

THE THREAD OF HUMANISM IN THE HISTORY OF AMERICAN EDUCATION

G. ROBERT KOOPMAN, 1895-1984

FOREWORD

When Bob Koopman presented his address, "The Thread of Humanism in the History of American Education," at the 1976 ASCD conference in Miami Beach, he was in his 81st year and had been retired for 15 years. He had bought property near Alva, Florida, and was busy raising cattle and tending the citrus groves he had planted. Still, he found time to put on his other hat, that of a creative thinker and doer in education, to research, write, and deliver the address.

The subject must have appealed to Koopman because, throughout his long career in public education in Michigan—as a teacher, principal, supervisor, superintendent of schools, and finally for more than 20 years as assistant, then associate superintendent in charge of curriculum in the State Department of Public Instruction—he had always kept people in the center. Having served as ASCD president in 1957-58, he also must have been pleased to make one more large effort for that organization. Bob Koopman was an ideal choice to speak to a conference assembly that had as a focus "Humanism: Self-Determination and Social Responsibility." The merits of his historical review of humanism in American education still command themselves to us in 1987. Thus, the *Journal of Curriculum and Supervision* is bringing this previously unpublished work to the attention of its readers.

My initial meeting with Bob Koopman was an interview for my first teaching job in Vicksburg, Michigan. I had no way of knowing how unusual he was among school administrators, but I had some inkling when, three years later, I began teaching at Tappan Junior High School in Ann Arbor where Koopman had become principal. How fortunate I was to work again with an educational leader who gave teachers so many opportunities to grow. The most unusual for me may have been spending a frosty night in a sleeping bag under the stars when a student-faculty committee accompanied Bob to scout the wilderness property he had bought at a tax sale in northern Michigan with the idea of building a school camp there. Another was accompanying a group

of 9th-grade students on the annual excursion to a school in a foreign country, Canada, across the Detroit River, some 40 miles from our city, one of Koopman's favorite social studies activities. There were my chances to serve as chair of a faculty committee, edit a bulletin to parents, and help plan and write the ground-breaking 1933 curriculum guide for social studies developed under Koopman's leadership as social studies supervisor for the school system. The content and teaching suggestions clearly showed Koopman's commitment to a humane curriculum.

No wonder I was moved to use Koopman as a model of the democratic administrator in contrast to the autocratic administrator (who shall remain nameless) in the 1943 book by Koopman, Miel, and Misner, *Democracy in School Administration*. Three of the twelve items listed are representative. The autocratic leader "is jealous of ideas," while the democratic one "is quick to recognize and praise an idea that comes from someone else." The autocratic one "sacrifices everything, teachers, students, progress, to the end of a smooth-running system." The democratic one "is more concerned with the growth of individuals involved than with freedom from annoyances." The autocratic one "is greedy for publicity," while the democratic administrator "pushes others into the foreground so that they may taste success."

At Tappan Junior High, Koopman involved parents, students, and teachers in making the school the best that it could be. He operated in the same way when he became responsible for education in the entire state of Michigan.

Morris McClure, former Associate Dean, College of Education, University of Maryland, worked closely with Koopman from 1949 to 1954 and served as a consultant in preparing this piece. He listed the following as contributions Koopman made to Michigan education:

1. He had strong faith in the curriculum that would come out of the involvement of the "grass roots," that is, parents, teachers, and students. This involvement was secured through numerous area curriculum conferences throughout the year with only a loose-theme type of agenda. There were summer conferences of the same type, too. In addition to conferences, many state-organized committees met monthly to plan conferences and to produce statements and materials. In inviting lay participation, Koopman made sure that members of groups critical of public education were included.

2. He supported movements and current efforts that recognized the need for humanistic objectives such as family-life education, continuing education, and citizenship education.

3. He encouraged any effort to break the graded structure of the school and the Carnegie unit system.

4. He was one of the main supporters and a member of the directing committee of the successful Michigan Study of the Secondary School Curriculum, the first five years of which were described in a report published by

the State Board of Education in 1942. This activity was a spin-off of the Eight-Year Study.

One specific illustration of Koopman's concern for individuals and his reliance on the principle of involvement was a school camp for high school dropouts. It was housed in an old Civilian Conservation Corps camp near Dearborn. Koopman secured Kellogg Foundation support and helped the originator of the camp idea plan the program, which included chopping wood and doing other kinds of work needed to run the camp, and group therapy sessions as well.

I agree with McClure that no one did more than Bob Koopman to make Michigan a leader in education in the United States. He was the kind of person who fought regressive forces that seek to reduce humanism in education. On reading his paper ten years after it was delivered, I am struck with its freshness for today. How essential it is now to focus on the human side of education when so many are urging quantitative rather than qualitative reforms. How important it is to review the long history of efforts through the centuries to humanize the schools and to resist the latest attempts to reduce education to formulas. This the Koopman paper was calculated to do.

—ALICE MIEL, *Professor of Education Emerita,
Teachers College, Columbia University*

This topic comes as a shock to me and possibly to you. But as an active educator and historian in my own small way, I believe the topic is good and timely. It is good for us to look backward only if we are planning to go forward. I assume that ASCD plans to go forward. The topic is timely because of the national effort in which we are all engaged to stress the humanities and to experiment with new approaches to humanistic education.

The incomparable nature of cultures in regard to any one theme must be kept in mind. Otherwise, my comments will be vastly misunderstood, and you, the other participant in this discussion, can lead yourself astray.

The topic is a difficult one because its origins go far back. Humanism in the Greco-Roman culture was given full rein. A different and repressive culture followed, and humanism was revived by the Renaissance in the context of a different culture. What humanism meant to the repressive pre-Renaissance culture scarcely gives a clue to its meaning today.

DEFINITION AND HISTORICAL BACKGROUND OF HUMANISM

Humanism in this context refers to a philosophy and a way of life based on the worth of man. It assumes a man-centered world. Man's interests, needs,

temporal aspirations, achievements, and well-being assume great importance. Thus, man's capacity for self-realization through learning is fully recognized. It is implied that, with man (individuals) in the central role, tradition, formalism, and supernaturalism cannot influence human behavior to any great degree. True, these aspects of culture have their appropriate roles to play but should not have more than a cautionary effect on events. Humanism, an attitude of mind that gives man and his nature such an important role, is associated with the Renaissance, although the real meanings are drawn from life in Hellenic society. Here an elite developed a civilization that laid the foundation for future Western cultures. The free play of intelligence and the consequent refined human relationships gave an example of a new and better life to people living under the yoke of ignorance and authoritarianism.

Since we are going to concentrate on humanism in American education, it is necessary here to think of humanism in an extrapolative manner. No mere reference to the humanities as content goes far enough, nor is reference to the classical definition enough. In the emergent democratic society of the United States, humanism in education became the rule rather than the exception. For instance, education came to be thought of as the humanizing process. Decent human relationships for all people of all classes came to be valued. Serfdom, slavery, and captive labor in the agricultural and industrial endeavors were gradually reduced.

In education, methods for developing better social development of the individual were developed. The reformer and experimentalist found himself with an open field through which to advance. Only his own ineptitude and the rear-guard action against tradition and ignorance hindered him.

THE IMPACT OF HUMANISM ON EUROPEAN EDUCATION

The hiatus in human affairs commonly referred to as the Middle Ages gradually gave way to a brighter and more enlightened way of life in western Europe. The availability of Greek and Latin manuscripts gave people an insight into Hellenic and Roman civilizations. The realization that such cultures had existed had one major effect that seems indisputable—it caused a revival of interest in the realities of the world of that time. Supernaturalism and the authoritarian suppression of individualism were delivered a severe blow. Minds were unfettered, both literally and figuratively.

Affluence, social and political reorganization, and an increase in communication and education helped bring about a rebirth of cultural progress. The availability of the historical records and literature of the Greco-Roman cultures greatly influenced the nature of the cultural revival. Interest in the Greek and Latin languages was high and led to a new emphasis on scholarship and education and to the study of these languages. Humanism, which was more or less taken for granted in the more literate Greek and Roman cultures, had a refreshing influence on all aspects of life. Religion, the arts, education, and politics were affected profoundly.

Since we are here concerned with humanism in American education and since American education developed directly from European education, a quick review of how humanism affected European education in the early modern period is necessary. In Italy, humanism had a direct effect, several humanistic schools were established. These schools had broad aims similar to the aims of modern schools. The full development of the individual was desired. Methods of teaching recognized individual differences and sought to establish a friendly environment for the learner. The liberal arts were taught as well as science and religion. The search for truth was permitted within much broader limits than those previously recognized.

In northern Europe, the liberal arts were also introduced, and the schools developed more comprehensive aims and novel methods. The schools in Germany had a unique development because of the Protestant Reformation. Theology was important, but the Lutherans helped develop a system of publicly supported schools. Humanistic subjects were included in the curriculum, but so were the sciences. Publicly supported schools created a new environment that led to increased realism.

While education in France, England, Germany, and eastern Europe varied, the humanistic emphasis appeared in every instance. Religious studies and purposes were important in all cases, but the purpose, the curriculum, and the methods were all influenced by humanism. Catholic schools adopted liberal studies and humanistic methods, but these schools were not influenced so much by Rousseau and Pestalozzi.

Mulcaster, Rousseau, Comenius, and Melancthon were all tremendously influential in different ways, but probably Pestalozzi had the most influence on future developments in American education. Johann Pestalozzi, a Swiss reformer, like Vittorino da Feltre before him, saw the child and his developmental needs as the focus and the school in which he learned as a rich, meaningful, and supportive environment. He saw clearly the need for teacher education and the need for increased knowledge of human nature. He saw also the implications of a new, improved society growing out of a generation of children brought up in a school that encouraged the study of all aspects of life. His work laid a groundwork for many future developments.

Humanism during the Renaissance stressed the study of the Greco-Roman cultures, largely through translations. This activity led to the study of Greek and Latin in the educational institutions of that period. These languages and the humanities in a larger sense became important curricular elements. The use of, and the study of, the vernacular languages gradually developed, but the study of Greek and Latin as language and literature led to a new formalism that carried over into American education.

The revival of humanistic education brought to the post-Renaissance world an emphasis on the liberal arts, the concept of using subject matter as a tool, and the practice of meeting the needs of the individual. Unfortunately, the emphasis on Latin and Greek created a new tradition. The reform move-

ments in western Europe worked mainly to get modern languages and science into the curriculum. Ever since, the waves of reform have had to assault the citadel created by the classical languages.

A new, powerful social force appeared on the European scene as a successor to feudalism. As French culture, English culture, and German culture established identities, they became nationalistic and had an immediate effect on education. Soon national systems of schools developed, each with its own identity and special purposes. Humanistic values were stressed, and interest in the vernacular literature of each nation or region was heightened.

In American education, the influence of nationalism was strong and influenced the curriculum in many ways. But the culture of the New World influenced the schools most. Universal education became a reality, and in a sense the entire enterprise was essentially humanistic. Supernaturalism had little influence, and great ingenuity brought about a great variety of schools and curriculums. The decentralized organization of schools in a federal system encouraged variety and experimentation.

HUMANISM IN AMERICAN EDUCATION

Any discussion of humanism in American education must be prefaced by an explanation. One must ask again about the definition previously discussed.

Education in the American colonies and in the early years of national existence followed European patterns in the main except for the New England states, which developed a unique system of elementary schools. These schools were designed to further religion and also to better prepare people for life in the emerging society of the New World. These schools laid a basis for free universal education. The elementary schools soon expanded into secondary schools that stressed both humanistic studies and preparation for college. These secondary schools became the basis for the multipurpose or comprehensive high schools of the present.

For a while, a new type of educational institution called the academy appeared in various parts of the United States. These schools were certainly humanistic in the sense that they were designed to meet all types of needs of the individual; college preparation, vocational education, and citizenship education were intermingled. Publicly supported high schools replaced the academies, but these academies had a leavening effect on secondary education. Gradually, each state developed its own system consisting of elementary, secondary, and higher education. Since these schools were mainly tax supported, they were responsive to the needs of the people. Gone was the concept of education of the elite. The grip of tradition was weakened. The humanistic philosophy was given tremendous latitude in the field of content as well as method. However, certain elements of formalism and rigidity existed. The new formalism consisting of traditional subjects, prescribed units of instruction such as the "Carnegie unit," the belief in the theory of formal discipline,

and the graded system served as a deterrent to the increase in humanistic instruction—but only a deterrent.

To avoid overgeneralization, it seems necessary to be more specific about the effects of humanism on education in America. The following areas are especially pertinent examples, although there are many others: progressive education, teacher education, elementary education, vocational education, and curriculum development.

Progressive education. Undoubtedly, the progressive education movement was the most pervasive humanistic movement in education in the United States. It consistently linked education with social reform; it merged smoothly with the philosophy of John Dewey; it was international in scope; it affected all levels of education; and in the United States it had, at one time, a membership of more than 10,000 aggressive and influential people interested in both educational and social reform.

Progressive education was solidly based on humanism and on the social theory of Jean-Jacques Rousseau and was greatly influenced by the pedagogical ideas of Pestalozzi. Its origins were in England, but it spread throughout the Western World. In America, progressive education blossomed and produced a lasting effect. This movement affected higher education in many ways but was especially potent in teacher education. The influence of John Dewey, Francis W. Parker, William Heard Kilpatrick, Boyd H. Bode, Laura Zirbes, and Junius L. Meriam as teachers of the educational leaders of America represented a force to be reckoned with.

Private schools led the way in establishing innovative practices. In fact, many schools became complete laboratories and achieved considerable fame. Parents were involved in many of these schools, which added to the impact of the ideas being disseminated. The combined effect of these progressive schools, conjoined with that of the famous laboratory schools at universities, created an irresistible impact on public school practice and curriculum development in the institutions of higher education. Creativity as an aspect of self-realization was greatly stressed, as were programs in general education. At the higher education level, general education was considered an aspect of liberal education.

Many educational leaders in public schools, and some school systems as such, joined the movement if not the organization. The schools of Gary, Indiana, invented the work-study-play-system—an extensive and influential example. Educational foundations, seeing an opportunity to improve educational practice on a large scale, gave substantial grants to the Progressive Education Association and other organizations. The best example was the Thirty-School Study, known as the Eight-Year Study, in which 30 secondary schools, public and private, joined in a massive attempt to find better ways of educating high school youth. Curriculum development and evaluation were

carried on in an experimental effort concerning nearly all aspects of educational practice. The results of this study have been monumental

But social and educational reform has always been controversial, and progressive education stirred up the opposition of people with political power. The National Education Association, jealous of its role, took action by increasing its leadership efforts in the field of educational improvement, thus in a sense meeting needs that the Progressive Education Association had been attempting to serve. For various reasons, such as its partial success, outright opposition by external forces, and lack of unity, the organization ceased to exist about 1957, but its influence continues. The community school, the democratic school administration, the role of the teacher, the role of the school in social change, and the evaluation of educational effort are among the many areas of action greatly influenced by the progressive education movement.

Teacher education. Teacher education developed slowly, then expanded rapidly. Starting in Europe with meager beginnings, it failed to expand in the United States until the latter part of the nineteenth century, with most of the growth coming in the twentieth. From small beginnings in the last 100 years, it has developed into substantial departments and institutions

The humanistic influence within its programs has been strong. The thinking of such people as Locke and Rousseau and the methods of such great teachers as Pestalozzi, Herbart, and da Feltre rapidly penetrated educational philosophy and practice. Most teachers of teachers were fairly open to suggestion, and thus they enthusiastically served as communicators of these ideas and in many cases as active experimenters.

Nowhere can there be found more influential examples than those at the University of Chicago and the Teachers College, Columbia University, with their respective laboratory schools. Present in both of these institutions was John Dewey, who with his two most famous associates, William Heard Kilpatrick and Francis W. Parker, had a phenomenal influence on education in America and, indeed, in the world. While Dewey created a unique philosophy and a new approach to education, his philosophy was not essentially humanistic, but as in other American developments his theory and practices were surely in accord with humanism if not an extension of the concept. This relationship in American educational affairs must always be kept in mind.

Elementary education. Elementary education in America never had a great battle with formalism as expressed by the disciplines. It was a new institution and early in its development became essentially universal in nature. Unfortunately, it developed a formalism of its own in the graded system, which it has never been able to change in spite of reformers, researchers, and experimenters. Nevertheless, there were many developments of a humanistic nature in elementary education.

In many ways, the kindergarten, which was inspired and directed by Johann Friedrich Froebel, was the most important innovation in elementary education. The kindergarten as a movement became popular with parents and soon forced its way into the public school system. As content took second place to method and as play as education was recommended, a child-centered program evolved. Here the possibility of a joyous, friendly environment where self-realization could be the main goal existed and was often realized. Also, the kindergarten brought about much parent involvement, especially in private institutions. In the kindergarten and the early elementary grades, the influence of Pestalozzi with his sensational humanistic methods had its greatest impact. This influence was reinforced, as time passed, by the progressive education movement and the child development movement, both of which used new research findings in physiology and psychology. Such significant concepts as the ungraded school, the self-contained classroom, the guidance-oriented homeroom, the open school, and movable furniture followed.

Vocational education. Until the beginning of the twentieth century, occupational training was carried on largely by the family and by trade or guild groupings. As this system of training became inadequate as a result of technological developments, the schools gradually assumed part of the responsibility. Employers, war production managers, and dictators considered vocational education stark job training; the progressive educators and educators in general saw its development as a part of the humanistic goal of self-realization. These educators saw occupational training as another recognition of the worth of the individual in the modern context. Since earning or making a living is central and essential in all cultures, bringing vocational education into the educational program at appropriate stages and using the humanistic and advanced methods of learning developed in recent times represent a splendid, complementary event in modern education.

Vocational education is still new, and the career education movement now being stressed on national, state, and local levels gives promise of putting vocational education into perspective in life and into educational institutions of all levels. This movement could lead to a proper administrative and curricular relationship between until now separate aspects of educational programs.

CURRICULUM DEVELOPMENT AND HUMANISM

Probably the best way to follow the thread of humanism is to examine the process of curriculum development—to understand the process and to note the practices that have emerged. This part of the discussion will also deal with recent curricular developments in secondary schools.

Following World War I, a process called curriculum revision came into existence. The process rapidly gained momentum. As it became more mature and democratic, it came to be called curriculum development. Because of its

nature, it merged with the inservice education of teachers. Thus, two powerful influences appeared on the educational scene.

Curriculum development can be defined as that aspect of teaching and administration that designedly, systematically, cooperatively, and continuously seeks to improve the teaching-learning process. Its ultimate criterion is simply more and better learning. It is pertinent to any discussion of humanism because the nature and needs of the learner are always central to the activity

The philosophy of curriculum development. The curriculum development movement grew out of the need for organizing and improving instruction in a period of rapid expansion and change. The original leaders were educated in the subject-oriented schools of the time but through experience and advanced study became acquainted with developments in psychology and philosophy. The philosophy of instrumentalism was extremely influential. Its emphasis on rational thinking and creativity was appealing.

While there was little tendency to follow the leader, curriculum workers were strongly influenced by the activities and publications of the John Dewey Society and the Society for Curriculum Study. The Association for Supervision and Curriculum Development, while averse to position taking, has been the most potent influence in support of cooperative curriculum development as the process by which the curriculum can best be kept up to date. Certainly, this process is friendly to humanistic education.

Curriculum development in the secondary school. During the last 60 years, the social context of the secondary school has been affected by cataclysmic events resulting in rapid and fundamental social changes. Two world wars, a great economic dislocation, and a scientific revolution caused by the splitting of the atom and the advent of space travel changed the problems of the American people. The responses to war and depression have been largely progressive. The responses to the scientific inventions have been somewhat regressive. The fear that the martial imperatives may lead to the repression of the individual poses a great philosophical challenge.

World War I had a crushing impact on Western societies. Out of it came a form of totalitarianism, communism. Europe was shattered socially and economically. In the United States, many people realized that better answers had to be given to social problems. Laymen and educators alike turned their attention to a public policy for education and particularly for secondary education. As already discussed, vocational education was forced into the secondary schools; Congress itself established the policy.

In 1918, the U.S. Bureau of Education published the *Cardinal Principles of Secondary Education*, a commission report with no legal status, but it was a landmark in secondary education and had a lasting effect. This report, followed by several studies and supported by the recommendations of the

Educational Policies Commission and the American Youth Commission, established a comprehensive set of purposes for education.

While these policies were in the making, the central purpose of the secondary school held firm. College preparatory courses dominated the curriculum. Their prestige remained intact. Conservative influences within the culture as well as conservative influences within the educational establishment yielded little ground. Accrediting associations were somewhat ambivalent to change, but the colleges, through their admissions policies and examinations, and the groups representing the academic disciplines firmly resisted changes in the curriculum of the senior high school.

The classical languages dominated the curriculum in its early years. They constituted a neo-formalism, even though they grew out of the humanistic movement of the Renaissance. In Germany and France, powerful reform movements were required to force the modern languages and sciences into the curriculum. In America, there were attempts to set up special schools for special interests, but in the main the states set up a ladder system with only one type of secondary school. This system forced the various curricular interests to compete internally for time and instructional resources. When the junior high schools emerged, the curriculum had more flexibility to expand.

The results of the competition were revolutionary. The citadel of the senior high with its college preparatory courses held firm, in general, but courses designed to meet needs in the fields of health, citizenship, and English language won out to the extent that, speaking quantitatively, the core of the secondary curriculum became English (language and literature), health (including physical education), and social studies (including history). These courses, along with vocational education, were untraditional and human-centered.

The traditional disciplines and the sciences also changed. Greek and Latin lost ground, and because of the infusion of federal funds and a number of studies designed to improve instruction in the disciplines, the sciences and modern languages were transformed. These commendable efforts had little lasting effect. The important result was that the nontraditional programs were essentially human-centered. With the addition of such programs as civics, wine making, outdoor education, and offerings for ethnic groups, it is difficult to think of any need not met by today's comprehensive high school.

Curriculum development and guidance. No discussion of the humanistic aspect of education can ignore guidance. No curriculum planning program or teaching program can become efficient without adequate guidance. Unfortunately, guidance has suffered from delusions of grandeur (or reimbursement) in recent times and in some situations represents a series of topical personnel services. All these services have merit, but they have little to do with curriculum and teaching. Self-realization cannot be achieved to any

degree without keeping one eye on the objective or subject and another on the learner.

In schools where the guidance program is conceived of as an essential part of curriculum planning and teaching, all functions are enhanced. The specialized functions of a guidance person such as advising on diagnostic testing, interpreting test scores, devising work experience programs, and serving as a member of a teaching team (either of the core-type or the cross-subject-type) are used efficiently. This kind of guidance promotes the ends of humanistic education.

Cooperative procedures in learning. Until now we have dealt mostly with content—course titles, syllabi, and textbooks. This focus was the background for the development of a new process—a process requiring a professional teacher with an individual sense of direction and a working knowledge of psychology. The unit method tended to break down the textbook and lecture methods. The democratic philosophy of Dewey and Gestalt or organismic psychology came into play. The first examples of the use of teacher-teacher, teacher-pupil, and teacher-pupil-parent planning were at the elementary school level, but the process reached its fullest development at the secondary school and the teacher education levels.

The teacher-pupil planning method is a far cry from the lecture method or textbook method in which the learner plays a passive role. In this method, the instruction is adapted to the learner and the group by the cooperative process. The contributory nature of the process tends to increase motivation because of the participation of the learner and the reality of the situation in which needs are perceived by the learners themselves. Thus, the criteria of reality and human-centeredness are met.

Examples of cooperative planning in practice are plentiful. Four of these will be discussed briefly. The first example is that of an elementary school consisting of self-contained classrooms in which teachers, parents, pupils, and specialists in visual education, curriculum, and other fields combine their efforts to plan and carry out a unit of instruction. Hundreds of parents are involved.

The second example is that of a core curriculum group in a senior high school working together as a team of teachers and learners for the purposes of studying a group of related subject matters. This group remains together for two years, thus creating a unique situation for guidance and social education. Guidance is on occasion intensive enough to deal therapeutically with individual cases. Many types of resource people are called on. This core group uses research techniques in its search for truth.

A third example is that of the little-used continuous homeroom operating in a junior high school. This homeroom, composed of 7th, 8th, and 9th grades, has a semiannual intake and outgo of members and thus is an institution similar to a family or community. It has its parallel set of parents, thus creating

an ideal setting for guidance and social education. Special guidance services are available.

A fourth example is a recent development in the field of teacher education—an informal workshop for experienced teachers. This workshop brings together teachers interested in a common problem. The curriculum is usually planned partially in advance and then developed by the total group and carried out by them. This process selects the problems crucial to the learner, thus meeting the criterion of reality and ensuring motivation. The context is strictly professional.

To me these examples represent the best kind of humanistic education. Here we can see what Ernest Melby, one of our greatest teachers, meant by saying that the humanizing process is education and vice versa.

SOME CAVEATS AND EMPHASES

To some extent, curriculum development has been superseded in recent years by the emphasis placed on teaching systems and teaching machines as well as the malicious use of educational measurement. Ralph Tyler, and others, broadened testing into the evaluation of instruction as an accompaniment of curriculum development. The accountability movement has gone counter to this trend, as have many special projects.

The father of the teaching machine, S. L. Pressey, later denounced the idea because of its misuse. The father of educational testing withdrew his tests from the market not because of their use but their misuse. Any form of fractionalization of the curriculum or the individual's learning experience is a disservice to the cause of humanism.

Great literature, great architecture, and great art, as reflected in the humanistic subjects when properly taught, help the individual find himself. Other aspects of life tend to be vocational and in some cases tedious. Education for the tasks of the assembly line or even the laboratory are surely only complementary to humanistic education.

Since our challenge is to trace the thread of humanism in American education, little stress has been placed in this paper on the resistance to humanistic innovations or to innovations as such. The thin coat of liberalism brought about by reform efforts should be recognized. Civilized man is not far removed from bestiality. Tradition, the great conservator, has yielded ground largely where it has been outflanked. Rapid growth, the explosion of knowledge, the intrusion of science into the political scene, and vocational education could not be kept in the bottle, but tradition is still powerful, and regression takes the reins from time to time. But change seems irrepressible.

The apparent slighting of developments in higher education in this paper was dictated by necessity, not choice. While evidences of humanistic influence are more apparent in the elementary and secondary schools than in colleges, there was a strong effort in the 1930s and 1940s to develop programs of

general education in higher education. Many colleges and universities use cooperative procedures in teacher education. Recent developments in technical schools where courses in the humanities are being added to the curriculum have great significance.

Finally, humanism is inextricably related to the democratic principle—to a free, open, civilized society. Today the civilized societies of the world are far from secure. Social and political conditions are far from stable. No world organization has emerged capable of protecting human rights. Recent scientific discoveries threaten us as much as they benefit us.

These conditions present a challenge to education. Can education help keep science humane? Can education protect and extend human rights? This is the challenge to humanistic educators as I see it.

COMMENTS

Some readers may have been offended, near the beginning of the paper, by the author's use of *man* to include both sexes. As they read on, they found that Koopman was using *man* to refer to the whole human race, until recent years an established usage.

Others may have been disappointed at the scant treatment given in the paper to the humanities. As Koopman observed early in his discussion, "No mere reference to the humanities as content goes far enough." He was not anti-humanities; he just had "other fish to fry." He was human-being oriented. He wanted education to bring a person out, to help each one become the best he possibly could be, as a unique person. That to Koopman was humanistic education. Relating humanism to the democratic principle accounts for much that characterized the author's beliefs and actions.

—ALICE MIEL

G. Robert (Bob) Koopman was Associate Superintendent in the Michigan Department of Public Instruction from 1947 to 1961. Many of us active in education in Michigan during that time refer to those years with Bob's leadership as "the golden years of education in Michigan." Many of his accomplishments have been listed in the Foreword, but the impact of his leadership cannot be fully described. Thousands of teachers in Michigan had a pride of ownership in Michigan education during those years. The number of curric-

ulum committees on which teachers served may never be accurately counted, but it was large.

These committees met regularly and made recommendations to the state department for the improvement of education in Michigan. When the annual meeting of all committees took place, usually at Boyne Mountain Ski Lodge, the number of people became so large that the program had to be revised. More than 3,000 Michigan teachers, administrators, college professors, and lay people met and reviewed their accomplishments and made new recommendations.

No educational community may ever have that kind of total commitment to making education better. This commitment stands as a monument to Bob Koopman's vision and his belief in humankind.

—MORREL J. CLUTE

Editors' Note: This paper was located and made available for publication by Morrel J. Clute, Professor of Education Emeritus, Wayne State University, who was a colleague for many years of G. Robert Koopman.

Tanner, Daniel, and Laurel Tanner. *Supervision in Education. Problems and Practices*. New York: Macmillan, 1987, 64 pp.

This comprehensive text on educational supervision traces the evolution of supervision as a profession and shows how various supervision models relate to the ecology of the school. School improvement, faculty development, curriculum design and development, and criteria for school evaluation and renewal are discussed within the context of the theory and practice of educational supervision.

Beane, James A., and Richard P. Lipka. *Self-Concept, Self-Esteem, and the Curriculum*. New York: Teachers College Press, 1986, 272 pp. \$14.95.

Originally published by Allyn & Bacon in 1984, this book has been reissued by Teachers College Press. Theory and research on self-perceptions are used as the basis for this humanistic curriculum. The book demonstrates effective curriculum planning through sample unit plans and situations that enhance students' self-concept and self-esteem.

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