Journal of Invitational Theory and Practice

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Journal of Invitational Theory and Practice

Editorial

Articles

What is Invitational Theory?

Invitational Theory is a view of professional practice that ad-dresses the total environment and all relationships formed in educational and other human service organizations. It is a process for communicating caring and appropriate messages intended to summon forth the realization of human potential as well as for identifying and changing those institutional and relational forces that defeat and destroy potential.

The four qualities of Invitational Theory are respect, trust, optimism, and intentionality:

1. *Respect.* People are able, valuable, and responsible and should be treated accordingly.
2. T*rust* Educational and other helping relationships should be cooperative, collaborative activities where process is as important as product.
3. *Optimism.* People possess untapped potential in all areas of worthwhile human endeavor.
4. *Intentionality.* Human potential can best be realized by creating and maintaining *places, policies, process, and programs,* specifically designed to invite development, and by *people* who are intentionally inviting with themselves and others, person-ally and professionally.

Invitational Theory asserts that every person and everything in and around schools, colleges, and other human service organizations adds to, or subtracts from, the process of being a beneficial presence in the lives of clients, colleagues, and customers. Ideally, the factors of *people, places, policies, programs, and processes* should be so intentionally inviting as to create an environment in which every person is cordially summoned to develop intellectually, socially, physically, psychologically, and spiritually.

Editorial

Coming of Age in Invitational Education

Perhaps you had not noticed, but this past June the International Alliance for Invitational Education celebrated the 15th birthday of its formal founding. There were no bells or whistles commemorating the event, but it is worth noting the viability and the durability of IAIE, particularly considering the "disposable" nature of our times. By developmental standards, we are in middle adolescence, and there are no signs of the growth and vitality slowing. Some have suggested that this may be an appropriate time for individuals to consider what the impact of invitational theory has been on their personal and professional lives. Some have even suggested that this should be a theme issue of the journal at a later time. At this point, however, it is worth observing a milestone passed.

This issue of the Journal of Invitational Theory and Practice presents a variety of offerings for your consideration. David and Cheryl Aspy provide us a perspective of the 1995 bombing of the Federal Building in Oklahoma City through the eyes of four people who experienced this tragedy. These are not the accounts of direct victims of the bombing, but are individuals whose lives were dramatically altered by being residents of and working in Oklahoma City. The impact is both intense and personal, and the Aspys relate these experiences for all who would be care-givers in any mass calamity. One of the persistent themes is stated very starkly by one of those who was interviewed: "We didn't know what to do, so we did nothing. I don't understand why we acted that way. But we did" (p.8).

Tommie Radd presents a well documented and well-crafted article on developing an invitational classroom through a comprehensive behavior-management program. This could be a difficult task because there can be basic philosophical collisions between invitational theory and behavior management if either is taken

to the extreme. Dr. Radd, however, provides a careful and clear exposition that leads to reader to a clear understanding of what she is proposing. It is a hands-on type of article that is both thoughtful and thought provoking.

John Schmidt, Christy Shields and Joseph Ciechalsid offer up a very tight and concise research study of the Inviting-Disinviting Index. Using Wiemer and Purkey's Inviting-Disinviting Index, developed for the graduate student-level population, the authors modified the instrument for use with fifth-grade students. Their purpose was to examine the content validity and the test-retest reliability of the modified instrument. Their findings add to our storehouse of understanding invitational theory, and helps to fill a growing need for research-based articles in the journal.

Finally, Cheryl and David Aspy along with Gene Russell and Mack Wedel discuss the importance of the ongoing discussion of values in our contemporary society. The authors make it clear that this discussion is indeed going on in a variety of arenas, and the ramifications for our society in general, education and related social institutions in particular, and individual behavior specifically, are very real and profound. Two of the many values of this article are found in the clarification of terminology and the extensive reference base for their contribution. The article is directly related to basic principles of invitational theory, and it deserves our careful consideration.

William B. Stafford Editor

An Invitation to Understand Oklahomans' Experience of the Bombing

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On April 19,1995, the Alfred P. Murrah Building in Oklahoma City, was struck by a terrorist bomb that destroyed the structure and killed 168 people. Most Americans learned about the catastrophe from television and other media. But, the experience of Oklahomans was more immediate and more traumatic. Thus, as the local population moves through rehabilitation it needs empathic understanding from outsiders. This piece describes the experiences of four locals in the hope it will help to bridge the gap between the immediacy of the bombing situation and the remote consequences of that tragedy.

The bombing of the Alfred P. Murrah Federal Building in Oklahoma City was the largest act of terrorism ever perpetrated on American soil. To most Americans, it is a series of pictures and television sound bytes but to Oklahomans it is up close and personal. In order to help others understand the reactions of local people to the bombing as well as to the subsequent trials of the accused perpetrators we have described the experiences of four Oklahoma Citizens who granted us interviews. The purpose is simply to share their experiences with the hope that they may enhance others' readiness to cope more effectively with similar tragedies (floods, tornadoes, hurricanes, accidents, etc.) in their own vicinity.

The Site

We first visited the site of the Alfred P. Murrah Building 37 days after the bombing that killed 168 people. We were considering a move to Oklahoma City and we wanted to understand as much of that tragic experience as was possible for someone who did not live there on the day of the blast. We wrote this response immediately after visiting the bomb site.

Oklahoma's Heart Bleeds

The Oklahoma wind ruffles your clothes and wraps you in a welcomed privacy when you visit the hill where the Murrah Federal Building stood. The sun forces you to squint but even then, the lingering signs of the tragedy seize you. Buildings marred by boarded-up windows and scarred walls bombard you with a panorama of destruction.

In your solitude you try to make sense of the events reflected in your visual circle but the soul of mindless savagery floats like gray clouds suspended in space refusing to fit into a tidy picture, yet offering no completeness of their own. They taunt you with allusions to the same vengeance that consumed the victims of the searing blast. The malignant fury is still there and you greet it with both fear and anger at the power of its lingering presence. You want to command it either to vanish or show its full form so you can riddle it to shreds and doom it forever to its deserved life of public shame. But, it eludes you while issuing a haunting threat of its return. Somehow you know it will reappear, if not here, then somewhere else.

You stand amongst stunned visitors who speak only reverent, muted whispers that invade the sacred separateness of the moment. Heads bow in stirring tribute to those who perished in that flashing inferno. You are caught in a collective

search for some appropriate act that will heal the gaping wound that tears at your soul. But, there is only frustration born of the awkward grasp for some deed that will satisfy the unspoken demands of this burdened place.

The moment revives thoughts of the Viet Nam Memorial and gives painful re-birth to deeply repressed memories of the family that stood weeping as the members took turns running their fingers along the grooves that marked a loved one's name engraved on that venerated black marble monument. Those loved ones searched too for some answer which would gather the fragments of their shattered world. Like them, you cannot find the balm that will make it right. You feel a loving kinship with them and with other seekers of solace who have felt the cascade of whirling events that remind you that you are a temporary inhabitant of this world and that you live on it at the mercy of forces far greater than yourself.

As you depart with your family you embrace each other as if impelled by a new appreciation of your tenuous privilege of sharing a portion of the gift you call life. The spirit near the remaining pile of rubble temporarily muffled the voices of your children. But, leaving the place, your children resume their play. You lovingly hush the little ones but you are refreshed by their reminder that beyond the hideous scars atop that knoll in Oklahoma City there is life and reason to live. You give thanks for hope but the unmassaged agony remains a heavy burden. It hurts till it numbs.

Exactly three months after the bombing of the Alfred P. Murrah Building we moved to Edmond just 10 miles north of Oklahoma City. All of our new acquaintances were working through their own experiences of the blast and as we talked with them it became clear to us that we had to try to gain a better view of what they had been through. Thus, we began a series of interviews with

people who we believed could take us into the experiential world of those whose lives were affected directly by the bombing. They were not families of the victims. But, they knew some of the victims and they physically had felt the vibrations of the explosion.

The following passages are summaries of those meetings which took place during the fall of 1995. We are sharing them with you so that you too might better understand some of the reactions of Oklahomans to the bombing and the trials of Timothy McVeigh and Terry Nichols.

The Businesspeople

Our first interview included two businesspeople, Joann and John, who we met at Trapper's Restaurant, a Cajun styled eatery near the Will Rogers Airport in Southwest Oklahoma City. Waylon Jennings, Lukenbach, Texas, wailed in the background and portraits of Will Rogers and Gene Autry were prominently displayed on the walls. The aroma of mesquite-broiled steaks saturated the air.

A waiter interrupted our introductory chit chat to deliver our food and after a couple of bites John said, "If you really want to hear about the bombing we got a real story for you." We smiled and said, "Fire away."

John said, "We were almost smack dab in the middle of it. Our business is right downtown and on the way to work I saw what looked like an atomic cloud. During the last few blocks I had to drive over broken glass and rubble that was scattered all over Robinson Street. When I got to the office I still didn't know what had happened until Jim told me somebody had blown up the Federal Building. We decided to walk the two blocks over there to survey the damage. What we saw almost shook our fillings loose."

"All along the streets and sidewalks people were holding their heads. I remember a lady, probably a secretary, whose face was cut in what seemed like a hundred places. Blood was dripping through her fingers and her clothes were soaked red. She didn't

cry. She Just sat there bewildered. There were dozens of others just like her."

"We didn't know what to do so, we did nothing. We kept walking. Glass crunched like ice crystals under our shoes and those two blocks up that hill to the Murrah Building seemed like a hundred miles of uninterrupted agony. I will always remember the people's faces. Their glazed eyes stared aimlessly into endless space. They all needed help but we couldn't tell who needed it most so we just kept walking. We didn't even talk to each other. I don't understand why we acted that way. But we did. I wonder what that says about us."

John continued, "When we turned onto Sixth Street where we could see the front of the Murrah Building I froze. The whole front wall was blown away. Rubble was dropping like an avalanche of black snow. Smoke bubbled from everywhere. Cars exploded randomly. People moaned. When we looked up we saw two women covered with blood standing at the edge of the ninth floor crying for someone to rescue them. For about five minutes I was a human statue. I don't know why. Maybe there's something wrong with me."

John paused and breathed deeply before beginning again. "Sirens started to wail and we knew the EMS people would handle this situation so we left the scene. All through the walk back to the office we didn't talk. That still surprises me. I wonder if someday the sight of that horror will explode in my head. Man, I hope not but I'm not sure it won't. I'm afraid it will. I often wonder where I'll be and what I'll do. It's like being a walking time bomb."

John recalled, "I was a Navy bomber pilot but they never trained us for an inferno like that. There I was, right in the center of a calamity and all I could do was stand like a post. I didn't have any thoughts about any thing. I was petrified.", Joann commented, "Our walk back to the office was a nightmare come to life. There were people with more blank stares and more frozen faces. When we got back to our building I said, 'I'm getting the hell out of here,' and staggered water-legged to my car.

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I've walked through bombed out cities all over Europe where I saw people shooting at each other and falling in the gutters but never did I see anything like that. Hell, it was my hometown where everything was supposed to be safe. It was in ruins! It shook my foundations. I can't get over it!"

John said, "I couldn't talk when Joann left. I figured that there was nothing I could do for the victims so I decided to do some paperwork. But I couldn't erase the memory of that scene down at the bomb site so I just scribbled mindlessly until a guard told me that they suspected another bomb was planted somewhere in the city. He said you'll have to go. I remember hesitating and the guard told me to get the hell out."

Fumbling for some comment, I (David) said, "You were right at the site and I'm not sure exactly what froze you in place." John almost yelled, "It wasn't just one thing. It was everything! It was crazy! Our whole world blew up right in front of our faces without a tornado. Cheryl asked, "Why is that worse than a tornado? You've had lots of them." John answered, "Because we expect tornadoes but we didn't expect a bomb right here in Oklahoma City. It was killing people, lots of people, our neighbors. That's a mile from natural tragedies. Hell, they killed more people here than they did in the New York Trade Center!"

Joann said, "It gets worse as time goes along. We're still having aftershocks." She took a pillbox from her pocket and said, "See these pills? They're tranquilizers. I have taken them everyday since the bomb. That event changed my life forever. I can't shake it." Tears welled up in the eyes of this articulate young, successful business woman and we were surprised by her outburst. Cheryl said, "I've heard so many things about Oklahomans helping each other. Aren't you getting assistance from your friends?" Joann answered, "Not much help for the pain you can't see. When I left the office on April 19th I was a statue, almost frozen with nameless fear. I didn't feel anything. It was like I was on a cloud floating into eternity. It was easy. I offered no resistance

I was anesthetized with pain. I was literally dead on my feet. I'm afraid that part of me is still dead."

Joann continued, "I couldn't sleep. I knew I needed help, so I asked my doctor for some tranquilizers which he quickly ordered for me. They were handing them out like candy. I did just fine on those pills for about three months until one day I was driving down Northwestern Expressway and out of the blue all the pain of that whole experience crushed me. I thought I'd die on the spot. I made an appointment with a counselor and I've been seeing her ever since. I don't know when it will end. It just hangs over me."

Joann fell silent and we wanted her to know that we cared deeply about what happened to her. So, Cheryl touched her hand while we all sat silently for a few moments and she regained some composure.

As we left the restaurant we wondered how many others would be overwhelmed while they drove along a busy street. It was clear that the bombing was not a momentary thing.

The Firewoman

Jane is what they call a born competitor, so firefighting came naturally. In high school, Jane was a state champion golfer and an all-state soccer player. She even toured Europe with a soccer team. The firechief recognized her inward toughness and strength before inviting her to apply to become only the second lady fireperson in Oklahoma City history. Actually, Jane wanted to be a policewoman but the fire chief was persuasive.

Jane passed her qualifying tests in stride and graduated in the top half of her recruit class. By April 19, 1995, she was a veteran firefighter, a pro who was able to do her duty in that crucial time.

After the blast Jane was assigned to the Public Information Office where she was to deal with the national press. She was briefed daily by the Chief before she met with the press to relay the information and to answer questions. The original press room,

which had no mikes, consisted of a golf cart and the chiefs car in a parking lot across from the Federal Building.

For her briefings, Jane learned the details of the situation by crawling into the rubble where various areas were given names:
The Pile, the Crater, the Pit and the Cave. The Pile was the stack of rubble that stood about two stories high in front of the building. The Crater was the gigantic cavern made by the bomb blast. The Cave was a hole toward the back of the western edge of the building.

The fourth area was the Pit where Jane could see body parts and blood scattered about. She encountered immense danger during each of her three or four daily trips into the Pit The whole building was unstable. Columns 20 and 22 were the main supports that remained in the Pit area and they had been eroded by the explosion so that the friends met like the points of two pencils. The rescuers placed a cast around that Juncture in order to shore up their remaining strength. Still, it was dangerous.

After each 14 or 15 hour day Jane went home to rest but she slept fitfully and ate sparingly. Occasionally she spoke about her experiences with her friends, but most of the time she Just kept to herself. Mostly, she tried to relax and to deny the whole event. This defense had worked many times in the past, in fact, she had developed a personal rule: Don't cry until 4 of the men firefighters do.

Jane was sustained by the thin reed of hope that other victims were still alive but, after talking with the Chief on the 12th day, she acknowledged to herself that it was futile to expect that more live people would be discovered. That evening she went home and wept bitterly by herself. She thought, "The main purpose of all that hard work is over." That was the first time she had let her emotions out and even then she shut them down quickly for fear her feelings would overwhelm her.

The entire rescue effort was terminated on the 15th day when the chaplain and several officials gathered for a final service.

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There was a prayer. Bagpipers played. Governor Keating said a few words. Mrs. Keating gave roses to all the rescuers and Jane placed hers by the sign that read "Bless the children."

The closing of the rescue effort brought relief and sadness everywhere. Jane thought, "Even though the work was futile it was sustained by noble purposes that gave us a zest to keep going. All of us were energized by it and then we had to go back to our normal lives. The beauty will be lost in routine duties. I can already feel the contrast. The bombing gave us a chance to experience our nobility and even though it was overwhelming it was worth the doing. Maybe that was one of the good things about the tragedy. That's an awful high price."

Jane had become skilled at dealing with the press so she was assigned to appear on a local -rv show that was designed to help kids handle their trauma caused by the bombing. The format included a panel that would answer questions phoned by kids. Jane was Joined by two kids who helped respond to the callers. Jane did very well until one of the callers got emotional and it tapped into her experience. She almost lost it. But, she held it together until she got home where, for the first time, she allowed herself to cry completely.

The Physician

About 9:00AM on April 19th Tom was sitting at his desk ten blocks from the Murrah Federal Building. He underlined a couple of phrases he wanted to emphasize during his upcoming lecture to 150 medical students who were already gathering in the assembly hall below. Tom had lectured to similar groups dozens of times and while it was somewhat routine he was getting the usual pregame jitters that always came about 15 minutes before he faced that group of would-be physicians. He smiled slightly when he thought of their youthful enthusiasm.

Tom prepared to go through his pre-game routine---check his tie, put on his cost, gather his notes, stop by the restroom, check

his fly, and catch the elevator to the lecture hall. He knew it by heart.

Just as he was ready to make that little lurch to get out of his chair his office rocked. The large modern paintings swung back and forth. Papers on his desk jumped as if momentarily alive. The entire building swayed and rumbled. Tom paused and moved only his eyes while listening carefully to the events unfolding around him. Obviously, there had been a huge explosion somewhere in the vicinity.

Tom thought, "There must have been an atomic accident at Tinker Air Force Base. I heard they are working with atomic stuff." Tom was well versed in atomic catastrophes and he remembered that the effects came in successive waves. He figured he didn't have time to get home and calling was not an option because the lines would be clogged or out of commission. He thought, "I'm probably going to die and there's not anything I can do to stop it."

Reflexively, Tom walked to the window to see if a large cloud was rising in the direction of Tinker AFB. Surprisingly, the sky was clear. Tom thought, "Maybe the bomb went off downtown. Some terrorists already have hit New York." He ran across the open area outside his office and sure enough he could see a huge black cloud bubbling up from the ground around the Federal Building. Tom gasped, "There must be thousands of injured and dead people." He stood frozen while contemplating what might be happening at the scene-bodies would be strewn all over the place, the injured would be screaming for help, doctors would be scrambling to get to the injured, and the dying would want someone to hold their hands while their last few moments of life ebbed away.

In the madness of the moment, Tom reflected on his responsibility to his students already gathering in the lecture hall. As young prospective physicians, those folks probably would volunteer to assist the victims of the tragedy and yet, they were not equipped to be very helpful. Most of them had never dealt with

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dying people and they were not trained to do emergency treatment. Yet, they would feel the need to get involved.

Toni weighed his alternatives and decided that his major responsibility was to the medical students so he grabbed his notes and raced to the elevator for his descent to the lecture hall where he expected to find a group of people all excited about the bombing. Instead, the group was engaged in small talk. Things looked and sounded normal. They hadn't heard about the blast.

"Good morning. I am sorry to tell you that someone has set off a bomb at the Murrah Federal Building and it looks like there are many victims," said Tom. Then, he watched the group carefully and felt the tension flow across the room. He could feel their urgency. It was real drama.

Tom sensed that the students wanted instructions so he said, "Some of you may be involved in this crisis and you may have to talk to dying people. So, I am going to talk with you about how to do that."

Tom had talked to many student groups about dealing with dying patients and their families but this time it was for real. Tom's words were all that could be heard in the hall and the students listened as never before. Almost everyone felt a knot in their gut and some wondered why they had gone into medicine in the first place. Self-doubts converged with courage and the ongoing, internal struggle mirrored the life and death battles being played out in front of the Murrah Building.

As soon as Tom completed his lecture his beeper sounded and a local official asked him if there was a mental health component of the local crisis plan. Tom answered, "No." The official said, "Let's start getting one together." Tom said, "OK."

Another call came momentarily. This time it was a second official warning of a bomb threat on the building. Tom assembled all the professors available and organized a plan to evacuate the building. All personnel except Tom and two colleagues were

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cleared in 10 minutes. Then, throughout the afternoon Tom received serious calls of bomb threats and they sounded authentic enough to cause him to stay on the premises until midnight when he and one remaining colleague finally went home.

On April 20th, Tom began responding to calls for assistance from victims of emotional trauma caused by the bombing. For instance, workers at the coroner's office thought they had seen just about every type of trauma possible but even they found their limits when the collection of broken bodies, especially children, filled their facility. And physicians who had sewn bodies together for years were shaken by that tragedy.

Tom listened to them all. On one hand he heard cries of pain from colleagues, victims, families, physicians and observers. On the other, he responded to calls to organize Oklahoma City's resources into an effective response team. Meanwhile, some people were returning to their normal activities. For Tom, it was like seeing a three-ring circus. In one ring, the people were untouched by the bombing. In a second ring, the people were recovering from it. In the third, the people were still overwhelmed by the tragedy. He knew it was taking a toll on him.

Six months after the bombing Tom sat at his desk and leaned forward as he had on April 19th. He said, "We don't sit around and talk about what we did during the bombing crisis. That would only hurt us. It would be like scratching around in an old wound. But, it still hurts. It was awful and I believe that in order to stop that kind of activity we are going to have to give up some of our rights to privacy. We're going to have to allow police to get into those fringe organizations and find out what they're planning. If we don't do that there will be a lot more scenes like the one we had here. They're too horrible to describe. We must stop them." His eyes filled with tears and he turned to go to another class. Life was going on in Oklahoma City but there still was pain.

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Discussion

Generally, invitations are considered good things. That is, they are classified as positive aspects of mental health. But, they sometimes involve difficult, even risky tasks such as entering an-other person's painful world so that a counselor. teacher, or parent may respond empathically to the person. People in tragedies, such as the Oklahoma City bombing, often extend invitations to others in the hope that they will find someone who will offer a constructive hand. In this sense, listening empathically is often critical to the *practice* of an invitational philosophy.

Oklahoma City was struck by the nation's largest act of terror and its people have reached to each other as well as to those beyond their borders. The national response has been heart warming and helpful. The need for that understanding is equally important during the legal trials when Oklahomans are dealing with issues of justice and forgiveness. The hope always is that civility will prevail and that everyone will emerge from this experience with a greater dimension of decency. That end will be achieved only if It begins with both empathic listening and empathic responding. Toward that end this statement has presented the real experiences of four Oklahomans whose lives were touched profoundly by the bombing. It asks for understanding.

When we first moved to Oklahoma we knew some of the local people. But since our arrival we have come to love them as our friends and neighbors. We have seen their struggles with the bombing tragedy "up close and personal." The pains are real and the hurts are deep but the local resolve to move ahead is strong. It's Important for the nation to respond to that spirit as well as to the pain. You are invited to do so.

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THE INVITING SCHOOL TREASURY: 1001 Ways to Invite Student Success

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The Inviting School Treasury is a handy, desk-reference that covers almost every aspect of life in schools. Make learning, teaching, leading, and living more exciting and fulfilling by using the practical strategies and positive suggestions in more than 1000 entries, arranged under 110 topics with 600 cross-references. Let the authors show you how to encourage and improve student academic achievement, build student self-esteem and handle many other problems successfully such as:

* in-risk students
* classroom management
* family outreach
* faculty morale
* time management

* cultural diversity
* school-wide discipline
* homeless students
* learning
* violence

For more than a simple listing of problems and solutions, the entries constitute a systematic plan to transform a school into a place where people want to be and want to learn.

For principals, counselors, and other school leaders

Easy-to-use, time-saving desk reference

People...Places...Policies...Programs...Processes...

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Developing An Inviting Classroom Climate Through A Comprehensive Behavior-Management Plan

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A concern exists that behavior-management practices often disinvite the student and unintentionally sabotage efforts to support the development of the whole student. This paper discusses a plan for creating an inviting classroom climate through a positive, comprehensive behavior-management plan. The characteristics of an inviting classroom climate and a positive behavior-management plan are given. The framework of a positive behavior-management plan is explained. The relationship between an Inviting classroom climate and a comprehensive behavior-management plan Is discussed and supported.

With the growing number of documented at-risk youth (McWhirter, McWhirter, McWhirter, & McWhirter. 1993), a systematic approach is needed to invite students to learn and stay in school. We need to recognize and apply proven processes so that intentionally positive invitations occur for all students. Develop-mental guidance and counseling programs (Gysbers & Henderson, 1994; Myrick, 1993) have contributed to a greater focus on the development of the whole student. A concern exists that behavior-management practices often disinvite the student and unintentionally sabotage efforts to support the development of the whole student. This paper discusses a plan for an inviting classroom

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climate and behavior management that can invite all students to learn and develop their potential.

Definitions

An inviting-classroom climate and school is one "where people enjoy teaching and learning and where policies, programs, and processes contribute to this joy. Student and teacher connected-ness and fulfillment not only lead to academic achievement, but are also legitimate goals in and of themselves." (Purkey & Novak, 1996, p.120) Schools and classrooms are viewed as communities and families rather than organizations.

A *comprehensive behavior-management plan* establishes the steps and processes that allow behavior to become a part of the learning process for both students and staff members. Every behavior that occurs in the classroom and school is used to teach students and staff members improved ways of interacting and communicating. A comprehensive-behavior plan provides the framework for healthy interactions in which behavioral challenges become opportunities for greater understanding and growth.

Student and teacher connectedness is developed by the quality of day-to-day interactions. It is critical that there is congruence between "what we say" to students and "what we do" with students, if trusting relationships can develop and support student learning. A comprehensive-behavior plan framework establishes the basis for this congruence between what we say and what we do so that students experience interactions which invite their involvement and growth. (Radd, 1996 a).

Characteristics of an Inviting Climate

The basic characteristics for an inviting climate are those essential for creating a trusting family where all are valued for their individual uniqueness, encouraged and supported to develop their potential, and all students are respected and included (Purkey & Novak, 1996). In this process the interactions of the teacher as the

primary facilitator are key for setting the tone. The positive invitations sent to students from the teacher have a direct effect on student learning and student feelings that the teacher "believes" that the students can succeed (Aspy & Roebuck, 1977; Brattesani, Weinstein, & Marshall, 1984; Ginott, 1972).

The characteristics of an inviting-classroom climate are:
1. respect for individual uniquenes~the classroom policy is that everyone is unique and has something to offer.
2. cooperative spirit-all students watch for opportunities to give a "special boost" to others when needed.
3. sense of belonging-the workings of the classroom are seen from an "our" instead of an "I" point of view.

4. pleasing habitat-every effort needs to be made to create an environment that is aesthetically pleasing and comfortable.
5. positive expectations-all expect positive things of them-selves and each other.
6. vital connections to society-students learn ways to interact and function in order to support individual and societal democratic development. (Purkey & Novak, 1996, pp.126-127)

Characteristics of a Comprehensive Behavior-Management Plan

A comprehensive behavior-management plan includes information for developing a positive, inclusive, cooperative, democratic classroom and school from kindergarten through grade 12. A p05itive democratic classroom can create a supportive climate which allows students to be honest and responsible for their actions (Edwards, 1993; Nelson, 1985). The resulting honesty and responsibility can develop a positive attitude needed for participation and learning. The framework of a comprehensive behavior management plan includes: 1. goals, competencies and outcomes, 2. the self-concept series and weave, 3. class meetings and rules,

4.   decision making/problem solving, 5. problem ownership, 6. activities regarding behavior, 7. encouragement, 8. contracts, and 9. peer groups. (Radd, 1996 b & c).

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The following explains the recommended components of the behavior-management plan. It is important to include these experiences if students and teachers are to become accountable for their behavior choices.

Goals, Competencies, and Outcomes

The first step for developing a positive behavior plan is to establish the goals, competencies and outcomes wanted. This involves evaluating the current classroom behavior plan and practices and making necessary modifications from the current behavior plan to include the desired behavior-management components that follow. Goals are global statements that indicate long-term desired outcomes. *Competencies* are desired proficiencies which are observable, measurable and developmental. These proficiencies are needed in order to reach the goal. *Outcomes* state what you will see when the competency is met and exhibited in life skills. These goals, competencies, and outcomes become the behavior-management strategic plan for students and staff (Radd, 1996 a).

The school team for the development of local goals, competencies, and outcomes and the timeline for the implementation of these goals may vary due to differences between school district needs and school personnel. It is recommended that the school counselor, school administrator, and representation of teachers, parents, and students are included when possible. The goals need to be based upon implementing the components of the comprehensive behavior-management plan.

The Self-Concept Series and Weave

The foundation of the behavior-management plan is to introduce and integrate the self-concept series and weave into the classroom and school building. The self-concept series, consisting of three steps, is taught to all students. These steps are as follows:
1. Each person is special and valuable because each is unique and different from any other person. (unconditional acceptance)

2. Because each person is special and unique, each has a responsibility to help and not hurt oneself or others. A person shows if one is remembering that each is important by the way he/she chooses to act. If the person chooses to hurt oneself or others, he/she is forgetting that he/she is special. Likewise, if a person chooses to help oneself or others, one is remembering that he/she is special. When a person helps oneself, one is also helping other people through demonstration and positive outcomes.

3. Each person is responsible to watch one's actions to deter-mine if he/she is remembering the _truth_ that each is special. Each person is "with" oneself at all times and is accountable to remember to treat oneself as an important person.

The self-concept series is taught and integrated for *all* students. After the self-concept series is introduced to students, the three steps are elicited from students to determine their level of understanding. The greater the number of adults and students who use, understand, and believe this self-concept process, the greater the opportunities for students to relate the information and experience into their knowledge base and life-skill understanding of self-concept.

The self-concept series is the base of the self-concept series weave. The concepts are taught, reviewed, connected and woven throughout each day-to-day experience that relates to the life experiences of students. (Thompson & Rudolph, 1996; Radd, 1996a)

The self-concept series and weave are the base of the behavior~management plan and build up students by separating student worth from their behavior choices. As a result, this positive dialogue regarding their behavior choices allows students the opportunity to be responsible for their choices and learn from the experience. These interactions with students support the self-concept development of students in all domains including learning (Purkey, 1970; Briggs, 1970).

Class Meetings and the Formulation of Classroom Rules

Class meetings are recommended as an ongoing part of the classroom week. At the first class meeting the students and teachers can formulate the rules for the classroom. The class meetings and rule formulation put a democratic process of cooperation in motion that establishes behavior as a part of student responsibility and learning. (Dreikurs, Greenwald, & Pepper, 1971; Wolfgang & Glickinan, 1986; Epanchin, Townsend & Stoddard, 1994: Nelson, 1985: Emmett, et al., 1996).

The Decision-Making/Problem-Solving Model

Teaching students the decision-making process and how to apply that process to problem solving is important. Students can learn helpful versus hurtful behavior. use personal power and take responsibility for their behavior choices through the daily application of decision-making/problem-solving steps to situations that occur. It is helpful if the staff facilitates this process by using decision-making/problem-solving worksheets, that include decision-making steps which are developmentally appropriate, with students as behavior opportunities occur. A student or a group of students can complete the age-appropriate worksheet and develop a plan for helpful choices. (Fields & Boesser, 1994; Dreikurs, et al., 1971; Wolfgang & Glicknian, 1986; Nelson, 1985).

Problem Ownership

Understanding problem ownership assists students in being accountable for handling problems which are a part of their learning opportunities. Classroom teachers, counselors, and other facilitators support the development of student confidence and self-concept by insisting that students solve their own issues and own their own problems (Wolfgang & Glickman, 1986; Fields & Boesser, 1994; Nelson, 1985).

Activities

It is important to incorporate activity experiences that teach students about behavior, especially the goals of misbehavior. Activities about the goals of misbehavior: attention-seeking, power. revenge. inadequacy, (Dreikurs, et al., 1971) are very important to include as different mistaken behavior goals of the classroom group may become clear. These activities assist students in greater understanding of underlying behavior motivation. This awareness can result in the class determining helpful ways of reaching what they want instead of hurtful ways (Dreikurs, et al., 1971; Wolfgang & Glickman, 1986; Nelson, 1985).

Encouragement

Encouragement supports healthy self-concept development, cooperation and confidence while praise erodes self-concept development and confidence building. Incorporating encouragement, which focuses on the process and feelings of the student, instead of praise, which focuses on the product and feelings of the facilitator is recommended (Nelson, 1985; Fields & Boesser, 1994; Dreikurs. et al., 1971; Wolfgang & Glickman, 1986; Edwards, 1993).

Contracts

Contracts are written agreements between students, teachers, counselors, and other facilitators. Students determine those helpful behaviors that they want to increase, the steps they want to use to make the change. and a timeline for the improvement. Contracts may include the steps for supporting student success and the consequences for the sought change. Contracts can be an effective way of clarifying the students' involvement in their behavior improvement process. Contracts with students always are based on mutual respect and the personal agreement of both parties (Wolfgang & Glickman, 1986; Epanchin, et al., 1994).

Peer Groups

Peer groups are an organization of various groups of students for student support in all areas of development; emotional, social, physical, and academic. Peer groups can use numerous combinations of students helping students. Teachers, counselors, and other facilitators can informally "connect" students, or class meetings can be used to determine ways students can belong in the classroom and help each other. Peer groups are important connections for student growth, cooperation and support. Student partners, or groups within grade levels and between grade levels, provide all students opportunities to contribute, develop social skills, and develop a sense of belonging within the classroom and school building (Epanchin, et al., 1994: Dreikurs, et al., 1971).

The Relationship Between Classroom Climate and Behavior Management

The comprehensive behavior-management plan provides a conscious framework and process for an intentionally inviting climate to be created in the classroom and school. Students know what to expect and are respected members of the behavior-management team. The plan supports staff and student to interact in enhanced ways because of learning experiences and skill development for both students and staff.
The integration of the self-concept series concepts and activities into the behavior plan adds needed congruency between the" walk and talk" of adult-student interactions. Assessing the differences between what we say we believe about students and the way we treat students can be used as a means of observing and evaluating the effectiveness of existing school behavior policy and a guide for the formulation of new policy (Radd, 1996 a).

The characteristics of an inviting climate include the need for students to experience cooperation and the democratic process where students are respected and valued as important members of the classroom. Class meetings, democratic rule formulation and the use of problem solving are keys in the behavior-management

plan and support the characteristics of an inviting climate. Students are a part of establishing and experiencing a democratic base in the classroom environment.

In addition, the comprehensive behavior-management plan provides the process for cooperative groups to involve students working together on behavior solutions, social. emotional and academic projects in groups of two, three, or four for the majority of the time. Students can be grouped according to the goals of the assignment. Small cooperative group rules may be formulated during classroom meetings as the classroom rules were formulated. Problem solving, decision making, problem ownership, communication skills and other guidance skills learned through student developmental guidance activities are used during all student cooperative groups. The teacher uses the same facilitation skills used during classroom meetings to facilitate small cooperative groups. (Radd, 1996 b & c)

Larger groups can be used dependent on the lesson and needs of the group. Peer groups are integrated throughout the students' day as appropriate. This utilization of peer groups can give students a greater sense of belonging and value in the classroom. These concepts are further supported by the research in control theory, recently changed to be called choice theory, and cooperative learning in the classroom (Glasser, 1986; Johnson & Johnson, 1994).

The comprehensive behavior-management plan provides the process for the teacher to move into a more effective, facilitative role instead of a traditional, autocratic role (Witmer & Myrick, 1989). Teachers need to practice facilitative skills in order to put the behavior plan concepts in place. The comprehensive behavior-management plan supports the creation and development of the invitational model by incorporating those interaction characteristics that facilitate and depict an intentionally inviting relationship between professionals and students. Intentionally inviting practices are clear, conscious interactions and attitudes which allow true growth of staff and students (Radd, 1996 a).

Student feedback regarding the teacher-student interaction can be helpful in determining ways of supporting students and encouraging teacher growth. The Invitational Teaching Survey-Primary & Intermediate (ITS-P&I) (Radd, 1996 d) is an instrument used to assess the inviting practices of the teacher as perceived by the students. This information can be used to assess possible growth areas within classroom interactions that may block the learning process in any of the domains, social, emotional, physical, and intellectual. The use of the ITS-P&I can be another way of supporting the creation of the inviting classroom climate and improving the implementation of the comprehensive behavior-management plan.

Results and Conclusions

There is a relationship between the behavioral interactions between student and teacher and the student feeling invited to learn and belong to the classroom group. The comprehensive behavior-management plan provides a framework that can intentionally develop and support the inviting classroom climate.

Research findings strongly recommend the best practice of viewing discipline as an instrument for teaching helpful behavior versus a means to control students. Proactive approaches to discipline are keys in discipline plans. Discipline can not be an end in itself but student development becomes the primary goal of teaching and management efforts. Proactive positive approaches and constructive problem-solving approaches need to serve as goals for prevention. It is key to eliminate the use of reactive practices to discipline (Walker, Colvin & Ramsey, 1995).

The comprehensive behavior-management plan which includes goals, competencies and outcomes; the self-concept series and weave; class meetings and rules; decision making and problem solving; problem ownership; activities regarding behavior; encouragement; contracts; and, peer groups create a plan based in the best practice with student development as the primary goal.

The characteristics of an inviting climate of respect for individual uniqueness; cooperative spirit; sense of belonging; pleasing habitat; positive expectations; and, vital connections to society are created and supported through a conscious, intentional process-implementing a comprehensive behavior-management plan.

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The Inviting-Disinviting Index:
A Study of Validity and Reliability

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As invitational theory continues to develop and invitational practices continue to be investigated, researchers will seek reliable and valid *measures upon which to base their findings and conclusions. This article summarizes validity and reliability studies of the Inviting-Disinviting index (Wiemer & Purkey, 1994) and an adapted version of the index for children (Schmidt, 1996). Results of these studies show weak to strong test-retest reliability for the 101 and strong content validity. Further investigation of both the original and adapted version of the IDI is recommended.*

As protagonists of an emerging theory of practice, invitational theorists search for instruments with which to measure perceptual traits, inviting and disinviting behaviors, and other aspects of human behavior and development to increase knowledge and understanding about invitational processes. Researchers sometimes find it necessary to create surveys and other types of instruments to gather data for their studies. Since the initial development of invitational education and the introductory publication of *Inviting School* Success (Purkey, 1978), several researchers have attempted

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to develop instruments that would assist in assessing the efficacy of invitational theory and practice. Among these have been The *Florida Key: A Scale to Infer learner Self Concept* (Purkey, Cage, & Graves, 1973), the *Invitational Teaching Survey* (Smith, 1986; Smith, Purkey, & Amos, 1987), and other instruments designed specifically for theses, dissertations, and research presentations at national conferences.

Research of invitational theory has been possible, in part, because investigators have attempted to create useful self-reporting and observational instruments. The efficacy of research findings, and subsequently of invitational assumptions, is dependent on the validity and reliability of instruments created and used in the study of invitational theory.

The present article summarizes an evaluation of the *Inviting Disinviting Index* (IDI) (Wiemer & Purkey, 1994), a recently reported instrument that purports to measure people's self-perceptions about the extent to which they are inviting or disinviting towards themselves and others. In an effort to lend credibility to current and future research on the perception of inviting and disinviting behaviors, this article reports the results of validity and reliability studies on the original IDI as well as on an adapted version of the IDI for children (Schmidt, 1996).

Wiemer and Purkey (1994) created a 20-item self-report questionnaire that consisted of two sets of 10 paired statements - one set describing behaviors toward self and the second set describing behaviors toward others. Each pair of statements was worded the same except for alternating the reference to either "self' or "others. In addition, each set of statements contained five positive (inviting) statements and five negative (disinviting) statements. The 20 statements were placed in random order "to avoid response bias" (Wiemer & Purkey, 1994, p.26). In responding to the 20 items on the IDI, subjects were instructed to use a 7-point scale accordingly: (1) Always, (2) Very often, (3) Often, (4) Occasionally, (5) Seldom, (6) Very Seldom, and (7) Never (see Appendix A).

An adapted IDI was created by Schmidt (1996) to use with children. That version changed a few items on the original IDI to adjust vocabulary suitable for students in the middle grades. A total of four items were adjusted by altering one or two words. For example, the item that read, "I condemn myself when I think I did something wrong," was changed to "I blame myself when I think I did something wrong" (see Appendix B).

Method

Subjects

For the test-retest reliability study of the original IDI (Wiemer& Purkey, 1994), 46 graduate students in counselor education at a southeastern university made up the sample population. All the students were in introductory counseling courses and voluntarily participated in the test-retest study. A total of 43 students (93%)completed the retest.

A different group of 11 counselor education students at the same university participated as judges to assess the content validity of the adapted IDI. This group consisted of students who had completed the introductory courses of their counselor education program.

In the test-retest reliability study of the adapted IDI (Schmidt, 1996), all the fifth-grade students in a single elementary school were administered a copy of the instrument. These students comprised a heterogeneous group in a school located in a small city. The county where the study was conducted is mostly rural with the exception of a small city of 60,000 people that is also home to a state university of 18,000 students. Sixty-nine fifth-grade students were administered the adapted IDI and three weeks later it was administered again. A total of 62 students (90%) completed the retest.

Procedures

Two separate analyses were performed. The first one evaluated the original IDI and consisted of a test-retest procedure. This analysis was performed to assess the reliability of the original IDI. A three-week test-retest design with graduate students as participants was used.

A second analysis examined the adapted form of the IDI (Schmidt, 1996). It consisted of a content validity study similar to that performed by Wiemer and Purkey (1994) on their original IDI, and a test-retest reliability study using fifth-grade students as participants. The test-retest procedure used a three-week design.

The content validity study of the adapted IDI used 11 graduate students from a counselor education program as the panel of judges. The graduate students were given a copy of the adapted IDI and the following four descriptions:

>IS   (Inviting self)-behaviors or messages that are positive to self.
>10   (Inviting others)-behaviors or messages that are positive to others.
>DS   (Disinviting self)-behaviors or messages that are negative to self.
>DO   (Disinviting others)-behaviors or messages that are negative to others.

Using the above descriptions, the 11 judges proceeded to identity each of the 20 items on the adapted IDI as a measure of one of the four scales (IS, 10, DS, DO). Next to each item, the judges wrote either "IS, 10, DS, or DO."

Analysis

The test-retest analysis used the Pearson correlation of the MYSTAT (1990) program to estimate reliability coefficients. This procedure was used for the test-retest studies of both the original IDI and the adapted version.

Analysis of the content validity study of the adapted IDI recorded classifications of the 11 judges for the 20 items and tabulated the percent of agreement with the expected classification for each item (i.e., IS, 10, DS, or DO). The expected classifications were those assigned by Wiemer and Purkey (1994) to the 20 items on the original IDI. For example, the responses of judge #1 were compared with the expected classifications on all 20 items and the percent correct became an index of agreement for that judge (e.g., 70% correct = .70). The average of all the indexes for the 11 judges provided a single inter-rater reliability coefficient.

Analysis of judges' responses was also performed on each item. This was done by taking the responses of the 11 judges for each of the 20 items and tabulating their percent of agreement with the expected classification. On a particular item, the number of judges whose responses agreed with the expected classification was divided by 11 to compute an agreement index (e.g., 7 correct responses +11 = .64). The 20 agreement indexes were then aver-aged to compute an inter-item average index.

Results

Content Validity

Wiemer and Purkey (1994) reported an inter-rater reliability coefficient of .96 using a panel of 12 judges who had "written about or conducted research on the invitational model" (p. 27). The 11 judges who rated the adapted IDI generated a slightly lower yet strong coefficient of .88. The counselor education students who judged the adapted IDI were not as knowledgeable of invitational theory as the judges in the study by Wiemer and Purkey (1994) and that difference may attribute to the slightly lower coefficient. Nevertheless, both results appear to indicate content validity for the original and adapted IDI, which purport to measure an individual's perceptions of inviting and disinviting behaviors towards oneself and others.

Data from the Wiemer and Purkey (1994) study of the original IDI were not available, but further analysis of the ratings of the

adapted IDI indicated that some items generated lower levels of agreement. When inter-item agreement among the judges was tabulated and percentages were averaged, the index of agreement was .87, similar to the coefficient found for inter-rated reliability (.88). While most items generated high percentages of agreement (nine of the items generated 100% agreement), a few were notably lower. Five items were below the average percentage of agreement. Table I shows these five items and their indexes of agreement among the 11 judges.

Table I
Five Items on the Adapted IDI with Lowest Percentage of
Judges' Agreement

Item		Index of Agreement
#1	I plan time for enjoyable activities with others.	.36
#7	I tell myself when I think I've done something stupid.	.73
#10	I criticize myself when I think it is needed.	.54
#14	I am insensitive to my own needs.	.64
#17	1 am insensitive to the needs of others.	.73

Disagreement among the 11 judges seemed to consist of whether the items pertained to "self' or "others," as in the case of item #1, or whether the items pertained to "inviting" or "disinviting" behaviors, as in the case of items #7, 10, 14, 17. Judges were correct or incorrect in their identifications based on the assigned classifications for the original IDI (Wiemer & Purkey, 1994). For example, the majority of judges incorrectly identified item #1 as an "inviting self' behavior. Likewise, on item #10, five of the judges indicated that it was an "inviting self' behavior (IS) to "criticize myself when I think it is needed," while the remaining judges correctly identified this item as a "disinviting self' (DS) behavior.

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Reliability

Test-retest reliability on the original IDI produced moderate to strong coefficients, all of which were statistically significant ([]< .001). As shown in Table II, the IS scale produced the strongest correlation coefficient (.83) while the DO scale showed the weakest (.68).

Table II

Test-Retest Reliability Coefficients for the Original IDI

Scale	r*
IS	.83
IO	.79
DS	.78
DO	.68

* all coefficients are significant (p<.001, $df = 41$)

Test-retest reliability on the adapted IDI for children produced mostly weak to moderate coefficients ranging from .41 to .59. All the correlation coefficients were significant at the .001 level, however, the percentage of variance accounted for in the adapted IDI ranged from 16% to 36% using the coefficient of determination. Therefore, about 64% to 84% of the remaining variance is left to error. In contrast to the test-retest of the original IDI with university graduate students, the test-retest with fifth-grade students not only generated lower correlations, but also the strongest and weakest scales were reversed. With the children's IDI, the IS scale showed the lowest correlation and the DO scale the highest. Table III displays the correlation coefficients for the adapted IDI.

Table III

Test-Retest Reliability Coefficients on the Adapted IDI

Scale	r*
IS	.41
IO	.51
DS	.50
DO	.59

* all coefficients are significant (p<.001, $df = 60$)

Discussion

The procedures in this assessment were designed to examine the reliability and content validity of the IDI (Wiemer & Purkey, 1994) and an adapted version of the IDI for children (Schmidt, 1996). Results generally indicated that both instruments may have content validity as measured by the inter-rater reliability of judges.

An inter-rater reliability index of .96 reported by Wiemer and Purkey (1994) on the original IDI compared favorably with the index of .88 found on the adapted IDI. Both findings indicate that the IDI (both the original and adapted version) may measure the perceptions individuals have about degree of inviting and disinviting behavior they use toward themselves and others.

While inter-rater reliability demonstrated a degree of content validity for the overall instrument, analysis of inter-item agreement among raters on the adapted IDI indicated that some items may not be understood by respondents. That is, certain items categorized as "Inviting" behaviors may be viewed as "Disinviting" by some respondents. Likewise, a few items that claim to measure "self' or "other" behaviors may be viewed conversely. These discrepancies may have implications for designing instruments to measure fundamental premises and assumptions of invitational theory.

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On the basis of two test-retest procedures, the original and adapted versions of the IDI showed weak to strong reliability coefficients. The original IDI generated the strongest correlation coefficients using a graduate student population, while the test-retest of the adapted IDI with children yielded weak to moderate correlations. All correlations for both instruments were statistically significant (p<.001).

These results may indicate that the original IDI, when given to adults, may produce more reliable measures than the adapted IDI for children. This finding is not surprising because if the IDI is a measure of self-perception, we might expect children's perceptions of their behaviors to be less stable over time than adult perceptions would be. In addition, the concepts and vocabulary of the adapted IDI, despite the adjustments made, may remain too difficult for children to understand. If so, the reliability of results from the adapted instrument would be weak. Further investigation of the developmental appropriateness of using the IDI with children is necessary.

In summary, this study found that the original IDI, developed by Wiemer and Purkey (1994), may have value as a self-report instrument in researching people's perceptions of their behaviors toward themselves and others. The current assessment yielded less certain results concerning the adapted IDI (Schmidt, 1996). More thorough and rigorous research on both instruments is recommended if future investigators desire to use these self-report questionnaires to study the efficacy of invitational theory and practice.

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Appendix A

Inviting-Disinviting Index

Name _____

Please respond to each of the following statements according to frequency of occurrence. Please give a number corresponding to the following continuum:

Always (1) ;Very Often (2); Often (3); Occasionally (4); Seldom (5); Very Seldom (6); Never (7)

1. ____ I plan time for enjoyable activities with others.
2. ____ I condemn myself when I think I did something wrong.
3. ____ I criticize others when I think it is needed.
4. ____ I congratulate others on their successes.
5. ____ I neglect my own needs.
6. ____ I forgive others for their transgressions.
7. ____ I tell myself when I think I've done something stupid.
8. ____ I am quick to recognize my own value.
9. ____ I am impressed with the abilities of other people.
10. ____ I criticize myself when I think it is needed.
11. ____ I plan time for enjoyable activities with myself.
12. ____ I neglect the needs of other people.
13. ____ I congratulate myself on my successes.
14. ____ I am insensitive to my own needs.
15. ____ I am quick to recognize the value of other people.
16. ____ I tell others when I think they have done something stupid.
17. ____ I am insensitive to the needs of other people.
18. ____ I forgive myself for my transgressions.
19. ____ I condemn others when I think they did something wrong.
20. ____ I am impressed with my own abilities.

(Wiemer & Purkey, 1994, *Journal of Invitational Theory and Practice,* 3 (1), 25-31.)

Appendix B
Inviting-Disinviting Index
(for children)

Name: _____   **Age:** _____

Check whether you are a: _____ Girl   or   _____ Boy

Please respond to each of the following statements according to how often you feel it is true about you. On the line in the left column for each item, please write a number that corresponds to the following scale:

    Always (1); Very Often (2); Often (3); Occasionally (4); Seldom (5) ;Very
    Seldom (6); Never (7)

Example: _____5_____I play sports. (Since "5" is given as the
       response, this person plays sports "seldom.")

1. _____ 1 plan time for enjoyable activities with others.
2. _____ I blame myself when I think I did something wrong.
3. _____ I criticize others when I think it is needed.
4. _____ I congratulate others on their successes.
5. _____ I neglect my own needs.
6. _____ I forgive others for their misbehaviors and mistakes.
7. _____ I tell myself when I think I've done something stupid.
8. _____ I am quick to recognize my own value.
9. _____ I am impressed with the abilities of other people.
10. _____ I criticize myself when I think it is needed.
11. _____ I plan time for enjoyable activities with myself.
12. _____ I neglect the needs of other people.
13. _____ I congratulate myself on my successes.
14. _____ I am insensitive to my own needs.
15. _____ I am quick to recognize the value of other people.
16. _____ I tell other people when I think they have done something stupid.
17. _____ I am insensitive to the needs of other people.
18. _____ I forgive myself for my misbehaviors and mistakes.
19. _____ I blame others when I think they did something wrong.
20. _____ I am impressed with my own abilities.

An Invitation to Participate in the Nation's Values Conversation

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*America is involved in a serious national discussion of its values and virtues.
There is sound evidence that the nation's moral standards are shifting and this
alteration has important implications for both the present and the future.
Therefore, it is important for all proponents of values to participate skillfully in
the ongoing national dialogue. The suggestion is that it Is feasible for those
participants to begin with a method based on the notion that human behavior is
aflinction of skills, knowledge and attitudes (SKA). Specifically, invitationalists
can and should promote their values respect, trust, optimism and intentionality)
by being prepared to live them, listen to others discuss them and lead others to
sources of learning about them.*

Many stimuli compete for our attention and, according to perceptual
psychology (Combs, Richards, & Richards, 1988), the thing we notice first in any
situation is the one most congruent with our value system. Thus, our values are
guidelines for our be-

havior. However, these standards often are so implicit they go unnoticed. It is important periodically to raise our level of awareness of our value system and to examine its contents. In fact, the nation is currently involved in that critical process and in a democracy like America, it is incumbent upon all citizens to join that effort. This is an invitation to all invitationalists to do so effectively.

Why Is There A National Conversation about Values?

Today's national values conversation has evolved from an historical background. Several writers (Himmelfarb, 1995: Pelligrino & Thomasma, 1993: and Bloom, 1987) contend that Western Civilization's moral standards can be traced to the Classical Greeks of 400 BC who held there were four ascendant virtues: courage, justice, temperance and wisdom. The preeminence of those virtues continued until Greek Civilization collided with the Roman Civilization which brought with it Christian virtues: faith, hope and love. As the Romans prevailed so did their virtues and, for two millennia, faith, hope and love remained relatively unchallenged as the prime virtues of Western Civilization.

The Renaissance and the Enlightenment generated an interest in science (Elkind, 1997) which challenged the church's control over intellectual matters and during the 1880s the drive toward freedom from religious domination was expressed eloquently by Friedrich Nietzsche who declared "God is dead." As a part of his relativistic position, Nietzsche posed the notion of "values" as counterparts to virtues. Nietzsche contended that virtues were moral criteria imposed by religion while values were benchmarks selected by individuals who had looked over the "abyss" and chosen their own moral guidelines. Thus, a cleavage developed between advocates of values and proponents of virtues. Values represented the relativistic position while virtues were products of absolutist thinking.

During the next half century the supporters of a relativistic notion of values and those espousing the absolutist idea of virtues

conducted a dialectic which polarized those groups. In America, most of the activity involved only the academic community until relativism was applied to educational settings by theoreticians such as John Dewey (Elkind, 1997). American schools, which to a large degree were founded to transmit traditional Christian values, were then challenged by the notion of incorporating relativistic thinking.

World War II postponed much of the struggle between absolutism and relativism, but when the war was over the contention resumed and relativism made significant inroads into the society. In the 1960s, relativistic thinking led to a generational and civil rights challenge to the old establishment which was controlled primarily by white male absolutists.

Elkind (1997) discussed education's shift from modernism (scientific absolutism) to post modernism (relativism):
Although the postmodern movement began growing a century or so ago, it only came into prominence after the middle of this century. With regard to education, many postmodern ideas were introduced by educators such as Maria Montessori and Jean Piaget who wrote and worked in the modern era. But it was only in the 1960s and '70s that the tenets of post modernism-difference, particularity, and irregularity-began to dictate educational practice. (p.34)

Elkind (1997) listed several specific factors that were ushered in by the postmodern era: permeable families, shared parenting, autonomy as a prime value, the attitude of children as competent, the attitude of adolescents as sophisticated, parenting as technique, teaching as an acquisition of certain knowledge and skills, and the mixture of styles and patterns from different historical periods. In Elkind's view, all of these postmodern innovations impacted education and changed it significantly. The clear implication is that the postmodern era had similar effects on every segment of the culture.

Radical relativists contended that values had to be evaluated in the context of their native culture and, as such, all were equally valid. This style of thinking was abetted by the 1954 Supreme Court decision in the Brown versus the Board of Education litigation which invalidated the "separate but equal" doctrine drawn from the Plessey versus Ferguson case. Essentially, the decision held that separate was inherently unequal. Thus, the legal barriers to an implementation of relativistic thinking were removed.

In this new legal climate, relativists became socially active and adopted pluralistic-based strategies (multiculturalism) to challenge society's segregated institutions. At that point, the thinking of relativists had three major components: First, the values and virtues of all cultures are equal (relativism); second, all cultures deserve equal respect (pluralism); and third, all cultures deserve equal representation in society (multiculturalism).

The relativistic philosophy generated considerable social action during which values and virtues became an undifferentiated mass. Dialogue about values and virtues became so imprecise that serious, systematic investigations of them were pretty much abandoned. The discussion remained at the generic level in which rhetoric was the principal device.

Meanwhile, a cacophony of events such as the Viet Nam War, Watergate, assassinations, drug abuse, teenage pregnancies, crime, campaign finance fraud, etc., led to a general understanding that something was fundamentally amiss in society. Many writers pointed to values as the source of the core problem, but the prevailing imprecision mitigated against systematic investigations that could illuminate the topic.

The attraction of values problems created a commercial market that invited charlatans who would say almost anything to give notice to the subject. They invaded the religious and political communities and the popular media published articles whose main function was to sell products. William Bennett (1993), businessman/politician, produced a bestseller which earned him millions from what essentially was a lightly edited, but well publicized

compilation of classic literature. Elsewhere. his data verified the reality of a values deficit, but he did not offer a viable solution. Not so coincidentally, he accumulated a fortune describing the crisis colorfully.

Citizens continued to express concern about America's values crisis and an extensive body of primarily non-technical literature was generated. Quality books on the topic include *Savage In-equalities* (1991) by Jonathan Kozol; The *Virtues* in *Medical Practice* (1993) by Edmund Pelligrino and David Thomasma; The *Moral Sense* (1993) by James Q. Wilson; The *Moral Collapse of the University* (1990) by Bruce Wilshire; *Thomas Hobbes and the Science of Moral Virtue* (1994) by David Boonin-vail; The *Spiritual Ltfe of Children* (1990) by Robert Coles; The *Moral Dimensions of Teaching* (1990) by John Goodlad, K. Soder and K. Sirotnik; *The De-moralization of Society* (1995) by Gertrude Himmelfarb, and *Values Matter Most* (1995) by Ben Wattenberg.

These and hundreds of articles, in both professional and nonprofessional literature, continue both to express and fuel the ongoing national values conversation. Finally, in the last half of the 1990s, there is a persistent call for increased precision in the field.

In brief, the national values conversation currently has three major types of activist participants: commercializers, unfocused zealots and serious investigators. The commercializers are pointing out the problems and describing them in all their gory details. Unfocused zealots are making a lot of noise that is being diffused into a cloud of impotent indignation. Serious investigators are devising theoretical models to use while sorting through the plethora of data to discern patterns that will illuminate the problems as well as their possible solutions. Clearly, the need is for more involvement by the third group.

What Is Being Said in the Current National Values Conversation?

One of the most informative books about the study of values is *Values and Public Policy* (1994) published by the Brookings Institution, a progressive and prestigious Washington think tank. The editors, Henry Aaron, Thomas Man and Timothy Taylor stated three propositions about values:

1   Policy analysts take values as givens while ordinary citizens treat them as objects to be changed if problems are to be solved.
2.   Values or tastes are hard to quantify independent of the behaviors they engender.
3.   The intellectual resources devoted to exploring the formation of tastes (values) in the policy-focused disciplines have been negligible (p.2).

For Aaron, Mann and Taylor (1994), the bottom line is that among academics, "The discussion of tastes (values) have been the province largely of those not in the intellectual vanguard" (p.3).

In the "trenches" where most people live, the story is quite different. When Yankelovich (Aaron, Mann, & Taylor, 1994) , one of the nation's premier pollsters, queried non-academics, he found significant activity on the values front. Specifically, he identified two major types of values: changers and non-changers. The non-changers included freedom, equality, fairness, achievement, patriotism, democracy, American exceptionalism, caring, religion and luck. Among the changers were greater tolerance and acceptance of pluralism, marriage and family, meaning of success, work and leisure, social morality, role of government, beating the system, sexual morality, health, and sacredness of life (p.29-50).

Kenneth Woodward (1994) stated:
In the United States, this outlook (relativism) has produced a strong emphasis on rights over responsibilities, and it influences much of contemporary political theory.. all of the core institutions that once transmitted moral education are in disrepair. The family is fractured:

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neighborhoods have disappeared or turned surly; many schools can barely educate, and even many churches wonder what to teach.... For the ordinary citizen virtue is easily confused with values... .many Americans are unprepared to recognize any moral authority outside themselves... (pp.38-39)

All in all, this pessimistic view of the current morals situation is consistent with a preponderance of the literature.

Toward Precision

Imprecision in the values discussion can be attributed at least partially to activity during the 1950s and '60s which equated values and virtues. At that time, definitions became so fuzzy that, among the general population, values and virtues were the same. Both related to morality. Fortunately, professional workers have compiled an extensive literature directed toward claii1~g the values domain.

Rollo May (1953) wrote, "The human being not only can make choices of values and goals, but he is the animal who must do so if he is to attain integration. For the value---the goal he moves toward--serves him as a psychological center... (p.175).

Gordon Allport (1955) stated, "The healthy adult develops under the influence of value schemata whose fulfillment he regards as desirable even though it may never be completely attained" (p. 75). Dan Prescott (1957) said, "Values are more than wishes or desires; they are convictions" (p.412).

Abraham Maslow (1968) stated, "Under really free choice we find mature or healthier people valuing not only truth, goodness and beauty but also the regressive, survival and/or homeostatic values of peace and quiet, of sleep and rest, of surrender, of dependency, and safety, or protection from reality and relief from it, of slipping back from Shakespeare to detective stories, of retiring into fantasy, even of wishing for death" (p.172).

Dugald Arbuckle (1970) stated, "Cultural values may contradict real experienced values, and thus the individual is thrown into conflict" (p 64). In that same year, Charles Reich (1970) wrote, "The values we describe (respect for the natural environment, respect for beauty, respect for individuals, honesty, equality and democracy) must be accepted democratically by a whole people... what matters is the concept: the Corporate state tramples all values and ignores all laws" (p.385).

Viktor Frankl (1975) wrote, "Three groups of values may be derived-creative, experiential, and attitudinal-It is through attitudinal values that even the negative, tragic aspects of human existence, or what I call the 'tragic triad'-pain, guilt and death-may be turned into something positive and creative" (p.125).

Carl Rogers (1983) spoke of three kinds of values: Operative, conceived and objective. He said, "What I have to say involves this last definition scarcely at all" (p.257). Robert Carkhuff (1984) stated," Values are simply intentions the processor (person) is seeking to fulfill or satisf"" (p.58).

In 1987, Bloom (1987) stated, "Values, the tables of good and evil that originate in the self cannot be said to be true or false.. .they are not equal... .authentic values are those by which a life can be lived, which can form a people that produces great deeds and thoughts... .a value is only a value if it is life-preserving and life-enhancing since values are not rational and not grounded in the natures of those subject to them, they must be imposed" (pp.200-201).

Arthur Combs, Anne Richards, and Fred Richards (1988) defined values as, " .. .frames of reference . . which are more or less clearly differentiated in the perceptual field and serve as guides for seeking or avoiding" (p.134).

Tom Lickona (1991) described two kinds of values: moral and nonmoral. He wrote, "Moral values tell us what we ought to do. We must abide by them even when we'd rather not... .Nonmoral values carry no such obligation. They express what we want or like to

do"(p. 38). Lickona (1991) divided moral values into universals and nonuniversals holding that universals, "...bind all persons everywhere because they affirm our fundamental human worth and dignity while nonuniversals do not carry a universal moral obligation" (pp.38-39)

Speaking from a medical perspective, Pelligrino and Thomasma (1993) contended, "Values enter the (treatment) process when the factual data are used as a basis for choice between alternative treatments" (p.74).

Gertrude Himmeffarb (1995) wrote, "Values, as we now understand that word, do not have to be virtues; they can be beliefs, opinions, attitudes, feelings. habits, conventions, preferences, prejudices, even idiosyncrasies whatever any individual, group, or society happens to value, at any time, for any reason" (pp.11-12).

Ben Wattenberg (1995) addressed the role of values in political campaigns. He said, "In general, however, in this narrow political campaign sense, it might be said that the values issues are what are left over after economics and foreign policy have been taken off the table" (p.15).

The diversity of these stances leaves the reader with a predisposition to agree with Aaron, Mann and Taylor (1994) when they wrote, "Little wonder that social scientists have tried to steer clear of values arguments. .. .After all, values emerge from lessons taught by family, friends and community.. Though values-based explanations of various kinds of behavior remain distressingly fuzzy, there are good analytical reasons for paying attention to them" (p.3).

Amidst the rich but divergent mass of information about values it is reasonable to pay particular attention to the type of definitions proposed by Woodward (1994) who wrote, "Value is a morally neutral term that merely indicates a preference and can be quite banal while 'virtue' Is a quality of character by which individuals habitually recognize and do the right thing" (p.38).

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most certainly, research will be improved by separating values from virtues as a first step toward clarifying this promising but blurred area.

Our recommendation is that values be used to identify goals that individuals and groups want to achieve such as getting an education, buying a house and getting married while virtues are used to designate traits that individuals and groups want to cultivate. Perhaps it is better to say that *values are things people want to do while virtues are ways people want to be*. In both cases, these factors serve as guidelines for choices. For instance, two major questions for America are 'what does it want to do' and 'what kind of people does it want to encourage[9]'

A second aspect of precision involves a process akin to a factor analysis of the ongoing proliferation of values and virtues. William Bennett (1993) listed ten virtues: Self discipline, compassion. responsibility, friendship, work, courage, perseverance, honesty, loyalty, and faith. Ben Wattenberg presented 44 values and said of them, "It is much less than a complete list" (p.16). Yankelovich (Aaron, Mann, & Taylor, 1994) stated 16 changing values as well as 11 nonchanging values. Clearly, there is an overabundance of values to be considered by Americans.

The plethora of values is only a part of America's storehouse of plenty. Toffler (1970) cautioned that too many choices can lead to a pathology called 'overchoice.' This difficulty can be illustrated by the situation in the automobile industry where during the 1940s and 'SOs three brands (Chrysler, Ford, and Chevrolet) dominated. Thus, people were enthusiastic advocates of one of those three brands. Now, there are innumerable types of cars and people are nearly overwhelmed by the process of choosing between so many alternatives.

Values pose a unique task. They require commitments if they are to be functional. That is, one cannot be moderately committed to things like honesty and responsibility. These standards must be taken seriously in order to do their job. However, the American culture now offers a vast and undifferentiated array of "good"

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things to be and do. The result seems to be that none of the traits are being taken seriously. For example, honesty and success, two goods, often run counter to each other such as they did in the 1996 elections when it is clear that most contestants gathered funds by either illegal or illicit means. Robert Frank and Philip Cook (1995) described the type of society which is being generated by the obsessional quest for success in an information age climate where everybody wants the "best." Second best, even though of high quality, is unsatisfactory.

The point is this: If our values and virtues are to have vigor, then there is a need to hone in on a few prepotent ones that embody the most desirable traits and aspirations of humankind. This is not to say that there is only a short list of honorable characteristics for civilized human beings. Surely, there are many of them. But, the reality is that in their daily lives people cannot use every star in the sky for their main reference point. There is a need for a moral North Star or Orion galaxy that orients people constantly. In short, it is imperative to factor analyze our moral choices from among an awesome array of laudable traits.

Our functional reality is that it is impossible to orient oneself in the physical universe by gazing at every star in the sky. Some celestial bodies simply yield more usable information that others. The same is true in a moral universe. This is not an argument against relativism but rather to recognize its functional limitations. Irrational relativism, which considers everything equally acceptable, is as illogical as is an absolutism that is used to restrict everything a tyrant deems unacceptable. That is, somewhere along the continuum between these two extremes lies a sensible point at which one finds both reasonable tolerance and judgment.

A major issue is which reference points do we use? Lickona (1991) suggested two functional tests: First, what if everybody behaved this way and second, what if I behaved this way? Essentially, these are group and individual standards. By using these criteria, it is possible to search through the proliferating range of values and virtues and through democratic processes identify a few values that are preeminent. It is possible, indeed necessary. to

make such value judgments. The suggested goal of the national values dialogue is a limited cluster.

Movement toward more precision in the values discussion involves two major phases. First, the adoption of precise definitions of the basic terms: values and virtues. Second, the narrowing of the range of preeminent values and virtues to a small group that have significance in the citizens' daily lives. In short, there is a need to know what values and virtues mean and which ones are serving as the nation's principal moral guidelines.

How to Participate in the
National Values Discussion

One of the truly elegant ideas formulated by the human race is that behavior consists of three major components: skills, knowledge and attitudes (SKA). This notion can be debated ad infinitum, but it remains a very convenient format for discussing human activity. At least, as counselors, teachers and athletic coaches we have found this a very functional model for understanding both learning and teaching.

Attitude is a crucial factor for participating in the national values discussion. Why should anyone get excited about values? Dugald Arbuckle (1970) gave some very cogent arguments for being concerned about values:

1. The values of the person *are* the person (p.60).
2. Being one of the homo-sapiens means that one possesses values (p.60).
3. If a person learns he cannot be what he values, he becomes an artificial person (p.63).

Allen Bloom (1987) said, "Authentic values are those by which a life can be lived, and which can form a people that produces great deeds and thoughts" (p.201).

James Madison told the Virginia Constitutional Ratifying Convention that, If there be no virtue among us, we are in a wretched situation. To suppose that any form of government will

secure liberty or happiness without any virtue in the people is a chimerical idea." In his farewell address George Washington said, "Virtue or morality is a necessary spring of popular government."

Values are important because they are the commitments people make both to themselves as well as to things beyond themselves. In a sense, they are the manifestations of our wisdom because they indicate what we have identified as most important about our existence. Said otherwise, not to be concerned about values is to admit we are both ignorant and existentially comatosed.

Knowledge is the bridge between cognitive desire and active participation. Knowledge gives insight into the nature of both a problem and its possible solution. It changes would-be participants from random explorers into directionful seekers. It specifies a starting point. In the ongoing values discussion, it identifies two primary needs: more specific definitions and a more focused effort.

Skills are the tools needed to do the task. They answer the question of how to participate in the values discussion. Initially, the critical task is to dialogue with others about values which means to be able to engage in a conversation which generates an experience from which all parties benefit.

The first skill is the ability to live a lifestyle that demonstrates one's values. This means to narrow the gap between what is preached and what is practiced. For example, if health is a value, then the proponents are most effective when they are healthy. It's that old saw 'do as I do, not as I say.' It overcomes the classic criticism that your actions speak so loud I can't hear a word you say.

The second skill is the ability to conduct a productive discussion of values. It has two components: telling and listening. Experience has indicated that these dialogues can be started by first telling others that you would like to talk about values and that you wish to begin by telling about your own experience with one of your values/virtues such as respect or honesty. The second sub*55*

skill is to become a listener to others by asking them to share their experience of one of their values.

The third skill is the ability to provide others information or sources of information when it will help them increase their knowledge and skills related to values. This skill entails two sub-skills: a continuing effort to familiarize oneself with human and other sources of information pertaining to values and an ability to interject those sources when they are most beneficial to others.

The overall model for participation in the values discussion has three components: living, listening and leading. We might call it the 3L method. Of course, participants will select different target groups. Some will speak only to friends and colleagues, while others will use media for their platform. Whatever level is selected, the salient point is to be prepared with the proper attitude, knowledge and skills to be effective.

For example, advocates of the invitational stance, will probably support respect, trust, optimism and intentionality (Purkey & Schmidt, 1990) as their prime values, or at least those traits will be on their short list. As proponents of those values, the challenge is to represent them effectively in the ongoing national conversation. If the "inviters" demonstrate their values, and engage in a values dialogue with others while being prepared to recommend other sources of information appropriately, then they have a solid starting point for their effort.

Summary

There is an ongoing national discussion of values. It flows from a continuing evolution of moral standards in Western Civilization. Absolutist thinking in the form of the Classical Greek virtues of (courage, justice, temperance and wisdom) dominated until they were challenged successfully by Christian absolutist virtues of faith, hope and love which remained preeminent for almost two millennia. In the 1880s, relativism challenged absolutism, and beginning in the 1 950s relativistic thinking energized social activity which modified the existing society that was based mainly on

absolutist thinking. However, in the late 1990s, the tension between absolutism and relativism is generating situations that necessitate a productive resolution of the problems generated by their differences.

In a democratic society like America, national values require extensive citizen participation. However, the involvement of large numbers is only a necessary but not a sufficient condition. The participants must also have the appropriate skills which are; (1) The ability to live their values; (2) the ability to listen to others values discussion; and (3) the ability to assist others find the in-formation for their own values development. This 3L method focuses on citizen dialogues wherein exchanges are facilitated. The goal is the formulation and adoption of a higher order of national values that is commensurate with the demands of the Information Age society that is emerging.

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