TEACHER BELIEFS--PRACTICE CONGRUENCE:

AN INVESTIGATION OF AN

EDUCATIONAL PHENOMENON

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CHAPTER I

INTRODUCTION

An entire area of research concerning teaching effectiveness is almost totally ignored today, that being person-centered teaching. This fact is dramatized when one examines the 1982 edition of the Encyclopedia of Educational Research and finds only one humanistic reference listed under the sections titled "Teaching Characteristics" (Ryan and Phillips, 1982) and "Teaching Effectiveness" (Medley, 1982). In spite of this omission Dawe (1984, p. 549) stated, ". . . the person of the teacher is the essential ingredient in that mysterious interaction called teaching." Even a cursory perusal of teaching effectiveness research literature reveals that a technological emphasis of teaching dominates the field.

Paradoxically there has been an increasing belief since Dewey (1910, 1964) that a teacher's philosophy is the basis for making decisions about the educational process. Wiles and Bondi (1979) suggested that educational philosophies are the heart of purposeful activity. While the philosophy of the individual teacher was considered important, there was ample evidence to suggest that relatively few teachers have teaching behaviors that are in accordance with their professed beliefs (Brown, 1968; Childress and Dobson, 1973; Davis, Dobson, and Shelton, 1973; Deal, Dobson and Dobson, 1982; Dobson, Goldberg and Elsom, 1972; Dobson, Hopkins and Elsom, 1973; Dobson, Sewell and Shelton, 1974; Kessinger, 1979; Wright, 1980).

Shaw (1980) appeared to attribute part of the reason for the limited volume of person-centered research to the notion that teacher education institutions subscribe to the domination of a technocratic ideology, which claimed value-neutrality. Because of institutions' demands and pressures, and the role assigned to teachers, there was neither enough time nor energy for teachers' own individual histories to receive attention. As teachers attended to what they perceived as institutional expectations, they became preoccupied with the management and monitoring of observable and measureable student performance. As this shifting of teacher energy occurred, there was neglect of the teachers' own congruence and authentic relationships and the nurturing of their professional maturation. More specifically, Shaw (1980) stated:

> In other terms, it would seem that this transformation implies, or is consistent with, the educators, shift away from an existential and phenonological approach to the meaning of educational experience toward an approach that is more empirical and positivistic in nature. Eventually, the educator accepts the latter approach for herself as well and, either tacitly or explicitly, develops a natural attitude toward it (p. 189).

Statement of the Problem

For those who give credence to the person of the teacher, there currently appears to be a paradoxical situation in the teaching profession which simultaneously involves a lack of person-centered research, and the dominance of what could be considered an inappropriate approach to studying teaching effectiveness. In other words, much more immersion is needed into the notion of the person of the teacher if one is to obtain a holist perspective of teaching and to begin looking at both teacher competencies and effectiveness. The congruence of teacher

beliefs and practice needs to be investigated in order to gain a clearer understanding of the implications, effects, and impact of this educational phenomenon (congruence) as it is related to the teaching-learning process.

Need for the Study

Because person-centered research does not lend itself to the technical rationale, little attention has been given to the concept of teacher beliefs-practice congruence. Therefore, there appears to be a definite need to create a more systematic way of identifying teacher beliefs-practice congruency.

Aspy and Roebuck (1977) suggested that very little work had been done concerning the role and importance of congruence in the classroom. This was a phenomenon within the process of schooling that had potential for bringing about positive change. The literature pointed out that despite the fact that most people believed congruence in the classroom as an important teacher characteristic, relatively little had been done to assess the real impact of such congruence.

Acknowledging the importance of teacher beliefs, Wright (1980) suggested that teacher beliefs needed to be analyzed and correlated with attitude, perception and practice, and with classroom observation data, school climate and sociometric findings. Further, Wright (1980, p. 10) stated: "Through relational analyses like these we may begin to understand some of the underlying factors, not to mention some of the ramifications of teachers' educational beliefs."

Rogers (1977) believed there was adequate, but little known, research to indicate that the more the psychological climate of the classroom was person centered, that more vital and creative learnings

are fostered. With regard to future research, Rogers (1977) expressed the hope, ". . . that continuing research will not limit itself to assessment but will diligently search for relationship of an if-then nature" (p. 63). In a similar vein, Shaw (1980) made reference to the suggestion by Willis that, "the quantitative tradition neither asks nor answers many basic questions dealing with personal meanings" (p. 178). Therefore, educators must develop alternative means for conducting educational research which will ultimately lead to the enhancement of the relationship between the person of the teacher and teaching effectiveness.

Major Assumptions of the Study

The following basic assumptions were made for the purpose of this study:

1. The teacher, being first and foremost a person with a set of beliefs that relate to classroom behavior, is the single most important element in the classroom as far as student learning is concerned.

2. The manner in which teachers behave and the choices they make reflect their basic attitudes and beliefs.

3. Many teachers operate from a philosophic base or combination of bases that are unknown to them.

4. The congruence of teacher beliefs and practice is a desirable condition and one that can be assessed.

Research Questions

The purpose of this study, as discussed earlier, was to investigate the phenomenon of teacher beliefs-practice congruence. Basic then to

this study was the concept of the person of the teacher, a reality that had been given too little attention because it did not lend itself to the dominant quantitative approach to educational research. The following research questions were pursued:

1. Is it possible to identify teachers who are philosophically congruent in professed beliefs and practice?

2. Do those teachers found to be "congruent" share any commonalities?

3. Is there the possiblity that the presence of any particular set of commonalities might correspond to the congruence of beliefs and practice of those considered to be congruent?"

Definitions of Terms

Person of the Teacher: The teacher is in fact a person--a unique person with a unique personality. The teacher can be a competent person, but not with a set of competencies like anyone else. Teachers have their own peculiar methods, values, and techniques that fit with their uniqueness. One who adheres to the concept of the person of the teacher not only makes allowance for teachers' uniquenesses but fosters an atmosphere for individual teacher growth.

Congruence: Shaw (1975) stated that ". . . congruence means that the threads of the Self weave a conceptual bond with and continuity between our theories and experiences, work and creative practices, our relation to students and the atmosphere we provide them" (p. 446).

Cognitive Dissonance: Simply stated, cognitive dissonance theory holds that two elements are dissonant or in discord if for one reason or another they do not fit together. For emphasis, the author

reiterates that the teacher is the single most important element in the classroom as far as student learning is concerned. Also, the teacher is a person of unique personality. The implications here for both the teacher and the supervisor are far reaching. The previous definition of congruence should exemplify both the importance of a teacher's awareness to the concept, its relationship to the classroom, and its comprehensiveness, involving one's self, theories, experiences, and practice. The theory of cognitive dissonance gains credence as the teacher becomes aware of the existing relationship between beliefs and practice.

The author theorized that the person of the teacher concept with its emphasis on the uniqueness and importance of the individual teacher, if adhered to, will inevitably lead the teacher and the supervisor into a relationship whereby a working knowledge of congruence and dissonance, where they exist and to what degree, will serve to enhance the teaching-learning process. Thus, the presence of any particular set of commonalities among "congruent" teachers should serve to strengthen the supervisory process by assisting with any plans regarding search behavior to reduce the beliefs-practice dilemma (incongruence).

Limitations of the Study

From the perspective of the logical positivistic tradition which dominated educational research for at least three decades some might say that limitations exist due to the representativeness and generalizability of the study. However, from a phenomenological tradition, utilizing interpretive analysis, it might be argued that no such limitations exist in this study.

Summary

Chapter I includes the Statement of the Problem and other information considered necessary for the development of the problem. Chapter II contains a Review of the Literature considered to be pertinent for the present study. Chapter III describes the Research Method and Procedure. Chapter IV presents the Findings and Chapter V deals with the Theoretical Implications, Summary, Conclusions, and Recommendations resulting from the study.

CHAPTER II

REVIEW OF LITERATURE

Introduction

Through this review of literature the writer will attempt to acquaint the reader with the theories of congruence--consistency--cognitive dissonance, the phenomenon of teacher beliefs and practice, and the concept of the person of the teacher. Hopefully, this task will be accomplished in such a manner that the reader will better conceptualize the interrelatedness of these three general topic areas to the improvement of the teaching/learning process.

On the subject of teaching, Hall (1977, p. 207) stated that: "Somehow in the United States, we have managed to transform one of the most rewarding of all human activities into a painful, boring, dull, fragmenting, mindshaking, soul-shriveling experience." In a somewhat similar vein Dobson and Dobson (1980) stated that there had been a progressively widening split in the ranks of persons concerned with the purposes and processes of education in the United States. As a result, this split has had a proven effect on trends in both theory and practice. Brown (1968) suggested that the establishment of the unnatural split between theory and practice has led to a discrepancy between what teachers say they know and believe in theory and what they teach or fail to teach, in practice. This is called the theory-practice dilemma.

Furthermore, according to Dobson and Dobson (1980) the art of philosophizing, as important as it may be to educational planning and decision making, has never gained respect in America. If one uses Lewis' (1975, p. 111) definition of philosophy, for example, " . . . a coherent and consistent organization of beliefs and values, which is a necessary tool in order to choose, define, and organize the goals and objectives for the school," then one begins to visualize the nature of a potentially serious problem. An example, offered by Brown (1968), is the observation that official statements of educational philosophy across the nation avow that the most important task of teachers in a free society was to develop citizens who are committed to and skilled in the process of thinking. In reality, there had been an enormous failure to live up to this promise. However, Dobson and Dobson (1980) believed this situation could be avoided if an identified, hopefully shared, philosophy could be established. This philosophical base would allow a faculty to offer priorities, establish goals, identify activities, analyze conflicting proposals, and to convert controversy into meaningful school experiences.

Goodlad (1983) warned that teaching would not improve appreciably until entire staffs took their teaching out of the closet for self-examination. At the same time, principals and superintendents needed to rely less on outside consultants. Activities needed to be designed that would release the power inherent in school-based groups, especially principals and teachers. Similarly, Eisner (1983) suggested the source of genuine improvement was in the school itself and even more particularly in the classroom.

Apple (1983) also agreed that school districts were needing to turn

to their own staffs to create materials and develop less expensive programs that were more responsive to student needs. Developing these materials and programs would not be an easy task, according to Apple, since many of today's teachers do not possess the necessary skills. This was probably due to so much of the curriculum being conceived and written outside the schools. Teachers often were asked to do little more than to execute someone else's suggested activities. This trend of the separation of conception from execution was very apparent in classrooms in the United States. Orlich and Shermis (1965) added to the complexity of this situation when they suggested that teachers generally did not consciously choose a better teaching method to employ in the classroom. Rather, these methods were affected by the teacher's temperament, the feelings of local administrators and by tradition. Brown (1968) offered the advice that teachers willingly and effectively made only those changes they themselves believed to be needed and wanted. Changes which only somebody else believes in, changes which were externally imposed upon them, were soon rejected and defeated.

Over 20 years ago the 1962 edition of the ASCD Yearbook (Combs, 1962) suggested that a new vision was emerging--that of the possibilities of man and his destiny. More recently, Goodlad (1983, p. 19) said, "The time has come for us to look more carefully into what we have wrought and the alternatives we might seriously endeavor to create. Each of us has that opportunity." It appears that Shaw (1975) considered that such an opportunity lay with the toleration of the subject of congruence, as she declared that: "Those for whom we work and teach rarely mention congruence, which connotes a manner of teaching sensitively and exclusively derived from authentic relationships with a subject"

(p. 449). Shaw (1975) thought we have grown up in education surrounded by incongruences. The American educational system had been caught between the drifts of long-practiced tradition and the new school reform movement of the 1960's. Therefore, according to Shaw (1975), we should be particularly sensitive to the need for making authentic relationship into a pervasive moral principle of congruence. Brown (1968, p. 273) stated: "My concern is with the congruity of the relationship between beliefs and behavior. Does the teacher do what he believes and believe what he does?"

Consistency, Congruency, and Dissonance

Consistency theories explicitly assume that man is rational, that holding conflicting attitudes is intolerable and hence stimulates him to change. This general approach has monopolized thinking about attitude change in the last two decades (Wrightsman, 1972).

Consistency theories of attitude change assumes that people are aware of their attitudes and behaviors and, more importantly, that they want these various aspects of themselves to be consistent with each other. From this perspective, attitude change occurs when they perceive some inconsistency among their beliefs or between their attitudes and their behavior (Wrightsman, 1969).

Several consistency theories may be differentiated. Heider's balance theory had stimulated more recent developments--including Osgood and Tannenbaum's congruity theory and Festinger's cognitive dissonance theory. Each assumed that people were motivated to be and to appear consistent. Each held that one's awareness of one's own inconsistency was something that could not be tolerated (Wrightsman, 1972).

The principle of congruity holds that when change in attitude occurs it always occurs in the direction of increased congruity with the prevailing frame of reference (Wrightsman, 1969). Also, the congruity theory assumes that in the case of incongruity people will generally reevaluate both components rather than change only one attitude to resolve the balance (Wrightsman, 1981).

Festinger's (1957) cognitive dissonance theory refers to conditions where someone's behavior and perception of that behavior are discrepant as dissonance. Dissonance is a motivating force leading to its own reduction. If people are known to have self-perceptions which differ from their observed behavior, the dissonance which results has the potential to produce a change in self-perception and/or behaviors.

More than the congruity theory theory, the cognitive-dissonance theory specifically assumes that inconsistency is motivating an that people will experience tension or discomfort when cognitions do not fit with one another. Dissonance is also a more active theory in the sense that it deals with behavior as well as with attitudes and predicts that changes in actions as well as attitudes will be carried out in order to resolve inconsistency (Wrightsman, 1981).

When a person knows various things that are not psychologically consistent with one another, the person will in a variety of ways attempt to make the inconsistencies consistent. Incongruences then tend to be reduced by the individual's search to modify or change platforms (Festinger, 1962).

Aspy and Roebuck (1977, p. 6) stated that congruence meant genuineness, "The degree to which an individual's words and actions accurately reflect her or his own feelings and attitudes." Earlier,

Aspy (1965) found a significant relationship between the degree of teacher congruence and the amount of gain by third grade students in reading achievement. Shaw (1975) defined congruence as organic harmony between one's authentic self and one's lifework. This meant that the threads of self wove a conceptual bond with and continuity between our theories and experiences, work and creative practices, our relation to students and the atmosphere teachers provided for them. Similarly, Greene (1973) suggested that if teachers wanted to be themselves and achieve something meaningful in the world that they subscribe to a proposal, ". . . which is nothing more than to think what we are doing" (p. 6). Meador (1979) referred to congruence in a therapeutic sense, believing that <u>if</u> certain conditions were present in the attitudes of the person designated "therapist" in a relationship, one of these being congruence, <u>then</u> growthful change would take place in the person designated "client." This was called an "if-then" hypothesis. According to Meador (1979, p. 131), "This hypothesis holds true, theoretically, in any relationship in which one person assumes the attitudes of congruence, empathy and positive regard, and the other person perceives these attitudes."

Beliefs--Practice

Combs (1962) stated that:

> Whatever we do in education depends upon what we think people are like. The goals we set, the judgments we make, even our willingness to experiment are determined by our beliefs about nature of man and his capacities (p. 1).

Teachers who believe children can learn will do their best to teach. On the other hand, teachers who believe children cannot learn, or are unable, will give up trying. Beliefs people hold serve as prison walls

or they can set one free (Combs, 1962). How teachers use themselves is determined by the personal systems of beliefs from which they make their choices. Thus, teacher belief systems serve as individual theories of teaching and provide a personal set of guidelines for professional practice. Possession of a comprehensive, congruent, and accurate frame of reference is a prime requisite in any truly professional activity (Combs, 1982).

According to Wrightsman (1969), teachers with favorable beliefs about human nature show nonverbal communication patterns that reflect a desire to permit the open expression of ideas in the classroom, whereas teachers with negative beliefs are more directive and restrictive in their nonverbal communications. Beyond this, the responses of children are highly related to their teacher's attitudes.

Dobson and Dobson (1980) submitted that individuals within an educational institution must have a clear grasp of their basic beliefs and the relationship of these beliefs to teaching roles. This is not only desirable, but crucial if meaningful direction is to emerge. Heckman (1983) believed that teachers need to rethink what they know and how they use what they know to ground their actions. Combs (1965) substantiated this with his belief that how teachers behave in the classroom, the faculty meeting or the teachers' convention is determined by the purposes they seek to fulfill; their beliefs about what is truly important. Teachers who are confused about what they are trying to do create confusion in their students and are very likely to fail in accomplishing either their own or society's objectives. Brown (1968) considered every teaching practice to be based on some theory, whether that theory is

accomplishing either his/her own or society's objectives. Brown (1968) considered every teaching practice to be based on some theory, whether that theory is consciously recognized and explicitly stated or not. Teaching practice which is unconnected or unaware of its underlying theory lacks direction, purpose and reason. To be intelligent, or imaginative and exciting, practice must be deliberately related to theory.

Shaw (1975, p. 447) declared that: "We have long lived with dialectical tension within all of our institutions and principles, and we have long sought to resolve separation and conflict between pairs such as thought and action, theory and practice." Eisner (1983) expressed a similar concern when he referred to the fact that students and classrooms are particular in character, whereas theory is general. The task for the teacher is to see the connection--if there is one--between the principle and the case. Even where such a connection exists, the fit is never perfect. Again, on this latter point, Combs (1982), thought that a teacher's personal theory could never be unassailably correct, but it can be tested by frequent confrontation with new or contradictory ideas, and tested against the consequences of its use (practice). Such testing would appear to be appropriate and consistent with Wrightsman's (1969) thinking that common to the concepts of balance, congruity, and dissonance is the notion that thoughts, beliefs, attitudes and behaviors tend to organize themselves in meaningful and sensible ways.

Argyris and Schon (1974) used the concept of congruence with the compatibility of beliefs and practices but used the labels of espoused educational platforms and platform-in-use. Congruence then exists for

teachers when their espoused platform is compatible with their platform-in-use. Sergiovanni (1976, 1983) described educational platforms as consisting of what one believes is possible, what one believes is true, and what one believes is desirable. The platform implies something that supports one's actions and by which one justifies or validates one's own actions. Educational platforms, then become powerful determinants of the nature and quality of life in classrooms. What happens then in the classroom is, according to Simon (1977), the platform-in-use, which is inferred from the actual behavior that takes place in the classroom.

Since 1976, at least two doctoral dissertations relating to educational platforms and clinical supervision have been completed at the University of Illinois. Simon (1976), with the use of video, examined teacher's stated educational platforms as compared to observed platforms-in-use. In essence, this study was a movement toward the construction of a systematic framework to increase the understanding of present supervisory practices and conceptualize the process of instructional supervision. This study investigated the congruence and incongruence of four teachers' espoused theories of teaching and teachers' theories-in-use. The strategy of clinical supervision is based on the observation of teaching, and the cultivation of teacher self-direction. Thus, the goal is for teachers to become their own supervisors by learning to observe themselves. Of significance to the achievement of this goal is the integration of video illustrations of the concepts of espoused platforms and platform-in-use with clinical supervision as the cultivation of the relationship between the teacher and the supervisor (Simon, 1977). Cogan (1973, p. 12) saw the purpose of clinical

supervision as, "the development of a professionally responsible teacher who is analytical of his own performance, open to help from others, and withal self-directing." Acheson and Gail (1980) discussed clinical supervision as an alternative model of supervision that was interactive rather than supervisor-centered. Further, Acheson and Gail stated that clinical supervision was almost labeled teacher-centered supervision because it so closely paralleled Carl Rogers' philosophy.

Sergiovanni (1976) believed that teachers brought a variety of agenda to the classroom: some public, some hidden, most unknown. Luft (1970) in discussing the Johari Window, a heuristic device that enables an individual to look at himself--with the assistance of another, possibly a supervisor--in an illuminating way, referred to various aspects of one's educational platform. One's platform may be public--known to the self and known to others. One's platform may be blind--unknown to self but known to others. One's platform may be private--known to the self but unknown to others. And finally, one's platform may be unknown to self and unknown to others. Thus, it is probable for a teacher to be unaware of the disparity of his/her espoused platform and platform-in-use.

In a similar study, working with espoused educational platforms, platforms-in-use, and clinical supervision, Hoffman (1977) also utilizing videotape, found that the teacher subjects believed that the maintenance of a portfolio of artifacts provided additional information with which to understand and clarify one's platform-in-use. Also, the utilization of videotape and the portfolio of artifacts during the stages of the clinical supervision process enabled the supervisor-researcher and teacher-subjects to discover, understand and discuss

the surfacing of dilemmas between the teachers' platforms, if and when they occur.

When dilemmas do surface as a result of the teacher's learning that his/her platforms are incongruent, it is believed that search behavior on the part of the teacher will be evoked. Festinger (1957) would say that a state of dissonance existed and, thus, the motivators for reducing or eliminating the dissonance were already present, and change would be the result. Maslow (1962) pointed out that all of us have a basic, integral, given need to grow that does not have to be imposed, it is already there. Because of this, man moves toward self-actualization unless thwarted by need frustration. As a matter of fact, people are never unmotivated. In other words, teachers, after recognizing discrepancies in their platforms, will seek strategies for altering their teaching behavior in the classroom (Hoffman, 1977).

On this subject of incongruent platforms and surfacing dilemmas, Argyris and Schon (1974) suggested that when someone was asked how they would behave under certain circumstances, they usually expressed their espoused theory, for example, the theory of action to which the individual gives allegiance. The theory that actually governs one's actions is the individual's theory-in-use, which may or may not be compatible with the person's espoused theory. Consequently, the individual may not be aware of the incompatibility of the two theories; and, as a result of this incongruence, a dilemma surfaced. According to Brown (1968), Dewey traced the source of the theory-practice dilemma back to the faulty theories of traditional philosophy and religion, which are dependent upon the presupposition of a split between a real physical world and an ideal mental world.

A study by Owens (1981) indicated that teachers do not discriminate among their philosophical beliefs concerning education as differentiated on the basis of three prevailing philosophies of education delineated in the study. Teachers identify with several philosophies in general, but with no one philosophy in particular. On the other hand, it appears that when the theoretical dimensions of an educational philosophy are interpreted in terms of educational practice, teachers are more likely to identify with one prevailing philosophy. Wright (1980) in a technical report related to A Study of Schooling, pointed to studies by Kerlinger which found:

> . . . that traditional and progressive beliefs do not represent opposite ends of a philosophical continuum in the minds of many teachers. Instead the two ideologies appear to be largely independent of each other. Furthermore, Kerlinger's studies showed that many teachers endorse traditional and progressive beliefs at the same time (which supports the suspicion that relatively few teachers have worked out internally consistent philosophies of education for themselves (p. 4).

Somewhat more disconcerting is an observation made by Eisner (1983, p. 11) when he stated, "Instead of professional teachers who care about what they do and why they do it, we may have only alienated executors of someone else's plans."

There appeared to be an implied need for change. According to Crandell (1983), the ingredients of successful change are many and they are complicated. People responsible for improvement are faced with encouraging teachers to try new practices and helping them to sustain such efforts. Many of today's accepted practices represent small changes being made. Teachers are generally willing to implement identified solutions, but to do so they need clear direction and concrete and continuous help from capable supervisors. Combs (1962) believed that schools

must be concerned with teachers and their values. Teachers need to be encouraged to be themselves and to be free to communicate their humanity. Within the broad limits of good taste both students and teachers should be free to explore and test values without restraint or fear of criticism. Teachers must stand for something if for no other reason than to give children something to push against. People without beliefs, values and convictions cannot be counted upon in a society whose very survival depends on active, responsible and trustworthy people.

Whatever the nature of the teacher's personal theory, it must be more than mere knowledge to be espoused in purely intellectual terms as the occasion demands. It must be personally meaningful at so deep a level as to deterine the teacher's behavior in all sorts of settings both in and out of professional life. Also, personal theory must forever be open to new experience, ready to confront new events, to test, judge, reject, incorporate, or modify personal beliefs to accommodate new meanings (Combs, 1962).

Johnston (1984) saw a serious problem with regard to teacher preparation programs, as they dealt with these personal theories. Many of the problems of beginning teachers are a consequence of inconsistent belief systems. They use techniques with little or no awareness of the conflicting messages conveyed as a consequence of their own incongruent belief system. Unless teacher education programs begin to focus firmly on the intellectual and philosophical development of prospective teachers, convergent, uniform, and predetermined goals will only hasten the erosion of the intellectual foundations of public schools.

Brown (1968, p. 27) warned that: "One of the major problems in achieving sweeping educational change is the difficulty in changing basic

philosophic beliefs." Basic philosophic beliefs seem to be powerful enough to overpower or cancel out conflicting or logically incongruent beliefs about teaching practice. If anyone is effectively to change the classroom behavior of teachers, they must also change their beliefs (Brown, 1968).

In addition, Johnston (1984, p. 362) said that: "Prospective teachers need to confirm such questions as: "Who am I? What do I value? What ought I to be doing and why?" Johnston appeared to be drawing attention to the need for individual awareness. According to Bugental (1965, p. 35), "Fundamental to all else in the human experience is awareness."

Rogers (1984) carried this fundamental principle of awareness beyond the field of education and cited the importance of beliefs and practices to successful American companies, stating:

> The implications for education are enormously significant, given the sort of pressures and movements that exist in education today, and the faith so many parents and education professionals have in business as a model for American education (p. 40).

In order to survive, according to Rogers (1984), any organization must have a sound set of beliefs on which it premises all of its policies and actions. A most important single factor in corporate success then becomes faithful adherence to those beliefs. This factor is so important that Rogers (1984) believed if an organiztion is to meet the challenge of a changing world, it must be prepared to change everything about itself except those beliefs as it moves through corporate life.

Having specific beliefs and objectives is not the total answer, according to Rogers (1984). Characteristic of many less well performing companies was the fact that many of them had developed beliefs and

objectives but they were more concerned about beliefs and objectives that could be quantified. These companies appeared to do less well than those with broader, less precise, more qualitative statements of corporate purpose.

The Person of the Teacher

The earliest conception of the good teacher was that of the scholar. It was assumed that a person who knew could teach others. Of course, it is true that a teacher has to know something, but even without research it is apparent to anyone who looks that knowing is simply not enough. A good teacher is first and foremost a person. This fact is the most important and determining thing about a teacher. Good teaching is an intensely personal matter (Combs, 1965).

In addition, Hamachek (1969) believed that effective teachers appear to be those who are human in the fullest sense. They have a sense of humor, are fair, empathetic, more democratic than autocratic, and are able to relate easily and naturally to students on either a one-to-one or group basis. The classrooms of good teachers seem to reflect an openness, spontaneity, and adaptability to change. Rubin (1983) suggested that teaching is an art, and the paths to this artistry are many. Therefore, teachers should be encouraged to nurture their own natural style and to attack tasks in whatever ways they find most effective.

To assist with this effort Avila (1977) offered a number of questions teachers might ask to see if their beliefs are being conveyed to students in an authentic and meaningful fashion:

Am I projecting an image that tells the student that

I am here to build, rather than to destroy, him as a person?

Do I let the student know that I am aware of and interested in him as a unique person?

Do I convey my expectations and confidence that the student can accomplish work, can learn, and is competent?

Do I provide well-defined standards of values, demands for competence, and guidance toward solutions to problems?

When working with parents, do I enhance the academic expectations and evaluations which they hold of their children's ability?

By my behavior, do I serve as a model of authenticity for the student?

Do I take every opportunity to establish a high degree of private or semi-private communication with my students (p. 260)?

Again, Hamachek (1969) related that good teachers view teaching as primarily a human process involving human relationships and human meanings. Flexibility and the ability to perceive the world from the students' point of view seem to distinguish the more effective from the less effective teacher.

According to Combs (1962), it is evident that in order to foster the development of the adequate person, teaching is needed which is accepting, understanding, responsive, and which provides a minimum of restriction and control. Yet perhaps the most striking characteristic of teaching today is the amount of heavy teacher direction and control present. Combs (1962) cited a study by Hughes which found:

> The most frequent and pervasive functions performed by the teachers were in the category of controlling. The teachers directed the children in what they should do and how they should do it; what they should answer and how they should answer. The extent to which children can explore ideas, reach out in their experience and on their own is very limited under controls of the kind presently exercised. In approximately two-thirds of the 129 records, the control functions performed by the teacher exceeded forty percent of all teaching acts (p. 246).

Children often get the idea in school that how they feel and what they think is not very important compared to scientific and objective facts. Without fully realizing it, we have sometimes taught children that person meanings have no place in the classroom. Many children perceive school as a place where one is forced to do things which have little pertinence to life as he experiences it (Combs, 1962). Brown (1968, p. 10) said, ". . . we find students jumping through teachers' hoops like so many trained puppy dogs, dutifully performing the required tricks as efficiently and as thoroughly as possible."

Rogers (1977, p. 623) thought that maybe "We have passed the watershed. Now, instead of a few lonely pioneers, we find an increasing flow of movement in an education more fit for humans." Rogers (1977) defined this person-centered approach to education by first stating a precondition, then listing some highly probable aspects. The precondition is that a leader or person who is perceived as an authority figure in the situation is sufficiently secure within and secure in the relationship to others that they experience an essential trust in the capacity of others to think for themselves, to learn for themselves. The highly probable aspects of person-centered education are:

1. This facilitative person shares with the others--teachers, students and possibly parents or community members--the responsibility for the learning process.

2. The facilitator provides learning resources--from personal experience, from books or other materials, or from community experiences.

3. Each student develops a program of learning, alone or in cooperation with others.

4. A facilitative learning climate is provided.

5. It can be seen that the focus is primarily on fostering the continuing process of learning.

6. The discipline necessary to reach the students' goals is a self-discipline.

7. The evaluation of the extent and significance of the students' learning is made primarily by the learner.

8. In this growth promoting climate, the learning tends to be deeper, proceeds at a more rapid rate, and is more pervasive in the life and behavior of the student than learning acquired in the traditional classroom (pp. 626-627).

Avila (1980) believed that the real problems in education cannot be resolved with better courses, better curricula, or better teaching machines. Only persons acting like persons in their relationships with their students can even begin to make a dent on this most urgent problem of modern education--the releasing of human potential. As a matter of fact, according to Avila (1980):

> If we are to have citizens who can live constructively in this changing world they must be self-starting, and self-initiating learners. This kind of learner develops best, as far as we know know, in a growth-promoting, facilitative relationship with a person (p. 232).

Moustakas (1956) suggested that the goal individuals most wished to achieve, the end which they knowingly and unknowingly pursue, is to become themselves. An important trend which is evident in the process of becoming a person relates to the source or locus of choices and evaluative decisions. The individual increasingly comes to feel that this locus of evaluation lies within himself/herself. Less and less does he/she look to others for approval or disapproval; for decisions and choices.

The supervisor who is aware that teachers are in the process of <u>becoming</u> works in ways which help them develop a positive view of self

(Combs, 1962). According to Combs (1982),

> A teacher's self-concept is probably the most important single factor in determining behavior. What teachers believe about themselves extends into every aspect of their personal and professional lives (p. 159).

Research had shown that the essence of good teaching had to do with the ways in which teachers have learned to use themselves as instruments in the teaching process. The teacher's self was the primary instrument with which the teacher must work, and the choices made about how to use self effectively assisted or hindered students in the process of learning. The skillful use of self and the creation of conditions for significant learning is a truly professional achievement (Combs, 1982).

There seemed to be general agreement the teacher needed to have positive and realistic attitudes about their abilities before they are able to reach out to like and respect others. Numerous studies have reported that there was a marked relationship between the way individuals see themselves and the way they saw others (Avila, 1980). Sizer (1973) said that: "Teachers control the system; consequently, their self-esteem, pride, loyalty, and commitment are crucial" (p. 52). Monolakes (1976, p. 52) stated that: "The teacher is the heart of the instructional program." Rokeach (1968), Festinger (1957), and Sergiovanni (1976) believed one's self-espoused platform to be intertwined with one's self-image. A divergence between one's espoused platform and platform-in-use might impose a cognitive strain on the individual.

Regarding the impact that self-concept can have, Purkey (1970, p. 2) said that "Gradually, it is becoming clear that many of the difficulties which people experience in most areas of life are closely connected

with the ways they see themselves and the world in which they live." There is evidence, according to Purkey (1970) to indicate that students' failures in basic subjects, as well as the misdirected motivation and lack of commitment characteristic of the underachiever, the dropout and the socially disabled, are in large measure the consequence of faulty perceptions of themselves and the world. Pietrofesa (1978) cited an observation by Rogers that the most successful therapists in dealing with the unmotivated, poorly educated, and resistant were those who were real, reacted in a genuine way as persons, and who exhibited this genuineness in relationships with others. In studies more related to education, Combs (1962) reported the accumulation of massive data involving hundreds of teachers and thousands of students. This work clearly showed that when a teacher is real, understanding, and caring, students learn more of the "basics," and in addition exhibit more creativity and problem solving qualities.

The key to building positive and realistic self-images in students lies largely in what teachers believe about themselves and their students. These beliefs not only determine the teacher's behavior, but are transmitted to the students and influence their performance as well (Avila, 1977). Teachers who have a positive view of self, who are open to experience, who are creative, who are trustworthy and responsible, who have values, who are well informed and who are aware that they are in the process of <u>becoming</u> are the persons most able to survive and deal with the future (Combs, 1962). Therefore, Purkey (1970) suggested that teachers need to view themselves with respect, liking and acceptance. When teachers have essentially favorable attitudes toward themselves, they are in a much better position to build

positive and realistic self concepts in their students.

Shaw (1975) said that:

> Try as we will to find a balance between maintaining our own authentic relationships and educating others toward establishing their own, we are often dealt a situation of incongruences that makes the fulfillment of our highest goal a network of risk-taking experiences. Neglecting our own growth and losing a sense of ourselves, we may no longer belong in the educational system: the congruence of our self and our work deteriorating, our frustrations make both self-growth and the education of others a near impossibility (p. 449).

Characteristically, authentic teachers recognize the uniqueness of the learner and confirm them as individual selves; make the classroom a place for open, genuine human relations; present material which is vital to their own growing self and in the process initiate new experience, awareness and sensitivity, for themselves and for the child. The teacher perceives the classroom as a human relations laboratory where authentic life emerges through respect for differences, and expansion of self through meaningful, self-chosen interests and activities (Moustakas, 1966). This is in sharp contrast with the tendency of most teachers to show themselves to their pupils singly as roles (Avila, 1977). Similarly, Shaw (1975) believed that all students must be made aware that teachers, too, are vital human beings with private and public creative needs, and they must be made to understand their own ultimate gain from this authenticity. Several researches showed openness to experience and authenticity or willingness to reveal self are traits associated with good teachers, while the reverse of these seem characteristic of poor ones (Combs, 1982).

Unfortunately, there is much in life to interfere with authentic development of the self--the humdrum of everyday living, drifting with

convention, yielding to pressures, compromising, and always doing the expected (Moustakas, 1974). According to Pietrofesa (1978), such is almost to be considered natural. The American culture does not encourage authentic behavior. Almost from birth we are taught to suppress, repress, or distort our behavior. As a result we come to view much of ourselves as objectionable--something to be hidden from others. Moustakas (1966) related this sort of thinking more closely to teachers and observed that the "system" has not allowed the teacher the necessary time to think. Also, teachers have become so comfortable with this state of routined security that they fear any change. All of this develops a role behavior from which it is difficult to escape. This condition has in fact alienated the teacher from the self and from the real. The role has become more important than the person.

A partial contributor to this phenomenon could be related to the observation by Combs (1962) that much educational practice is now based almost exclusively upon the idea that humans must be prodded or moved into action by an external force or stimulus. The organism had been seen as a sort of inert mass of protoplasm or object to be molded into something. This static view of motivation has been with us a long time. It tends to see the human organism as basically untrustworthy. A study by Fowlkes (1983) indicated that students respond more positively to a different kind of treatment. This study focused on student needs and the extent to which these needs are satisfied by decision structures provided by the teachers. It was theorized the more satisfied students are with the way decisions are made in the classroom the more trust they will have in the teachers as an authority, and that the trust developed in the classroom will be generalized to government authorities.

Goble (1970) found that mutual trust is extremely important between teachers if schools are to provide an environment that facilitates optimum growth and development.

On the subject of facilitating growth and development, Combs (1980) stated:

> Here then is a goal to which I can give myself wholeheartedly--the facilitation of learning as the aim of educators; the way in which we might develop the learningness, the way in which we can learn to live as individuals in process (p. 218).

In addition, Combs (1980) saw the facilitation of learning as the function which may hold constructive, tentative, changing process answers to some of the deepest perplexities which beset man today. Teaching then becomes a matter of helping, assisting, aiding, and encouraging, for example, facilitating.

Rogers (1977) reported on significant studies related to teachers as facilitators. These studies were conducted by Aspy and Roebuck (1974). The method was first to obtain tape-recorded hours of classroom instruction. Rating scales were developed to assess various degrees of teacher empathy, congruence, and positive regard--from low to high. Using these scales, unbiased raters measured the facilitative conditions as exhibited by each teacher. These ratings were then correlated with achievement test scores, with problem solving ability, with number of absences from class, and numerous other variables. The results showed:

1. There was a clear correlation between the facilitative conditions provided by the teacher and the academic achievement of students. Students of "high-level" facilitative teachers tended to show the greatest gains in learning. A sobering finding was that students of

"low-level" teachers may actually be retarded in their learning by this deficiency.

2. The situation most conducive to learning was when teachers who exhibited high levels of facilitative conditions were backed up and supervised by principals with similarly high levels. Under these conditions students not only made positive gains in school subjects but in self-concept as well.

3. Of significance for all of education is the finding that teachers improve in these attitudes only when their trainers exhibit a high level of these facilitative conditions, and teachers can improve in the level of facilitative conditions with as little as 15 hours of carefully planned intensive training.

4. Teachers exhibiting high levels of facilitative conditions tend to have other characteristics, such as more positive self-concept, and more responsive to student's feelings, and

5. Neither geographical location of the classes, racial composition, nor race of the teacher altered these findings.

Summary

According to Combs (1962, p. 2), ". . . new understandings lead to quite different conceptions of how we need to deal with people from those growing out of a statistical approach to the problem." Eisner (1983, p. 9) said: ". . . it should be clear that the space is very large between the ideas that science can provide and the kinds of decisions and actions a teacher must take."

Combs (1962) believed that:

> . . . education needs to value change. As people are ever-moving and ever-becoming, education needs to move into the future with them. We need to de-emphasize tradition and the past and devote more energy to the present and the future (p. 207).

Also, Combs (1962, p. 211) suggested that: ". . . teachers must find new ways of behaving which add up to the creation of democratic classroom atmospheres." This means, according to the National Council for the Social Studies (1982, p. 211), that "Behaving democratically is a way of life. It is not enough that schools preach democracy; they must practice it also and be able to instruct through modeling." In addition, Nowakowski (1983, p. 25) stated that: "Kids have to learn to take responsibility and take the consequences when they make a mistake; that's the way they learn." Adler (1982, p. 3) referred to Dewey's 1916 book, Democracy in Education, stating: ". . . he first tied these two words together and let each shine light upon the other." However, Adler (1982) declared:

> We are all sufferers from our continued failure to fulfill the educational obligations of democracy. We are all victims of a school system that has only gone halfway along the road to realize the promise of democracy (p. 4).

With regard to the pre-service and in-service of teachers, Johnston (1984) believed:

> If we expect prospective teachers to demonstrate autonomy, independence, and professionalism in their future professional lines, we must give them many chances to develop their own teaching goals, methods and evaluation strategies (p. 362).

Related to this thinking the National Education Association (Edinger, 1981) suggested that the instruction of teachers should begin with

self-knowledge, move to general knowledge, then to instructional knowledge, and finally to professional knowledge.

Brown (1968) believed that our national character has been such that we frown on thought control. This means that many conflicting points of view should be tolerated and encouraged. Further, Brown (1968, p. 273) stated that, "We have a right to ask of others only that they understand their own beliefs and that they be logically consistent with their beliefs and practices." Without this understanding and consistency Bigge (1964) warned that a muddled kind of teaching would result, since everything a teacher does is colored by the psychological theory that they hold. Consequently, teachers who do not make use of a systematic body of theory in their day-by-day decisions are behaving blindly.

According to Dobson and Dobson (1980, p. 95), "The person who feels independence becomes more aware of the inter-dependence of all living things." In addition, Dobson and Dobson (1980) suggested that:

> With the uniqueness of each individual teacher prized in the schools, then and only then will the uniqueness of individual children also be emphasized. When this emphasis upon the uniqueness of the individual persons in the school is achieved then learning, total personal development, will flourish (p. 73).

Adler (1982, p. 58) believed, ". . . truly educated is a state achieved by self-direction, usually long after schooling is completed..." Therefore, Adler (1983, p. 59) said that, "The teacher should grow each year--one who stops is a deadening influence rather than a help to students who are being initiated into the ways of learning." Combs (1962) said:

> The process of growth is impeded as children back away from new experiences, as teachers settle down in comfortable

> ruts of method and technique, and as schools attempt to maintain the status quo in a changing world (p. 236).

For optimum results, Combs (1962) proposed:

> Teacher in-service should be treated in the same way that the teachers are expected to treat students. Becoming teachers are more likely to see evidence of becoming in students. Teachers should be helped to grow through accepting, understanding and assisting them in identifying problems which they feel need solutions (p. 246).

Brown (1968) believed there is no "one-best" definition of good teaching, and no "one-best" teacher education program. Teachers should be more different than alike, and so should the programs which select and train them. Teacher education programs should not attempt to train all teachers in one common mold. By definition a professional preparation program assumes that people who design and run them know what good practice is, and what is required to train people to do it. However, according to Brown (1968, p. 269), "In the case of teacher education we have been forced to do business under false pretenses." Dawe (1984) believed schools of education to be failures in the training of teachers because the art of teaching and the science of educational research are completely different activities. Also, according to Combs (1962, p. 241), "Teacher education programs and methods of supervision can be improved if the focus is upon helping persons to become more adquate and to learn means of fostering adequacy in others." Wiles and Bondi (1979, p. 74) offered the suggestion, "What educators must realize is that how they teach and how they act may be more important than what they teach."

Shaw (1975) declared:

> . . . we must not give up our efforts. It is our unique responsibility to right a profession gone wrong according to the very same principles we exemplify; we must not

> comprise our authentic relationships with our work; we must encourage the principle of congruence in all of its form as a standard for teachers; we must be leaders in the redefining of our profession and our roles in the school; finally we must sustain our search for a balance of energies directed toward creating and teaching and give congruence to thos dialectical tensions that have frustrated our growth and the growth of our students (p. 449).

Using the words of Gibbons (1984, p. 593) when he discussed the search for a renewed vision of education, "The risk of change has never been greater, nor has the need for a new vision."

CHAPTER III

METHOD AND PROCEDURE

Introduction

This study was developed from the premise that a paradox currently exists with regard to educational research. The dominance of quantitative research methods has not been conducive to the qualitative nature of person-centered research. Therefore, little attention has been given to the educationally significant concept of teacher beliefs-practice congruence.

In order to fulfill the purpose of this study the following procedure was executed: (1) the selection of a research population, (2) the administration of an inventory, (3) the identification of a subpopulation for further study (hereafter referred to as teachers), (4) the creation of an interview procedure, and (5) follow-up interviews of the teachers.

Selection of the Research Population

The initial population consisted of a total of 95 of the possible 97 elementary staff members from one Kansas public school district. The make-up of this elementary staff included 83 classroom teachers, six special education teachers, five Chapter I-teachers (special reading teachers), and two librarians.

Description of the Inventory

During a designated in-service day on February 20, 1984 at the school district's food service center, the initial population was administered a two-part inventory designed by Dobson, Dobson, Grahlman, and Kessinger (1980) entitled, Part I: Educational Beliefs System and Part II: Educational Practice Belief Inventory. A copy of this two-part inventory can be found in Appendix A.

This inventory was designed to give an individual a view of his/her educational beliefs/practice according to three educational philosophies; (A) Behaviorism-Essentialism, (B) Cognitivism-Experimentalism, and (C) Humanism-Existentialism. Placing these philosophies on a continuum appears as:

A	B	C
Essentialism-Behaviorism	Experimentalism-Cognitivism	Existentialism-Humanism

An educational program committed to the design A end of the continuum is based on the notion that human beings are the sum total of their experiences, for example, passive victims of their environments. Conversely, the opposite end of the continuum is committed to the notion that human beings are active, goal-seeking organisms, eager to profit from encounters with the environment.

The Educational Beliefs System Inventory is a 69-item inventory composed of sub-tests clustered under the following questions:

1. What do you believe about Human Nature?
2. What do you believe about Motivation?
3. What do you believe about the Condition of Learning?
4. What do you believe about Social Learning?
5. What do you believe about Intellectual Development?

6. What do you believe about Knowledge?

7. What do you believe about Society?

8. The composite of the seven mean sub-test scores.

Each sub-test contains statements from three distinct educational camps: (1) Behavioristic psychology - Idealism philosophy, (2) Cognitive psychology - Experimentalism philosophy, and (3) Humanistic psychology - Existentialism philosophy. The teacher must judge each statement from the viewpoint of what he/she believes now. The possible categories range from: (1) complete agreement, (2) moderate agreement, (3) uncertain, (4) moderate disagreement, and (5) complete disagreement. Each sub-test is designed to yield scores which correspond to the three particular educational camps.

The Educational Practice Belief Inventory is a 69-item inventory composed of sub-tests clustered under the following questions:

9. What do you believe about Instruction?

10. What do you believe about Curriculum?

11. What do you believe about Organization?

12. What do you believe about Content?

13. What do you believe about Materials and Resources?

14. What do you believe about Evaluation?

15. The composite of the six mean sub-test scores.

This inventory yields a philosophical profile relative to three educational philosophies: (A) Behaviorism-Idealism, (B) Cognitivism-Experimentalism, and (C) Humanistic-Existentialism.

Validity and Reliability. The two instruments have been validated by a jury of experts. This jury was comprised of five professors with a thorough knowledge base. Reliability was achieved through the use

of Cronbach Alpha Internal Consistency Reliability Scale. The internal consistency reliability for the total A, B and C sub-tests Educational Beliefs Systems are: A = .858, B = .796, C = .820. The internal consistency reliability for the total A, B and C subtests for the Educational Practice Belief Inventory are: A = .825, B = .846, C = .795. When the two instruments were combined and considered as a whole, the total reliability for the A, B and C sub-tests are: A = .917, B = .884, and C = .896.

Identification of Teachers

The following operational definition of congruence was utilized for the purpose of deriving the sub-population:

A composite score of the seven sub-tests in either Part I (Beliefs) or the six sub-tests Part II (Practice) should be no greater than 1.5 with no one sub-test score in either part greater than 2.5.

A computer program utilizing mean scores was written that would reject those individuals whose scores exceeded the guidelines in the operational definition, and retain those individuals whose scores fell within the guidelines (see Appendix B).

Table I shows the seven individuals who fell within the operational definition, their teaching assignment, and sub-test scores. These seven teachers scored as congruent in Camp B.

Interview Guide

An interview guide consisting of three parts was constructed for the purpose of obtaining information that could assist with the delineation of similarities. Part I: Biographical Data contained items

TABLE I

TEACHERS' SUB-TEST SCORES THAT FELL WITHIN THE OPERATIONAL DEFINITION OF CONGRUENCE

			Subtest - Part I: Educational Beliefs System Inventory								Subtest - Part II: Educational Practice Belief Inventory						
Individual	Design B	Sex	1	2	3	4	5	6	7	Composite 8	9	10	11	12	13	14	Composite 15
# 4	Fifth Grade Teacher	Female	1.00	1.25	1.75	1.00	2.50	1.00	1.00	1.36	1.60	1.20	1.00	1.50	2.50	1.00	1.47
# 9	Elementary P.S.A. Teacher (Personal Social Adjustment)	Female	1.60	1.75	1.25	1.00	2.50	1.00	1.00	1.44	1.20	1.20	1.00	2.00	2.00	2.00	1.33
#13	Fourth Grade Teacher	Male	1.40	1.00	1.50	1.00	1.00	1.50	1.00	1.20	1.60	2.20	1.20	1.50	1.00	1.00	1.42
#20	Level I Special Education Teacher	Female	1.40	1.00	1.25	1.00	2.00	1.50	1.00	1.31	1.60	1.20	1.00	1.00	1.00	1.50	1.22
#71	Elementary Learning Disability Teacher	Female	1.60	1.25	1.75	1.50	1.00	1.50	1.00	1.37	1.60	1.00	1.20	1.50	1.00	1.25	1.26
#72	Elementary Learning Disability Teacher	Female	1.80	1.25	1.00	1.00	1.00	2.50	1.50	1.44	1.00	1.00	1.00	1.00	1.00	1.50	1.08
#76	Elementary Chapter I Special Reading Teacher	Female	1.60	1.00	1.50	1.00	1.50	2.50	1.00	1.44	1.00	1.00	1.20	1.00	2.00	1.25	1.24

of an introductory nature for the purpose of gathering personal data. Part II: Personal Perceptions consisted of 16 open-ended questions that related to points found in the literature regarding the person of the teacher, such as: the origin, importance and congruence of a teacher's beliefs and practices, and the characteristics of an effective teacher. Part III: Philosophical, Psychological, and Operational Profile consisted of categories intended to assist with the placement of an individual's beliefs on a continuum ranging from Essentialism-Behaviorism to Existentialism-Humanism. Part III of the interview guide is based on a Model for Education Dialogue. This model was designed by Dobson and Dobson (1981) and constituted a major portion of their book entitled, The Language of Schooling (1981). This book was intended to assist individuals as they sought to identify their philosophic roots. The model served as a classification tool for categorizing various opinions about schooling. The content of the model is not intended to be final in nature, rather it is an attempt to identify and contrast philosophical and psychological profiles that tend to separate into three camps: (1) Design A; (2) Design B, or (3) Design C. According to Dobson and Dobson (1981, p. 55), "This separation is quite possibly a direct reflection of whether persons are primarily concerned with doing to, for, or with young people."

Interviews

The interviews were voluntary and conducted at the school district's central office during the two weeks immediately following the close of the 1983-1984 school year. Each interview was tape recorded with the

permission of the subject. As mentioned above, the interviews consisted primarily of 16 open-ended questions. The questions fell under one of three possible categories: Personal Beliefs and Characteristics; Characteristics of Effective Teachers and Their Preparation; or Personal Beliefs Concerning Congruency Theory. A list of the questions used in the interviews can be found in Table II grouped according to the above three categories.

Summary

The procedure executed in this study to fulfill its purpose, consisted of:

1. The selection of a research population.
2. The administration of an inventory.
3. The creation of a computer program to assist with the identification of teachers for further study.
4. The creation of an interview procedure.
5. Follow-up interviews with the teachers.

A complete copy of the interview guide can be found in Appendix C.

TABLE II

TEACHERS' INTERVIEW QUESTIONS CATEGORIZED

I. Personal Beliefs and Characteristics

3. How important is self-concept?
4. Are you an internally or externally motivated teacher?
6. Do you believe it is important for a teacher to have an identifiable set of beliefs that are based in educational philosophy?
8. When you began your first teaching assignment did you have a particular set of educational beliefs that directed your practice?
9. Have your beliefs or practice changed since you began teaching?
14. During your teaching experience have you ever felt restricted to apply the practice that you consider most appropriate for your beliefs?
15. What was the greatest influence on your decision to become a teacher?

II. Characteristics of Effective Teachers and Their Preparation

1. What do you believe to be the most important characteristic of an effective teacher?
3. How, if at all, would you change teacher preparation programs?
2. What do you remember about a favorite teacher from your days as a student?

III. Personal Beliefs Concerning Congruency Theory

7. Do you believe a state of congruence should exist between a teacher's beliefs and practice?
10. Which has the greatest influence on your teaching practice, your basic philosophy of life or your philosophy of education?
11. Whatever your practice is, how did you arrive at the decision of which practice to use?
12. Whenever a change in either beliefs or practice seems to be necessary, which would most likely be changed, beliefs or practice?
13. How do you react to the thought that we have only a right to ask of others only that they understand their own beliefs and that they be logically consistent in their beliefs and practice?
16. Do you believe it possible to practice only one philosophy of education?

CHAPTER IV

PRESENTATION OF FINDINGS

Introduction

The purpose of this study was to investigate the educational phenomenon of teacher beliefs-practice congruency. The methodology and procedure consisted of the selection of an initial population comprised of 95 elementary school teachers and librarians in one Kansas school district. This group was administered a two-part instrument titled Educational Practice Belief Inventory. This instrument was designed by Dobson, Dobson, Grahlman, and Kessinger (1980) for the purpose of giving individuals a self-reported view of their educational beliefs/practice according to three educational philosophies. A computer program was designed specifically for the purpose of identifying teachers for further study. This selection was done on the basis of beliefs and practice congruence, according to an operational definition given to the term, congruence. A guide was then established to assist with the interviewing of the seven teachers for the purpose of determining the presence of any meaningful similarities regarding personal characteristics. The interview guide contained three parts. Part I dealt with biographical data concerning the teachers. Part II contained 16 questions which dealt with personal perceptions of certain key items related to the literature. Part III dealt with the placement

of the teachers on a philosophical/psychological continuum.

This chapter contains the results of the data collection. These results are presented as they relate to the three part interview guide: Part I: Biographical Data; Part II: Personal Perceptions; and Part III: Philosophical/Psychological Profile.

Part I: Biographical/Data

Table III contains biographical/data regarding each of the teachers. Below is a summary of the data found in Table III. The ages of the teachers ranged from 28 to 65 with a mean age of 45.5 years. Years of teaching experience ranged from six to 34 years, with a mean of 17.3 years of teaching experience. Six of the seven teachers were female. Five of the seven teachers were other than classroom teachers: one remedial reading teacher, two special education teachers of students with learning disabilities, one special education teacher of Level I educable students, and one special education teacher of students identified as having problems with personal-social adjustments. The two classroom teachers taught grade four and grade five. Six of the seven held a master's degree, one a bachelor's degree. All seven teachers completed their elementary and secondary educaton in the community where they began school. The number of siblings ranged from none to ten. The occupations of the fathers of the teachers were in the laborer, skilled, clerical, and blue collar categories. The mothers were primarily housewives. One mother did teach, however, she was not a career teacher, and another did some part-time secretarial work.

TABLE III

TEACHERS' BIOGRAPHICAL DATA

SUMMARY

Part I: Biographical Data

Individual #	4	9	13	2	71	72	76
Sex	F	F	M	F	F	F	F
Age	53	48	39	65	28	39	47
Birthplace	Bentonville Arkansas	Rural Coffeyville Kansas	Oswego Kansas	Rural Coffeyville Kansas	Coffeyville Kansas	Fredonia Kansas	Coffeyville Kansas
Schools Attended	Bentonville Public	Rural Coffeyville Kansas	Joplin, MO Public Schools	Rural Sedan Kansas Schools	Coffeyville Public Schools	Fredonia Public Fredonia	Coffeyville Rural Coffeyville Public Schools
	Coffeyville Community College	Coffeyville Community College	Joplin Junior College	Ottawa, KS University	Coffeyville Community College	Fredonia Parochial	Coffeyville Community College
	University of Oklahoma	Pittsburg State University	University of Houston	Pittsburg State University	Pittsburg State University	Independence Kansas Junior College	Fort Hays, KS College
	Pittsburg State University		Pittsburg State University			Pittsburg State University	Pittsburg State University
Highest Degree	Masters	Masters	Masters	Masters	Masters	Masters	Bachelor's
Years of Experience	27	7½	14	34	6	15½	10
Present Teaching Assignment	Fifth	PSA	Fourth	Level I--EMH	L. D.	L. D.	Chapter I Reading
Parents' Occupation							
Father	County Assessor	Oil Refinery	Highway Department	Laborer	Pattern Maker	Cement Plant	Brick Plant Farmer
Mother	Housewife	Housewife/ Teacher	Housewife	Housewife	Secretary	Housewife	Housewife
Siblings	One older One younger	One older	One younger	Five older Five younger	One younger	Two younger	None

Part II: Personal Perceptions

During the interview each teacher was asked to respond to 16 specific questions. Following are the 16 quesions with corresponding summary or analysis of the teachers' responses to each question.

Question 1: What do you believe to be the most important characteristics of an effective teacher?

Overview of the dominant responses to question one: Overall the responses to this question touched upon personal characteristics and qualities, in the opinion of these teachers, that seem to be essential for successful interpersonal relationships in the teaching-learning process.

Listing of some of the more specific individual responses to question one: (1) a sense of fairness to all children in the classroom; being able to build a sense of trust between teacher and student; being able to develop credibility with the students; have an innate intelligence at a high level; have agood sense of humor; (2) have a genuine caring for the students so that they can realize their potential; there must be a trust of the teacher by the student; (3) must be patient and have a great love for the children; must have good consistent discipline; (4) must be dedicated to go beyond the school day and be willing to pay the price of continuing his/her education; (5) must be patient; (6) must have an empathy for the children to feel what they feel; (7) must be able to relate to each child's needs.

Question 2: What do you remember about a favorite teacher from your days as a student?

Overview of the dominant responses to question two: With their

responses to this question the teachers seemed to display fond memories of and praise for those teachers who actually possessed certain of the qualities mentioned in question one.

Listing of some of the more specific individual responses to question two: (1) My sixth grade teacher had a terrific sense of humor, she seemed to enjoy teaching; (2) my high school English teacher seemed to understand and never put anyone down; (3) my fourth grade teacher took the time to express love and concern for me; (4) I had several teachers who went out of their way to convince me that I was a worthy individual; (5) I remember an elementary and a junior high school teacher who helped me with my reading problem; (6) a high school business teacher who was also the pep club sponsor let us become more sociable with her than would other teachers; (7) the teacher I really remember most was a high school teacher who was in charge of the pep club, she put in many hours with us.

Question 3: How important is self-concept?

Overview of the dominant responses to question three: It appeared that self-concept, both that of the teacher and that of the student, was considered to be quite important. However, some of the responses tended to indicate more than one conceptualization of self-concept.

Listing of some of the more specific individual responses to question three: (1) I think it is important that the students know the teacher knows what she is doing, I need to know my material and know what I am doing; a child's self-concept comes from what I can do for them; (2) I think self-concept is absolutely important; we need to teach what we are; (3) I feel that self-concept is extremely important, it is the number one thing that an elementary teacher should work on;

(4) I think self-concept is very important, you need to feel that you are a worthy person in order to be a teacher, then you need to make sure you have the characteristics of a worthy person; (5) you must be able to show that you think highly of yourself, your assets and the things you have accomplished; I have noticed that the students who ask questions are the ones most sure of themselves; (6) I think self-concept is very important; I must feel good about the situation I am in; my students' self-concept is my number one priority because they have known so much defeat, that is why they are in this special program; (7) a person can not do a good job unless they feel what they are doing is correct, you must feel you know your facts; a child could have a self-concept with which he is pleased but it may be one we are not pleased with.

Question 4: Are you an internally or externally motivated person?

Overview of the dominant responses to question four: Each teacher thought himself/herself to be internally motivated. They seemed to be saying that they were capable of making decisions without hesitation and without much external contact or influence.

Listing of some of the more specific individual responses to question four: (1) there are a lot of different outside interest groups to deal with; I think I should try to incorporate the suggestions of my principal; (2) I have a tendency to go ahead and do things on my own, however, I am not as spontaneous as I would like to be; (3) to be a real teacher your instruction must come from within; (4) I think it is important for a teacher to be their own person; (5) there is something inside me, I don't wait to be told what to do or that I'll get a reward, I do it because I think it is right; (6) I am internally motivated because I am basically a nervous person who runs on nervous

energy; (7) being internally motivated does not mean I can not cooperate with others; as long as I feel good about what I am doing and get good results, I will probably continue to do it.

Question 5: How, if at all, would you change teacher preparation programs?

Overview of the dominant responses to question five: The teachers generally placed emphasis on the length and overall significance of the student teaching experience.

Listing of some of the more specific individual responses to question five: (1) there should be better screening at the college level, the profession needs more control over who enters the profession; (2) student teachers need more time in the classroom; (3) less time could be spent on courses such as the history of education; (4) more time should be given to courses that deal with the methods of teaching; (5) more exposure should be given to alternative teaching techniques; (6) I think some actual teaching experience should take place during the first two years of college; (7) student teachers should constantly be reminded that they are teaching children not subjects.

Question 6: Do you believe it important for a teacher to have an identifiable set of beliefs that are based on educational philosophy?

Overview of the dominant responses to question six: The teachers definitely believed that an identifiable set of beliefs was important. However, there was no mention of any specific philosophy.

Listing of some of the more specific individual responses to question six: (1) such is necessary for work in this profession, however, I believe you have to teach for awhile before any real philosophy develops; (2) it is important but it does not necessarily need to

be an educational philosophy; (3) it is definitely important, but mine is very general and continues to change; (4) you are not an integrated person yourself without knowing what philosophy you have; (5) you have definite goals and strategies that come from sound beliefs about teaching and handling children; (6) I believe a philosophy is important but I would have a hard time telling you what mine is; (7) a teacher's practice must be rooted in something, you can not just roll along, but you should be able to take from several camps.

Question 7: Do you believe a state of congruence should exist between a teacher's beliefs and practice?

Overview of the dominant responses to question seven: There was unanimous agreement among the teachers that one's beliefs and practice should be congruent.

Listing of some of the more specific individual responses to question seven: (1) practices must be consistent with beliefs, it would be upsetting to me to teach something I did not believe; (2) if you want to be effective then your beliefs and practice must be consistent; (3) the two really need to be together; (4) I think in order to be a well person you must practice what you believe; (5) I think you should be able to tell from watching a teacher what her philosophy is; (6) why have a belief unless you are able to put it into practice; (7) this would be true of any job and is especially true of teaching.

Question 8: When you began your first teaching assignment did you have a particular set of educational beliefs that directed your practice?

Overview of the dominant responses to question eight: The teachers tended to believe that they did possess philosophical beliefs about education when they began teaching, however, at that time they probably

were not overtly aware of what these beliefs were or their exact source. Some thought they were merely reflecting their student teaching experiences. Others tended to teach the way they had been taught, or patterned after someone they admired.

Listing of some of the more specific individual responses to question eight: (1) I was fortunate that I began teaching after three years of college, even before I actually had practice teaching, I had a very good teacher to work with in the rural school where I began, I was able to be creative and do different things, I suppose my philosophy of life guided me but I was just intent on teaching; (2) I believe I did have a set of beliefs and I do not believe they have changed, this did not happen through college courses, I do not believe what you do in teaching can be separated from life; I do not think you can say where it comes from, it just exists; (3) when I began teaching fifteen years ago I had a very general philosophy I developed it as a result of student teaching; (4) in special education classes in college we were taught to take the child from where they were academically and go as far as we could, expect good work but do not over-work them, to me this is a child-centered philosophy, I believed it then and I believe it now; (5) I was probably too organized, my students teaching experience was very structured, a lot of my beliefs came from my own experience in school, I have always been intersted in working with children and it has always been easy for me; (6) I do not recall having any strong beliefs, I think I just did what I learned from my practice teacher; (7) I think I did have a set of beliefs, they came from just growing up and maturing, I learned a lot from my church school teacher and 4-H work.

Question 9: Have your beliefs or practice changed since you began teaching?

Overview of the dominant responses to question nine: Four of the teachers seemed to think that their beliefs and practice have generally stayed the same over the years. Those that believed some changes had taken place seemed to relate the change to an increased effort to deal with individualizing instruction.

Listing of some of the more specific individual responses to question nine: (1) my philosophy is basically the same as when I started teaching, I have always believed that some ardor is necessary for learning to take place; (2) my beliefs and practice has stayed basically the same over the years; certain practices have changed, but they still apply to my beliefs; occasionally, I just find different ways of doing things. Maybe I get more efficient; (3) my beliefs were really "pie-in-the-sky" when I began teaching, I think I have now learned what my limitations are; (4) my beliefs and practice have stayed the same over the years; now that I am retiring I think I know what teaching is all about; (5) I probably handle children now on more of an individual basis; I am now more open and less structured; (6) my overall beliefs seem to be the same, I think I have become more relaxed, less rigid; (7) my practices have changed, I have learned how to individualize instruction; having taught in a rural school helped me to learn that plus it made me more independent.

Question 10: Which has the greatest influence on your teaching practices, your basic philosophy of life or your philosophy of education?

Overview of the dominant responses to question ten: Six teachers agreed that their philosophy of life was a much stronger influence. One

teacher said she just did not know.

Listing of some of the more specific individual responses to question ten: (1) successful teaching requires experience, knowledge, intelligence, and awareness; otherwise, it makes no difference what your philosophy is; (2) the two can not be separated; (3) my basic beliefs about life and people seem to be the strongest; people are basically good, but need help, and I want to help where I can; (4) my own philosophy is the strongest, it came from my family, church, and experiences in school when I was a student: (5) when you get down to it, it is due mostly to just the way I am; when I started teaching I was already a certain kind of person; it has not been because of a philosophy of education; (6) I would probably say my philosophy of life because I really can not pinpoint a philosophy of education; (7) probably my philosophy of life, however, they do overlap and may even be the same.

Question 11: Whatever your practice is how did you arrive at the decision of which practice to use?

Overview of the dominant responses to question eleven: A variety of responses were given to this question, however, the importance of other teachers' influence was strong.

Listing of some of the more specific individual responses to question eleven: (1) I think it is just something that develop after years of experience and trying different things with different children; (2) special education courses were valuable, they showed me how to do specific things with specific children; (3) I have worked with some very good teachers over the years, also, I have memories of some very good teachers when I was a student; (4) I have had a lot of help from a

lot of people. Special education courses helped me to "size-up" students and apply the right materials; (5) I have experimented with things that other teachers have used and talked about; (6) I was lucky to have worked with a masterteacher my first year, everything she did seemed to work and she made it look easy; (7) not much of it was due to college courses; more of it was due to my Christian experience, teaching experience, and just plain trial and error.

Question 12: Whenever a change in either beliefs or practice seems to be necessary which would most likely be changed, beliefs or practice?

Overview of the dominant responses to question twelve: Five of the teachers thought practices would be the easiest to change because beliefs are more a permanent part of the persons. Generally, the teachers exhibited a sense of flexibility, making change possible.

Listing of some other more specific individual responses to question twelve: (1) ten or fifteen years ago I would have said there is no way a person can change my beliefs, I still think it would be difficult to change a person's emerging philosophy; (2) practices would be much easier to change because beliefs are too deep and involved; (3) they are so closely related it is hard to say; I feel my beliefs have changed more than my practice just from experience; (4) if I found that beliefs have been wrong then I would change quickly; I think practice would be the easiest to change; (5) if it was a practice that did not go along with my belief then I would change the practice, it seems better to stay with your philosophy; (6) I would probably change my practice, it just does not seem possible to change a belief; I would not be beyond changing a belief if it seemed appropriate; (7) it probably depends on the circumstances; if my beliefs did change I would

change my practices immediately.

Question 13: How do you react to the thought that we have a right to ask of others only that they understand their own beliefs and that they be logically consistent in their beliefs and practice.

Overview of the dominant responses to question thirteen: Only one of the teachers gave an unqualified response of agreement with the above thought. The other six teachers agreed with the idea with some qualification. This qualification seemed to take the form of staying within acceptable practice.

Listing of some of the more specific individual responses to question thirteen: (1) I do not believe anyone should try to change the beliefs of a mature adult, however, there are certain standards that we need in order to be a civilized society; (2) the thought scares me a little bit when I think of Hitler; I could agree if we say socially acceptable behavior; (3) I think it is a good statement when applied to teachers; (4) I would agree generally but it depends on how the children are being affected; (5) I think we have that right to a certain extent e should allow for different ways of doing something but we need to keep in mind the welfare of the student; (6) I do believe that but within certain acceptable standards; (7) I am not sure I believe that; there are some people who definitely need to change.

Question 14: During your teaching experience have you ever felt restricted to apply the practices that you consider most appropriate for your beliefs?

Overview of the dominant responses to question fourteen: Overall the teachers exhibited little concern about restrictions. Six of the teachers felt that there had been no restrictions whatsoever. One

teacher felt some minor restriction but only because she believed in total truth on any subject.

Listing of some of the more specific individual responses to question fourteen: (1) I really do not believe I ever have been; (2) I believe in total truth on any subject, this has created some problems but I understand why; (3) I have been fortunate; I have no problem with this; (4) I have always felt the freedom to try different things; (5) I have never felt restricted on the things I tried even though they were often different from other teachers; (6) there have been no restrictions to amount to anything; I have worked in three different school districts but have never been told that anything should be changed; (7) I have never been in that situation; my superiors have always had confidence in me.

Question 15: What was the greatest influence on your decision to become a teacher?

Overview of the dominant responses to question fifteen: The most prevalent influence seemed to relate to positive student teaching experiences, and having been fortunate enough to have good teachers and pleasant experiences when they were students.

Listing of some of the more specific individual responses to question fifteen: (1) on the surface I would say I was always good in school and was generally happy; becoming a Christian when my son was three years old had some influence; (2) I would like to say it was only because of a great love for people; Whether divine guidance or luck, I really enjoy what I do; (3) The number one thing would be certain teachers I had in school; (4) mainly it was due to good teachers I had in junior and senior high school; (5) I had good experiences myself in

school, even through college; (6) I really do not know of anything specific; I did have the job of helping my younger sister with her reading; (7) it was a combination of good experiences and happy teachers, I just seem to have an innate desire to teach.

Question 16: Do you believe it possible to practice one philosophy of education?

Overview of the dominant responses to question sixteen: Generally, the teachers thought it not possible to practice one philosophy of education. One teacher thought it might be possible but very limiting Another teacher thought it possible only if that one philosophy was general and flexible.

Listing of some of the more specific individual responses to question sixteen: (1) not any one philosophy seems to fit all needs; maybe it is possible but very limiting; (2) I do not believe a person can operate from just one camp or philosophy; (3) a rigid or narrow philosophy would not allow you to last long in this profession; (4) I think each of us picks from each philosophy what he wants; I do not think a teacher is more effective when working with several philosophies unless they really contradict each other; judgments should be made according to the circumstances; (6) I think it depends on the situation with the children; that works best for one group of children might require the use of more than one philosophy; (7) I am independent enough to take the strengths from several sources.

The feeling of needing more than one philosophy of education seemed to be verified by the fact that each teacher had mean scores on certain of the inventory's sub-tests that indicated complete to moderate agreement in more than one of the designs for and same sub-test.

Further, each teacher had at least one mean sub-test score in each design that indicated agreement in beliefs and/or practice. These two facts are shown in Table IV where all of the self-reported scores are listed for each teacher. Table V shows a frequency distribution of the lowest mean sub-test scores for all of the teachers.

Identifiable similarities within Part II for the teachers were: (1) Unanimous agreement that teacher beliefs should be based on educational philosophy; (2) Unanimous agreement that a state of congruence should exist between teacher beliefs and practice; (3) Six of the teachers believed that their basic philosophy of life was more of an influence on their teaching than was educational philosophy; and (4) The teachers generally agreed that it is not possible to practice one philosophy of education.

Part III: Philosophical/Psychological Profile

The originial intent of the study was to be: Following the interviews, and utilizing the data gathered from them, the interviewer proceeded to place each of the teachers on a continuum ranging from Behaviorism - Essentialism (Design A) to Humanism - Existentialism (Design C). The purpose here being to either confirm the self-reported scores with interview data or to indicate a difference between the self-reported scores and the perception of the interviewer. This continuum was based on the Dobson and Dobson (1981) Model for Educational Dialogue.

With the palcement of teacher number four, the author began to have doubts about the relationship of the data collected and the ultimate determination of similarities or commonalities among and/or

TABLE IV

TOTAL SELF-REPORTED SCORES OF ALL TEACHERS STUDIED

		Subtests							Subtests					
		1	2	3	4	5	6	7	9	10	11	12	13	14
#4	A	3.80	2.50	4.00	1.00	3.00	1.00	1.00	1.80	1.80	2.40	1.00	2.50	3.75
	B	1.00	1.25	1.75	1.00	2.50	1.00	1.00	1.60	1.20	1.00	1.50	2.50	1.00
	C	1.00	2.00	4.00	1.50	1.00	3.00	1.00	1.60	2.80	1.80	3.50	1.50	2.75
#9	A	4.00	3.00	2.50	1.25	3.00	3.00	2.50	2.00	2.60	3.40	3.00	2.50	4.00
	B	1.60	1.75	1.25	1.00	2.50	1.00	1.00	1.20	1.20	1.60	1.00	2.00	1.00
	C	1.40	1.00	1.50	1.25	2.50	2.50	1.00	1.00	1.20	2.20	3.00	1.00	1.00
#13	A	2.20	2.00	1.50	1.50	3.00	3.00	3.50	1.60	3.20	2.20	3.50	2.00	3.50
	B	1.40	1.00	1.50	1.00	1.00	1.50	1.00	1.60	2.20	1.50	1.50	1.00	1.00
	C	2.80	2.00	2.00	2.75	4.00	2.00	2.00	2.40	1.60	1.80	3.50	1.50	2.25
#20	A	3.60	1.50	3.25	1.25	1.50	1.00	2.50	1.80	2.60	2.00	1.50	2.50	3.25
	B	1.40	1.00	1.25	1.00	2.00	1.50	1.00	1.60	1.20	1.00	1.00	1.00	1.50
	C	1.40	1.25	2.00	1.50	2.50	3.50	2.00	2.60	1.60	1.60	2.50	2.50	3.00
#71	A	2.80	1.00	2.25	1.25	2.00	1.50	1.50	1.00	1.40	1.20	1.50	1.00	2.75
	B	1.60	1.25	1.75	1.50	1.00	1.50	1.00	1.60	1.00	1.20	1.50	1.60	1.25
	C	1.80	1.25	2.50	1.25	3.00	2.00	3.50	2.80	1.20	1.60	1.50	3.00	2.00
#72	A	2.40	1.00	1.75	1.00	2.50	1.00	2.00	1.00	2.20	1.00	2.00	1.00	2.75
	B	1.80	1.25	1.00	1.00	1.00	2.50	1.50	1.00	1.00	1.00	1.00	1.00	1.50
	C	1.60	1.50	1.75	1.25	2.50	2.00	1.00	1.60	1.60	1.40	2.50	1.50	1.75
#76	A	3.60	1.25	3.00	1.25	2.00	1.00	2.00	1.00	1.80	2.40	1.50	2.50	3.00
	B	1.60	1.00	1.50	1.00	1.50	2.50	1.00	1.00	1.00	1.20	1.00	2.00	1.25
	C	1.20	1.50	2.75	2.00	2.50	2.50	2.00	1.80	1.40	2.00	3.00	1.50	1.50

(Sub-test scores are shown as mean scores. A score of 1.00 indicates complete agreement with a specific Design, 2.00 is moderate agreement, 3.00 is uncertain, 4.00 is moderate disagreement, and 5.00 is complete disagreement.)

TABLE V

DISTRIBUTION OF THE TEACHERS' LOWEST MEAN SCORES FOR EACH SUB-TEST OF THE INVENTORY

Philosophical/ Psychological Design	1	2	3	4	5	6	7	9	10	11	12	13	14
A		2			1	3		1			1		
A-B			1	2		2		3		2		2	
A-B-C							1				1		
A-C				1									
B	2	4	6	4	4	2	4	1	5	5	5	2	6
B-C	2				1		1	1	1				1
C	3	1			1		1	1	1			3	

(Comments:

This table shows the distribution of lowest mean scores for each sub-test of the two-part inventory. Lowest mean scores are used as they indicate the strongest degree of agreement with Design A, B, or C. In some instances the lowest mean score for an individual appeared in more than one design, thus the possibility of some combination of Design A, B, and C. As stated earlier, all teachers identified for further study were aligned over-all with Design B. This table shows the distribution of these same teachers in each separate sub-test. Even though they were ultimately aligned with Design B, certain sub-test scores for some of the teachers were aligned with Design A and/or B.)

between congruent teachers, as identified by the inventory. As shown in Table VI, individual number four was in strong agreement with both Design B and C on the inventory but was placed by the interviewer in Design A on the basis of comments made during the interview, even though the sub-test score indicated more disagreement than agreement with Design A.

For the above reason, plus the teacher's belief that a teacher cannot practice only one philosophy of education, and the fact that the teachers generally had sub-test scores in agreement with more than one design, the author concluded that a serious question existed as to the meaning, determination, and use of the word congruence. The use of Part III: Philosophical/Psychological Profile was not continued beyond this point.

Summary

The subjects:

1. Generally agreed that an effective teacher does need to possess certain characteristics

2. Believed that an effective teacher should have an identifiable set of beliefs to guide practice that in turn should be consistent with those beliefs

3. Tended not to believe it possible for a teacher to practice only one philosophy of education.

4. Did show evidence of being in agreement with more than one philosophic camp throughout the entire inventory.

One might conclude here that because of the consistency of the teachers' inconsistent self-reported scores on the inventory they were

TABLE VI

TEACHERS' PHILOSOPHICAL/PSYCHOLOGICAL PLACEMENT

Teacher	Design	A Behaviorism Essentialism	B Cognitivism Experimentalism	C Humanism Existentialism
# 4		3.80 (X)	1.00	1.00
# 9		4.00	1.60 (X)	1.40
#13		2.20	1.40 (X)	2.80
#20		3.60	1.40 (X)	1.40
#71		2.80	1.60 (X)	1.80
#72		2.40	1.80 (X)	1.60
#76		3.60	1.60 (X)	1.20

(Comments:

The data in Table VI shows the degree of agreement/disagreement for each of the teachers with the first sub-test in Part I: Educational Beliefs System Inventory. Sub-test number one deals with the question, "What do you believe about human nature?" The teachers' sub-test scores are shown for sub-test number one as they relate to each of the three designs, along with the interviewer's perception which is indicated with the X. Individual number four made it clear in the interview that teacher control and direction were necessary by stating, "I am the teacher and to me that means that I am supposed to control what happens in the classroom. I am sorry but I do not run a democratic classroom.")

appropriately placed in Design B, which is characterized by a sense for the pragmatic, experimental or "middle of the road." Accordingly, this line of reasoning would ultimately label the teachers in this study as being congruent individuals. The writer opted, however, not to follow this thinking mainly because of the feeling that any deviation from a specified behavior such as that evidenced by the interview response of subject #4, should be construed as an incongruence relative to that subject's self-reported scores. Subject #4 verbally admitted to not operating a democratic classroom. This was in direct opposition to a specified behavior characteristic of Design B. This example thus, appeared to illustrate a difference between congruence as operationally defined and determined from the inventory, and congruence in a borader, more encompassing sense.

In addition to brief reviews of the Statement of the Problem, Review of Literature, and Summary of the Data, Chapter V contains a section for a Summary, Conclusions and Recommendations.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

There currently appears to be a paradoxical situation in the teaching profession which simultaneously involves a lack of person-centered research, and the dominance of possibly an inappropriate approach to studying teaching effectiveness. In other words, much exploration or study of the person of the teacher is needed. More specifically, the congruence of teacher beliefs and practice needs to be investigated in order to gain a clearer understanding of the implications, affects, and impact of this educational phenomenon as it relates to the effectiveness of the teaching-learning process.

The Review of the Literature clearly drew attention to the need for teachers to think about what they know about teaching and how they use what they know to ground their actions. Otherwise, such teaching practice which is unconnected or unaware of its underlying theory lacks direction, purpose, and meaning, and tends only to become a muddled process. Consistency between a teacher's beliefs and practices then becomes a matter of vital importance.

As pointed out in the literature, beliefs and practice are referred to by some writers as espoused educational platforms and platforms-in-use. Consistency with some writers is synonymous with congruence. Whatever the terminology, theory-practice dilemmas can result when teachers learns that their platforms, or beliefs-practice

are incongruent or inconsistent. In such instances it is believed that search behavior is evoked as a result of this incompatability. Personal awareness of this inconsistency is something that cannot be tolerated. This state of dissonance then becomes a motivating force leading to its own reduction. If persons are known to have self-perceptions which differ from their observed behavior, the dissonance which results has the potential to produce a change in the person's self-perception and/or behavior.

Because the congruence of beliefs and practice is such a personal matter, the review of literature devoted attention to the person of the teacher. The literature gave considerable emphasis to the idea that teachers should be encouraged to nurture their own natural style and to attack tasks in whatever ways they find most effective. This has strong implications for supervision. The supervisor who is aware that teachers are in the process of <u>becoming</u> works in ways which help them develop a positive view of self. A teacher's self-concept is probably the most important single factor in determining behavior. The essence of good teaching has to do with the ways in which teachers have learned to use themselves as instruments in the teaching process. The teacher's self is the primary instrument with which the teacher must work, and the choices made about how to use that self effectively assists or hinders students in the process of learning. When teachers have essentially favorable attitudes toward themselves, they are in a much better position to build positive and realistic self-concepts in their students.

This study was developed from the premise that a paradox currently exists with regard to educational research. The dominance of

quantitative research methods has not been conducive to the qualitative nature of person-centered research. Therefore, little attention has been given to the educationally significant concept of the person of the teacher, and teacher beliefs-practice.

In order to fulfill the purpose of this study the following procedure was executed: (1) the selection of a research population, (2) the administration of an inventory, (3) the identification of teachers for further study, (4) the creation of an interview guide and procedure, and (5) follow-up interviews of identified teachers.

The general feelings of the teachers were that an effective teacher does need to possess certain, specific, characteristics. Many of those characteristics identified related to those personal qualities that determine and/or comprise the nature of the person. The teachers considered a person's basic philosophy of life to be a powerful determinant for guiding teaching practices. Several believed that early in their career an association with more experienced teachers had been critical, as was their own experiences with, and recollections of a favorite teacher when they were themselves students.

There was general agreement that a teacher should have an identifiable set of beliefs to guide practices which should in turn be consistent with those beliefs. However, there was limited evidence from the teachers of specific, clear educational philosophies. It appeared that current practices had been developed from an evolutionary process. At the same time the subjects felt that no serious external restrictions or limitations had been imposed on their practices.

There was evidence that the teachers did not believe it possible for a teacher to practice only one philosophy of education.

The results of both the interview and the teachers' choice of responses to the instrument indicated that parts of more than one possible philosophy of education entered into their practice.

This study revealed one area where it could be stated that meaningful similarities existed among the teachers. The teachers generally agreed on two thoughts that might appear on the surface to be contradictory. They believed that a teacher should possess a set of beliefs that guided practice. However, they also believed that it was not possible to practice only one philosophy of education. This was substantiated by the fact that each of the teachers had scores on the inventory showing agreement with more than one design.

Discussion of the Theoretical Implications

This section constitutes a chronological synopsis reflective of the thoughts and thinking processes experienced by the writer, beginning with the basic assumptions and ultimately leading, in a later section, to the development of conclusions and recommendations.

Basic to this study were the assumptions that:

1. The teacher, being first and foremost a person with a set of beliefs that relate to classroom behavior, is the single most important element in the classroom as far as student learning is concerned.

2. The manner in which teachers behave and the choices they make reflects their basic attitudes and beliefs.

3. Many teachers operate from a philosophic base of combination of bases that are unknown to them.

4. The congruence of teacher beliefs and practice is a desirable condition and one that can be assessed.

An operational definition of congruence was utilized in this study for the purpose of identifying "congruent" teachers. This definition was designed in such a way that those comprising the sample population would be closely aligned with one of three philosophical/psychological camps or designs. A computer program had to be developed, utilizing the same operational definition to assist with the selection of the teachers.

Seven teachers from the original research population met the criteria of the operational definition. The intention was then to determine whether or not these teachers possessed any identifiable similarities. During the development of the operational definition of congruence, and later while analyzing the computer data, the writer experienced two confounding questions: (1) Would not truly congruent persons not practice what they do not believe to a similar degree that they do practice what they do believe; and (2) Could the truly congruent person possibly be the one who shows the least amount of difference in beliefs and practice between each of the three designs? The latter could be showing a balance between utilization of each of the three camps.

Such questions led the writer to wonder if possibly a clearer distinction should not be made between "consistent" and "congruent", and could it be that congruence transcends this type (inventory) of two-dimensional analysis? Supposing then that a distinction should and could be made between the terms "consistent" and "congruent" the writer continued to have questions surface. Is it then possible to be consistent in beliefs and practice within one of the three philosophical/psychological designs, but yet not be considered a congruent person? If so, then what does it mean to be "congruent?" Should this dilemma

be resolved, yet another question surfaces: Does being congruent imply that one is void of any cognitive dissonance, which is supposed to stimulate growth and/or change?

The attempt to identify congruent people, as in this study, is made difficult by the possible fact that congruence deals with an abstraction, possibly multi-dimensional, while the inventory is a concrete, two-dimensional tool. For this reason, the writer believes the inventory to be more of a measure of consistency than congruency.

Confounding matters even further, according to Shaw (1980, p. 178), ". . . congruence is a conceptual framework that provides for the study of relationships in educational experience and environments." Further Shaw (1980) stated:

> Congruence has also been conceived as a theory that describes the ideal character of such relationships. And finally, the theory has provided a set of assumptions and principles with which to develop congruence as a method of creative inquiry into such relationships as they might exist in educational experience and environments. As framework, theory and method, congruence is concerned exclusively with various qualitative aspects of such relationships: it is both their aesthetic character and their personal significance for student and educator that I wish to understand--both to interpret and cultivate and to disclose and critique--through the use of congruence. It is my fascination with less observable, more tacit and intangible aspects of educational experience and environments that underlies the development of congruence and its intentional alignment with the emerging qualitative tradition in educational inquiry. As a way of viewing and caring about educational life, congruence intentionally departs from our field's traditional allegiance to what can be known through the use of quantitative methods and rejects its alliance to what can be known through the use of quantitative methods and rejects its alliance on statistical data as the basis for creative and critical inquiry (p. 178).

The above comments regarding congruence refer to it as a framework, theory, or method, not as a person. Does this mean then that congruence

is more a way of conducting educational inquiry than it is a human condition? Is it a journey rather than a destination?

The thought that a teacher must be aligned with one particular design in order to be considered congruent (operational definition) seems to be in contradiction with Osgood (1957) who stated:

> Whenever two signs are related by an assertion, they are congruent to the extent that their mediating reactions are equally intense, either in the same (compatible) direction of excitation in the case of associative assertations or in the opposite (reciprocally antagonistic) directions in the case of dissociative assertions (p. 192).

Further, the institutional demands placed on teachers may be such that a teacher may be perceived by others as being congruent and effective only because the institution's beliefs are being practiced. Whereas, other teachers who practice their own beliefs may be perceived as incongruent and possibly as ineffective.

It may be that the congruence of teacher beliefs and practice will not have real meaning and become identifiable until much more attention is given to the need of acquainting teachers and teacher candidates with the various teaching practices that are associated with the various philosophical designs. Possibly, it will be that only with adequate familiarization, illustration, practice, and proper supervision can an honest assessment of congruence be made. This will then require significant changes in both the ways that teachers are prepared and later supervised.

The strength of the inventory used in this study possibly lies, as stated by its authors, in the area of generating much needed dialogue, thus getting the above mentioned process underway--not in identifying and/or assessing congruence.

With regard to the person of the teacher, the furthering of the

effort to enhance this concept is one that is viable, appropriate, and also difficult. On the surface it seems only logical and reasonable to expect teacher beliefs and practice to be congruent or consistent. This then gives added credence to the person of the teacher when one also considers the presence of the individuality of teachers. It is possible that teachers, being human beings, defy labeling or categorization. If we do believe in the person of the teacher, along with freedom of choice, evolvement, internal motivation, and self actualization, then the difficulty in identifying one specific philosophy and the presence of individual similarities should be expected. In fact, according to Osgood (1957),

> . . . we have been made aware of factors which affect operation of the principle of congruity. . . it seldom operates in a pure uncomplicated fashion, as might be expected from the complexity of human cognitive processes (198).

It is possible then that the more we promote the concept of the person of the teacher the less likely are the prospects of finding meaningful similarities regarding teacher behavior and characteristics. Also, according to Combs (1974) a good teacher is primarily a unique personality, thus, we can predict from the start the attempt to find "common uniqueness" would be unlikely to get results. The person of the teacher concept seems to imply an unleasing of one's personality, intelligence, training and cultural background, and the translating of same into effective teaching practices. Such will not be long lived, however, let alone flourish, unless appropriate supervisory practices are available. At this point the writer began to question if supervision might not be a significant component of any attempt to assess teacher beliefs and practice congruency.

If teachers are encouraged to express their individuality it is quite possible that they will then practice parts of several different philosophical designs, thus defying specific categorization and making the assessment of congruence, as operationally defined in this study, impossible. It appears that determining the congruence of teacher beliefs and practice is a highly individual matter and cannot be accomplished while fostering the concept of the person of the teacher and simultaneously labeling the teacher, philosophically, on the basis of predetermined philosophical camps or designs. In this study it was apparent that teachers felt both positive and negative about issues in each of the three designs. It was only with the need to reduce to simple mathematics that they were categorized as being specifically in one of the three designs.

Finally, with only seven of 95 teachers and librarians being identified as congruent, or consistent, the author suggests this fact would point to a need for teachers, generally, to become more aware of what they do believe.

Summary

The presence of a teacher in a classroom is a vital component of the teaching/learning process. The person of the teacher then becomes important to this same process, as does the appropriate identification and development of a teacher's self, which includes the phenomenon of teacher beliefs and practice. The traditional, quantitative approach to educational research does not lend itself to a meaningful investigation of such a highly individualized and often subjective phenomenon.

This study sought to investigate the phenomenon of teacher beliefs

and practice with the utilization of the term "congruence." Through the use of an inventory designed to assess a teacher's beliefs and practice, and a specially designed computer program that utilized an operational definition of "congruence," a group of seven "congruent" teachers was identified for further study and investigation.

Further study consisted of individual interviews with the seven teachers. These interviews consisted of the accumulation of personal data, responses to 16 open-ended questions designed by the interviewer, with the ultimate placement by the interviewer of each member of the teachers on a predetermined philosophical/psychological profile. This three phased procedure was used to assist with the identification of any possible similarities among the "congruent" teachers.

The findings from the study were: (1) Five of the teachers studied were special service teachers, not regular classroom teachers; (2) These teachers did believe that teachers should have a set of beliefs to guide their practice; and (3) Five of the teachers, without qualification, did not believe it possible for a teacher to practice one philosophy of education. One teacher believed it might be possible but limiting. Another teacher thought it possible only with a very flexible and general philosophy. This latter point regarding the general disbelief that a teacher could practice one philosophy was well substantiated by the fact that each of the teachers had scores throughout the inventory showing agreement with more than one philosophical camp. Such a situation was in direct conflict with the operational definition of congruence which sought to identify individuals who most align themselves with a specific philosophical camp.

After looking at the data collected, it was felt that a serious

question existed as to the meaning, determination, and use of the word, congruence.

Conclusions

One could conclude from this study that a contradiction exists when simultaneously the person of the teacher, with its implied individuality, is advocated along with the necessary alignment of "congruent" people to a specific philosophical camp as implied with the operational definition of congruence. The attempt to categorize, and limit teaches to a specific camp seems to be inconsistent with the person of the teacher concept which is based in the democratic tradition. From the perspective of the research a basic tenet of democracy is "trusting people to make up their own minds.

At this point it appears that the inventory used in this study is more a measure of consistency toward a philosophical camp than it is of congruency. This is due in part to the lack of a clear definition of congruence. Congruence appears to be too complex to be assessed by a two dimensional instrument. The writer believed the inventory used in this study could serve its originally stated purpose of creating a necessary dialogue with a group of teachers. However, its use as a means of assessing a complex, highly personalized concept such as congruence is ultimately questioned by this writer.

The fact that five of the seven teachers were not regular classroom teachers, but rather teachers in specialized programs, tends to suggest a strong possibility that their present assignment and/or training have brought them closer to the point of "consistency" than would be generally true of a regular classroom teacher.

Recommendations

As a result of the present study the following recommendations are made:

1. Prior to the categorization of individuals as "congruent," there needs to be a focusing on the dynamics of the interrelationships of those being assessed. Such could include institutional demands, and the "socialization" process of teachers.

2. Further investigation is needed to determine the desirability of being congruent as opposed to a state of cognitive dissonance.

3. If "congruence" is to be held as a desirable condition, then it must be more clearly defined so that alternative means of validating the Educational Beliefs System Inventory and the Educational Practice Inventory can be devised. Such means could include the perceptions of principals and supervisors, peers, and parents.

4. Further investigation needs to explore the possibility that teacher assignment and/or specialized training in a subject or at a specific grade level could influence the way in which an elementary teacher responds to an inventory that assesses beliefs and practice.

5. This study should be replicated utilizing elementary and secondary teachers who are aligned with a design other than B.

This study made no attempt to become a definitive work on the subject of teacher beliefs and practice congruency. On the contrary, this study sought to explore and investigate some of the current thinking surrounding the phenomenon of teacher beliefs and practice, with possible application to improvement of the teaching/learning process.

An initial interest was to search for identifiable, meaningful similarities among certain "congruent" teachers. After considerable scrutiny and analysis of the data, the writer concluded that the operational definition of congruence utilized in the study was actually identifying subjects who were consistent with a particular philosophical camp, not congruent. Consequently, this study took a direction that was not anticipated at the outset.

Not surprisingly, some researchers have questions with regard to the adequacy of research methodology dealing with humanistic concepts such as person-centered teaching, and self-actualization, both being central to this study. Misiak and Sexton (1973), however, referred to Maslow's thinking concerning the relatively new fields of humanistic/existential psychology and philosophy by indicating that there is a definite need for more, not less, humanistic research. Such research should not only take place in the laboratory but, more importantly, in the field, in society, in factories, homes, hospitals, and communities.

Again, this study took a direction not anticipated at the outset. The writer considered this evolvement to be a definite strength. Hopefully, this study will make a contribution to the profession, a contribution that would have not been possible had strict adherence to quantitative procedures been considered the only acceptable way to conduct viable research.

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APPENDIXES

APPENDIX A

EDUCATIONAL BELIEFS SYSTEM INVENTORY AND EDUCATIONAL PRACTICE BELIEF INVENTORY PART I AND II

PART I

The reader is due an explanation about sexism problems related to this instrument. Most sensitive persons are aware of the problems of sexism in our society, terms which take the place of the generic use of "man", "mankind", and the pronoun "he" are awkward to use in a work of this nature. Terms are used in this instrument which some may see as sexist ones, but they were used in order not to unduly distort ideas. We hope the reader will understand the dilemma of the writers.

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EDUCATIONAL BELIEF SYSTEM INVENTORY

Part I

Following is a list of 69 statements concerning various aspects of educational theory. Please judge each of the statements according to the scale to the right. In making your judgments, DO NOT consider each statement from the viewpoint, "This is how it is now." Rather, DO CONSIDER "This is what I really believe."

1 = complete agreement
2 = moderate agreement
3 = uncertain
4 = moderate disagreement
5 = complete disagreement

What do you believe about man?

1. Man can be characterized clearly in terms of his behavior.	1	2	3	4	5
2. Man's behavior is based on cognition, the act of knowing or thinking about a situation and not on the situation itself.	1	2	3	4	5
3. Man is greater than the sum of his parts.	1	2	3	4	5
4. Man is a malleable and passive reactor to his environment.	1	2	3	4	5
5. Man is best described in relative terms according to time, circumstance, and place.	1	2	3	4	5
6. Man is a social being and seeks identity through interaction with others.	1	2	3	4	5
7. Man has an inherent tendency toward self-actualization and productivity.	1	2	3	4	5

8. Man's behavior is predictable.	1	2	3	4	5
9. Man's characteristics can be studied independently of one another.	1	2	3	4	5
10. Man can only be studied as a whole.	1	2	3	4	5
11. Individual perceptions are the only reality known to man.	1	2	3	4	5
12. Man is an active organism that develops goal-seeking potential.	1	2	3	4	5
13. Man's significance is determined by the work he performs which is motivated by the promise of reward.	1	2	3	4	5
14. Freedom for an individual means growth and the willingness to change when modifications are needed.	1	2	3	4	5
15. Man defines his own human potential through choices.	1	2	3	4	5

	A	B	C
Score	___	___	___

What do you believe about motivation?

16. Reinforcement (reward) must follow immediately after the desired behavior and be clearly connected with that behavior in the mind of the learner for learning to occur.	1	2	3	4	5
17. Behaviors which are reinforced (rewarded) are likely to recur.	1	2	3	4	5
18. Cognitive processes are set into motion (thinking) when the learner encounters an obstacle, difficulty, puzzle or challenge in a course of action which interests him.	1	2	3	4	5
19. Children are naturally curious and will explore their surroundings without adult interference and encouragement.	1	2	3	4	5
20. Children will create tasks that are of educational significance and structure methods of accomplishing these tasks when given the freedom to do so.	1	2	3	4	5

21. Productive learning experiences require active involvement.	1	2	3	4	5
22. Learning occurs best when the purposes and needs are realistic, meaningful and useful to the learner.	1	2	3	4	5
23. Appropriate external stimulation of the learner is necessary for optimal achievement.	1	2	3	4	5
24. Frequency of repetition is necessary in acquiring skills and in bringing about overlearning to guarantee retention.	1	2	3	4	5
25. True learning occurs when the experience is internalized.	1	2	3	4	5
26. The desire to learn comes from within the individual.	1	2	3	4	5
27. Productive learning takes place when the tasks are adjusted to the maturity and experiential background of the learners.	1	2	3	4	5

	A	B	C
Score	___	___	___

What do you believe about the conditions of learning?

28. The mind consists of separate, but related faculties which can be trained. There is automatic transfer of training.	1	2	3	4	5
29. If a child is absorbed with and enjoying an activity, learning is occurring.	1	2	3	4	5
30. Confidence in self influences learning. The stage of development of the child affects the degree of participation or involvement in learning tasks as well as mastery of skills.	1	2	3	4	5
31. The educative process begins with providing the learner with a smorgasbord of activities that fits his/her stage of development and which reflects his/her concerns and interests.	1	2	3	4	5

32. Children are perceptually closer to the learning situation than are teachers: Subsequently, they see and feel what is needed and are capable of self-direction.	1	2	3	4	5
33. Learning is largely a reactive experience.	1	2	3	4	5
34. Learning occurs best when competition for rewards among learners is induced.	1	2	3	4	5
35. Learning processes proceed best when the learner sees results, has knowledge of his status and progress, achieves insight, and gains understanding.	1	2	3	4	5
36. Man's mind is an information receptacle which can produce factual content mastery.	1	2	3	4	5
37. Learning emerges in the flow and continuity of man's total experiencing and growing.	1	2	3	4	5
38. Expectations made of the learner should be based upon knowledge of his abilities which are determined by physiological and social development.	1	2	3	4	5
39. Children are best taught exploratory behavior when threat is not present.					

	A	B	C
Score	___	___	___

What are your beliefs concerning social learning?

40. Children receive many satisfactions from work and stimulation from reasonable new challenges.	1	2	3	4	5
41. The purpose of school is to prepare children for adulthood so they can assume a contributing role in society.	1	2	3	4	5
42. When man chooses he chooses for all men.	1	2	3	4	5
43. When groups of individuals act for a common goal there is a better cooperation and more friendliness than when individuals in the groups are engaged in competition with one another.	1	2	3	4	5
44. Behavior is a social product.	1	2	3	4	5
45. Satisfaction in learning is affected by the group atmosphere as well as the products.	1	2	3	4	5

46. Man has the capacity to adopt, adapt, and reconstitute present and past ideas and beliefs. He also has the capacity to invent.	1	2	3	4	5
47. Man creates his own environment.	1	2	3	4	5
48. Man creates groups which agree with his own reality.	1	2	3	4	5
49. Children should be motivated to learn what is significant and contributory to their lives.	1	2	3	4	5
50. Man is a social being who seeks active involvement with others.	1	2	3	4	5
51. Self-concept is observable through ones behavior or performance.	1	2	3	4	5

	A	B	C
Score	___	___	___

What do you believe about intellectual development?

52. People possess different levels and amounts of intelligence. These can be ascertained and reported by a score derived from testing.	1	2	3	4	5
53. The normal curve expresses the social and academic expectation of where people are supposed to fit for the goodness of all.	1	2	3	4	5
54. Readiness for learning is a complex interplay of social, physiological, emotional and intellectual development.	1	2	3	4	5
55. The less planned adult intervention, the greater intellectual gains of the child.	1	2	3	4	5
56. Increase in intelligence tests scores are positively related to aggressiveness, competitiveness, initiative, and strength of felt need to achieve.	1	2	3	4	5
57. Learning involves creating relationships. Intellectual development proceeds from "wholes" to "parts" or from a simplified whole to more complex wholes.	1	2	3	4	5

	A	B	C
Scores	___	___	___

What do you believe about knowledge?

58.	Knowledge is a model created by the individual that makes sense out of encounters with the external conditions in the environment.	1	2	3	4	5
59.	Truth exists prior to the learning of it.	1	2	3	4	5
60.	Knowledge is temporary and conditional.	1	2	3	4	5
61.	Information becomes knowledge when it is perceived as relevant to the solutions of a particular problem.	1	2	3	4	5
62.	Little or no knowledge exists which is necessary for all humans to possess.	1	2	3	4	5
63.	Truth can be known for itself and not merely for some instrumental purpose.	1	2	3	4	5

	A	B	C
Score	___	___	___

What do you believe about society?

64.	Society is a process in which individuals participate.	1	2	3	4	5
65.	The school preserves social order and builds new social orders when the public decides they are needed.	1	2	3	4	5
66.	Mankind is made man by cultural birth.	1	2	3	4	5
67.	Society is self renewing.	1	2	3	4	5
68.	The way to improve civilization is by improving the quality of individuals, not by improving institutions.	1	2	3	4	5
69.	Society has existence in man's minds.	1	2	3	4	5

	A	B	C
Score	___	___	___

Total Score A_____

B_____

C_____

PART II

The reader is due an explanation about sexism problems related to this instrument. Most sensitive persons are aware of the problems of sexism in our society, terms which take the place of the generic use of "man", "mankind", and the pronoun "he" are awkward to use in a work of this nature. Terms are used in this instrument which some may see as sexist one, but they were used in order not to unduly distort ideas. We hope the reader will understand the dilemma of the writers.

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EDUCATIONAL PRACTICE BELIEF INVENTORY

Part I

Following is a list of 69 statements concerning various aspects of educational practice. Please judge each of the statements according to the scale to the right. In making your judgments, DO NOT consider each statement from the viewpoint, "This is how it is now." Rather DO CONSIDER "This is what I really believe."

1 = complete agreement
2 = moderate agreement
3 = uncertain
4 = moderate disagreement
5 = complete disagreement

What do you believe about instruction?

70. Ongoing assessment, immediate feedback and various reinforcement devices should be used to insure that students remain task oriented.	1	2	3	4	5
71. The study period should be organized through mutual agreement between teacher and pupils with each child knowing what is expected of him.	1	2	3	4	5
72. Children naturally set goals and enjoy striving.	1	2	3	4	5
73. Children receive many satisfactions from work, have pride in achievement, enjoy the process, and gain a sense of worthiness from contribution.	1	2	3	4	5
74. The teacher functions as a resource person to individuals and groups rather than as a taskmaster.	1	2	3	4	5
75. Transmission of verifiable facts which constitute universal skills is necessary.	1	2	3	4	5
76. The ends of instructional activities should be exemplified in explicit behavioral terms.	1	2	3	4	5
77. Children who understand and who are involved in what they are doing will create satisfactory methods for achieving educational tasks.	1	2	3	4	5

78. Learning activities should be provided on the basis of individual needs.	1	2	3	4	5
79. Diagnostic and prescriptive teaching are absolute necessities.	1	2	3	4	5
80. Heterogenous subgrouping for instructional purposes is recommended in certain skill development areas such as math and reading.	1	2	3	4	5
81. Children are capable of assuming responsibility for their behavior and academic growth.	1	2	3	4	5
82. Children desire to be released, encouraged and assisted.	1	2	3	4	5
83. The teacher should decide when it is time to pull loose ends of learning activities together before moving on to another aspect of that which is to be learned.	1	2	3	4	5
84. Management of children is necessary to ensure proper growth.	1	2	3	4	5

	A	B	C
Score	___	___	___

What do you believe about curriculum?

85. The curriculum is a predetermined body of content with highly defined and restricted delimitations.	1	2	3	4	5
86. Day-by-day lesson plan objectives must be well defined and specific.	1	2	3	4	5
87. The curriculum should emerge from each student.	1	2	3	4	5
88. In order to maintain balance in the curriculum, subject matter priorities should be determined on the basis of societal and personal needs.	1	2	3	4	5
89. There should be some system for articulation between units within a school, between schools, within school systems, and between states.	1	2	3	4	5
90. Curriculum content must be sequenced since there is a logical structural sequence to knowledge.	1	2	3	4	5

91. Due to individual educational needs the scope of the curriculum should be planned to include a wide variety of unifying and pupil-speciality learning activities.	1	2	3	4	5
92. The curriculum should reflect as its source the children of that school.	1	2	3	4	5
93. The curriculum sequence and scope is best divided into segmented, isolated, and compartmentalized packages of knowledge specified by grade levels.	1	2	3	4	5
94. Elements of the curriculum should be derived from the substance of knowledge itself.	1	2	3	4	5
95. The curriculum is dynamic because of its constant emergence.	1	2	3	4	5
96. Curriculum structure exists largely in teachers and students heads, not on paper.	1	2	3	4	5
97. Though the curriculum has some degree of systematic structure, it should be flexible enough to capitalize on emergent learning situations.	1	2	3	4	5
98. Since the curriculum must be considered dynamic and forever emerging, each curriculum area should be subjected to continuous revision and evaluation.	1	2	3	4	5
99. The curriculum sequence in certain subject matter areas should be based on a spiral structure which permits the learner to conceptualize by moving from limited perceptivity.	1	2	3	4	5

	A	B	C
Score	___	___	___

What do you believe about organization?

100.	The teaching function should be one of diagnosing, prescribing, treating, analyzing results and writing the next prescription.	1	2	3	4	5
101.	Individual differences should be viewed as existing between and among learners as opposed to differences existing within individual students.	1	2	3	4	5
102.	The school should be organized in such a way that it provides opportunity for each student to have a warm, personal relationship with competent teachers.	1	2	3	4	5
103.	The contributions of specialized personnel should be used as students progress through the school, but their work should be coordinated with and related to the total program.	1	2	3	4	5
104.	Internal coordination and planning should result in the utilization of special talents and skills which a particular teacher or group of teachers may possess.	1	2	3	4	5
105.	The organizational system should permit coordination and planning by groups of teachers responsible for clusters of children in both large and small groups.	1	2	3	4	5
106.	The horizontal organization of the school should permit flexibility in assigning small and large numbers of pupils to instructional groups.	1	2	3	4	5
107.	Individual differences should be acknowledged by the individual pacing of students through prescribed study sequences.	1	2	3	4	5
108.	The horizontal organization of the school should permit students to be assigned to instructional groups on ability within subject matter areas.	1	2	3	4	5

109. **The organization of the school should reflect a system whereby each child must measure up to a specified level of performance.**	1	2	3	4	5
110. The organizational structure should not result in "labeling" children at an early age.	1	2	3	4	5
111. The vertical organization of the school should provide for continuous unbroken, upward progression of all learners, with due recognition of the wide variability among learners in every aspect of their development.	1	2	3	4	5
112. The organizational design of the school should be an expression of the needs, wants, and desires of its clientele.	1	2	3	4	5
113. The organization should provide for the interdisciplinary nature of education.	1	2	3	4	5
114. Children should not be grouped according to ability.	1	2	3	4	5

	A	B	C
Score	___	___	___

What do you believe about content?

115. The content of any education program must reflect predetermined survival skills necessary for life.	1	2	3	4	5
116. Content should contribute to the achievement of educational objectives or to the mission of the school.	1	2	3	4	5
117. There is little information that all should be required to know.	1	2	3	4	5
118. Sequence in content should reflect a logical structural sequence to knowledge and to development.	1	2	3	4	5
119. One creates knowledge through personal integration of experience. Therefore, one's knowledge does not categorize into separate disciplines.	1	2	3	4	5

120. There should be a balance between the content-centered curriculum and the process curriculum. 1 2 3 4 5

	A	B	C
Score	___	___	___

What do you believe about materials and resources?

121. Centralized resource centers should include materials commensurate to the stages of development reflected by the students being served. 1 2 3 4 5

122. Emphasis should be placed on trade and reference works and on visual aids as opposed to a strict textbook approach. 1 2 3 4 5

123. Materials that can be easily prescribed (programmed materials, teaching machines, subject matter programs, learning packets, and kits) are desirable. 1 2 3 4 5

124. Wide use should be made of raw materials. 1 2 3 4 5

125. Resources should be limited only by teachers' and students' imaginations. 1 2 3 4 5

126. There should be an emphasis on appropriate diagnostic aids. 1 2 3 4 5

	A	B	C
Score	___	___	___

What do you believe about evaluation?

127. A uniform standards approach to evaluation fails to consider individual differences of children. 1 2 3 4 5

128. Evaluation programs should have three dimensions: a) quantitative measurements, b) teachers' judgement, and c) the child's perceptions. 1 2 3 4 5

129. Learning can be assessed intuitively by observing a child working or playing. 1 2 3 4 5

130. A pupil should be placed in a given learning environment based on a diagnosis that it is best suited for his/her maturity, abilities attainment, and over-all general nature.	1	2	3	4	5
131. Evaluation must be quantitative and qualitative to be of real value.	1	2	3	4	5
132. Objective means of measuring performance may produce negative consequences upon learning.	1	2	3	4	5
133. In evaluating, the teacher's description of what the child is doing should include all aspects of growth.	1	2	3	4	5
134. Pupils should be ranked in terms of other children.	1	2	3	4	5
135. Errors are an indispensable aspect of the learning process. Errors are expected and desired, for they contain feedback essential for continued learning.	1	2	3	4	5
136. Qualities of one's learning that can be meticulously assessed are not inevitably the most important.	1	2	3	4	5
137. Predetermined standards should apply to all students in a grade or school.	1	2	3	4	5
138. Academic standards should serve the purpose of excluding or including persons in the formal school program.	1	2	3	4	5

	A	B	C
Scores	___	___	___
Total Scores	A_____		
	B_____		
	C_____		

APPENDIX B

COMPUTER PROGRAM FOR DERIVING THE SUBJECTS

```
 5  *
 6  *     Jerry Hamm Office 251-6900   Home 251-5792
 7
 8
 9  * Program Initialization
10
11  *     Raw data to be input -- each question score
12        DIM RAW_DATA%(138),QUEST_PER_SUBTST%(14)
13  *     Read the Raw data from 'HAMMRAW.DAT' Include SUBJ% then raw data.
14  *                                   Order - Subj #1, Quest. #1 -> 138 ...
15  *
16        DIM SUBJECT%(95)
17  *     All the following arrays are integers with the decimal point to be moved
18  *     two places left. ie. divide by 100.
19
20  *     Subtest means -- (x,y) x=subtest #  y=subject number
21        DIM SUBTST_A%(14,95),SUBTST_B%(14,95),SUBTST_C%(14,95)
22
23  *     Belief composite  -- (x,y) x=A,B,C  y=subject number
24  *                           Subtests 1-7
25        DIM COMP_BELIEF%(2,95)
26  *     Practice composite  -- (x,y) x=A,B,C  y=subject number
27  *                             Subtests 9-14
28        DIM COMP_PRACT%(2,95)
29  *     Differences Belief composite - Practice composite
30        DIM DIFF%(2,95)
31
32  *     Equates
33
34        CLR_CRT$=CHR$(12)
35        BS$=CHR$(08)
36        CU$=CHR$(26)
37        CD$=CHR$(11)
38        CR$=CHR$(24)
39        CL$=CHR$(08)
40        DOWN$=CHR$(11)
41        UP$=CHR$(26)
42        RTN$=CHR$(13)
43        PROMPT$=">"
44        INT_%=199
45        FLOAT=1.33333333*2.6666666666
46        CRT_MARG%=23
47
48        IMAGE1$="   #.##"
49        IMAGE2$="   #.##-"
50
51  *     Open Files
52
53        OPEN OLD "HAMMRAW" AS 1
54  *     OPEN NEW "HAMMEAN" AS 2
55
56  * Get output device.
57
58         GOSUB PNTROU
59         PRINT "Output RAW Data also ? ";:RAW$=CHR$(ASC(INCH$(0)) AND 223):PRINT
```

```
 60          IF RAW$="Y" THEN PRINT #0, "Jerry Hamm  -- Raw data: ": PRINT #0,
 61
 62   * Initialize # of questions per subgroup
 63           FOR IX=1 TO 14
 64             READ QUEST_PER_SUBTSTX(IX)
 65           NEXT IX
 66
 67   * Main Program
 68          FOR SUBJX = 1 TO 95
 69
 70   *        Input Raw Data
 71            PRINT CLR_CRT$
 72            CTRX=0
 73            INPUT #1, SUBJECTX(SUBJX)
 74            IF SUBJECTX(SUBJX)=0 GOTO CONT
 75            PRINT "Subject #";SUBJECTX(SUBJX)
 76            IF RAW$="Y" AND PAG_CTRX>9 THEN PRINT #0, CHR$(FF) : PAG_CTRX=0
 77            IF RAW$="Y" THEN PRINT #0, SUBJECTX(SUBJX) : PAG_CTRX=PAG_CTRX+1
 78              FOR QUESTIONX = 1 TO 138
 79                INPUT #1, INPUT_DATA$
 80                RAW_DATAX(QUESTIONX) = INT(VAL(INPUT_DATA$))
 81                IF RAW$="Y" THEN PRINT #0, RAW_DATAX(QUESTIONX);:CTRX=CTRX+1:\
                                  IF CTRX>45 THEN CTRX=0 : PRINT #0,
 82              NEXT QUESTIONX
 83            IF RAW$="Y" THEN PRINT #0,:PRINT #0,
 84
 85   *  Calc. means for all tests - A group.
 86              FOR TSTNUMX=1 TO 14
 87                IF TSTNUMX=8 GOTO NXT_NUM_A
 88                  FOR QUESTIONX=1 TO QUEST_PER_SUBTSTX(TSTNUMX)
 89                    READ CUR_QUESTX
 90                    SUBTST_AX(TSTNUMX,SUBJX)=SUBTST_AX(TSTNUMX,SUBJX)+RAW_DATAX(CUR_QUESTX)
 91                  NEXT QUESTIONX
 92                SUBTST_AX(TSTNUMX,SUBJX)=SUBTST_AX(TSTNUMX,SUBJX)*100/QUEST_PER_SUBTSTX(TSTNUMX)
 93   NXT_NUM_A  NEXT TSTNUMX
 94
 95   *  Calc. means for all tests - B group.
 96              FOR TSTNUMX=1 TO 14
 97                IF TSTNUMX=8 GOTO NXT_NUM_B
 98                  FOR QUESTIONX=1 TO QUEST_PER_SUBTSTX(TSTNUMX)
 99                    READ CUR_QUESTX
100                    SUBTST_BX(TSTNUMX,SUBJX)=SUBTST_BX(TSTNUMX,SUBJX)+RAW_DATAX(CUR_QUESTX)
101                  NEXT QUESTIONX
102                SUBTST_BX(TSTNUMX,SUBJX)=SUBTST_BX(TSTNUMX,SUBJX)*100/QUEST_PER_SUBTSTX(TSTNUMX)
103   NXT_NUM_B  NEXT TSTNUMX
104
105   *  Calc. means for all tests - C group.
106              FOR TSTNUMX=1 TO 14
107                IF TSTNUMX=8 GOTO NXT_NUM_C
108                  FOR QUESTIONX=1 TO QUEST_PER_SUBTSTX(TSTNUMX)
109                    READ CUR_QUESTX
110                    SUBTST_CX(TSTNUMX,SUBJX)=SUBTST_CX(TSTNUMX,SUBJX)+RAW_DATAX(CUR_QUESTX)
111                  NEXT QUESTIONX
112                SUBTST_CX(TSTNUMX,SUBJX)=SUBTST_CX(TSTNUMX,SUBJX)*100/QUEST_PER_SUBTSTX(TSTNUMX)
113   NXT_NUM_C  NEXT TSTNUMX
```

```
114
115  * Calc Composites - A Group (0,y)  y = Subject Number
116          COMP_BELIEF%(0,SUBJ%)=0 : COMP_PRACT%(0,SUBJ%)=0
117            FOR TSTNUM% = 1 TO 7
118              COMP_BELIEF%(0,SUBJ%)=COMP_BELIEF%(0,SUBJ%)+SUBTST_A%(TSTNUM%,SUBJ%)
119            NEXT TSTNUM%
120          COMP_BELIEF%(0,SUBJ%)=COMP_BELIEF%(0,SUBJ%)/7
121            FOR TSTNUM%=9 TO 14
122              COMP_PRACT%(0,SUBJ%)=COMP_PRACT%(0,SUBJ%)+SUBTST_A%(TSTNUM%,SUBJ%)
123            NEXT TSTNUM%
124          COMP_PRACT%(0,SUBJ%)=COMP_PRACT%(0,SUBJ%)/6
125          DIFF%(0,SUBJ%)=COMP_PRACT%(0,SUBJ%)-COMP_BELIEF%(0,SUBJ%)
126
127  * Calc Composites - B Group (1,y)  y = Subject Number
128          COMP_BELIEF%(1,SUBJ%)=0 : COMP_PRACT%(1,SUBJ%)=0
129            FOR TSTNUM% = 1 TO 7
130              COMP_BELIEF%(1,SUBJ%)=COMP_BELIEF%(1,SUBJ%)+SUBTST_B%(TSTNUM%,SUBJ%)
131            NEXT TSTNUM%
132          COMP_BELIEF%(1,SUBJ%)=COMP_BELIEF%(1,SUBJ%)/7
133            FOR TSTNUM%=9 TO 14
134              COMP_PRACT%(1,SUBJ%)=COMP_PRACT%(1,SUBJ%)+SUBTST_B%(TSTNUM%,SUBJ%)
135            NEXT TSTNUM%
136          COMP_PRACT%(1,SUBJ%)=COMP_PRACT%(1,SUBJ%)/6
137          DIFF%(1,SUBJ%)=COMP_PRACT%(1,SUBJ%)-COMP_BELIEF%(1,SUBJ%)
138
139  * Calc Composites - C Group (2,y)  y = Subject Number
140          COMP_BELIEF%(2,SUBJ%)=0 : COMP_PRACT%(2,SUBJ%)=0
141            FOR TSTNUM% = 1 TO 7
142              COMP_BELIEF%(2,SUBJ%)=COMP_BELIEF%(2,SUBJ%)+SUBTST_C%(TSTNUM%,SUBJ%)
143            NEXT TSTNUM%
144          COMP_BELIEF%(2,SUBJ%)=COMP_BELIEF%(2,SUBJ%)/7
145            FOR TSTNUM%=9 TO 14
146              COMP_PRACT%(2,SUBJ%)=COMP_PRACT%(2,SUBJ%)+SUBTST_C%(TSTNUM%,SUBJ%)
147            NEXT TSTNUM%
148          COMP_PRACT%(2,SUBJ%)=COMP_PRACT%(2,SUBJ%)/6
149          DIFF%(2,SUBJ%)=COMP_PRACT%(2,SUBJ%)-COMP_BELIEF%(2,SUBJ%)
150
151  * Write the Mean data to 'MANMEAN.DAT' Include SUBJ% then mean/composite data.
152  * Order - Mean A Test #1;Subj #1,Mean B Test #1;Subj #1,Mean C Test #1;Subj #1
153  *        Mean A Test #2;Subj #1,Mean B Test #2;Subj #1,Mean C Test #1;Subj #1
154  *        ...
155
156  *          FOR TSTNUM%=1 TO 14
157  *            IF TSTNUM%=8 THEN TSTNUM%=9
158  *            PRINT #2, SUBTST_A%(TSTNUM%,SUBJ%);",";\
     *                      SUBTST_B%(TSTNUM%,SUBJ%);",";\
     *                      SUBTST_C%(TSTNUM%,SUBJ%)
159  *          NEXT TSTNUM%
160  *        PRINT #2, COMP_BELIEF%(0,SUBJ%);",";\
     *                  COMP_BELIEF%(1,SUBJ%);",";\
     *                  COMP_BELIEF%(2,SUBJ%)
161  *        PRINT #2, COMP_PRACT%(0,SUBJ%);",";\
     *                  COMP_PRACT%(1,SUBJ%);",";\
     *                  COMP_PRACT%(2,SUBJ%)
162  *        PRINT #2, DIFF%(0,SUBJ%);",";\
```

```
*                    DIFF%(1,SUBJ%);",";\
*                    DIFF%(2,SUBJ%)

          RESTORE A
        NEXT SUBJ%

CONT CLOSE 1
*    CLOSE 2

     FAG_CTR%=0
     GOSUB PNTIT

     END

* Data The following question numbers correspond to the 3 groups.
* ** Indicates the end of a subgroup.

* Questions per Subtest
QUEST DATA 5,4,4,4,2,2,2,0,5,5,5,2,2,4

* 'A' Group
A    DATA 1,4,8,9,13,16,17,23,24,28,33,34,36,41,44,49,51,52,53
     DATA 59,63,65,66,70,75,76,79,84,85,86,90,93,94
     DATA 100,101,107,108,109,115,116,123,126,130,134,137,138

* 'B' Group
B    DATA 2,5,6,12,14,18,21,22,27,30,31,35,38,40,43,45,46
     DATA 54,56,60,61,64,67,71,74,78,80,83,88,89,91,97,99
     DATA 103,104,105,106,111,118,120,121,122,127,128,131,133

* 'C' Group
C    DATA 3,7,10,11,15,19,20,25,26,29,32,37,39,42,47,48,50
     DATA 55,57,58,62,68,69,72,73,77,81,82,87,92,95,96,98
     DATA 102,110,112,113,114,117,119,124,125,129,132,135,136


**  **** SUBROUTINE  --  Menu *******

PNTROU PRINT CLR_CRT$
       PRINT TAB(CRT_MARG%);"Which output device ? "
       PRINT
       PRINT
       PRINT TAB(CRT_MARG%);"'Return' Selects"
       PRINT : PRINT
       PRINT TAB(CRT_MARG%); "  Terminal"
       PRINT TAB(CRT_MARG%); "  Parallel Printer Normal"
       PRINT TAB(CRT_MARG%); "  Parallel Printer Epson-Emph."
       PRINT TAB(CRT_MARG%); "  Parallel Printer PROWRITER-Narrow "
       PRINT TAB(CRT_MARG%); "  Parallel Printer PROWRITER-12 cpi."
       PRINT TAB(CRT_MARG%); "  Serial Printer"
       PRINT TAB(CRT_MARG%); "  Qume Printer - SWTP NEC"
       PRINT TAB(CRT_MARG%); "  Output File"
       PRINT TAB(CRT_MARG%);

TOP    PRINT " ";CL$;CU$;CU$;CU$;CU$;CU$;CU$;CU$;CU$;PROMPT$;CL$;
```

```
216          CTR%=1
217   INPUT_ IF CTR%=9 GOTO TOP
218          IF CTR%=0 THEN PRINT " ";CL$;CD$;CD$;CD$;CD$;CD$;CD$;CD$;CD$;:CTR%=8
219          INPT$=INCH$(0)
220          IF INPT$=DOWN$ THEN PRINT CU$;" ";CL$;CD$;PROMPT$;CL$; : CTR%=CTR%+1 : GOTO INPUT_
221          IF INPT$=UP$ THEN PRINT CD$;" ";CL$;CU$;PROMPT$;CL$;:CTR%=CTR%-1:GOTO INPUT_
222          IF INPT$=RTN$ THEN SELECT%=CTR% : GOTO WHICH
223          PRINT CL$;" ";CL$;PROMPT$;CL$;
224          GOTO INPUT_
225
226   WHICH  ON SELECT% GOSUB T,P,E,N,PRO,S,Q,O
227   T      RETURN
228   P      OPEN "O.P.CMD" AS 0  :  FF=12 : O=0 : RETURN
229   E      OPEN "O.P.CMD" AS 0:O=0:PRINT #0, CHR$(146);CHR$(27);"E";:FF=12:RETURN
230   N      OPEN "O.PNP.CMD" AS 0  :  FF=12 : O=0 : RETURN
231   PRO    OPEN "O.P.CMD" AS 0:O=0:PRINT #0,CHR$(27);"E";:FF=12:RETURN
232   S      OPEN "O.S.CMD" AS 0   :  FF=12 : O=0 : RETURN
233   Q      OPEN "O.Q.CMD" AS 0  :  FF=12 : O=0 : RETURN
234   O      OPEN NEW "O.HAMM.OUT" AS 7 : FF=12 : O = 7 : RETURN
235
236
237
238   * Subroutine ** Print Data sorted various ways
239
240   PNTIT PAG_CTR%=0 : GOSUB HEADDER
241          FOR SUBJ% = 1 TO 95
242            IF PAG_CTR%>55 THEN PAG_CTR%=0 : GOSUB HEADDER
243            PAG_CTR%=PAG_CTR%+4
244            PRINT #0, SUBJECT%(SUBJ%);TAB(5);"A";
245              FOR TSTNUM%=1 TO 7
246                TEMP = SUBTST_A%(TSTNUM%,SUBJ%):GOSUB PNT
247              NEXT TSTNUM%
248            TEMP = COMP_BELIEF%(0,SUBJ%):GOSUB PNT
249              FOR TSTNUM%=9 TO 14
250                TEMP = SUBTST_A%(TSTNUM%,SUBJ%):GOSUB PNT
251              NEXT TSTNUM%
252            TEMP = COMP_PRACT%(0,SUBJ%):GOSUB PNT
253            TEMP = DIFF%(0,SUBJ%):GOSUB PNT1
254
255            PRINT #0, TAB(5);"B";
256              FOR TSTNUM%=1 TO 7
257                TEMP = SUBTST_B%(TSTNUM%,SUBJ%):GOSUB PNT
258              NEXT TSTNUM%
259            TEMP = COMP_BELIEF%(1,SUBJ%):GOSUB PNT
260              FOR TSTNUM%=9 TO 14
261                TEMP = SUBTST_B%(TSTNUM%,SUBJ%):GOSUB PNT
262              NEXT TSTNUM%
263            TEMP = COMP_PRACT%(1,SUBJ%):GOSUB PNT
264            TEMP = DIFF%(1,SUBJ%) : GOSUB PNT1
265
266            PRINT #0, TAB(5);"C";
267              FOR TSTNUM%=1 TO 7
268                TEMP = SUBTST_C%(TSTNUM%,SUBJ%):GOSUB PNT
269              NEXT TSTNUM%
270            TEMP = COMP_BELIEF%(2,SUBJ%):GOSUB PNT
```

```
271             FOR TSTNUM%=9 TO 14
272               TEMP = SUBTST_C%(TSTNUM%,SUBJ%):GOSUB PNT
273             NEXT TSTNUM%
274           TEMP = COMP_PRACT%(2,SUBJ%):GOSUB PNT
275           TEMP = DIFF%(2,SUBJ%) : GOSUB PNT1
276           PRINT #0,
277         NEXT SUBJ%
278       RETURN
279
280   * Print w/ print using
281
282   PNT     TEMP=TEMP/100
283           PRINT #0,USING IMAGE1$, TEMP;
284           RETURN
285
286
287   PNT1    TEMP=TEMP/100
288           PRINT #0, USING IMAGE2$, TEMP
289           RETURN
290
291   HEADDER PRINT #0, CHR$(FF)
292           PRINT #0, "Subj Grp Subtst Subtst Subtst Subtst Subtst Subtst Subtst Belief Subtst Subtst Subtst Subtst Subtst Subtst  Pract.  Comp"
293           PRINT #0, " #    #    1      2      3      4      5      6      7    Comp.    9     10     11     12     13     14   Comp.   Diff"
294           PRINT #0,
295           RETURN
296
297
298   ***** At calculation time ignore all subjects with COMPs > ?? 1.5
299

TOTAL ERRORS = 0
```

APPENDIX C

INTERVIEW GUIDE

INTERVIEW GUIDE

PART I: PERSONAL DATA

1. Male _____ Female _____
2. Place of birth _____
3. Date of birth _____ Age _____
4. Parents' Occupation _____
5. Schools, colleges, and universities attended _____

   _____
6. Highest degree held _____
7. Total years of teaching experience _____
8. Present teaching assignment _____
9. Siblings _____

INTERVIEW GUIDE

PART II: PERSONAL PERCEPTIONS

1. What do you believe to be the most important characteristic of an effective teacher?
2. What do you remember about a favorite teacher from your days as a student?
3. How important is self-concept?
4. Are you an internally or externally motivated teacher?
5. How, if at all, would you change teacher preparation programs?
6. Do you believe it is important for a teacher to have an identifiable set of beliefs that are based in educational philosophy?
7. Do you believe a state of congruence should exist between a teacher's beliefs and practice?
8. When you began your first teaching assignment did you have a particular set of educational beliefs that directed your practice?
9. Have your beliefs or practice changed since you began teaching?
10. Which has the greatest influence on your teaching practice, your basic philosophy of life or your philosophy of education.
11. Whatever your practice is, how did you arrive at the decision of which practice to use?
12. Whenever a change in either beliefs or practice seems to be necessary, which would most likely be changed, beliefs or practice?
13. How do you react to the thought that we have a right to ask of others only that they understand their own beliefs and that they be logically consistent in their beliefs and practice?
14. During your teaching experience have you ever felt restricted to apply the practice that you consider most appropriate for your beliefs?
15. What was the greatest influence on your decision to become a teacher?
16. Do you believe it possible to practice one philosophy of education?

INTERVIEW GUIDE

PART III: PHILOSOPHICAL, PSYCHOLOGICAL, AND OPERATIONAL PROFILE

	A TRAINING (TO)	B (FOR)	C (WITH) EDUCATION
	Behaviorism Essentialism	Cognitive Experimentalism	Humanism Existentialism
	PHILOSOPHY		
HUMAN NATURE	Humans are potentially evil. They must be directed, controlled and taught what they should know.	Humans are potentially both good and bad. Manipulation of the environment so that children have the best possible experience, according to adult perception of what is best.	Humans are basically good and cooperative. Educators accept each child and provide stability as they interact with others in the school setting.
NATURE OF LEARNING	Basic facts that are necessary for all. Truth exists separate from the individual. Learning occurs by reaction.	Truth is relative. Learning occurs by action. Concentrates on how children think and how thinking changes with age.	Truth is an individual matter. Learning occurs when personal meaning is present. Learning occurs by transaction and interaction.
NATURE OF KNOWLEDGE	Logical structure. Central body of knowledge needing to be transmitted to all. Truth is pre-existent to the learning of it.	Psychological structure. Knowledge is rooted in experience. Individuals create knowledge as they interact with the environment.	Perceptual structure. Personal. Gestalt. Truth cannot be settled once and for all since the individual is constantly becoming and changing.
NATURE OF SOCIETY	School is one of the most important institutions in society whose purpose is presentation of the culture. Closed. Ordered.	Society is a process in which individuals participate. In flux. Democratic. Schools teach how to plan for involvement in the process called society.	The way to improve society is through improving the quality of individuals, not through improving institutions. Open. Liberating.
PURPOSE OF EDUCATION	To control the environment. To learn absolute truth. To understand and apply knowledge.	To learn prerequisite skills for survival.	To live a full life. To experience the environment. To continue learning personal truth.

INTERVIEW

	A TRAINING (TO)	B (FOR)	C (WITH) EDUCATION
	Behaviorism Essentialism	Cognitive Experimentalism	Humanism Existentialism
	PSYCHOLOGY		
HUMAN GROWTH AND DEVELOPMENT	Medical model of diagnosing, prescribing and treating children. Growth determined by the environment.	Agronomy model of children passing through stages of development. Growth is the realization of one's potential.	Growth is the experiencing of one's potential. Children not viewed as miniature adults.
CONCEPT OF SELF	Is determined by what others think and focuses on personality deficiencies.	Is determined by how the individual receives and interprets feedback from the environment.	Results from a "now" orientation; and from experiencing one's potential.
HUMAN EMOTIONS	Controlled. Closed. Mashed. Control or be controlled. Role playing and concealing of motives.	Well adjusted. Intent upon programming children toward conformity and adjustment to society and its institutions.	Spontaneously and freely expressed. Freedom and courage to express potentials.
INTERPERSONAL INTERACTIONS	Role playing. Manipulative games. Defensive. Detached. Distrusting. Dependent.	Minimum risk. Independent. Selective. Encountering.	Sharing. Risking. Trusting.

INTERVIEW

OPERATIONAL

	A TRAINING (TO)	B (FOR)	C (WITH) EDUCATION
	Behaviorism Essentialism	Cognitive Field Experimentalism	Humanistic Existentialism
CURRICULUM	Predetermined, structured series. Content Centered. Outcomes established.	Problem-centered. Sequenced experiences. Future utility. Interacts with environment.	Hidden. Unfolding. Process centered. Unlimited. Emerging. Dynamic.
INSTRUCTIONAL BEHAVIOR	Transmission of facts and content. Control and management. Teacher oriented and directed. Mental discipline.	Grouping. Inquiring. Discovering. Open questions. Democratic.	Learner directed. Teacher serves as source of support and safety - facilitators.
ORGANIZATION	Emphasis on management. Focus on homogeneous groupings.	Focus on skill groupings. Orchestration.	Changing. Adaptive. Focus on heterogeneous groupings.
EVALUATION	Measurement of facts and content. Determined by authority. Imposed. Product oriented.	Critical Problem solving. Focus on what is learned.	Cooperative pupil and teacher evaluation. Non-damaging comparison.
REPRESENTATIVE LANGUAGE	Absolute Structure Management Shaping Labeling Objective Behavior Control Order Standards Tests Grades	Relative Subjective Sequence Stages Growth Diagnostic Individual Differences Activity Rational Motivation Support Guide Facilitate Meaningful	Self-actualizing Being Process Freedom Fulfillment Feedback Potential Harmony Self Direction Uniqueness Awareness Sharing Trusting Allow Involve Spontaneous Personal Meaning

Xerox

VITA 2

Jerry Lee Hamm

Candidate for the Degree of

Doctor of Education

Thesis: TEACHER BELIEFS--PRACTICE CONGRUENCE: AN INVESTIGATION OF AN EDUCATIONAL PHENOMENON

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Personal Data: Born in Lockwood, Missouri, the son of Abner and Belva Hamm.

Education: Graduated from Pittsburg, Kansas High School: received the degree of Bachelor of Science in Secondary Education from Pittsburg State University in 1959; received the Master of Education degree in Guidance and Counseling, Pittsburg State University in 1959; received the Specialist in Education degree in Administration, Pittsburg State University in 1975; and completed the requirements for the Doctor of Education degree at Oklahoma State University in May of 1985.

Professional Experience: Classroom teacher and counselor, Humboldt, Kansas Public Schools, 1959-61; Junior High School counselor, Coffeyville, Kansas Public Schools, 1961-66; Assistant Director of Teacher Placment, Pittsburg, Kansas State University, 1966-67; High School counselor, Coffeyville, Kansas Public Schools, 1968-70; High School Principal, Coffeyville, Kansas Public Schools, 1970-73; Deputy Superintendent, Coffeyville, Kansas Public Schools, 1973-85.

Professional and Academic Memberships: Association for Supervision and Curriculum Development; Phi Delta Kappa Fraternity; United School Administrators of Kansas; Kansas Association for Supervision and Curriculum Development; Kansas Association of School Administrators; American Association of School Administrators; and International Reading Association.