

WellBeing International

WBI Studies Repository

1969

Humane Education Programs for Youth (Panel Discussion)

Virgil S. Hollis
Marin County Schools

Sherwood Norman
National Cruncil on Crime and Delinquency

Jean McClure Kelty
Youngstown State University

Follow this and additional works at: https://www.wellbeingintludiesrepository.org/acwp_he



Part of the [Humane Education Commons](#), [Politics and Social Change Commons](#), and the [Social and Philosophical Foundations of Education Commons](#)

Recommended Citation

Hollis, V.S., Norman, S., & Kelty, J.M. (1969). Humane education programs for youth (Panel Discussion). In C. Burke (Ed.), *The Power of Positive Programs in the American Humane Movement: discussion papers of the National Leadership Conference of The Humane Society of the United States: October 3-5, 1969, Hershey, PA* (pp. 34-50).

This material is brought to you for free and open access by WellBeing International. It has been accepted for inclusion by an authorized administrator of the WBI Studies Repository. For more information, please contact wbisr-info@wellbeingintl.org.



Humane Education Programs for Youth (PANEL DISCUSSION)

**I — By Dr. Virgil S. Hollis
Superintendent of Marin County Schools
Corte Madera, California**

Developing the number of school administrators who are increasingly becoming interested in humaneness and the humane society members who are interested in education, I think, means that all of us must keep close touch with each other although we know very little of each other's field. This exposure to you and your programs in meetings such as this will surely result in a united attack on a mutual problem. We need your help. And you need our help. You need help from the group that I represent in education because the many programs that are part of your cause for which you struggle will only be realized when you find a way for them to become a part of the educational program in the schools. There is a need for your programs in our curriculums. But just how do we get them there? This is our big question. I do hope that at the conclusion of this session we will arrive at some idea of what we might be able to do.

We think we do a pretty good job in identifying the most important factors available to man and we continually seek to discover better ways to transfer this information to children. Now we are also increasing our effectiveness with the 3 R's, with mathematics, with science, with what we in education call the cognitive domain. But what are we doing with what youngsters think of other youngsters and what youngsters think of themselves—how they feel toward and treat their fellow man?

Our unsolved problems are not how we can learn together, but rather how we can live together, and create an environment in which learning can flourish. What has happened to kindness, to sympathy, to love, to understanding, respect, and compassion in our language and in the American way of life?

Just this year, man reached the moon. But at no time in history has man been further from reaching the heart of his fellow man. And when I say fellow man I can include animals in this area. My concern for the lack of humaneness in the hearts of school age children is not a vague "in the clouds" concept and I'm not repeating words or quoting from the press. This school year is very young; this is only the beginning. When we look at the unrest on the college campuses that is spreading to the high school campus—yes, even to our elementary schools in some areas—I'm sure that there is a relationship between that and the lack of understanding and empathy for their pets.

The inability of man to live and play and study with man today, I think, threatens the very foundation of our educational program. This is where we need your help. We're not going to solve the entire problem, and you aren't the panacea for it. But you do offer one of the most concrete identifiable programs with which we can attack the problems related to student violence. The surface hasn't even been scratched when we consider the potential of using the concepts of humane education in the classrooms of our country. We don't know if there is a relationship between kindness towards animals and an opportunity to learn love and compassion from caring for a pet. And, if attitudes can be developed through the love of animals, is there an ability to transfer such traits to your fellow man when you are growing socially and emotionally as a young child and as a student?

We don't know if there is a relationship but—you as an organization and we as educators—let's join our forces. And I say we must join forces and develop plans for a controlled scientific sociological experiment that will prove what can be done.

We do know that sitting youngsters down in chairs and telling them to be nice boys and girls doesn't work. We know that showing them a motion picture on ways to improve interpersonal relationships doesn't work. We know that punishing, levying a fine, and assigning prison terms doesn't work. We know that moving to another community doesn't work. A lack of humaneness is a problem of the times that seems to recognize no boundary.

You and your programs, your facilities, are perpetually a great untapped source of power. We need more and more pilot programs, the results of which can be evaluated, the objectives measured, and the effects of what we think will work can be proven of value. If your educational programs, if what you stand for, can be made part of our programs, if they can make a measurable difference in the area of humaneness to man, if they have something to contribute to solving the man to man problems that threaten the very existence and the effectiveness of our school programs, I am confident there is

no limit to the financial and human resources that would be made available to you and to us to develop these programs.

It is recognized, also, that the young minds of elementary school students provide a rich and fertile soil where ideas—yes, either good or bad—can be cultivated. These ideas will either nurture or impoverish the total adult personality. We know this. We teach children to read, to write, to spell, to study at this age. It is also true that at this age the attitudes and the values are formed that will guide the manner in which we look at and work with our fellow man at the later stages in our development. We are daily confronted with the pressure groups that are extremely militant. The cry is: "Teach what ought to be and bring relevance to our schools. Tell it like it is, baby." In fact, the *now* concept is with us. You know it, and I know it.

Decision making has been something that we have been striving to teach in our schools for many years. Undoubtedly, many of you were confronted with the memorization of the basic steps to problem solving when you were in school. You were taught, and we are still teaching, the academic, the rational — in fact — the intellectual skills in how to make decisions which are solutions to problems.

This has all been well and good. But only to a point.

By teaching the mechanical, inhuman approach to living, I submit that we in education have fostered a feelingless mode of living to such an extent that it has become a serious problem. We have to have and teach some feeling in our young children so that we can accomplish the ideals to which each and every one of you are dedicated.

Maybe some of these revolutionaries that are now in our schools, even though some of them have gone overboard and are drowning in their own polluted oceans of life, are sane. Bring sympathetic feelings into the teaching of our schools. Listen to these people. They do say love, sympathy, brother, understanding — and this is beautiful — and other significant parts of their vocabulary. Some of us in this great society claim these revolutionaries are sick. Maybe they are. But maybe, too, they are starved for feeling that we haven't given them, a belonging and being wanted in an educational system that continues more toward polarization and dehumanizing.

But how about those that become objective, impersonal, emotionless, who look at the still mechanical cause and effect solutions to problems? Maybe there is a form of illness in their way of living, too. Undoubtedly the mother image of the schoolteacher is disappearing.

Dr. James Mehorter, when he addressed your group in 1959, said almost the same thing when he said that there is a cause and effect relationship between impersonal, objective, emotionless behavior and mental illness. Dr. Ben Bloom, a noted educator, and

some of his colleagues have developed a structure of education. Their book on the cognitive domain is obviously what the school has been attempting to develop for years. The cognitive refers to the intellect. Cognitive domain refers to facts, to the accumulation of knowledge. But the same group, at the University of California at Berkeley, has developed a similar book on the affective domain. Affective refers to the emotional. Some learned people say it encompasses the value foundation of human behavior. In other words, the basis, the fundamental base, from which the designs and choices of action will emerge into behavior. That's what you and I are here for today — to change the proper behavior.

Ten years ago Dr. Mehorter told your national conference that the development of this value basis in our country's youth is more important than the academic education. In these ten years more and more of us in education are beginning to recognize that behavior is important—as you, long ago, discovered. We're also finding that learning involves much more than the memory factors that all of us have. It involves explaining, comparing, classifying, interpreting, transferring, applying, evaluating, and the value system. A framework of attitudes and the attitudes, I hope, are the important thing.

We're getting evidence every day that leads us to believe that behavior—the way of living or acting of a person—depends on his sense of values, what he considers important. This is the emotional part of the human, the feeling level that you are trying to attain in your communities, in your school teachers, so that they will transmit to young minds a feeling and a regard for animals.

In the education profession we are just now beginning to be aware of the fantastic importance of this domain. You have been aware of it for years. Now, we must join together, and there is so much to do in this area. We feel that this is the new frontier in education—developing a value system in the emotional area of human behavior of teaching and learning.

Now, let us step back for a moment and take another look at the youth around us and listen—with our sympathy and emotional systems as well as our intellectual ones. I contend that we are led to some good conclusions. First, the schools of America have to develop programs of instruction that increase sympathy and affection, to include a sense of values, of concern, for those who are suffering from pain and misfortune. Under no, and I repeat, no, conditions can we afford to have children given instruction which leads them to develop apathy or indifference to suffering or pain of any kind. We must take definite steps to provide our children with planned learning experiences in caring for others and loving beyond themselves with compassion for all forms of life.

This can be done, this is being done. Giving of one's self benefits others in the educational experience and can be built into the

secondary curriculum. A significant number of high school students in pilot programs are working with physically and mentally handicapped children and are working in pre-school and Head Start programs. The personal growth that they are experiencing in these programs cannot be duplicated in our classrooms, and I suppose that Albert Schweitzer's "reverence for life" philosophy is the most appropriate concept in this context. We must teach it, and in fact live it and apply it ourselves in our everyday living and business.

We also, by teaching compassion through example, will demonstrate that there is no better formula for living — in fact, learning. Bolton from the University of Oregon has said that this must be done if we are to survive as a healthy race. William James once said "strong intellect needs strong sympathy to keep life steady." And, I would say, keep life balanced.

Obviously, history has shown us that no civilization has endured when its values become purely economic, materialistic, and scientific. We have to have that emotional feel for the attitudes for ourselves and for all forms of life. And what does this lead us to? What implications are emerging in this new frontier of human endeavor? What does it mean to your humane society? What does this mean for our schools? And what does this mean for our children and their children's children? And what does this mean for our civilization?

We will not endure unless we develop, through your strength and force and energies, compassion for life. I submit to you that the stated primary objective of our Marin County Humane Education Center is no better explanation for these thought-provoking and far-reaching questions. I think it hits right at the nucleus of this thought, and I'm sure you will agree. The Marin Humane Education Center's primary objective in the community is, if you will, to develop, to create, and encourage humane attitudes toward humans and animals.

We also feel that this Center has four dimensional approaches to achieve the objective, and I think they make significant contributions to the life of our children in Marin. One is through animal control; this is probably the most traditional part of the program. It involves the animal ambulances, the animal shelter, and the placement program. Another dimension is through the use of the Center by community groups. Mel Morse has created a Center where groups can visit and choose from several opportunities the kind of experience that will be most beneficial to them. Field trips to the Center, personnel visits to community organizations, meetings of afternoon and Saturday training classes are some of the services to the organizations in the community. This has real informal educational implications. Another dimension having significant implications for instruction is the information resources center. Each of you has this also. Teachers use the pamphlets, bulletins, library

materials, and audio-visual materials. But the school program dimension carries the greatest impact educationally, I feel.

Stan Friese, our Deputy County Superintendent, has been on the spot to work with the teachers of our system. In our school summer program we have been working to set some specific objectives in changing the attitudes of children.

As a number one objective, we hope that by June of 1971 we can stabilize the pet population of Marin County. We hope to make some contribution toward that because we think that if we can it would solve many other problems of unwanted pets, of strays, and of young children not having pets.

Secondly, we hope to develop a sensitivity toward animals, to help children recognize what it means for an animal to suffer, what kindness is, what compassion is, what responsibility toward an animal is.

A third objective is that we would like to develop knowledge of the animals in our immediate environment. Children can learn the habits, be able to identify the animals.

A fourth goal is that through the education program in the schools we want to explain so that children understand the proper care and procedures for providing for a pet.

And, fifth, and this is the most difficult part, if we can prove statistically that what we teach about humaneness toward animals can be transferred into humaneness toward our fellow man, we will have met a crucial problem faced in education right now and broken the barrier that has faced humane education in the past.

We have been fortunate to have the Humane Education Center and to build our program on that Center and what it has to offer as an outdoor lab where classes can go and observe as a follow-up on what has gone on in the classroom—and, after returning to the classroom, follow-up on what has happened to them, their new feelings, new thinking, as a result of their visit there.

Not having a Humane Education Center such as we have should never in any way slow down any school district in this country in developing programs in humane education. I hope, because we do have the good fortune of having the Center immediately available to us, that we're able to develop materials and programs for you that you can use in any way you want in the communities you represent and the facilities that are available to you.

II — By Sherwood Norman
Director, Youth Correction Services
National Council on Crime and Delinquency
New York, New York

We don't think enough in terms of what kind of creatures, what kind of animals, we are, and I am going to just put in this thought —

that man has just really barely come to exist on this earth. When I taught school long ago, I had a "time line" with every half-inch representing a thousand years. A little sign at the beginning said "here life began." Then there were various signs with the algae and the fishes and the amphibians and so forth and, of course, man occupied just a very small part of an inch at the end.

We need to think about that a little bit when we think about our attitudes toward each other and toward animals, too. It seems to me that man has been occupied since he's been on this earth, for the most part, with trying to control his environment. We're still doing it; we're still trying to control it. Our effort to reach the moon (perhaps I should say, with all its greatness) was a feeble attempt again to control our environment. And, of course, along with this to control our fellow man.

Control of our fellow man is probably one of the oldest things we have in written history. The early laws are efforts to try to control each other so we can control our environment so we can survive. And we have inherited this point of view with all our civilization. This is a sobering thought I hadn't intended to bring up, but I think it's something that is well to keep in mind when you think about the behavior of man and his children.

Now, I'm concerned particularly with the prevention of delinquency and youth crime, and you might like to know what the National Council on Crime & Delinquency is. It's the only national non-profit private agency working to prevent and control crime and delinquency by tapping both professional expertise and citizen action. It is a major non-governmental agency dealing with the entire criminal justice spectrum from police to courts to correction. It's pioneered in setting standards, promoting model legislation to upgrade treatment services, personnel, and even the physical design of criminal justice facilities, institutions, etc.

I would like to treat my role in this discussion of humane education from the point of view of preventing delinquency. The prevention of delinquency and youth crime begins with the kind of environment we provide for our children — in homes, school, community, nation and world. It continues with the services available to parents and children on the verge of trouble and in need of help, and it concludes with the effectiveness of correctional services after court processing. I hope, when you go back to your communities, you will cease to think about the correction of crime as a police problem (once you get them apprehended, put them away and forget about them). This is the general attitude of people who want more and more and more police protection, which is needed, without giving consideration to what happens afterward.

We contend that unless all three approaches to delinquency prevention are applied, we are trying to stem a tide by merely

controlling an eddy. Removing delinquency-creating situations is one. Providing services to those who are on the verge of trouble is two. And, thirdly, to correct the situations and the services given to youngsters and, adults, of course, but particularly to youngsters who do get into trouble with the courts.

The role played by education in this process is crucial. For it is inhumane education, more than any other public service, that drives young people to delinquency and crime. It is not by chance that the number of police apprehensions and court appearances go up after school gets into full swing in the fall, or drops in the summer — as it does in many communities. I'm trying to get some research money to find out to what extent this is true, but it's surprisingly true as we've seen by making surveys in courts in various parts of the country. It is the experience of people who work with delinquent youngsters that failure in school creates terrific anxieties and pressures, which result in the kind of acting-out behavior which gets them into trouble until they no longer care. This is inhumane.

When other social pressures are added in home and community, the marvel of it is that we don't have more delinquency and crime than we do.

Now, one of those pressures, of course, is poverty and an education geared to a life which is very different from the life that many of these children lead. We're just beginning to notice that 40% of our nation lives in deprivation or outright poverty. Not by choice. As Michael Harrington points out in "The Other America," they made the mistake of being born to the wrong parents, in the wrong part of the country, in the wrong racial or ethnic group. They could have been paragons of will and morality but once that mistake has been made most of them would never have had a chance to get out of "the other America." Unequal economic opportunities, intensified by unequal opportunity in education.

In some of our cities, per pupil expenditure in the ghetto schools is one-fourth of that of the rest of the community. Lower salaries are paid to teachers working under the poorest conditions in the areas of highest need. Competitive grading is used as a whip. Slow learners, constantly humiliated by teachers, cease to try and fall into a groove of failure where they are almost certain to remain. Fifty per cent of the stealing and burglary cases that reach some of our juvenile courts are committed by school dropouts without a job. Every one of these youngsters, upon reaching the state training school, has thousands of dollars spent on him which might better have been spent in his own community's schools. Citizens can equalize educational opportunities by getting their boards of education to provide much smaller classes for physically and emotionally handicapped, brain injured, and retarded children where possible in their own local schools. When I say this so glibly —

physically and emotionally handicapped — this means so much more than these words. “Emotionally handicapped” means unable to learn what he is supposed to learn in the classroom in which he is trying to compete with others. Smaller classes, special teachers, are a tremendous help in this. The second thing is realistic job training programs for high school youngsters not bound for college. This means training for jobs in growing industries with labor shortages. It also means paid work and school programs geared to reducing the number of dropouts, but so often this is done without realistic recognition of the kind of jobs they’re going to be able to get anyway when they get out. The program is all academic centered or school centered, and the teachers (bless them) are waiting only until the students get to be 16 when they can drop out anyway.

Some citizens have reduced burglary and theft from 10 to 87 per cent simply by getting more lights on the street at night. Now, this doesn’t seem to have much to do with education and yet it does perhaps because it’s really adult education and with regard to our children is also humane education. Instead of spending over half a billion dollars a week on killing human beings to make the world safe for democracy abroad, we might better spend money to safeguard democracy at home and eliminate situations which breed delinquency, youth crime, and racial bias — for these are demoralizing our future citizens and threatening our national security from within.

I looked up “humane” in the dictionary and it said that it was having feelings and inclinations creditable to man. Well, what is your idea of man? I believe that there is something fine in every individual, and I would say every animal, too, really. Education, which means to lead forth or draw out, implies the drawing out of a personal thing, something potential, something latent. If you believe that there is fineness from within and you draw this out, how can this be done humanely? Again, as we were looking at man sociologically a moment ago, let’s look at him biologically for a minute in terms of his birth, what he comes into this world equipped with, and the experiences he has from the moment of birth on. How much is he loved? How much is he cared for? How much do those who care for him give him the satisfactions of living in a world—a buzzing, blooming world, I believe it was once called—that gradually makes sense to him because he feels he is a person of worth?

As he gets bigger and older you don’t have parents teaching a child to talk and giving him grades according to whether he talks at the right time or learns to walk. Some children have physical handicaps that make it impossible for them to walk right away and others walk immediately. Some talk immediately and some turn out to be quite intelligent even though they talk a little later than usual. But then when we get them into our school system, they come in and immediately are supposed to compete with other children at

their age. Educators are now beginning to realize the fallacy of this and are providing for differential classes, reading classes where a youngster can go at his own rate of speed in the early elementary years. Unfortunately, this begins to get more and more rigid as they go up in the scale. I’m surprised at how many schools are still in the days of rigidity as far as what is expected of youngsters and what happens to them. And this is what I want to speak about.

They may look fine, they may look as though they’re getting along beautifully. In fact, they’re very vigorous in their throwing of rocks through windows and annoying teachers and acting out, we call it. They are really saying to teachers and parents and the community generally that things are not right, they are not getting satisfactions out of life which mean they can put forth their maximum effort of their ability to learn. When they are unable to do this, they lose face with teachers, they lose face with other kids, they gravitate to other kids who are beginning to have troubles, and pretty soon you begin to have those youngsters, the troublemakers, standing together and beginning to do things that cause difficulty at home and in the community.

I think that we ought to take a good look at what we can do in the way of intervention and control when the child enters school. When you stop and think of it, this is his first experience with organized group life. Here society impinges on him with daily responsibilities. Someone other than his parents sees him in relationship to his peers and authority. Here the child’s self-image, developed in the pre-school years, undergoes severe testing. If the infancy and pre-school experiences have given him confidence that adults on the whole are supporting, that growing up has rewards, then a child is ready to cope with experiences in the streets and school without fear. If, however, infancy and pre-school experiences leave a feeling of not belonging, if early steps in growth bring more rebuffs than rewards, a child’s self-esteem is impaired and he is ill-equipped to face new experiences in street and school. In spite of advances in education, public schools have been slow to recognize the emotionally handicapped youngster. They seem unable to let go of a grading system which exalts the easy achiever and punishes the struggling slow learner. As failure spirals downward the child ceases to care. His behavior becomes worse. Punishments increase. He is more drawn to other kids with problems. Soon school pushes him out altogether. We call him a dropout.

What is needed is small remedial classes for this group, a flexible approach to subject matter, and a sufficient number of teachers trained in special education to man them. To avoid deviant behavior, the downward drift of failure must be re-routed into carefully planned steps of success. This is more important than keeping up with a pre-determined grade level. But even more important than this

is a feeling for the youngster undergoing these experiences. And the difficulty is that teachers have not been trained to recognize these youngsters. They see them only as interfering with their unit. And it might even be a unit on humane education. It may be that some youngsters have no use for being kind to animals for reasons very well established in their own bringing up, and this needs to be recognized. We need to be able to identify these children. Some public schools have developed a clinic team—the psychiatrist, psychologist and social worker—to help teachers identify and handle problem youngsters, work with parents and call for other community resources. Such services are usually found in prosperous suburban districts and generally are far from sufficient even there. Some schools employ social workers but never enough, and seldom with adequate training. Law enforcement officers who realize the mountain of failure and humiliation behind most truancy can avoid adding to the child's distrust of authority. And I think the same thing could be said to almost anyone.

Now let me come down to an illustration. A boy smashed his index finger in the second grade and was made to write with his middle finger at a time when the class was learning cursive writing, having changed from printing to cursive writing toward the end of the second grade. He had great difficulty coordinating his muscles with his index finger, even greater difficulty with his middle finger, but he persisted. He tried to do what was expected of him, he tried to conform. Well, he never quite succeeded. When the index finger was repaired, the teacher insisted on his going back to writing with his index finger, so his writing was even worse than it was with his middle finger. Now, if you can, imagine what this would be like for a young child and the effect it has on his future work in elementary school — third, fourth and fifth grades — and the exasperation of teachers who see the messy writing and the incoherent letters and who forget what initiated this and then start blaming him. Pretty soon he starts not to try; he doesn't finish writing the assignments down from the board; he can't write them fast enough, so he doesn't do his assignments; and he's blamed for that. And this constant blame, blame, blame — you know yourselves in training a dog how far that kind of thing gets you. And yet we haven't learned this with regard to children yet.

This child begins to act out, of course, and begins to become a behavior problem in class, and he's been a model child before this happened. At home he is loved and appreciated and wanted and yet he even begins to act out at home and begins before long to become a problem in the community. This is where delinquency begins very often, sometimes with something as specific as a thing like this.

But take another youngster who was one of the battered and abused children you have heard about. Many states now have battered

or abused children laws. It's amazing how many cases there are; we don't know for sure. It is said by some who have made a study of this that there are probably more infant deaths due to physical abuse of children than from any other cause. It's really quite as shocking as keeping animals in small cages, and yet we're doing very little about it for the most part. The particular youngster that I have in mind was finally taken from the parents for adoption when he was three, I believe, but he was too upset and too disturbed for anyone to be able to adopt him. At five, after being in more than half a dozen different foster homes, he was about ready for mental hospital care. He's just living from one institution to another. And it's entirely within the realm of possibility that this child may be one of those who commits one of these senseless murders that you so frequently read about.

Now this violence comes from failure to recognize and identify the symptoms early enough to be able to do something about it. All of us, perhaps, have become too accustomed to violence and the big educator that I call the "eye" — the idiot tube. A generation has just about reached its maturity today that has been brought up with TV babysitters which have stressed violence, and I think you know the violence commission recently came out with a condemning report about this. Unless we care, unless we do something, citizen groups with our votes and our support, these situations are going to continue.

Now I didn't begin to describe some of the situations these children go into when they do come to the courts — the detention homes which are not homes at all but jails. In 93% of the counties of this country children are held in county jails that aren't fit for adults. If you want to be concerned about cruelty to adults, look at your county jails and see what they're doing there. If you're concerned about children, urge that there be some kind of regional detention home that can take in a large number of these counties, any one of which is too small to build its own, which could be a center with some professional services for these children who are so disturbed they are likely to be locked up.

These are some of the things that open up a perfectly breathtaking task for citizens who are sensitive and who hope to move civilization beyond that point of three-quarters of an inch, I think it was, at the end of the time line to the point where man's finer feelings and concern for other people and for life in general can be directed toward more intelligent humane education.

III — By Dr. Jean McClure Kelty
Assistant Professor of English
Youngstown State University
Youngstown, Ohio

All of you, I think, have had a chance to examine The Kindness Club manuals. I think you are all aware that The Kindness Club was originally founded by Mrs. Hugh John Flemming of Canada, that it had phenomenal growth in Canada and the United States and internationally, that The Humane Society of the United States was asked to take over The Kindness Club in the United States, and that we worked about two years to produce the program as it now stands.

I hope that most of you are familiar with the material, and I hope that those of you who are not will take the opportunity to examine this material. The program goes through age 11. Two other programs have yet to be developed for the intermediate age group (11 to 14) and for the older children (14 to 18). These are in the planning stages, but I might mention to you that the ultimate dream is to produce a kind of Scout program which would take children all the way from, say, 7 through 18. There are many ways this program can be used. I hope that all of you will use your imaginations, that you will use all of it or parts of it any way you can work it into school curriculums, humane society curriculums, individual planning groups. If you can get den mothers interested in handling groups in small communities, fine—any way that this can be used.

I would be very happy to talk to any of you individually about ideas that I might have on this and I would be very eager to find out your ideas on use of the program. However, this is a kind of introduction to what I want to say to you here today.

Actually, I want to address myself to you as leaders of humane societies. It is all very well for us to outline this Kindness Club program, but to be of any real value it seems to me that, as adults and as leaders, we have to know what our goal is, we have to know where we are going. We have to know this in order to carry out, with any measure of effectiveness, Kindness Club programs in our own community, but more important and what really concerns me: it's no good to teach a philosophy to children unless at the same time we as adults work to produce a world where they can practice what we have taught them. It would be like teaching children to read, if this were possible, in a world where there were no books.

This, it seems to me, is somewhat the path that we have pursued in the past. We've lived with the words, "humane education," for at least a hundred years, and I can't see that it's gotten us very far. In case any of you think that humane

education is new, let me remind you that in 1869 Angela Burdett-Coutts in England wrote a letter to the *Times* "to entreat public attention to a systematic training in principles of humanity toward animals." An association named the Ladies Humane Education Committee for the Royal Society for the Prevention of Cruelty to Animals was founded. That was a hundred years ago. And, may I remind you what most of you already know, that George T. Angell in America had many thousands of children involved in his Bands of Mercy. What happened to the children that we see no, or little, effect of this teaching?

I would contend that the basic philosophy of the western world is antithetical to our convictions about animals. We of the humane movement have produced no philosophy to counter it. Therefore, the young people we influence by programs like The Kindness Club must either reject what we have taught them and ultimately be absorbed into the system or they must remain outside the system for life, misfits, and therefore impotent.

Let us examine just why this is so. The Judaic-Christian system and the western system—one largely a result of the other—puts man at the center of the universe. Man is made in the image of God; man is given dominion; man is a little lower than the angels; the world was made for man.

I'd like to read a brief section from what seems to me a very powerful book, *Design with Nature*, by Ian McHarg. "Our failure is that of the Western World and lies in prevailing values. Show me a man-oriented society in which it is believed that reality exists only because man can perceive it, that the cosmos is a structure erected to support man on its pinnacle, that man exclusively is divine and given dominion over all things, indeed that God is made in the image of man, and I will predict the nature of its cities and its landscapes. I need not look far, for we have seen them—the hot-dog stands, the neon shill, the ticky-tacky houses, dysgenic city and mined landscapes. This is the image of anthropomorphic, anthropocentric man; he seeks not unity with nature but conquest."

I might add (and I don't think that McHarg would disagree at all): I will show you a world where thousands of animals are cut up yearly in varying degrees of pain so that man can live a couple of years past his time to die in a world that is already overcrowded. I will show you a world where animals are used in research so that women can have more babies to overpopulate the earth, where animals are exploited for the entertainment of man, where animals are hunted for sport, where thousands of animals are used in space programs in an attempt to destroy other planets as we have done the earth. (I might digress here a moment. One of my favorite statements in this connection Norman Cousins made recently in *Saturday Review* when he said: the question is not does life exist on other planets, but does intelligent life exist on earth? Where Christmas

puppies are given away and bought casually as stocking stuffers and as casually dumped, where live animals are thrust out of their homes by what Paul Ehrlich has called the "beaver building complex" of the United States Corps of Engineers, where pest animals and pest insects (and, mind you, it's man who determines who's the pest) are poisoned, where animals are trapped so that women can brag about the price of their coats. You can go on *ad infinitum*. But all of this is based on the assumption that this is man's world to use, to exploit, or to destroy. What is the alternative?

Man needs to ask himself, it seems to me, whether he has any right to assume that he is the center of the universe. Again, may I quote, and this time McHarg is paraphrasing Loren Eiseley: "Man in space is enabled to look upon the distant earth, a celestial orb, a revolving sphere. He sees it to be green, from the verdure on the land, algae greening the oceans, a green celestial fruit. Looking closely at the earth, he perceives blotches, black, brown, grey and from these extend dynamic tentacles upon the green epidermis. These blemishes he recognizes as the cities and works of man and asks, 'Is man but a planetary disease?'"

"The atomic cataclysm has occurred," McHarg postulates hypothetically. "The earth is silent, covered by a grey pall. All life has been extinguished save in one deep leaden slit, where, long inured to radiation, persists a small colony of algae. They perceive that all life save theirs has been extinguished and that the entire task of evolution must begin again—some billions of years of life and death, mutation and adaptation, cooperation and competition, all to recover yesterday. They come to an immediate, spontaneous, and unanimous conclusion: 'Next time no brains.'"

In this context, McHarg says, "it is salutary to suggest that the path and direction of evolution may not be identical to human ideas of destiny; that man, while the current, latest dominant species, may not be an enduring climax; that brain may or may not be the culmination of biological evolution or it might in contrast be an aberration, a spinal tumor, and finally, although no man will hear it, the algae may laugh last."

If we assume, for a moment, that man is not the height of evolution, that man is not the center of the universe but merely a part of the ecostructure, merely a piece—and a very small piece—of the whole, not necessarily, mind you, any better part, man begins to ask himself just what his responsibilities and his obligations are. It is ludicrous, I contend, to talk about humane education when the whole system under which we live denies the necessity for humaneness. You end up with the absolutely arrogant assumption that you should be humane because you become thereby a better person. Let's begin to recognize that we've got to throw out a lot of dead wood before we can hope that anything like The Kindness Club can take root.

There was never a better time than now. This is exactly what the "flower power" people are saying. I teach in a university, and it is to these young people that I can talk. They understand. It is not the materialistically oriented sorority, fraternity young men and women who understand. It is the hippies, if you will, who understand exactly what you mean when you talk about pollution and wilderness and kindness and love and humaneness. They talk the same language.

So it comes down to this. We're not talking about humane education; we're talking about the subversion of the philosophy of the western world, and we'd better start realizing it. It's a sobering thought, I think, that the two positive philosophical positions which are consistent with the humane ethic—what we call the humane ethic—have not come out of the humane movement. The first—reverence for life—from a scientist. The second—reverence for our environment and for the creatures who share it—from ecologists.

Ian McHarg goes one step farther than Schweitzer and says that Schweitzer recognizes value only in that life which is beneficial to man. McHarg says we have no right to make this assumption. All life is unique and, therefore, valuable. To be sure, the subversion we advocate is not a violent overthrow, but it will come to that if we're not wise enough. Because what we're calling humane education is really an alternative to violence, chaos and destruction, both of our universe and ourselves. Because regardless of our arrogance, and Faulkner's, if we continue to pollute and destroy, man will not only not prevail; he will not survive nor will anything else.

We have to work piecemeal with the general public, but we'd better quit pretty fast talking to ourselves and to kindred souls about shelters and humane education kits and laws and pet care as though these things were the answer to all the earth's problems — and we'd better start considering very fast the enormous scope of what we've got to do if we're going to salvage a world in which anything like The Kindness Club has any validity.

We need to start working to produce an environment where man retains the integrity of his land, the integrity of the myriad creatures who share, and who are co-inhabitants of, that land. But we can't keep doing it benevolently. How can we be sure that we are better than those who share it?

I have tried to talk to local humane groups about pollution and destruction of wilderness land and I always get the same answer: yes, that's too bad but, you see, there's the shelter. I have tried to talk to humane educators and remarked that we don't need new textbooks; we need to affect the minds of those who teach the texts we already have. After all, you can teach Hemingway's "Death in the Afternoon" as a lesson in compassion. (Might I note here, incidentally, that at a recent teachers' conference it was the so-called long hairs who were calling for an evaluation of the morality of literature.) But the

same old answer comes out: we need humane education in the system.

I have tried to talk junior humane programs to local humane societies and they say, yes, that's wonderful, but we don't have the time and staff and, besides, exactly how do you go about it? I try pointing out that ecologists and people in the humanities and the college young people are our brethren but no one has the time for that kind of talk, either.

So my challenge to you is this—and might I add that I've come to this after long soul-searching. I would love to bury myself in one small program. I'm not a person who likes to take on the whole scope. It's terribly defeating. I would like to stay in one small program where I can see at least one tiny result, but I don't think it's possible — not for those of us who are leaders in the humane movement. In order for us to implement the dream of Mrs. Flemming and all of those who have worked with The Kindness Club, we must be leaders who are capable of the groundwork of that dream. We must be willing to try to subvert the system of the western world because only by subversion of that system that says that man is unique and supreme can we ever hope to produce a world where animals count, where the individual man counts, where land counts, where everything counts, where The Kindness Club for children is anything more than a quaint diversion which children will be expected to outgrow.

If the active young people have taught us anything, it is that there is no such thing as a partial commitment. The world is moving too fast, the environment is being destroyed too fast. As Peter Schrag, in "Life on a Dying Lake" in a recent *Saturday Review* has pointed out, "We are trying to satisfy a new, though still unclear, sense of community with old priorities." So, he says, "evasion of the issues is inevitable," but a "professed commitment to protect an environment that ends with a squabble over sewer taxes is no commitment at all. . . Can one take seriously an organization whose interest in conserving fish is unmatched by a position on the antiballistic missile?" And so with us. A commitment to create kinder, gentler, more sensitive children that ignores a new shopping plaza which will destroy a natural watercourse is no commitment at all.

I repeat: "We are trying to satisfy a new, though still unclear, sense of community with old priorities." And if we continue to do so, then The Kindness Club, on which all of us have worked so hard, will someday be another experiment like the Band of Mercy. It's no good to teach children kindness and love and concern for all living things unless we, as adults, and as leaders of the humane movement, are willing to try to build and accept the kind of world where such an involvement is possible.

The Misuse of Animals in the Science Classroom

**By Prof. Richard K. Morris
Professor of Education, Trinity College
Hartford, Connecticut**

At The HSUS Conference held in Washington in 1961, Dr. James T. Mehorter of the University of Vermont declared "... our historic failure in humane education revolves about two points: (a) a philosophy, and (b) a psychology." Seven years later, as moderator of a panel discussion on humane education, I pointed out that there was a need for research leading to a defensible philosophy of humane education and research into the psychological effects on young people of violence on television, gun clubs in the schools, and of elementary and secondary school experiments on living animals. This "historic failure" is still with us today.

In the area of philosophy, there have been some hopeful stirrings. The message of the humane movement has attracted such distinguished philosophers as Brand Blanchard, F.S.C. Northrop, and John Findlay. Reverend Charles N. Herrick, whom many of you know, now pursuing an advanced degree in philosophy at Trinity College, and Associate Professor Robert Brumbaugh of the philosophy department at Yale, have recognized the urgent need for a more humane ethic—and they are doing something about it.

A few months ago, I wrote to Dr. Jean Kelty that those of us involved in teacher training should make every effort to enroll philosophers of education in the task of forging what Albert Schweitzer called "a boundless ethic that passes beyond man and includes all living creatures." This year, as vice-president of the New England Philosophy of Education Society, it is my intention to do all in my power to introduce this neglected objective into the deliberations of that forum. If we do not involve the teachers of teachers, and the teachers themselves, in the ethic of our cause, we will have lost some important allies.