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Reforming Public Schools Through Community Education

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The point to be emphasized is that community is not merely a political unit or a geographic unit or a commercial unit; it is preeminently a social unit. Thus, . . . we may say that a community consists of people who live in a more or less contiguous area and are engaged in such social processes and relationships as may normally arise in the pursuit of the chief concerns of life.²

The term *community* here is being used to refer to a local situation. It implies closeness which might be characterized by a neighborhood. It also implies people who have common problems and common goals. And looking at the word *common* one should note its relationship to this total discussion.

COMMUNITY EDUCATION: FROM PROGRAM TO PROCESS

There is more than a verbal tie between the words *common*, *community*, and *communication*. Men live in a *community* by virtue of the things which they have in common; and *communication* is the way in which they come to possess things in common. What they must have in common in order to form a community or society are aims, beliefs, aspirations, knowledge—a common understanding—like-mindedness as the sociologists say. Such things cannot be passed physically from one to another like bricks. They cannot be shared as persons would share a pie by dividing it into physical pieces. The communication which insures participation in a common understanding is one which secures similar emotional and intellectual dispositions—like ways of responding to expectations and requirements.

Persons do not become a society by living in physical proximity, any more than a *man* ceases to be *socially influenced* by being so many feet or miles removed from others. A book or letter may institute a more intimate association between human beings separated thousands of miles from each other than exists between dwellers under the same roof. Individuals do not even compose a social group because they all work for a common end. The parts of a machine work with a maxi-

mum of cooperativeness for a common result, but they do not form a community. If, however, they were all cognizant of the common end and all interested in it so that they regulated their specific activity in view of it, then they would form a community. But this would involve communication. Each would have to know what the other was about and would have to have some way of keeping the other informed as to his own purpose and progress. Consensus demands communication.³

To properly fulfill the complete analysis of the term *community education*, we must also give scrutiny to the word *education*. Dictionary definitions tend to place education in a very structured, traditional setting of a combination of teaching and learning. Such a limited definition, however, does not display the potential of the term in bringing about change. A more relevant definition by H.G. Wells states, "Education is the preparation of the individual for the community,"⁴ or one by John Dewey, who defines education as "that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience."⁵

It is from the conceptualization of community as a feeling rather than a geographical boundary and education as a means of understanding experiences and directing new ones that we may now proceed to a definition of the term *community education*.

The defining of the term *community education* has been attempted by many persons over the years. It would seem logical that a proper definition might be developed by analyzing these many definitions and establishing a composite that represents a consensus of those who are experts in the field. In considering the many different definitions, however, one cannot give equal weight to each since some fall short of achieving a definition that includes the complete potential of the concept. For example, the National Association for Public School Adult Education limits its definition by focusing on the community school component of community education.

³ Dewey, John, *Democracy and Education*, The Macmillan Co., New York, 1963, p. 26.

⁴ Wells, H.G., *The Outline of History*, Garden City, New York, Garden City Publishing Co., 1929, p. 1089.

⁵ Dewey, op. cit., pp. 5-6.

² Olsen, Edward G., *The School and Community Reader*, The Macmillan Co., New York, 1963, p. 362.

When a school stays open in the morning, afternoon, and evening . . . up to twelve months a year . . . with programs geared to the needs of the total community which it serves . . . for boys and girls, men and women . . . involves representatives from the entire community in its policy formulation and its program planning—this is a community school.⁶

The problem with this definition is that it conveys the idea that community education is centered around programs in the school setting. In a similar way, the definition adopted by the State of Michigan in 1969 seemed to place its emphasis on the school and its program. It defined community education as:

. . . the composite of those services provided to the citizens of the community by the school district, excepting for those services provided through regular instructional activities for children aged 5 to 19 years. Such community school programs may include, among others, pre-school activities for children and their parents, continuing and remedial education for adults, cultural enrichment and recreational activities for all citizens, and the use of school buildings by and technical services to community groups engaged in solving economic and social problems.⁷

While this definition also tends to imply that the regular school is not a proper part of community education, the often quoted definition by Elsie Clapp goes to the other extreme by equating community education with extensive interaction between the regular school and its community. Miss Clapp states that community education is identified by the following characteristics:

First of all, it meets as best it can, and with everyone's help, the urgent needs of people, for it holds that everything that affects the welfare of the children and their families is its concern. Where does school end

and life outside begin? There is no distinction between them. A community school is a used place, a place used freely and informally for all the needs of living and learning. It is, in effect, the place where learning and living converge.⁸

In a similar fashion, other writers have arrived at definitions that are less than adequate for conveying the total concept. Consider the following:

The school as an embryonic, typical community is one of the earliest forms of the community school concept. Its central feature is that the school, in all its internal aspects, should represent the kinds of human relationships and moral ideas that ought to characterize society.⁹

Any school is a community school to the extent that it seeks to realize some such objectives as the following: (a) educates youth by and for participation in the full range of basic life activities (human needs, areas of living, persistent problems, etc.); (b) seeks increasingly to democratize life in school and outside; (c) uses community resources in all aspects of its programs; (d) actively cooperates with other social agencies and groups in improving community life; (e) functions as a service center for youth and adult groups.¹⁰

Community school is the term currently applied to a school that has two distinctive emphases—service to the entire community, not merely to the children of school age; and discovery, development, and use of the resources of the community as a part of the educational facilities of the school.¹¹

It should be emphasized that these examples are not rejected as much for being inept as for providing a very limited perception of the scope of community education.

⁸ Clapp, Elsie, *Community Schools in Action*. The Viking Press, New York, 1939, p. 89.

⁹ Smith, Ohanel B.; Stanley, William O.; and Shores, Harland J., *Fundamentals of Curriculum Development*. Harcourt, Brace and World, Inc., New York, 1959, p. 535.

¹⁰ Cook, Lloyd Allen, "A Community School," *Encyclopedia of Educational Research*, 1st Edition. The Macmillan Co., New York, 1941, p. 1002.

¹¹ Seay, Maurice F., "Two Distinctive Emphases," *Forty-fourth Yearbook, Part I, National Society for the Study of Education*, University of Chicago Press, 1945, pp. 209–228.

⁶ National Association for Public School Adult Education, Washington, DC, "Community School Education—A Comprehensive Concept," Vol. XIV, No. 5, March, 1968, p. 3.

⁷ Michigan State Board of Education, "Policies for the Distribution of Monies to School Districts for Community School Programs in 1969–70 in Accordance with the Provisions of Act 307. PA of 1969 (as adopted by the State Board of Education on October 1, 1969.)"

Some definitions are felt to be more accurate in their attempt to clarify the meaning of community education, and these are submitted as being more germane to any discussion of the concept. While some of these appear to be more appropriate than others, they all contain the essence of true community education and are not stated here on any priority basis.

Community Education is a process that concerns itself with everything that affects the well-being of all citizens within a given community. This definition extends the role of community education from one of the traditional concept of teaching children to one of identifying the needs, problems and wants of the community and then assisting in the development (or the identification) of facilities, programs, staff and leadership toward the end of improving the entire community.¹²

In April, 1968, the Board of Directors of the National Community Education Association adopted the following definition:

Community School Education is a comprehensive and dynamic approach to public education. It is a philosophy that pervades all segments of education programming and directs the thrust of each of them toward the needs of the community. The community school serves as a catalytic agent by providing leadership to mobilize community resources to solve identified community problems. This marshaling of all forces in the community helps to bring about change as the school extends itself to all people.¹³

Here is still another definition:

Community Education is an attempt to marshal all the educational resources within the community to create a laboratory for the management of human behavior . . . Community Education is a theoretical concept—a way of viewing education in the community, a systematic way of looking at people and their problems . . . It is based upon the premise that education can be made relevant to people's needs and that the people affected by education should be involved in decisions

¹² Minzey, op. cit., pp. 31-32.

¹³ *Second Annual Directory of Membership*, National Community School Education Association, Flint, Michigan, 1969, p. 6.

about the program. It assumes that education should have an impact upon the society it serves. It requires that all who are worthy of the name 'Community Educator' are involved in all facets of the community at large.¹⁴

The broader, more inclusive aspects of community education have been identified in more recent definitions.

Community Education is a process that achieves a balance and a use of all institutional forces in the education of the people—all of the people of the community.¹⁵

Maurice Seay
Professor of Education
Western Michigan University

We come to the conclusion that community education was the process of a community assessing its needs, also its resources, deciding which resources it could use to meet specific needs, assigning a priority to the needs; and in our project theory, we assumed that the greatest resource of any community for meeting its own needs and for its own improvements is its educational system.¹⁶

Walter Beggs
Dean of the School of Education
University of Nebraska

As a philosophy, Community Education concerns itself with everything that affects the well being of all citizens within a given community and the dynamics of relating the problems of people to community resources. It allows people to experience success in resolving their community problems, meeting their goals, and making institutions more responsive to community needs and wants.¹⁷

Wilson Riles
Superintendent of Education for
the State of California

¹⁴ Weaver, Donald C., "Community Education—A Cultural Imperative," *The Community School and Its Administration*, Pendell Publishing Co., Midland, Michigan, January, 1969.

¹⁵ *Statement on Community Education*, U.S. Government Printing Office, Washington, DC, 1977, p. 48.

¹⁶ *Statement on Community Education*, op. cit., p. 48-49.

¹⁷ *Statement on Community Education*, op. cit., p. 49.

Community education brings community members together to identify and link community needs and resources in a manner that helps people to help themselves raise the quality of life in their communities.

Duane Brown
Director
National Center for
Community Education

Community education is an opportunity for local citizens and community schools, agencies and institutions to become active partners in addressing education and community concerns.

National Community Education
Association

In its simplest form, community education is the education of the entire community but with a broader, more expansive definition of education beyond that of schooling. In addition, it is now possible to more specifically identify those activities and programs that can result in the implementation of the more general and esoteric nature of community education definitions.

In analyzing the differences in these definitions of community education, and in trying to look objectively at the characteristics of those that seem most complete and descriptive, the following ingredients seem to be necessary in developing a proper definition. The definition must include both the traditional and extended programs of education—for both children and adults. It must suggest impact on the entire community and stress community process as well as programs. Finally, it must project the catalytic role played by the school while recognizing the contributions of other groups and agencies. Taking all of these factors into consideration, the following definition is submitted in an effort to combine these many ingredients into one definition:

Community Education is a philosophical concept which serves the entire community by providing for all of the educational needs of all of its community members. It uses the local school to serve as the catalyst for bringing community resources to bear on community problems in an effort to develop a positive sense of community, improve community living, and develop the community process toward the end of self-actualization.

This definition was developed by the authors in 1971. During the ensuing years, it has been frequently quoted by many community educators. This definition, or some form of it, can be found in many other publications, including books, brochures, articles, dissertations, and position papers. Since it seems to have withstood the test of time and analysis by many experts, it still appears to be a viable definition of community education.

It should be pointed out that the preceding definitions used the terms *community education* and *community school* interchangeably. In our definition, we have sought to emphasize again that community education is a concept and that the school has a vital role to play in carrying out that concept. The following references to community education are made with the role of the school in mind. While we are completely aware of the many roles of others in community education, it is the public school's role we are attempting to define and describe.

OBJECTIVES OF COMMUNITY EDUCATION

A philosophical presentation of community education is incomplete unless an attempt is made to describe the objectives that will, we hope, be achieved. Since objectives are related to needs, it seems that before one can enumerate objectives, one must first examine the needs that mandate the development of community education.

One of the first of these needs for community education relates to the expanded educational needs of our society. The inadequacies of the programs are apparent at several levels. They can be found in what might be termed the typical programs related to the kindergarten through twelfth-grade offerings or in the needs for education by other groups in the community who are denied access to publicly supported education programs.

In the case of the children in the community, one great need is in the area of early childhood education as it relates to pre-school experiences. Most educators agree that in terms of both education and attitudes, the first few years of life have a tremendous impact on a youngster. Yet, few school districts provide education programs prior to entrance into the tra-

ditional school at age five, and in many states this does not occur until about age six. While federal programs have recently provided funds for encouraging such an educational opportunity to the community, there are still many districts that tolerate these programs as long as funding is available rather than view them as a responsibility of the school district.

For the child already in school, the need is one of relevancy—relevancy to the community in which he or she lives. Schools which were designed to meet the education needs of the community now frequently perform as though there was no community to be served. They have become institutions unto themselves, performing without regard to the student's environment or the influence the community is having on the student. Schools continue to operate as though they represent 100 percent of the child's educational input despite the fact that the child is actually in school less than 11 percent of his or her yearly clock hours. There is a need for the school to be aware that the child is a product of his or her total environment and to be cognizant of the words of Dr. James Conant who said:

The community and the school are inseparable. It has been established beyond any reasonable doubt that community and family background play a large role in determining scholastic aptitude and school achievement. Anyone who thinks differently simply has not visited widely among American schools.¹⁸

For still another group in the community, there is a need for the traditional education services of the schools. This group is the adult population—those persons who have passed the legal age at which they may avail themselves of the services of the public schools. Included in this group would be persons in need of basic education skills, adults who need or want a high school diploma, persons who need vocational skills, and community members who desire other programs related to avocational interests, health, physical activity, or personal problems. We have convinced our communities of the need for education, but in many instances

we are not providing such programs. Too often we proceed as though public education is a terminal thing despite our lip service to the concept that education is a lifetime process.

The second need for community education has developed as a result of our changing society. In the historical development of our country, it is easy to trace our community structure from one of small communities to large cities to that gargantuan society we call the megalopolis.

To put this in perspective, we note again the distinction made by the German sociologist, Ferdinand Tönnies. He describes two kinds of culture: the *gemeinschaft* and the *gesellschaft*. The *gemeinschaft* is the type of community which is small and simple. It is characterized by:

- A. A relationship between persons largely based on kinship
- B. People who know most of their neighbors
- C. Continuity brought on through informal controls
- D. Little division of labor
- E. A self-sufficient community
- F. People with a strong sense of community identity
- G. A general absence of special interest groups

In this type of culture, behavior is usually well-defined for all.

The *gesellschaft* is characterized by:

- A. A community tie based on territory rather than kinship
- B. Division of labor with great specialization
- C. Proliferation of society and organization
- D. Lack of acquaintance with others, even neighbors
- E. Formalized social controls set by laws and enforced by police
- F. High interdependence with other communities
- G. Anonymity of many persons, where few associate with community life¹⁹

¹⁹ American Association of School Administrators, "Today's Community," *Educational Administration in a Changing Community 1959 Yearbook*, National Education Association, Washington, DC, 1959, pp. 35-53.

¹⁸ "The Community School—Past and Present," Editor, Clyde Campbell: *The Community School and Its Administration*, Pendell Publishing Co., Midland, Michigan, December 1963.

This type of society tends to foster a loss of sense of belonging, a loss of personal identity, a lack of concern for others, and creation of an environment which in many ways is abnormal for people. Thus, according to Tonnes, the old *gemeinschaft* community of our forefathers has disappeared, and in many communities the primary group has been disarranged.

The result has been a considerable degree of cultural confusion. Most of us today may be likened to a traveler in a strange land where the crossroads are many, and the signboards few . . . In short, the community and especially the urban community, is no longer the highly integrative force it once was.²⁰

With this kind of social change has come a number of social problems. One may question the idea of cause and effect, but there seems to be a strong indication that there is a direct relationship. These social problems include such things as a change in moral values, poverty, racial and social unrest, increased crime, dangerous increases in population, unemployment, lack of concern for our elderly, health problems, and the deterioration of our environment. These problems grow increasingly acute in our society and demand immediate attention in order to develop appropriate and timely solutions. While the inferences suggested may appear questionable, and the solution simplistic, it would seem logical that if these societal problems have been intensified with loss of a real sense of community, then the solution might lie in the recapturing of this feeling. And while it may be impossible to return to the *gemeinschaft* society, it may be possible to incorporate its strengths into our existing society by reorienting the existing social organization.

The third need for community education, and one closely allied with the second, is related to the failure of our existing social agencies. In the past, we have relied on traditional institutions, such as the home, the church, and the school, to solve our social deficiencies.

But these deficiencies are systematic, not local and specific, and specialized institutions seem unable to get at them. Our city homes have largely become places where we go to sleep. Our churches are centers of retreat from life. Our city schools are buildings where we study, not problems, but examples.²¹

The number of new agencies in our social setting has been increased over the years so that for every problem there is a multitude of social agencies designed to act on it. A myriad of federal and state funded projects also have attempted to focus on our social needs. But these agencies, along with our traditional institutions, have failed to meet the increasing needs of our society.

The lack of coordination, the development of empire building, and the failure of our social agencies to perceive the real nature of the problems in other than a segmented fashion, have resulted in an inability to cope with the social issues. In fact, the school, the one institution on which we are predicating our greatest hope for change, is perhaps the institution that is most misdirected from its rightful role in society.

Many schools are like little islands set apart from the mainland of life by a deep moat of convention and tradition. Across the moat there is a drawbridge, which is lowered at certain periods during the day in order that the part-time inhabitants may cross over to the island in the morning and back to the mainland at night. Why do these young people go out to the island? They go there in order to learn how to live on the mainland.

After the last inhabitant of the island has left in the early afternoon, the drawbridge is raised. Janitors clean up the island, and the lights go out . . .

Such, in brief, is the relation of many American schools to many an American community.²²

²⁰ Edwards, Newton, *The School and the Urban Community*, University of Chicago Press, 1942, p. 196.

²¹ Hart, Joseph K., *Social Frontier*, 3, December, 1936, pp. 73-75.

²² Carr, William G., *Community Life in a Democracy*, National Congress of Parents and Teachers, 1942, p. 34.

based on community needs and desires. These programs would include, among others, adult education, high school completion, enrichment classes for school-age students, avocational activities, vocational training, basic education, recreation, citizenship, cultural offerings, and special programs aimed at solving community problems. These programs will be an acknowledgment of the importance of developing a concept of education as a lifetime experience.

We are going to replace the obsolete scholastic establishment of the past with a true educational system, a system which maintains only schools that are for all, young and old, true community schools.²³

Certain precautions should be taken in the organization of programs. First, one must not lose sight of the traditional day program in planning other programs. An integration of effort should be made rather than the creation of a separate operation. Second, it is important to look at both individual needs and community needs. And third, it is easy to fall into the trap of allowing all your energies to be used up in program development with the end result that a series of programs, serving a small portion of your population, becomes the total community education operation.

2. A community school attempts to promote interaction between school and community.

This goal may be accomplished in the more overt and simplistic way of opening the school for more hours of the day, days of the week, and weeks of the year. Merely opening the school, however, does not insure the proper school and community relationship for making schools the relevant places they should be. The purpose of an improved relationship is to cause the traditional school programs to do those things for which they were intended—to reflect the ideals of the society and to prepare young people for living in that society.

A school that reflects the needs, interests, and highest educational and social ideals of its own immediate community (and the larger state, national and world communities of which it is a part) provides a bet-

²³ Melby, Ernest, "Community Education, America's Social Imperative," *The Role of the School in Community Education*, Pendell Publishing Co., Midland, Michigan, 1969, p. 13.

With this as a background, let us look at the objectives of community education. Many writers have attempted to enumerate the things that typify community education. There are some differences in content and points of emphasis, based primarily on differing definitions. There are also, however, many similarities and the following is an effort to compile these general areas of agreement.

First, it is necessary to restate that community education is a philosophical concept and not a set of programs. This means that in the implementation of community education, programs become one of the devices in its development. The problem that arises is that it is difficult to refer to community education in operation without calling it a "Community Education Program." This dual use of the term program leads to misunderstandings, and persons pursuing an interest in community education must maintain an awareness of this double use of terms.

It should also be stated that community education does not imply the elimination of current educational endeavors by the public schools in order to substitute something else in their place. It means instead, an expansion of the existing K-12 programs generally in progress. In addition to an expanded role for the public schools, it means scrutiny of current curriculum practices to be sure that maximum effort is being made to have high quality traditional programs and that these programs profit from the positive inputs of community education. The extended hours of the school, integration of educational services, addition of staff, and community involvement should serve to enhance the traditional program rather than harm it.

Let us now look at an enumeration of the objectives of a community school within the philosophy of community education. It should be noted that this compilation is an attempt to list the objectives in a general rather than a specific way, and there is no attempt to put these objectives in any order of priority.

1. A community school attempts to develop a number of community programs.

The term *program* here means specific activities aimed at community participation. The techniques for effectively accomplishing this will not be detailed here except to state that it is important that such programs be

ter education, academically and socially, than the school which stands apart. A public school is simply not doing an effective job unless the life of the school is integrated with the life of the community. Brief reference to a few of the basic principles of learning and curriculum construction will make this clear.

- A. Children learn best when they are interested in what they are doing; what better well-spring of interest can we find than the life and activities and environment in which the child himself lives.
- B. Learning is most effective when there is a chance to experiment and find out and verify facts, individually and in groups; what better laboratory for identifying and solving problems than the community itself?
- C. We must start in the learning process where the learner is now, building on these past experiences and devising new learning experiences; how can we know where he is now unless we know the environmental and experimental background the community has given each learner.
- D. We must teach the whole child, most of us would agree. How is this anything but an easy platitude to which we give meaningless lip service, unless we can know the whole child in the light of his whole background?
- E. The good modern school is the adaptable school: How can the school adapt to changes in the life of society unless the school is constantly being made sensitive and responsive to what goes on in the community?²⁴

The education process must strive to take the students into the community and bring the community into the school. We have drifted away from the purposes of education, and our debate over the relative merits of book-centered and child-centered education has caused us to forget our responsibilities to education and its relation to the community.

The conventional belief . . . is that the young must be shielded from contact with the unpleasant and amoral aspects of the universe and

that they must be kept in an ultra-conservative environment . . . the less the discontinuity between the life of the school and the life of the world outside, the better will be the training for life which the school gives to its students.²⁵

It is from this need to identify with the community that schools can best provide for their particular students and also begin to develop information to further expand the concept of community education as a total education program.

As a result of their interest in the child and his total environment, school personnel initiate contacts with the community and consequently become aware of not only family-centered problems, but also other problems which hinder the community in its development as an ideal living center.²⁶

From this concern for students and their problems, there should develop an interaction with parents and techniques for bringing about community involvement. It is only through such techniques that education can become relevant, and schools can play the role for which they were created.

3. *A community school attempts to survey community resources and to assist in their delivery.*

These resources will be both formal and informal, institutional and individual. In every community there are untapped resources of assistance that can be useful in both the traditional and community education programs. Industry and business have facilities, programs, and activities that can be converted into educational aids and community assets. They are good sources for field trips, speakers, and teachers, and can often provide assistance, both political and financial, for community projects. In addition, the human resources in the community can be of great help. There are many talents, professions, and backgrounds in any community waiting to be used once they have been identified.

²⁵ Waller, Willard, *The Sociology of Teaching*, John Wiley & Sons, New York, 1932, pp. 33-35.

²⁶ Minzey, op. cit., *Role of the School*, p. 34.

²⁴ Hensen, Kenneth H., *Public Education in American Society*, Prentice Hall, Inc., Englewood Cliffs, New Jersey, 1955, p. 260.

Such resources are not only of tremendous use to community education and its various programs, but by recognizing and using these resources another by-product accrues to the education programs. For as community members are more involved in assisting in the education and community programs, they gain a personal satisfaction, and the result is often a more positive attitude toward the education system and its personnel.

4. *A community school attempts to bring about a better relationship between social and government agencies.*

In most communities, there are a myriad of agencies designed to cope with community needs. There are also many differing organizations and institutions that make up the environment of each community member.

Bill Jones is in *Junior High School*, he goes to a *Sunday School*; has a home in a certain *neighborhood*; he is a member of a *scout troop* and frequents a certain *playground* from time to time; goes *camping* in the summer and attends *movies* twice a week. Those dealing with Bill in those different settings, know very little or nothing of each other.²⁷

5. *A community school attempts to identify community problems and ferret out the needs of the community.*

Ability to perform this function is dependent on successful communication between the school and the community. It also implies a different role and responsibility for the school than the traditional teacher-pupil subject role. If the communication channels are clear, then it becomes the responsibility of the school to assess the nature of the problem and decide what role it should play. It may refer, coordinate, or provide the entire service itself, depending on the situation. The school is not all things to all people, but is instead an expeditor, a facilitator, or an ombudsman whose main concern is solving community problems.

²⁷ Hunt, H. W., "Relation of the School to Other Educative Forces in the Community," *Junior-Senior High School Clearing House*, 8, May, 1934, p. 526.

6. *A community school attempts to develop a process by which the community can become self-actualized.*

The many problems plaguing our societies are compounded by the apathetic resignation of those who live within them. Action is dismissed by a feeling of powerlessness or by the attitude embodied in "you can't fight city hall." The solutions to problems and the changes required to improve our society can be meaningful and long-lasting only if such change comes from the community itself.

In community education, members of the community are made aware of the "community power" they possess. They are shown how, by following a particular process in problem solving, they can cope with the needs of their community and bring about change. As they proceed, step by step, through cooperative ventures, they are able to recapture the feelings of involvement and a sense of community feeling, motivating them toward further joint efforts with like-minded persons.

It is through this process that a community can develop real community identification and begin to solve community problems. And it is by this means that we can bring about the changes needed by our society.

The traditional view of the school as an intellectual skill center cannot be expected to produce solutions to the critical problems which we face in this century. When viewed within the context of the modern social milieu . . . the Community Education approach to problems can be viewed as a cultural imperative.²⁸

²⁸ Weaver, op. cit., p. 2.