

**THE DECONSTRUCTION OF THE LOVE AND
LOGIC DISCIPLINE MODEL AND
FOUCAULT'S NOTION
OF POWER**

By

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Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
DOCTOR OF EDUCATION
July, 1996

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JULY 1996

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ACKNOWLEDGEMENTS

I wish to acknowledge the contributions of the members of my dissertation committee: my thanks to Dr. Restine for her passion for research that uncovers new meanings and applications; my gratitude for Dr. Englehardt's grace, stature and encouragement; Dr. Hwu for his gentle urgings to write every day; and Dr. Reynolds who challenged my paradigms without demeaning my beliefs. This educational journey would have been more difficult without the support of these academic mentors.

As vital as the guidance of my academic advisors has been, the completion of this study would not have been possible without the love, support, and patience of my family. My wife Sue, and children Michael, Michelle, and Matthew have encouraged, supported, and endured, these past years. I will always be indebted.

Finally, I wish to acknowledge my debt to the nine participants who opened their lives and experiences enabling this study to become a reality. The love, patience and professionalism are inspiring. They have enriched my life by allowing me to better understand theirs.

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CHAPTER ONE

INTRODUCTION

Overview

In a democratic society, the issue of personal freedom and restraint of behavior are continuously in conflict. No greater emotional area of this debate occurs than in the arena of parental and school discipline techniques. The role of power and control in the selection and use of parental and school discipline plans is the essence of this study. In addition, few debate that appropriate and effective discipline designs are a necessity. However, the concern resides in the ability to utilize such plans that are not power and control laden. This study deconstructs power, control, and the Love and Logic discipline model in the effort to find a discipline model that is effective yet consistent with democratic ideals.

To effectively explore the role of power and control in discipline issues, the work of Michael Foucault is thoroughly examined. Along with this analysis the discipline model of Love and Logic is deconstructed to determine its consistency with the research of Foucault.

The questions that this study deals with concern the role of power and control in discipline matters.

1. Is Love and Logic a significant departure of past discipline models?
2. Why do individuals choose to utilize the Love and Logic design?

The conjecture of this study deals with the role of power and control in relationships and how authority increases the use of power and control. This study examines how Love and Logic relates to the use of power and control in parental and

school discipline models. Individuals are interviewed who utilize the Love and Logic techniques. The interviews are used to determine their motivation for their choices and also to determine if Love and Logic affected their concepts of power and control in relation to their children and students. As these issues are explored, it becomes essential to examine the issue of punishment.

Introduction

One might ponder whether punishment is a viable alternative in a society which tolerates wide variations in behavior. If one of the tasks of schools and parents is to prepare children to become citizens of such a society, perhaps wide varieties of classroom behavior should be encouraged. Schools, however, constitute communities in a way in which our societies cannot. In liberal societies all members are not unified by shared purposes or conceptions of the general good. Each member has a private conception of good and pursues it individually. Varieties of behavior are tolerated, in part, because people who pursue different purposes or conceptions of the good have to do things differently in order to achieve their respective purposes (Brough & Strine, 1987, p. vii). The notion of a school is only coherent in terms of a unifying purpose: the achievement of teaching and learning. Because schools have established purposes which constitute them as communities, behavior that is seriously inconsistent with the achievement of those objectives cannot long be endured (Taylor, 1987, p. 45).

The task of deconstructing a school and parental discipline philosophy is much like the role of Mr. Keating in the movie *Dead Poets Society*. This film examines an individual teacher's attempt at challenging his students to view the subject matter, and life itself, from a different perspective. The character, Mr. Keating, comes into conflict with the school hierarchy when his students take to heart his teachings. The students begin to find themselves at odds with the traditional constraints of this prestigious boys' prep

school. There are many scenes that echo the theme of looking at life through different lenses. In one scene, Mr. Keeting has the students stand on their desks as they read poems. His purpose is to assist the students in discovering a new perspective on learning.

The movie is an exploration of the students' growing discovery of independence, and the realization of the difficulties of conforming to society's expectations. Many scenes wonderfully depict these conflicting learning experiences. In one such scene, the students exhibit passive-aggressive behavior by eating dinner left-handed. They seem to enjoy the bewildered looks of both their peers and superiors. One of the most poignant moments in the movie is when Neil, an exceptionally sensitive student, is overcome with despair. He finds himself without any control over his life, making the choices which please his domineering father. Neil has no choices and no control until he chooses death through suicide. In this way he gains control over his life.

Teaching and parenting often have distinct and not so obvious learning possibilities. As Goodlad (1984) explains, "Those that are not so obvious are often referred to as the hidden curriculum, but this is a misnomer. It is usually only slightly obscured. The hidden curriculum includes messages transmitted by both the physical setting for learning and the kinds of social and interpersonal relationships tending to characterize the instructional environment" (p. 197). Many of these effects are more consistently conveyed to students because they reflect fundamental attitudes of parents and school personnel. The young men of Mr. Keeting's class began to learn the hidden curriculum of punishment that is prevalent, but not taught, in all schools across the country. What is apt to be learned in such cases is that punishment is arbitrary, capricious, or unjust. The students' perception of the educational experience is often quite different from that of the adult. An example of these differences is dramatized by the following poem:

Whose school is this, anyway?

Is it the principal's?

Is it the teachers'?

Is it the smart kids'?

Is it the pushy kids'?

Is it the popular kids'?

Is it each kid's equally?

Is it the principal's, and the teachers' equally?

Who decides what goes on in here?

Who does it go on for?

Does it go on for the kids who go to college?

Does it go on for the kids who go to work?

Does it go on for the kids who have nowhere to go?

Does it go on for all the kids equally?

Does it go on for the teachers?

Does it go on for the Principal?

Does it go on for the teachers, the kids, and the principal equally?

Who tells whom what to do?

Who makes the rules?

Who are the rules for?

Who must see that the rules are followed?

Whose school is this anyway? (Curwin & Mendler, 1988, p.iii).

This poem illustrates what students may be learning about the rules we incorporate into our school structure. Learning about rules usually leads to learning about power. Students also learn the importance of relationships in the composition of power. These relationships include peer to peer, and adult to child (student). One expectation of this

study is to examine the concept of power and how it manifests itself in adult relationships through discipline in the school and home.

The Purpose of the Study

The purpose of this study was to deconstruct the Love and Logic philosophy of parental and school discipline as it related to the concept of power and control. In concert with this deconstruction, the rationale of individuals who have chosen to utilize the Love and Logic model was also explored. The study proposed that the deconstruction of the Love and Logic model contributes to the body of knowledge in the field of family and school discipline, and this increased understanding could have implications for educational design, practice, and research.

It appears that the discipline techniques utilized by families and schools have not kept pace with our rapidly changing society. Violence in society, the emergence of the “me generation”, lack of a secure family environment, court decisions, and changing societal expectations have made obsolete many discipline techniques used a generation or two ago (Curwin, 1988, pp. 5-7). Confusion appears to be compounded by a lack of consistency in the discipline techniques used at home and school. This lack of alignment appears to have increased with the changing family demographics (Cline, 1995, p. 57). An increased number of two-income and single-parent families makes timely communication of discipline matters more difficult. Blended families also complicate the consistency and coordination of discipline within the home, as well as with the school (Knoff, 1987, p. 3). An additional factor affecting this situation is the increase in the number of minority students in the schools. These changes underscore the discrepancy of shared experiences between families and schools in the area of discipline (Glasser, 1986, p. 80). Perhaps the final component of this problem is the growing accountability movement that is sweeping through both industry and schools. Shared decision making, site-based management, and

flattening the hierarchy of organizations are now common themes in schools and businesses across America. These concepts emphasize the move by individuals to become more involved in the decisions that impact their lives. Those individuals include teachers, administrators, parents, and students.

A significant problem facing the correct selection of discipline models is that educators and parents have limited knowledge of the crucial role that power and control play in discipline practices and procedures. At certain times the desire for control may be for a particular legitimate educational reason, such as safety or an orderly learning environment. Occasionally, the motivation for control is rigid and lacks compassion. Often it is driven by what Michel Foucault (1980) calls the thirst for power. Parents and educators often employ techniques that teach the child unintended lessons about power and control.

Research Questions

Many studies have been conducted concerning the concept of power. Among these are Foucault (1977), Biggart and Hamilton (1984), and the Frankfurt School, including practitioners such as Lukes, Mills, Gailie, Kirchheimer, and Rusche to name a few. Other studies have dealt with school discipline, such as Milgram (1974), Goodlad (1984), Cline and Fay (1988), and Curwin and Mendler (1989). However, very limited research applies Foucault's insight to established school and parental discipline models. This study will examine the Love and Logic discipline techniques developed by Fay and Cline (1988). Love and Logic will be deconstructed using the established concepts of power as described by Foucault.

There are four questions which this study answers:

1. How are the concepts of power and control applicable to school and home discipline issues?

2. What new paradigm about relationships between adults and children with respect to power and control issues does Love and Logic offer?
3. How does Love and Logic function within the complex relationships of home and school discipline?
4. What is the rationale for individuals who have chosen to adapt the Love and Logic model?

Assumptions of the Study

To coincide with the four questions above, this research accepts certain precepts that are germane to this study. First, school and parental discipline is a form of power. Glasser (1988) has made this a cornerstone of his conviction that school discipline needs significant changes. Second, school and parental authority increase the use of power. This study is supported by Milgram's (1974) study. Third, control that is shared leads to strengthened relationships. This tenet is held by Cline and Fay (1988) and is central to this study. Fourth, school discipline is the result of complex relationships that are power laden (Knoff 1987). This supports the contention that human relationships, with all their complexities, are the basis of any successful discipline model.

Organization of the Study

This study contains five chapters. Chapter One provides an introduction, purpose of the study, the research questions, a plan of organization, and background of the study. Chapter Two contains a review of relevant literature as it pertains to the study of power and the development of the Love and Logic model. The review focuses on research related to discipline techniques, emphasizing adult power and control in dealing with children. Chapter Three is a discursive analysis of power and control as viewed by Michel Foucault. It includes an in-depth analysis of the Love and Logic model. The methodology of the

study is described, including rationale for qualitative research and the long interview method of inquiry. Chapter Four introduces and describes the individuals involved in the study. Data shared is the result of the participants' shared experiences in the use of the Love and Logic model. They also share the techniques and philosophy used before their exposure to Love and Logic. Chapter Five presents conclusions and findings derived from the analysis process, and implications for further research are offered.

Limitations of the Study

This research is limited to deconstructing the discipline model of Love and Logic developed by Cline and Fay. Limitations of this study are consistent with the lack of control to the degree of actual implementation of Love and Logic by study participants. By participating in the training (with most having more than one class), most participants have made efforts to implement Love and Logic. This research design does not address the possible variance in the participants' implementation. A final concern rests with the fact that the researcher becomes a tool in the process of doing research to discover truth in the search for understanding. Eisner and Peshkin (1990) state, "Understanding is more of a verb than a noun. Understanding is a personal achievement, something that one frames for oneself within a community of discourse and a human culture" (p. 97). Soltis (1990) deals with this concept when he states, "Description is not neutral. It is the interpretative result of an interpersonal engagement with others. . ." (p. 252). Cognizant of his biases, values, and interpretations, the researcher has conscientiously attempted to explore Love and Logic from the deconstructive perspective in hopes that the results of this study can be accepted.

There are, of course, a number of limitations to the methodology. One is the matter of applying the conclusions to public at large who use the Love and Logic techniques. Additional limitations include a lack of diversity within the participant pool (although the participant pool reflected the demographics of the city) with regards to race, socioeconomic

status, and commitment (those who have taken the training but lack commitment to continuing to use the Love and Logic techniques).

Background of the Study

Often as an educator or as a parent, I have been confronted with the dubious task of disciplining students or my own children. I have often found myself longing for the days of gone by when many of us believed that discipline was much easier. Some of us believe that it was easier for both parent and child. As is often the case, reality and our dreams do not often resemble each other. The following story illustrates how the concept of power is often viewed from the students' perspective.

The young boy stood with tears streaming down his face; his classmates' faces were frozen in terror. Sister Angelena again snapped the ruler on his clenched fist. "Open your hand or you will get another one!" she screamed. "Do you hear me?" Again the ruler struck his hand, this time drawing blood. "No one makes a fist in my class." By now the trembling young boy could not even remember what caused him to clench his hand into a fist. The only thing for certain was that through frustration, embarrassment and anger he had closed his eyes and his hand. This was apparently an affront to sister Angelena. He often wondered how such a mean lady had been named after an angel. What a cruel trick someone played, he thought. Again the ruler hit his fist, bringing him out of his temporary mental escape. Tears began to well up in his eyes. He was weakening. Worst of all this was happening in front of his buddies. Would they think that he wasn't tough enough to hang around with them? This thought strengthened his refusal to cry openly. That refusal, and keeping his fist closed, were the only things that he could control. Sister Angelena controlled everything else. He would not surrender! Three more blows, this time with the heavier pointer, followed by the endless screeching,

and the young boy began to weaken. The pain was excruciating, the embarrassment growing and the resolve weakening. Finally, the little third grader could take it no longer. He opened his throbbing, swollen defiant fist into a trembling, bloody, submissive hand. The battle was over. The had teacher won. The student had lost. On that day the little boy was forced to break, not bend, to the demands of the teacher. Unbeknown to him, the issue was power and control. He had tried to keep some control, at least over his hand and tears, yet the had teacher wanted and had gained total control. There was a winner and a loser that day. As the boy opened his eyes, he saw several of his classmates laugh at his surrender.

This was my introduction to power and control as practiced in many schools.

Like many other individuals, certain incidents are burned into the consciousness and will be there for eternity. The anger, pain and resentment will fade, yet the embarrassment, hurt and disillusionment never truly diminish. Often the learning that takes place in such circumstances stays with the learner far longer than the formal lessons of the classroom. What complicates this scenario is the fact that educators spend considerable time learning content and teaching techniques with very little time spent on discipline situations. More teacher education time is needed in developing a philosophical base, as well as techniques, needed for successful relationships with children. These closer relationships lead to increased student learning. Individuals respond to such significant experiences, such as the one related above, in distinct ways. This experience has been a motivational factor for exploring the issue of why schools and/or teachers feel they have to exert near total control over students. My responsibilities have included that of a parent, teacher, and administrator, and as such, I have been placed in the position of dispensing judgment in disciplinary situations. The number of repeat offenders often demonstrated the futility of following an ineffective philosophy. Over the years it became increasingly clear that harsh discipline measures, similar to the those employed by Sister

Angelena, do not bring about the desired change in behavior, but instead breed anger, frustration and disillusionment. The frustration of many students I was dealing with were reminiscent of the feelings I experienced at the chalk board in the third grade. Even more surprisingly, these feelings are experienced by both the offenders of the rules and those charged with their enforcement. At the heart of student behavior problems are the issues of personal freedom and choice. A student's behavior is considered problematic when what the students chooses to do is inconsistent with the standards or expectations of the parent or teacher; consequently, the need to control, exhibited through choices, often brings adults and children into conflict. This journey into a deeper understanding of the needs and desires that perpetuate power and control has led me to the notion of deconstructing school discipline plans.

Such an inquiry would not be complete if it did not include a discussion of adult--child relationships. The theme of adult--child relationships is one that has been addressed since Biblical times:

Train children in the right way, and when they are old they will not stray. Proverbs
22:6

He who spares the rod hates his son, but he who loves him is careful to discipline
him. Proverbs 13:24

Many use such verses to justify the confrontational approach taken with adult/child relationships. This approach appears to be more prevalent among those who identify themselves as religiously conservative. It appears to be a generally accepted fact that dealing with children is not the same as it was generations years ago. Curwin and Mendler (1988) join the increasing number of voices that point to “. . . violence in society . . . effects of the media . . . lack of a secure family environment” (pp. 5-6) as reasons for increased discipline problems in schools and homes across the United States.

Summary

Chapter One embarks upon the exploration of this study of the nature of power and control in a specific discipline model used by parents and schools. As the research questions denote, the emphasis of this study is upon the Love and Logic model.

1. Why do participants chose to utilize this model?
2. How does it function within the complex relationships of home and school?
3. Does Love and Logic offer a new paradigm relating to adult and children relationships?

The assumptions of the study are centered upon the issue of relationships and power. Chapter One shares the motivation of the researcher to investigate the complex world of school and parental discipline.

As noted, this study utilizes the concept of deconstruction in the analysis of Love and Logic in particular, and power and control in general. The subsequent chapters will explore the research, discuss the participants in the study, and report the findings of this study.

Definition of Terms

The following definitions will provide consistent interpretation of terms used in this study:

1. Child-centered discipline - Based upon the needs and desires of the child.
2. Corporal punishment - Infliction of pain or confinement as a penalty for an offense committed by a student.
3. Drill sergeant parent - Loud, abrasive, demanding style of parent.
(Cline Fay terminology)
4. Enforceable statements - Statements made by an adult that they (adult) have the ability to carry out. (Cline Fay terminology)

5. Helicopter parent - Shielding, protecting style of parent. (Love and Logic terminology)
6. Love and Logic - Discipline philosophy based on sharing control and giving choices. (Love and Logic terminology)
7. Paradigm - The way we see the world in terms of perceiving, understanding, and interpreting.
8. Parent centered discipline - Based on the needs and desires of the adult.
9. Thinking words - Words utilized to cause the child to do more thinking than the adult. (Love and Logic terminology)

CHAPTER TWO

REVIEW OF THE LITERATURE

The aim of critique is not the ends of man or of reason but in the end of Overman, the overcome, overtaken man. The point of critique is not justification but a different way of feeling: another sensibility.

(Gilles Deleuze, 1988, p. vii).

This chapter of is divided into seventeen sections. These sections are

1. Deconstruction,
2. School and Parental Discipline Is a Form of Power,
3. School and Parental Authority Increases the Use of Power,
4. School Discipline is the Result of Complex Relationships That Are Power Laden,
5. Power That Is Shared Leads to Strengthened Human Relationships,
6. Framing the Issue of Power and School Discipline,
7. The Perspective of Foucault on Power
8. The work of Foucault and the issue of power,
9. Foucault: Power in the School Setting,
10. Foucault on Relationships,
11. Discipline Techniques in School,
12. Parental Discipline Techniques,

13. The Philosophy of Love and Logic,
14. Love and Logic: Parent/Child Relationships,
15. Love and Logic Tips,
16. Model Similar to Love and Logic
17. Summary.

Deconstruction

Terry Eagleton (1983) traces the most usable definition of deconstruction to Derrida; “to deconstruct is to lay bare the construction of discourse” (p. 131). Deconstruction shows how a discursive system functions, including what it excludes or denies. Eagleton (1983) further explores the concept of deconstruction,

A tactic of deconstructive criticism, that is to say, is to show how texts come to embarrass their own ruling systems of logic; and deconstruction shows this by fastening on the ‘symptomatic’ points, the aporia or impasses of meaning, where texts get into trouble, come unstuck, offer to contradict themselves (pp. 133-134).

If the text contradicts itself, then it is not worthy to emulate; thus the importance of a deconstructive effort is needed. Another reason to look beyond the language used is as Pinar (1988) states,

In language one creates the illusion of manageability, even control. Thus what cannot be comprehended or controlled in fact can be in fantasy, by reducing the actual threat to the human species to the level of the individual and his or her immediate situation (p. 267).

The importance and complexity of deconstruction is also noted by Sturrock (1979).

Deconstructive readings are often interpreted as attacks on the authors they discuss, since they reveal a self-contradiction or self-deconstruction and since we are accustomed to think that self-contradiction invalidates any

intellectual enterprise. But if self-contradiction of a sort is unavoidable, or at least unavoidable by any text which ambitiously confronts major problems-- then what attitude should we adopt towards these texts? One always has the strategic or rhetorical possibility of stressing a writer's blindness of his text, but since the structures one is revealing are in his text the question of the author's awareness of them is besides the point (p.173).

This position is critical in that it places in proper perspective the notion that deconstruction is not an attack upon a certain position. Rather it is seeking clarification of the perspectives, words, and precepts that an author takes in a certain dictum.

The process of deconstruction of educational discourse is especially problematic because of the legacy of personal roots in school and in historical models about that schooling experience. Huebner (1966) explains the problem,

The educator accepts as given the language that has been passed down to him by his historical colleagues. He forgets that language was formed by man, for his purposes, out of his experiences--not by God with ultimate truth value. As a product of the educator's past and as a tool for his present, current curricular language must be put to the test of explaining existing phenomena and predicting or controlling future phenomena (p. 9).

To initiate an investigation into discipline is to risk becoming buried under an avalanche of conflicting opinion, rhetoric, and data. What is right or wrong, modern or out of date, valued or worthless in discipline research is often debated. And yet with the volumes already written, there is still more to be said. As Murphy (1973) states, "The concept of punishment stands at the core of moral thinking; and, as a result, its analysis necessarily affects a great many other moral concepts: blame, praise, reward, responsibility, mercy, forgiveness, justice, and rights" (Murphy 1973 p. 2).

Society has undergone significant changes which dictate that societal organizations must adjust to these changes. What does the role of power and control have to do with school and parental discipline? Does school authority increase the use of power? Can deconstruction of power lead to educational reform? The review of literature in this chapter seeks to answer these questions. As this review unfolds it is vital that the assumptions of this study are revisited in more detail:

1. How are the concepts of power and control applicable to school and home discipline issues?
2. What new paradigm about relationships between adults and children with respect to power and control issues does Love and Logic offer?
3. How does Love and Logic function within the complex relationships of home and school discipline?
4. What is the rationale for individuals who have chosen to adapt the Love and Logic model?

School and Parental Discipline is a Form of Power

The issue of school discipline is not unfamiliar to American educators. Perhaps the most respected American educator, John Dewey, found himself dealing with this issue. Dewey appears to have a slightly different view of the topic. He describes discipline as what “should proceed from the life of the school as a whole and not directly from the teacher” (Dewey, 1897, p. 39). A more detailed account of Dewey’s thoughts on this subject are best expressed by the following,

Discipline means power at command . . . discipline is positive. To cow the spirit, to subdue inclination, to compel obedience, to mortify the flesh, to make a subordinate perform an uncongenial task--these things are or are not disciplinary as they do or

do not tend to the development of power to recognize what one is about and the persistence to accomplishment (Dewey, 1916, p. 121).

His philosophical treatment of the issue offers insight for the elementary and secondary practitioner. Dewey believed that many of the problems faced by educators stem from the make up of the classrooms; their structure, content, delivery system, and code of conduct are results of adult interests and desires rather than those of the student.

Dykhuisen (1975) gives us one of the few observations of Dewey actually dealing with public school students,

While most of the children were well-behaved, the older boys were mischievous and unruly, and played all manner of pranks on each other and the teacher.

Dewey's attempts to control the situation were only partly successful. The impression in the community was that he was too inexperienced, too gentlemanly in manner, to be an effective disciplinarian. "I remember two things about his teaching" one student recalled "how terribly the boys behaved, and how long and fervent the prayers were with which he opened each school day" (p. 25).

With precious little information available about his teaching style (in secondary schools) and his own silence about specific techniques for appropriate classroom behavior, this silence and inability appears to be an area in which Dewey did not feel comfortable nor competent. His silence further illustrates the depth of the difficulty of practical application of successful school discipline philosophy. However, his difficulty in the area of discipline does not diminish the importance of Dewey and his life-long commitment to making the students the center of the learning process.

School and Parental Authority Increases the Use of Power

When one first broaches the topic of power in schools, Milgram's research (1974) has immense importance. Milgram had subjects act as teachers who shocked a learner each

time the learner made a mistake. The learner was actually a paid actor. Each time the learner made a mistake, the teacher was asked to raise the voltage. The experimental question was whether people would obey the authority when the voltage entered the danger zone and the paid student grasped his heart and eventually slumped forward. To the disbelief of the observers, approximately sixty percent of the subjects did. The psychiatrists had predicted fewer than one percent would do so. Social scientists studying this area concluded that a person in an organizational setting (schools) must deliberately exert his/her power to maintain awareness in those over whom power is being exercised.

Not all studies are as dramatic as the Milgram study. However, there is a consistency to the study of the role of power. The Oxford social theorist, Steven Lukes, believes that the study of power is essentially the study of power one person over another. That is to say it is the study of one possessing power over another contrary to the interest of the latter (Hoy, 1986). Power is demonstrated when someone is coerced to do something that he/she does not want to do. Hoy's (1986) second observation is that power is utilized to create non-decision situations that keep the interests of one person or group from ever being considered, even though it has no effect on the interest of the person or group making the decision. For example, teachers enforcing dress codes, even though safety and learning are not affected, represents coercion or abuse of power. Thus the question of conflict of interest comes into view.

School Discipline is the Result of Complex Relationships that are Power Laden

School discipline problems exist because of the struggle between power and control in the complex relationships existing in the school setting. These associations include

1. students and their relationships with classmates, teachers, principals;
2. classroom, school, and home-school process;

3. parents with child-rearing beliefs, attitudes, expectations;
4. siblings, others in their family and extended family, out-of school peers and acquaintances;
5. community and its child-rearing beliefs, attitudes, and expectations; and
6. society in general (laws) (Costanzo, 1987).

School discipline interventions, therefore, result from an analysis and understanding of these complex interrelationships, and strategic intervention plans are then formulated that deal with these associations. The interactions revolve around the power relationships developed among the various relationships. Knoff (1987) indicates that school discipline problems should be analyzed, understood, and addressed in the specific communities, school buildings, and classrooms where they exist. As with communities, every school building and every classroom has its own history, demographic characteristics, and patterns of behavior. Similarly, every student has his or her own developmental history, personality characteristics, norms, and interpersonal style. All of these facets must be considered in order and are required to understand any discipline concern. Because of the complexity of the relationships that make up discipline situations, Knoff (1987) suggests no one system should ever be adopted. While some programs may be effective for certain problems or certain students, they increase problems with other situations and other students.

Power That is Shared Leads to Strengthened Human Relationships

One of the leading thinkers in the study of power is the French philosopher, Michel Foucault. Through his studies, Foucault became an authority on the development and application of the concept of power. He studied and wrote extensively about this subject from a variety of perspectives, including prison systems, mental institutions, and schools. Foucault (1980) appears to view power as “an open, more or less coordinated, cluster of

relations” (p. 185). He then draws vague parameters of what actually constitutes power. Power “is not a commodity, a position, a prize, or a plot: it is the operation of the political technologies throughout the social body” (Foucault, 1980, p. 185). Foucault is more interested in how power operates rather than what it is. He appears to believe that understanding power relationships is the way to actually analyze the concept of power.

His second premise is that power is not restricted to political institutions. When people invest in relationships within institutions, then power begins to increase. Foucault contends that power plays a direct, productive role. It is multi-directional, operating from top down and bottom up. All people possess power in some form at some time. They may be prisoners and guards in a prison, soldiers and generals in the military, or teachers and students in a school. Power may be productive. Domination is not, therefore, the total essence of power. He further suggests that “power relationships are intentional and non-subjective” (p. 186).

Hoy (1986) further describes how Foucault addresses the issue of power,

Power always has been and probably always will be contested. But it is less certain that the concept of power will always be contested by social scientists and philosophers. . . power appears to be a concept that, if not understood, would also make it impossible to understand what a society is (p. 123).

Foucault uses this concept as a means of suggesting significant changes in society. He does not pose an ultimate destination for that change. Rather he wants to challenge the status quo of intellectual thought, thereby allowing society to remove self-imposed barriers. He believes that by accomplishing this removal of self-imposed barriers, society would experience unforeseen options for growth. Perhaps Foucault’s greatest gift in this area is his ability to assist society to view “power from another perspective and modify the concept

and accordingly allow us to reassess our understanding of power, repression, and progress in a modern society” (Hoy, 1986, p. 24).

Foucault connects shifting societal needs to the type of punishment utilized. Initially punishment was the consequence for non-compliance with accepted rules of society. Punishment usually consisted of restitution for the loss(es) caused by the infraction. Next, societies shifted to some type of public display of punishment (Foucault, 1977). As Foucault traced the history of societal punishment and the development of penal institutions, he reviewed a particularly grisly public execution, common at the time, known as drawn and quartering. Its purpose was to serve as a deterrent to criminal activity. Restitution was no longer the purpose; rather fear and deterrence were the objectives sought. This led to what Foucault calls the victimization of punishment, whereby punishment became so horrifying that the criminal became the victim (Foucault, 1977). Public sympathy began to reside with the perpetrator of the crime rather than the victim. Upon completing this discourse, Foucault noted,

... the shift from ‘atrocious’ torture to humane “correction” may look like increased humanitarianism and progressive recognition of the autonomy of the individual. However, he argues that what looks like a new respect for humanity is rather a more finely tuned mechanism of control of the social body, a more effective spinning of the web of power over everyday life. Thus rather than to punish ‘less’ the penal institutions learned to punish “better” (Hoy, 1986, p. 136).

Its parallel in education can be seen in the use of the dunce cap, writing apologies on the board several hundred times, or the use of corporal punishment, especially in front of the class.

If Foucault’s assertions are accurate, then new discipline techniques, such as Love and Logic, need to be examined thoroughly to determine if the relationships between the adults and the students change significantly. Or is Love and Logic a more effective means

of controlling students. Cline and Fay (1994) discuss the traits which are necessary for strengthened relationships, "...the three Love and Logic commandments for smooth relationships...: (1) do not give orders, (2), do not play martyr and whine, (3), do not give advice without permission" (pp. 107-108).

Framing the Issue of Power and School Discipline

At the heart of the student behavior difficulties are the issues of personal freedom and choice. A student's behavior is considered problematic when what the student chooses to do is inconsistent with the parent's or teacher's standards. Rules have been composed by those in control. Consequently, educational establishment and parents decide the parameters of the discussion. The discourse should therefore contain what those guidelines are. The power of choice is central to the discussion of school discipline. Fay and Funk (1995) explain,

Power is a major issue between children and adults. While still very young, some children realize they do not have much control over anything. A toddler unconsciously thinks, "I'm the smallest. They tell me what to do, and I don't get to make decisions. I need to find a way to get some control." Then, winning the power struggle becomes all-important--more important than making good decisions. When we offer kids a choice instead of making a demand, no power struggle ever begins. When we make a demand, we own the wise choice, leaving the child only one way to win the power struggle -- by making a foolish choice. Given the range of choices, a child has endless opportunities to choose wisely" (p. 8).

Aronowitz and Giroux (1991) deal with the issue of power in the textual arena as they question,

How does power and authority articulate between the wider society and the

classroom, so as to create the conditions at work in constructing particular discourses in the reading of particular texts? This is an issue that connects power to textual authority of power that offer and legitimize specific subject positions and voices for students to inhabit (p. 105).

C. M. Charles (1985) shares an observation about power from the students' perspective, Power-seeking students feel that defying adults is the only way they can get what they want. A need for power is expressed by arguing, contradicting, lying, having temper tantrums, and exhibiting hostile behavior. If these students can get the teacher to fight with them, they win because they succeed in getting the teacher into a power struggle. Should the teacher win the contest of wills, it only causes the student to believe more firmly that power is what matters in life. If students lose these power struggles, they move on to more severe misbehavior--getting revenge (p. 76).

Fay (1990), Funk (1995), Aronowitz (1991), Giroux (1991), and Charles (1985) speak of power in the same time reference of the 1980's and 1990's. However, their perspectives are rather diverse. Such diversity of opinion has an impact upon the accepted paradigms of a society. The topic of societal paradigms, and their present state of change has received considerable attention in recent years. Covey (1989) refers to the concept of "social paradigms" (p. 23). Originally a scientific term, it is more commonly used today to mean a model, perception, or frame of reference. It is the way one sees the world in terms of perceiving, understanding, and interpreting. The concept of paradigm shifts was first introduced by Kuhn (1970). He contends that most scientific breakthroughs are initially a break with tradition. Foucault appears to provide such a paradigm shift in the traditionally held views of power.

The Perspective of Foucault on Power

Cooper (1981) credits Foucault with influencing the change in the study of power, . . . no power is exercised without the extraction of, appropriation, distribution, or retention of knowledge. At this level there is no knowledge on one side and the society on the other, or science on one side and the state on the other, but rather the fundamental forms of power/knowledge. The configuration or form of power/knowledge in industrial society was the examination; it was the instrument for exclusion, punishment, and control. In ancient time it was the measure that established order among men, between men and nature. In the middle ages it was the investigation, verified facts, events, fights; it also served as the matrix that defined empirical knowledge of nature. The modern examination was used to establish or restore a norm, rule, qualification, or exclusion. Each served a distinctive function and was tied to a specific political power: measure to a function of order; investigation to a function of centralization; examination to function of selection and exclusion (pp. 79-80).

Kritzman (1988) attempts to clarify Foucault's philosophy by explaining the political times in which Foucault found himself. During the 1960s, societal upheaval was occurring as a result of dramatic events in both Europe and the United States simultaneously: Russian tanks in Czechoslovakia, American military escalation in Viet Nam, the freedom movements involving women, racial minorities, ethnic minorities, and homosexuals. The individual rights movements were becoming pervasive in the political arena of the entire industrialized world. The tremendous social and political movements of the sixties, though more emotional and encompassing, are similar to the revolutionary thinking that is occurring in society today. The revolution for the rights of the individual that began in the sixties continues today. A person's rights at his/her job, in his/her relationships with others, the continuing evolution of gender roles, and the changing

relationships between adults and children (students) are the areas in which the revolution continues. This rethinking also led Foucault to further examine his thoughts on the issue of power and the relationships that constitute power. Part of his rethinking is illustrated by his comments,

... both punishment and security mechanisms are inadequate preventative measures. In this context, we are challenged to rethink the concept of the punishable in society and the relations between public power, the right to punish, and its application (Kritzman, 1988, p. xx).

Foucault's words demonstrate his reactions to the moderate reforms within the French penal code. His reaction to the role of the intellectual is, of course, much broader. Foucault is, as Rajchman (1988) terms him, a post revolutionary figure. This identity comes as he defends the necessity of revolt as a particular form of struggle appropriate to specific technologies of control. In his own words, Foucault (1988) declares,

... the role of the intellectual is not to tell others what they have to do. By what right would he do so? The work of the intellectual is not to shape others' political will; it is, through the analyses that he carries on in his own field, to question over and over again what is postulated as self-evident, to disturb people's mental habits, the way they do and think things, to dissipate what is familiar and accepted, to reexamine rules and institutions ... to participate in the formation of a political will (p. xvi).

What is power and how is it exercised? What happens when one exercises power over another? Foucault began asking these questions after he authored several books on such diverse topics as madness, prisons, and sexuality. After his experience in writing these books and receiving criticism about the ideas, he was prepared to ask questions about power. His writings illustrate, more than any other researcher, the complexity of the concept of power.

Foucault disagrees with the traditional view of power “as a phenomenon of exclusive valorization of a theme: power must be repressive; since power is bad, it can only be negative” (Kritzman, 1988, p. 102). After all his studies, writings, and experiences, Foucault states “. . . I still believe, then, that the way in which power is exercised and functions in a society is little understood” (Kritzman, 1988, p. 103). As Foucault states “. . . a statement is one thing, but a discourse is another” (Deleuze, 1988, p. 20). This discourse is made more difficult in that “the relations of power are perhaps the best hidden things in the social body” (Fink-Eitel, 1992, p. 118). Foucault calculates the difficulty when he observes,

I am just saying: as soon as there is a power relation, there is a possibility of resistance. We can never be ensnared by power; we can always modify its grip in determinate conditions and according to a precise strategy (Kritzman, 1988, p. 123).

Foucault answers many questions; one of which is the basis of this inquiry. Why study power? He begins to delve into a philosophical journey as to what power is and what are power relations. He then settles into a discussion of the traditional concept of power or as many describe it, legitimate power. As he traces the role of Kant, he takes the concept of power into the political realm. Foucault examines power relations, “Rather than analyzing power from the point of view of its internal rationality, it consists of analyzing power through the antagonism of strategies” (Dreyfus & Rabinow, 1983, p. 211).

As Foucault suggests, in order to understand what power relations are about, we should investigate the forms of resistance and attempts made to dissociate these relations. He offers a traditional series of oppositions: men over women, parents over children, psychiatry over the mentally ill, governmental administration over peoples’ lives. What is evident is that all these examples have a common theme of anti-authority struggles. However, they have other shared traits including the following:

1. The oppositions are universal in that they are common in most countries.
2. The aim of these struggles is the total effect of the power of the dominant over the dominated.
3. There are immediate struggles by those most directly affected.
4. Opposition to the effects of power are linked to knowledge, competence, and qualification.
5. The main objective of these struggles is not to attack an institution of power, or group, or class, but rather a technique, a form of power.
6. These are struggles that question the status of individuals, their desire to assert their right to be different (Dreyfus & Rabinow, 1983, p. 211).

The last element from the list is one that is of special interest to schools. American schools, with the emphasis on conformity, commonly view any attempt at individualized behavior as a threat to the *status quo* of the school, and thus, deal with it very severely.

Foucault: Power in the School Setting

Foucault groups the struggles of power into two types

1. forms of domination and
2. forms of exploitation, that which ties the individual to himself and submits him to others.

These struggles are observed quite often in schools. The current move of feminism and multi-culturalism are two examples of resistance to forms of domination. While these movements have not started in schools, they have flourished within their walls. When Foucault speaks of a form of exploitation, he usually is referring to economic exploitation; however, economic exploitation is not an obvious occurrence in schools. Conceivably, it can be suggested that educational exploitation occurs by keeping certain students within tracks thereby keeping students within a specific economic or academic classification with

no hope of improving their lot. However, domination appears to be central to school discipline. The purpose of school discipline and, perhaps parental discipline as well, is to insure that the individual to submit his/her will (actions) to the standards of the responsible adult (Glasser, 1986). Whatever noble rationalization is used, the outcome is the same.

Foucault sees domination as the primary function of the state (Kritzman, 1988). Some see the function of schools, particularly public schools, as an extension of the state. In many societies, including the American society, schools are viewed as a vehicle for the state and its accompanying economic system to reach all inhabitants (Goodlad, 1984). Foucault further stresses that the power a state utilizes ignores individuals, looking only at the interests of the dominant class (Kritzman, 1988). In the instance of schools, the interests of the middle class are often the barometer of both school curriculum and an acceptable mode of behavior. As it pertains to appropriate behavior, the standard used is of little importance. The preponderance of discipline standards require individuals to subject themselves to the will of the authority, for the safety and learning atmosphere of all. However, it would appear that Foucault would question how the group reached agreement on an acceptable code of behavior, and who should enforce such a code.

According to Menninger (1958), "With knowledge comes power, and with power there is no need for the frightened vengeance of the old penology. In its place there should be a quiet, dignified therapeutic program for the rehabilitation of the disorganized one" (p. 141). Karl Menninger wrote these words over 40 years ago. He was writing about the antiquated penal system of his day. His thoughts are very appropriate today as we discuss power, control, and school discipline. Knowledge is shared in the form of choices, and with students, educators are in fact sharing power and control. Years ago Menninger, one of the most compassionate American psychiatrists, observed and reported the phenomena of quiet, dignified therapeutic programs. Educators have a history of trailing behind the

advances made in the sciences. It appears that when it comes to discipline techniques, educators again lagged behind modern thought.

Any discourse of power and control would be incomplete if the role of religion in this topic was not addressed. Foucault speaks to this controversial subject in his concept of pastoral power. He asserts that Christianity is the only religion that organized itself as a church. To Foucault this organization in itself is a very special form of power,

1. It is a form of power whose aim is to assure individual salvation in the next life.
2. Pastoral power requires mutual sacrifice.
3. It is a form of power that judges a person based upon their entire life.
4. It is a power based upon knowledge of a person's conscience and also upon possessing the power to direct it (Dreyfus & Rabinow, 1983, pp. 213-217).

Foucault links the rise of the pastoral power with that of the state. The importance of pastoral power to schools is the continuing link of the individual bowing to the standards of another individual or group. Foucault moves further into the concept of power when he asks the question, "How is power exercised?" By posing the question of "how", he eliminates the need for the questions of "what" and "why". "The term 'power' designates relationships between partners" (Dreyfus & Rabinow, 1983, p. 217). The importance of relationships is vital because relationships between individuals involve a multitude of areas.

Foucault on Relationships

Communication, one such area, involves the transfer of information. Information is power. As Foucault further illustrates,

Take for example an educational institution; the disposal of its space, the meticulous regulations which govern its internal life, the different activities

which are organized there, the diverse persons who live or meet one another, each with his own function, his well defined character--all these things constitute a block of capacity-communication--power. The activity which ensures apprenticeship and the acquisition of aptitudes or types of behavior is developed there by means of a whole ensemble of regulated communications (lessons, questions and answers, orders, exhortations, coded signs of obedience, differentiation marks of 'value' of each person and of the levels of knowledge) and by means of a whole series of power processes (enclosure, surveillance, reward and punishment, the pyramidal hierarchy) (Dreyfus & Rabinow, 1983, p. 219).

Foucault accomplishes two feats in this brief discourse. First, he examines the "how" of power, and he gives importance to power relationships. "It is to give oneself as the object of analysis power relations and not power itself--power relations which are distinct from objective abilities as well as from relations of communications" (Dreyfus & Rabinow, 1983, p. 220). Foucault places a premium on relationships rather than the concept of power as some object. Power is manifested in the relationships between individuals.

These relationships involve communications, and also abilities and knowledge. Foucault's second insight involves the complexities or blocks as he calls them. As he traces each block, he shows such insight as to both the complexity and uniqueness of schools. He also illustrates that schools are not alone in possessing a multitude of blocks in which individuals must function. Purpel (1989) clarifies the role of power and control in schools,

. . . to what degree is a decision based on some legitimate authority or is simply a function of coercion. Let us refer to this distinction as one of authority as opposed to coercion, authority being used here to refer to some shared set of principles. . . .

Those decisions based upon coercion brush aside these considerations and instead simply impose their power (p. 45-46).

Purpel (1989) further speaks of the problematic situation of a school's passion for control and society's traditional commitment to democracy as he states, "Obsession with control also gets expressed in school policy on discipline; an interesting term which transfers an intellectual notion into a personal one in order to gain control over personal behavior" (p. 49). The notion of power and control in schools manifests itself in a number of ways.

Walzer (1986), seems to summarize Foucault quite well when he states,

Sometimes Foucault seems to be committed to nothing more than an elaborate pun on the word 'discipline' which means on the one hand a branch of knowledge and on the other a system of correction and control. This is the argument: social life is discipline squared. Discipline makes discipline possible. Knowledge derives from and provides the grounds for social control; every particular form of social control rests on and makes possible a particular form of knowledge. It follows that power is not merely ideological but also true. But this does not make either power or knowledge terribly attractive (p. 64).

However, it appears that Foucault would stress that power can be enhanced by knowledge; in fact, they may be inseparable.

The Power/Knowledge concept has implications for schools which function as institutions that dispense knowledge and understanding. Foucault argues that we predominantly experience the positive effects of power. We are subject to power through normalizing truths that shape our lives and relationships. These truths, in turn, are constructed or produced in the operation of power (Foucault, 1980, p. 72). In placing power and knowledge together in this way, Foucault blocks a formulation of power and knowledge that would suggest knowledge only becomes problematic when it is wielded by those in power to suit their own ends. Instead he argues, " We are acting coherently within

and through a given field of power/knowledge, and although these actions have their very real effects, they can not be identified with special motives here. Foucault is not talking about all forms of power, but about a particular, modern, and insidious form of power” (White and Epston, 1990, p. 22).

Foucault’s conception of the inseparability of power/knowledge is reflected in his confrontation of those who argue for the ascendancy of particular knowledges over others. Foucault (1984) states, “The central issue of philosophy and critical thought since the 18th century has always been . . . ‘What is this reason that we use? What are its theoretical effects? What are its limits and what are its dangers?’” (p. 249). Rather, as Escalante, the recipient of the National Teacher of the Year award, stated in the movie *Stand and Deliver*, “Education should be a process of drawing from rather than pouring in.” The philosophy of pouring in is consistent with the practice of adult-centered discipline that is punitive and controlling rather than discipline that develops responsibility by having the child be a part of the solution.

The art of strict discipline has often been called the art of correct training. The concept of correct training is often presented as desirable, especially as a means of dealing with the growing number of discipline problems facing educators today. However, one must ask if such a practice is consistent with a democratic society. Is the authoritative military model of close observation, as described by Foucault, consistent with the mission of education in America today? A return to the issue of power and control as it is utilized in schools today is imperative. As referred to earlier, when society changed, punishment also changed. We witnessed the movement from retribution, to public displays of punishments, and finally, to prisons.

Schools have undergone similar changes, albeit to a lesser degree. A discourse is occurring regarding the appropriate level of discipline which should exist and, more importantly, who helps determine the acceptable level of discipline. In a paper entitled,

“Compassion”, Reynolds (1994) articulates the need for more compassion in our schools. Rather than just being amicable, he calls for schools to look at their curriculum, their teaching methods, and their mission to bring more compassion to the entire educational system. In the area of school and classroom discipline, the added component of compassion will tremendously alter what is occurring. Involving students in the decision-making process of discipline is an effective way of adding such compassion. Early in the history of American education, compassion and student discipline were not synonymous.

Discipline Techniques in Schools

Reading, writing, and arithmetic learned to the tune of the hickory stick!

This refrain from a children’s song speaks volumes about the perception of discipline in American schools. The most common example of school discipline programs is the use of corporal punishment. Corporal punishment in schools is defined as “the infliction of pain or confinement as a penalty for an offense committed by a student” (Hyman, 1990, p. 2). In court cases heard across the United States dealing with the issue of corporal punishment in schools, the proponents of corporal punishment usually cite rationale such as:

“All some kids need is a swift kick in the pants!”

“I was spanked when I was a kid, and it didn’t do me any harm.”

“If parents use spanking at home, it’s the only things kids understand in school.

Teachers who don’t do it are just too soft.”

“The Bible says that if you spare the rod you will spoil the child” (Hyman, 1990, p. 8).

These proponents are supported by historical acceptance. Hyman (1990) illustrates this American tradition,

Corporal punishment of school children had firm roots in colonial America. The spirit of the times was exemplified in a schoolhouse in Sunderland, Massachusetts, in 1793. Built into the floor was a sturdy whipping post to which miscreant children were tied. This method assured no escape from the vigorous birchings of the schoolmaster (p. 34).

Research began to question the conventional wisdom of the effectiveness of corporal punishment. The research resulted from the political rights movements cited earlier. Bongiovioanni (1979) finds that corporal punishment increased the intensity and frequency of pupils' aggression against teachers, peers, or property. Farley (1983) finds that eliminating corporal punishment does not increase misbehavior. Possibly the most intriguing study was completed by Sofer (1983) who contends that psychologists who endorse corporal punishment do this more as a result of their own acceptance of this form of discipline for children rather than on relevant data available to psychologists today. Many assume that certain forms of physical punishment and emotional abuse are an inherent part of disciplining and socializing children, and therefore, a basic part of child rearing (Zigler, Kagan, & Klugman, 1983). Bettelheim (1985) calls attention to this incorrect view of discipline in his essay "Punishment versus Discipline," "The majority of those parents who have asked my opinions on discipline have spoken of it as something that parents impose, rather than something parents instill in children. What they really seem to have in mind is punishment-- in particular, physical punishment" (p. 51).

Another change that has occurred is in the judicial role in American lives. Since the 1950s and the famous *Brown vs. Topeka* desegregation case, the American judicial system has become an activist element in the areas of individual rights and social issues.

The role the courts have played in altering the scope of discipline techniques used by teachers and schools can not be overlooked. One of the most far reaching decisions came in the *Tinker vs. Des Moines Public Schools* action. This case dealt with the right of

high school students to wear black arm bands as a protest to the war in Vietnam. The court decision was a change of an earlier precedent called “in loco parentis.” Previously, schools could act with the same authority as parents. This substitute parental authority was accepted concerning student behavior, determining the criteria for a student's status in school, and concerning the ability to make other school related rules. The Tinker decision, in essence, altered the schools’ authority to control student conduct. The court held that students are citizens with rights, and these rights are not relinquished at the school room door. Subsequent to this decision there was little question that a school could regulate a student’s clothing, length of hair, and, of course, conduct. Since the Tinker decision, school rules and regulations were weighed against the rights and freedoms of students as now defined by the courts.

A further aspect of this decision is the inclusion of students in school regarding the 14th Amendment. This amendment is often called the due process amendment. Its purpose is to protect life, liberty, and property. These have been interpreted to include student speech, dress codes, and locker searches. All of these issues are very much a part of classroom or school discipline policy. The result is that teachers have now become familiar with the term “due process.” Educational due process includes a variety of steps educators must take to ensure the protection of students’ rights. In relation to discipline procedures educators are encouraged to:

1. Have clear goals and expectations. These rules and regulations must be based upon based upon accepted community standards. These rules also need to be conveyed to all involved, including students, parents, and administrators. Teachers have also been encouraged to mark in their gradebooks the time and day that they review classroom rules and regulations.

2. Have evidence of student involvement. While this is not universally required, involving students in a disciplinary process substantiates that they have had an opportunity to understand the effects of their conduct and have had input into what strategies would be the most effective to address the situation.
3. Have written evidence to support the circumstances. This is of vital importance to educators. It serves as a protection for teacher and is the legal justification for higher levels of intervention. Such evidence should be dated and may include documentation of the incidents involved, summaries of interactions from both teacher and student, and copies of letters sent to parents and administrators (Fay & Funk, 1995, p. 240).

Few doubt that the Tinker decision created dramatic changes in school discipline policy and procedures. Another change which affects the teachers' power to control the classroom environment deals with special education legislation. The impact is far-reaching. In the early 1970s, laws were passed that required schools to be responsible for identifying and educating students with specific handicapping conditions. The most far-reaching of the laws is itself not a special education law and is commonly referred to as 504. This law refers to the section of civil rights legislation, passed in 1973, which states that individuals cannot be discriminated against for a number of conditions which includes having a disability. Unlike special education criteria, 504 defines handicap as any condition that causes a disruption of a major life activity including walking, working, and learning. Because special education and 504 students are required to be educated with their peers to the extent appropriate, all educational areas --including academics, discipline, and extra-curricular activities are affected (Fay & Funk, 1995, p. 244).

The study of the history of rationale for school discipline plans and parenting styles requires a return to Foucault who states,

At the interior of this history of ours, as of all history, identity presides within it, a single culture enables a number of human beings to articulate a collective 'we'. This identity--here is what must now be demonstrated--is a series of exclusions (Dreyfus & Rabinow, 1983, p. 91).

Foucault is addressing historically marginalized groups such as women, minorities, and homosexuals. This intentional exclusion speaks to the beliefs that drive the development of the system. In the final analysis the question arises: Is this system of discipline to be adult-centered or student-centered? As educators and parents are interviewed regarding their particular styles of discipline, this question must be addressed before any paradigm shifts can be successfully accomplished.

Parental Discipline Techniques

Research dealing with parental discipline techniques has found that mothers who are identified as assertive, have children who acted similarly, and are consequently, less accepted by their peers. This has significant implications for the primary grade teachers as they help children adjust to their new environments in school (Hart, 1988). Another study finds that the younger the mother the greater the possibility of parent-centered discipline practices. Parent-centered practices are defined as techniques that are based upon the interests and desires of the parent (Kelley, 1992). The child is to do what the adult says because the adult has said so. This practice is compared with child-centered discipline which involves the child in determining solutions to discipline issues. Whether adults choose parent-centered or child-centered techniques, it is not surprising that studies find that most parents discipline in the same manner as their parents. Grusac (1992) finds that mothers discipline in the same manner as their own mothers. This finding is consistent with white and minority mothers, and the correlation is even more significant with single mothers (Kelley, 1992). In light of the studies cited above, it is important to understand the

potential impact of the changing demographics on school discipline policies and procedures.

The 1990 Census Bureau statistics point to the increasing number of minorities within the United States. These figures support the growing belief that in the near future many of the major public school districts in the United States will be populated by a majority of minority students (McCarthy, 1990). Since the majority of teachers are white middle class, there is a conflict of perceptions and perspectives. With this data, a reasonable exploration could involve the question, "Do changing demographics necessitate a change in school discipline procedures?" The more traditional response is likely to be that all students should be treated the same. This view would also stress that a firm consistent discipline approach will be needed more than ever. A divergent outlook might call for a different approach, more appropriate to the changing American society.

A concern tied to changing demographics is that of school violence and disrespect toward adults within the school. So (1992) studied students, parents, and teachers in traditional white and black schools. He found no significant difference when comparing teacher preparation, class size, and facilities. He does find a significant difference in teacher and student absences, money spent per student, student discipline problems, and lack of parental support. The black schools ranked significantly below white schools in these areas. The most significant difference is the incidence of physical confrontations among black males. This appears to support the perception that increased minority student enrollment will result in a higher incidence of school discipline problems. However, the reason for the increase in discipline disruptions is not documented. One myth, long since discounted, is the difference in parenting styles. Black families, especially those headed by women of low income status, are often thought to discipline differently than those of other families. Kelley (1992) found no significant differences.

The Philosophy of Love and Logic

In exploring the Love and Logic philosophy advocated by Fay and Cline, one might ask, "Why do we need to learn a different parenting style than the more authoritative style used by our parents?" Most parents learn the fine points of child-rearing by example; they take the techniques their parents used on them and apply them to their children. Nevertheless, as Cline and Fay (1990) point out,

. . . things have changed. The human rights revolution, the communications explosion, changes in the family--these and many other factors, have radically changed how our children view life. Kids are forced to grow up quicker these days, so they need to learn sooner how to cope with the tremendous challenges and pressures of contemporary life. The impact of divorce and other changes in the family have been dramatic (pp. 11-12).

The Love and Logic philosophy is based on the concept that,

Effective parenting centers around love: love that is not permissive, love that does not tolerate disrespect, but also love that is powerful enough to allow kids to make mistakes and permit them to live with the consequences of those mistakes (Cline & Fay, 1990, p. 12).

In the arena of parenting, Cline and Fay (1990) describe three distinct styles. First is the helicopter parent. Helicopter parents lives revolve around the life and needs of the child. Helicopter parents are always hovering nearby to swoop in and shield their children from teachers, playmates, and other elements that appear hostile. These parents attempt to bail their children out whenever the children are experiencing life's consequences. According to Love and Logic, children of helicopter parents are often unequipped for the challenges of life (Cline & Fay, 1990). Parents of the second style, the drill sergeant, often believe that the louder they raise their voices, the more they control their children and the stronger and more well-adjusted their children will be. This type of parent often does most

of the thinking for the child. This child is also unprepared for making life's choices. The older the child becomes the less effective this parenting style is (Cline & Fay, 1990). The third style, the consultant parent, begins at an early age giving the child the power to make decisions that impact his/her life. As the child gets older, the number and importance of these decisions grows. Child rearing becomes a shared decision-making process as the child matures. The concept of shared decision-making becomes more prominent in the use of the Love and Logic philosophy.

The philosophy of the Love and Logic discipline model is contained in four basic principles:

1. The student/child's self concept is always a prime consideration.
2. The student/child is always left with a feeling that he /she has some control.
3. Parents and teachers provide an equal balance of consequences and empathy.
4. The student/child is required to do more thinking than the adult.

When discussing the first principal, Cline and Fay compare the student's self concept to a three-legged table. Such a table will stay upright only if all three legs are sturdy. Cline and Fay suggest that a student's three-legged table of self confidence is built through the implied messages that the adult supplies each day. These messages either build them up and allow them to succeed by themselves or add to childhood discouragement and reduced self-esteem (Cline and Fay, 1990).

The second principle, the student is always left with a feeling that he /she has some control, begins the journey of Love and Logic into the area of power and control. The Love and Logic philosophy recognizes the concept of control. The Cline and Fay response is that the only effective way to deal with this issue is to share it. Their science of control calls for the adult to "... take only the amount you need ... leave a piece of the action for the other person ... the result is that you have control of your life, he/she has control over

his/her life” (Cline & Fay, 1990, p. 21). Love and Logic also contends that the more control adults give away to the child the more the adult gains. They advise that a critical point is never to take more than is absolutely necessary (Cline and Fay, 1990).

Another area promoted by Love and Logic is the notion that “the secret to establishing control is to concentrate on fighting battles that we know we can win” (Cline and Fay, 1990, p. 77). Cline and Fay further explore the concept of control, as they refer to Rimm (1990) and her analysis called the “V” of love. The sides of the V represent the firm limits within which the child may make decisions and live with the consequences. The bottom of the V represents birth, while the top represents the point at which a child leaves home for adult life. As a child grows he/she is given more responsibility. Rimm (1990) contends that many parents and schools invert the V by treating the child (student) as a miniature adult from the beginning with all the privileges of adulthood granted immediately from birth. A child with too much power eventually leads an unhappy life as an adult (Rimm, 1990).

The Cline and Fay principle of control asserts that control is a shared commodity. An adult takes only the amount of control needed and always leaves some for the student. They offer guidelines to implement their interpretations of control including the following:

1. Acknowledge that students’ feeling of success are a primary component of achievement.
2. Make conscious attempts to avoid the cycle of defiance by giving kids alternatives, using questions, speaking to them in the language of respect.
3. Realize the student is responsible for his/her own behavior, progress, and achievement.
4. Allow as much self-regulated learning as possible. Give students control of the learning elements within appropriate parameters that are, ideally, set by mutual agreement between the student and the adult.

5. Generate value judgments about a student's behavior or work, these can be made from the student, not the teacher.
6. Understand the ideas of fairness and equity are identified as meeting individual needs, not treating everyone the same (Cline and Fay, 1995, p. 148).

The third principle of Love and Logic is to provide an equal balance of consequences and empathy, replacing punishment whenever possible. Consequences, through the use of choices, provide opportunities for the child to learn from life's experiences. Choices serve as an impetus in getting the child to think. Students are given options to ponder, courses of action from which to choose. Alternatives also are effective according to Cline and Fay (1990) because they help the adult avoid getting into control battles with children/students.

The fourth and final principle is that the child is required to do more thinking than the adult. He/she is required to make many decisions and to live with the consequences of those decisions (Cline & Fay, 1990). Strategies such as thinking words, enforceable statements, and ownership of problems are suggested as a means to accomplish this concept. This philosophy brings to mind some inquiries that educators have speculated upon for generations. What is the driving force behind a school discipline plan? Is it to serve as a control system to enable teachers to spend more time on instruction? Or is its purpose to help students become more responsible adults by becoming partners in the decision-making process that directly affects their lives?

To complete the deconstruction of the Love and Logic model, one must examine the authors of this model and examine Love and Logic with respect to power and control. Jim Fay has over thirty years experience as a music teacher, building administrator, and educational consultant. He is the author of hundreds of articles, tapes, books dealing with parental and school discipline. Foster Cline is a child and adult psychiatrist. He is a

consultant to mental health organizations, parents' groups, and schools, and he specializes in working with difficult children.

These two men from different backgrounds became involved with each other from their days of working with some of the same children in a Colorado elementary school. Cline was working with students who attended the school in which Jim was principal. Cline was impressed that a school was working with students in a way he had been advocating. Their similar approaches have led to the development of the Love and Logic discipline model.

As Love and Logic is further analyzed, the issues of power and control become more critical. Fay and Cline (1990) write,

Control is a curious thing. The more we give away, the more we gain.

Parents who attempt to take all the control from their children end up losing the control they sought to begin with. These parents invite their children to fight to get it back (p. 72).

In this statement Fay and Cline show their understanding of one of the basic human needs, the need to be in control of our lives. From this simple beginning of addressing the control issue, Fay and Cline move into a more complex area,

In the battle for control, we should never take any more than we absolutely must have, we must always cut our kids in on the action. When we do that we put them in control on our terms. We must give our children the control we don't need to keep the control we do (p. 72).

Fay and Cline go on to suggest that this battle for control begins early in life, as early as infancy. The memory of a child screaming for a bottle, crying for attention, or struggling at bed time cause most parents to agree about the early battles for control. Love and Logic stresses that even the smallest children learn responsibility when given a certain amount of freedom. The downside occurs in our society when too much control is shared

too soon. As Fay and Cline (1988) explain,

We can give our kids too much control, and kids with too much control are not pleasant to be around. In fact, they don't even like to be around themselves. They're brats. These children need to be controlled; their behavior indicates they will be happier if they are controlled. Yet they demand more control with their pouts and tantrums. Control is power. Having received at least some degree of control very early in life they always seek more. When parents pull in the reins, these children resist and are filled with anger. Kids who start with too much power force us to tighten the limits around them-- and that makes them angry. Adults are no different. When control in some area of life is reduced, we also react to the tightening of the reins with anger. We feel that what is rightfully ours has been stripped away (pp. 73-74).

Love and Logic: Parent/Child Relationships

The entire Love and Logic philosophy appears to be built around strengthening relationships between the adult and the child. The goal of strengthened relationships is not unique to Love and Logic; however, the techniques used to accomplish this get are. As Fay and Cline (1988) point out,

You've probably noticed that there's something different in how Love-and-Logic parents talk to kids. We're always asking questions. We're always offering choices. We don't tell our kids what to do, but we put the burden of decision making on their shoulders. As they grow older, we don't tell them what the limits are, but we establish limits by offering choices. Love and Logic parents insist on respect and obedience, just as command oriented

parents do. But when Love and Logic parents talk to their children, they take a different approach (pp. 60-61).

By using the techniques of questioning, choices, and thinking words, the adults empower children to become responsible for their own decisions. Tone of voice, learning how to stay quiet at crucial times, and the use of empathic responses are all techniques that reinforce the strengthening of adult/child relationships. The relationships can not be enhanced if it were not for the philosophy of shared control. The concept of shared control is the link between Foucault and Love and Logic.

Foucault stresses the role of power and control that institutions such as governments, mental hospitals, the military, and schools have over individuals. He also stresses the role knowledge has in relation to power. The concept of shared control, thinking words, and responsibility stressed in Love and Logic is linked to Foucault's notion that knowledge is power. As children become empowered to make their own decisions, they gain control and responsibility for their own lives. Institutions of society have less control over children in situations like this. Foucault and Love and Logic appear to agree that the issue is not just that children be given more control over their lives. How and when they learn to make decisions is a critical component. Foucault speaks of the knowledge/power relationship. Love and Logic speaks of the same concept as it stresses that children learn to live with the decisions they make. Thus, both their knowledge and power over their lives increase as they demonstrate their ability to handle more.

Love and Logic Tips

Another interesting aspect of Love and Logic is its use of "tips." These are essentially common sense approaches that have as their center theme keeping the burden of decision making with the child. Many tips are shared, but for the purposes of this research, only a few are examined. As outlined by Cline and Fay (1988),

Love and Logic Tip 9. When to step in, when to stay out of kids' problems. Occasionally, we should make our children's problems our problems: (1) we step in when our children are in definite danger of losing life and limb, or making a decision that could affect them for a lifetime; and (2) we step in when the children know that we know that they know that they cannot cope with the problem, and the consequences are very significant. Remember: Everything we fix for our kids, our kids will be unable to fix for themselves. If there's more than a ten percent chance that our child might be able to work it out, we should keep clear of the problem (p. 51).

This tip is tied to the Love and Logic principle: the best solution to any problem lies within the skin of the person who owns the problem. This tip is important because it demonstrates that adults do not relinquish responsibility for their children by empowering them. It underscores the fact that children are given more responsibility as they demonstrate the ability to handle the increased obligation. This tip also underscores the importance of Love and Logic's distance of some parenting models that became popular in the 1960s which spoke of unrestricted child freedom. Love and Logic stresses responsibility not anarchy.

A second tip of note for this study from Cline and Fay (1988) is tip 22, Empathy, not Anger. Letting the consequences do the teaching isn't enough. We as parents must show our empathy--our sincere, loving concern--when the consequences hit. That's what drives the lesson home with our children without making them feel we're not "on their side" (p. 72).

Consider the following examples:

Aaron misses dinner because he didn't do his chores on time:

ANGRY WORDS: "Of course, you're hungry! I bet you won't do that again. I told you you'd be hungry."

EMPATHETIC WORDS: "I know how that feels, son. I'm hungry too when I miss a meal. But we'll have a big breakfast."

Ray gets low grades on his report card:

ANGRY WORDS: "You don't do your homework and now you come home with lousy grades. That ought to teach you a lesson."

EMPATHETIC WORDS: "Oh, how awful. During my school years, I got some poor grades when I didn't apply myself. But there is always next semester."

This point demonstrates the emphasis upon the delivery of the Love and Logic principles as well as the content of the discipline model. This point also underscores the importance of developing a strengthened relationships between the adult and the child. Tips, such as those shared above further demonstrate the practical aspect of the Love and Logic Model. Many discipline models stress the need to treat children in a certain way. Love and Logic is consistent in that there are similar requirements. However, the extensive use of practical ways to deal with children in certain situations is another way in which Love and Logic is different from other discipline models.

Model Similar to Love and Logic

As the biblical verse Ecclesiastes 1 v. 9 states, "There is nothing new under the sun." Most ideas that are thought of as new and revolutionary are often ideas that have been in existence for a significant length of time. Quite often the new ideas are a restructuring or rediscovery of a past philosophy or process. This may also be true of

Love and Logic. Rudolf Dreikurs wrote a series of books from 1947 until his death in 1971. The topics of his writings ranged from marriage relationships, dealing with children, logical consequences, and discipline in the classroom. The philosophy that he extolled a generation earlier is quite similar to that of Cline and Fay.

Dreikurs began his career as a psychiatrist in Vienna in the 1920s. He moved into the field of social psychiatry with an emphasis on education in the home and in the school. He chose the vehicle of the psychology of Alfred Adler to teach and motivate people to work for a democratic society. Dreikurs believes that once the child becomes a full partner in his family, he/she becomes a contributing member of his/her school and society. He is an ardent proponent of the dignity of man as a self-determined and goal directed being. Individuals in our culture today are much more willing to acknowledge their problems and limitations and, therefore, are more apt to seek help (Goodlad, 1984, p. 37). Self help groups abound. Some consider parenting and teacher discipline workshops as an example of such groups.

Another factor is the impact of the courts. As described earlier, the courts have changed significantly the discipline practices that were acceptable generations ago. This factor has led many to explore options that were unthinkable in the past. Along with the adults changing their perspective, children and students have become more aware of their rights and are increasingly unwilling to accept punitive actions simply because an adult issues an edict.

Summary

During this review of literature concerning power and discipline models, two major themes emerged:

1. power and control are at the heart of any discipline model and
2. Love and Logic is based on psychologically accepted principles of respect,

responsibility and relationships. The role of Michel Foucault in the clarification of the issue of power and control becomes increasingly clear. One of the most crucial findings of Foucault that is relevant to this study is that power is often tied to knowledge. Sharing knowledge is a form of sharing power. As adults become knowledgeable about the discipline methods they use, they become more empowered. As adults share this knowledge with students, the students become empowered.

Power and control exist; they are a reality of the human existence. The sharing of these vital human conditions is what governments and their institutions have been unwilling to do. Often there are rational reasons for these decisions. Too often there is no rationale reason for the rules and regulations that we as individuals or institutions create and enforce. Often the desire to supervise, control and manipulate are the strongest motivation for the creation of discipline guidelines. From Menninger to Adler, to Skinner, the psychological basis is founded upon techniques that in theory, uphold the basic concepts of respect, responsibility, and relationships for the discipline model discussed.

CHAPTER THREE

RESEARCH PROCEDURES

John Marshall (1973) notes that education and philosophy of education attempt to develop a logical and consistent framework through which the educational process may be fully viewed. The qualitative research project presented here chose the long interview process to draw forth the authentic “lived” text from individuals in their natural setting.

Chapter Three includes the discourse analysis, rationale for qualitative research, and the use of the long interview. It also includes the explanation of the method of participant selection, a list of study assumptions and limitations, the interview procedure, and interview questionnaires. Finally it includes the method used for analysis, and the conclusions.

Design

The research design for this study is a deconstructive analysis of the Love and Logic discipline philosophy advocated by Cline and Fay (1990). This philosophy will be viewed through the perspective of Michel Foucault and his work concerning power and control. The research includes in-depth interviews with educators and parents practicing the Love and Logic model. This study serves to identify the relationship of the Cline and Fay model with the concepts of power and control. It also identifies the motivation inherent in the selection of Love and Logic by educators and parents. The findings will signify a substantial change in motivation and behavior on the part of the adults.

Discourse Analysis

Beaugrande and Dessler (1981) trace the origins of discourse analysis to classical Greek rhetoric used over 2200 years ago. Modern discourse analysis, however, can be traced to the intellectual movement centered in France in the 1960s (Van Dijk, 1985). This method has continued to be developed and has applications within various fields of social sciences, including law, history, mass communications, education, and politics. Van Dijk (1985b) states that discourse analysis has evolved to “rather powerful, while subtle and precise, insights to pinpoint the everyday manifestations and displays of social problems in communication and interaction” (Ladd, 1994, p. 31).

MacDonald (1966) speaks to the complexity of the discourse concerning communications with one another

There is a deeper and broader reality than the substance of our communications to one another. Somehow the rationally intended and agreed upon messages we send and receive, interpret and respond to tend to be a crucial but partial part of our meaning structure. Deeper than the formally structured concepts, ideas or insights are the very meanings inherent in the structure of language; and broader than these same ideas are the personal connotations, motivations and desires that make them relevant (p. 3).

When the form of discourse moves from its traditional oral expression to the written form, the complexity often increases (Ladd, 1994). Reynolds (1989) describes this transition,

What happens in writing is the inscription or fixation of the intentional exteriorization of speaking. The inscription substitutes for the immediate spoken expression . . . the process of thought to writing is not an indirect process via human speech. Writing substitutes for speaking. Writing is not simply the fixation of oral (p. 40).

Reynolds (1989) continues to explain the notion of text and the critical difference between text and dialogue,

When thoughts are inscribed, the author's intention and the meaning of the text cease to coincide. . . The text's career escapes the finite horizon lived by its author.

What the text means now matters more than what the author meant when he wrote it (p. 40).

Pinar and Reynolds (1992) view discourse as "speech or writing occupies that which separates us, that space which is termed 'social'. Thus 'the word' is extricable human, thus inextricably political" (p. 5). Changing text has particular importance to the interview phase of this study. In light of Reynolds' observation, the perspective of those choosing to use this model and their reasons for choosing it becomes quite important.

The political element in the concept of power and control cannot be underestimated. Huebner (1966) refers to the political value that lies in the power and control that the educator has over the student. This power can be either direct or in the control of resources allocated for the student. Not only is the political valuing evidenced in the interaction of the educator with the student, but it is also played out in the interaction of the educator with those in other positions. An educator's worth in a political value system is a factor in the amount of respect or support his work brings him (Ladd, 1994). As Huebner (1966) sees it, "The rationality that accompanies this form of valuing is a political rationality, in which the curricular worker seeks to maximize his power or prestige in order to accomplish his work as effectively as possible" (p. 16).

Qualitative Research and the Long Interview

McCracken (1988) emphasizes that the proper use of qualitative research does not "survey the terrain, it mines it" (p.17). McCracken also asserts that "the investigator should serve as an instrument in the collection and analysis of data" (p.18). McCracken further stresses that at certain points in the investigation, the researchers can make no match

from their own experiences. In these cases, the researcher must proceed by fashioning an understanding of what is being said. McCracken calls the process “imaginative reconstruction” (p. 20). McCracken suggests that “the most effective technique is to treat the respondents’ new and strange positions as if they were simply and utterly true. The investigator must let these ideas live in his or her own mind as if they were the most natural assumptions” (p.20).

This study sought to understand, describe and analyze meaning in the lives of those participants who utilize the Love and Logic model. The data are presented through the language of the participating individuals. The study proposes that this type of research offers the greatest potential for presenting views, beliefs, and realities as it has been lived by the participants using Love and Logic. It is also believed that this type of investigation has the potential for providing conclusions and inferences for educational practice and further educational research.

The method chosen for mining the terrain of the human experience is the long interview. McCracken (1988) promotes the long interview as the method of choice when cultural categories, assumptions, and themes are the objects of the investigation. He terms it “one of the most powerful techniques in the qualitative methodology” (p.7). McCracken cites Van Manen’s 1988, observations that the long ethnographic interview has deserved attention for some time. Studies that seek clearer understanding of belief systems and practical experiences with the goal of expanding and understanding the educational philosophy and procedure may justifiably focus the investigation upon the practitioners themselves in their natural setting (Taylor, 1995).

Casey (1993) further validates the power of the spoken word by stating, “Each word is a little arena for the clash of and crisis-crossing of differently oriented social accents. A word in the mouth of a particular individual, is a product of the living interaction of social forces” (p. 27). Vygostky (1962) calls the word “a microcosm of human consciousness” (p.153). For this study, the words of the participants and the

descriptions they present of their own lived experience provide insight into the connection of these social forces.

The Study Participants

“Phenomenological research uses samplings which...focus on the individual . . . in order to understand the full complexities of the individual’s experience” (Rudestam & Newton, 1992, p.75). Since the goal of this study was to garner understanding of the complexity of the selection and use of a discipline model, the long interview was chosen as the method best suited to this purpose. The research focused on discipline experiences, influences, decisions, and emotions of eight individuals. The decision to use eight participants was based on McCracken’s (1988) advice regarding the first principle: less is more. McCracken (1988) states, “It is more important to work longer with greater care, with a few people than more superficially with many of them. For many research projects, eight respondents will be perfectly sufficient” (p.17). This study originally planned to follow McCracken’s advice and limit the study to eight individuals. However, the eight became nine when a participant who initially declined the invitation later asked to become involved. This late addition was readily accepted because of the desire for demographic balance that a single father would bring to the study.

The community selected for this study is a large midwestern city. The population of the metropolitan area is 485,000 with a median age of 32.1 years. The racial composition is 87 % white, 7.6% African American, 1.9 % Asian or Pacific Islander, 4.1% Hispanic. The median income is \$30,152. Enrollment at elementary and secondary schools totals 86,115. Eleven percent of these students attend private schools. Eighty-two percent of the population, age 18 or older, are high school graduates or higher. Twenty-one percent of these persons also hold a bachelor’s degree or higher. Demographic information regarding family structure includes 186,640 total households. Of this number, 129,919 are family households. Fifty-four percent of family households are married

couple families; 10% are from single-parent, female head-of-households; and 4.2% are from single-parent, male head-of-household families. Non-family households account for 30.4 % of the households in the metropolitan area selected for this study.

The participants for this study were selected from the rosters of the Love and Logic parent and/or teacher training workshops. These lists were supplied from local instructors of the Love and Logic techniques, and participants were randomly selected. Letters of introduction were sent to the random group members, and these letters were followed by phone contact to determine if the request for involvement in the study was accepted. By way of introducing this study, I appealed to the subjects either as parents or as educators. This approach proved successful. Only one person, an elementary school principal, was unwilling to talk with me, after initially agreeing to be a participant. My questions were open-ended, and the issues became more focused as the study progressed. I first desired to learn about their experiences as children in either the home or school environment. The discussion opened with a question concerning their perception of the discipline that was used in their early years. Eventually the questions focused upon their perception of discipline as a whole. Their views of discipline included discipline styles they currently use, the rationale for the choice of their present discipline techniques, and the roles of power and control in their discipline procedures.

The nine subjects were selected from lists provided by local instructors of Love and Logic. Each participant was assured of confidentiality and was given a pseudonym for use in this study. The pseudonyms have been listed in Table I and are used in descriptions and explanations throughout the study. The amount of experience with Love and Logic appears in Table II.

Table 1. Pseudonyms for Participants.

NAME	AGE	GENDER	EDUC. LEVEL	OCCUPATION
Janet	39	Female	Ed. S	Elem. Principal
Jean	43	Female	Masters	Elem. Teacher
Jerry	52	Male	ED. D	Educ. Consultant
Jim	46	Male	BA	Elec. Engineer
Kay	42	Female	BA	Elem. Teacher
Pam	52	Female	Masters	Elem. Teacher
Mary	40	Female	H.S.	Office Manager
Neal	46	Male	Masters	Sec. Principal
Tim	28	Male	H.S.	Factory Worker

Eight of the nine subjects are parents. Five of the participants are educators. The age range is from 28 years of age to 55. The majority of the participants are middle aged. Seven of the nine participants are college graduates. Four have received their Masters degree and one has earned an Ed.D degree. Eight of the participants are white, one is African American. Five of the nine participants are female. Four of the participants are divorced with one remarried. Three of the participants are currently single. Two of the participants are single parents.

Table 2. Participants' Experience with Love and Logic

<u>NAME</u>	<u>FAMILY</u>	<u>#CHILDREN</u>	<u>ETHNIC</u>	<u>TIME WITH L&L</u>
Janet	Single	0	Black	3 years
Jean	Married	3	White	6 years
Jerry	Married	3	White	7 years
Jim	Married	2	White	1.5 years
Kay	Married	2	White	3 years
Pam	Married	3	White	3 years
Marry	Single	2	White	1.5 years
Neal	Married	2	White	3 years
Tim	Single	2	White	1.5 years

Their participation consisted of completing an in-depth interview and a demographic questionnaire. All subjects were selected on the basis of their voluntarily choosing to use the Love and Logic model. This study attempts to present, through language true to the participants, the nature of using a shared control methodology in dealing with children in a discipline setting.

In any situation where individuals reflect upon their own experiences and draw upon their own memories as the primary source of information, they may interpret based upon more recently acquired knowledge. Because of the variety of questions asked and with the generous amount of time devoted to the interview process, the data accumulated were reliable.

The participants were not chosen to represent all who use Love and Logic. They are examples of some who have become involved by personal choice. As such, they have potentially insightful stories to relate and experiences to share that were later examined for truth as these individuals knew truth to be. As Casey (1993) explains, "The principal value of oral history is that its information comes complete with evaluations, and theories, with selectivity's and silences which are intrinsic to its representation to reality" (p. 13).

Procedure

A questionnaire (Appendix B and Appendix C) was used to facilitate the interview process. McCracken (1988) suggests four important functions for the use of a questionnaire:

1. Its first responsibility is to ensure that the investigator covers all the terrain in the same order for each respondent.
2. The second function is the care and scheduling of the prompts necessary to manufacture distance.

3. The third function of the questionnaire is that it establishes channels for direction and scope of discourse.
4. The fourth function of the questionnaire is that it allows the investigator to give all his or her attention to the informant's testimony.

In sum, the questionnaire that is used to order data and free the interviewer must not be allowed to destroy the elements of freedom and variability in the interview.

The interviewer is responsible for creating a natural and comfortable environment and providing refreshments when appropriate. The researcher gained permission to audio-record all interviews. Respondents were asked to sign a standard Ethics Protocol release form (Appendix D) which served as a reinforcement guaranteeing the respondents' privacy. These procedures served to create an acceptable professional distance between the respondent and the interviewer.

Interviews were scheduled for three hours, and most exceeded the allotted time at the subject's request. The participants had the option of selecting the place of the interview with the exception of their work sites. All interviews took place either in a restaurant or in my office to keep distractions to a minimum.

All participants were assured of confidentiality and were told that pseudonyms were to be used in all of the field notes and in the research. A verbatim transcript of each interview was prepared. These were completed by an outside source.

Questions for the interviews were formulated based upon the goal of accumulating sufficient data about the participants' discipline techniques. Enough flexibility was maintained in the interview process for participants to have sufficient opportunities to share their lived experiences in ways that were comfortable for them. They were encouraged to draw upon their own understanding of how they viewed and experienced the discipline techniques they used.

Method of Analysis

An understanding of the rationale for the choice and use of the Love and Logic model was the goal of this study, and the long interview was the form used for data gathering. The strength of this process is that if the researcher is alert to not only the words but also the impressions, implications, and silences, both the obvious and subtle messages would become evident. From these, the researcher can form the substance of the text and create the data for analysis. According to Rudestam & Newton (1992), the primary issue is making sense of the data. The challenge is to change the volumes of interview data into workable material from which insight might transpire. Marshall & Rossman (1989) direct researchers "... to evaluate the data for information adequacy, credibility, usefulness, and centrality is a major phase of the investigation (p.118). This study uses McCracken's (1988) five step analysis as the method of data collection, and as he reports, "The object of the analysis is to determine the categories, relationships, and assumptions, that informed the respondents, view of the world, in general, and the topic, in particular" (p. 42). The analysis process, as outlined by McCracken (1988) includes:

Stage One: Create observations from each useful comment without relating to other aspects of the text. This process was for sorting out the important data from the unimportant.

Stage Two: Develop the observations in regard to themselves, to other textual evidence, and to the review of the literature. The goal of this stage was to play out as fully as possible the implications and the possibilities of the responses and observations.

Stage Three: Examine the interconnection of the observations. This was the stage of refinement with general properties of the data beginning to emerge.

Stage Four: Analyze the collective observations to determine patterns, themes, consistencies, and contradictions.

Stage Five: Analyze the patterns and the themes. This was the period of gathering data together and drawing inferences, implications, and conclusions (p. 42).

The fifth stage involving themes appears the most significant to this study. The themes become the heart of the research. According to Miles and Huberman (1984) to identify “a theme or pattern meant to isolate something that happened frequently and consistently in a specific way” (p.215). The themes should pull together many separate pieces of data. The purpose of the analysis process is to allow the richness of the data to be accurately represented in a final presentation of its meaning. This process began with the use of the typed transcripts of the data. Notes were kept as consistencies began to emerge. Key words repeated, similar ideas expressed, and consistent beliefs demonstrated began to emerge all into still undefined categories. Re-examination of the other research and review of particular interviews enabled more defined themes to emerge. A final examination of the notes, cards, and quotes finally allowed the mountain of data to become represented by five free-standing themes. The final stage of analysis lay in analyzing how these themes became known from these participants who shared their own lived experiences.

Summary

Chapter Three is dedicated to research procedures. The discourse analysis section provides insight into the complexities of communication. Reynolds (1989) spoke of the increased complexity when discourse moves from the traditional oral form to the written form. The importance of increased complexity is deciphering what an author is trying to convey within the written word. The implication of Reynolds’ observations for this study is to underscore the importance of more than one type of discourse. This importance is especially true in the analysis of the Love and Logic Model. The written discourse takes

place in Chapter Two, with the oral discourse of the participants being detailed in Chapter Four.

The rationale to present this project through the lens of qualitative research is done to ensure “the use of close-up, detailed observation of the natural world by the investigator” (Yin, 1984, p. 25). In conjunction with qualitative research the long interview was utilized. This technique is used to assure the collection of relevant themes (McCracken, 1988). The use of qualitative research and the long interview comprise the method of the research methodology for this project. In conjunction with this methodology, the participant pool consisted of nine individuals. The analysis of the data that these participants provided is completed in a five step process that yielded themes that are recorded in Chapter Four.

CHAPTER FOUR

DATA ANALYSIS

What does it mean to be a parent or teacher in this age of MTV saturation, student and child rights, and emphasis upon individual freedom? What characteristics or influences within the nature and experiences of certain individuals cause them to live within the world of these complexities yet still choose a new discipline model as an important aspect of their family or school life? This study seeks clarification and insight into these natures and experiences by examining the lives of nine individuals who have chosen enthusiastically to use a different discipline model.

Van Manen (1990) terms this method of research as attempts to “reflectively bring into nearness that which tends to be obscure” (p.32). He said this is the study of existential meanings which attempt to describe and interpret these meanings which attempted to describe and interpret these meanings with depth and richness and to understand the meanings as they are lived out daily. The participants of this study reflected upon individuals and incidents as they related for the researcher the methods, motivations, and maneuvering of their discipline techniques.

As a researcher, I had to relinquish control and to recant my notions before the themes divulged themselves. This chapter is devoted to exploration of the meaning and implications of these themes through description, narration, and words from the participants themselves. The chapter is divided into nine sections:

1. participant portraits,
2. themes,

3. family and school background,
4. the choice of Love and Logic,
5. the difficult child,
6. more cooperation needed for the changing student population,
7. using the newly acquired techniques,
8. the association between Foucault and Love and Logic, and
9. a summary.

One of the earliest experiences in the interview process involved listening to a father describe how the police became involved in a family situation that resulted in a physical confrontation between him and his son. As I listened to his emotional recollection of this traumatic family crisis, I was reminded of the words of Robert Jay,

“ . . . field investigating requires a relationship to your subjects as persons, and that must also include yourself as a person. For, if you objectify your interacting self, setting it 'over there,' apart from your observational self, and relate that part of you as an object (an operation often done in the name of participant observation) you will severely limit your power to gain personal knowledge from your subjects. They will not be fooled and will keep their distance accordingly" (p. 379).

I immediately realized that to truly learn anything significant from these participants I needed to establish a bond greater than one described as normally existing between researcher and participant. Perhaps because I have, at various times, been involved in one or more roles of the subjects, I had a natural affinity with the struggles and celebrations of the participants. As McCracken (1988) states, “In ethnoscience one not only learns the language of the group to ask questions from the researcher’s analytic interest; one must also know what questions members of a group routinely ask one another. Thus categories, or definitions, come to be understood as units of the world as experienced . . .” (p.140).

Participant Portraits

The following participant portraits have been drawn from data gathered through the long interview. These verbal portraits are constructs of the researcher's impressions and observations during the interviews. The participants reside in and around the large midwestern city described earlier. The educators represent several school districts in the same geographic area.

Janet, age thirty-nine, is a Black female, and an elementary school administrator. Janet was born and raised in Detroit, Michigan, and she is the youngest of five children. Her father retired from the automotive industry and is deceased, and her mother is a retired teacher. She described her childhood as typical for an inner city family. Her formal education, including undergraduate and graduate studies, took place in Michigan. Janet is a forceful, determined, articulate, and professional individual who spoke passionately of her responsibility to all children, especially minority children. She appears to be sensitive to her position as a role model for minority students and parents. "Our community has been portrayed negatively for so long it is imperative that those of us who can, be positive role models for our children. As a woman and as an African-American, I feel even more responsible to being a positive role model."

Janet also appears to be very committed to assisting her staff to become equipped with more than one technique to reach the many diversified students that attend her school. She said, "I am very committed to the principle of different learning styles. I think that diversity should make us even more aware that everyone does not learn the same way or see the world through the same point of view." Divorced with no children, she is active in many professional organizations including serving as a representative for a national Black educators' association. She has had several workshops and classes in the Love and Logic

Techniques. She also has had Jim Fay present a one-day workshop to her staff. She has used Love and Logic for three years.

Jean is a forty-three year old white female and is the oldest of four girls. Her mother is a retired elementary instructor, and her father is a retired secondary instructor. She currently is an elementary instructor and has received her Masters Degree. Her spouse is a secondary administrator, and they have two sons aged seventeen and six and a daughter age fourteen. Jean indicated a strong religious foundation, and Jean appears to be the most committed to the Love and Logic philosophy of all the participants. She indicated extensive use of it in both the home and school. She has an easy going manner and controls her emotions quite well. According to Jean, "Even before I began using Love and Logic, I never really raised my voice very much, either at home or at school." Her tone of voice is consistent as she deals with a wide variety of discipline issues throughout the day. Jean is the most experienced in using the techniques among the teachers in the study. She was instrumental in her school adopting the Love and Logic as a basis for dealing with students. Jean should be the poster person for the successful use of Love and Logic as a parent and teacher! "I really believe in Jim's philosophy. Ever since I first heard him, I tried to follow his principles. I even got him to come to our school." She has extensive Love and Logic training, having taken classes or workshops on five different occasions, and her spouse has taken three classes dealing with Love and Logic. She has used Love and Logic over six years.

Jerry is a fifty-two year old white male who is a former educator. He worked as a teacher on the secondary level and as an administrator on the secondary and elementary levels. He is the oldest of three children; his father was an electrician, and his mother was a secretary. His educational background includes a Doctorate in Education, and he is currently employed in an education related business. Jerry appears to be a gentle, kind-spirited individual. He has been described as a big teddy bear with a heart to match. He

reveals, "I have been accused wearing my heart on my sleeve. I guess that's true." Jerry is an interesting gentleman who is, by virtue of his generation, caught between changing social values. "I have always been taught to treat women differently. I guess I still do. So when some of the younger female teachers are more assertive, it sometimes catches me by surprise." He thoroughly understands the Love and Logic philosophy.

From his comments, he appears to use it as an administrator. However, from our conversations it was not as readily apparent that it is used as often in the home. The generation issue appears to be that he intellectually knows that discipline techniques will have to change, but at his stage in life the change is more difficult. My observation is that he uses many of the same concepts prior to being exposed to the Cline and Fay teachings, but the issues of shared control and the giving of choices are somewhat more difficult for Jerry to adapt. He appears to be more traditional in these areas and says, "I have known Jim Fay from my days in Colorado. Sometimes I wish I would have taken his message to heart a little sooner. Especially with our oldest son." His spouse is an elementary instructor, and they have three grown children, two sons and a daughter. He indicated a strong religious involvement and is a member of the Methodist Church. He and his spouse have taken several classes in learning the Love and Logic techniques, and prior to his recent career change he used Love and Logic for over seven years as an administrator.

Jim is a forty-six year old white male. His father was a plant maintenance supervisor, and his mother was an accountant. He is the oldest of two children, with a sister three years his junior. He has earned a Bachelors Degree in electrical engineering and owns his own company. His family includes his spouse, who is the accountant of their company, and two adopted children. He has a son age thirteen and a daughter age eleven. He indicated a strong religious background and is currently a member of the Methodist Church. Jim has taken one class and presently uses Love and Logic tapes extensively in his car. Jim is an intense individual who has tried several different parenting techniques.

Of all the participants, Jim seems to have the most difficulty in being consistent in the use of the Love and Logic techniques. Jim is a very emotional person coming to tears on several occasions during our discussions. These displays of emotion usually occurred when he related stories of the intense confrontations between him and his son. These conflicts, on occasion, led to physical confrontations as well as police involvement. Jim intellectually knows the techniques but admitted to losing control emotionally often enough to weaken the effectiveness of the techniques. He stated, "I can get so intense that it scares my wife and kids. I've always tried to control my temper. Love and Logic helps me with that when I'm dealing with my kids." He also reported the belief that without Love and Logic his family situation would be much worse, even to the extent of a family break-up. "I honestly believe that if I didn't try to get a grip on it, my wife and I wouldn't be together today. I would probably be alone, broke, or in jail." He is actively working with a family counselor. His spouse has taken one class in Love and Logic, and Jim has used Love and Logic for two years.

Kay is a forty-two year old white female and the youngest of three children. There is a two year age difference between all siblings. Her father was an office manager, and her mother was a secretary. She holds a Bachelors Degree and is employed as an elementary instructor. Kay is a bright soft spoken human being. Her calm outward demeanor appears to cover a very determined, demanding, intense approach. Kay was one of the first participants to share her surprise at learning she is a "drill sergeant." She appears to be enthralled with this discovery. It seems as though she is pleased because it gives her a sense of authority that is not readily apparent in her voice or demeanor. "The thing that I liked about recognizing that I'm a drill sergeant is that I felt for once I wasn't going to be pushed around. But I really don't like to be bossy."

She is similar to Jean in her commitment to the Love and Logic principles. She shared many examples of her use both at home and in her classroom. She was able to

persuade her spouse to attend a similar class. She credits his attendance with bringing more consistency and peace to their home. She also mentioned that it has strengthened their marriage because it changed a source of conflict between husband and wife into a point of cooperation. "To get him to take part of the responsibility for the kids at home is very helpful. He is closer to our children and we have to talk more on how we will handle situations. It has helped." Her spouse is a secondary administrator, and they have two boys aged twenty two and eight. She indicated a moderate religious involvement. She has taken three classes in Love and Logic over the past three years, and her spouse has taken one class in the past year.

Pam is a fifty-two year old white female. She grew up in a small town. Her father was a barber, and her mother worked as a credit manager, returning to work when Pam was in late elementary school. Her parents are both deceased, but Pam has one brother who is five years her junior. She is married, and her spouse is a supervisor for the cabinet making division of a local firm. Pam has three children: Miranda, age twenty-four; Joan, age twenty; and Jerry, age thirteen. Pam has a Masters Degree plus forty-four hours. Her spouse completed one year of college. She describes herself as a moderate in terms of her religious commitment. She is a member of the Church of Christ denomination. Pam is an experienced mother and teacher who appeared to be a person not unnecessarily excited by new ideas that come along. She indicated that she was on her own when dealing with her children at home. "My husband is very traditional when it comes to the kids. Mom is to deal with most everything. He gets involved when he gets tired of the bickering." This family situation seems to have made her quite independent and less reluctant to rely upon ideas that she did not develop. Her approach seems to be consistent with her approach to discipline techniques used in the classroom. This self-reliance is seen in her responses and her lack of commitment to any one discipline technique model. "I have seen a lot of different techniques over the years. They all have something to offer. I don't think any

one idea is the answer to all the problems you face.” She has taken one five-day class and two workshops dealing with the Love and Logic philosophy and has used it for three years. Her spouse has not attended any Love and Logic training.

Mary is a 40 year-old, white, divorced mother of two. Her sons are eight and twelve years old. Mary is the middle child with an older brother and younger sister. Her father is an accountant and her mother is a homemaker. Mary is employed as an office manager. She has been divorced for two years and would fit the stereotype of a single mother who appears stressed by all the demands of parenting placed upon one person. The demands of her job, raising her children alone, the added stress of the divorce on her children, her own sense of loneliness are all topics that Mary touched upon in our conversations. Mary also mentioned these as the motivation to find a different way to parent. “As a single mother I just couldn’t keep going the way I was headed. Trying to parent alone is different. I needed help. I needed a different way to do it.” Mary seems to be an emotional person who lacks the time or privacy to vent her feelings away from her children. Mary admits to getting into shouting tirades with her children, although she is proud to point out that these have decreased since she began using Love and Logic. She describes herself as very involved with her church. “If it wasn’t for the church and my church friends, I think I would have given up.” She is a high school graduate with some college work completed, and she has used Love and Logic for a year and a half.

Neal is a forty-six year old white male and the youngest of three boys. His brothers are twelve and fourteen years his senior. His father was a tool maker, and his mother also worked outside the home. His father died when Neal was nine years old. His mother was a single parent and never remarried. His educational background includes a Masters Degree in Educational Administration. Neal is a former secondary instructor and administrator, and he is currently a central office administrator. He has a son from his first marriage. His present spouse is an elementary instructor, and they have two sons aged

thirteen and nine. He indicated an inactive religious involvement. His spouse has taken numerous classes and workshops in Love and Logic. Neal has taken two such classes and has used Love and Logic for three years. Neal is an affable, articulate, and strong-willed individual. He appears, as he says, "signed on" to using Love and Logic. However, he also is not above resorting to using a more direct undemocratic method to get things done when he has run out of patience. "I have to admit I started with this stuff because of my wife. She believes in it more than I do. She really believes in it. I like it, but sometimes I want to cut through all the garbage and just get things done."

Tim, age twenty-eight, is a single white father with two children ages three and five. He is the second of four children, two boys and two girls. He was raised in a farming community approximately 150 miles from where he now resides. He took a Love and Logic class at his church that was geared for single parents. Tim works in a local manufacturing firm as a fabricator, and he is a high school graduate with no college experience. He belongs to the Christian Church and states that he is very involved with his church. He has used Love and Logic for six months. "The church is very important to me. I believe that God had a hand in having me take that class. It has made a difference."

Tim is a quiet, thoughtful person who came to use Love and Logic out of a frantic search for parenting help after a recent divorce. Lack of understanding of his children's needs, lack of patience, and absence of support were given as motivating factors by Tim in searching for assistance in his parenting technique. Tim is a person who was uninvolved with the disciplining of his children until his divorce. His quiet, reserved nature made it more difficult for Tim. "I really didn't have a clue on how to deal with my kids. I left it up to my ex. That wasn't fair to her, the kids, or me." When the stress of his new responsibilities began to manifest itself, he began losing his patience and becoming more verbally abusive toward his children. Tim revealed that he had become more confrontational and needed immediate assistance at the time he sought out the training in the

Love and Logic techniques. “It got to the point that I was really losing it. I was starting to scare myself. When you see fear in the eyes of your children, it can have a very sobering effect. I had to do something.”

Themes

“The essence of something is constructed so that the structure of the lived experience is revealed to us in such a fashion that we are now able to grasp the nature and significance of this experience in a heretofore unseen way” (Van Manen, 1988, p. 39). Wolcott urges that such essences be discovered and revealed with sufficient context, and yet without being mired in everything that might be described. He believes the secret of research is to accumulate a great deal of data, discard most of it, and leave only those words and ideas most relevant and meaningful for the research questions. Understanding this significant data, he believes, leads to maximum understanding of the phenomenon being studied (Taylor, 1995, p. 68).

Chapter Three of this study presented the procedures of analysis that allowed meaningful data to emerge for the thematic constructions. It became apparent early in the analysis of the data that certain themes were portrayed as the essence of this study. The themes were

1. family and school background,
2. choice of the Love and Logic model,
3. the difficult child,
4. cooperation with the discipline model, and
5. using the newly acquired techniques.

They reflect the struggles, motivation, and issues that fill the day-to-day lives of parents and educators struggling to find less combative techniques to use when dealing with children.

The first theme of family and school background became evident as the participants shared their unique backgrounds and the discipline styles that they experienced in their youth. This theme is dramatized in phrases such as, "I will never parent as my parents did," "I never got into trouble as a kid," and "I have always been thankful for my parents and how they treated my brothers, sisters, and me." They shared their recollections, some joyful, some difficult, as they traced the experiences of their youth.

The theme of selecting the Love and Logic model was revealed through words like "frustrated," "anxious," "desperate," and "alone." This theme was revealed early in the analysis of the interviews. The motivation differed very little between parents and educators. The main difference was citing "legal considerations," expressed on the part of educators. The power of the lived experience becomes quite evident as this theme emerged.

The theme of the difficult child is the most emotional with which the participants had to deal. "An unbonded child," "our ADD child," or "we had to call the police on him" were terms or descriptions that parents used when sharing their experiences with a difficult child at home. "More disrespect than ever before," "crack babies," "much more violent" were descriptions that educators used in describing the difficult child. The anxious tone and inflection in their voices underscored their intense concern over problems they deal with on a daily basis. Their search for effective techniques has given this theme even more significance.

The more optimistic theme of cooperation in using the discipline model is a refreshing encounter. The participants used similar observations. "This is one of the few times my ex and I agree on anything." "Cooperation between home and school has been strengthened." "Minority parents and many of our teachers finally have some shared experiences." They discovered on their own the power of cooperation.

The theme of using the newly acquired techniques is illustrated by refreshing candidness. Expressions such as the following are examples of the use of their newly acquired techniques. "Now I know what I am supposed to do, but I don't always do it." "Sometimes I like to revert to the old ways because it is easier." "Thinking of choices all the time is hard work, and I don't always like it."

Knowledge of the parents' and educators' worlds of discipline, revealed by the study participants, formed the centrality of this investigation. These individuals had stories to tell. Neal's words were very powerful, "I knew that if I didn't do something quick I was going to lose it. Then my boy would be hurt, or I'd be in jail or both." Not all the participants' reasons or emotions were so dramatic or intense. However, his words sum up a very determined, detailed need on the part of parents and educators to find more effective discipline techniques.

Family and School Background

The first theme that appeared during the interview process concerns the participants' own formative years at home and school. The majority of the participants are of middle age and grew up in the 1950s. Contrary to generally accepted demographic data concerning the 1950s, nearly all of the participants' mothers worked outside the home while the participants were still in elementary school. In this regard I anticipated a dramatic difference between their generation and that of their children. This predicted difference supports the conventional thinking that the increase in the number of working mothers today corresponds to a need for different parenting techniques. This issue is examined further in Chapter 5.

As a rule, the fathers of the participants are described as drill sergeants. Neal's description of his father's style was common when he stated, "With my dad, if you did not do what you were told to do the first time, you got the back of his hand." While most did

not report such quick corporal punishment, most shared the notion that the father usually acted in the drill sergeant mode. When speaking of their mothers' parenting style, Kay's response seemed typical. She described her mother as the nurturing parent. However, the mother was quick to say, "Just wait until your father gets home; then you are really going to get it." One of the most fascinating and unexpected themes that became evident deals with the dialogue of the parents and educators. Educators spent almost as much time speaking of the effects of Love and Logic with their own children as they did about using it in their schools. Parents, on the other hand, spent a considerable amount of time discussing their child's behavior at school or on school matters.

Continuing the theme of the participant's childhood experiences, it is noteworthy to mention that none of the educator participants mentioned a desire to emulate the discipline techniques of teachers they had. Nor was there any mention of their perception of the techniques used by administrators in their childhood experiences. Most appeared to share the same thoughts as Pam when she said, "I never really got in trouble. I don't ever remember being punished by my teachers in class or on the playground. And I know that I was never sent to the principal's office, so I don't know how they handled things."

When questioned further Pam indicated that she and her friends had heard of punishment that teachers or administrators gave to other students. Yet this did not have an impact on her or her friends because they believed that the punishment was deserved. Most importantly "we were relieved that it wasn't us." Perhaps it is, as Pam noted, that they were not in trouble in school very often.

This brings up an interesting issue concerning the discussion of discipline in the schools. Are the majority of teachers the type of students, who as children, who wanted to please their teachers? If so, they have an abundance of experience in following rules with very little experience in the how and why of not following rules. If this assumption is true, then it is also possible that teachers need even more support in finding solutions for dealing

with the deviant behavior of their students. This issue of educators not relating to childhood experiences involving school discipline seems to explain the fact that most of their responses dealt with the use of Love and Logic in the home rather than in the classroom.

As revealed earlier, the educator participants related almost all early recollections of discipline and discipline techniques to their families. It appears that they see their roles as disciplinarians first as parents, second as teachers. As success grows within the home, it is easier to branch out and utilize the new techniques in the classroom. Nonetheless, one can reasonably assume that they first experienced the need and witnessed the success of a new discipline technique in their own homes. The belief is reinforced through the discussion of parents and educators dealing with their own problem children. This topic is addressed in detail later in this chapter.

The discussion of such serious problems as drug abuse, physical confrontations, and sexual misconduct on the part of their own children is an indication of the openness that was achieved in the interview process. However, when speaking of their own childhood, other than divorce, participants did not indicate any serious family problems that would today be described as components of dysfunctional families. Statistically, one would expect that some of the participants' childhood experiences would include such problems as child abuse or alcoholism. This factor might shape their own decisions of parenting or discipline styles. However, none were cited. I believe this can be explained in the following ways. First, there were no occurrences in the homes of these participants. Second, the participants, knowing that the researcher is not a trained psychologist, were not comfortable in discussing such emotional issues that may have occurred in their youth. Third, the participants, knowing the subject of the research, were more comfortable in sharing experiences dealing with parenting and teacher discipline problems and techniques. I believe the third reason is the most logical in this situation.

This topic is addressed because of the noticeable absence of any significant childhood experiences that would appear to have an impact on the selection of a parenting technique. For example, researchers suggests that parents who were abused as children are more apt to abuse their own children. As the participants openly discussed severe problems of their own children, the lack of discussion regarding serious problems in their own youth become even more noticeable. Nevertheless, the common reason consistently given for selecting the Love and Logic discipline techniques is that the techniques of the participants' parents would not be successful today. For educators, the overriding factor is the belief that the students, parents, and courts render the discipline techniques of generations ago useless today.

The Choice of Love and Logic

Another common thread that began to weave through the interviews is the rationale the participants used in choosing to try the Love and Logic philosophy. Of all the reasons mentioned, frustration was cited most often. Kay's thoughts seemed to capture the sense of most of the participants when she shared that , ". . . I was frustrated in both the home and school. I was angry with my kids at home and swatting doesn't help. And anyway, you can't swat at school. So I wanted something that would help." Jim shared similar feelings when he said, "I tried my father's way and found it didn't work. I used the belt on my son and found that it went south in a hurry." When teachers spoke of the need to change, they also cited the changing legal atmosphere of what the educator could or could not do. Jean expressed the educator's thoughts, "Kids know their rights today. You just can't do the things you did years ago." Teachers were also consistent in mentioning the mainstreaming of special education students as a reason to explore new techniques. Inclusion, the return of behavior-disordered students to mainstreamed classrooms, for part or all of the day, has proved to be a powerful motivation in seeking discipline alternatives.

The legal issue of discipline seems to be expressed in a number of ways. As Kathy mentioned, corporal punishment in schools is a discipline technique more familiar to schools of the past. This technique was also spoken of by parents. Neal spoke of the use of corporal punishment in the home as having little value, "We have two boys. If you spank the younger one, it will make an impression. In fact, we haven't had to spank him in years. On the other hand with our oldest, you could beat him within an inch of his life, and you wouldn't make a dent. He is the stubborn one." Some participants mentioned the changing legal environment for parents. Comments were made about children suing their parents. The celebrated case of a youngster seeking a divorce from his parents was mentioned. The story of the mother who was jailed for slapping her child in public had an effect on several of the participants. These recent events caused many to take note of our changing society. Neal observed, "You sure can't do things in public like my dad and his generation used to do. While I don't often use corporal punishment, I find it hard to believe that the courts have a right to tell us how to discipline within our own homes."

Another legal case mentioned by the participants dealt with a young person being caned in Hong Kong for vandalism. Tim furthered this discussion when he stated,

"I know that there should be limits, and since I am still new to Love and Logic, maybe I'll change my thinking. But sometimes I can't help thinking that maybe those people in Hong Kong have the right idea in punishing a little more severely than we do here. Maybe we would not have as many problems with crime in this country as we do now. I don't want my kids caned, but I want us to do something about criminals so that me and my family will be safe."

These last comments seem to underscore the dilemma of the participants. They appear to be torn between the desire to return to the days of their parents' discipline, which they often viewed wistfully as the "easy days" of disciplining, and the need to deal with the complexity of the world in which we now live. The Hong Kong case and the incident of

the mother being jailed for slapping her child indicate how the country and the courts have changed the outlook regarding the rights of children.

The topic of corporal punishment is, as always, open to many different perspectives. The issue here is not to debate the pros or cons of corporal punishment. Rather it is to illustrate that this issue, along with the larger topic of changing legalities, is a reason parents and teachers have cited for choosing Love and Logic. Frustration over the changing legal environment in this country was not the only reason cited for selection of the Love and Logic program. Frustration was not limited to the issue of corporal punishment.

The participants also expressed frustration with the constant strife with their children or students. The topic of these contentions included going to bed, taking a bath, cleaning their rooms, when to come home, who they could be with, and lack of respect. For educators these struggles included turning in homework on time, class disruptions, lack of preparation for class, failing tests, lack of respect. Quite naturally the issues depended on the age of the child involved. It appeared that frustration became an issue with the accumulation of these instances.

When speaking of frustrations as a parent or as a teacher, the participants used the terminology of Love and Logic. The term they used most often is called "brain drain." Brain drain refers to a method children use to weaken adults in an effort to get their way (Fay & Funk, 1995, p.140). This method involves a child who continually asks the adult for reasons why they can not do something. When the adult answers, the child counters with another question. Mary said she thought this was a greater problem for single parents.

I guess I didn't notice it so much in the early years. Then, the kids' father and I would sometimes take turns dealing with the problems. Even back then I took care of discipline more often, and it was tiresome. But now that I am on my own, I have come to understand what they mean by brain drain. I

even thought that a single mother had to have come up with the name. The kids' seemed to sense that they can get me worn down until I start yelling and give in and let them do what they want. I'm the one yelling and they are the ones sitting there grinning. I think that was the biggest reason for me to try something else. I heard about Love and Logic from a friend, and she said that it helped her to get her way without getting into so many fights with her kids.

The desire to reduce the verbal arguments between adults and children was a paramount reason for the parents in selecting Love and Logic. The issue of continued verbal strife with their children caused many to return to the notion of not wanting to be like their parents. Jim recalled thinking of a Bill Cosby comedy sketch when he thought of his growing frustration with his children,

I remember watching Bill Cosby on TV, and he was telling a story about sounding and acting like his dad. This came after he promised himself that he would never act like that. I laughed at his jokes, but I also remember that I had had an experience like this just the day before. I had gone off on my kid when he kept asking why he couldn't go out with a certain girl that my wife and I had concerns about. I sure sounded like my dad that day. Years earlier I made the same promise that Bill Cosby made. The promise was that I would never sound like my dad about something so stupid as that."

Parents seemed to be torn between a promise, made as a child, to treat their children more compassionately, and the reality of an adult besieged by a child's constant pleading to be allowed to do something. This frustration and inner struggle are things most participants encountered no matter how long they had used the Love and Logic techniques. It appeared that that psychologically there may have been some other unresolved issues. However, most also indicated that through Love and Logic they were able to recognize what was occurring even if they could not always

successfully stop the argument. Being able to identify what was occurring is a very powerful component of Love and Logic. The participants seemed to be acutely aware of the capacity of this component. Along with brain drain, the issue of respect was also an objective cited quite often in favor of looking for a different discipline philosophy.

Respect is composed of many parts. As mentioned earlier in the literature review and participant observations, there is little question that the concept of respect has undergone significant change over the years. The desire to see a return to a more traditional show of respect is a longing of both parents and educators. It is important to mention that the participants' desire to have more respect shown does not include a return to a "yes, sir"/"no, sir" display. Rather participants seemed to hope for less friction between the adult and the child. It is believed that this will result in a more modern sense of respect.

This issue seems to be, as what one participant said her spouse stated, a non-negotiable. Jean described her husband as a firm believer in Love and Logic. Yet, when it comes to his children showing respect to their mother, he tends to revert to some characteristics of his old style of parenting.

John was and is a drill sergeant. His parents were immigrants, so he definitely learned parenting in the old world style. He is a firm believer in Love and Logic, and he practices it more times than not. Yet when it comes to how they speak to me, he takes on his father's philosophy. To John, respect starts and ends in how they treat their mother. When he speaks of their behavior, he does not rant and rave as he might have years ago. His tone is quiet and direct. But there is no question that everyone understands what he expects on this issue, and it is rarely an issue in our home."

This example typifies the reaction of the participants and their families.

Participants have a commitment to using the newly learned techniques. At the same time, they have little toleration for displays of disrespect that are perceived to be more common today. The realization that they needed to change past discipline techniques, coupled with the desire to return to more accepted displays of respect, created a dilemma for most of the participants. The parents seemed to be more flexible than the educators on this point. Parents were similar to John in that they wanted the return to the respect of the past, yet they seemed to be able to see the connection between control issues and respect more readily than the educators. This insight appeared to be tied to the situations in which the display of disrespect occurs.

With parents, situations usually occur in the privacy of the home. Even if the incident occurred in front of siblings, there seems to be an unwritten rule that others know that the disrespect is out of line; thus, the parent does not lose stature in the eyes of the siblings. This scenario, of course, depends upon the age and situation with the other children.

Educators, however, have to contend with a different environment when dealing with disrespect from students. The issue usually arises with a confrontation between a student and the teacher in front of other teachers or students or both. These public displays almost always create added pressure for the adult. It is a matter of conjecture if this added pressure is self-imposed or not. In past years, a teacher could expect a show of public respect from his/her students. This expectation was usually supported by parents, patrons, and the general public.

Currently, the perception of what is a proper display of respect in school, and corresponding parental support, is in a state of change. When dealing with the issue of disrespect today, adults need to have a more controlled response. Teachers, as well as parents, are faced with the dilemma of how to respond appropriately. Many of the participants reported being able to deal with this issue as they learned to deal more

effectively with the question of control. Participants appeared to be connecting several issues together in solving major problems such as respect. This connection was more evident with the participants who have used the Love and Logic techniques for a number of years. Successfully dealing with major problems was also evident in another theme that was as personal as dealing with respect. This issue was dealing with the difficult child, especially one's own.

The Difficult Child

One of the most insightful themes that became obvious from the interviews concerned the difficult child. The respondents, whether they were parents or teachers, related emotional and very private family concerns about their own difficult children. Stories about unbonded children, adopted children, and suspected drug abusers were related. Perhaps one of the most compelling stories was related by Kay when dealing with her oldest son who has been diagnosed as an Attention Deficit Disordered child. She expressed the lament that many of the participants shared when she voiced the regret that she had not started using Love and Logic earlier, especially for her ADD child. I was particularly moved while listening to a mother (Kay) speak of missed opportunities.

... I often find myself wishing that I would have used it earlier with Mike, before he established some patterns of his thinking. He often acts and says that this is the way it is, everyone likes me less. Or he says "You're mean to me because I'm different." He seems to have it drilled into his head like an old pattern or whatever they call it. Maybe if I had started this earlier, things would be easier with him.

This comment is very similar to ones made by other parents and teachers concerning other serious problems that students had including drug abuse, running away from home, and constant suspensions from school.

Along with this regret for not using Love and Logic earlier came a refreshing acceptance that these techniques would not solve all the problems of child rearing. It reminded me of what some in churches would say is the difference between “new” convert and “mature” religious person. New converts often seem to think that when they have been “born again,” all the problems that affect other people will somehow pass them by. Those with a mature belief know that they are still susceptible to all the problems of society. The difference is that the mature believers are armed with a philosophy and some techniques that allow them to react to these problems in a way that may have a greater degree of success.

This theme is reinforced by the comments of Jim when he spoke of the problem of his adopted son who he and his spouse suspect is an unbonded child. Their concerns have been validated by a family counselor. (The use of family counselors or psychiatrists was also common among those who identified their children as having serious problems.) However, not one expressed a belief that Love and Logic failed. Rather they all felt that this was a technique that helped, but more was needed. Most expressed that the counselors encouraged the use of Love and Logic in the home along with other strategies. Neal summarized it appropriately when he proclaimed,

It works with 80% to 90% of the kids. You will need more tools to deal with ADD or druggies. It's like using offenses in sports. Not all the offenses work against all the defenses. Sometimes you have to use the two-minute offense when you are really in trouble at the end of the game. I feel that a kid on drugs is like being in real trouble at the end of the game. So you go to something special. In our case it was a thirty-day drug rehab. I don't think Love and Logic failed, we needed --our son needed more.

Educators expressed the need for techniques to deal more effectively with children identified as at-risk.

More Cooperation Needed for the Changing Student Population

Theme Four has two distinct components. The first component comprised the issue of the changing student demographics. The issue of changing student demographics evoked much discussion. Jean, a veteran of over twenty years in the classroom, shared strong feelings about the changes in the student body over the years and the corresponding need to change discipline techniques.

Jean has been in the same building for sixteen years. The elementary school she teaches in is comprised predominately of white middle class families. The district she is employed in has a desegregation plan in effect that calls for an equal minority representation in all schools regardless of location; thus, minority students are bussed to her school. Three years ago the area from which the minority students were bussed was changed. The new area was even more economically deprived than the area from which students were previously drawn. She noted a dramatic change among the minority students with regard to academic performance and behavior problems,

I have worked with minority students and parents every year that I have been teaching. So I think that my observation is based on experience, not from something I have read in the paper. The minority students we have now seem to have more problems both academically and behaviorally. I have had a number of students who have such severe behavior problems that they have been taken from the home and placed in total 24 hour care units. These are usually a children's home of some sort. There also seems to be a greater resistance now to having to be bussed to a white school and have white teachers.

The growing problems are not restricted to minority students. Jean also indicated that the behavior of many white students has also changed for the worse.

We have had a growing number of white students who have become major discipline problems. The number of ADD, behaviorally disordered, and learning disabled students is growing. The increase of ADD students is usually among the white students. The increase in the number of BD and LD students is greater among the minority students. I guess what I am saying is that I have seen a significant change in the student body at Whiteside Elementary. This change cuts across racial and economic lines. I find myself using Love and Logic techniques more and more. But with many of these problem students, it does not solve the situation and more professional help is needed.

Janet has also seen an increase in the number of problem students. She has had experience in schools in a several states and in cities larger than her present location. Another unique experience she possesses is that she has taught or been an administrator in schools with a significant number of minority students. Her words seemed to echo those of Jean, but her perspective was a bit different.

I have seen a significant change since I began in this profession. The greatest change is the increase in the use of violence by so many young children. The presence of guns and gangs is the most frightening change that I have seen. Even by elementary age children.

When the topic of problem children arose she indicated that

I have seen an increase in the number of BD and LD students. There appears to be a disproportionate number of African American students, especially males, in this group. Regardless of that issue, there is no question that there are a greater number of students with significant problems. Their behavior and, often, the behavior of the teachers, make the situations worse. That is one of the reasons why we, as a staff, have adopted the Love and Logic philosophy. We even had Jim Fay

come to our school for our teachers and, in the evening, for our parents. With the potential of racial confrontation between some of our students and staff we needed a system that was based upon mutual respect. We believe we found that in Love and Logic. Now don't get me wrong. I will still get in the middle of a student when I think it's necessary. But I find that I do it more now for effect than anything else. We have a diverse staff, and they use it quite effectively.

Her comments coupled with Jean's comments reinforce the belief that the educator participants have seen a significant change in the number and severity of serious problems with which they must contend.

They also noted an increase in the number of serious discipline problems with younger children. Janet cited problems of gangs, guns, and violence in the schools she has been associated. Jean had perhaps the most telling comment on the dilemma of younger students becoming more involved in serious discipline problems.

When I began teaching I used to listen to my husband talk of the problems that he had with his high school students: foul language, disrespect, fighting, no effort in class. I used to think how lucky I was to be teaching on the elementary level. At that time those problems were almost nonexistent for me. Today I have those problems every year. It's certainly not all the kids, but there are more and more each year. It's scary.

The subject of the growing number of serious discipline problems is a very depressing topic. Yet a potential answer was also shared by the participants. When the subjects spoke of closer working relationship between parents, and between parents and schools, a sense of optimism seemed to return to their responses. Janet spoke of this optimism with the changing demographic issue and how Love and Logic can assist educators to better deal with its implications.

One of the most difficult things is to get white middle-class teachers to understand minority students and their families. I'm not blaming anyone. It's just we don't have many shared experiences in our culture. When we brought in Jim for both the teachers and parents, we finally had some of those shared experiences. We started using the same language, same expectations, same consequences. The cooperation between home and school has increased.

A final observation Janet shared was quite insightful,

There are some differences in how minority students respond, especially African-American males. The correct use of Love and Logic often helps reduce the risk of situations exploding. Many of our young men are quite protective of their standing with their peers. The use of choices helps them keep their dignity while they are being held responsible for their behavior like any other student.

The need for more consistency among all who deal with the child is the second major component of theme four.

This need for consistency to achieve proper discipline was cited as a reason to find a discipline philosophy that everyone could agree upon. In this study, everyone is defined as parents and the school staff. To achieve this consistency, the sentiment expressed by the participants was the need of all caregivers to become familiar with the Love and Logic techniques. Concerning the participants, the female was the first to become familiar with the Love and Logic techniques. The husband often attended a second class or workshop along with his spouse. Many remarked that this was the most important component in bringing consistency to discipline within the home. As Kay stated,

I was using Love and Logic at home, but it really didn't become effective until my husband took a class and we started doing things the same way. I think I'm more consistent than he is with it. He still goes back to being a drill sergeant when he

gets frustrated. But we are working together better than ever. For us, I think it is the reason Love and Logic is working in the home.

However, not all expressed that total compatibility is a necessity. Pam's thoughts were the clearest on this subject

In my situation I take care of most of the discipline. My husband will support me in almost cases. He is the type that thinks it's the mother's job. He has never taken a class in Love and Logic, and I don't think he ever will. Sometimes he hears what I'm saying to the kids, like if I'm giving choices, and he just shakes his head. So really the need for consistency is up to me. Love and Logic is helping me become more consistent.

An interesting sidelight to the issue of consistency deals with the extended family. Tim and Mary remarked that they needed to share their new discipline philosophy with their ex-spouses. Both indicated that their desire for more consistency for weekend visitations and time spent during summers forced them to confront the issue. Both also reported that their requests were met with surprisingly little resistance. Tim indicated,

Joan even said that that was one of the few positives from the divorce-- I had to become involved in the discipline. That's not exactly what I wanted to hear from my ex-wife. But it felt good to tell her what was needed for her to be consistent. It was hard not to let this become another source of fighting between us.

Tim's and Mary's comments about developing a working relationship with their ex-spouses offer an interesting sidelight to this study. Mary explained the dilemma in these words,

You know, when I got divorced I thought I would finally be free from that bum. But now, with school and everything, I find that I am around him, and have to work with him more now than we had to in the past few years.

The situation with blended families has the potential for the most conflict in attempting to gain consistency of discipline within a family. However, it is not the only situation that the participants had to deal with concerning families.

The role of the extended family was cited. The group most often mentioned was grandparents. Grandparents have the unique role of parent and sage when it comes to discussing discipline. Most grandparents were seen as being supportive of enabling children to become more responsible for their actions.

The area in which the most disagreement occurred was that of giving the child choices. Most grandparents, especially the grandfathers, felt that children should do what they were told without negotiating. Yet, the participants reported that the grandparents, as a rule, remained neutral on the issue of discipline between the participants and their children. When the grandparents were caring for the child, some attempted to implement a similar style. They reported the philosophy was not much different from their own except for the area of choices. The major point that the participants relayed was that the grandparents were supportive of the attempt to improve discipline in their grandchildren. Mary's comments summarized the subjects' thoughts when she said, "My parents understand that things are different today. They don't agree with all of Love and Logic, but they see that it's helping so they support me as much as they can. That has really helped me a lot."

The support of family was noted as important to the participants. More important than support was the fact that the extended family did not interfere with the decision to attempt to discipline differently. This openness, or tolerance, by the extended family was an important factor in the participants staying with Love and Logic. They also credited the family's non-interference as a reason that their children were not as successful in the divide and conquer techniques that were employed in the past. The inability to pit the parents against other members of the family was also cited as a reason for reducing their children's

attempt to manipulate family gatherings. Cooperation between family members was but one area of collaboration cited as essential for the ultimate success of any discipline philosophy. To be successful in a school setting, cooperation is a necessary ingredient between parents, teachers and students.

Another aspect that emerged within this theme dealt with the increased cooperation between home and school. Participants in the research group credited the cooperation between home and school as an important factor in helping to stabilize their child's behavior. Many schools represented by the participants have sponsored teacher and parent workshops sharing the Love and Logic techniques. Those who attended these workshops noticed an obvious improvement between parents and school personnel, and the improvement was centered in two areas. The first dealt with applications. In many situations it was the first time parents, teachers, and administrators were speaking the same language. Similar terminology and expectations were important in bringing about consistency of discipline. Jerry noted,

The teachers and parents were on the same page for a change. One of the most noticeable changes we experienced was the support we saw from the parents. They didn't immediately take their child's side. They at least began to listen to the teacher's perspective. Using the same terminology, and similar techniques such as choices really helped us become consistent with the home.

Most stressed the difficulty in trying to get so many different groups to become consistent.

Similar words, actions, and follow-through reminded parents and teachers alike of the discipline of their youth when parents strongly supported the schools. Jerry noted,

I was in a very large district in Texas, and when we began using Love and Logic, it reminded me of the small town I grew up in. With more of the parents and teachers speaking and acting in a similar fashion, we were more like a small town where

everyone was responsible for the kids, and kept an eye out for them. The improvement in cooperation was remarkable.

An increase in cooperation was also noted among the educators themselves. Jean shared similar thoughts concerning consistency with discipline within the school.

Our school is rather unique. I think that we have only two of our teachers who have not had Love and Logic training. We have a staff of 25 teachers. We all don't use it in the same way or are not as committed to it the same degree. Yet we have seen an improvement when we have to deal with each other's students, like in the hallways, or on the playground. We use similar approaches and similar phrases like "would you like to" The children seem to know what to expect and have responded pretty well."

Most of the educators also indicated that they have sent fewer of their discipline problems to the office, and they also have found that the principal has less involvement in the final disposition of discipline problems than he/she did in the past.

Those teachers whose administrators had experienced similar training in Love and Logic were much more likely to involve the teachers in the discipline process. Quite often these same administrators did not become involved in discipline situations except as an observer. Their involvement was reserved for the most difficult and severe discipline situations. This change also served to increase the accountability of the teacher in the eyes of the child and the parents. With more of the discipline situations being resolved at the teacher level, it soon becomes apparent that the teacher must be the one with whom they (child and parent) must successfully deal.

It would not be accurate to leave the impression that the use of Love and Logic by the participants eliminated all the confrontations between the teachers and parents. Janet is quite clear on that issue.

We still have parents get in our faces, even some who have had Love and Logic. But the number of those confrontations are much less. And what is really interesting is that our teachers are handling those incidents much better. They're able to keep their cool a little longer."

The cooperation cited in this section was a very beneficial aspect of the participants choosing Love and Logic. A final consistency that was observed dealt with learning to use Love and Logic. Adapting these techniques to their particular situations was an equally challenging experience.

Using the Newly Acquired Techniques

The most often-mentioned technique that participants had difficulty mastering is the ability to develop logical consequences. The importance of this admission is that the use of consequences is a key component of Love and Logic. Nearly all of the participants expressed some frustration with their lack of competence in this area. Some shared interesting ways they coped with this early dilemma. Kathy and her husband would go into the bedroom to talk about how they would handle certain situations that arose. They would return to their children presenting a united front. In the early going they spent so much time in their bedroom one of their young children remarked, "You guys are sure spending a lot of time in the bedroom lately. What's going on?" Kathy remarked that they spent a considerable amount of time during the first year as they honed their skills in constructing logical consequences.

Teachers and administrators seemed to adjust to this component a little easier. Jerry seemed to capture the thoughts of the other participants when he observed,

When I first started using Love and Logic it was much easier to implement it at school than at home. One reason, I'm sure, is that it is always easier to deal with someone else's kid rather than your own. But I really think that another reason is

that in school, especially as an administrator, I get to practice developing consequences quite often. If something doesn't work I know I will get to try a different way later in the day, or maybe tomorrow. I know I will always get a lot of practice.

The idea of having ample opportunity to practice at school was very consistent among the educators' responses.

They were equally consistent in noting that while they could eventually develop logical consequences for many offenses committed at school, they had difficulty in developing them for use in their own homes. Most concluded, "Many situations in the home don't lend themselves to easy resolution as they do at school."

In spite of their early frustration with this particular component, all the participants expressed a belief that they had developed their ability in this area to a degree that they were satisfied with their progress. The importance of developing consequences can not be overstated. Consequences are an important link in weaving many of the other Love and Logic cornerstones together. One of those foundations mentioned quite often by the participants involved the issue of control.

It appears that the concept of sharing control is universally accepted by the participants. While the idea is accepted intellectually, the participants report a difficult time in releasing some long held ideas. Jim's comments seemed the most insightful,

I want too much control. I have total control in my job. I tell people what to work on, where to work, and when to do it. I'm a solution-oriented person, and it affects me at home. I try to tell my kids what to do, when to do it, and how it should be done. Love and Logic has shown me I must lose some of the control to get a fighting chance on the important issues.

The idea of shared control seems to be most difficult for those who identify themselves as drill sergeants. As might be expected, they still showed signs of wanting to

revert to the idea of operating as their fathers did and follow the “do it because I said so” mentality. Neal summed it up best for the no-nonsense drill sergeants when he said,

I let things go on for only so long. Then if my wife can't get it stopped. I'll step in. This is especially true if the kids are fighting. I don't think about choices much then. I'm not always happy with handling it that way, but I have to admit it does feel good to get them to do what I want when I tell them the first time.

His comments seem to be very revealing for two reasons. First, he shows the exasperation that drill sergeants experience when negotiating with their children. This negotiation is a form of shared control. Second, he also displays remorse that he is forcing his will upon the child. This second point is rather complex. He is happy that he can get instant action with the force of his voice, perhaps as his father did years earlier. However, he also voiced concern that he was resorting to a form of behavior that he was attempting to change.

Many referred to one of the Love and Logic principles: it takes one month for every year of age a person is to change a significant behavior. There was much lamenting by drill sergeants as to how many years it will take them to change their own behavior concerning shared control. Another aspect that drill sergeants noted they had difficulty in adjusting to was the use of empathy. This area represented a marked difference between male and female participants.

One of the more unanticipated and interesting points to emerge from the interviews was the response of the female participants to the question of identifying their parenting or teaching style. Each one identified herself as a drill sergeant. Some indicated that with different students or with some of their own children they sometimes acted as a helicopter. What makes this revelation noteworthy is that in most of the literature and seminars, Love and Logic indicates that the males tend to be the drill sergeants and the women tend to be the helicopters.

When questioned further about this finding, most of the female respondents described functioning as a different type of drill sergeant than their spouses or male colleagues. Most described their method as a more quiet and determined type of drill sergeant than that of their male counterpart. They further indicated that they were a different type of drill sergeant than described in Love and Logic. Some indicated that the description of a person continually raising their voice, ranting and raving over almost anything, and making most choices for their children accurately described them. Most, however, were like Pam who said,

I never really thought about being as bossy as I was until I began to use Love and Logic. As I began to evaluate myself I found that I was, indeed, a drill sergeant who ordered others about and expected things to be done the way I wanted and when I wanted. I found this was even more true in my classroom than at home. My kids have since told me that it was plenty true at home.”

One of the assumptions at the beginning of this research was the notion that there would be a definite division between males and females as to the discipline style selected. It appears that the major difference is the tone and volume of voice rather than a difference in the choice of discipline techniques selected. Along with this discovery emerged the description of the parenting styles used by their parents.

As mentioned earlier, most of the female participants described themselves as drill sergeants without the loud voice. The men mentioned that they had a particularly difficult time in using empathy while the women felt this was something that came naturally to them. As referred to in the literature review, the use of empathy is a vital component in successfully using Love and Logic. The importance of empathy is that it reduces the conflict between the adult and the child. The proper use of empathy allows children to focus upon their own actions rather than upon the adult. Misuse of empathy is quickly seen as sarcasm by the child and more problems may arise.

The male drill sergeants acknowledged that displaying empathy did not come to them as naturally as it did to their female counterparts. The best example was relayed by Jerry who shared that his background as a secondary teacher and coach had led him to become rather effective with the use of put-downs and quick comebacks, so common among high school students. This technique was quite effective in developing relationships with a certain segment of the student population, but was not effective in implementing Love and Logic. Jerry reflected,

I became so good at the comebacks and the tone needed to use them it was very difficult to change to someone who is supposed to show empathy. Every time I tried it came out in the sarcastic tone needed for the put-down. I really had trouble with this. In fact I still did up to my leaving education. But I was sure a lot better at it by then. It took me over a year before I felt that I could use empathy effectively without sounding phony.

This dilemma underscored the difficulty of committing to using the Love and Logic techniques and actually implementing them.

Another technique of Love and Logic that the participants were called upon to use but which proved to be foreign to almost all of them is the concept of hoping the children fail. This concept calls for the adult to allow the child to fail and let the consequences do the teaching. The prospect of letting, in fact hoping, children fail by making wrong decisions is something very foreign to these adults. Most parenting strategies, be they liberal or conservative, emphasize the responsibility of the adult with regard to the child. Most educational pedagogues also emphasize protection of the child as the focal point. These philosophies stress the adult's responsibility in the care and guardianship of the child. Disengaged from, and even desiring the child to make a wrong decision, is something that most adults had difficulty in accepting.

This concept is tied very closely to shared control and choices. The importance of this component is also tied to creating the opportunity for the student to learn responsibility for their actions. Most adults understand this concept and use it in varying degrees, regardless of the parenting or school discipline philosophy utilized. Where Love and Logic differs most is that the role of the adult is now that of a silent bystander who shows empathy when the consequence of a poor decision becomes reality. This position is to be maintained unless safety is an issue. The difficulty experienced by the adults was watching the child suffer the consequences without the participants becoming involved. Jim, the most ardent drill sergeant of the group, related this to the control issue,

I understand why we need to let them learn by making their own mistakes. I have no trouble with that. My problem is that when it finally hits them I want to gloat a little bit. Keeping my mouth shut is very difficult for me. Usually when I begin to tell them that if they had only listened to me in the first place, they start getting mad at me.

The idea of hoping the child “blows” it has some advantages that were noted by the educators. A significant advantage cited was a change in the perspective of the adult when the student misbehaved or made the wrong choice. This change resulted in the adult remaining in a calmer state of mind. The misbehavior was not deemed as monumental when it was an action that was anticipated. Rather it was seen as an educational opportunity in which the student was to learn from his/her own mistakes. Pam, who described herself as an eclectic, appreciated this approach. She stated,

I have been in education long enough to have seen a lot of different ideas about discipline come and go. What I like about the idea of “hoping the child blows it” is that it has helped change my perspective when I am anticipating a problem. I’m more calm, relaxed, and I have even thought of some pretty good consequences.

This doesn't work all the time. Like when I am not expecting any problems and a big problem hits. But it sure has helped in planning for some discipline problems."

The last element, preparing for discipline problems, seems to be the essence of this concept. The mental preparation is what Pam was referring to for her classroom. It also is what Mary referred to for dealing with her children at home. As a single mother, especially when returning home after work, she needed something to help her respond without the ranting and raving that was her custom. Mary explained, "To come home hoping to see the kids eating where they weren't supposed to, or hoping that they didn't do the chores that were to be done really freed me to think of some great choices. I didn't get as angry as I usually did."

Her comments represent a revealing summary of how the participants viewed learning to apply the Love and Logic principles. Although participants generally agreed in their acceptance of the Love and Logic philosophy, they had more diversity in the actual carrying out of the techniques. This situation proved especially true of those who identified themselves as drill sergeants. Their life's experiences, quite naturally, appeared to have an impact on their perspectives and their actions.

From family and school background, motivation for choosing the Love and Logic model, the difficult child, cooperation needed for dealing with changing students, and using newly acquired techniques, the participants discovered their own truths through experience and reflection. Did they understand the role of power and control within the discipline model they had chosen? Did they understand the changing society, both in demographics and in legal considerations? Did they understand the importance for consistency in an increasingly inconsistent world? The findings of this study are that they do. As thoughtful pioneers in seeking a reduction in human conflict, they imagined, reflected, questioned, and evaluated. From their interactions with their newly acquired techniques and readings, their attitudes and perspectives were impacted. The words of

their stories represented lives now dedicated to shared control with those around them. Their lives, work, and families have been significantly impacted as a result of their commitment to the Love and Logic techniques. As Jim shared, "I have a relationship with my son that I never envisioned that a father and his son could have."

The Association Between Foucault and Love and Logic

The scope of this study is to view the Love and Logic model through the lens of Foucault. The reason that I initially became intrigued with the possible link of Foucault and Love and Logic occurred when I began reading Foucault and his unique perspective on power and control. I was already quite familiar with the teachings of Jim Fay and Foster Cline. My wife and I had taken several classes with them and use their techniques in our personal and professional lives. What drew me first to linking these two diverse perspectives was that both challenged traditional thought of powers within an institution. Foucault's writings concern the institutions of prisons, hospitals, governments, and the military. Cline and Fay write about the institutions of schools and the family. Foucault's writings are so broad that he eventually includes schools and families, but not to the extent of Love and Logic.

Both Foucault and Love and Logic deal extensively with the concept of punishment. Foucault deals with the three figures of punishment:

1. The sovereign torture, the brutal forms of punishment and the accompanying ritualistic confessions to society.
2. Humanist reform, "Instead of taking revenge, criminal justice should simply punish" (Foucault, 1977, p.73).
3. Normalizing detention.

In this final element, Foucault traces the beginning of the modern prisons and the supervision and control they had over the individual. Foucault (1988) states,

Discipline, is a technique, not an institution. It functions in such a way that it could be massively, almost totally appropriated in certain institutions --houses of detention, armies-- or used for precise ends in others --schools, hospitals.

Discipline does not simply replace other forms of power which existed in society. Rather it invests or colonizes them, linking them together, extending their hold, honing their efficiency, and above all making it possible to bring the effects of power to the most minute and distant elements” (p. 136).

To accomplish this colonization, several steps must occur. According to Dreyfus & Rabinow (1982), “Disciplines--notably the army and schools--were quietly developing techniques and tactics to treat human beings as objects to be molded, not subjects to be heard or signs to read (p.154). Foucault (1977) adds, “Discipline produces docile bodies. It produces an increased aptitude and an increased domination” (p.138).

The role of Love and Logic in this aspect is critical. Love and Logic stresses that the child take ownership of his/her own problems, as well as devising his/her own solutions (Fay & Cline, 1990, p.81). This approach allows the individual to again become the center of the process. Many discipline plans promote conformity. Love and Logic stresses individual responsibility and accountability. In almost all situations, Love and Logic calls for the sharing of control. The total control by institutions or individuals over another is as offensive to Love and Logic as it is to Foucault.

Another common theme between Foucault and Love and Logic is the exploitation and domination within schools. As noted earlier, Foucault is critical of any institution that attempts to dominate individuals or groups of people. This domination has been manifested in the forms of groups such as women, minorities, and homosexuals being exploited. Love and Logic does not deal with specific groups other than the group defined as children/students. Neither does Love and Logic speak to the concept of domination as

Foucault does. However, domination is addressed when the issue of implementing school discipline is discussed.

Two basic approaches to implementing school discipline are the systems approach and the principles approach. The systems approach calls for the school to make a list of rules such as no hats, no running in the hall, be on time, do your homework, respect your teachers. After the rules are established, then come forms of punishment for infractions of those rules. These punishments may take the form of time-out, write fifty sentences, in-school suspension, referral to the office. The downside of this approach is two-fold. First the adults do all the work: writing lists, keeping track of violations and punishments. Second, there is little chance that all the teachers will apply the rules or punishments consistently (Fay & Funk, 1995, pp. 249-253).

The systems approach is an extension of the domination theory in the schools. In this case the domination is that of the adults over the children. It is also the domination of those on the staff who want rigid rules and punishment over those staff members who do not. Love and Logic would help eliminate this domination by utilizing the principle approach.

The principle approach is based on agreeing to a set of beliefs that are turned into principles. Principles are defined by Stephen Covey (1989) as guidelines for human conduct that are proven to have enduring, permanent value. Using this approach, the staff compiles a list of five or six beliefs that in "their heart of hearts" they feel are what they, as teachers, are about in their work with kids on a daily basis (Fay and Funk, 1995, p. 259). These lists quite naturally vary from school to school. As Fay and Funk (1995) point out, "Most schools in this country select core beliefs based on empowering kids to develop an internalized sense of control. Yet, at the same time, our schools react to kids' behavior using external controls-- rewards and punishments" (p. 261). Educators appear to resort to rewards and punishments because they lack experience in assisting students to solve their

own problems. What many schools begin to develop is a set of principles that reflect core beliefs stressed by Love and Logic:

1. Every time I interact with a student, to the best of my ability I will give some control in order to gain some control.
2. Every time I interact with a student, to the best of my ability I'm going to share the thinking that's necessary. At the end of the day, I want the student going home exhausted from thinking instead of me.
3. Every time I interact with a student, to the best of my ability I'm going to let empathy and logical consequences do the teaching. Instead of anger, shame, blame, and guilt. I am going to express sadness when students do things that are not appropriate in school. Then I'm going to let logical consequences come out of the situation (Fay and Funk, 1995, pp. 262-263).

As teachers, administrators, and classified staff utilize actions based upon these core beliefs, the concept of domination and exploitation are, quite naturally, not considered an option.

A final area of similarity concerns communication and relationships. White and Epston (1990) stress "the reauthoring of lives and relationships is achieved primarily, although not exclusively, through a process of questioning" (p. 17). Foucault's thoughts on power empowers individuals to discover their own truths. He says, "Persons gain a reflective perspective on their lives, and new options become available to them in challenging the truth that they experience as defining and specifying of them and their relationships" (p. 30). As individuals explore their newly discovered truths, they find the possibilities of deeper, mutually satisfying relationships with individuals, relationships that might not have existed before. The reference here is to the relationships between adults and children, specifically for this study the relationships between parent/child and

own problems. What many schools begin to develop is a set of principles that reflect core beliefs stressed by Love and Logic:

1. Every time I interact with a student, to the best of my ability I will give some control in order to gain some control.
2. Every time I interact with a student, to the best of my ability I'm going to share the thinking that's necessary. At the end of the day, I want the student going home exhausted from thinking instead of me.
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teacher/student. The truths that Foucault addresses are also mentioned by Love and Logic: new relationships must be developed between adult and child. The relationships developed in Love and Logic are based upon questioning, respect, and acceptance. The final truth is that of the responsibility that is developed as each person is accountable for the consequences of his/her decisions.

Summary

Family background, the choice of Love and Logic, the difficult child, dealing with the changing student population, and using the techniques of Love and Logic are the themes that emerged as the participants shared their experiences. They had discovered their truths through experience and reflection. As these themes were explored through the words of the participants, the study sought to determine the connection of their experiences with the philosophical discourse of Foucault.

The initial theme dealt with the participants' family and schooling background. At first glance this theme may appear to be out of place when compared with the other themes, yet closer scrutiny shows the importance of their family background when participants developed their own discipline philosophy. As is heard so often, many participants claimed that they would never discipline as their parents did, only to admit that their techniques were quite similar.

The second theme, the choice of Love and Logic, is a significant theme to emerge. The importance of this theme is that it is an admission that the discipline techniques of their parents were not effective for them today. This ineffectiveness could be their ineffectiveness with the techniques, or it could be that society has changed significantly enough to make past discipline procedures less effective today.

Wanting new approaches in dealing with the difficult child indicates the depth of personal commitment to finding an effective discipline model. The educators also cited the

difficult child as reason for the search. Yet the parents' eloquent and emotional words are a testament to the importance of finding a discipline model that can deal with many different types of children/students.

Collaboration needed for the changing student population was the most extensive of all the themes. This collaboration refers to families' working together as well as school and families working together. Two underlying aspects of this collaboration are the changing demographics of the student population and the need for assistance to ensure success in the area of discipline. The assistance that this theme revealed refers to "parents, school personnel, and not just teachers", and extended family of "grandmothers, aunts, uncles, and now custodial and non-custodial families" (Goodlad, 1988, p. 324).

The final theme for which the participants shared their experiences of using Love and Logic was very insightful. Tim addressed this issue when he shared, "I expected to be successful the first time and every time. I soon learned differently. Yet even when it doesn't work every time, I still see small successes. That makes it worthwhile to keep trying." Tim is a relative newcomer compared to other participants. Most shared similar feelings of hope based upon the initial small successes. The participants did not demonstrate a philosophical knowledge of the concepts of power and control. Yet responses such as "I want to be in control." and "I didn't realize that I am a drill sergeant." demonstrated the importance of this issue.

The connection between Foucault and the Love and Logic model is significant. Foucault supplies the in-depth analysis of the topics of power, control, responsibility, relationships, and domination of individuals by institutions. Foucault stays in the philosophical arena as he discusses these crucial issues. Love and Logic is solidly grounded in the philosophical basis for the model. However, the majority of the discourse of Love and Logic is in the application area. Love and Logic is consistent with the writings of Foucault in the areas of power, control, responsibility, relationships, and domination of

individuals by institutions. The difference is that Love and Logic stresses how to avoid the pitfalls uncovered by Foucault.

CHAPTER FIVE

FINDINGS AND CONCLUSIONS

Chapter Five of this study is divided into the sections of

1. Findings: Purpose of the Study,
2. Findings: Assumptions of the Study,
3. Unexpected Findings,
4. Findings: Discipline Issues
5. Conclusions
6. Suggestions for Research
7. Implications
8. Reflections

Findings: Purpose of the Study

The purpose of this study was to deconstruct the Love and Logic philosophy of parental and school discipline as it relates to the concept of power and control. The work of Michel Foucault provided a better understanding of power and control. Answers to four questions were needed to accomplish this stated purpose:

1. How are the concepts of power and control applicable to school and home discipline issues?
2. What new paradigm about relationships between adults and children with respect to power and control issues does Love and Logic offer?

3. How does Love and Logic function within the complex relationships of home and school discipline?
4. What is the rationale for individuals who have chosen to adapt the Love and Logic model?

Foucault deals with the issues of power from many different perspectives. When dealing with question one, “How are the issues of power and control applicable to school and home discipline issues?”, Foucault’s perspective of the power of the state is most appropriate. Foucault held that as the modern state began to emerge the power of its governments increased at the expense of individuals. Schools, being an agent of the state, become an extension of this control. Purpel (1989) is more direct when he observes, “Obsession with control also gets expressed in school policy on discipline” (p. 49). Fay is equally blunt as he contends, “Power is a major issue between adults and children. While still very young; some children realize they do not have much control over anything. . . winning the power struggle becomes all important” (Fay and Funk, 1995, p. 8). Supporting Fay’s contention about power struggles between adults and children, Cooper (1985) addresses the issue in the classroom. He states, “If students lose power struggles with teachers, they move on to more the serious misbehavior of getting revenge” (p.76). These examples are shared as an illustration that power and control have been linked directly to the issue of school and home discipline plans. As the issue of power and control becomes clear, the question of relationships needs to be addressed.

Question two, “What new paradigm about relationships between adults and children with respect to power and control does Love and Logic offer?” is a complicated question. Part of the answer is tied to the first question. When Fay and Cooper discuss the power struggles between adults and children, they are also addressing the issue of relationships. Using the term “new,” as in new-paradigm, can be fool-hardy. Perhaps the more accurate description is that Love and Logic offers a paradigm that has not been universally accepted

up to this point in time. What does seem to set Love and Logic apart are the commandments for smoother relationships. The following excerpt deals with assisting grandparents in creating better relationships between parents and grandparents; however, it is a cornerstone for the development of relationships throughout the Love and Logic philosophy.

Three Commandments for Smooth Relationships.

1. Do not issue orders.

“Francine, your boyfriend has simply got to move out. Besides being immoral, its terrible for the kids.”

2. Do not play martyr and whine.

“How can you let Don drive at that age? We couldn’t stand it if he were seriously hurt in a car accident.”

3. Don’t give advice without permission.

“Honey, if you’d like a little advice, I just read this wonderful book on parenting, and it says giving orders stifles kids’ abilities to grow up responsible. There’s a better way to do it . . .” (Fay and Cline, 1994, pp. 107-109).

The premise of this selection is that relationships will become strengthened when orders are seldom given, the “guilt trip” technique becomes non-existent, and advice is given only with permission. Love and Logic stresses the third point throughout its philosophy. The fact is that people, adults and children, usually do not want nor will they listen to advice until they are in the mental frame of mind to listen. Love and Logic stresses patience when considering giving advice. The emphasis is to wait for a time to discuss advice when the child is in a better mood, such as when they are eating their favorite snack! Even at this time asking permission to offer advice is still encouraged. By asking permission to discuss an issue, the power and control is placed in the hands of the person

who will receive the advice, usually the child. This revelation is not in the field of psychology; however, in the area of school and home discipline models, the emphasis placed upon it makes Love and Logic unique.

Question three, "How does Love and logic function within the complex relationships of home and school discipline?", has been partially addressed in the response to question two. However, additional components, such as the use of a child-centered discipline approach, need to be examined. Kelley (1992) referred to discipline practices as either parent centered, children do what the parent wants because the parent said so, or child centered, the practices are to be motivated by what is best for the child. The emphasis upon the child developing sound decision-making abilities and being responsible for his/her choices is what makes Love and Logic a child-centered discipline approach. This child-centered approach enhances the relationship between the adult and the child.

At some point, no matter the discipline approach, the situation will require the children do something they do not want to do. Love and Logic refers to this situation as making a withdrawal from the savings account. The savings account is built whenever the adult empowers the child to make decisions about his life: such as what to wear, what questions to answer for homework, whom to play with. The withdrawal is made in the form of a request, and it is usually done without a confrontation. This request can occur only when the parent/teacher and the child have a strong relationship (Fay and Cline, 1990).

No discipline practice can guarantee success with all individuals in all situations. Even in these cases, Love and Logic shares a technique to strengthen relationships, especially in the school environment. The one sentence intervention is a technique used to deal with a difficult student. As cited earlier, this is a practice in which the adult makes verbal comments about the student. The comments could be about their appearance, effort, or the weather. The comments are made without judgment; they are simply an observation.

When the one sentence intervention is completed over the span of several weeks, it usually enhances a strained relationship (Fay and Funk, 1995).

A final technique for strengthening relationships is learning how to deliver a negative content message with a positive relationship message. In the video presentation, *Becoming a Love and Logic Parent* (1991), Fay shares stories about how to develop the technique of telling someone something he/she does not want to hear, yet being able to keep a positive relationship. One particular story involved a student who was suspended for fighting and ends up thanking the principal. Fay suggests that the techniques of keeping emotion and anger out and the positive relationship message in are responsible for defusing a potentially volatile situation.

The final question, "What is the rationale for individuals who have chosen to adapt the Love and Logic model?", has a multitude of reasons cited. The reason given most often dealt with attempting to find techniques that worked. Parents wanted to find a model that would reduce conflict within the family. Pam shared, "I'm tired of fighting with my kids every night. I knew there had to be a better way." Another common concern expressed by the parents dealt with their own emotional balance. Neil noted, "I could see that I was losing it. I just couldn't keep going like this." Mary said, "As a single parent I knew that I needed more help. My kids were wearing me out to the point they could do whatever they wanted. One of the worst feelings is to know that you are not helping your kids. At that point you have to swallow your pride and get help".

Educators voiced similar reasons and also had rationale that are unique to education. Legal considerations were cited by teachers such as Jean, "Kids know their rights today. You can't do the things that you did years ago." Jerry observed, "My first year in education, I could swat kids. If I tried to do that today I would be fired." Educators also referred to the issue of respect as a reason for choosing Love and Logic. Pam noted, "We

have to return to some level of respect if we are going to get public education turned around. I thought that Love and Logic had the best chance of getting this accomplished.”

A final issue for educators was the hope that choosing a model that parents could use at home would also strengthen the cooperation between the home and school. Janet concluded, “We need the parents more than ever. If we can find some way in which parents and teachers work closer together we will all benefit. Especially the students.” To conclude the examination of the research questions, it is appropriate that the assumptions of the study are revisited.

Findings: Assumptions of the Study

The first assumption of the study was that school and parental discipline is a form of power. All the participants in this investigation exhibited characteristics related to power. Pam’s describing herself as “more bossy than I thought,” Jim’s speaking of “using the belt on my son . . .” are two of the many examples demonstrating that the participants were becoming more sensitive to use and misuse of power in dealing with the children under their care. Some indicated a desire to return to the old use of power for efficiency if for no other reason. Jim expressed the new-found perspective on power when he shared,

I used to spank my kids, and I’m still not opposed to it. But now I’m reading more about parenting, and I read recently that when you spank a child the first swat is for what they did. All other swats are for you! After reading that I never gave more than one swat, and our youngest has never been spanked.

The second assumption was that school authority increases the use of power. Again I return to Pam who discovered that she was a drill sergeant more than she ever thought possible. When she made this discovery, she also realized that “. . . I am even more bossy at school than at home. I constantly told the kids what to do, when to do it, and how.” Jean’s actions also showed the truth of this assumption by successfully getting

the majority of the staff to utilize the Love and Logic model. In her case, the increase is the use of shared power. This development is consistent with the Milgram study in which the subjects felt their actions must be consistent with the expectations of the organization. Janet also showed awareness of the need for consistency when she involved Jim Fay with her staff. They now are using Love and Logic as a group within the building as well as sharing it with parents.

The third assumption was that shared control leads to strengthened relationships. The participants have led reform in their own families, classrooms, and buildings. These transformations have already been documented. Societal reform takes place in either a revolutionary form or in an evolutionary form. These participants have demonstrated that they are taking the evolutionary track as they make significant changes in their personal lives. These changes undoubtedly will have an impact upon those near them. The importance is that this assumption has been fulfilled. Change is taking place: Jim's comment about the relationship with his son, Janet's observation about the change of her staff with minority students and parents, Pam's acknowledgment of her discovery of her own bossiness. These brief examples demonstrate that the participants have become aware of a need to change and have started the evolutionary process to accomplish that change.

The fourth assumption was that school and family discipline is the result of complex relationships that are power laden. Kay noted the increase in success when "my husband took a class and we both started using it at home." Tim and Mary, the single parent participants, had observed the importance of a similar discipline model for better communication, realistic expectations, and consistency in already very difficult situations. Several participants noted that extended family members responded positively to the changes that they saw. Most participants acknowledged a change in their attitudes as they came to realize that many of the conflicts they were experiencing with their children or students were the result of wanting to have total control and power. They realized that after

learning to discern the important issues, they could begin to share control in these relationships. The shared control has led to strengthened relationships.

Unexpected Findings

One of the first unexpected discoveries was that the ages of the participants were mostly in the middle-age range. The absence of a more diverse population was noteworthy. Concerning parents, the demographic age distribution is not consistent with the general population. Another interesting demographic discovery was that all of the participants' mothers had worked outside the home while the participants were in elementary school. The importance of this revelation is that conventional belief portrays most homes of the 1950s as a two-parent family with the wife serving as a full time stay-at-home mother. The impact for this research is that it was believed that the participant's childhood would be very different from their present situation concerning the mothers' presence in the home. Thus, a search for a different discipline model could be tied to the absence of a stay-at-home mother. This situation was not a factor for the participants in this research.

Another significant finding dealt with the number of serious discipline problems the subjects had to deal with in both the home and school. These problems included unbonded children, drug abuse, ADD identified students, and more students identified with special needs. This finding is consistent with the literature cited earlier. The literature cites an increase in the number and severity of discipline problems facing parents and educators. The revelation of severe problems within the participants' own families also revealed one of the most intriguing findings: continued satisfaction with Love and Logic by those who experienced severe discipline problems at home or school, even after changing to this model.

One would expect that some would have abandoned the model after repeated problems, especially problems within the home. The encouraging finding in this area is that the participants sought additional professional help such as family counseling and therapy. The participants realized that Love and Logic is not a cure-all for all discipline problems; however, they chose to stay with the model. That participants followed a discipline model even though it was not a panacea for the problems that they faced, especially within their own families, was quite refreshing. This finding seemed to underscore a commitment to the principles of Love and Logic that was stronger than this researcher expected.

Another finding that was quite unexpected dealt with the identification of women as drill sergeants. In the literature of Love and Logic, women are often described as helicopters, one who hovers and protects the students. Men were often identified as drill sergeants, one who bosses and makes all of the decisions for the student. This research found that the men identified themselves as drill sergeants. However, most of the female participants also described themselves in the same manner. They felt they differed from the males in that they were quieter; however, they admitted to being just as assertive and controlling as the males. Upon further inquiry, some acknowledged hovering over their children in certain situations unrelated to safety issues. None of the male subjects acknowledged hovering over their children or students.

The support of the spouses has been documented earlier. In addition to their support, it was reported that the majority of the spouses and extended family members were in agreement with the philosophy of Love and Logic. This was true even if they were not involved in the day-to-day use of the techniques.

The final component of the findings of this research deals with the issue of power and control. These issues were of primary importance for this research, and the participants showed sensitivity to them. Comments made about control issues included

learning to choose battles, giving up control in areas where it was not necessary, and sharing control through choices. These comments are all vintage Love and Logic terminology. However, what became clear was the belief that children and students have to assume more responsibility over their lives. Participants offered many indications that they were seriously re-evaluating their previously held beliefs about control. The prospect that these comments were made for the benefit of the researcher is a possibility, but the likelihood was very minute. The wide range of comments made in the area of control, as well as the broad spectrum of participants who made these comments, lead to rejecting the this possibility. Comments attributed to other family members reinforced the notion that they considered changing their own ideas about control and power. This consideration occurred even though they had not received any formal training in Love and Logic. The significance of this finding is that those who have been exposed to Love and Logic, both formally and informally, have acknowledged a re-evaluation of their previous beliefs about power and control when dealing with children. The purpose of this research was to determine if there was such a change in the behavior of adults as a result of using Love and Logic. Based on these findings, such a change does occur.

Findings: Discipline Issues

Many assume that certain forms of physical punishment and emotional abuse are an inherent part of disciplining and socializing children and are, therefore, a basic part of child rearing (Kaufman & Zigler, 1987). Bettelheim (1985) called attention to this inaccurate view of discipline, "The majority of those parents who have asked my opinions on discipline have spoken of it as something that parents impose, rather than something parents instill in them. What they really seem to have in mind is punishment -- in particular physical punishment" (p. 51).

Herbert Morris (1985) stresses that children possess the right to be treated as persons, but this right as an individual might be said, in the law of property, to possess a future interest. There are advantages in talking of individuals as having a right though complete enjoyment of it is postponed. There is an obligation imposed upon us all to respond to children in such a way as to maximize the chances of their becoming persons. This obligation may well impose upon us the additional obligation of treating them as persons from a very early age. This means to respect their choices, and to place upon them the responsibility for the choices they make. It also imposes upon us all the duty to display constantly the qualities of a person, for what they become they will largely become because what they learn from us is acceptable behavior. The desire to impart to a child's belief system the concept of responsibility is consistent with parenting and school discipline models for generations. The outcome of this effort varies.

Conclusions

The findings that are drawn from this study are timely, consistent, and applicable for those involved in education. The initial finding is the important relationship of power and control to discipline techniques utilized by parents and school personnel. The second finding, analysis of positive disciplinary techniques, is the most relevant to this study. Using Foucault as a focal point, the history of discipline measures proved to be harsh, retributive in nature. Quite often they were used as a means to maintain control held by the persons or government agency that employed such techniques. Contrary to such motivation and results, Love and Logic has been shown to be an effective technique in which the adult shares much of the control with the child. In deconstructing Love and Logic, this philosophy is consistent with Foucault's findings that link knowledge and power. The majority of the power remains the responsibility of the adult, and as such can be misused. However, as Foucault stresses, power in and of itself is not evil. It is how

power is exercised that can be defined as harsh, evil, or punitive. The concept of Love and Logic that is vital in this realm is the importance of sharing power and control. An important aspect of the issue of shared power and control is to assist the child in learning the lessons of life. The desire is that the learning will occur while the lessons are still affordable, thus preventing more serious lessons of life when the child is on his/her own.

The practitioners of Love and Logic in this study repeated their belief that one of the most difficult techniques used is that of waiting and hoping that a child makes mistakes. Most discipline techniques admonish the practitioners to immediately impose punishment in the belief that the offender will learn a lesson when a wrong decision is made. Love and Logic encourages the practitioners to allow the consequences of a decision to become the teacher of the offender. In this manner the child learns from his mistakes. Thus, the philosophy changes to one of hoping the child makes a mistake and hoping that he/she learns at an earlier age the consequences of a bad decision, rather than learning at an earlier age to blame the adults for the punishment the child suffers.

Suggestions For Research

The participants in this study are described as middle class by their socio-economic status. Most are college graduates, with many receiving advanced degrees. The age distribution reflected that most participants are middle-aged. All but two have two-parent family environments in which they are raising their children. How significant are these factors? Are there characteristics or responsibilities that accompany their economic status, education level, age, or family situation that could be identified? Further study in these areas are indicated.

The participants in this study were educators and parents. Often they were both. Further studies of those who use Love and Logic as parents but who are not educators

might offer interesting insight into their experience when dealing with discipline matters at home and school.

Another suggestion for further study is to interview participants who have taken the Love and Logic training and have decided not to continue its use. Because all the participants in this study are still using the techniques, a study with those who discontinued the practice may be in order.

Another implication for further study is to examine in detail Love and Logic used by single and minority parents and educators. The demographics of this study is consistent with the community with regards to the representation of single and minorities. However, it is suggested that a more in-depth analysis is appropriate of these groups.

Implications

The premise of this research is that discipline must be reexamined and redefined so that it is actively modeled to students throughout the curriculum rather than being imposed upon students in the principal's office. It is an approach to discipline that believes that children learn best when they are in control of themselves, are themselves in control of learning, and when an oppressive order does not prevail. Discipline should be synonymous with self awareness, self-control, and self direction; not fear, reprisals, and manipulation. Schools in our society are the preparation ground for students to learn the responsibilities of adulthood. Therefore, the goals of school discipline should include the ability of students to gain a sense of self-worth; they should understand how their own needs interact with those of others. Students need to learn discipline that is internal rather than external. A sense of direction for their lives in the adult world will develop when this belief is established. The more powerful members (e.g., parents, administrators, teachers) of society have intimidated, threatened, coerced, and even physically harmed the weaker members (e.g., students) in the name of order. Is it

surprising then that for many people the notion of discipline conjures up the notion of a military model, hickory sticks, punishment, and violence in general.

Children are natural learners; they simply need to be taught what it means to be disciplined and to be able to practice these lessons regarding self-control. The three-part definitions of discipline used earlier provide guidance to schools about how to proceed. Schools have usually paid attention to promoting some self-understanding within students, and some schools do it better than others. All students finish school with a sense of self--whether it be an expanded sense or a bruised and battered sense is sometimes open to debate. Williamson (1985) asserts that schools also offer a sense of direction to students. For example, some students may learn from the school not to expect much of themselves. These students then may cut off their own opportunities even before they finish school. On the other hand, schools do encourage the best and brightest with emphasis on providing resources, attention, and encouragement--intellectually, socially, and emotionally. Yet the issue of development of student self-control is probably the hardest area to tackle. The difficulty in this area may explain why schools choose a military model or even a head-in-the-sand approach for dealing with teaching self-control, but it need not be that way. By using creative methods, schools can institute a choice-based model of discipline with exciting, far reaching results. (Williamson, 1985, p.7)

The implication of this research is that it is time for schools and families to reevaluate their discipline practices. Efforts to remediate the effects of the less compassionate discipline techniques of the 1950s were seen when "The great majority of social workers and therapists became enablers: when children fail, it is society's fault, and there is a program to help. The individual is never allowed to be responsible for his own actions, to feel the consequences, embarrassment, and pain that accompanies mistakes in the adult world." (Cline, 1995, p. 7). This concept initially sounds very reminiscent of the demanding discipline of the 50's. A significant difference is the use of empathy and

compassion. These necessary components were lacking in the discipline of the '50s. These key attributes are what allows us to have the discipline of the '50s in the realities of the '90s. The use of empathy in concert with developing responsibility on the part of children is a significant departure for discipline models.

Tying the work of Foucault and Fay and Cline arms parents and teachers with knowledge. As Foucault has taught us--knowledge is power. Armed with this knowledge all become empowered to deal more effectively with the complexities of a modern society as they interact with the children of society.

Reflections

As I began my doctoral studies, I was challenged to view curriculum and instruction with a different lens. My traditional thoughts were challenged from the many authors I began to read. The most notable was Michael Foucault. Foucault's thoughts about power and control became a mechanism that allowed me to become free of many long-held beliefs. Quite often these beliefs were kept for no better reason than tradition. An awaking to Foucault was coupled to the writings of Fay and Cline. Their discipline model also was a challenge to my long-held beliefs of parental and school discipline. I must confess that I am a drill sergeant; however, I have learned from the participants that I do not need to behave as a drill sergeant. As I reflect upon this research, the combination of Cline/Fay and Foucault is more natural than I originally envisioned. Foucault's belief that knowledge is power became quite evident as the participants increased their knowledge of power and control. Their increased knowledge gave them more power over their own actions. As a result they experienced a reexamination of strife in their homes and classrooms. The control battles between adults and students were reduced. The participants began viewing discipline with a different lens.

Similar to Mr. Keeting's students standing on their desks to view life and learning differently, the participants gained a new perspective. The subjects of this study have had the opportunity to stand on their techniques of the past and view discipline from a different panorama. The use of coercion as a method of instilling discipline no longer seems appropriate. When individuals experience the infusion of compassion through the sharing of responsibility and control, significant personal changes occur. However, the final chapter of this journey in the exploration of discipline is yet to be written. It will be written by those who continue to use more compassion as they deal with the children under their care. It will also be written by researchers and educators who seek further insight into the experiences of parents and teachers. The nine people who participated in this study became my teachers and mentors in my search to discover the essence of a shared decision making discipline model. I am indebted to their commitment, understanding and sharing. They have taught me well.

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APPENDIX A

Preliminary Questions For Demographic Information

Today's Date: _____ Time: _____
 Place: _____
 Interviewer's Name: _____
 Subject's Name: _____
 Birth (Maiden) Name: _____
 Gender: _____ Birth Date: _____
 Birth Place: _____
 Residence Pattern: _____

_____ till _____ City - Town - Rural
 _____ till _____ City - Town - Rural
 _____ till _____ City - Town - Rural
 _____ till _____ City - Town - Rural

Birth Order: 1st _____ 2nd _____ 3rd _____ 4th _____ 5th _____

Brothers:
 first name _____ present age _____ now lives in _____
 first name _____ present age _____ now lives in _____
 first name _____ present age _____ now lives in _____

Sisters:
 first name _____ present age _____ now lives in _____
 first name _____ present age _____ now lives in _____
 first name _____ present age _____ now lives in _____

Parents:
 Mother age _____ died in what year _____ your age then _____
 Father age _____ died in what year _____ your age then _____

Marital Status: divorced _____ you were how old: _____

Mother remarried when you were _____ Father remarried when you were _____

Lived with Mother between ages _____ and _____

Lived with Father between ages _____ and _____

Special comments:

Ethnic background of Mother _____ Stepmother _____

Ethnic background of Father _____ Stepfather _____

Occupation of Mother _____ Stepmother _____

Occupation of Father _____ Stepfather _____

Respondent's Education:

highest level:

emphasis/specialty (if any):

Occupation:

Marital Status and History:

married what year: _____ divorced what year: _____

remarried what year: _____ remarried what year: _____

Children:

(ages and gender)

name: _____ age: _____ gender _____

name: _____ age: _____ gender _____

name: _____ age: _____ gender _____

name: _____ age: _____ gender _____

Religion: How religious: strong moderate inactive indifferent

How often worships: daily weekly monthly several times a year

yearly once every several years__

APPENDIX B

Interview # _____

Interview Questionnaire - Parent

The following is the interview format for parents who participated in this study.

1. Please describe the parenting style used in your family when you were a child.
2. Can you think of any specific incidents when you were growing up to illustrate your parents' style?
3. If you could copy any parenting aspect that was used during your youth, what would it be? Why?
4. How would you describe your parenting style?
5. Would you describe yourself as a "drill sergeant," "helicopter," or "consultant" parent?
6. How would your children describe your parenting style?
7. Why did you choose the Love & Logic parenting model?
8. What is the most frustrating aspect of parenting?
9. How have your children responded to the use of Love & Logic in your home?

APPENDIX C

Interview # _____

Questions for School Administrator and Teacher Subjects

The following is the interview format for educators who participated in this study.

1. Please describe the discipline techniques used in the schools that you attended.
2. Please describe the discipline technique of the teacher you admired most?
of the teacher you admired least?
3. Please describe your discipline style.
4. Would you describe yourself as a 'drill sergeant', 'helicopter', or 'consultant' educator?
5. How would your students describe your discipline style prior to your use of Love & Logic?
6. How did Love & Logic change in the way you normally discipline within your classroom (building)?
7. Have the Love & Logic techniques had any effect on the atmosphere within your classroom (building)? If so, how?
8. Do you find certain students respond more positively to these techniques? If so what type of student?
9. What type of student do these techniques have little or no positive impact upon?

APPENDIX D
CONSENT FORM

I, _____, hereby authorize or direct Raymond Farag to perform the following procedures:

1. To interview me regarding my views on school and home discipline practice.

This interview will either be taped recorded or the interviewer will take notes throughout the interview. If I allow the interview to be taped, all tapes will be erased at the end of the study. My name will be associated with neither the interview, tape or notes.

2. I will complete a Questionnaire which will provide general demographic data.

This Questionnaire will be coded with an identification number. My name will not be a part of the data in order to preserve anonymity.

My participation should take approximately 2 hours.

This procedure will be done as an investigation titled "Power and Control or Power that's Shared : The Deconstruction of the Love & Logic Discipline Model". I understand that this study will be one part of a dissertation submitted to Oklahoma State University. The purpose of the study is to determine the role of 'Power and Control' as practiced in the Love & Logic Discipline Model. Neither the schools or communities will be identified in study.

I understand that participation is voluntary, that there is no penalty for refusal to participate, and that I am free to withdraw my consent and participation in this project at any time without penalty after notifying the project director.

I also understand that I may receive a copy of the completed study upon request to Raymond Farag.

I may contact Raymond Farag at (316) 832-1611 or (316) 722-9265. I may also contact University Research Services, 001 Life Sciences East, Oklahoma State University, Stillwater, OK 74078. Telephone: (405) 744-5700.

I have read and fully understand the consent form. I sign it freely and voluntarily. A copy has been given to me.

Date _____ Time _____ (a.m./p.m.)

Signed : _____

Participant

I certify that I have personally explained all elements of this form to the participant before requesting the participant to sign it.

Signed : _____

Project Director

APPENDIX E: SAMPLE OF TRANSCRIBED INTERVIEW

Q. O.K. The first question I have for you is if you could describe the discipline techniques that were used in schools that you attended, be it elementary or secondary, or both.

A. I don't really remember. I don't think I was the person that got in trouble a lot, until about sixth grade, and then it was more, you know, passing notes, talking, that type of thing, but I really don't remember how the teachers even got that stopped. I mean, I don't remember them taking recess away, or consequences, or, I mean I think they just told you to stop, and you stopped, I don't think there was any other thing.

Q. Do you recall ever hearing stories, again we don't know how valid they are, but stories from your classmates, of how discipline was handled, either again, elementary or secondary?

A. I don't even remember having fights or anything of that nature. I don't even remember if kids were sent to the principal's office. You know, I just don't remember anything from, I just don't think they had that many problems.

Q. Well, you were evidently in a pretty good school. Well, with that, the next question I had may be rather moot too, that I ask you to describe the discipline technique of the teacher you most admired.

A. Yeah.

Q. O.K. I would ask you if you would describe your discipline style, and maybe I could ask, since I know you have taken classes with Jim Fay, if you could describe it prior to using Love and Logic in your classroom.

expectation that it would get done and it did. And I don't think that I was any different, even in the classroom, you know, I was more of a, you know, give commands, type situations, directives, and kids followed those directives. There were certain expectations, certain rules to follow, and those were followed.

Q. What would happen if they weren't followed?

A. Usually I just would talk to them, and that would be it. You know, or, if I mean it was really severe, maybe call a parent, but even in the years before I used Love and Logic there weren't that many times that I even had to do that, call a parent. Kids generally did what you asked, sometimes it took once or twice asking them, but they did do it.

Q. Using Love and Logic terminology, how would you describe your style? As a drill sergeant, helicopter or a consultant educator?

A. Mostly a drill sergeant, in a firm way, never really a yelling way, but that's what I said, and that's what I meant, and that's what got done. So, more of a drill sergeant.

Q. But a quiet drill sergeant?

A. Yeah.

Q. How would your students describe your discipline style, prior to Love and Logic?

A. I'd say, uh, I was fairly firm, not strict, but I don't think I'd use the word strict. Firm, if I needed to, I'd talk to them by themselves, but I had fairly high expectations of them in the classroom and in the learning environment.

Q. How would you say that, or would you say, that Love and Logic changed the way you discipline now in your classroom?

A. I think Love and Logic did not change the way I feel about discipline, that kids needed to be treated with respect, because even before, when I needed to talk to a

student, I would take them out in the hall. So, my feelings about how kids are to be treated has not changed, but my feeling is that I have more concrete techniques and strategies to say this is what I do. Some of those strategies and techniques, I think I used anyway, possibly, but I don't think that we knew, exactly pinpointed, what makes you good with behavior in your classrooms. You know when somebody says "Kathy, what do you use for behavior techniques in your classroom?" I couldn't have said, "Well, I do this, this and this." But now I feel that I have more concrete techniques and strategies. I can do this, and they progressively get more emphatic if the problem, or if the kids need more help. But I think that discipline with dignity has always been there, I think that's kind of the way I feel about people, and I think disciplining them is a way that you treat other people.

Q. You had mentioned earlier that you thought you were a drill sergeant prior to using Love and Logic. How long have you used Love and Logic now in your classroom?

A. Uh, about five years.

Q. Would you call yourself a drill sergeant today?

A. No, and I really, you know, I'm not sure that I ever really was a "drill sergeant" per se, when you think of somebody barking out commands, and, you know, expecting it done this second. But I think that, you know, I said "I expect you to be in your seats at 9:00 o'clock, and there is no talking", you know, that's what I gave, I gave more directives maybe, than commands. But with that last five years I would say I'm very much a consulting type teacher and parent.

Q. What does that term mean to you? That is, consultant?

A. I think it means more, to me, it means more listening to the child, letting kids do their own problem solving instead of me giving a solution right away. And I think, as any teacher, you are prone to solving problems for kids, not letting them do the thinking

and the problem solving for themselves. So the change has been, I think, in letting, allowing kids, and saying "What do you think?", "What are you going to do to take care of this?", you know "Do you need help getting it done?" those kinds of questions to kids to make them do the thinking instead of me coming up with a solution. And it's real interesting because I have a lot of kids that do not like that. They want me to solve the problem for them. They don't want to have to do the thinking, because its a lot easier for somebody to tell them what to do. Because if that's the kind of home they come from, then it's a lot easier for somebody to say, you know, "You're going to stand by the wall for ten minutes" instead of them having to decide, "Well, what am I going to do to get this problem solved?"

Q. And what, when these students complain about it, how do you handle them?

A. I usually smile and say "Yes, that would be easier, but what do you think you can do about this?"

Q. You mentioned at home, in as far as kids doing some things at home. You have been in teaching how long?

A. 22 years.

Q. And, have you seen much change in kids in your 22 years?

A. Definitely. Some of the things I see with kids, especially in a classroom setting, the number of kids in one class that come from, um, divorce situations or single parent homes. Uh, the number of kids that have had other kinds of problems that, you know, we label ADHD, or ADD, or BD children, LD, I think we are seeing many more of those things, and part of it is just society, you know, the more we see in society, the more we see in the classroom, and it is really difficult, uh, but those things do affect kids in the learning environment.

Q. You have taught in small towns and in larger cities. Do you think that, uh, there is a big difference with students between the two types of communities, from what you have seen?

A. I don't think that there is a big deal of difference. One of my most severe problems, behaviorwise, was when I taught kindergarten in Sterling, a town of about 2,500 people, and, um, you know, there was no, at that time there was no class, per se, for children that had severe behavioral difficulties. No help. I mean it was just all intuition, common sense, "What am I gonna do?" "What I am I not gonna do?" But I think kids today have, uh, its a lot more difficult in the last five or six years to teach in classrooms than it was twenty years ago.

Q. Do you think that, uh, Love and Logic can have any kind of role within that, as far as making it easier, or just more workable?

A. Absolutely. I think a lot of times the reasons we have conflicts with kids is because it may be our tone of voice, or the way we say something, or a disrespect from, it could be teacher to child, or parent to child, or, or even employer to employee, but sometimes that conflict, that confrontation comes just from the way we say things. And in, in the way we used to think about discipline, you know, we demanded kids to do exactly what we expected. What I find with kids today is, they are saying, you know, they know their rights more, they, they have, they're on their own, a lot of kids make some decisions on their own because they're at home before or after school without their parents, and so, because of the society changes and the way kids act, we are finding that we need to really talk to kids a little bit differently, and let them do some problem solving. So, I think it is really important the way we confront those confrontations. Do we do it in a caring way, or do we humiliate them in front of the classroom setting, or in front of their peers. Which I think has been true all through, I mean, any time you look in history, but now its so, its so

prevalent, lawsuits are so much more prevalent than twenty years ago. Twenty years ago, you'd yell at a kid and tell him, you know, to get in his seat or take him out of the classroom and, you know, who cared if he was humiliated in front of his classmates? And I think we are so much more aware of those kinds of things and how kids respond later, that revenge cycle, that threat cycle. And I think part of it is because of the knowledge that we have now about it, the way to talk to people, there is so much, there are so many more books and so much more information about that.

Q. Do you have any parents within this last year or the last several years, the last five years, I guess, who have used Love and Logic at home, that, you know, you have had their kids in class?

A. One this year, Ryan that I had, I really wanted the parents to take that parenting class with, uh, the Love and Logic. They didn't, they are a young couple, um, there was, you know, a blending family. Ryan had another dad, he was racially mixed, he had um, some really rough things that happened to him when he was one and two, and three years old. But I suggested some of the techniques of Love and Logic which they did use, and, I think it really helped because I was using them at school and they were using them at home, so I could see come continuity starting to build, and actually, Ryan resented that. He had control, and I think he was 8 years old and he'd had control of his parents for a long time, and he didn't have as much control any more and he didn't like that. And so it made for some other situations that came up because of that, but, I think it did help to start working on it.

Q. You used a word that I want to pick up on, and that is 'control'. What is, what do you feel Love and Logic has to do with control, has it changed your opinion of it, or, what is the impact of control?

A. The whole philosophy of Love and Logic is that control, its sharing control so that you get more back. And, I have really seen that because what it says is, if I dictate, and say to my kids at home what they are gonna wear, who they're gonna go out with, what they're gonna eat, when they're gonna eat, who they're gonna do it with, all those things, if I dictate all those things, then I have control. But by sharing some of that control and sharing control through several ways, one is through choices. Allowing kids to make some choices so they have some control. Using, encouraging statements, thinking words versus fighting words, and using consequences. By using those three or four strategies, you share the control with the kids so that they have some say in what's going on. It may be a very small bit of control when they are two or three or four. It could be uh, you know, "Do you want to wear your mittens or your gloves?" as a choice for a two year old, or a three year old. And, to some people that seems very minute, but all of us as humans need some control over what's going on in our lives. So, what I'm giving that child, even at two or three, is not control of if he is gonna wear something outside, but it is just, what is he gonna wear outside? He has a choice between mittens or gloves. So its sharing the control, and as you gradually get older, you build those choices into more where the kids are making decisions for themselves that might be, uh, do they want to be out for the swim team or the soccer team as they get a little bit older? Uh, it might be their study times, do they want to do their homework before supper, or after supper? But allowing kids to make some of those choices, because in essence, that becomes crucial at the age when they start to listen to their peers, when they become eleven, twelve and thirteen, and you're not there to dictate, "You'll go in this car" "You will ride with this person" "You will not drink" "You will not go to this party" and they come to an age where they can't, or you aren't with them every minute to make directives, you hope that they've learned to make some

choices along the way that are good choices, because at that point they become life threatening choices, not just a choice of mittens or gloves.

Q. You've, as we talk about control, I'm sure there is a lot of people who would say that, as the adult, as a responsible adult, it is your responsibility to make those decisions, and not theirs. How do you respond to that, either to your peers or the parents?

A. That I am. I am still responsible for those kinds of things, its just that I am allowing, within certain limits, some of that control and that decision making skills that we have talked about with kids, that decision making process with kids within certain limits. Its just like the mittens and the gloves choice. I am not allowing that child to go out in thirty degree weather without something on their hands, but I am allowing them to decide what they will wear. So you are still, you are still within this control issue, you are still responsible as the parent, as the adult, in the classroom or the home situation, for those things to happen. All you are doing is sharing some of that control with them, allowing them to learn to make some decisions and choices on their own. So, hopefully, when they are 18 and they leave your house, that they're making responsible decisions on their own. You are not going to be there to make those decisions. And we can start a savings account of those choices. We started with Matthew who is seven. When we started at home our youngest was two, and so we've built a good savings account, in fact he gives us choices now.

Q. I'm gonna, let me interrupt with something. What do you mean by savings account?

A. O.K. Well, because with Matthew we started when he was two, and that's a difficult age anyway, it was a little bit before two, we have, because of the way we model at home with our kids, he has picked up on learning how to make some decisions on his own. In fact, I think he's a pretty good decision maker for the age of seven. Um, when I

give him a choice, he makes, he looks at both alternatives and thinks about it, and makes a choice, and he goes with it. Its real interesting compared to some other kids that I've seen at that age, the difficulty. But what I mean by savings account then is, by allowing him some choices at two, it might have been, uh, you know, "Which pajamas do you want to wear, the red ones or the blue ones?" "Do you want bathroom water or kitchen water?" "Do you want the light on or off when you go to bed?" "Do you want to wear jeans or shorts today?" "Do you want to wear your jacket, or do you want to carry your jacket?" All of those decisions that we let kids make come to a point because at some point you know with every child you are going to have to say "I'm sorry, but this is my decision, as a parent I don't think you can do this." And so, because you've allowed them to make lots of choices, then hopefully, at that point your child is not going to have a big confrontation with you, or a struggle, because you have given them lots of choices and you can even say, you know, "I really believe in letting you make lots of decisions, but this time, as a parent, I have to make this decision."

Q. Does that technique work, do they then say, "O.K. you can make it." and they're just happy as could be, or..?

A. Well, a good example is our son that's now 17. Um, when he was about 15 he wanted to go to a party. We knew that it probably wasn't a really good party for him, and we had to say, "Mike, we think that this is probably a party that we don't really want you to go to." He wasn't happy, but he wasn't, he didn't get upset with us, you know, he did go in his room for the evening, but it wasn't a big conflict or confrontation like it might have been with a child of 15 or 16 that wanted to go to a certain party and we said "No". So, yes, I have seen it work with all ages.

Q. I'm interested to see that a lot of the illustrations you're using are coming as much, if not more from your home than from your classroom with Love and Logic. Uh, does that surprise you? Is that, how do you respond to that?

A. Well, I get to practice both places a lot. I think one of the things, you know, we've talked about is that, this is the change I think in philosophy for parenting. We used to as a parent, or even when my mom and dad were parents, think that "My kid's not gonna mess up, they're not gonna do anything wrong, they're not gonna do that." And I think the change in philosophy for me is that kids are gonna mess up, even the good kids, they're gonna have something that comes up that they need to do some problem solving. So the change is, I know my kids are gonna mess up, in school or at home, but how am I gonna react to them, and what am I gonna do when that happens? Its not that they won't, I know they will. In fact, in part of our training it talks about hope your kids blow it. And that is so difficult for parents especially. Hope my kid messes up? Hope they get a D in school? Hope they go out and smash the car? I mean, why would you ever hope that your kid blows it? But we all know that we learn from our mistakes, and yet we are not willing as a parent to let our kids make mistakes, and that's the whole learning process. But its just how we confront that mistake. There are sometimes logical consequences for the things we do. Sometimes as a parent you have to create a consequence for some behaviors, but those are the consequences of the real world, so what we are trying to teach kids is some real life skills through sharing control.

Q. As we get back into the classroom, do you uh, can you give me any examples, or share any examples, uh, of how you used it in the classroom? You know, as you were just sharing about your own children?

A. At school you have certain things that happen that is kind of routine. I teach third grade, so part of it is, like, kids calling each other names on the playground, or "So-

and-so won't talk to me", or sometimes kids get in a little fight over soccer or basketball, or you kind of have the same kinds of things it seems like, comes up a lot, or in the classroom its talking out of turn, or they're not where they are supposed to be, they're not on task. So you have certain things that you can kind of script out. "What am I gonna say? What am I gonna do? What are going to be the consequences when that happens?" And one of the things that is so important in our parenting and the classroom, is to work with kids on. Don't assume that kids know what you mean by good behavior. When I tell kids "I want you to act good at the assembly." Well, their perception of what 'act good at an assembly' might be a little different of what my perception of what means 'good behavior' at an assembly. One of the things so important to teachers and parents to set some, what are guidelines for good behavior. And I just use what I call a T-chart. What does good behavior at this assembly look like, and what does it sound like?

Q. Now, did you get this from Love and Logic?

A. A T-chart? No.

Q. The modeling or..

A. But setting up, yes. Setting up your expectations, not assuming kids know, yes. And, an incident we used at home is with our daughter Michelle. When we first set up nights, who would clean the kitchen. And our perception of what a clean kitchen looks like, and hers were totally different. You know, she might have loaded the dishwasher, but there were the pots and pans on the stove or counter, the counters were not wiped, the floor not scrubbed. So we had to go back and talk about, you know, this is what I would consider a clean kitchen, and go over that with her, even model it with her, do it with her once or twice, and put her on her own again. Even at 13 or 14. And its not that she's not capable of doing this thing. At school the same thing is true, I think sometimes as teachers we assume kids know, you know, what we expect, and in their perception and where

they've been and their backgrounds may be entirely different. We need to come to a common ground before we can say "I'm sorry, that's not acceptable", or, "We need to talk about this at a later time."

Q. Another area that I'm curious about and that you have mentioned using in the classroom. Do you have certain students who you have found that Love and Logic just doesn't work too well with?

A. Well, I go back to my example of Ryan. Um, Ryan had not been diagnosed with any kind of behavior disability until I started documenting those types of things this year. And I started with Ryan one of the things that Love and Logic teaches is what we call a One Sentence Intervention. That is when the main focus is to build relationships with kids so that when you do have to ask them to do something specific that they don't want to do, maybe its a hard math page, or something like that, that they might try it for you because you have a relationship with that child. You have built some things in common that you can talk about. The One Sentence Intervention is a way to win those kinds of kids, those disruptive kids that you have in your room, over. And all it is is acknowledging, giving kids attention, acknowledging that child on something not academic. And its not a judgmental notice, its, "I notice that you wore your blue shirt today" or "I notice that, uh, you really knew how to get here early today." It has to be something that's not judgmental about that child, that they can't come back and say, "Oh, my mother made me wear it" or, you know, something that they cannot, you know, you're not judging that child, you are just noticing that child. And you do that for three weeks, and try to do it at least two times a week, starting to build that relationship. I have done this with, in the last three years, I've really targeted at least six kids with this intervention, and it is absolutely workable. It, it is amazing that it works, but it does. Because once, what you're doing actually is making a savings account here in your relationship. Because

at some point with a disruptive child you're gonna have to ask that student to do something he don't want to do. So, how are you gonna get him to do it when they are rebellious or disruptive in your classroom? How are you gonna get those kids to do it? So, once you have a relationship established, then you can start to build in some of your choices and encouraging statements and your logical consequences with your empathy. But until you have that relationship, it makes it very difficult. With Ryan, sometimes choices worked, sometimes they didn't. Sometimes I have to be very directive with him, "You will sit down." And sometimes choices would work with him. Until, and then I started to see a behavior change with him, because one of the things we know is that it takes one month for every year old you are to change your behavior. And I really didn't start to see a lot of changes until about March and April. And his parents, if you'll remember what I said, his parents had started to work on some of these same kinds of techniques. And then I'd have to say the month of May was like steps backwards with Ryan. I saw behavior that I hadn't seen for three or four months, and, you know, I don't know exactly what to contribute that to, to the end of school, or that things were not going well at home, or exactly what the situation was. But I'm finding that sometimes, with disruptive kids, that you have to be more directive than you do with your other children as far as sharing some control.

Q. In education there is a lot of trends and fads and, you know, something new, you know, that's kind of a flash in the pan. How would, uh, what would make this different than some fad, or trend, that is Love and Logic, or is it just another discipline fad or discipline trend like discipline dignity, or assertive discipline, or things of this nature?

A. I think Love and Logic is a basic, common sense, concrete way to approach problems with kids that we should be doing all the time. Not only parent to child, or teacher to child, but I've had people tell me that they used it as an employer to the employee in the work situation. I think its just a way that we talk and treat other people, and kids are

no different. I'm not sure why, and I think its partly our whole background, you know, kids are to be seen and not heard, you know, clear back in the way kids were treated. But, to me, kids are people, and I don't want to be, I want them to be treated just like I would want to be treated. Am I going to enjoy being chewed out in a staff meeting in front of all my peers and friends? The same thing is true for kids. Are they going to be happy when they are getting chewed out in front of their peers and friends in a classroom situation? I don't think so. And I think as teachers we have got to pull back and say "Hey, how am I talking? What is my tone of voice? Am I being sarcastic? Am I putting down a kid? Am I, you know, is there some other way to handle this problem so it is not confrontational? And I think the same thing is true of kids. I think there has to be some mutual respect there and that's why that relationship part is so important. The other part I think of Love and Logic that makes it different from other disciplines is the empathy. What the empathy does, and empathy is the sadness that you felt like when a child comes up and says, you know, like "I forgot my homework today." and your response might be "Gosh, I bet that really makes you feel bad." or "I know how I feel when I forget something that's really important." And your next question is going to be "What are you planning to do about it?" Because this problem is not yours, the ownership of this problem should definitely be with that student. So, the difference here is the empathy. And the empathy is what Jim says uh, drives the learning experience home. The sadness and the empathy puts you on that child's side, it doesn't put you in conflict with that child, but it puts you on their side, and the empathy is what makes the consequences the child learning. But the whole thing is, you know, shouldn't the student, or the child be doing more thinking here than the adult. So, to do that, use your empathy and your sadness, then it turns that problem right back over to them.

Q. Have you, or are any other teachers in your building, or your administrator in your building, using Love and Logic?

A. Uh, I think our building is a little bit unusual, because almost every teacher in our building had one of Cline Fay's Love and Logic workshops or classes and I think we only have two on our staff that don't out of a staff of about 25. So, a lot of our teachers use that technique, so it makes it good, because especially at a grade level, if you're sharing recess duty, or lunch duty, or in the halls, you're all using some of the same techniques, the same language with the kids, they all know that you know it, so it makes it a lot more compatible and a lot more, I think, continuity across the whole building.

Q. Do you have, as we conclude this interview, do you have any closing thoughts about Love and Logic, whether in your home, at school, or both?

A. Yes, I do. Number 1. I think in teacher training classes, there is not enough done with discipline, and I have thought that for a long time. I did not have any classes in behavior management, or discipline. I think they might have some now, in some of the education classes. But, it all boils down to, if you do not have control in your classroom, then you do not have a learning environment, so the discipline classes probably should be the number one class requirements over all the other methods taught.

Number 2. I would have every parent, when they are at the hospital with a new baby, have to take some parenting class. Because Jim has this story about, you know, our kids don't come with an owner's manual. You know, when you buy a new refrigerator, you have this owner's manual of what the parts are, how to put it together when its not working, and we don't have that as a parent. You know, when your kid acts up, or they're crying some place, you don't have anybody. In the world of our parents who lived closer to extended families, they had people to talk to now and then. We don't have that luxury today. Today's society is so spread apart and parents and families may live miles apart,

where you don't have that same help bringing up your children. So I think its really important. So, I think every parent who has a child, before they leave the hospital to have to have parenting classes.

Q. I want to react to one other item, other than the required parenting class for all new parents. When you said all teachers should have, need to have control in a classroom before they can teach. How would you describe a teacher having control in the classroom. What does that term 'control' mean to you?

A. Control, to me, means more, the kind of learning environment you have. Do I have an environment where I have kids disrupting class where other kids do not learn, or do I have an environment that is conducive to kids working out problems, solving things? When I say control, that's a good question, I think. You know, in my classroom, everyone may be talking in my classroom at the same time, but, is it a learning activity, or is it chaos? And I think if you walked in, you could see that. I guess control, here, is back to that shared control. You know, how do I get control? Its establishing those guidelines early, don't assume, having relationships, that is probably my number one thing, that setting up relationships, that's the first thing that is useful, and then sharing some of the control, the decision making and problem solving with the kids.

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD
HUMAN SUBJECTS REVIEW

Date: 05-08-95

IRB#: ED-95-083

Proposal Title: POWER AND CONTROL OR POWER THAT IS SHARED: THE
DECONSTRUCTION OF THE LOVE AND LOGIC DISCIPLINE MODEL

Principal Investigator(s): William Reynolds, Ray Farag

Reviewed and Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved

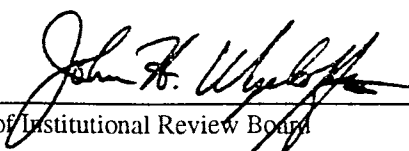
ALL APPROVALS MAY BE SUBJECT TO REVIEW BY FULL INSTITUTIONAL REVIEW BOARD
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CONTINUATION OR RENEWAL REQUEST IS REQUIRED TO BE SUBMITTED FOR BOARD
APPROVAL.

ANY MODIFICATIONS TO APPROVED PROJECT MUST ALSO BE SUBMITTED FOR
APPROVAL.

Comments, Modifications/Conditions for Approval or Reasons for Deferral or Disapproval
are as follows:

Signature:



Chair of Institutional Review Board

Date: May 12, 1995

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VITA

Raymond M. Farag

Candidate for the Degree of

Doctor of Education

**Dissertation: POWER AND CONTROL OR POWER THAT IS SHARED:
THE DECONSTRUCTION OF THE LOVE AND LOGIC
DISCIPLINE MODEL**

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