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# Curriculum for a Course in Community Conflict Resolution

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# CURRICULUM FOR A COURSE IN COMMUNITY
# CONFLICT RESOLUTION

by

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## Chapter I

## INTRODUCTION

The result of my culminating project is a final pro-
duct: a curriculum for a college course in Community Conflict
Resolution. Although designed for undergraduate students, the
course could be adapted to the graduate level. This project
indeed culminates my graduate program, for my studies have all
been focused on developing such a curriculum. It is my hope
that this project, while ending my graduate program, could be
a beginning for me. I hope it will enable me to teach such a
college course.

The need for the course is based on two situations
that face us today. The first is the lack of opportunity to
have a real voice in one's community as was possible when
de Tocqueville observed and commented upon American life. The
second situation we are faced with is the depersonalization of
our mass society that has contributed to frustrations which
lead to apathy, individual isolation, and latent anger. In
many cases, a "sense of community" is non-existent; in cases
where such a feeling of community does exist, its residents
often feel impotent or powerless about affecting many decisions
which impact their lives. While I may fantasize in private
about a pluralistic society where everyone's values are cher-
ished and respected and controversy is resolved through con-

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sensus, I am experienced enough to know that this is not the
reality of our lives in these times. Political decisions that
have major impacts on the lives of communities are made by
relatively few people, and the needs and concerns of those not
involved in that process are often not given serious considera-
tion. The result is that those who are unhappy with the deci-
sions are generally not in a position to influence the decision-
makers to a significant degree. When the unhappiness is great
enough, social conflicts occur.

Unfortunately, too often those outside of the decision-
making arena do not possess the knowledge and skills needed to
cope with the conflict in such a way as to alter the decisions.
This can eventually result in what is commonly called apathy.
Yet, I believe this so-called apathy is not the result of
disinterest, but rather a feeling of futility: a withdrawal and
eventual isolation from participation in community life. It is
not unusual for the person who has withdrawn from one particu-
lar conflict situation to have a degree of latent anger which
can, and often is, sparked by a different perceived injustice.
I believe that if this person were truly apathetic, the with-
drawal would be permanent. Since this is not always the case,
I believe that apathy appears to be a misnomer.

I should like to caution that, although I speak of
isolation and apathy as the characteristics of some individuals
in communities today, and then make a connection with frustra-
tion and anger and ultimate conflict, I do not mean to imply
that powerlessness is the sole or even primary cause for these
feelings and behavior. Our society is complex and our lives

are involved in myriad outside factors that create environmental disturbances. I do not intend to appear as an armchair analyst saying certain things are the cause of society's ills and to prescribe specific remedies that will cure the patient. I do support the thesis, however, that frustration and anger contribute to community unrest and dissatisfaction, and I do believe that people need to gain some control in their lives.

This country experienced some painful occurrences in . the nineteen sixties as groups outside of the decision-making arenas rebelled. While many changes did occur as a result of these rebellions, there are those who believe that the changes were either inadequate or did not go far enough; that we began and then stopped or pulled back. The Bakke case concerning "reverse discrimination" is often cited as one example of the latter.

From my employment experience, volunteer activities, and discussions with blacks who have a finger on the pulse of the city, I believe that the nineteen eighties are going to be years of increased turmoil, anger, and frustration. I am also concerned that the strong, charismatic leadership that was present two decades ago is not apparent today. If our cities do erupt again, what will be the methods used by those on the outside trying to create change, who will lead the dissidents, and what will the outcome be?

Because of these concerns I believe that a course in Community Conflict Resolution is needed. I believe that young, white, middle-class college students need to understand that inequities exist and that with proper skills and knowledge,

these could be altered. The course is also needed for those who are aware and motivated to work for justice, as a way of channelling their anger, frustration, or interest toward developing the skills to be effective and successful in their challenges. I hope that the course I have prepared can become a reality and touch at least one person who would develop a commitment to being a part of such change.

Change can occur through social conflict situations. While success is certainly not guaranteed, I believe it is fair to state that without certain knowledge and skills it is less likely to occur. Therefore, my course concentrates on helping to develop an understanding of conflict, power, the decision-making process, and the skills needed to analyze community conflicts. The course is limited in scope to community conflicts, with a definition of community offered early on. However, the data and skills could be transferred to larger conflict areas.

In order to develop a curriculum and teach the course, my graduate studies have included education courses focused on learning objectives and teaching strategies. The curriculum I have developed has been designed with an awareness of these elements and demonstrates my understanding of education, teaching, and learning in college settings. In the narrative that follows I will elaborate on my choices of methods and their relationships to my teaching goals and learning objectives.

In Chapter II I review the literature of community conflicts and educational goals and strategies that has influenced my thinking and the development of the curriculum. Chap-

ter III identifies my teaching goals and student learning objectives, and presents the syllabus for the course. Chapter IV presents the rationale for the content selection and teaching methodology to be used. Although I acknowledge that these are two independent areas when viewed abstractly, when developing the curriculum and writing this paper I found it extremely difficult to separate these subjects into independent chapters. Therefore, in Chapter IV I have presented these areas together, weaving them into what I hope is a flowing pattern that indicates a knowledge of the subject matter and the use of certain teaching techniques. Included in this chapter are my concepts of community and conflict, which have become the basis for the choice of this culminating project and which provide an understanding for the selections I have made in the curriculum. Chapter V summarizes my project and its goals.

The narrative that follows is an expression of my deepest convictions. They have been supported, developed, and finely honed as a result of my entire educational program.

## Chapter II

### LITERATURE IN THE FIELD AND ITS
### INFLUENCE ON MY THINKING

#### Curriculum Content

The subject matter in the course will concentrate on
fundamental social conflicts where one group makes decisions
that have a significant negative impact on the life and future
of another group.  The former I speak of as the "ins" because
they are inside of the decision-making arena.  The latter are
the "outs"; those who are usually unable to influence the
decision-makers.  In such powerful/powerless situations many
inequities exist, and these often lead to the conflicts with
which I am concerned.  The greatest inequity of all in funda-
mental community conflicts is power.

The concept of power, as I see it, is complex, and
since I believe it is the key issue in fundamental community
conflicts, I want to carefully examine it and state my position
as to what it is, how it is used, and how it affects people's
lives.  A great deal of this chapter focuses on power, and,
therefore, it is vital that the reader clearly understand my
concept of this dynamic.  (I should like to caution that because
my experience in conflicts has taken place in the Midwest, I may
refer in this paper to blacks as being powerless.  The same
conclusions would apply to Chicanos in the West, Puerto Ricans
on the East Coast, or poor white people in Appalachia.)

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Like Bachrach and Baratz, I believe there are two faces of power. However, I see these faces differently than these authors. My two faces are fate control and relational.

Power as fate control. Fate control is the result of radical inequities in resources and has a constant influence over the lives of the "outs". It exists in an amorphous manner throught the lives of the poor. As an intangible power it weaves its way in and out of most, if not all, of the everyday basic structures in the lives of the "outs". It controls opportunities for employment, health care, education, and housing. This power, this control, is not what is directly attacked in fundamental community conflicts because it is too general and pervasive to specifically identify.

In fundamental community conflicts the "ins" have controlling power over the "outs" that is exercised in the decision-making arena. The actions of the decision-makers constitute "fate control" as defined by Kelley and Thibaut.[1] In such situations there is "unilateral dependence, not interdependence". I am not arguing, as I have heard many blacks argue, that decisions regarding housing or jobs are part of a grand plot to prevent blacks from entering the mainstream of society. I am not discussing the motivation of the decision-makers at all. My point here is that the decisions made result in control of the fate of the poor in our society.

I would argue further that in fundamental community conflicts, in terms of fate control, the powerless need not acknowledge or refuse the sanctions of those in power. Bachrach and Baratz argue that in order for a power relationship to exist,

the powerless must accede to the powerful's demands.[2] They maintain that when the "outs" choose to abide by the demands of the "ins", rather than accept the alternative sanctions, the "ins" have exercised power. When no such choice is made by the "outs", however, and the "ins" act as a result of the original threat, then force, not power, has been exercised. While I can accept this position as it relates to the relational aspects of power, I believe that when viewed in the context of controlling power, a different perspective must be taken.

In this view, control itself is the dominant issue. The power exists and is used and the "outs" comply, living in situations in spite of the fact that they may not have reacted to threatened sanctions. Indeed, the sanctions may not even be known. Often the "outs" are the recipients of inadequate medical care, sub-standard housing, and inferior educational systems. They are victims because those who are "in" have made decisions (or non-decisions, see p.62) and, therefore, have exercised a controlling power over the lives of the "outs". Since these decisions have such basic affects, those who made them have used controlling power.

This is not to say that there are never choices available to the "outs". However, the overwhelming control often limits and restricts the choices, making them almost meaningless. The "outs" can often choose between bad, worse, and worst.

As an example, a situation might exist in a family of four where the breadwinner has become unemployed and is therefore eligible for unemployment benefits. The benefits would amount to $70.00 a week. This family may have a monthly income, from

sources other than employment, of $300.00. After applying for unemployment, the breadwinner then applies for food stamps and learns that they will cost $167.00 a month as long a she is receiving unemployment compensation; the food stamps will take more than half of the money received for unemployment. This family, of course, can make a choice: to receive unemployment or to receive food assistance. I would argue that in spite of the fact that the family can make a choice, a devastating control has been exercised by those in power. To eat or heat are the options available to these "outs". Therefore, my interpretation of Kelley and Thibaut's position is not that there are never choices available, but rather that the alternatives themselves are devastating. A rat in a maze is faced with many barriers; one is no less controlling than another.

It is also important to understand that the unemployment benefits-food stamp case is usually not an isolated situation in that individual's life. The same situation is replicated in housing, education, and health care and, therefore, the "outs" are being controlled and the power that is exerted is not relational in the manner that Bachrach and Baratz refer to. Rejection or acceptance of the sanctions is meaningless, for the controls guide the lives of those who are "out".

Power as relational. I am aware of the conventional concepts of power relationships as stated by Bachrach and Baratz, Kahn, Kriesberg, and Craig. These authors and others speak of power relationships as ones where A has the ability to affect, modify, or in some way shape the actions of B. I acknowledge the validity of such relationships and feel students should

understand this reality. For this reason I have chosen the
Bachrach and Baratz model to use in teaching my course. I
believe their distinctions between power, authority, influence,
and force will be of value when discussing power relationships.
At the same time, I must caution the reader that I do not accept
their thesis that power must be coercive or that it must have
adverse consequences. I believe that when those who are "out"
become empowered and are free to make significant decisions
about their lives, their power is liberating and brings with it
the very positive consequence of new-found dignity and self-
esteem. I have selected Bachrach and Baratz because their
model of power provides an exeellent framework for the analysis
of relationships in conflicts. When one is involved in funda-
mental community conflict, the first step taken must be to
assess the resources of the combatants. The "outs" must have
a clear understanding of the differences in power, authority,
influence, and force as they relate to the "ins" and other
groups or individuals who may be supportive or antagonistic.

Delimiting the Conflicts in the curriculum. The conflicts
with which I am concerned are those in which the powerless and
powerful confront one another. I acknowledge that not all social
conflicts occur between powerful and powerless groups. St. Louis
County Executive Gene McNary and St. Louis Mayor James Conway
demonstrated this in 1979 over the issue of developing a multi-
purpose recreational facility in St. Louis County. The conflict
escalated and was finally resolved in the Missouri legislature.
Neither party could be considered as representing a powerless
group by my definition and both are certainly in the decision-

making arena.

Social conficts can also develop in organizations with shared goals when internal factions support different strategies for success. I have witnessed such activity in social action groups and have seen internal conflict dilute the potential for creating change. The conflict has often resulted in one segment of the membership withdrawing and forming a new organization. Such is the present case with the Clamshell Alliance in Seabrook, New Hampshire. This anti-nuclear organization has recently experienced such conflict because of different convictions within its membership as to how to stop the development of the nuclear reactor being built in the area. The basic goals of both groups have remained identical; the tactics being supported are different.

These kinds of conflicts exist in our society. However, the discussion that follows and the curriculum design is limited to conflicts where the parties have divergent goals and power inequities traditionally prevent the "outs" from having control regarding matters of social significance in their lives.

Fundamental social conflict. Social conflict is evidenced when those on the outside of the decision-making process feel their concerns have not been addressed and they collectively and publicly confront this, making it an issue by challenging those in power. A situation would not be identified as a social conflict, no matter how oppressive it might be, if there were just one person speaking or acting in opposition. The exception to this is when the person is perceived to be speaking for an organization. Such perception legitimizes the

individual.

In preparing the content of this project I have concentrated on the literature of values, power, groups and organizations, and conflict resolution. Of secondary concern has been the literature of psychological causes of conflict in individuals and how these personal conditions relate to and affect community life. This literature has included, but has not been limited to, works by Cloward and Piven, Bachrach and Baratz, Gamson, Coser, Kriesberg, Moynihan, Bondurant, Gandhi, Cobb and Elder, Riker, Laue and Cormich, Riessman, Kohlberg, Raths, Harmin and Simon, Goodman, Roszak, and May. As a result of this research I have developed my own philosophy, borrowing from these authors as I reach my conclusions.

It is through these readings that I have come to believe that social conflict begins when opposing value systems are confronted, resulting in challenges being made by a powerless out-group to a powerful in-group. That is, differential value systems are the basis for conflict. This is not to say that differing value systems always create fundamental community conflicts, but rather that there will be no such conflicts without this basic difference. As Raths, Merrill, and Simon note, "values are evidenced in the decision-making process."[3] When those who are "out" perceive the decisions made as problems or areas of great disagreement, the stage is set for conflict. Cobb and Elder point out that "politicians are the major arti- culates on policy matters."[4] A conflict will emerge when those in power, the decision-makers, hold rigidly to their positions, refusing to alter the original decision when such alterations

would result in validating the concerns and values of a
challenging group.

Laue, Cloward and Piven, and Cobb and Elder state that
the problem becomes one of power, allocation of scarce resources,
and distribution of influence. The influence of these authors
on this project is evident in Chapter IV where I discuss the
rationale for curriculum choices.

In order to raise an issue to a level of action, as
Allman says, "there must be awareness of power coupled with a
high level of organization to bring about change."[5] Kriesberg
further states that in order for there to be conflict, there
must be a group grievance. The groups must be "conscious of
themselves as collective entities, one or more must be dissatis-
fied with their position relative to another, and they must
believe that such dissatisfaction can be reduced by the other
group altering or changing in some way."[6]

When a conflict occurs, the change agent must become as
knowledgable as possible about the resources available to all
parties involved. An analysis must take place. Therefore, I
have selected Laue and Cormich's "Typology of Role Analysis,"
as a framework to teach identification of the participants and
the resources they control or have access to in a conflict.
These roles and resources are clearly defined and presented by
these authors and will facilitiate the students' ability to
make an objective analysis of the conflict activities and parti-
cipants. By identifying the generic roles played by participants
in community conflicts, one is able to assess the resources
available to the participants. Laue and Cormich use the fol-

lowing language: Activist, Re-activist, Advocate, Mediator, Observer or Researcher, and Enforcer. The most active participants in the conflict, for both the "ins" and the "outs", are the Activists, Re-activists, and Advocates. The Mediators and Observers or Researchers are unbiased, neutral parties on the periphery of the conflict, while the Enforcer, although also on the outside, performs a more emphatic and visible role.

Laue and Cormich identify these roles as "intervenors" in conflicts and I find disagreement with them semantically. I prefer the word "participant" to "intervenor" because I believe the former is a more accurate description. I would argue that intervenors are participants, but not all participants are intervenors. A fundamental community conflict is created by individuals or groups challenging a new decision or a current public policy. These challenges are usually made by the group which is labeled Activist. Without that challenge the conflict does not exist and, therefore, it cannot be said that the Activist is an intervenor. The challenge is what makes an issue a conflict; the Activist creates and develops the conflict. There is no conflict until such time as a group makes it one. Therefore, I maintain that since one cannot intervene in a potential situation, only a real one, the term participant is more appropriate than intervenor.

Goodman, Roszak, and May have all presented the perspective of isolation, powerlessness, and dehumanization as major factors contributing to an individual's behavior in our society. They speak of the irrelevance of our lives, unimportance of our jobs, and, as Goodman clearly puts it, the "living by role-

playing - not real activity."[7]  Thus, a state of lack of control, because we are caught up in irrelevant jobs and lives, creates a "powerlessness that leads to apathy and this very powerlessness, through frustration, can lead to violence."[8]  I want to help students understand that having power in one's own life is necessary for achieving a sense of personal worth.  I believe this understanding can be developed by referring to the root meaning of power (as stated by May): "to be able."[9]

Goodman and Roszak refer also to innocence as an unconscious protective mechanism that prevents people from facing the reality of their powerlessness.  By being innocent we are automatic victims and therefore fail to take responsibility for our lives.  While these psychological factors will not be part of my planned curriculum, I believe that understanding them is extremely important to me as a teacher.  As I indicate in the narrative that follows, power is often looked at as a distasteful and negative quality.  I believe it is fair to assume that the same "innocence" that contributes to oppression would also be present in college students, preventing them from seeing power as an acceptable condition of society.  Since understanding power is a key to facing conflicts realistically, the arguments of May, Goodman, and Roszak will assist me in teaching my students.

## Literature in Education

In developing the curriculum for this course, consideration was given not only to content, but to the methodology I would employ as a teacher.  I was influenced in this by Perry, Bloom, Tyler, Green, and Oliver and Shaver.  As I indicate in

the next chapter, one of my goals is to form behavior and influence it. Green refers to this as strategic training acts ("teaching to") as opposed to imparting knowledge ("teaching that").[10]

The information provided will allow the students to learn "that" and then can be used on specific issues they face to allow them to look at old ideas from a new perspective. As Tyler states, "education is a process of changing the behavior patterns of people."[11] My teaching objectives are to bring about change in individual students. For this reason I have built the field study into the curriculum. It is my hope that, as a result of the field study, students will feel and think differently than they did before having this exposure. Altering their thinking will hopefully also alter their actions. While I am not so naive as to believe I will see radical changes in students' behavior, my objectives are none the less designed to facilitate that process.

In this area of behavioral change I have been influenced by Tyler's chart on educational objectives. Beginning with "understanding of facts or principles," he adds the following skills: "becoming familiar with and critical of sources of information; interpreting data specifically; applying and testing data; reporting results of study; developing broader interests; and finally, developing social attitudes of awareness, caring, and action."[12] These objectives are stated in terms which identify the kind of behavior to be developed. As an example, one of the objectives is to develop the ability to interpret data. This admittedly is a skill, requiring the student to be specific, avoid generalizations, and develop criteria for such

interpretation. By developing criteria to use for interpretation and applying them to specific situations, the student will become more analytical and objective. The resulting behavioral change could be evidenced by the student acting less judgementally, seeking more evidence before making and acting upon decisions. I interpret Tyler's chart to imply that a student who develops this skill and carries it into her life situations has also altered her behavior. This would be my objective in using Tyler's chart.

I wish to clarify exactly what I mean by behavior change. I believe that behavior is the result of basic attitudes that an individual possesses. Therefore, it follows that the behavior should be altered through attitude change, not through a system of reward or punishment. Through attitudinal change the behavior will become integrated into that person's life. Behavioral change, then, is self-directed, not other-directed. My curriculum has been designed to allow for this individual growth and behavior change as skill development increases.

As I teach the course, Perry's typology of ego development can be used to watch that development as it occurs, or to understand where it's being delayed or deflected. This typology is discussed in greater detail in the narrative (Chapter IV). My interest in ego development refers to the way in which the student sees the world and responds to her environment and, therefore, it relates directly to my learning objectives. The student who cringes at the very idea of conflict strategies has not yet developed the capacity to look at a particular problem

in isolation, analyze it, and place it in its proper context.
She would be at a level of development which believed that all
involvement in a strategy other than peaceful negotiation was
"wrong". (The student who only wanted to develop conflict
strategies would also be in a position which did not bother
to analyze the situation and believed all "establishment"
people were automatically "bad" and that a conflict strategy
was the only way to reach them). Since my course objectives
are to have students develop the analytical ability to look at
conflicts and create methods to resolve them, they must be
sufficiently mature to see the complexity of each issue and to
look at each conflict in its own context and framework. Ego
development, therefore, relates directly to my course objectives.

The subject matter of the curriculum may dispute or
question many previously held beliefs, i.e. about power, con-
flict, or the ethics of out-group challenges. Green's dis-
cussion about belief systems has helped me to understand how
one can alter these systems. He distinguishes between "non-
evidential" and "evidential" beliefs. The former are those
which are held without reason and cannot be altered by rational
criticism. These beliefs are often core beliefs that are held
so tightly they are not open to discussion or investigation.
A bigot who believes one race is inherently inferior to another
holds nonevidential beliefs that will not be altered by data or
any rational evidence that could prove otherwise. (When
forced to argue, the bigot will gather data to support her
position). Indoctrination has molded these nonevidential beliefs.
Evidential beliefs, on the other hand, are those that result

from assessing and accepting data that are presented; they are held on the basis of reason and, therefore, are open to alteration. If I were attempting to alter the belief system of the bigot, I would present evidence which documented an inferior educational system, barriers to employment that the member of the other race often faces, and other types of similar facts that would indicate the unequal opportunities afforded both races. By presenting such evidence I would hope to alter the entire belief system without directly confronting the nonevidential beliefs.

Recognizing that many people hold nonevidential beliefs regarding power and conflict, that they have been programmed to believe much of what they do, the challenge to me as a teacher will be to maximize the number of evidential beliefs in an effort to alter the entire belief system. Since core beliefs are held psychologically and, as Green indicates, are not "easily investigated or open to discussion," my strategy will be to provide documented data and the opportunity for students to be in settings not previously experienced.[13] That would allow the student to collect evidence that may alter her belief system. In other words, I will not attempt to challenge core beliefs, but rather, through exposure to new data, I hope to increase evidential beliefs which are developed through logic, and thereby reduce the number of beliefs held without reason.

In terms of teaching methodology, I view myself primarily as a facilitator. Subscribing to Green's statement that "learning is not the product of teaching", I will present

information through lecturing, making resources available, and class discussion and questioning.[14] My curriculum has been designed to stimulate interest, and hopefully there will be challenges by the students on concepts I lecture about or on those brought up by their peers.

In discussing the teaching content, Oliver and Shaver speak about the necessity for students to take positions on issues. Their view of this is similar, I believe, to May's concern about losing one's innocence. My approach to teaching will be to present issues as "personal, relevant, and salient to the student" in an effort to cause her to become "sufficiently concerned to want to handle these things in her own mind."[15] If students allow themselves to become emotional about some of the issues studied or witnessed, there is a better opportunity for them to begin to discover where they stand and how they will defend their positions. They will begin to think and, therefore, to learn.

I have endeavored to approach this curriculum in an academically sound manner, applying recognized educational objectives and teaching methodologies. At the same time, I am aware that in developing the scope of study and the methods I will use, I have developed a curriculum where I, as the teacher, have done little to empower the students. To the contrary, I retain a fair amount of power in terms of issues, reading selections, and learning methods. As one concerned about powerlessness this might appear to be a paradox. If my goal were to empower the students this certainly would be a blatant contradiction. I am also aware that it is not unusual for

students to feel powerless and often justifiably so. I have attempted to indicate that I am conscious of this fact by allowing some choices as to reading material, field study, and the subject of the final paper. Yet, all of this will occur within limits that I have established in the syllabus or that are agreed upon through negotiation between the student and myself. (This negotiation process can become a learning experience for those who participate in it).

As an activist I believe one must gain certain specific knowledge in order to work for successful social change. It would be a dilemma for me (if not impossible) to design a curriculum in Community Conflict Resolution that did not reflect my personal convictions in terms of information needs. I hope that I do not appear to be a benevolent dictator or manipulative. I readily admit that for me, this course is not just an academic mind-opening endeavor. I have designed it to develop a new awareness that hopefully can be the seed of action.

At the same time, I believe that my understanding of and empathy for those who are powerless make me sensitive to the position of students. I would have no hesitation, when discussing power, to question the students' awareness of power differentials within a classroom, probing to elicit feelings of powerlessness and spending time discussing how those feelings (and the situation) affect the student in the classroom. Students are usually powerless to some degree and, therefore, the discussion of that situation could come in a natural way. However, the reality of life is that we are all powerless in many of our routine activities. Perhaps that fact would be a more

important subject of discussion, in terms of controlling power.

In a structured society employees have accepted roles, limitations, and even salaries over which they have little control. Most are powerless to alter those situations and, except for union members, few can negotiate for change. They do have one option, however, and that is to seek other employ- ment. In the same way, students have standards imposed by teachers and schools. They are expected to complete assignments, attend classes, perhaps participate in class discussions. They, too, can choose to change their programs and remove themselves from the class. They, like employees, have the power to make those kinds of decisions. Both also have something that the "outs" of society do not; the employees receive financial rewards and sometime status; the students receive grades, credits, or a diploma. In essence, both are in a situation that is con- tractual; they will perform in ways dictated and will be rewarded.

The powerless who are the victims of the causes of community conflicts have not agreed to anything. They do not receive rewards for their powerless situations, and have few options for altering them, other than developing the skills to resolve community conflicts in ways which will give them more power and control in their lives.

Students facing a teacher who wants to share explicit knowledge may indeed feel powerless. However, I feel it would be inappropriate for the teacher to react to that powerlessness by relegating that information to secondary importance, concen- trating on the process more than the content. I believe that the degree and permanence of powerlessness in situations would

be the appropriate subject for discussion. Many students are not aware that they are powerless and would possibly debate that point if confronted with it. Therefore, as I approach the subject of power, I would discuss powerless situations, asking the students to identify those that they have had personal experience with. If none mentioned their student status I would question if students felt powerless, and probe to get their feelings. I would want them to become aware of their powerlessness since it is too often accepted or repressed, rather than dealt with.

While I would hope this subject would develop into serious discussion, I believe this concept could be so alien and unacceptable to the majority of the students that there would be little response when first broached. I believe that, realistically, the most I could hope for would be to raise the question initially and then follow through in subsequent discussions.

One method of follow-through would be to spend a short period before the end of the next class asking the students to evaluate the classes so far. I would want to know if their expectations had been met, if they were satisfied, what alternatives they would suggest for future classes. The first ten minutes of the next class could be devoted to a synthesis of their responses with appropriate changes made for future classes, based on the students' comments. This effort would indicate the need for students to speak up and ask for what they want, thereby gaining more control over the classroom situation.

My concern with individual growth and the direction I

would like to see that growth take is well-documented here. It
is an explicit goal. I believe that personal growth that
encourages caring, participation, and the willingness to take
risks is needed if social change is to occur. I recognize that
I cannot make it happen, but I believe I should present all the
opportunities possible. This kind of growth requires attitu-
dinal changes that will be demonstrated through behavior. I
believe attitudes can become altered through the presentation
of new or additional information. However, providing the
information does not automatically guarantee these changes;
personal growth depends upon how that information is processed.
The information allows students to see things differently and
the change will therefore depend upon how the student looks at
her world. It is not just what she sees, but the way in which
she sees it. I believe that through class participation and
written work I will be able to determine if and when these
changes occur.

This evaluation of personal student growth would assist
me in assessing my teaching skills and allow me to reconsider
my curriculum design to enhance that growth. As an example, I
have begun with two primary assumptions. Based on Perry's work
and discussions with people in the field of ego development, I
have assumed that most of the students would enter the class
with a fairly narrow, dualistic view of the world. If this
assumption proves true, then by the end of the course I would
not expect them to have progressed beyond seeing things in
multiple ways.

If, however, they enter the class at a more advanced
stage of development, my entire presentation might need to be

altered to have them reach the positions where they would look at issues in more complex and relative ways. My second assumption is that they have not been personally exposed to the powerful/powerless situations that control the lives of the "outs". The field study was designed as a result of that assumption. If that assumption were false and I learned that focusing so heavily on the affective domain was unnecessary, I would obviously need to rethink my program. If I were to teach the course at an innovative, alternative college, my first assumption might be false. If I were to teach it at an urban community college, my second assumption might be false. Therefore, my documenting attitudes from the beginning of the course in order to evaluate ego development is important. Personal student growth that is indicated through attitudinal and behavioral change will be watched throughout the course as a means of evaluating my methods for reaching my goals.

However, the rewards given the students in the form of grades will be based on completion of work and participation in class to the highest degree of each student's ability. That kind of academic skill behavior and change can be measured by using Tyler's chart to monitor either the development of new, or the increased use of specific abilities and skills. Academic skill development or growth and a demonstrated understanding of the course content will be the basis for grades. If Tyler's theory is correct, however, I believe that personal behavior changes should also occur as the students investigate, analyze, and report their findings.

The content and the educational goals and objectives

have been based on the literature of the authors mentioned above. How I intend to implement those ideas follows.

# Chapter III

## TEACHING GOALS, LEARNING STRATEGIES, COURSE SYLLABUS

### My General Goals as a Teacher:

1. to assist students to become aware of their own values and belief systems;

2. to develop students' abilities to recognize community conflicts as a reality of our society;

3. to provide the opportunity for students to develop the ability to examine each such conflict from non-partisan viewpoints; and,

4. to motivate students to act to resolve fundamental community conflicts by developing and applying appropriate strategies.

### Specific Learning Objectives:

Content - to have students develop an understanding of:

1. the concept of community;

2. the use and effects of power;

3. the use and control of scarce resources; and,

4. differences among values and their influence on community conflicts.

Cognitive Skills Domain - to have students develop the ability to:

1. analyze conflicts, showing issues, actors, resources, action, and consequences;

2. identify methods of dealing with conflicts and the

consequences of different methods; and,

3. plan strategies that could be used to resolve conflicts, from the perspective of those with less power, and provide the rationale for those strategies.

Affective Domain - to have students feel the impact of conflicts.

## Teaching Goals And Objectives

My goals follow a logical sequence and the objectives have been developed directly from the goals. The rationale for the subject matter is discussed in detail in Chapter IV. If the content has been learned, the skills can be developed in the course of the term.

I have included "feeling the impact of conflicts" in my objectives because I believe this is an important motivator of behavior. One could argue that feeling is not that important, that with highly developed knowledge and skills one would be qualified to work at conflict resolution. While that may be true, I believe that the person's ability would be limited. The intangible quality of understanding gained through feeling as well as knowing, better equips one in resolving conflicts. I believe that feeling the impact of inequities is an important aspect of working for change and understanding the conditions of oppressed people.

I would prefer to cultivate those feelings which would motivate the student to want to become involved in social issues in their communities, working to create change or fight injustice. However, if some students felt a sense of pleasure or enjoyed seeing other exploited, I would feel this objective had

been met, as long as they were aware and acknowledged that feeling, at least to themselves. Such feelings would certainly make them aware of their values and belief systems. In reality, however, I would doubt that this would occur by students choosing to participate in such a course.

Prior to developing the specific curriculum, I gave attention and thought to what Tyler maintains are the:

> four fundamental questions to be answered in developing a plan of instruction: 1) what educational purpose am I seeking to attain; 2) what educational experiences can be provided that are likely to attain these purposes; 3) how can the educational experiences be effectively organized; and 4) how can I determine whether these purposes are being attained?[16]

Once I had addressed these questions I found it relatively easy to develop the objectives, content, and evaluative tools.

Since education is a process which facilitates and encourages growth and change in behavior, the objectives are designed to bring this about. The method in which knowledge can be gained in my course, in terms of content, has been conceived so as to maximize a permanent, rather than transient learning. As Tyler says, "by providing information and then pla ing students in situations where it can be applied in real life, this knowledge will be more like to be retained."[17] have attempted to use materials and situations that can relate to and be a part of the student's daily life.

In developing the curriculum I have focused on the student who would not be specializing in this particular field, using materials and information that I believe would spark that

person's interest.  I did this because I believe that if I can reach this student and alter her behavior, I could reach my goals.

My teaching goals and learning objectives became the map by which I designed the route to take in developing the syllabus.  Once I decided upon these specific goals and objectives I turned my attention to the material to be presented and the methods I would use to best accomplish my purposes. The result of this effort is the syllabus that follows.

SYLLABUS

## COMMUNITY CONLICT RESOLUTION

Community conflicts, from sex education in schools to abortion
rights, from hospital closings to gas cut-offs, from integra-
tion to liberation, are a condition, not a rarity, of our
society.  This course will offer an opportunity to understand
such conflicts.  Through objective analysis, students will be
able to develop strategies to alter community conflicts.

COURSE  OUTLINE

SECTION I.     INTRODUCTION TO THE COURSE: BASIC CONCEPTS -
               one class session

               Development of a common definition of the con-
               cepts of community, conflict, power and scarce
               resources.

SECTION II.    DIVERSE VALUES AND POWER IN COMMUNITY: THE POTEN-
               TIAL FOR CONFLICT - three class sessions

               An examination of how power inequities and scarce
               resources can produce tension in a community that
               results in conflict.  How significant are value
               differences?

          * Reading Assignment: 1. Harrington, The Other America
            or Walker Report, Rights in Conflict; 2. Cobb and
            Elder, Participation in American Politics; 3. read-
            ings of Case Studies of Conflicts

          * Written Assignment:

               Select newspaper or magazine articles which indi-
               cate role of power and value differences in a cur-
               rent conflict in the community; prepare a paper
               which summarizes the conflict and indicates values,
               power-holder(s) and influence used.  (You may
               include a paragraph which you feel proves or dis-
               proves the effects of power or values on the con-
               flict).

SECTION III.   ANALYSIS OF CONFLICTS: ISSUE, ACTORS, ACTIVITY,
               STRATEGY, RESOURCES, CONSEQUENCES - two class sessions

               Lecture and discussion on anatomy of conflicts;
               use of consensus and conflict strategies; discus-
               sion of how language and image diffuse, defuse,
               or escalate conflicts.

          * Reading Assignment: 1. Kriesberg, The Sociology

of Social Conflicts; 2. Laue and Cormich, "The
Ethics of Intervention in Community Disputes";
3. Sample, "Consensus and Conflict Strategies"

&ast; <u>Written Assignment</u>:

Expand on original articles selected by identify-
ing (as much as possible) issue, actor(s), values,
activities, resources.

SECTION IV.    <u>THE PAIN OF THE OPPRESSED</u> - three class sessions

&ast; <u>Field Study</u>:

Spend at least two hours in one situation, e.g.
courts, emergency room of City or County Hospi-
tal, Public Hearings, Welfare Offices, observing
those who are powerless.

&ast; <u>Reading Assignment</u>: May, <u>Power and Innocence</u>

&ast; <u>Written Assignment</u>:

Write paper which briefly describes the field study
experience including situation (where you are) and
setting (cleanliness, lighting, seating). State
your feelings while observing, comment on behavior
of parties involved (those with and those without
power), comments heard, conversations, etc.

SECTION V.    <u>ORGANIZING FOR CHANGE: STRATEGIES TO INFLUENCE THE
POWER STRUCTURE</u> - one class session

Lecture and discussion of different methods and
rationales for different styles of organizing.

&ast; <u>Reading Assignment</u>: 1. Bondurant, <u>Conquest of
Violence</u>; 2. Kramer and Specht, <u>Readings in Com-
munity Organizing Practice</u>

SECTION VI.    <u>DEVELOPING A CONFLICT STRATEGY</u> - two class sessions

Both sessions will be devoted to student presentations

&ast; <u>Written Assignment</u>:

Using a conflict with which you are familiar, pre-
pare a paper that identifies issue, actors, value
systems, and power holders. Present a strategy to
deal with conflict including the rationale and
consequences.

Syllabus, continued

## READINGS

<u>Required</u>:

Michael Harrington, <u>The Other America</u> (New York: Macmillan Co.,
    1964)

OR

Walker Report, <u>Rights in Conflict</u> (New York: Bantam Books, 1968)
Roger W. Cobb and Charles D. Elder, <u>Participation in American
    Politics</u>, (Boston: Allyn and Bacon, Inc., 1972)
Louis Kriesberg, <u>The Sociology of Social Conflicts</u>, (Englewood
    Cliffs, N.J.: Prentice-Hall, 1973)
James Laue and Gerald Cormick, "The Ethics of Intervention in
    Community Disputes" in <u>The Ethics of Social Intervention</u>
    edited by Gordon Bermant, Herbert C. Kelman and Donald P.
    Warwick (New York: John Wiley and Sons, 1978)
Tex S. Sample, "Consensus and Conflict Strategies", available
    from instructor
Rollo May, <u>Power and Innocence</u> (New York: W.W. Norton and Co.,
    Inc., 1972)
Joan Bondurant, <u>Conquest of Violence: The Gandhian Philosophy</u>
    (Berkeley: University of California Press, 1965)
Ralph M. Kramer and Harry Specht, <u>Readings in Community Organ-
    izing Practice</u> (Englewood Cliffs, N.J.: Prentice-Hall, Inc.,
    1969)

<u>Optional</u>:

Peter Bachrach and Morton S. Baratz, <u>Power and Poverty</u>
    (New York: Oxford University Press, 1970)
Daniel Patrick Moynihan, <u>Maximum Feasible Misunderstanding</u>
    (New York: The Free Press, 1969)
Richard A. Cloward and Frances Fox Piven, <u>The Politics of
    Turmoil</u> (New York: Pantheon Books, 1972)
Joe Allman, <u>Creative Politics</u> (Pacific Palisades, Calif:
    Goodyear Publishing Co., Inc., 1972)
Lewis Coser, <u>The Functions of Social Conflict</u> (New York:
    The Free Press, 1965)
Saul Alinsky, <u>Rules for Radicals</u> (New York: Vintage Books,
    1971)
Theodore Roszak, <u>Person/Planet</u> (Garden City, New York:
    Doubleday, 1978)

Class size will be limited to 15

BIBLIOGRAPHY FOR COURSE

GENERAL THEORIES OF POWER, CONFLICT, PLURALISM

Creative Politics, Joe Allman

Allman views change as inherent in our society and
believes it causes turmoil because people need a framework of
law and order in order to function. In order to accept change,
attitudes and values must be altered so that consensus can be
achieved. This requires opening up the decision-making process,
and Allman presents a case for power being expandable. He
believes that, whereas confrontation seeks to take power away
from elites, collaboration makes power expandable. A futurist,
Allman believes that conflict results from reaction to a crisis
or problem and that if people work to ether, both the "ins" and
the "outs", the future could be anticipated in such ways as to
minimize potential conflict.

Power and Poverty, Peter Bachrach and Morton S. Baratz

In their theory, Bachrach and Baratz provide distinctions
between power, authority, influence, and force. They take a
critical look at the decision-making process with an accent on
non-decision-making as a barrier to those attempting social change.
Their scheme of the Political System clearly shows the flow of
power for persons trying to gain access to the decision-making
arena.

Conquest of Violence, Joan V. Bondurant

An overview of the philosophy and methods of non-violent
strategies developed by Gandhi to create social change. By
reading this book one can better understand Gandhi's philosophy
of conflict and its influence on American non-violent movements

such as those led by Martin Luther King and Cezar Chavez.

Participation in American Politics, Roger W. Cobb and Charles
D. Elder

This book shows how the basic conflicts in society are
not addressed because the persons with the greatest needs are
rarely those who have access to and control of decisions regard-
ing public policy. Cobb and Elder identify the importance of
agenda control and discuss four primary approaches used in our
present society. The issue of scarce resources is also addressed
as being the "fundamental condition of social conflict". The
importance of symbols is discussed in relationship to gaining
broad-based support for an issue as well as the support of the
media.

The Functions of Social Conflict, Lewis Coser

Coser believes that conflict is "productive" because it
causes laws to be created or modified. He warns, however, how
those in power attempt to displace the original or prime concern
of en unempowered group, allowing it to vent hostility toward a
secondary  or minor grievance. When such manipulative blocking
occurs, the agitated remain hostile and their potential for
explosive behavior increases. This book discusses the group
processes involved in conflicts and the role and function of
group relationships.

Synergic Power, James H. Craig and Marge Craig

Acknowledging that power affects behavior, this book
argues for developing a model of synergy where people are valued
and cherished, roles of decision-making are shared, and satisfac-
tions of all participants are greatly increased. The Craigs look

at the objections and demands voiced in conflicts as symptoms
of greater probelms.  They feel that synergetic power frees
people to explore and probe to find the "real" problems and
then to develop creative solutions.  Through synergism, working
together, collaboration is possible and the win/lose philosophy
is replaced by the development of creative alternatives.

Non-Violent Resistance, M.K. Gandhi

A collection of articles written by Gandhi from 1921
through 1940 explaining "Satyagraha", the movement of non-vio-
lence which he created and developed as the means of overcoming
oppression and tyranny.  Believing that "no government can exist
without the cooperation of the people and that if the people with-
draw their cooperation, the Government will come to a stand-
still", Gandhi emphasized the power of resistance through love.
It was, and continues to remain, a remarkable concept that
empowers the powerless; all the more remarkable because its base
is a spiritual one that requires a purity of its followers often
unknown in a world of violence.

Growing Up Absurd, Paul Goodman

This book explores the cause of conflict from an individual,
humanistic basis.  Goodman argues that the depersonalization o
all people in our society causes us to "live by role-playing,
not real activity".  People have no sense of pride in their work,
for they're only part of a machine, and their boredom  is due
to feeling they're doing nothing or otherwise something that
is irrelevant.  Goodman believes that we live in an abstract
system and the problems it has created ("an inhuman physical
environment, useless economy, caste system, conformity, trivial

and sensational leisure") are things that are difficult to get angry with. Therefore, they are often impossible to correct. He argues that one cause of apathy is the regulation of our lives which ultimately stifles creativity, forcing people through a bureaucratic maze where they ultimately give up all attempts to create change.

Political Conflict, Morris Janowitz

This book looks at political institutions as "independent sources of societal change", yet states that the sources of social tension and conflict are not adequately addressed because of the middle-class "ownership" of decision-making. It discusses the role pressure groups play as elements in today's political scene.

The Sociology of Social Conflicts, Louis Kriesberg

An analysis of the characteristics of conflicts, including goals, behavior of parties, strategies, and outcomes. A thorough look at all of the elements involved in conflicts and the final implications that result from the various modes of resolution. This is a comprehensive book for those who want to understand community conflicts thoroughly.

Power and Innocence, Rollo May

Using case studies, Psychologist May looks at the powerlessness of individuals in our society. The book discusses how such powerlessness promotes violence in individuals. Power is described as the "ability to affect, influence and change" other persons, and innocence is contrived by the unempowered to prevent them from facing their own powerlessness. May argues that in our society, where the word power is looked at pejoratively, few are aware that its root meaning is "to be able" and

not a negative quality at all. By accepting power as a very human need, the innocence that prevents people from seeing things honestly can be removed. We will then have a society of people who acknowledge power and its accompanying responsibilities, and thereby reduce the violence that is caused by powerlessness.

### The Theory of Political Coalitions, William H. Riker

Riker looks at conflicts in the context of Game Theory which states that one side wins in direct proportion to what the other side loses. He views politics as the struggle for power where the goal of each side is to become the decision-maker. Therefore, he believes that coalitions are developed to maximize power. Riker places importance on the size of coalitions, maintaining that those which are too large will not "win". Also discussed are "side-payments", where individual coalition members, as well as the coalition itself, also win. This book looks at conflict resolution in a more scientific manner than those advocating collaboration and coordination.

## POVERTY

### The Politics of Turmoil, Richard A. Cloward and Frances Fox Piven

A series of essays which looks angrily and critically at federal programs developed to eliminate poverty and race problems in the nineteen sixties. An historical look at the processes that led to these programs with a critical view of the roles and motivation of the bureaucracies that ran them. The book captures much of the anger, fear, and frustration of the past decade and develops a theory of conflict between the politics of those in Washington who created the programs, the local

"do-gooders" who managed them and became bureaucratized in the process, and the poor and powerless who were the recipients of the services and programs. For another view and interpretation of these issues it is recommended that <u>Maximum Feasible Misunderstanding</u> by Daniel Patrick Moynihan be read in conjunction with this book.

<u>The Other America</u>, Michael Harrington

A look at the poverty that existed in this country in the nineteen sixties. The articles discuss the loneliness and frustration of those in this "invisible land" and indicate the relationship that exists between the powerlessness of these people and alcoholism and disease. Harrington argues that poverty in this country is a culture unto itself; it is a self-perpetuating way of life that can not be altered by those inside of it.

<u>Maximum Feasible Misunderstanding</u>, Daniel Patrick Moynihan

A look at the development of the poverty programs of the nineteen sixties by one who was involved from the beginning This book traces the chronology of events that led to many of these programs, now defunct, and takes a critical look at the motivation of the program developers, the bureaucracies which ran them, and the outcomes. This book argues that the War on Poverty began because it was economically possible and that professionals and intellectuals felt poverty was a problem. One of his arguments is that the poor did not ask for the programs. He maintains that in the politics involved in the War on Poverty, there was too little planning, not enough black involvement, and that the bureaucratic procedures dehumanized the program. Recommended reading with The <u>Politics of Turmoil</u> by Cloward

and Piven.

## Strategies Against Poverty, Frank Riessman

While acknowledging that increased power brings dignity
and respect, Riessman questions the methods advocated by Alinsky
and Cloward and Piven. He argues against Alinsky's methods,
primarily because they contain no program for large-scale insti-
tutional change. He finds problems with Cloward and Piven's
strategy because a guaranteed national income does not provide
the positive self-image one receives from earning a living.
Riessman suggests another methods for fighting poverty, a New
Careers Program.

## COMMUNITY CONFLICT

## Rules for Radicals, Saul D. Alinsky

Alinsky describes his rules for "revolution" which
include activating the sometimes passive blue-collar citizen
and working within the system to create change. To do this
effectively, Alinsky argues that the organizer must agitate
and create disenchantment with current values, organize for
power, and apply pressure where it will have the greatest impact.
The book, in Alinsky's own words, was "written for the Have-Nots
on how to take it (power) away."

## Strategies of Community Organizations, Fred M. Cox, John L

Ehrlich, Jack Rothman, and John E. Tropman, eds.

These articles present various views on the theory of
organizations, power and systems, pluralism and democracy,
conflict strategy, and citizen participation.

## The Strategy of Social Protest, William A. Gamson

Gamson discusses how success can be measured by groups

challenging the in group. He categorizes movements and indicates how the reaction of the antagonist can be an indication of the seriousness of the threat made by the out group. Also discussed are co-optation, coercion, and persuasion.

Readings in Community Organizing Practice, Ralph N. Kramer and Harry Specht

A series of short articles by recognized authorities who discuss group behavior, power, how community problems can be resolved, and organizations. This book contains a wide range of considerations about group actions, change strategies, and pluralistic democracy. All of the authors support empowerment as needed in community organizing. All of them identify the various factors that can block or develop a group capable of successfully creating social change.

"The Ethics of Intervention in Community Disputes", James Laue and Gerald Cormich in The Ethics of Social Intervention, pp. 205-232, Gordon Bermant, Herbert C. Kelman, and Donald P. Warwick, eds.

Laue and Cormich have developed the six roles that they believe intervenors in community conflicts play. They are Activist, Re-activist, Advocate, Researcher or Observer, Mediator, and Enforcer. Their identification and analysis of each role may be helpful to the activist in analyzing community conflicts.

"Consensus and Conflict Strategies", Tex. S. Sample

As a way to help understand power and powerlessness, Sample diagrams the relationship that exists between opposing groups. In so doing he is able to present his argument for making judgements as to when consensus strategies are appropriate

and when conflict strategies should be used. Included in this
paper is a discussion of the uses of organization, communica-
tion, strategies, methods and attitude. A useful tool for those
involved in working for social change.

Rights in Conflict, The Walker Report

A critical, objective account of the activities that
occurred prior to, during, and after the National Democratic
Convention in Chicago in 1968. Written by the National Commis-
sion on the Causes and Prevention of Violence, it illustrates
the inhumane actions we are capable of inflicting on each other,
the impact of powerlessness when those who are seeking change
are repressed, the influence of the media, and different
leadership roles and styles.

Chapter IV

RATIONALE FOR CONTENT SELECTION
AND TEACHING METHODOLOGY

A primary goal of mine is to have students think, as
opposed to spewing back memorized facts that they may have
accumulated. This thinking will be evidenced by the degree to
which they participate in classroom activities and by the ques-
tions asked, statements made, or challenges asserted. In order
to encourage participation I have limited class size to fifteen,
believing that a small number of students will allow greater
interaction among and between all of us. The physical setting
will be arranged, if possible, to be more conducive to class-
room discussion by establishing a circular seating arrangement
rather than chairs in rows.

In the syllabus in the preceeding chapter I indicated
where multiple class sessions would be held in given sections.
The syllabus itself was rather vague as to what would occur in
these individual classes. What follows is a more complete
pi ture of the anticipated structure and subjects to be presented.
I recognize, however, that this proposed model might be altered
when applied, for rigidly adhering to a planned program could
eliminate or prevent the growth, interaction, and learning that
could occur in the course of the program. Should the students
desire to spend more time on a given subject, or if the instruc-
tor feels it is necessary, such flexibility would be possible.

Therefore, the following breakdown of specifics for each class
is offered as a plan that is open to alteration.

# TABLE 1

## OBJECTIVES FOR COURSE IN COMMUNITY CONFLICT RESOLUTION

| | | BEHAVIORAL ASPECT OF THE OBJECTIVES | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | 1. Understanding of important facts & principles | 2. Familiarity with dependable sources of information | 3. Ability to interpret data | 4. Ability to apply principles | 5. Ability to study & report results of study | 6. Broad & mature interests | 7. Social attitudes |
| Content Aspect of the Objectives | A. Definition Of Community | X | | | X | | | |
| | B. Concepts of Use of Power | | | | | | | |
| | 1. Fate Control | X | X | X | X | X | | |
| | 2. Relational Aspects | X | X | X | X | X | | |
| | 3. Barriers Used by Decision-Makers | X | X | X | X | X | | |
| | 4. Media | X | X | X | X | X | X | X |
| | C. Influence of Values | X | X | X | X | X | X | X |
| | D. Non-violent Philosophy | X | X | X | X | X | X | X |
| | E. Conflict Participants Roles, Resources | X | X | X | X | X | X | X |

Section I: Introduction To The Course, Basic Concepts

In this section I will discuss the concept of community so that a common definition can be agreed upon for future lectures and discussions. There are two primary reasons for spending time discussing community. One purpose would be to prepare students to think broadly and be aware of the relational aspect of community. While community may appear, at first glance, to be so obvious a term as to not warrant much discussion, I am not convinced that all see it in the same way. My intention is not to have the students accept my definition as the only one. However, agreement should be reached so that in future sessions we are all talking about the same thing.

I would hope that by presenting community as an inter-relational situation where individuals have a common interest, share a physical existance, or an emotional identity that links one person to another, students would not see the concept in narrow geographic terms. This concept of community would hopefully prepare students to see an issue such as organized resistance to nuclear energy development as a community conflict because of the participants' common interests and values, even though those participating may be geographically miles apart.

As the class develops, a sense of community might be fostered within the classroom. Should conflict occur in this situation, the class itself can be used as a laboratory to help work through the conflict in that community setting.

A second purpose for discussing community would be to allow me to understand where students are in terms of their thought processes. That is, by selecting a concept as simple

as community to begin discussion, through class responses and
comments I hope to be able to see and understand how narrowly
or broadly the students view this idea. I want to know if any
of the students think in relative terms.

This concept of relativism refers to Perry's chart of
ego development. The chart identifies and can trace emotional
growth in college students from their behavior in the classroom.
There are nine different "positions" in this chart in which a
student may be placed. The first position (right/wrong, reliance
on authorities for absolute truth) and the ninth position (mature,
committed, "total" self-knowledge and self-acceptance) are rarely
seen in college students. However, they provide the parameters
for the structure as a place to begin and a place to end. Using
this chart, the teacher can identify the way in which the stu-
dent sees the world and, therefore, responds to classroom (and
other) environments.[18]

The first three positions fall into a category he calls
"dualism". In these positions the students see things in
black/white, either/or ways. In the first position this is an
absolute view and in the third, the degree is smaller but the
view is the same. The second category is "multiplicity" and is
seen in positions four and five. In these positions the students
see that there may be many answers, yet they feel there is still
only one "right" answer that the teacher is looking for. They
are motivated to please the teacher by giving her the right
answer. From position six to nine students are in a category
Perry calls "relativism". In these positions students begin and
continue to look at the many variables in each individual case

and place issues in the context of a given situation. They also begin to move toward making personal commitments, taking responsibility for their choices and investigating issues more deeply.

While most college freshmen are at position two, looking to an authority and wanting to please that person, they are also beginning to be aware that there may be multiple answers to a question. I believe that position three and four are realistic ranges for anticipated growth of students in my class. This is based on the assumption, from the literature and interviews, that they would enter the class at position two. I recognize that this appears to contradict my earlier statements regarding my desire to have students see issues in context and relativistically, which would place them in a position beyond number five. This apparent discrepancy comes from the fact that in setting these goals and objectives, I am not only dealing with abstracts, making assumptions as to the way students think, but I am also dealing with a collective, unknown "they". Therefore, I believe that I have to approach this matter in two ways. One is to say that while I am aiming for a sense of commitment, I must recognize that it is unlikely that "they" would be able to reach level of development. By setting that goal, however, my sights are set high and I would be prepared to push that objective with any individual student who arrived in the classroom in a higher position than two or three. That student could therefore by moved because she was ready. However, it would be foolish of me to believe that the collective body could achieve such growth, given what we know about the average college freshman's ability to think in these terms. This inability to think for themselves is not due to any basic defect in thought processes, but rather

to the fact that they usually have not been encouraged (and indeed, many have been discouraged) from doing so. Therefore, I make the assumption that the largest number of students arrive at a fairly low position and I recognize it would be unrealistic of me to believe I could move them to the top positions in the period of one twelve-week course. I leave the door open, however, to have that growth occur for any who are capable.

One other factor must be considered. As I mentioned when first discussing Perry, these positions are not absolute areas and students are often in more than one position at a time. I would like to see if it were possible to move a student who relied on authorities in most areas, to a more critical way of thinking in this particular subject. Since the course content relates quite often to current issues as opposed to a course in history  philosophy, I would like to see if, in just this one area, I could achieve greater growth than might be possible in other subjects. Perry's study followed students through their entire years in Harvard and his results and conclusions were based on the collective data gathered. One wonders if this can be viewed as an "averaging out". I am not criticising his study, yet wonder if in one given subject area there could be greater growth than in others. This kind of growth could certainly influence the over-all growth pattern and rate. We have all heard students comment about a favorite teacher who is fondly remembered because she sparked the student to think. I would argue that she may have very purposefully challenged and pushed the student. Since not all teachers approach education or their roles in this way, I believe students could use these new-found skills and mechanisms of analyzing, interpreting, and

looking at issues deeply in one class where such behavior is
rewarded, and, for self-survival, shut down the system in other
classes where such behavior would be criticised by the teacher.
My goal is to move students and it is only after teaching that
I will be able to determine how far I am able to do this and
learn if my prior assumptions were accurate.

My general goal will be to encourage students to look at
issues within the context of particular situations. By my pro-
viding new insights and encouraging classroom discussions, I
would hope that students could begin to see issues in increasing
degrees of relativism, understanding that there may be many
points of view and interpretations. By encouraging them to place
each issue in a specific frame of reference for investigation,
analysis, and conclusion, their final decisions would be based
on the context, frame of reference, and contingencies related to
that particular situation.

A teaching goal in this first session would be to begin
to get some idea as to which position each student is in. While
I recognize that Perry's monograph is not an absolute, that stu-
dents can be between positions or in two positions at one time
and that there would not be time nor do I possess the experience
to make absolute judgement, I believe I could begin to get a
general sense of where individuals are.

The student who takes copious notes, writing down every-
think I say without questioning or even thinking about the words,
would be indicating to me her belief that I had all the answers.
I don't mean to imply that constant note-taking automatically

indicates position one or two. However, the student who is obedient, works hard believing she will be rewarded and is requesting information regarding my specific expectations because of her need for a highly structured situation, will most likely be at level one.

If the broad concept of community is developed to include draft resisters throughout the country, students at level two could be frustrated with such a definition. They could see the complexity of the subject but would indicate some discomfort with it; they would prefer a more concise, clearly limited definition. At this stage the student could oppose me, finding fault with my "inability" to be precise, and instead believe that I was creating confusion. The student in position two who accepted the multiple definition of community would be doing so because she belived that was what I wanted. She would not have internalized the concept or accepted it as her own.

In position three I believe the student would be vocal in expecting me to give or approve of a definition. This student would also be trying to determine what I want, and would believe that complexities involved in defining community would be due to my inability to define it for her.

The student in the fourth position who is opposing growth would be the least concerned about what I felt, because she would have decided that I don't have any ideas, anyway. This student would request evidence or reasons, and could end up shrugging, "everyone's entitled to their own opinions". Those at this position who are not opposing growth, would try to think in more complex ways because of their belief that that is what I want.

I would doubt if any students would be at the fifth posi-

tion. However, if they were, they could see community as having geographic limitations in a city, shared physical space and interests as in their classroom or church, or as developing through mutual concern without geographic limitations such as draft or nuclear power resisters.

In summary, during the discussion of community I would be aware of those who hung on to and accepted my every word as absolute, and I would place these students at the lower end of Perry's scale. Those who would push for greater clarity and a more concrete definition, and demonstrate frustration with my inability to provide this, would be at position two. The student at position three would be primarily concerned with my wants and would be frustrated and perhaps angry with her perception of my inability to articulate a narrow definition. At the fourth position a student opposing growth would offer challenges to the broad definition and demand proof or documentation for this concept. The student ready to move on would attempt to think of community in complex terms because that was what I wanted. This student might acknowledge that a broad definition was possible, but only in special situations.

I want to set the tone of the class at this first session so that the students will have a sense of my style and my expectations. Therefore, the lecture itself would be fairly simple, although inclusive, so that considerable time could be given to class discussion. Since I believe that class participation will provide a base for learning, I want the students to realize at this first class that discussions and comments are encouraged and that this procedure will be used during the entire course. I also believe that through student questions, responses, and

(hopefully) challenges, I will understand to what degree I will
be expected to provide all of the answers or be looked at as an
authority. Since evaluation of performance will be based on
student behavioral growth and "ethical development" as stated
by Perry, the foundation of the evaluation process will actually
begin at this first class with my determination of where students
are on Perry's scale.

This evaluation is related to student personal growth
only, and would be solely for my use to determine if I had met
my goal of altering behavior. Grades or other student rewards
would not be allocated based on behavioral growth or denied because
of resistance to growth. Each student's work would be examined
and rewarded based on the achievements identified under the con-
tent area and cognitive domain of the Learning Objectives.

By encouraging discussion at this first class I believe
I will begin to get an idea of student attitudes, interests, and
values. Through this understanding I hope to be able to appre-
ciate the individuality of each, and thereby be better able to
meet those individual needs through the time of the course.

In addition to agreeing upon a definition of community
as a framework for discussion, the issue of value differences
will be presented at this session. It would not be my inten-
tion to offer an in-depth lecture on values, but rather to in-
troduce the idea of how value differences create conflict sit-
uations. By taking this approach I am also able to begin mov-
ing students to think about and recognize that pluralities of
points of view are based on very real values, not simply irra-
tional emotionalism. Too often in my work I have heard groups
or individuals who are "outs" called "crazies", "insane", and

"trouble-makers". Those who are "in" are labeled as bureaucrats, the implication being that this setting in and of itself stifles or prevents caring attitudes. As one who now functions within a bureaucracy, I am predisposed to have that attitude altered. I want students to relize that this labeling is a diversionary tactic. One who is seriously interested in conflict resolution must discount such labels and be aware that there are value differences motivating the activists and those inside of the system.

Time will also be spent in this session discussing how power and other scarce resources create and build the tension in community conflicts. Using Bachrach and Baratz's scheme in Power and Poverty, I will discuss the dimensions of power, authority, influence, and force. I believe it is vital that the students have a clear understanding of power differentials early in the course, in order to be able to understand the dynamics of community conflicts. As one who hss been involved in various community conflicts, I am painfully aware that middle-class citizens, particularly, are often reluctant to accept power as a reality. My experience has taught me that the most critical point that needs to be understood (once the concept of power is accepted) is the finite difference in power and influence. Those who are not decision-makers do not have power, and therefore, they must learn to look at how they can influence the decision-makers. I have seen those with influence misname it as power and thereby become lulled into a false sense of security. What they thought was power was influence and by the time they recognized that fact, their ability to influence had lost its effectiveness because those in power had pre-empted them. Acceptance of power as a reality and the distinction between this and the other elements

are vital. Without such clear, objective acceptance of this
fact, students would not be equipped to effectively develop
viable methods to resolve community conflicts.

As I stated in Chapter II, I believe the poor are uni-
laterally dependent upon those in power. This concept is sep-
arate and apart from power as described by Bachrach and Baratz,
because in their scheme, the power relationship is one of inter-
dependence. I believe both concepts of power, unilateral de-
pendence and interdependent relationships, can exist side by
side and be analyzed when resolving community conflicts. I can
be comfortable discussing controlling power and how it impacts
society, and the elements of power, force, influence, and author-
ity in relatiionships.

I believe that those without power must develop the skills
and resources to affect the decision-makers. Until they do so,
they are powerless. Those who are powerless have not success-
fully influenced those with power. Once they have harnessed and
successfully used that influence they are no longer powerless,
yet it cannot be said that they have controlling power. They
have simply, but importantly, influenced the decision-makers with
whom they were involved in a power relationship. Because control-
ling power is at the heart of conflicts and is possessed by the
decision-makers, influence is the tool that can be used by those
outside of the decision-making arena. That influence is the wea-
pon that the "outs" have to use against the "ins". This is a
basic concept in my thesis: revolution and the displacement of
power-holders are not the only ways to resolve conflicts.

I acknowledge that power is relational and is implemented
by one group or individual getting another group or individual to

behave in a given way. I also agree with McClusky that as such an element, it can be liberating or debilitating. However, I am not concentrating on the subtleties of how power is used. My argument is that it is controlling and, therefore, those with power have the ability to develop and severely limit another's behavior. In this structure one must look to see what factors can affect the power-holders. That is my reason for looking at influence as an important factor: knowing what areas and methods can be used to influence another becomes paramount.

## Section II: Power and Diverse Values in Community Conflict: The Potential for Conflict

This section, which would cover three class periods, would provide students with an opportunity to make the links between power inequities, value differences, and conflict.

I have selected Rights in Conflict and The Other America as reading assignments, for these two books clearly and forcefully present a picture of power, powerlessness, and the resulting conflicts from such situations. Since they are written about life as it was in America in the nineteen sixties, they bring the issue close to home. I prefer these books over theoretical statements because I believe they can help me to accomplish one of my main goals, to motivate students to want to act. These books can bring the subject to a level where students may feel something, be it pain, anger, shock, or rejection. They would provide the basis for discussion for the first class in this section.

The Cobb and Elder book, Participation in American Politics, was selected because of its emphasis on the uneven distribution of control and access to decision-making which results in bias, and, ultimately, in agenda control. Students need to understand that the basis for many problems is this distribution of influence and agenda control, and to recognize methods used to handle grievances.

As student discuss the articles in The Other America and Rights in Conflict I will once again have an indication of where each is on Perry's typology of ego development and see how much time needs to be devoted to the discussion of values. Predict-

ing the types of belief systems and values of the students is difficult. However, if discussion of Rights in Conflict elicited comments of law and order, questions regarding the life-style of those involved, or the propriety of planning to interrupt a political convention, I believe that I have the ability to probe to bring out statements that would more clearly indicate a given student's value system. The Other America could bring the discussion to lack of education, the need for medical care, alcoholism, and once again allow me to probe for in-depth responses.

The purpose of probing would be to clarify the student's position as a means to help her understand the general values she is supporting. Oliver and Shaver suggest that using comparative cases or analogies assist this process because such methods "clarify the depth of commitment, force development of the criteria that are used, and test the consistency of the student's stand."[20]

Therefore, if a student felt that the use of police control, as an example, was justified during the National Democratic Convention in Chicago in 1968, the probes would be used to clarify the student's position in the following terms: was she supporting police control because law and order were being obstructed? Was this the only or best method to gain law and order? What other methods could have been used and when? How would authorities decide that police control was the best method? Do people have the right to disagree and demonstrate if they feel they have no other access to the decision-makers? At what point do they lose that right? Which value is more important: the right to dissent or the need to maintain law and order?

A hypothetical case could be established around the current issue of draft registration and could even be placed at the National Democratic Convention of 1980. Parallels could be established that could create a similar environment so that the students could feel a direct, personal interest in the issue. By doing this I would be able to abstract the general values from the 1968 Convention and avoid being trapped by the specifics of a factual controversy.

Another technique I could use would be to ask if others in the class agreed with the person who was speaking. This second method could produce greater class participation, perhaps making the session more interesting to all and result in greater learning. As Tyler says, "learning occurs through the active behavior of the students - what they, not the teacher does."[21]

Assuming that at least some of the students had begun to appreciate power inequities as the main source of community conflicts, the first class in the section would be devoted to lecture and discussion of scarce resources and methods used to control them. The assignment for the second class in this section would require each student to select several newspaper or magazine articles that discuss a current community conflict which indicates the role of power, influence, and value differences in the conflict. Each student would be expected to prepare a paper to be turned in at the second class, which summarizes the conflict and indicates the power-holder(s) and influence used. A paragraph proving or disproving how influence or power affects the conflict could be included.

This paper would allow me to evaluate the degree to

which the information provided in the first two sessions had
been comprehended and applied. By selecting a current article
from a newspaper or magazine, I would also be providing the
opportunity for students to be aware of power discrepancies
and conflicts in their immediate environment, and to feel
some emotion as a result of that awareness. By using several
articles about the same incident, the student would also
become more aware of how the media can influence the public.

This basic assignment should be fairly simple to
accomplish (assuming the student has paid attention in class).
By providing the option for expansion of the paper, those stu-
dents who are farther along in assimilating information would
have the opportunity to analyze the theory and/or argue with
the basic assumption of mine. In this way, the paper would be
an evaluation tool that would accomplish two purposes. It
would provide me with feedback regarding the level of under-
standing achieved in terms of content. It would also help me
to determine each student's ability to apply the information
she had received. By suggesting that one can choose to expand
on the assignment I would also learn which students felt com-
fortable in analyzing and synthesyzing the information, using
their intellectual skills in creative thinking. These are
objectives of the educational process according to Bloom, and
ones to which I subscribe. Those who would choose to disprove
that influence or power had affected the conflict might be in
a higher position on Perry's scale, challenging or resisting
me as the authority.

The second class of this section will be devoted to

class discussion of the articles. In discussing the articles,
the students' own value systems will be evident. Through
written work and class discussion I shall monitor this through-
out the course to determine if, and what, changes may occur in
value systems.

These articles will also be used to involve as many
students as possible in dialogue. Discussion of these articles
will lead directly to the subject of agenda control and non-
decision-making, two barriers to change. My source for this
lecture will come from two areas: the theoretical and the
experiential. I will refer to Cobb and Elder's theory of
agenda control and decisional processes with emphasis on the
barriers that power-holders use in non-decision-making. I will
also synthesize Bachrach and Baratz's theory of non-decision-
making and barriers set up by those in power.

Both Cobb and Elder and Bachrach and Baratz discuss
the barriers used by power holders to prevent access to the
decision-making process. Cobb and Elder note the gatekeepers:
those who decide what issues are placed on agendas and what
issues are described as "major" ones. They show how such gate-
keeping can block "key" issues from appearing on agendas. The
following can be cited as an example of the difference in "major"
and "key" issues.

The Department of Housing and Urban Development recently
began encouraging people in urban areas who live in subsidized
housing to move to subsidized housing in "low-density" areas,
i.e. areas in suburban communities where there is little sub-
sidized housing and at the same time, few black residents. The
local agency that was handling the HUD proposal supported it as

a means of making more subsidized housing available to low-income people. This was the "major" issue in the eyes of the agency. A small group of citizens read the fine lines of the HUD guidelines and saw that purpose was "dispersal". This became the "key" issue to them. Interestingly enough, while the agency debated the pros and cons of availability and finally rejected the proposal for political reasons, the citizens were wise enough to know where the power really was; they went to Washington, D.C. to confront HUD over the issue of "dispersal". At the local level, gatekeeping had occurred by the agency staff not giving full information to the decision-makers, the local politicians. The issue returned to the political aeaders' agenda when the citizens used the only tactic they felt would succeed; they picketed and called in the media.

Bachrach and Baratz discuss the non-decision-making tactic as one used to prevent key change issues from getting on agendas where allocations of benefits could be altered. Since this is a common tactic, I believe it is relevant to the students' understanding of the decision-making process. I would like them to see how non-decision-making can take the form of force by preventing demands for change from getting on agendas and into the political process. Bachrach and Baratz cite "white terrorization of civil rights workers in the rural South" as an example of such a tactic.[22] Non-decision-making can also be invoked through co-optation by appointment to citizen advisory boards, by the threat or use of sanctions, by mainpulating language to create a mobilization of bias against those demanding change, or by referring the questions or issues

at hand to committees to study the matter. Since non-decision-making tactics are built into our political system, students should understand this and be able to recognize these barriers to change.

In terms of media influence I will draw on my own experiences for examples. The media's influence can be felt by selective interviewing. Examples of this technique are seen when the media only speaks to demonstrators who appear illiterate, disheveled, or irrational and then juxtapose that interview with a person in the system who is well-mannered, calm, fastidiously and traditionally dressed. The media can also influence the public by quoting someone out of context. Even when that activity is successfully challenged, many who heard or read the original quote do not hear or read the correction. Those who do hear, often continue to remember the first statement. The media's influence is wielded in conducting interviews and guiding the discussion. I was exposed to this experience a few years ago. While being interviewed on television for an organizationn concerned with high heating costs and the fact that people were freezing to death, the interviewer kept questioning me about financial aspects of the situation in terms of rate of return to the investors in the utility company. I continually tried to turn the discussion to the issue of human need but was constantly thwarted in these attempts. I knew I was making a poor appearance for my organization and was being prevented from discussing the emotional issues that were a key to organizing. I decided to attack his approach. When the interviewer posed his next question about finances I responded quite sharply, "you want

to talk about money and I came here today to talk about people".
That obviously put him on the spot. Although it was his program,
his image would certainly have been damaged if he appeared
unconcerned about people in general or rude to a guest. He
immediately altered his approach and I was able to talk about
the issues I wanted to. These are the kinds of media controls
that I will discuss in class.

Another method that will be discussed will be omis-
sion of coverage. An example of this occurred in the spring of
last year when literally thousands of people marched from the
Arch up Martin Luther King Boulevard on a Walk-A-Thon for the
United Negro College Fund. There was no coverage of this
event by the major white newspapers and radio stations and
nothing on television discussing the event or the amount of
money raised. Coverage could possibly have altered some
people's attitudes about blacks, particularly those whites who
value education. Others who had not previously known about
this activity could have possibly contributed to or participa-
ted in it, had they been informed. Yet, there was no mention
of this march in the media except on black radio stations and
in the black newspapers. Some persons in power had apparently
decided this event was not particularly newsworthy - another
indication of value systems.

If there is time in this class, after the presentation
of experiences such as these, I would like to question the
factors the students believe influence the media in determining
what event will be covered, who will be interviewed, and/or
how issues will be presented. An open discussion and analysis
such as this would help me to reach my goal of having students

think. I would also find it helpful in determining student understanding of power and influence and would contribute to my on-going evaluation of the student growth process.

Prior to the third class in this section students will be assigned readings of case studies of conflicts in which I have been involved. The focus of this class lecture will be on the value systems of the actors and the ethical issues one faces when participating in or escalating a conflict. I would defend my use of personal case studies as teaching tools on the grounds that I am aware of the dynamics of the conflicts and would not be theorizing about them abstractly. I also believe this kind of personalization adds to the discussion. As a participant I can share my view of the ethics of participation and the need for individuals to make their own decisions about becoming involved.

Because my commitment is to non-violent social change, I believe students should have a clear understanding of how value differences are woven throughout all conflicts. I feel this issue should be in the minds of all who are trying to create change. I am not suggesting that changing others' values should be a prime goal, but rather, understanding her values and being conscious of what will affect the person is important. I also believe that by understanding value systems, the student will learn to anticipate behavior and the next move of her opponent.

I do not believe one must hate the person she is opposing, for that kind of motivation can cause irrational, non-productive behavior and the investment of a tremendous amount of

energy that is often not rewarded; wheels can spin with no
final result. The person on the opposing side should be viewed
as the actor for a situation. The activist's purpose should
always be to alter the situation, not to "get" the other per-
son. Therefore, I would argue that the person who is seen as
an opposing force should be recognized as operating out of
a system of values that is different from that of the chal-
lenging groups' values. I would further argue that activists
who are involved will benefit when they understand that value
system. One reason for such understanding is that by person-
alizing that individual, by seeing her as a human being, the
likelihood of hate controlling the behavior of the opposer is
reduced.

This is a primary facet of Gandhi's philosophy: to
love even those one opposes and to be always open to having
one's own value system changed in the course of dialogue. One
loves by seeing and feeling what I call the humaness in every
person. In so doing, one can accept the fact that the person
being opposed believes a way that may be different from the
way she believes, yet she is able to love that person, if not
her ideas. Through understanding and having a commitment to
one's own beliefs the activist hopes to alter the others'.
If she does not succeed, she continues none the less to love
that person.

I strongly believe that what should be aspired to is
a non-violent philosophy. I do not believe that non-violent
tactics by themselves are appropriate for they are often too
transient. I have seen non-violent tactics used as a selec-
tive bag of tricks to be pulled out at certain times by

demonstrators. A few years ago I was an observer of a required training session for persons going to an anti-nuclear protest demonstration. Although I recognized the need for training for the safe-guard of the protestors, I was saddened to see how lightly the strategies were used. Without clearly understanding why they were instructed to be friendly to the policemen who would be barring them from entering the site, I felt they missed the opportunity to learn about the philosophy of non-violence. During breaks several people asked me how I felt about the training and I was able to use that opportunity to discuss the basis for the behavior they were being taught to use. Those I spoke to seemed to have an interest in what I was saying, and, hopefully, a better understanding of the philosophy of non-violence.

I believe the philosophy provides the inner strength necessary for those working for change to continue in the face of great odds against them. This philosophy also prevents the self-destruction that occurs when the protestor is unable to separate the action of the person being opposed from the person herself. By being open to the person in this way, the protestor is also exposing her humaness, and in so doing is possibly establishing the opportunity for dialogue. Without understanding, such a possibility will not exist and hostility and rigidity will be the response of those who are being opposed.

By maintaining a rational understanding of the individual, one can analyze her value system. Since values are evidenced through behavior, I believe that such behavior can be anticipated once the value systems have been determined.

The strategy developed could then anticipate the response and allow the opposers to be prepared to develop their activities along a continuum of action/anticipated reaction. This would be a second reason for understanding the value system. Therefore, in discussing the case studies and in all future class discussions, values of parties will be brought into the picture in all situations where scarce resources and power are issues.

Because I have been involved in many community conflicts, I have not determined which ones I would use for the class. I believe I should make that decision after I have spent time with the students and have an idea of their interests, abilities, and levels of awareness. In each of the situations I do select, my emphasis will be on actors, resources, and activities, in addition to value systems. This will begin to prepare the students to be able to develop the skills to analyze conflicts. In order to be most effective in creating change, I would argue that the development of the ability to analyze, clearly and without subjective emotionalism, the elements involved, is of great importance. My presentation will indicate one way in which this can be handled.

Once the criteria for the analysis have been established and this skill has been developed, empathetic understanding of the other side provides the change agent with the ability to view the entire situation realistically and rationally. My presentation will indicate one way this can be done. Since I will be discussing conflicts I have analyzed because of my involvement, I will be prepared to have the students role play these situations so that they can gain empathy for the various

actors. I will set the stage by describing the actors, their values, resources, and the activities in which they were involved. Half way through I can have them switch roles in the conflict so that they can all begin to have a sense of how the various parties feel. After the role playing it would be important for the students to share their feelings in the various roles. This sharing of feelings would be of value, not only in gaining understanding and empathy for all parties, but also as a method for developing a sense of community within the class.

While I will not determine now what case studies I would use, I will be certain that one will be about a conflict in which I and the "outs" I was leading lost. I believe it is important for the students to recognize that there are some situations where people are too powerless to be successful and where, for one reason or another, they have not been able to amass the influence needed to succeed. I want the students to know that in spite of such defeats, change agents continue to work toward their goals, and that not winning does not necessarily mean one has lost. They may have gained support or enlarged the size of their constituencies.

I would be misleading if I were to suggest that this course could be used as a guranteed handbook for success. I want to acknowledge defeat as a way of emphasizing the complexity of conflicts and the multiplicity of factors that need to be weighed and investigated when working toward change. By so doing I would hope that the students would see there is no set right or wrong way of doing things, no absolute answers, and that all questions have to be viewed in their own particular

contexts. If they begin to grasp that fact, they are preparing themselves to move to a higher position on Perry's scale.

Section III: Analysis of Conflict: Issue, Actors, Activity,
Strategy, Resources, Consequences

This section will cover two class periods. The stu-
dents will be expected to read, prior to class, "The Ethics
of Intervention in Community Disputes," and to begin reading
The Sociology of Social Conflicts. The Laue/Cormich article
clearly identifies the roles and types of participants in con-
flicts, thereby given the students a framework for under-
standing the parties involved. The Kriesberg book is one
of the most comprehensive, clear, and informative I have read
on the subject of conflict. His discussions of emergence of
conflicts, conflicting goals, inducement, regulation, choice
of methods, escalation/de-escalation, termination, outcome,
and consequences provide a thorough understanding of the issue
of conflict, dissecting the influences of the factors mentioned
above. It is an excellent piece of literature with which I
would like the students to become familiar.

My lecture for this first class will provide the stu-
dents with an opportunity to see conflicts on a grid where the
elements of issue, actor, activity, strategy, resources, and
consequences can be mapped out objectively. I intend to use
Laue's identification of participants as horizontal headings
and the general characteristics of the roles identified
vertically. (See page 72).

The lecture will include discussion of how underlying
values are evidenced in cultures, how the setting of the con-
flict can affect the behavior and actions of participants, and
how the base of power and perception of legitimacy can be
factors that limit performance. In addition, we will discuss

TABLE 2

## ELEMENTS OF A CONFLICT AND GENERAL CHARACTERISTICS OF PARTICIPANTS' ROLES

| | ACTIVIST | RE-ACTIVIST | ADVOCATE | RESEARCHER/ OBSERVER | MEDIATOR | ENFORCER |
|---|---|---|---|---|---|---|
| AUTHORITY | informal, party-bred | formal | formal, tra-ditional | informal | formal | formal |
| RELATIONSHIP TO PARTIES | narrow | narrow | narrow | open | broad | narrow |
| FOCUS | narrow | narrow | broader | broad | broad | narrow |
| BASE OF POWER | party, skills, communication | party, often political, resource control | party & beyond, organizing, networks | institu-tional | trust by all parties | law |
| OUTCOME DESIRED | win for party | win for party | negotiation possible | information, documenta-tion | compromise | win |
| COMMITMENT & INVESTMENT | high, personal | high, personal | lower | low | high, impersonal | lower impersonal |
| PERSPECTIVE | idealistic | idealistic | realistic | realistic | realistic | realistic |
| ROLE FLEX-IBILITY | subjective, low | subjective, low | objective, moderate | objective | objective | subjective |
| VALUES | power, resources | power, resources | reform, change | objectivity, process | reform coordination | law |
| SKILLS | charisma, organizing, communication | organizing, mobilization of resources | charisma, organizing, communication | observation, objectivity | communication trust, fairness | personal detachment |
| PERCEPTION OF ROLES BY PARTIES (LEGITIMACY)* | | | | | | |

* PERCEPTION OF ROLES BY PARTIES CAN ONLY BE DETERMINED BY EXAMINING EACH INDIVIDUAL CONFLICT

NOTE: BASE OF POWER AND PERCEPTION OF ROLES BY PARTIES ARE THE MOST LIMITING FACTORS IN PERFORMANCE

how individual personality is a base of behavior.

This last factor, the individual personality, becomes important as the actors are analyzed, and I believe requires discussion time, particularly since specific resources will be identified with general roles. The students need to be aware that each role is influenced in a specific conflict by the individual person performing in that position. Therefore, the role is defined in broad parameters that become more clearly defined by the actor.

As an example, Donald Novotny, the spokesperson for Laclede Gas Company was not available for congenial conversation with me when I was an organizer for a group fighting utility company prices and practices. He was not open to dialogue. On the other hand, Joe Thompson of Southwestern Bell Telephone Company was always accessible and open to conversation and communication. At one point he even acknowledged that we would become "enemies" down the road when the telephone company requested rate increases. However, he hoped I would always feel free to contact him and discuss the issues. Both of these men were in the role of reactors to my role of activist.

However, I could not contact Novotny for problems with gas company service or bills; I was always warmly greeted by Thompson when relaying telephone company problems in service or bills. In addition, he would have each complaint investigated and would call me back to let me know the resolution of each problem. The individual personalities of these men influenced the way they behaved and, consequently, the way they viewed their roles. That, needless to say, also affected me and my behavior.

It was much easier for me to think of and present Novotny as an evil influence, uncaring and cold. I found I always spoke about Thompson in a warmer manner and qualified his behavior, identifying it more with his job than with him. I continue to believe today that Don Novotny cares very little about people, and believe just as sincerely that Joe Thompson cares about people and looks for alternative solutions to people's problems with the telephone company.

I believe the individual personality also establishes limits on behavior. I have worked with other activists on issues where we had basic disagreements about tactics. Since I fundamentally find direct confrontation involving shouting and the potential for physical use repugnant, I will attempt to find other, non-violent methods to accomplish this goal. I will advocate the former only when I believe there is no other alternative or the advantages to such tactics clearly outweigh the disadvantages. I have worked with people whose personalities were such that this kind of behavior posed no difficulty to them at all. I do not mean to imply that my approach is right or another's wrong; only that I am aware that my distaste for such tactics stems from my basic dislike for such behavior and that comes from my personality.

In this class I will attempt to get greater student participation than I have in previous classes, probing and pushing students to think creatively. In many ways, this class session will be used to put together the ideas that have been offered in bits and pieces in previous sessions. This should gather together all of those loose pieces into a picture that the students can understand and relate to. This process would re-enforce

what the students have already learned and integrate the information gathered.

The assignment for the next class will be to re-work the original conflicts the students had previously selected from articles. They will be asked to broaden the picture to identify the elements mentioned above. This assignment will allow me to determine if the information thus far presented has been understood, and to what degree each student is able to transfer that information through application, analysis, and perhaps, synthesis.

I would hope that the application of the principles would be fairly simple and that the students had reached a level where they could demonstrate their abilities to analyze a conflict. While I recognize that some would have more difficulty than others in using analytical skills, I would hope that others would be at a level where they could begin synthesizing by putting parts together and creating a structure that may not have been obvious to them before. Once again I will be using Perry's scale to chart this growth.

The second class in this section would be devoted to discussion of the use of consensus versus conflict strategies. My personal experience has taught me how loath most middle-class persons are to even consider a conflict strategy. I have witnessed many defeats due to the liberal mentality which believes that consensus is the only strategy to be considered in dealing with conflicts. Because of this fact I believe it is imperative that an entire class session be devoted to understanding when consensus can be used and when it would be futile. This again will force students to be aware of power differentials. My

lecture will use many of the concepts developed by Tex S. Sample
in a paper prepared for the League of Women Voters.

Sample discusses these two strategies in an ethical context and
because of this, his scheme is presented in such a manner as to
remove an individual's fear of being unethical. He reduces
both strategies to a level of understanding which enables one
to see how conflict strategies must be used in situations of
power imbalances where the use of consensus strategies would be
fruitless. Questions about the ethics of using conflict strate-
gies are revealed to be rhetoric as he clearly demonstrates
that to use consensus in such cases is to plot a losing battle.
The use of language, the media, and agenda setting will once
again be brought in to reinforce the concept of power and the
tools used by those in power to diffuse and defuse a conflict.

## Section IV: The Pain Of The Oppressed

The purpose of this section, as implied by the title, is to have students begin to feel a conflict, as experienced by those who are powerless. Because I would hope that some students would leave the course with altered values and belief systens, I believe they must receive more than an academic experience in a classroom. Observation in real situations, coupled with the required written assignment, would accomplish this goal. Therefore, this session will be a field study experience where the students, individually or in pairs, will observe people in situations where there is an obvious power differential. Examples of such situations are courts, City and County Hospital emergency rooms, Public Hearings, and Welfare Offices. The students would also be free to select other situations, after discussion with me, which they believe would be comparable to those mentioned above.

I believe these experiences could be the highlight of the course, providing the impetus to see and feel things somewhat differently than the students had before. While role-playing could be a teaching technique used here to develop empathy, I believe that in this case it would not provide the same stimulation or sensitizing that being in a real situation would. I am beginning with the assumption that most, if not all, of these situations would be foreign to the students' previous experiences, and therefore, will provide somewhat of a shock to them. I want them to become aware of the small but oppressive conditions that are subtly created through poor lighting, and disorganized, torn, and unclean furniture. I would like them to recognize how so many factors contribute to the negative atmosphere often

present. These conditions need to be felt and cannot be generated through role-playing. Once again, I am drawing on my own experiences: I have spent eight hours, on several occasions, in court as a main actor, have applied for food stamps several times, and once even chose to be a clinic patient in a large metropolitan hospital so that I could see what people in those situations go through, feeling the experience myself.

Each student would be expected to spend at least two hours at one place. A paper is to be written which briefly describes the situation and setting. The second part of the paper should describe the behavior of the parties, comments heard, conversations, etc. The third and major part of the paper would be given to the expression of the feelings of the student while observing the parties involved (both those with and those without power).

In addition to showing real life situations that exist in the students' own community, another purpose of the assignment is to check the students' growth in terms of thought processes, awareness, and values.

The next two sessions will be devoted to each student reporting on her study experiences. These presentations will serve several purposes. As students make their presentations I will be able to determine if the major ideas that have been presented in class have been comprehended. In asking each one to note the setting, I am looking for evidence of questioning and thinking. I want to see if students are able to interpret the data they have gathered in their field study and apply it to the principles they have learned. I am hoping they will see how the subtle dehumanization that occurs through the lack of minor

physical comforts becomes a constant condition in so many
aspects of the lives of the "outs", and how they have no power
to alter this. Hence, I am asking the students to note clean-
liness, chair arrangements, lighting, etc. I will be looking
to see if the student sees a relationship between such factors,
which have not been discussed in class, and the entire issue
of lack of control of one's environment. Essentially I am
looking for a higher skill development than comprehension and
translation. At this point I will be seeking evidence of the
students' abilities to interpret and extrapolate from their data
and think about the implications, consequences, effects, etc.
of what they have seen. Bloom speaks of this ability in his
Taxonomy of Educational Objectives and classifies it in the
area of "Intellecture Abilities and Skills."23

     Since my stated objective in the affective domain was to
have the students feel the impact of conflicts, by their shar-
ing and discussions I should be able to determine to what
degree that objective had been met. I would also ask them to
evaluate this field experience to assist me to learn if they
felt it had been of value, and why. By their responses I would
hope to be able to analyze this activity for future classes. If
the experience had not provoked the awareness that I am hoping
it will, or if it had been too traumatic, I would want to deter-
mine if greater preparation were needed or if I would be better
off developing a different method to reach the affective domain.

     The activity in the cognitive domain requires compre-
hending, translating, interpreting, and most importantly,

extrapolating - using the data at hand to explore and think about the implications and consequences. Some students might possibly present the facts that I asked for without interpreing that information. I have no idea what percent would begin extrapolating the data. My response to the presentations would naturally depend upon the kind of information I was receiving. If no connection had been made or mentioned regarding the setting, I would ask if anyone knew why I had asked the students to state whether they felt there was anything significant about lighting or seating. If some students reported being in a more pleasant environment than others I would use that information as the basis for discussion. I would once again be pushing them to think by asking for their interpretation or explanation of the differences. I would want to know if they believed these differences were planned. I would push for further explanations, trying to have them determine what the implications were and seeing if any conclusions could be drawn from these facts.

This kind of questioning would lead directly to learning how the students felt during their period of observation. And once again I would probe, depending upon their responses and the depth of understanding indicated by those responses. My pedagogical goals would be consistent.

As I stated in my discussion of educational goals, one of my primary purposes would be to encourage the students to think. I have followed this objective throughout my course and in this class I would be pushing for evidence of this action. I agree with Green when he states that "the heart of education is the effort to enhance the human capacity to think."[24] My intention also is to shape behavior. As I indicated earlier, this

non-cognitive area has importance to me. Since value judgements and claims are molded by feelings, preferences, and belief systems, by placing students in situations foreign to them, some of these judgements could ultimately be altered as a result of what was felt. This in turn could alter behavior. Non-evidential beliefs would possibly be reduced as evidence was gathered. As Tyler notes, "emotional effects of experiences develop attitudes."[25] I would hope that the field experience would provide the stimulus for such development and that this could ultimately be seen in behavioral change.

In order to maximize participation in the class presentation, I do not plan to have each student "recite" her entire experience at one time while the others listen. Rather, I will have each give the general information as to situation and setting, without referring to her paper. After each had presented this much information, I would suggest that those who chose to could explain why they had selected the particular situation they did. After each had presented this much information I would have then move on to describe other observations: conversations, comments, attitudes. In this manner there would be greater inter-action which would stimulate thinking, and, I would assume, there would be deeper thought given to the discussions.

In addition to facilitating and probing I will be taking notes regarding the type of interchange that occurs, noting any comments that would be a clue to me regarding individual growth and behavior that reflects relativistic thinking.

## Section V: Organizing For Change: Strategies To Influence The Power Structure

In this section students will have an opportunity to look at different styles, identifying the goals of each and analyzing the effect of various methods. Prior to this class they will be expected to read Kramer and Specht's Readings in Community Organizing Practice and Bondurant's Conquest of Violence. I have selected Kramer and Specht because of the range of articles included and Bondurant because of my personal bias toward non-violence and the Gandhian philosophy.

The purpose of this lecture would be to integrate much of the prior information into a model for action. While I have my own style of organizing and would present my thoughts on such activities, I would also include papers I have that were written by Richard Rothstein of the Midwest Academy in Chicago. There are differences in styles that would be well for the students to note, neither being "right" or "wrong". I will spend some time discussing empowerment and the philosophy of Gandhi, particularly with reference to the ethics of organizing for change.

## Section VI: Developing A Conflict Strategy

In this final section each student will be expected to synthesize the course work by developing a strategy to resolve a conflict of her choice. The strategy can be developed from the original articles used for previous class work, the conflict from the field study experience, or any other the student selects (with agreement from me).

The paper should include the situation, setting, actors, value systems, and power differentials. The strategy should begin by identifying the goal, or most desired resolution of the conflict. Each action selected should be accompanied with the rationale for that selection, the resources required, and the anticipated reaction of the other party(ies).

There will be two classes in this section and both will be used for the presentations. In as much as I will have the complete written work prepared by each student and time would not allow for each one to make a full presentation, they will be asked to select a particular area from their conflicts to report on. At the final session of the fifth section I will ask that a presentation be given on any _one_ of the following areas: 1) Conflict Elements; 2) Participants' Value Systems; 3) A Proposed Conflict Strategy; 4) Power Differentials and Scarce Resources; or, 5) Cause of the Conflict. Inclusion of the following specific information will be required: _Conflict Elements_ - identification of the elements of the conflict including an in-depth description of the issues, participants, and their resources; _Participants' Value Systems_ - the value systems of participants with explanations that indicate how those conclusions were reached; _A Proposed Conflict Strategy_ - a

proposed strategy to deal with the conflict, alternatives
not recommended, and justification for the choice selected;
Power Differentials and Scarce Resources - the power differen-
tials among the participants including specific scarce resources
and areas where influence could be successful; Causes of The
Conflict - the oppressive factors that developed, contributed to,
and maintained the conflict, and an hypothesis regarding the
consequences if the oppressed succeed/fail in this issue.

I would encourage three students to select the same
subject (if there were fifteen in the class) so that each of
the five areas would be discussed in terms of a different
person's perspective. Students could also meet with me to
modify these general areas if they chose to, and to mutually
agree upon a different, yet appropriate subject.

Presentations would be limited to fifteen minutes to
allow a period for questions and to be sure that each student
would have the opportunity to participate. This presentation
and the written work would be equivalent to a final examination,
for they would allow the student to demonstrate, both orally
and in written form, the degree to which she had comprehended
the information presented and what she had done with that
knowledge. Value systems would be indicated by student atti-
tudes toward the conflict situations and in the class discus-
sions that followed. Students' growth would be determined by
noting class participation and written work for the entire term.

If, as I teach, I have reached my goal, the students
will demonstrate in their papers the ability to examine and
analyze a conflict objectively and then rationally develop a
strategy for its resolution. I will be able to determine any

changes in students' values or beliefs by comparing the three papers each student had prepared during the course. In this way I will be able to see if there has been any movement (and to what degree) from selfish to social attitudes. These "social attitudes", as Tyler calls them, reflect the greatest change in behavior as indicated on his chart of educational objectives.[26] They are developed in progression, building upon the previous attitudes and would be indicated by a demonstrated, caring concern for others and particularly for those who are oppressed. This final objective is very similar to Perry's later positions. It is achieved after the student's interests have broadened and matured to the point where concerns have grown, thinking is relative, authority is looked at realistically and questioned, and the self sees things as a whole and develops social attitudes which incorporate a concern for the world and other's viewpoints, as well.

# Chapter V

## SUMMARY OF PROJECT AND ITS PURPOSE

My goal in this culminating project has been to
develop a curriculum in Community Conflict Resolution for
undergraduate college students. I am satisfied that I have
reached this goal, incorporating the components of course
content and teaching methodology into a curriculum that is
realistic.

In terms of content, I have developed the information
I believe necessary for understanding fundamental community
conflicts and their resolution. This includes: value dif-
ferences as the prime source of conflicts; the effect of power
and other scarce resources; the importance of harnessing
influence; barriers to change; ethics of involvement; and,
methods to organize for change. As a result of this course,
students should be able to identify all of the participants
in community conflicts by roles, and also understand the charac-
teristics, strengths, and weaknesses of each party. At the end
of the course each student should be able to analyze any com-
munity conflict objectively.

My teaching goals have been to alter the behavior of
the students and to facilitate their growth through thinking.
My curriculum has been designed to allow me to use teaching
methods that would encourage these processes. By using current
information along with theoretical literature I have tried to

enhance the learning experiences, making the subjects relevant
to the students' lives. Believing that empathy is more impor-
tant than sympathy, because it has the potential to create a
lasting commitment and concern, I have placed my students in
settings where they would have an opportunity to feel the
stifling atmosphere that exists in power-dominated situations.

In class discussions following these field experiences
the students will be encouraged to think through all of the
ramifications of powerlessness. If attitude changes occur
as a result of this class experience, I will be able to detect
such changes through class work and student contributions to
class discussions during the course. Thus, evaluation has been
a built-in component of the curriculum.

This evaluation actually serves two purposes. It
enables me to chart student understanding of information and
individual growth. It also allows me to gauge my effectiveness
as a teacher. This on-going method would enable me to see if I
had to make alterations in the work or in my approach as the
course progressed. Because flexibility has been built into
the curriculum I would be able to make such needed adjustments.

Developmental growth would be encouraged by the use of
probes. Since I will be making a conscious effort at the
first class session to determine where each student is on
Perry's scale and monitoring that through the entire course, I
will also be trying to move students, where possible, to the
next higher position. That is, if a student came to the class
and for the first assignment used the Post-Dispatch and Globe
Democrat as opposed to the National Enquirer to get information

regarding a conflict, she would be demonstrating familiarity with and the ability to identify dependable sources of information. If she detected differences in the articles regarding the same conflict and researched the data more extensively, she would be demonstrating one of the behavioral aspects of Tyler's objectives. If she were not able to resolve this dilemma and looked to me to provide the "truth" about the conflict, I could use some of the following probes. I could suggest that she might want to do more research by speaking to the identified participants, the reporters, or looking at other newspapers. I would want to know if she felt one story was more accurate than the other, and why she felt that way. Her responses could provide me with an opportunity to help her clarify her values and attitudes. I would suggest that she need not feel she had to "choose sides", but could write the paper indicating there was not, at that time, a clear statement or unanimity of facts on the part of her sources. She could demonstrate her ability to interpret not only the data collected, but the causes of apparent discrepancies in articles from different sources. Class discussion could focus on this and would be an excellent way to discuss the influence of the media.

If the student were relying on me for right answers and angry at me for failing her in this respect, I would attempt to show several possible answers. By using analogies and consistently refraining from indicating there was only one right answer, I would hope to be able to move the student to the next highest position.

This would have to be an on-going process, and since I

believe that most of the students would be at the second or third position on Perry's scale, I would not be realistically looking for true relativistic thinking, but rather, would simply be prodding the students in hopes that this would occur later in their academic experiences.

Thus, in this document I believe I have accomplished my purpose. I recognize the value I received from the literature in the field, in the areas of both conflict studies and education, and believe that I have demonstrated an understanding of this in my paper. I also fully acknowledge that, while I have received extensive benefits from my graduate studies, my culminating project is not solely a result of that educational process.

As a community activist, participant, and observer of social conflict for twenty years, I have served an "apprenticeship" in the field. This culminating project is the result of both of these valuable educational experiences. It unites them into what I believe is a solid academic program based on the literature in the field and my personal knowledge of what "works", why, and how.

I hope that my course can serve as a source of understanding, and perhaps inspiration to those who would like to see the world a somewhat better place in which to live and who are willing to take the risks and make the commitment to try to create needed social change and work for justice. My purpose in developing this curriculum has been to help that process.

# FOOTNOTES

[1]Harold H. Kelley and John W. Thibaut, _Interpersonal Relations_ (New York: John Wiley and Sons, 1978), pp.10, 31

[2]Peter E. Bachrach and Morton S. Baratz, _Power and Poverty_ (New York: Oxford University Press, 1970), p. 28

[3]Louis C. Raths, Harmin Merrill, and Sidney B. Simon, _Values and Teaching_ (Columbus, Ohio: Charles E. Merrill Publishing Co., 1966), p. 10

[4]Roger W. Cobb and Charles D. Elder, _Participation in American Politics_ (Boston: Allyn and Bacon, Inc., 1972), p. 21

[5]Joe Allman, _Creative Politics_, (Pacific Palisades, Calif.: Goodyear Publishing Co., Inc., 1972), p. 164

[6]Louis Kriesberg, _The Sociology of Conflicts_, (Englewood Cliffs, N.J.: Prentice Hall Inc., 1973), p.61

[7]Paul Goodman, _Growing Up Absurd_,(New York: Random House, 1960), p. 59

[8]Rollo May, _Power and Innocence_, (New York: W.W. Norton and Co., Inc., 1972), p. 23

[9]Ibid., p. 123

[10]Thomas F. Green, _The Activities of Teaching_, (New York: McGraw-Hill, 1971), p. 22

[11]Ralph W. Tyler, _Basic Principles of Curriculum and Instruction_, (Chicago: University of Chicago, 1950), p. 4

[12]Ibid., p. 32

[13]Green, _The Activities of Teaching_, pp. 52, 53

[14]Ibid., p. 139

[15]Donald W. Oliver and James P. Shaver, _Teaching Public Issues in The High School_, (Boston: Houghton Mifflin Co., 1966), p. 143

[16]Tyler, _Basic Principles of Curriculum and Instruction_, p. 1

[17]Ibid., p. 26

[18]William G. Perry, Jr., _Forms of Intellectu    and Ethical Development in the College Years_, (New York: Holt, Rinehart, and Winston, Inc., 1980), p. 27

[19]John E. McClusky, "Beyond the Carrot and the Stick: Liberation and Power Without Control" in _The Planning of Change_, eds. Warren G. Bennis et al. 3rd ed. (New York: Holt, Rinehart and Winston, 1976), pp. 382-403

[20]Oliver and Shaver, _Teaching Public Issues in the High School_, pp. 119-120

[21]Tyler, _Basic Principles of Curriculum and Instruction_, p. 42

[22]Bachrach and Baratz, _Power and Poverty_, p. 44

[23]Benjamin S. Bloom, ed. _Taxonomy of Educational Objectives_, (New York: Longmans, Green and Co., 1956), p. 204

[24]Green, _The Activities of Teaching_, p. 218

[25]Tyler, _Basic Principles of Curriculum and Instruction_, p. 49

[26]Ibid., p. 32

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