

There is substantial money in the account restricted to the National Humane Education Center but an additional \$100,000 is necessary before construction contracts can be let. The HSUS takes pride in the fact that it has been selected to act as trustee of various other trust funds—but all of these funds have certain designated purposes for which income is to be spent—and these purposes do not include the General Fund of The HSUS.

Lastly, a very substantial sum appears on the balance sheet which is held by the Mellon Bank under a trust agreement for the benefit of those who have purchased HSUS annuities. The sale of annuities shows a modest profit to The HSUS but this profit becomes available only over a long period of years.

From this very brief review, it is readily apparent that The HSUS General Fund must continue to receive your generous support or the activities of the Society will rapidly decrease. I personally am committed to The HSUS in the belief that it is the outstanding performer on the national scene in the field of animal welfare. I urge you to be as generous as you can and to help The HSUS in soliciting donations from your friends as well. In my opinion, there is no better vehicle for translating our dollars into effective work for the animals who need our help.

Humane Education of the Next Generation of Americans

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“I cannot bring you anything new and strange about humane education, for I am not possessed of anything but what you yourselves do know.” This is a quotation from an address to teachers by Edward Hyatt, former Superintendent of Public Instruction of the State of California well over forty years ago, and one which certainly illustrates my position today.

My primary responsibility at this Conference is to share with you some of the highlights of our present research project on the subject of humane education. But, being a philosopher of sorts, I should first like to philosophize a bit, and perhaps lay a predicate for my later remarks.

In an age of nuclear power and dynamic change, it seems important to ask the question, “what kind of person must I be to meet the challenges of the times?” Inherent in this question and intimately related to education is the concept of humanitarianism. But what about this question, humanitarianism and education?

In the process of education, three major aspects stand out sharply: philosophy, psychology, and evaluation. It is through philosophy of education that we establish goals and objectives. In other words, where are we going? What do we want? What is really important? Without a philosophy we wander aimlessly in the vast desert known as “no man’s land.” Psychology speaks of methodology, the means whereby we might achieve our goals; it is the instrument by which we hope to achieve our objectives. Without a methodology we are like a ship without a rudder. We may know where we want to go, but are unable to get there because we lack the required mechanism. I mention evaluation as the third major aspect because it helps us to determine the extent to which we have achieved our goals. It seems to me that these three major aspects of education are important.

Applying this scheme to the subject under discussion, I would like to point out that in our society, in every age, there has existed—at least in a general way—the goal of humaneness. This goal has not

always been implicit nor even explicit but has nevertheless permeated the very essence of our national heritage. Relative to education, this goal has received only incidental treatment relative to a positive developmental approach. I am not at all certain that there exists, on the part of many educators, an awareness of such a goal in education. This can be recognized when we examine the various methods and materials utilized in our schools today. It is also recognized by the fact that there exists little understanding with regards to the terms "humaneness" and/or "humane education."

Applying the aspect of evaluation to which we alluded earlier, we need only to note the ever-widening gap between technology and the humanities generally. I am not an anti-space probe individual, but I do believe that in this spectacular era we must do some evaluating.

Superintendent Hyatt, in his address to the teachers in California over forty years ago, stated that "The State of California has officially recognized the value and the necessity of this branch of education (humaneness). By formal statute, regularly enacted, it has been ranked with the list of subjects prescribed for the schools of the state. So far as legislative recognition is concerned, humane education stands alongside reading, writing, and arithmetic and the other time-honored subjects of the standard curriculum.

"In carrying these messages of humane civilization from the statute books to the children, translating them on the way so that those who run may read, we are entirely dependent upon the 12,000 public school teachers who are now working for our commonwealth. It is only as we interest them, kindle life and light and enthusiasm into them, that we can hope to see these things reappear in the children. And this is easier said than done.

"It is possible for the teacher to say things that her children will never forget. I would beg all the teachers of the state to get some conception of this movement into their own souls, and to grasp it, to know what it is for, what it is driving at, to feel it. I would have them absorb a fund of sentiment to have on tap, honest sentiment enriched by incident and song and story... The stream cannot rise above its source, but if it has a chance it will rise nearly to its source. Enthusiasm is everything. I would not chill it. Without it we shall get nowhere, with this or any other thing..."

I like this; I think Hyatt was right. But, as I mentioned a few moments ago, I don't believe much of an awareness of this exists today with regards to the curriculum in our schools. I shall attempt to add credence to this statement in a few moments when I will share with you the results of some of my visits to various school systems. But I would like to philosophize yet for a moment or two.

It has been a popular notion for some time now that education per se is what the world needs if we are to realize world peace, understanding, prosperity, brotherly-love, etc. But what do we mean by

education? Teach a man to write and he might forge checks. No, education is not enough; it must be the right kind of education, and this necessarily involves the teaching of humaneness. For many years, we talked about the three R's: reading, riting, rithmetic. Now we talk about the six R's: reading, riting, rithmetic, remedial reading, remedial riting, remedial rithmetic. But even the six R's are not enough. Many of us feel strongly that it is not enough to teach a man how to earn a living; it is essential also that he learn how to live.

The dust of the centuries blows over the ruins of dead nations or civilizations that realized technological achievements. But this was often accomplished as the result of the misery and suffering of all forms of life.

In 1927, Randall J. Condon penned the following educational ideals: "Teach reading, writing, and arithmetic, of course, but not as fundamentals, except as in the learning one is taught to read fine things, to write beautiful thoughts, and to know that in the fundamentals of life the sum of one's happiness cannot be obtained by subtracting from others, and that the way to multiply the value of one's possessions is to divide them with others, especially those in need. Teach geography, but only that to world knowledge may be added world sympathy and understanding and fellowship. Teach history that against its gray background of suffering and sorrow and struggle we may better understand the present and may project a fine future. Teach civics to make strong the ideals of liberty and justice, and to make free, through obedience, the citizens of a republic. Teach science, but always as the handmate of religion, to reveal how the brooding spirit of God created the world and all that is therein and set the stars in their courses in accordance with the eternal laws that He himself had ordained. Teach music and art and literature. Reveal beauty and truth. Inculcate social and civic ideals. Teach that which gives intelligence and skill, but forget not soul culture, for out of this comes the more abundant life bringing forth the fruits of the spirit. These are the real fundamentals in education; for character is higher than intelligence, and the soul shall never die."

Theory is important in the field of research, and without it, research loses much of its effectiveness. Intuitive feeling or expression is important, as well as assumptions and hypotheses.

I have expressed certain notions, feelings, assumptions, thus far in an effort to indicate that what we have done in our research efforts up to this point, and what we hope to do in the future, is based upon not only a recognition of the need, but also some understanding of the problem.

Now to the research.

Stated simply, the present study was an attempt to determine what has been or is being done in our schools relative to humane education, to develop an awareness of the problem, to obtain professional

opinions, to obtain a sample relative to humane attitudes, and to develop a prospectus for a major research study on this subject.

I will not take the time here to deal with our library findings; except to say that there is not very much in the literature. I had a graduate student at the Library of Congress for a month, and he came up with very little.

As the project director, personal visits were made by me to several school systems where programs in humane education are conducted. With the exception of one, nothing of significance was observed. Some programs consist of drawing pictures in art classes, sometimes with "kindness" captions. It is not meant here that these programs are of no value whatever, but rather that the impact in terms of attitude development is not very great. To illustrate a point, I should like to use an analogy here. Much criticism has been leveled at educators regarding the subject of reading (very often by educators). There are claims that reading is taught only incidentally after the third grade. What is often meant by this is that reading in the first three grades constitutes the focal point of the curriculum, and rightly so, because of the necessity for the development of a foundation upon which other subjects or disciplines is built. The concern regarding the incidental approach after the third grade has implications both for future development and also for reinforcement.

My inference is along the same line. With reference to my opening statement regarding the kind of person required for successful continuation of our national heritage, humaneness is an integral part of the necessary foundation upon which successful living is realized. An annual poster contest or any other vague incidental approach to the problem of developing positive attitudes of kindness is far too little to make an appreciable impact in terms of development of reinforcement.

From our visits with teachers and administrators, and as a result of the pilot study, we have established that there is a need for the teaching of humaneness in the schools, and that it is feasible.

In connection with the major study, we are quite aware of goals and objectives. We have learned from the present study something about materials and methods as well as a plan for evaluation.

Materials and methods must be developed and utilized in such a way as to occupy the kind of position in the curriculum that was suggested by Superintendent of Schools Hyatt, that is, in line with reading, writing, and arithmetic.

We recognize first of all that teachers must be properly trained before they can do an effective job of teaching humaneness. This means that courses of instruction in humaneness must be developed and offered in our teacher training institutions—a course entitled something like "Methods of Teaching Humaneness." Here teachers would learn how to develop resource units and other materials

necessary to do a superior job in the teaching of humaneness. This is one of the objectives in our prospectus.

In terms of materials, the following will all be utilized: textbooks, various other books, films, filmstrips, slides, art materials, science materials, pamphlets. All of the above would contain the content of the course, but include in a direct and dynamic way, the subject of humaneness—humaneness to all of life. This, of course, requires a great deal of development and experimentation. Experimental projects, projects in cooperation with local service clubs, and societies. Actual contact with animals would be a prime concern. As indicated by both teachers and administrators, actual contact with animals is considered to be an important approach.

It is proposed that experimental programs be set up in the school systems which participated in the pilot study. This would give us geographical representativeness and would contribute greatly to the evaluation aspect. We would then initiate our experimental programs in the selected schools in the various areas, having control and experimental groups. At the end of the school year, participants would react to an inventory concerning humane attitudes and the results compared to the mean established for that area prior to the initiation of the experimental program. Other measurement procedures will be utilized to determine the relative merits of the various methods and materials.

Perhaps the biggest assessment we have to make before undertaking all of this is to determine the needs of the nation in terms of the humanities and define the role of humane education in meeting those needs. We will have to show clearly in the major study the benefits which positive attitudes towards moral and ethical values will bring in the development of character and the total personality generally. There is no better way to foster these positive attitudes than through an effectively administered classroom program that integrates the humane ideology with our present educational processes.

The end result of our major study will be a "packaged" program easily adaptable to any community, rural or city. It will include techniques and methods for selecting and training teachers for their key roles in executing the program as part of their schools' curriculums. This is, of course, of the greatest importance since the example which teachers set to children is going to be far more productive and beneficial than mere learning by rote.

Our progress so far gives every indication of a happy marriage between humanitarianism and education in a relatively few years. We have already established the teaching of humane attitudes as an important, fundamental, philosophical concept of education and we now know that there are practical means by which the goal we seek can be achieved. The cooperation we have received from educators,

the response we have evoked from students, teachers, curriculum experts and others in our preliminary survey shows an astonishing eagerness for this kind of program. To me, this means that those most essential to the success of our program—the students at whom it is aimed and the teachers and administrators—need and want what we are trying to give them.

There could be no better guarantee of success for this program which reaches beyond the protection of animals to the higher and more important concept of developing a society that includes the betterment of people.

The National Humane Education Center and the Welfare of Animals

By Mel L. Morse, San Rafael, California

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Those of you who have been associated with the humane movement for some time have many times heard us use the term “humane education.” I am sure that our educators will argue that we misuse the term, but perhaps it conveys things to those of us actively engaged in animal welfare work that make its use correct.

I do not intend to burden you with any philosophical discussion of humane education as we have persons who are far more qualified to do so than I. I will, however, expose you to some ideas that I have had on the subject and perhaps I will provoke you into doing something about it.

What I want specifically to discuss with you is the HSUS National Humane Education Center and the needs that it will fulfill.

The role of all humane organizations is the prevention of cruelty and, in order to do this, we must be prepared to show a better way. We cannot stand back saying “no” or “you can’t do that” unless we are prepared to show why. We must understand that cruelty is not always a sadistic act and one whose perpetrator needs the attention of a psychiatrist. I am sure that there are many cruelty cases that should be handled in such a manner, but not very many of them get or deserve this distinction. Usually we move to correct the problem and try to see that it does not happen again; then we use the cruelty case to point out some of the evils and go on to the next one.

I must point out, also, that very little humane education is involved in formal education. This is not true because of a lack of interest, but there has been no great effort nationally to see that effective tools and useful information is offered. There is a great need for such education and students graduating from teachers’ colleges should have been indoctrinated in humane education, the reasons for it, and methods of teaching it. With such a background we will see more instruction given to pupils on the benefits of a knowledge of the reasons for kindness, compassion and consideration, not only for animals, but for humans.