course is one dollar ($1.00), covering the cost of the Red Cross Manual. Registration for these classes will take place in the Recreation office Ashland "own Hall from 9 A.M. to 1 P.M. on Tuesdays and Thursdays.

Arts and Crafts: Miss Patricia Murphy will visit our playgrounds throughout the summer, offering excellent instruction to our play-

LOCAL (Cont pg 9)
ground kids.

Boston Children's Theatre: On August 19th, at the Ashland High School at 11 A.M. and 2 P.M., the Boston Children's Theatre will offer two fine performances that will please the kids of all ages. There is no charge for this program so all you mothers mark this date on your calendars.

SUMMER SPORTS PROGRAM

If there are any individuals in Ashland who would like to take part in a summer program in sports on Saturdays or Sundays, please contact Mr. Tessier (881-1320 or 1321) at Ashland High School. These programs could take place on 5 or 6 Saturdays or Sundays in August. The purpose would be to provide clinics in such sports as baseball, hockey, basketball, field hockey, and tennis, as well as other sports.

CLOCKTOWN TWIRLERS

The Clocktown Twirlers Square Dance Club is sponsoring an eight-week, 75 Basic Plus Workshop, starting July 4, through August, at the Massachusetts 4-H Center, 466 Chestnut Street, Ashland. This workshop is mainly for recent graduates and all square dancers. We have an air conditioned hall for your comfort so be cool and school! For more information call Lou Mincone, 881-4058.

PANFORTH MUSEUM

The Danforth Museum, a regional fine arts museum founded entirely by volunteers, opened its doors in a recycled public school building, at 123 Union Ave. There is no admission to the museum, which is open Wednesday through Sunday from 1:00 to 4:30 p.m. The Danforth is financed almost entirely by its members, who number more than 1,500 in just six months.

The opening exhibitions at the new Danforth Museum, which range from pre-Columbian to contemporary art, reflect the museum's philosophy of presenting a varied art experience to the public. According to the museum's first director, Mrs. Hedy B. Landman, the Danforth has a responsibility to feature special exhibitions representing a broad range of periods and styles, since it is the only museum in the South Middlesex region.
present AECC Coordinator. The Annual Report included program reports for all nine Center programs for the past year, as well as a Center administrative report and a financial statement. Also included were planning proposals for each of the programs for the coming fiscal year; all planning proposals were passed by the Assembly.

Copies of the Annual Report and Constitution and By-Laws may be obtained from the AECC office, by calling 881-4414.

Elections of new coordinators was chaired by Warren Green, present member of the Council. Beth Blythe, Joanne Fahey, and Kathy Cardiff were nominated and elected by the Assembly to be Early Childhood Program coordinator, Senior Citizens Program coordinator, and Ashland Directions editor, respectively. Six members-at-large were nominated & elected to serve on the new Center Council: Bernadette Grant, Warren Green, Lila Green, Lin Leonard, David Magnani, and John Magnani.

The conclusion of the Annual Meeting was the election of the Center Coordinator. The Center Council had reviewed resumes and screened candidates for the position, nominating three to be voted on at the Assembly. One of the three, however, withdrew herself from consideration, leaving two candidates to present themselves before the Town. Possessing personality strengths and training and experience that appeared equivalent to the votes present, Neil Elliott coordinator of the Chelsea Alternative School, and Dave Ziembra, community Outreach Worker at the AECC, pretty evenly divided the votes between them. The final tally showed Neil Elliott to have won the election by a 22-10 vote. Neil asked, however that he be permitted to have a week and a half to explore a job possibility in Burlington, Vermont, before saying whether he would accept the position.

The Assembly agreed to this and further expressed its confidence in Dave Ziembra and its desire to have Dave accept the position should Neil decline.

COORDINATOR (from pg 1)

Tot-Lot playgrounds at Pittaway School and Stone Park, to the recreational camaraderie of co-ed volleyball and softball; from the making of refreshments at evening meetings to the making of suggestions in revising the Center Constitution; from planning and carrying out the upcoming Needs/Resources Assessment to reaching out to a tremendous number of groups and individuals in the community - Dave as Community Outreach worker has shown his capabilities as well as his interest in people.

During the next 1-2 months, Dave has indicated he will be completing his tasks as Community Outreach Worker, including the Needs/Resources Survey, and a course on community education that he had planned to take, following which he will assume his new position. The previous coordinator has also agreed to stay on during this time, and a smooth transition period will be assured. AECC congratulates Dave Ziembra, our new Coordinator.
Almost simultaneous with the President’s announcement of a rise in the oil import duty, Congressman Joseph Early was relating the incident to the inaction of his fellow legislators. He felt that the Congress was entitled to share the blame for the energy situation. But the executive branch and other parts of the federal government must also share the blame. Early took advantage of a Congressional recess to address a variety of problems in the AECC’s Civic Issues Forum.

About 20 residents attended the two hour session over coffee as Early expressed an interest in developing national energy policy.

The proposed topic for discussion was the national legislative process; however, the subject quickly turned to the tax rebate and economic future. Early urged a complete reassessment of the federal programs with consideration of eliminating or reducing the funds for some.

Interest in Local Issues

On a more local level he addressed himself to the reasons why G.E. is phasing down its Ashland location and the effect this will have on the economy.
SENIORS (From pg 6)

Also: A special day on August 21 (Thursday) we plan a delightful outing to the Warren Center, right here in Ashland. Besides a delicious Sirloin Flank Steak dinner including soup, Steak, vegetable, potatoes au gratin, salad, beverage and apple pie, you will have a chance to study the Warren Museum, which every Ashland resident is missing if they haven't seen it. Plus, as a special attraction, there will be rides on the Northeastern House Boat around Ashland reservoir. This is your chance to appreciate one of the beauty spots of Ashland. Total cost $3.00. Time 11:30. Reservations necessary - Trans. by private car.

We can't close without a word about our great picnic. It was one of those great and glorious days, with everyone cooperating, the Sun, the swinging seniors, and perhaps most of all the volunteers. After a sumptuous luncheon served to 70 people, there were games and prizes. No one will forget the Travel Game with Ed Buxton, Austin Horne and John Simpson dressed up as the most delightful, naughty ladies of the Swinging set. Thanks for being such great sports fellas!!
About 70 Senior Citizens enjoyed an afternoon of sun, games, friends and food at the cookout.

Giving out door prizes was so much fun, thanks to the many Ashland businesses which donated the prizes. The Council on Aging and the AECC wish to extend their highest appreciation to the following Ashland merchants for donating door prizes for this event.

Frank's Sunoco
Ashland Hardware
Weston Nurseries
General Electric
Mobil Gas
Indian Spring Shell
The Three Star Carpet Center
Ed and Al's Inc. - Getty
Wally's
Talvy's
Ashland Pharmacy
Public Market
Kenneth Hair Stylists
Nappi's Gallery
JULY 1 - Tuesday

SENIOR CITIZENS - Shopping trip, Downtown Framingham. Bus leaves Park Road at 10:00 AM.
SENIOR CITIZENS - Bowling at Bowlerama, 9:30.

JULY 2 - Wednesday

ASHLAND BAPTIST TEMPLE - Bible Study Prayer Meeting, 7 p.m.

JULY 3 - Thursday

SENIOR CITIZENS - Shopping trip, Downtown Framingham.

JULY 5 - Saturday

ST. CECILIA S - Folk Mass, 5:30.

JULY 6 - Sunday

ASHLAND BAPTIST TEMPLE - Sunday School, 10 AM, worship, 11 AM.
ST. CECILIA S - Mass: 7:00, 9:00, 10:30, and 12:00.
FEDERATED CHURCH - Celebration of the Sacrament and Baptism and Holy Communion worship, 9:30.

JULY 7 - Monday

RECREATION DEPARTMENT - Playground Program, beginning today at Stone Park, Shore Rd., and Fruit St. School. Swimming instruction also offered; see article inside.
FEDERATED CHURCH - Finance Committee meeting, 7:30.

JULY 8 - Tuesday

ASHLAND HISTORICAL SOCIETY - Display open to public, Town Hall, from 1:00 to 4:00.
SENIOR CITIZENS - Bowling at Bowlerama, 9:30.

JULY 9 - Wednesday

SENIOR CITIZENS - Shopping Trip to Natick Mall, 10 AM - Park Rd.
ASHLAND BAPTIST TEMPLE - Bible Study Prayer Meeting, 7:00 PM.

JULY 10 - Thursday

SENIOR CITIZENS - Cape Cod Trip, Northport, 9:00 - Park Rd.

JULY 11 - Friday

RECREATION DEPARTMENT - Bowling for children at the Maple Lanes in Marlboro. Contact Recreation Dept., 881-1741.

JULY 12 - Saturday

RECREATION DEPARTMENT - Jr. & Sr. Lifesaving classes at Keefe Vocational School. See article inside.
ST. CECILIA S - Folk Mass, 5:30.

JULY 13 - Sunday

ASHLAND BAPTIST TEMPLE - Sunday School, 10 AM; Worship, 11 AM; Evening Service, 7 PM.
ST. CECILIA S - Mass, 7:00, 9:00, 10:30, 12:00 Noon.
FEDERATED CHURCH - Morning worship will feature hymn sing, 9:30 AM.

JULY 15 - Tuesday

ASHLAND HISTORICAL SOCIETY - Display, Town Hall, 1:00 - 4:00.
SENIOR CITIZENS - Bowling at Bowlerama, 9:30.
JULY 16 - Wednesday
SENIOR CITIZENS - Shopping Trip to Milford, 10 AM, Park Rd.
ASHLAND BAPTIST TEMPLE - Bible Study Prayer Meeting, 7 PM.

JULY 17 - Thursday
SENIOR CITIZENS - Bingo at Park Rd., 9:30.

JULY 18 - Friday
RECREATION DEPARTMENT - Bowling for children at Maple Lanes in Marlboro. Contact Recreation Dept., 881-1741.

JULY 19 - Saturday
ST. CECILIA S - Folk Mass, 5:30.

JULY 20 - Sunday
ASHLAND BAPTIST TEMPLE - Sunday School, 10 AM; Evening Service at 7 PM.
ST. CECILIA S - Mass, 7, 9, 10:30, and 12:00 Noon.

JULY 22 - Tuesday
ASHLAND HISTORICAL SOCIETY - Display, Town Hall, 1 - 4.
PCDP - Committee Meeting, 64 Oregon Rd, 872-2560.
SENIOR CITIZENS - Bowling at Bowlerama, 9:30.
SENIOR CITIZENS - Trip to West Dover, Vermont, begins.

JULY 23 - Wednesday
SENIOR CITIZENS - Shopping Trip to Shoppers World, 10 AM, Park Rd.
ASHLAND BAPTIST TEMPLE - Bible Study Prayer Meeting, 7 PM.

JULY 25 - Friday
RECREATION DEPARTMENT - Bowling for children. See July 18.

JULY 26 - Saturday
ST. CECILIA S - Folk Mass, 5:30.

JULY 27 - Sunday
ASHLAND BAPTIST TEMPLE - Sunday School, 10 AM; Worship, 11 AM; Evening Services, 7 PM.
ST. CECILIA S - Mass, 7, 9, 10:30, and 12:00.
FEDERATED CHURCH - Worship, 9:30; Rev. Rudaloveige will preach on "let Justice Roll Down."

JULY 29 - Tuesday
ASHLAND HISTORICAL SOCIETY - Display, Town Hall, 1 - 4.
SENIOR CITIZENS - Bowling at Bowlerama, 9:30.

JULY 30 - Wednesday
SENIOR CITIZENS - Shopping Trip to Downtown Framingham, Park Rd-10.
ASHLAND BAPTIST TEMPLE - Bible Study Prayer Meeting, 7 PM.

AUGUST 1 - Friday
RECREATION DEPARTMENT - Bowling for children. See July 18.
ASHLAND EDUCATIONAL COMMUNITY CENTER
ASHLAND HIGH SCHOOL W. UPHAM ST. ASHLAND MASS. 01721

ASHLAND DIRECTIONS
"Ashland's Own
Community Newsletter"
JULY 1975

THE FAMILY AT
11 pleasant St.
ASHLAND, MASS. 01721

AECC COUNCIL MEETING

The July meeting of the Center Council
will be held on July 17th at 7:30 pm.
The council meetings are held monthly
to implement programs and policies of
the Center. Meetings are always open to
the public and everyone is urged to
attend. For an agenda and the meeting
place, please call the office, 881-4414.

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Civic Issues Forum  p. 11
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Know Your Town  p. 3
Local News  p. 8
PCDP and ECDP  p. 7
Senior Citizens  p. 6
Summer Recreation  p. 8
ASHLAND RESIDENTS' EVALUATION OF THE AECC

(Results of 1973 Community-wide Survey)
### QUESTION 13: WHAT IS YOUR EVALUATION OF THE WORK OF THE CENTER?

<table>
<thead>
<tr>
<th>Responses to a Community Wide Survey Conducted in 1973</th>
<th>Number of Similar Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Very good</td>
<td>11</td>
</tr>
<tr>
<td>2. I would like to hear more about the center</td>
<td>1</td>
</tr>
<tr>
<td>3. Wonderful the center is beginning to make the town a community at last</td>
<td>1</td>
</tr>
<tr>
<td>4. Am not familiar with its scope</td>
<td>10</td>
</tr>
<tr>
<td>5. Great</td>
<td>6</td>
</tr>
<tr>
<td>6. Good--keep up</td>
<td>1</td>
</tr>
<tr>
<td>7. Good</td>
<td>14</td>
</tr>
<tr>
<td>8. Newsletter good</td>
<td>1</td>
</tr>
<tr>
<td>9. Very helpful</td>
<td>1</td>
</tr>
<tr>
<td>10. Very informative</td>
<td>3</td>
</tr>
<tr>
<td>11. None</td>
<td>1</td>
</tr>
<tr>
<td>12. Excellent! For volunteer work. But always room for improvement</td>
<td>1</td>
</tr>
<tr>
<td>13. Excellent! I am very impressed by both the org. and the att.</td>
<td>1</td>
</tr>
<tr>
<td>14. Looks good</td>
<td>1</td>
</tr>
<tr>
<td>15. Excellent</td>
<td>12</td>
</tr>
<tr>
<td>16. Beneficial to the town</td>
<td>1</td>
</tr>
<tr>
<td>17. Its wonderful to see people working towards a common goal</td>
<td>1</td>
</tr>
<tr>
<td>18. Much needed--marvelous</td>
<td>1</td>
</tr>
<tr>
<td>19. Start in the right direction</td>
<td>1</td>
</tr>
<tr>
<td>Responses to a Community Wide Survey Conducted in 1973</td>
<td>Number of Similar Responses</td>
</tr>
<tr>
<td>--------------------------------------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>20. Adult Ed. great idea</td>
<td>1</td>
</tr>
<tr>
<td>21. Perhaps a statement of the framework goals</td>
<td>1</td>
</tr>
<tr>
<td>22. Doing a great job</td>
<td>2</td>
</tr>
<tr>
<td>23. Its a good idea</td>
<td>1</td>
</tr>
<tr>
<td>24. Has begun and need to grow further</td>
<td>1</td>
</tr>
<tr>
<td>25. Good start</td>
<td>1</td>
</tr>
<tr>
<td>26. Excellent step in greatly approving minds and souls</td>
<td>1</td>
</tr>
<tr>
<td>27. Developing a deeper interest in the town</td>
<td>1</td>
</tr>
<tr>
<td>28. If only more people would get into it</td>
<td>1</td>
</tr>
<tr>
<td>29. No comment since this is my first exposure to it</td>
<td>1</td>
</tr>
<tr>
<td>30. Doing well so far--should have more community support</td>
<td>1</td>
</tr>
<tr>
<td>31. A good start has been made</td>
<td>1</td>
</tr>
<tr>
<td>32. They are doing very well so far</td>
<td>1</td>
</tr>
<tr>
<td>33. Deserve credit for effort and time given to developing the center</td>
<td>1</td>
</tr>
<tr>
<td>34. My association has only been with adult enrich and I'm very pleased</td>
<td>1</td>
</tr>
<tr>
<td>35. It is of great value to the town and residents, I attend the night courses at the high school and enjoy it alot</td>
<td>1</td>
</tr>
<tr>
<td>36. Effort of a few people has been tremendous</td>
<td>1</td>
</tr>
<tr>
<td>37. Swellerific!</td>
<td>1</td>
</tr>
<tr>
<td>38. Very good and thorough</td>
<td>1</td>
</tr>
<tr>
<td>Responses to a Community Wide Survey Conducted in 1973</td>
<td>Number of Similar Responses</td>
</tr>
<tr>
<td>-------------------------------------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>39. Putting forth excellent effort</td>
<td>1</td>
</tr>
<tr>
<td>40. So far it has progressed splendidly</td>
<td>1</td>
</tr>
<tr>
<td>41. Fair</td>
<td>1</td>
</tr>
<tr>
<td>42. Super!</td>
<td>1</td>
</tr>
<tr>
<td>43. Very worthwhile</td>
<td>1</td>
</tr>
<tr>
<td>44. Terrific</td>
<td>1</td>
</tr>
<tr>
<td>45. Useful</td>
<td>1</td>
</tr>
<tr>
<td>46. Healthy idea--we're willing to help</td>
<td>1</td>
</tr>
<tr>
<td>47. I think it is developing into a good service</td>
<td>1</td>
</tr>
<tr>
<td>48. Well intended efforts</td>
<td>1</td>
</tr>
<tr>
<td>49. It is a much needed service and you are doing a great job</td>
<td>1</td>
</tr>
<tr>
<td>50. Not enough programs for those with teenage kids</td>
<td>1</td>
</tr>
<tr>
<td>51. Very helpful</td>
<td>1</td>
</tr>
<tr>
<td>52. It is a awakening experience for all involved</td>
<td>1</td>
</tr>
<tr>
<td>53. Very good or should I say excellent</td>
<td>1</td>
</tr>
<tr>
<td>54. Poor</td>
<td>1</td>
</tr>
<tr>
<td>55. Its shaping up</td>
<td>1</td>
</tr>
<tr>
<td>56. It could be better</td>
<td>1</td>
</tr>
<tr>
<td>57. Enjoyed evening adult class</td>
<td>1</td>
</tr>
<tr>
<td>58. Seems excellent, though not attended</td>
<td>1</td>
</tr>
<tr>
<td>59. Admire</td>
<td>1</td>
</tr>
<tr>
<td>Responses to a Community Wide Survey Conducted in 1973</td>
<td>Number of Similar Responses</td>
</tr>
<tr>
<td>--------------------------------------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>60. Do not have sufficient knowledge to elevate</td>
<td>1</td>
</tr>
<tr>
<td>61. Time wasting bother</td>
<td>1</td>
</tr>
<tr>
<td>62. Helpful</td>
<td>1</td>
</tr>
<tr>
<td>63. They are doing an admirable job!</td>
<td>1</td>
</tr>
<tr>
<td>64. Very good for Ash. and its people</td>
<td>1</td>
</tr>
</tbody>
</table>
APPENDIX C

DATA GATHERING DOCUMENTS
LETTER OF INTRODUCTION

(Mailed to all non-AECC subjects)
Nov, 1975

Dear Mrs. ,

I live in Ashland and have lived here all my life. I worked for two years in Ashland to establish the Ashland educational Community Center (AECC) and am now in the process of evaluating part of it as my doctoral dissertation at the University of Massachusetts.

My research project is the evaluation of the Parent-Child Development Program of the Center. I realize that you are not now involved in that program but the Ashland Annual Town Report indicates that you do have a child of pre-school age. It is for just this reason that I would like you to participate in the study. The study will compare those women who have been involved in the program with those who have not.

I will not go into detail here, but instead will contact you by phone in a few days to give you more information. At most, the project will require that you fill out a questionnaire at home and return it in a pre-stamped envelope provided. I just wanted you to know ahead of time that I might be calling you.

Thanks in advance for at least your consideration in this matter. You are vital to the success of the research!

Yours in Community,

David Magnani
COVER LETTER

(Accompanied each questionnaire)
Dear Parent,

I am a life-long resident of Ashland, one of the founders of the Ashland Educational Community Center and a doctoral student in education at the University of Massachusetts. I am presently conducting research to determine whether any changes in attitudes related to community-building have occurred due to the Parent-Child Development Program of the AECC.

The purpose of this particular questionnaire is to assess those attitude changes, if there are any. If you have not been involved yet in the PCDP I am asking you to respond to this questionnaire so that we may compare your attitudes with those of the people participating. The results of this study will be publicly available and you may contact me directly for in-depth information at any time.

The questionnaire may seem very long and complex. It is, and I apologize for this. This is partly due to the fact that it is a composite of several standardized questionnaires. Most of the questions I did not make up myself. The questions require only a check mark and can be answered best if they are answered quickly without giving them a great deal of thought. This makes things easier for you and is a better test of attitude. You can expect to finish in about 45 to 60 minutes.

I wish to thank you in advance for taking your valuable time to complete this questionnaire.

Finally, it is important that you answer these questions completely and honestly. We all have a tendency to give answers about ourselves which would make others think highly of us, or which refer more to what we would like to believe about ourselves than to our own honest self-perceptions. In order to insure that you can be completely candid about your thoughts and feelings, I have found a way to insure that your identity can be kept unknown, even by me. I am not asking your name or address. The answers require only a check mark and I will give your questionnaire an identification number only after you have returned it to me by mail, if you like, with no return address. If you decide to help me out by filling out the questionnaire, please return it within two weeks if possible.

If taken in the right spirit the questions can be interesting and educational. If you have any questions or comments about the questionnaire or the research feel free to call me anytime at 881-2219. Good luck with the questionnaire and thanks again!

Sincerely,

Dave Magnani
SAMPLE (CODED) QUESTIONNAIRE
INSTRUCTIONS: Draw a circle around the number which most closely describes your reaction to the statement given.

1 = High Alienation
4 = Low Alienation

**Purposelessness:**

1. I am usually:  
   completely bored 1 2 3 4 exuberant, enthusiastic

2. Life to me seems:  
   always exciting 4 3 2 1 completely routine

3. In life I have:  
   no goals or aims at all 1 2 3 4 very clear goals and aims

4. My personal existence is:  
   utterly meaningless, without purpose 1 2 3 4 very purposeful and meaningful

5. Every day is:  
   constantly new and different 4 3 2 1 exactly the same

6. If I could choose, I would:  
   prefer never to have been born 1 2 3 4 like nine more lives just like this one

7. After retiring, I would:  
   do some of the exciting things I have always wanted to 4 3 2 1 loaf completely the rest of my life

8. In achieving life goals I have:  
   made no progress whatever 1 2 3 4 progressed to complete fulfillment

9. My life is:  
   empty, filled only with despair 1 2 3 4 running over with exciting good things

10. If I should die today, I would feel that my life has been:  
    very worthwhile 4 3 2 1 completely worthless

11. In thinking of my life, I:  
    often wonder why I exist 1 2 3 4 always see a reason for my being here

12. As I view the world in relation to my life; the world:  
    completely confuses me 1 2 3 4 fits meaningfully with my life
13. I am a:
   very irresponsible person 1 2 3 4
   very responsible person

14. Concerning man's freedom
to make his own choices,
I believe man is:
   absolutely free to make all life choices 4 3 2 1
   completely bound by limitations of heredity and environment

15. With regard to death, I am:
   prepared and unafraid 4 3 2 1
   unprepared and frightened

16. With regard to suicide, I have:
   thought of it seriously as a way out 1 2 3 4
   never given it a second thought

17. I regard my ability to find a meaning, purpose or mission in life as:
   very great 4 3 2 1
   practically none

18. My life is:
   in my hands and I am in control of it 4 3 2 1
   out of my hands and controlled by external factors

19. Facing my daily tasks is:
   a source of pleasure and satisfaction 4 3 2 1
   a painful and boring experience

20. I have discovered:
   no mission or purpose in life 1 2 3 4
   clear-cut goals and a satisfying life purpose

INSTRUCTION: Check the box which most closely describes your reaction to the statement given.

21. It is no use worrying about current events or public affairs; I can't do anything about them anyway.

22. Every person should give some of her/his time for the good of her/his town or country.
23. Our country would be a lot better off if we didn't have so many elections and people didn't have to vote so often.  

24. Letting your friends down is not so bad because you can't do good all the time for everybody.  

25. It is the duty of each person to do her/his job the very best she/he can.  

26. People would be a lot better off if they could live far away from other people and never have to do anything for them.  

27. At school I usually volunteered for special projects.  

28. Never tell anyone the real reason you did something unless it is useful to do so.  

29. The best way to handle people is to tell them what they want to hear.  

30. One should take action only when sure it is morally right.  

31. Most people are basically good and kind.  

32. It is safest to assume that all people have a vicious streak and it will come out when they are given a chance.  

33. Honesty is the best policy in all cases.  

34. There is no excuse for lying to someone else.  

35. Generally speaking, people won't work hard unless they're forced to do so.  

36. All in all, it is better to be humble and honest than to be important and dishonest.  

37. When you ask someone to do something for you, it is best to give the real reasons for wanting it rather than giving reasons which carry more weight.  

38. Most people who get ahead in the world lead clean, moral lives.
39. Anyone who completely trusts anyone else is asking for trouble.

40. The biggest difference between most criminals and other people is that the criminals are stupid enough to get caught.

41. Most people are brave.

42. It is wise to flatter important people.

43. It is possible to be good in all respects.

44. It is hard to get ahead without cutting corners here and there.

45. People suffering from incurable diseases should have the choice of being put painlessly to death.

46. Most men forget more easily the death of their father than the loss of their property.

47. I feel very bad when I have failed to finish a job I promised to do.

48. Have you felt pretty sure your life would work out the way you want it to, or have there been times when you haven’t been very sure about it?
   - Always sure
   - Pretty sure
   - Sometimes not sure
   - Always not sure

49. Do you feel that you are the kind of person who gets her/his share of bad luck, or do you feel that you have mostly good luck? (Assume, here that you believe in luck.)
   - Always good luck
   - Mostly good luck
   - Mostly bad luck
   - Always bad luck

50. When you make plans ahead do you usually get to carry things out the way you expected, or do things usually come up to make you change your plans?
   - Things almost always work out as expected
   - Things quite often work out as expected
   - Almost always I have to change my plans

51. Are you the kind of person that plans her/his life ahead all the time or do you live more from day to day?
   - Almost always plan ahead
   - Sometimes plan ahead
   - Sometimes live from day to day
   - Almost always live from day to day
52. Some people feel like other people push them around a good bit. 
Others feel that they run their lives pretty much the way they want to. How is it with you?
Almost always run own life/ Sometimes run own life/S
Sometimes get pushed around/ Always get pushed around/1

53. Would you say you nearly always finish things once you start then or do you sometimes have to give up before they are finished?
Always finish/ Often finish/ Sometimes give up/? Always give up/7

54. If you have your choice, would you rather have a job where you gave orders or a job where somebody else told you what to do?
Would really rather give orders/ Would sort of rather give orders/
Would sort of rather be told what to do/ Would really rather be told what to do/

AEEC RATING:

INTERROGATION: Following is a list of statements about the Ashland
Educational Community Center. Place a plus sign (+) before each statement with which you agree about the AEEC.

55. 

1. (1) Exerts a strong influence for good government and right living.
2. (2) Serves society as a whole well.
3. (3) Is necessary to society as organized.
4. (4) Adjusts itself to changing conditions.
5. (5) Is improving with the years.
6. (6) Does more good then harm.
7. (7) Will not harm anybody.
8. (8) Inspires no definite likes or dislikes.
9. (9) Is necessary only until a better can be found.
10. (10) Is too liberal in its policies.
11. (11) Is losing ground as education advances.
12. (12) Promotes false beliefs and much wishful thinking.
13. (13) Does more harm then good.
14. (14) I have no faith in this institution.
15. (15) Is detrimental to society and the individual.
16. (16) Benefits no one.
17. (17) Has positively no value.
18. (18) Other.

POWERLESSNESS:

INTERROGATION: Check the appropriate box. In this section each item has two statements. Please indicate your reaction only once for each item, not for each statement.

56. A. I think we have adequate means for preventing run away inflation.
B. There's very little we can do to keep prices from going higher.

57. 4 3 5
57. A. Persons like myself have little chance of protecting our personal interests when they conflict with those of strong pressure groups.
   B. I feel we have adequate means for coping with pressure groups.

58. A. A lasting world peace can be achieved by those of us who work toward it.
   B. There's very little we can do to bring about a permanent world peace.

59. A. There's very little persons like myself can do to improve world opinion of the United States.
   B. I think each of us can do a great deal to improve the world opinion of the U.S.

60. A. This world is run by the few people in power, and there is not much the little guy can do about it.
   B. The average citizen can have an influence on government decisions.

61. A. It is only wishful thinking to believe that one can really influence what happens in society at large.
   B. People like me can change the course of world events if we make our voices heard.

62. A. More and more, I feel helpless in the face of what's happening in the world today.
   B. I sometimes feel personally to blame for the sad state of affairs in our government.
SELF-REJECTION:
INSTRUCTIONS: Check the box which most closely describes your reaction to each statement.

63. My own decisions regarding problems I face do not turn out to be good ones.

64. I find that I feel the need to make excuses or apologies for my behavior.

65. If someone criticizes me to my face it makes me feel very low and worthless.

66. I do not change my opinion (or the way I do things) in order to please someone else.

67. I regret my own past actions when I find that my behavior has hurt someone else.

68. It worries me to think that some of my friends or acquaintances may dislike me.

69. I do not feel inferior as a person to any of my friends.

70. I have to be careful at parties and social gatherings for fear I will do or say things that others won't like.

71. It bothers me because I cannot make up my mind soon enough or fast enough.

72. I feel that I have a great deal to contribute to the welfare of others.

73. I feel that I might be a failure if I don't make certain changes in my behavior (or my life).

74. It takes me several days or longer to get over a failure that I have experienced.

75. When meeting a person for the first time I have trouble telling whether he/ she likes or dislikes me.

76. I become panicky when I think of something I have done wrong (or might do wrong in the future).

77. Although people sometimes compliment me, I feel that I do not really deserve the compliments.

78. I regard myself as different from my friends and acquaintances.
79. I keep still, or tell "little white lies" in the company of my friends so as not to reveal to them that I am different (or think differently) from them.

80. My feelings are not easily hurt.

81. As I think about my past, there are some points about which I feel shame.

82. I think I would be happier if I didn't have certain limitations.

83. I do not really doubt that my plans will turn out the way I want them to.

84. I think that I am too shy.

85. In class, or in a group, I am unlikely to express my opinion because I fear that others may not think well of it (or of me).

86. I criticize myself afterwards for acting silly or inappropriately in some situations.

87. If I hear that someone expresses a poor opinion of me, I do my best the next time I see this person to impress her/him as favorably as I can.

88. Those running our government must hush up many things that go on behind the scenes, if they wish to stay in office.

89. Having 'pull' is more important than ability in getting a government job.

90. In order to get elected to public office, a candidate must make promises he does not intend to give.

91. Those elected to public office have to serve special interests (e.g. big business or labor) as well as the public's interest.

92. In getting a job promotion, some degree of "apple polishing" is required.
<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Slightly Agree</th>
<th>Slightly Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>93. Success in business and politics can easily be achieved without taking advantage of people.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>94. In getting a good paying job, it's necessary to exaggerate one's abilities (or personal merits).</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>95. In order to have a good income, a salesman must use high pressure salesmanship.</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>96. For a strike to be effective, picket line violence is necessary.</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>97. One can be successful in business without compromising moral principles.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>98. A newspaper can build up its circulation without making news events (i.e. crime stories) seem more sensational than they really are.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>99. A good job is one where what is to be done and how it is to be done are always clear.</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>100. In the long run it is possible to get more done by tackling small, simple problems rather than large and complicated ones.</td>
<td>1</td>
<td>0</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>101. The sooner we all acquire similar values and ideals the better.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>102. People who fit their lives into a schedule probably miss most of the joy of living.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>103. It is more fun to tackle a complicated problem than to solve a simple one.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>104. Often the most interesting and stimulating people are those who don't mind being different and original.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>105. People who insist upon a yes or no answer just don't know how complicated things really are.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>106. Teachers or supervisors who hand out vague assignments give a chance for one to show initiative and originality.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>107. A good teacher is one who makes you wonder about your way of looking at things.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>108. A man was wrong when he said that there's a sucker born every minute.</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>
PREDISPOSITION FOR WORKER CONTROL:

INSTRUCTIONS: Below is a statement of a proposed social action followed by a list of statements about that action. Place a plus sign (+) before each statement with which you agree. (More than one statement may be checked - check as many as you like)

"A MOVE TOWARD GIVING THOSE WHO DO THE WORK PRIMARY RESPONSIBILITY FOR MAKING INDUSTRY DECISIONS, RATHER THAN LEAVING IT TO THE OWNERS OR HIGH LEVEL MANAGERS."

109. A move toward giving those who do the work primary responsibility for making industry decisions, rather than leaving it to the owners or high level managers:

+ Will bring lasting satisfaction.
+ Has unlimited possibilities.
+ Will solve some of humanity's greater problems.
+ Will be an influence for right living.
+ Is sure to be effective.
+ Is a practical basis for future planning.
+ Places great emphasis on fair-dealing.
+ Has its merits.
+ Can not do any serious harm.
+ Will be all right in some cases.
+ Can not meet the demands of a complex social order.
+ Will cause too much friction.
+ Will soon become an object of bitter distrust.
+ Will proceed to injurious limits.
+ Is a disgrace to society.
+ Will destroy our best American institutions.
+ Is perfectly absurd.

JOB SATISFACTION:

INSTRUCTIONS: Check the box which most closely describes your reaction to the following statements. These statements refer to your work or "job". Please answer them in relation to your job as being that of a spouse and/or parent. (Again, your true feelings are very important here.)

110. My job is like a hobby to me.

111. My job is usually interesting enough to keep me from getting bored.

112. It seems that my friends are more interested in their jobs.

113. I consider my job rather unpleasant.

114. I enjoy my work more than my leisure time.

115. I am often bored with my job.

116. I feel fairly well satisfied with my present job.

117. Most of the time I have to force myself to go to work.
118. I am satisfied with my job for the time being. [4] [3] [2] [1]
119. I feel that my job is no more interesting than others I could get. [1] [2] [3] [4]
120. I definitely dislike my work. [1] [2] [3] [4]
121. I feel that I am happier in my work than most other people. [4] [3] [2] [1]
122. Most days I am enthusiastic about my work. [4] [5] [6] [7]
123. Each day of work seems like it will never end. [1] [2] [3] [4]
124. I like my job better than the average worker does. [5] [6] [7] [8]
125. My job is pretty uninteresting. [1] [2] [3] [4]
126. I find real enjoyment in my work. [4] [3] [2] [1]
127. I am disappointed that I ever took this job. [1] [2] [3] [4]

NOTE:
The following questions are vital to our research and we therefore urge that you answer them completely and honestly. Your identity will automatically be kept secret because we are not asking, nor are we interested in, your name or address. Your questionnaire will, as we said, be identified only through a number so that your anonymity can be completely guaranteed.

128. My sex is: [F] Female [M] Male
130. Ages of your children: Boys: ______; ______; ______; ______; ______; ______; ______; ______.
   Girls: __________; __________; __________; __________; __________; __________; __________; __________.
131. In the question proceeding this one, please circle those enrolled in a pre-school program, if any.
132. Ages of your brothers and sisters: Brothers: ______; ______; ______; ______; ______.
   Sisters: ______; ______; ______; ______; ______.
133. What is/are the main occupation(s) of the main breadwinner(s) of your family? [ ]
134. What was/were the main occupation(s) of the main breadwinner(s) of your family when you were growing up?
135. **What is your own family's present annual income? (in thousands of $)**

- 0-5/7
- 5-10/3
- 10-15/3
- 15-20/7
- 20-25/7
- 25-30/7
- 30-50/7
- 50-100/7
- over 100/7

136. **What was your family's average annual income while you were growing up? (in thousands of $)**

- 0-5/7
- 5-10/3
- 10-15/3
- 15-20/7
- 20-25/7
- 25-30/7
- 30-50/7
- 50-100/7
- over 100/7

137. **What is the extent of formal education of the following members of your family?**

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Elementary School</th>
<th>Your Spouse</th>
<th>Your Mother</th>
<th>Your Father</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st location</td>
<td>1/7</td>
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<td>1/7</td>
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<td>2nd location</td>
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<td>3rd location</td>
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<td>6th location</td>
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<td>9th location</td>
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<td>10th location</td>
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<td>11th location</td>
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<td>15th location</td>
<td>15/7</td>
<td>15/7</td>
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</table>

138. **What is your occupation? (Parent and/or housewife is considered by us to be an occupation):**

[Coded]

139. **How many times have you changed residences since you were born, was each place an urban, suburban or rural area, and how long did you live in each location? (Childhood years are important).**

<table>
<thead>
<tr>
<th>Location</th>
<th>1st</th>
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<th>3rd</th>
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<th>5th</th>
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<tr>
<td>Lived there</td>
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<td>Urban</td>
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<td>Suburban</td>
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<tr>
<td>Rural</td>
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</table>

140. **How long have you lived in Ashland? (in years)**

- less than 1/7
- 1-2/3
- 2-3/5
- 3-4/7
- 4-5/7
- 5-6/7
- 6-7/7
- 7-8/7
- 8-9/7
- 9-10/7
- 10-11/7
- 11-12/7
- 12-13/7
- 13-14/7
- 14-15/7

141. **My ties with my religion are:**

- very strong/7
- sort of strong/3
- sort of weak/3
- very weak/1

142. **My marital relations are:**

- very good/7
- good/3
- not very good/3
- very poor/1

[single]

[Parent]
143. Please check one: a. My pre-school child/children are/have been involved in Ashland Educational Community Center's Parent-Child Development Program. How long? (semesters)

b. My pre-school child/children is/are not involved in the Ashland Educational Community Center's Parent-Child Development Program, but I plan to enroll them/him/her.

c. My pre-school child/children is/are not involved in the Ashland Educational Community Center's Parent-Child development Program and I do not plan to enroll them/him/her. Please briefly explain why:

144. If your pre-school child/children attended or attended the Parent-Child Development Program, Please indicate which semesters he/she/they attended:

Spring '73/ Fall '73/ Spring '74/ Fall '75/ Spring '75/

Fall '75/

145. What did/do you like most about it?

146. What did/did you like least about it?
**Reification!**

Instructions: Place check in appropriate box.

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<table>
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</table>

147. A person should be paid according to what that person produces.  
148. Engineers add more to our society than do, for example artists or musicians.  
149. The ideal marriage is a 50-50-proposition.  
150. I find myself often being resentful if I don't get something in return for things I do for people, even if it's just recognition.  
151. Children appreciate all too little what their parents have done for them.  
152. People get along better when they have something equal to offer one another.  
153. Giving is its own reward.  
154. The fool and his money are soon parted.  
155. Doctors have a right to charge high fees because of all the time and money and effort it takes to become a doctor.  
156. Persons with rare talent or skill have a right to high salaries.  
157. A person should be paid according to need, if that could be fairly determined.  
158. Both workers and employers have a right to make the best deal they can for themselves during negotiations.  
159. A good manager is the one who can get the highest production from his/her employees, whatever the means required to do so.  
160. I measure the quality of an organization by the amount of output I see.

<p>| | | | | |</p>
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</table>

161. (a) "I don't agree with that."  
(b) "I spend my time wisely."  
(c) "I don't have the time."  
(d) "Don't go to all that trouble for me."  
(e) "I don't buy that"  
(f) "I use my time wisely."  
(g) "I can't afford the time."  
(h) "I'm not worth the trouble"
When I see a work of art my first reaction is usually (circle one):

- Would I want to own it?
- How much does it cost?
- What is it?
- I like/do not like it.
- What does it say to me?
- How would I go about producing something like that?
- Who was the artist?
- What was the artist thinking and feeling when he/she was producing it?

**Social Responsibility:**

163. It is the obligation of everyone to live their life for the betterment of others.

164. In helping others we are almost always helping ourselves, at least in the long run.

165. If people have a bad time of it in this country they probably deserve it.

166. "Saving the world" is visionary nonsense. Everyone has to look out for themselves in this world.

167. People who try to "do things for others" generally end up doing more harm than good.

168. People should mind their own business more and leave well enough alone.

169. All people have basically the same inborn capacity and if they are in poor situations it is each person's responsibility to help them out for it is usually not their own fault to any great extent.

170. I feel genuinely better when I'm doing something for someone else than when I'm doing something for myself.

171. I guess I get my fulfillment and meaning out of helping others.

172. If we were not put here to help each other, then what are we here for?

173. The most important thing my children can learn is social responsibility.

174. The most important thing my children can learn is how to look out for themselves.

**Competitiveness / Individualism:**

175. I don't really get any satisfaction from my successes unless I have accomplished them alone.

176. I find working independently to be more fulfilling than working with others.

177. When I play games or sports, I tend to enjoy it only when I win. Losing takes the fun out of playing.
<table>
<thead>
<tr>
<th>Number</th>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Slightly Agree</th>
<th>Slightly Disagree</th>
<th>Strongly Disagree</th>
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<tr>
<td>178</td>
<td>When there is a job or appointment or office to be had and I want it, I sometimes find myself hoping something will cause the other candidates to make a poor showing.</td>
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<td>179</td>
<td>I get a lot more out of team games or sports than out of individual games or sports.</td>
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<td>3</td>
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<td>180</td>
<td>It is the spirit of competition which has resulted in America's greatness.</td>
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<td>3</td>
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<td>181</td>
<td>I find I do a superior job when I'm competing with another person.</td>
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<td>182</td>
<td>I take a great deal of pride in having my individual talents praised or recognized.</td>
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<td>183</td>
<td>Most of the good things I've accomplished in my life have been pretty much a result of my own individual effort.</td>
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<td>184</td>
<td>When good things happen in society, it's generally the result of the work of one or two key people.</td>
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<td>185</td>
<td>I'm generally pleased about the prospect of working in groups.</td>
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<td>186</td>
<td>I have this secret feeling that my child is going to turn out to be just a little bit better than most.</td>
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<td>3</td>
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<td>187</td>
<td>I tend not to get too excited about accomplishments of groups to which I belong unless I get at least a little individual recognition.</td>
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<td>It is more important to me that a job be done well than that I get proper recognition for it.</td>
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<td>I take great pleasure in just being a part of a group of people working for worthwhile goals.</td>
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<td>When I belong to an organization, I am just as happy to see the word 'member' next to my name as &quot;President.&quot;</td>
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<td>191</td>
<td>I am very interested in world affairs.</td>
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<td>192</td>
<td>When I see starving children in India or Africa, I think of them as my own children.</td>
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<td>World events don't really interest me a great deal.</td>
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<td>194</td>
<td>I feel my life and the lives of people who live in far off places are pretty much unconnected.</td>
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</table>
195. I am often conscious that I am a part of the motion of human history.

196. The term "Family of Man" is a meaningless phrase. There is no such thing.

197. I think there is some truth to the idea that all of humanity can be in a sort of psychological state of depression or crisis.

198. I find it pretty difficult to get very interested in the "world hunger crisis."

199. The term "Family of Man" has warm and important meaning for me.

200. I can always tell when I'm nervous because of the way my body feels.

201. There are times when I can actually feel the weight of my limbs.

202. I can remember times when I have felt flush.

203. My body usually tells me when I have put myself in a tense situation.

204. I am very careful to get at least some exercise every day, if at all possible.

205. I am careful about the nutritional value of the food I eat.

206. When I'm excitedly happy, I can feel it affecting my body.

207. I have noticed a capacity to think better when I've had some exercise on a particular day.

208. It is very important to me that my body respond when I expect it to perform.

209. I often notice myself shaking when I am cold or nervous.

210. When I am nervous or angry I notice my heartbeat speed up.

211. I have often wondered why I was acting cross or not being myself and soon realized I was very tired.
212. I am quite weight conscious.

213. I am often aware of the way my body state is affecting my actions.

214. I am very often conscious of the way my body position is communicating my feelings.

215. Whenever I feel myself getting anxious or nervous or angry, I tend to stop and wait until I understand why I am feeling this way before I act.

216. I am quite health conscious.

217. I have often noticed that the sharpness of my vision changes from time to time, even in the course of a day sometimes.
If you own a "wrench" (something that looks and feels like a wrench) but have never had occasion to use it as a wrench, but use it and have always used it as a hammer, would you consider it to be more of a hammer or more of a wrench?

definitely a hammer/4/ sort of a hammer/3/ sort of a wrench/2/ definitely a wrench/1/

**INSTRUCTIONS:** The form of the questions will change slightly here. Please check the appropriate box. Don't get discouraged. You're almost finished.

**A.**

219. I tend to view a car, as a car, as a car. That is, a car is pretty much an independent object.

   [ ] [ ] [ ] [ ]  

220. Progress occurs more or less through the swing of the pendulum back and forth from one extreme to the other.

   [ ] [ ] [ ] [ ]  

221. Progress is best made by a steady stream of small successes.

   [ ] [ ] [ ] [ ]  

**B.**

219. When I see a car, it often connotes all sorts of things to me such as a highway system, the oil crisis, car worker employment, freedom of mobility and lots of other things.

   [ ] [ ] [ ] [ ]  

220. Real progress occurs most rapidly when moderation is the foundation of all decisions.

   [ ] [ ] [ ] [ ]  

221. Progress is best made by taking two steps forward and one step back.
Two additional questions:

222. If your child is not enrolled in the AlCC's Parent-Child Development Program, is/are he/she enrolled in any pre-school program or play group? Yes[ ] No[ ]

(b) If "YES", What type of program is it? (check one)

Nursery school[ ] Day care[ ] Parent Cooperative Playgroup[ ]

Other[ ] (Please Specify)

(c) The amount of parent involvement in this program to which our child/children belong(s) is: (check one)

very great[ ] not so great[ ]

223. Do you work for wages outside of the home? Yes[ ] No[ ]

If so how many hours in the week?

0-10[ ] 10-20[ ] 20-30[ ] 30-40[ ] 40-50[ ]
LETTER OF APPRECIATION

(Mailed to all subjects three weeks after distribution of instrument)
Dec. 2, 1975

Dear Parent,

I just wanted to take this opportunity to thank you if you sent in the questionnaire I sent you. About half of them are in and I'm sure more will be coming back soon. These are always hectic days, especially for parents.

Best of luck and may you and your family spend a most happy and peaceful holiday season!

Sincerely,

Dave Magnani
211 Pleasant St
881-2219
APPENDIX D

RESULTS OF MULTIPLE REGRESSION ANALYSIS

(Tables)
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<tr>
<th>Independent Variable:</th>
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<th>SIMPLE BETA</th>
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* P < .10  + Marital Harmony Entered at a Tolerance of .8832
** P < .05  Religiosity Entered at a Tolerance of .9734
*** P < .01
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* P < .10 + Marital Harmony Entered at a Tolerance of .8832
** P < .05 Religiosity Entered at a Tolerance of .9734
*** P < .01
**TABLE 15**

SUMMARY OF MULTIPLE REGRESSION ANALYSIS OF EFFECTS OF SOCIOECONOMIC STATUS, JOB SATISFACTION, RELIGIOSITY AND MARITAL HARMONY ENTERED STEPWISE+ IN PAIRS PLUS ADDITIONAL SEPARATE REGRESSION OF NUMBER X AGE-OF-CHILDREN (CHILDAGE) AND LENGTH OF RESIDENCE IN THE COMMUNITY, ALL AGAINST REIFICATION, SOCIAL IRRESPONSIBILITY II AND COMPETITIVENESS/INDIVIDUALISM

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* P < .10 + Marital Harmony Entered at a Tolerance of .8832
** P < .05  Religiosity Entered at a Tolerance of .9734
*** P < .01
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* P < .10 + Marital Harmony Entered at a Tolerance of .8832
** P < .05  Religiosity Entered at a Tolerance of .9734
*** P < .01
### Table 17

Summary of multiple regression analysis of effects of socioeconomic status, job satisfaction, religiosity and marital harmony entered stepwise+ in pairs plus additional separate regression of number x age-of-children (childage) and length of residence in the community, all against social powerlessness factor scale, misanthropy factor scale and self-estrangement factor scale.

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* * P < .10 + Marital Harmony Entered at a Tolerance of .8832
** ** P < .05 Religiosity Entered at a Tolerance of .9734
*** *** P < .01
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* P < .10 + Marital Harmony Entered at a Tolerance of .8832
** P < .05  Religiosity Entered at a Tolerance of .9734
*** P < .01