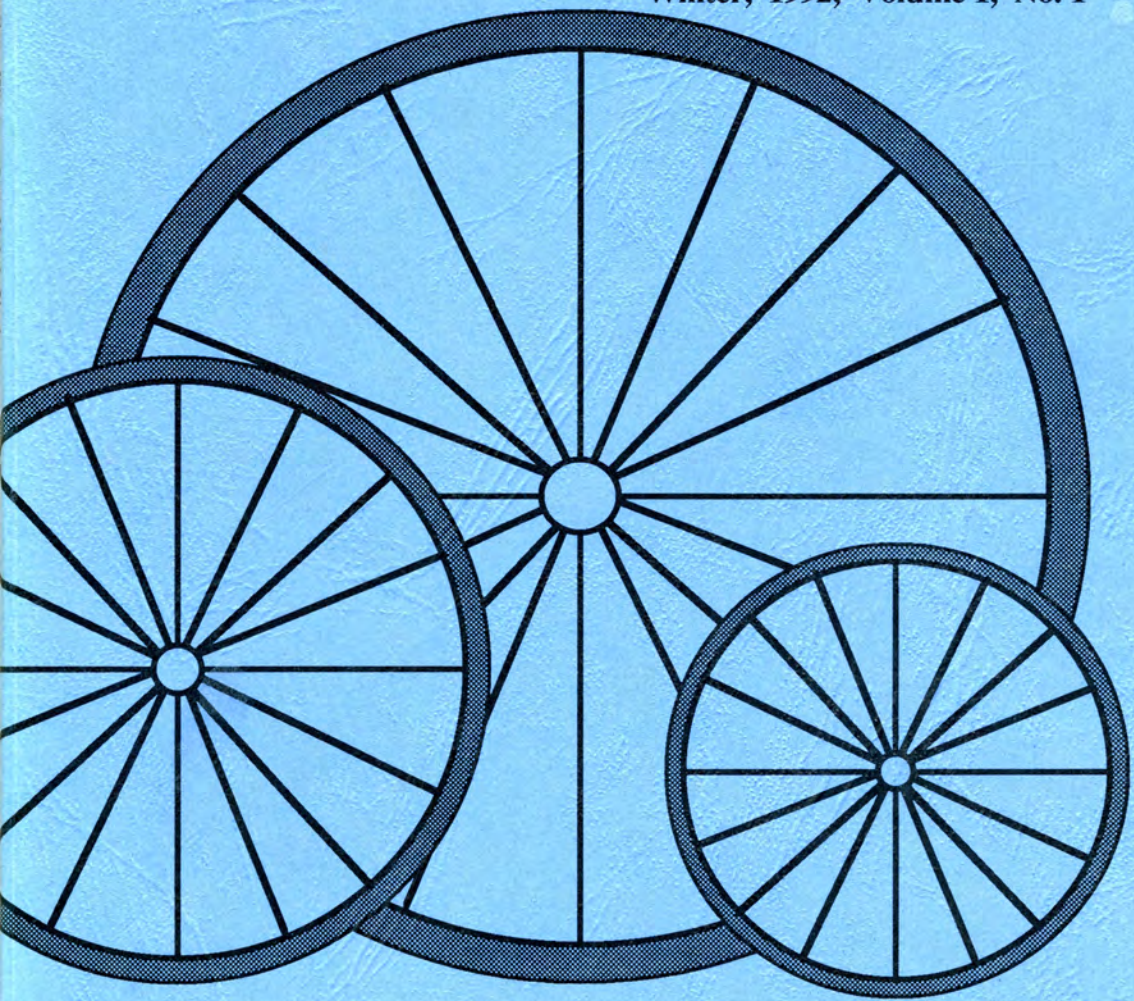
Journal of Invitational Theory and Practice

Winter, 1992, Volume 1, No. 1



The International Alliance for Invitational Education

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The *Journal of Invitational Theory and Practice* (ISSN-1060-6041) is published twice a year, by the International Alliance for Invitational Education, School of Education, University of North Carolina at Greensboro, Greensboro, NC 27412-5001. Subscriptions are $5.00 per year for members and $10.00 for non-members. Send address change to The International Alliance for Invitational Education, The University of North Carolina at Greensboro, Greensboro, NC 27412-5001.

The International Alliance for Invitational Education is chartered by the State of North Carolina as a not-for-profit organization. Members consist of an international network of professional helpers representing education, child care, nursing, counseling, social work, psychology, ministry, and related fields who seek to apply the concepts of invitational and practice to their personal and professional lives.

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The **Journal of Invitational Theory and Practice** promotes the study and research of invitational theory and application. It publishes articles to advance invitational learning and living and the foundations that support this theory of practice, particularly self-concept theory and perceptual psychology. Authors should submit manuscripts in triplicate to the editor. Guidelines for Authors are found in the journal.

Subscriptions:
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Journal of Invitational Theory and Practice

Winter, 1992, Volume 1, Number 1

Editorials

Articles

Editorials...

Greetings and Congratulations

Dear Colleagues,

This letter is to congratulate the Editor and Editorial staff of this exciting new journal and to express our appreciation for this major achievement.

As you read the brief history of our International Alliance for Invitational Education, which is included in the premier issue of the Journal of Invitational Theory and Practice, we think you will agree that we have traveled a great distance in a short time. Since our beginnings in 1982 we have established the "Inviting School Award" Program and recognized over 130 schools throughout the United States and Canada. We have also held eleven international and regional conferences on various aspects of invitational education, and we have organized active networks in AERA and ASCD. Most importantly, we have grown in membership from 12 members in 1982 to twelve hundred members in 1992.

Now with the publication of this new journal, the International Alliance for Invitational Education has a new voice that will add intelligence and integrity to our Alliance. We hope you will support this new venture through your subscription to the journal and be submitting manuscripts for consideration.

Best wishes,

Betty L. Siegel	William Watson Purkey, Professor
President	Dept. of Counselor Education
Kennesaw State College	UNC - Greensboro
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Co-Directors, IAIE

An Invitation

It is an honor and pleasure to present on behalf of the Editorial Board and the International Alliance for Invitational Education the premier issue of the Journal for Invitational Theory and Practice. Conceived several years ago by a small group of members, this refereed journal is another effort on the part of the Alliance to continue the scholarly development and evaluation of what is called the invitational model. With this issue, we set sail on another journey to promote an optimistic message about the potential of people to form beneficial relationships. We will be successful if this publication, as with other books and newsletters distributed by the Alliance, enables people to learn about invitational theory and incorporate its beliefs and practices into their personal and professional lives.

This issue sets the tone for future volumes. Beginning with a brief history of the Alliance and an introduction to invitational theory, William Purkey describes how we arrived at this point, and what the basic beliefs and foundations of invitational theory mean in terms of human development and interaction. Dean Fink and myself offer expanded perspectives on a few elements of the invitational model. As an emerging theory, invitational learning continues to develop and change. As such, we welcome articles that question present assumptions and seek to clarify and expand the meaning and direction for this theory of practice. Tom Cloer and Bill Alexander add to this process with their preliminary study of inviting teacher characteristics. As they indicate, much more research is needed. Earlier efforts by presenters of papers on invitational perspectives and research at AERA conferences in past years provided one forum for the exchange of ideas. Now this journal offers another avenue by which writers and researchers can share their views and findings about the invitational model. To assist with this task, Paula Stanley has assembled the most current bibliography of invitational publications and research papers. It is fitting that this collection appear in the premier issue of this journal.

The articles in this issue offer a beginning. For this journal to be successful, many writers and researchers must accept the invitation and join in the effort to continue developing and examining concepts related to

invitational learning and living. I invite you to celebrate this effort with us. In addition to your literary contributions, we also want your subscription. This first issue is a complimentary copy for Alliance members. Share it with friends and colleagues. In it, you will find information for membership and subscription to the journal. Help us promote both in your personal and professional relationships and at your work place. We are excited about this new voyage and welcome you on board to take the journey with us.

Oh yes, the wheels. The cover of this premier issue is a special gift for two men who have done so much to develop and promote invitational theory and practice, William Purkey and John Novak. It is especially meaningful that they have included so many people in this creative process. We have all benefited from their leadership and fellowship. Those of us fortunate enough to "be with" William and John in the pre-Alliance years heard many stories about "the wheel." We also learned about "inviting cycles" and other circuitous happenings that eventually led to this emerging model called invitational education. For all who have participated, the journey has been rewarding.

To those who are new to the Alliance and perhaps unfamiliar with these tales and events, we extend a hearty invitation to the next celebration to be held in Greensboro, North Carolina this October. You will find an announcement in this issue. Come join us and inquire about "the wheel." See you there!

John J. Schmidt, Editor

An Introduction To Invitational Theory

William Watson Purkey

University of North Carolina at Greensboro

A number of scholars and researchers have worked together over the past decade to develop an understanding of certain abstract principles and everyday facts that appear to relate to one another and which seem to influence human success or failure. This understanding has evolved into a model of practice called "invitational theory." The term "invitational" was chosen for its special meaning. The English invite is probably a derivative of the Latin word invitare, which means to offer something beneficial for consideration. Translated literally, invitare means to summon cordially, not to shun. Implicit in this definition is that inviting is an ethical process involving continuous interactions among and between human beings.

Invitational theory (Purkey & Novak, 1984, 1988; Purkey & Schmidt, 1987, 1990; Purkey & Stanley, 1991) is a collection of assumptions that seek to explain phenomena and provide a means of intentionally summoning people to realize their relatively boundless potential in all areas of worthwhile human endeavor. Its purpose is to address the entire global nature of human existence and opportunity, and to make life a more exciting, satisfying and enriching experience. Invitational theory is unlike any other system reported in the professional literature in that it provides an overarching framework for a variety of programs, policies, places and processes that fit with its basic components.

Figure 1 illustrates the major components of invitational theory. It will be helpful to keep this figure in mind as the foundations, assumptions, areas, levels, and dimensions of invitational theory are explained.

Foundations of Invitational Theory

Invitational theory is based on two successive foundations: The perceptual tradition and self-concept theory. These two foundations, each supported by decades of scholarly research and writing, provide invitational theory with substance and structure. Figure 2 illustrates these foundations.

The Perceptual Tradition

In applying invitational theory, a most important question is "What is the fit among perceptions of various individuals?" The perceptual tradition maintains that human behavior is the product of the unique ways that individuals view the world.

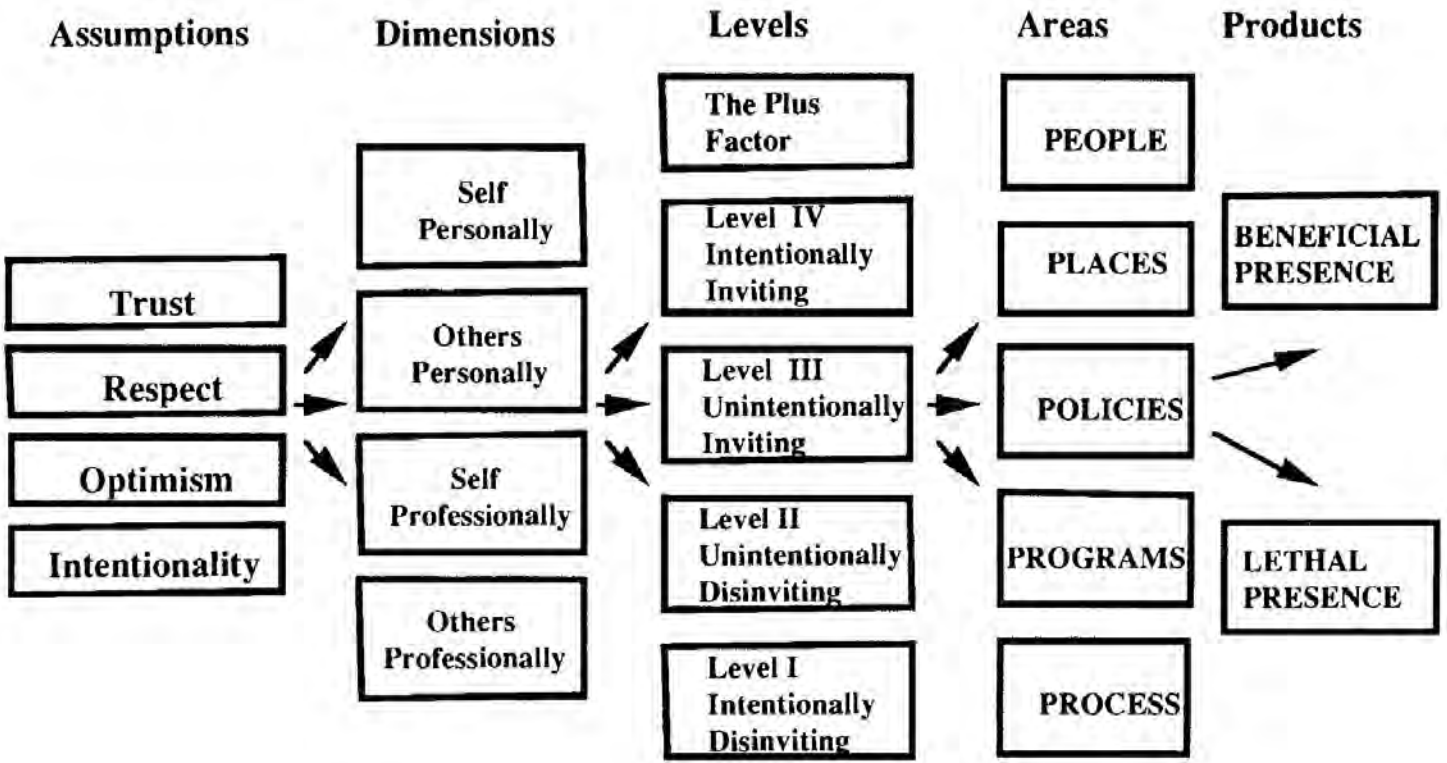

Figure 1

Invitational Theory and Practice

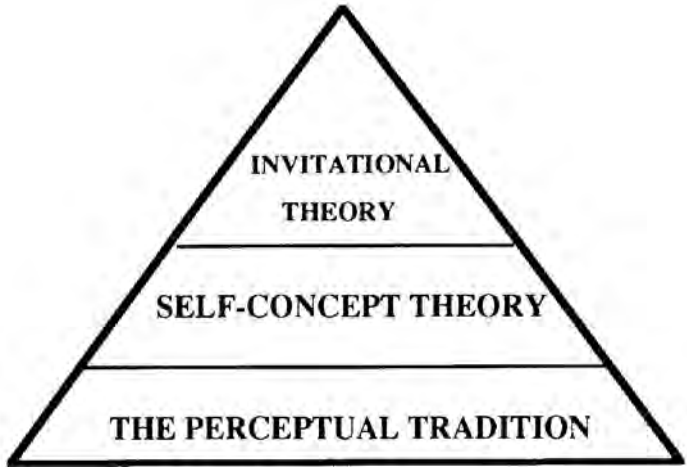

Figure 2

The Foundations of Invitational Theory

The perceptual viewpoint places consciousness at the center of personality. It pro- poses that people are not influenced by events so much as their perception of events. The perceptual tradition was beautifully presented in the 1962 Yearbook of the Association for Supervision and Curriculum Development, Perceiving, Behaving, Becoming, edited by A. W. Combs.

Self-Concept Theory

A second important question in applying invitational theory is "Who am I and how do I fit in the world?" This question derives from the second foundation of invitational theory: self-concept theory. Self-concept is a complex and dynamic system of learned beliefs that each person holds to be true about his or her personal existence. The theory maintains that behavior is mediated by the ways an individual views oneself, and that these views serve as both antecedent and consequence of human activity. Self-concept theory was developed by Jourard (1968), Rogers (1969), Purkey (1970) and many others.

Invitational theory offers a logical extension to the perceptual tradition and self- concept theory and builds on these two foundations. These foundations, supported by a vast research literature, provide a humanistic, person-centered rationale for the four basic assumptions of invitational theory.

Assumptions

Invitational theory is unlike any other system reported in the professional literature in that it provides an overarching framework for a variety of approaches and models that fit with its four basic assumptions. These assumptions give it purpose and direction and take the form of four propositions: trust, respect, optimism, and intentionality.

Trust

Human existence is a cooperative activity where process is as important as product. A basic ingredient of invitational theory is a recognition of the interdependence of human beings. Attempting to get others to do what is wanted without involving them in the process is a lost cause. Each individual is the highest authority on his or her personal existence. Given an optimally inviting environment, each person will find his or her own best ways of being and becoming.

Respect

People are able, valuable, and responsible and should be treated accordingly. An indispensable element in any human encounter is shared responsibility based on mutual respect. This respect is manifested in the caring and appropriate behaviors exhibited by people as well as the places, policies, programs, and processes they create and maintain. It is also manifested by establishing positions of equality and shared power.

Optimism

People possess untapped potential in all areas of human endeavor. The uniqueness of human beings is that no clear limits to potential have been discovered. Invitational theory could not be seriously considered if optimism regarding human potential did not exist. It is not enough to be inviting; it is critical to be optimistic about the process. No one can choose a beneficial direction in life without hope that change for the better is possible. From the standpoint of invitational theory, seeing people as possessing untapped potential determines the policies established, the programs supported, the processes encouraged, the physical environments created, and the relationships established and maintained.

Intentionality

Human potential can best be realized by places, policies, processes, and programs specifically designed to invite development and by people who are

personally and professionally inviting with themselves and others. An invitation is defined as an intentional act designed to offer something beneficial for consideration. Intentionality enables people to create and maintain total environments that consistently and dependably invite the realization of human potential. Intentionality is so important in invitational theory that it receives special attention later in this paper.

The four essential propositions of invitational theory: trust, respect, optimism, and intentionality, offer a consistent "stance" through which human beings can create and maintain an optimally inviting environment. While there are other elements that contribute to invitational theory, these propositions are key ingredients.

Five Areas

Invitational theory focuses on five areas that exist in practically every environment and that contribute to the success of failure of each individual. In the same way as everyone and everything in hospitals should invite health, so everyone and everything in every setting should democratically and ethically invite the realization of human potential. This involves the people, places, policies, programs and processes. These five "Ps" make up the ecosystem in which individuals continuously interact.

People

While everything in life adds to or detracts from success or failure, nothing is more important in life than people. It is the people who create a respectful, optimistic, trusting and intentional society.

Places

The physical environment offers a starting point for moving from invitational theory into practice, because places are so visible. Almost anyone can recognize smelly restrooms, cluttered offices, peeling paint, or unkempt buildings. Fortunately, places are the easiest to change because they are the most visible element in any environment. They also offer the opportunity for immediate improvement.

Policies

Policies refer to the procedures, codes, rules, written or unwritten, used to regulate the ongoing functions of individuals and organizations. Ultimately, the policies created and maintained communicate a strong message regarding the value, ability, and responsibility of people.

Programs

Programs have an important part to play in implementing Invitational theory because programs often focus on narrow objectives that neglect the wider scope of human needs. For example, special programs that label people can give individuals ideas about themselves that negate the positive purposes for which these programs were originally created. Invitational theory requires that programs be monitored to insure that they do not detract from the goals for which they were designed.

Processes

The final P, processes, addresses the ways in which the other four Ps function. Processes address such issues as cooperative spirit, democratic activities, collaborative efforts, ethical guidelines, and humane activities. They focus on how the other Ps are conducted.

Four Levels

In addition to its focus on the five areas of people, places, policies, programs, and processes, invitational theory identifies levels of functioning. Being human and less than perfect, everyone functions at each level from time to time, but it is the level at which people typically function that determines their approach to life and their ultimate success in personal and professional living.

It is useful here to contemplate the complexity of invitational theory. Many people think they already understand the concept of "inviting." They see it as simply doing nice things--sharing a smile, giving a hug, saying something nice, or buying a gift. While these may be worthwhile activities when used caringly and appropriately, they are only manifestations of an invitational stance one takes. This invitational stance determines the level of personal and professional functioning.

The following levels provide a check system to monitor each of the Five Ps (places, policies, programs, processes, and people) found in and around any human endeavor and that reflect invitational theory in action.

Intentionally Disinviting

The most negative and toxic level of human functioning involves those actions, policies, programs, places, and processes that are deliberately designed to demean, dissuade, discourage, defeat and destroy. Intentionally disinviting functioning might involve a person who is purposely insulting, a policy that is intentionally discriminatory, a program that purposely demeans individuals, or an environment intentionally left unpleasant and unattractive. Unintentionally Disinviting

People, places, policies, programs and processes that are intentionally disinviting are few when compared to those that are unintentionally disinviting. The great majority of disinviting forces that exist are usually the result of a lack of an invitational stance. Because there is no philosophy of trust, respect, optimism, and intentionality, policies are established, programs designed, places arranged, processes evolve, and people behave in ways that are clearly disinviting although such was not the intent.

Individuals who function at the unintentionally disinviting level are often viewed as uncaring, chauvinistic, condescending, patronizing, sexist, racist, dictatorial, or just plain thoughtless. They do not intend to be hurtful or harmful, but because they lack consistency in direction and purpose, they act in disinviting ways. People who function at the unintentionally disinviting level may not intend to be disinviting, but the damage is done. Like being run over by a truck: intended or not, the victim is still dead.

Unintentionally Inviting

People who usually function at the unintentionally inviting level have stumbled serendipitously into ways of functioning that are often effective. However, they have difficulty when asked to explain why they are successful. They can describe in loving detail what they do, but not why.

An example of this is the "natural born" teacher. Such a person may be successful in teaching because he or she exhibits many of the trusting, respecting, and optimistic qualities associated with invitational theory. However, because they lack the fourth critical element, intentionality they lack consistency and dependability in the actions they exhibit, the policies and programs they establish, and the places and processes they create and maintain.

People who are unintentionally inviting are somewhat akin to the early barn-storming airplane pilots. These pioneer pilots did not know exactly why their planes flew, or what caused weather patterns, or much about navigational systems. As long as they stayed close to the ground, followed a railway track, and the weather was clear, they were able to function. But, when the weather turned bad or night fell, they became disoriented and lost. In difficult situations, people who function at the unintentionally inviting level lack dependability in behavior and consistency in direction.

The basic weakness in functioning at the unintentionally inviting level is the inability to identify the reasons for success or failure. Most people know whether

something is working or not, but when it stops working, they are puzzled about how to start it up again. Those who function at the unintentionally inviting level lack a consistent stance--a dependable position from which to operate.

Intentionally Inviting

When individuals function at the intentionally inviting level, they seek to consistently exhibit the assumptions of invitational theory. A beautiful example of intentionality in action is presented by Mizer (1964) who described how schools can function to turn a child "into a zero." Mizer illustrated the tragedy of one such child, then concluded her article with these words:

> I look up and down the rows carefully each September at the unfamiliar faces. I look for veiled eyes or bodies scrounged into an alien world. "Look, Kids," I say silently, "I may not do anything else for you this year, but not one of you is going to come out of here a nobody. I'll work or fight to the bitter end doing battle with society and the school board, but I won't have one of you coming out of here thinking of himself [sic] as a zero. (Mizer, 1964, p. 10).

Intentionality can be a tremendous asset for educators and others in the helping professions, for it is a constant reminder of what is truly important in human service.

In invitational theory, everybody and everything adds to, or subtracts from, human existence. Ideally, the factors of people, places, policies, programs, and processes should be so intentionally inviting as to create a world where each individual is cordially summoned to develop physically, intellectually, and emotionally. Those who accept the assumptions of invitational theory not only strive to be intentionally inviting, but once there, continue to grow and develop, to reach for the Plus Factor.

The Plus Factor

When people watch the accomplished musician, the headline comedian, the world class athlete, the master teacher, what he or she does seems simple. It is only when people try to do it themselves that they realize that true art requires painstaking care, discipline, and deliberate planning.

At its best, invitational theory becomes "invisible" because it becomes a means of addressing humanity. To borrow the words of Chuang-tse, an ancient Chinese philosopher, "it flows like water, reflects like a mirror, and responds like an echo." At its best, invitational theory requires implicit, rather than explicit,

expression. When the educator reaches this special plateau, what they do appears effortless. Football teams call it "momentum," comedians call it "feeling the center," world class athletes call it "finding the zone, fighter pilots call it "rhythm." In invitational theory it is called the Plus Factor. A good example of this factor in action was provided by Ginger Rogers, the famous actress and dancer.

When describing dancing with Fred Astair, she said, "It's a lot of hard work, that I do know." Someone responded: "But it doesn't look it, Ginger." Ginger replied "That's why it's magic." Invitational theory, at its best, works like magic. Those who function at the highest levels of inviting become so fluent that the carefully-honed skills and techniques they employ are invisible to the untrained eye. They function with such talented assurance that the tremendous effort involved does not call attention to itself.

Four Dimensions

The goal of invitational theory is to encourage individuals to enrich their lives in each of four basic dimensions: (1) being personally inviting with oneself; (2) being personally inviting with others; (3) being professionally inviting with oneself; and (4) being professionally inviting with others. Like pistons in a finely-tuned engine, the four dimensions work together to give power to the whole movement. While there are times when one of the four dimensions may demand special attention, the overall goal is to seek balance and harmony between personal and professional functioning.

Being Personally Inviting With Oneself

To be a beneficial presence in the lives of others it is essential that individuals first invite themselves. This means that they view themselves as able, valuable and responsible and are open to experience. Those who adopt invitational theory seek to reinvent and respirit themselves personally.

Being personally inviting with oneself takes an endless variety of forms. It means caring for one's mental health and making appropriate choices in life. By taking up a new hobby, relaxing with a good book, exercising regularly, learning to laugh more, visiting friends, getting sufficient sleep, growing a garden, or managing time wisely, people can rejuvenate their own well-being.

Being Personally Inviting With Others

Being inviting requires that the feelings, wishes, and aspirations of others be taken into account. Without this, invitational theory could not exist. In practical terms, this means that the social committee might be the most vital committee in any organization.

Specific ways to be personally inviting with others are simple but often overlooked. Getting to know colleagues on a social basis, sending friendly notes, forming a car-pool, remembering birthdays, enjoying a faculty party, practicing politeness, celebrating successes are all examples of invitational theory in action.

Being Professionally Inviting With Oneself

Being professionally inviting with oneself can take a variety of forms, but it begins with ethical awareness and a clear and efficient perception of situations and oneself. In practical terms, being professionally inviting with oneself means trying a new method, seeking certification, learning new skills, returning to graduate school, enrolling in a workshop, attending conferences, reading journals, writing for publication, and making presentations at conferences.

Keeping alive professionally is particularly important because of the rapidly expanding knowledge base. Perhaps never before have knowledge, techniques, and methods been so bountiful. Canoes must be paddled harder than ever just to keep up with the knowledge explosion.

Being Professionally Inviting With Others

The final dimension of invitational theory is being professionally inviting with others. This involves such qualities as treating people, not as labels or groups, but as individuals. It also requires honesty and the ability to accept less-than-perfect behavior of human beings.

In everyday practice, being professionally inviting with others requires careful attention to the policies that are introduced, the programs established, the places created, the processes manifested, and the behaviors exhibited. Among the countless ways that individuals can be professionally inviting with others are to have high aspirations, fight sexism and racism in any form, work cooperatively, behave ethically, provide professional feedback, and maintain an optimistic stance.

Professionals who combine the four dimensions of invitational theory into a seamless whole are well on their way to putting the theory into practice. The successful individual is one who balances the four dimensions to sustain energy and enthusiasm for learning and living.

Conclusion

This paper has introduced invitational theory and presented it as a guiding model for inviting success in one's personal and professional life. It described its foundations of the perceptual tradition and self-concept theory and presented its basic assumptions of trust, respect, optimism and intentionality. It explained how

the areas, levels, and dimensions of functioning work together to encourage human potential.

Increasingly, invitational theory is finding its way into health care facilities, educational institutions, management work places, and parenting. Wherever it goes, it carries the basic message that human potential, while not always evident, is always there, waiting to be discovered and invited forth. Equally important, invitational theory offers a concrete, practical, and successful way to accomplish its stated purposes.

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The following books are available through the Alliance. Send your Name, Address, and a Check with your order to the above address, or call (919)

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A Brief History of the International Alliance for Invitational Education

William W. Purkey
UNC-Greensboro
Greensboro, N.C.

Beyond our Galaxy, in some forgotten time (circa 1968), two young professors at the University of Florida, Betty Faye Siegel and William Watson Purkey, applied for and received a small grant from the Noyes Foundation of of New York to train educators. The grant provided modest fellowships for teams of teachers, principals, and school board members to attend a three-week residential summer program on humanizing the educative process. Although the funding was to be for a single summer, the program was so successful that the Noyes Foundation continued its support for the next eight years.

During the eight summer workshops at the University of Florida the concept of Invitational Education began to emerge. More than 300 educators attended the residential workshops, worked with Drs. Siegel and Purkey, wrested with invitational theory, and contributed greatly to the emergence of what became known as Invitational Education. Many present leaders of the Alliance, including Judy Lehr, John Novak, Sandra Damico, Gurney Chambers, Bruce Voelkel, and others began their association with the Alliance by being involved in these early workshops.

After eight years of funding, the Noyes Foundation ended its support. This was a major turning point, for Drs. Siegel and Purkey decided that the summer workshops would continue without funding other than registration fees. Summer workshops and programs were successfully conducted at the University of North Carolina at Greensboro, Guilford College, and most memorably, at Western Carolina University, affectionately recalled as "Camelot" by those who attended, where it was necessary to keep waiting lists of those eager to participate.

From 1968 until 1978 there was no Alliance, no organization, do dues, no structure...just an idea...and people who believed in it. In 1978, Drs. Siegel and Purkey met in the mountains of North Carolina and "officially" formed the Alliance for Invitational Education to encourage and bring together the proponents of Invitational Education.

Even after the Alliance was formed it had none of the trappings of a real organization. It had no membership list, officers, or a dues structure. Yet, the I Alliance continued to grow.

A second major event in the history of the Alliance occurred in the summer of 1982 during an Invitational Education Workshop held at Lehigh University and directed by William Stafford. At the conclusion of this one-week workshop, twelve leaders in the Alliance met and created a formal structure for the Alliance. Membership dues were set, and officers (Co-directors, Treasurer, Secretary, Membership Chair, Newsletter Editor, and Member-at-Large) were appointed in order to have the Alliance Chartered by the State of North Carolina as a tax-exempt, not-for-profit educational organization. This was accomplished thanks to the hard work of Robert Turner of Averett College, Virginia.

It was during the 1982-86 period that Canadian Invitational Education began to establish itself as a major voice in invitational theory and practice. Dean Fink, John Novak, Peter Hudson, and many others offered highly successful Canadian conferences and workshops and wrote numerous position papers dealing with the theory and practice of Invitational Education. During this time, John Novak organized a SIC (Special Interest Group) in the American Educational Research Association. This SIG continues to be highly active in AERA and has been of tremendous value in addressing substantive issues in invitational theory and practice before the most rigorous and demanding audiences.

From 1982 through 1986 the Alliance continued to flourish. Workshops and conferences were held at Kennesaw College, UNC-Greenshoro, and Graylyn Conference Center at Wake Forest University. In 1986, the Alliance membership dues were increased to $20.00. This allowed the Alliance to hire its first paid part-time Executive Secretary, Marilyn Mueller. Conrad Austin was asked to be the Alliance Membership Chair.

The last few years, from 1986 on, have been great ones for the Alliance. Paula Helen Stanley became Executive Secretary and added tremendously to the strength of the organization. The Canadians organized a most productive Niagara-on-theLake Conference. New books by David Strahan, Jack Schmidt, John Wilson, and others explored various facets of invitational theory and practice. Two major foundation grants were received; one from Z. Smith Reynolds and another from R.J.R. Nabisco. These grants were to explore the efficacy of invitational theory in combatting such problems as school drop-outs and classroom discipline,

Three of the most successful events held during the past three years have been theToronto Conference headed by Dean Fink, the Orlando Conference directed by Bettie Palmer Sprat, and the Baltimore Conference led by Don McBrien. These ventures were great successes professionally and financially for the Alliance. They produced sufficient income to allow the Alliance to invest in new opportunities, including the development of an annual publication and this refereed journal.

As we enter springtime, 1992, the future of the Alliance looks bright. A task-force is hard at work at UNC-Greensboro planning both a full-day training program on the invitational model and an International Conference to be held in Greensboro this fall. Our Alliance bookstore continues to show a profit and our membership continues to grow. As we head into the wind and follow the stars to the new century, we can enter in our log, as did Christopher Columbus, "This day we sailed on."

Chronology

1971-1978	William W. Purkey and Betty Siegel direct Noyes Foundation workshops on Humanism, University of Florida.
1978-1981	Drs. Purkey and Siegel direct summer workshops at Western Carolina University.
1978	Drs. Purkey and Siegel organize informal Alliance for Invitational Education. Canadian Invitational Education forms with John Novak and Dean Fink.
1979	Tarrytown, New York. Invitational Education Workshop, Marymount College.
1980	Guilford College Conference, Greensboro, NC, directed by Bob Turner.
1981	Brock University Conference, St. Catherines, Canada. Dr. Betty Siegel accepts Presidency of Kennesaw College, Marietta, GA.
1982	Lehigh University Conference, Bethlehem, PA, directed by Bill Stafford. Alliance formerly organized; annual dues, $10.00; 12 members.
1983	Kansas Association for Invitational Education formed by John Wilson. American Educational Research Association SIG formed by John Novak.
1984	William W. Purkey and John Novak author *Inviting School Success, 2nd Ed.* Kennesaw State College Conference, directed by Betty Siegel.
1985	University of North Carolina at Greensboro Workshop, directed by William Purkey.

1986	Graylyn Leadership Conference, Wake Forest University, directed by Don Russell.
	Alliance membership dues increase to $20.00.
	Alliance establishes paid, part-time executive secretary position, accepted by Marilyn Mueller.
1987	Canadian Regional Conference, Toronto, directed by Dean Fink.
	Greensboro Conference, directed by William Purkey.
	Paula Stanley becomes second Executive Secretary.
	William W. Purkey and John J. Schmidt author *The Inviting Relationship.*
1988	Niagara-on-the-Lake Conference in Canada, directed by John Novak.
	William W. Purkey and John Novak write the Phi Delta Kappa fastback, *Education: By Invitation Only.*
	Alliance receives research funding from Z. Smith Reynolds Foundation.
	John J. Schmidt authors *Invitation to Friendship*, a book for children.
1989	Alliance purchases computer and laser printer for newletters.
	Alliance Bookstore created to offer invitational materials and books for sale.
	Newsletter expanded and renamed The Forum.
1990	Orlando, Florida International Conference, directed by Bettie P. Spratt.
	Inviting Schools Award Program moves to Furman University, directed by Judy Lehr.
	Graylyn "Futures Committee" plans for 21st Century, Wake Forest University.
	William W. Purkey and John J. Schmidt author *Invitational Learning for Counseling and Development.*
	John J. Schmidt writes *Living Intentionally & Making Life Happen.*
1991	William W. Purkey and Paula H. Stanley author *Invitational Teaching, Learning and Living.*
	Alliance applies for "Center" status at UNC-Greensboro. Baltimore International Conference, directed by Don McBrien.
1992	Dean Fink organizes an Invitational Education Network within the Association for Supervision and Curriculum Development (ASCD).
	Alliance publishes its first annual volume, *Advances in Invitational Thinking*, edited by John Novak.
	Alliance begins publishing the *Journal of Invitational Theory and Practice*, edited by John J. Schmidt.

The Sixth "P" - Politics

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Invitational theory presents the concept of invitations as related to five factors: people, places, policies, programs, and processes (Purkey & Schmidt, 1990). In this article, I propose the addition of a sixth "P," politics. The assumption is that without addressing the political aspect of schools and school systems, success of the invitational model with the other five dimensions is undermined or negated at best.

In spite of reform movements of past and recent years the "deep structures of schooling," as Cuban (1990) described them, are unchanged. Schools remain characterized by balkanized divisions or departments (Hargreaves, 1989). Students are taught subjects, failed and retained in grades, or passed and graduated with little empirical support for either process. Likewise, students are "labelled, libeled, sorted and grouped" in contradiction to the findings of educational research (Purkey & Novak, 1984). Why, in spite of a plethora of change efforts over the years, are schools fundamentally the same as they used to be?

In The Predictable Failure of Educational Reform, Sarason (1990) answered this question by noting that "in education the mistakes in conception and action have been many, and almost all of them derive from an inability to comprehend the nature of the school system" (p. 27). Traditionally, school reform has focused on one aspect or another without looking at the school as a total system. It has ignored power relationships and until recently, failed to see schools as distinctive cultures. Fullan (1990) captured this idea:

> Our attention in policy, practice and research has shifted in recent years, away from preoccupation with single innovations toward more basic integrative, and systematic reform. Changes in the culture of schools, in the roles and relationships of schools, districts, universities and states, and in integrating teacher development, school improvement, leadership and curriculum toward more engaging learning experiences for students and teachers, dominate the current scene and will continue to do so for the rest of the decade. (p. 137)

At a recent presentation, a teacher of agricultural science in rural Pennsylvania explained the concept more simply. He compared the school to a spider web, which, when touched on one part, reverberates throughout its entire

structure. Educational reformers who forget or ignore this concept do so at their own peril. The attractiveness of invitational theory is that it provides a philosophical and conceptual gestalt that allows leaders to address the entire school as an integrated system. Political behavior must be a vital part of this gestalt if change is to occur.

The term politics as used here is not intended in the conventional sense of back room deals, win-lose negotiations and situational ethics. Nor do I mean politics as a process of "exchanging gratifications in a political market place" (Burns, 1978, p. 258) as in "You scratch my back, I scratch yours." Rather, to act politically is to raise the aspirations of others through teaching, mentoring and coaching. The ingredients of this process are "honesty, responsibility, fairness, the honoring of commitment" (Burns, 1978, p. 258). As such, acting politically means building collaborative cultures through shared vision and shared decision-making. It means "doing with" as opposed to "doing to" people (Purkey & Schmidt, 1987). It means operating from an invitational stance of trust, optimism, respect, and intentionality. It also means effecting authentic change within complex organizations. The following are fifteen guidelines for thinking politically and incorporating the sixth "P" into the invitational process.

1) Dream with Your Eyes Open

Block (1987) in The Empowered Manager described a vision in the organizational sense as a dream with one's eyes wide open. This means starting with the end, the goal, in mind. People's vision of a more attractive future provides them and others, with a clear purpose. George Bernard Shaw (1950) expressed this idea when he wrote:

> This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one...the being a force of nature instead of a feverish, selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy. (Preface)

The invitational vision provides an attractive dream of what some schools are, and all schools can be. The challenge is staying the course when the "naysayers" attack. In situations where invitational philosophy is not inherent in the cultural mainstream, it will take courage and integrity to hold one's vision.

2) Develop a Vision and a Voice

People who think politically not only articulate a vision, they share power and authority in such a way as to invite others to share the dream. In her book The Female Advantage, Helgesen (1990) wrote of replacing the concept of vision

with the concept of voice. Vision is a one-way process. It may exist alone in the mind of a single human being, but voice requires someone to hear it. Voice therefore is interactive. The comparison becomes clearer if one considers vision as the ability to look into the distance and determine an appropriate path to take. By including the concept of voice, the traveller invites others to journey on the trip together. Invitational leaders behave politically if they possess both vision and voice to know what messages to send and then to send them.

3) Think Big, Start Small

People who act politically can look at the big picture, articulate aspirations, while "sweating the small stuff." In a study of change in secondary schools, Louis and Miles (1990) described the politically adept leader as one who uses every opportunity to discuss values, to articulate a vision and to place each issue into the context of the larger picture. Without attending to small but irritating issues, however, we may find that big issues can become obscured. For this reason, as faculties develop a discipline code, it is placed in the larger context of creating a positive learning climate in an inviting school. When administrators organize parents' nights, they do so within the context of inviting and involving parents in the educational process. It is through this global view and process that people begin to share the vision, and it in turn gives meaning to changes within the school. "If reforms are to be successful, individuals and groups must find meaning concerning what should change as well as how to go about it" (Fullan, 1991, p. xi).

4) Cherish Your Opponents

Block (1987) suggested analyzing colleagues' willingness to buy into an invitational vision on two dimensions: 1) how well do people trust others, and 2) to what extent do people agree with others. Those people who trust and agree with the vision should be continually invited to maintain their support. Those who trust but question the vision or changes it implies are the most valuable of colleagues because they will give genuine, honest feedback. It is through interaction with this group that people gradually begin to build a shared vision. With other groups, such as those who tend to dim the vision or ignore the voice, leaders continue to invite by demonstrating trust, providing information, and offering opportunities to participate. In the last analysis however, the culture of the school will not sustain people who are consistently and intentionally disinviting.

5) Build Collaborative Cultures

A fundamental premise of invitational theory is the interdependence of people. Nowhere is this more crucial than in schools and school systems. As Rosenholtz (1989) stated, "the extent of school goal-setting, evaluation, shared

values and collaboration represents the work place conditions most conducive to teachers' learning opportunities and their schools' self-renewal" (p. 79). Similarly, Moss Kanter (1984) in her examination of change in complex organizations argued for greater collaboration in the work place where "corporate entrepreneurs produce innovative achievement by working in collaborative/participative fashion: persuading much more than ordering" (p. 237). Successful organizational leaders, regardless of whether they are in the private or public sectors need to be skilled at team-building, seeking input from others, showing political sensitivity to the interests of others, and willing to share rewards and recognition.

Unfortunately, the existing paradigm of relationships in schools is one of teacher isolation. As Little (1988) stated, "Traditional authority relations in schools and districts, as well as conventional teacher evaluation procedures, communicate a view of teaching as an individual enterprise" (p. 84). In a similar vein, Hargreaves (1989) reported, "If isolation purges the classroom of blame and criticism, it also shuts out possible sources of praise and support" (p. 7). Rosenholtz (1989) described a "moving school" as one in which instructional goals are shared goals, and the norms of the culture are those of collaboration, continuous improvement, and optimism that all students can learn. Collaboration, however, can exist in disinviting ways. As one colleague pointed out, "Hells Angels are collegial." The key to acting politically is to establish a culture which promotes the norms of both collaboration and continuous benefit to individuals and the organization.

6) Involve Teachers in the Change Process

"Educational change depends on what teachers do and think-it's as simple and complex as that" (Fullan, 1991, p. 117). Historically, teachers have been subjected to political behavior without their input and participation. Again, there is a vision without a pluralistic voice. For example, it is common on the political level to devise a change, and then through new curriculum guidelines, instructional manuals, changes in textbooks, or mandated tests for students and/or teachers, expect learning for students to improve. These attempts have failed in the past and will continue to fail in the future because teachers have not been involved. They find little personal or professional meaning in the process. When teachers are viewed as knowledgeable workers, professional educators, and instructional leaders, schools will improve.

> Good teachers are necessarily autonomous in professional judgement. They do not need to be told what to do. They are not professionally the dependents of researchers, of super-intendents, of innovators or supervisors. This does not mean that they do not welcome access to ideas created by other people at other places

> or in other times. Nor do they reject advice, consultancy or support. But they do know that ideas and people are not of much real use until they are digested to the point where they are subject to the teacher's own judgement. In short, it is the task of all educationalists outside the classroom to serve the teachers; for only teachers are in position to create good teaching. (Stenhouse, 1984, p. 69)

7) Make Your School A Learning Community

The work of Joyce (1990) suggests in-service can affect significant change. His staff development principles of theory, demonstration, practice, feedback, and coaching have proven to be a useful model for change. While his model has practical application, it may appear to be a "doing to" as opposed to a "doing with" process. As Hargreaves and Dawe (1989) argued, most in-service programs "withhold from teachers opportunities for wider reflection about the context of their work; which deprofessionalize and disempower teachers in denying them the opportunity to discuss and debate what and how they teach; which smuggle bureaucratically determined ends into ostensibly neutral procedures for improving technical skills" (p. 27).

Since the apparent world-wide trend is to effect educational change school by school by school, schools must become learning communities for teachers, and the principal, in Barth's (1990) words, must become the "head learner." Staff development becomes part of the on-going life of the school and intricately related to the goals of the school. Change occurs through leaders who can act politically to create a learning community in each school. Schools and school systems will thrive to the degree that learning equals or exceeds the pace of change.

8) Cultivate Friendly Facts

It is said that if a frog is placed in boiling water, it will immediately jump out. If, however, one places the frog in lukewarm water and gradually raises the temperature to the boiling point, the frog will adapt until it become groggy and unable to jump out of the pot. Even though there are no restraints, the frog will sit in the water and boil to death.

If educators are to think politically, they have to determine when and how the temperature is being turned up. Acquiring this ability comes from assessing and learning about what Waterman (1988) called "friendly facts." Teachers need to be able to answer questions such as: Are students learning? Are they learning things that are important and significant? Is the school population changing? Is society getting its money's worth? Are teachers growing and developing professionally? Is the school an effective school, and is it effective for all students? These are tough questions, but educators must be prepared to answer

them or others will provide ready-made answers, some of which will be detrimental to our students and schools.

9) Recognize Your Paradigm

According to the futurist, Barker (1989), a paradigm is "a set of rules and regulations that: 1) define boundaries; and 2) tell you what to do to be successful within those boundaries" (p. 27). One strategy to think politically is to know and understand one's own paradigm and be able to make accurate assessments of the paradigms of others.

Words like ritual, dogma, custom, and habit help to describe paradigms. Paradigms are the mental maps that enable people to define their realities. For example, the word "school" triggers a different paradigm for teachers, students, parents, taxpayers, and legislators. If educators are to exercise the sixth "P," then they must listen carefully to the various stakeholders to understand the various "school" paradigms. More significantly, they must reflect on their own school paradigm. The greatest danger occurs when professional educators see one model, one theory, as the only possible paradigm. This "paradigm paralysis" often accounts for resistance to change and insensitivity to people's concern about change, even invitational change.

10) Try "Ad Hoc" Committees and Pilot Projects

Traditionally, efforts to effect change have been predicated on altering people's attitudes as a prerequisite. There is considerable evidence that such an approach is self-defeating. Unless people get involved and "muck around" in a new process, or at least witness their colleagues involvement, change will not occur. Similarly, if one waits to initiate change until everyone has been included, it could be a long wait.

The solution is "ad hoc" committees and pilot projects. Rather than establishing permanent structures for change, people who think politically start with an "ad hoc" group of members who are willing to experiment. The more broadly representative of the various sub cultures of a school the better. Politically astute leaders let such groups pilot innovative ideas. They provide support, profile, and rigorous evaluation of the process. As others begin to show interest, these leaders encourage involvement. At the same time, they let participants know that not everything will be a success. When things go "off the rails" they help people try again. Followers and developers of invitational theory know the importance of "I can" for students. This belief is as important if not more important with adults who also need to nurture their self-concepts.

11) Become an Instructional Leader

This is a tough time to be a school principal. Educational and leadership expectations over the past ten years have been raised significantly. In the past, principals were chosen because of their administrative or managerial skills. In recent years, principals are not only expected to be effective managers, but also instructional leaders (Smith and Andrews, 1989). Recent literature tends to categorize leaders as people "who do the right things" and managers as people "who do things right." In this comparison, the management function is seen as dull, routine, and secondary in importance. Louis and Miles (1990), however, found that successful principals were accomplished in both of these dimensions. Accepting their finding, we might assume that principals who are accomplished in the sixth "P" not only establish a vision and invite people to share in the adventure, they also are expert at problem-solving, decision-making, conflict resolution and in setting up systems that get things done.

12) Develop a Mission Statement

A mission statement answers two questions: What business are we in? And, how do we do business? The answer to these questions is the organization's shared vision, articulated for the world to see. It is the product of the long, sometimes tedious process of clarifying values and shaping a vision for the organization. Such a statement should not be rushed. What separates a true mission statement from pure rhetoric is the degree of commitment from the people in the organization. The central focus for goal-setting, problem-solving, and conflict resolution is the mission. Here is an example of a mission statement for a school:

> The staff members of Etivini High School commit themselves to:
>
> * teaching so that all students learn
>
> * preparing students for an information age
>
> The staff members of Etivini High School will achieve these goals by:
>
> * ensuring that they apply the principles of invitational theory, personally and professionally
>
> * developing a learning atmosphere for students, parents, staff, and the community

13) Honor Elected Officials

Being a school board members is often a "no win" job. The public sees you as a spendthrift, while the professional educators liken you to Scrooge. Most school board members are genuinely concerned about the quality of education for all students. Unfortunately, people only hear about the more negative political types

who seek office for personal gain or wield power ruthlessly. The processes of developing shared visions, missions, and goals should not exclude the people who put up their hands at school board meetings. By thinking and acting politically, people enroll elected officials in their aspirations for the school.

14) Encourage Strategic Planning

Teachers, administrators, and school board members are often overwhelmed by the number and rapidity of change efforts. As a result, they tend to attempt everything and accomplish nothing. Strategic planning is driven by vision, values, and goals. In the past, traditional long range planning focused more on dividing up the turf and getting things done efficiently. Today, strategic planning processes commit the organization to a few "high leverage" objectives for an extended period of time. It reflects the shared vision and mission of the organization. Senge's The Fifth Discipline (1990) provides a useful discussion of such "systematic thinking."

15) Make the Important Choices

"This is all very well for you" a reader might say, "but you don't know my circumstances; they prevent any real change." While each circumstance is unique, we are a product of our decisions, not the conditions that surround us. In the marvelous book Man's Search for Meaning, Viktor Frankl (1984) illustrated this belief with deep emotion, vivid tragedy, and an optimistic vision. Frankl was a Jewish doctor who, unlike his entire family, survived Nazi concentration camps. In his book, he wrote of men who gave their last morsel of bread so that others might survive, and they too survived. Whereas, others less fortunate and less inspired gave up and died very quickly. From his experiences, Frankl wrote:

> The experiences of camp life show that man does have a choice of action...Man can preserve a vestige of spiritual freedom, of independence of mind, even in such terrible conditions of psychic and physical stress...everything can be taken from a man but one thing: the last of the human freedoms-to choose one's attitude in any given set of circumstance, to choose one's own way. (1984, p. 86)

People who behave politically choose to approach the people, places, policies, programs, and processes in their schools and school districts from an invitational stance. With this posture they recognize the strength they bring to their personal and professional relationships, and accept the limitless potential of individuals and groups to improve learning environments, processes, and outcomes.

Block (1987) stated that people's choices are between maintenance and greatness, caution and courage, dependence and autonomy. Those who try to think and act politically and, thereby think and act invitationally, come down on the side of greatness, courage, and autonomy. If invitational theory is to have an impact, if it is to have a life after the consultants leave a school or district, then attention to, and training in, the sixth "P" is vital to the process.

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Inviting Teacher Characteristics and Teacher Effectiveness: A Prelininary Study

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School systems that attempt to respond to outside pressures of accountability have an obligation to seek changes that make schools and teaching more effective. Any factor, including affective factors, proven to have an impact on the degree of teacher effectiveness should be carefully considered by administrators.

Brophy (1979) demonstrated that teachers who believe strongly that their students are capable of learning new skills or subject matter are more likely to be successful in increasing students' learning. Students usually respond positively to teachers who believe that their students can learn. Sabine's (1977) teacher effectiveness research demonstrated that students prosper under two teacher characteristics; teachers challenging students, and teachers caring for students.

This study examined whether a significant relationship exists between inviting characteristics of teachers and the effectiveness of these teachers as rated by their principals. The study also examined the difference between the effectiveness of humanistic or inviting teachers versus the effectiveness of custodial or disinviting teachers. If a relationship exists, and if a significant difference can be found between the effectiveness of inviting versus disinviting characteristics, school planning can be affected. Promoting inviting teacher characteristics through inservice and staff development activities may be realized.

Lunenburg and Schmidt (1989) defined quality of life in school as the students' satisfaction with school, commitment to class work, and students' reactions to teachers. Their research supported the hypothesis that custodial pupil control ideology, defined here as disinviting teaching, was related to unfavorable quality of school life. In contrast, humanistic or inviting teaching was correlated to favorable quality of school life. These researchers used an instrument designed to measure the quality of life as perceived by students.

Willower and Lawrence (1979) found a significant relationship between teacher perceived threats and "custodialism" of teachers. The custodial orientation favors a rigid and highly controlled setting concerned primarily with the maintenance of order. According to these researchers, impersonality, pessimism, and "watchful mistrust" imbue the atmosphere of the custodial school. The greater the perceived threat to teacher status, the greater the custodialism. Estep, Willower, and Licata (1980) found a positive relationship between humanistic acts and classroom robustness. Robustness involved interest level, "eventfulness", and the stimulation of a class. The researchers concluded that high interest levels, eventfulness, and stimulation in these robust classrooms clearly make them interesting places that do not require strict control.

Lunenburg and Stouten (1983) found a direct relationship between custodialism or disinviting acts in teachers' pupil control ideology and children's projections of rejections and hostility onto teachers. They also found that inviting acts on the part of teachers were related to low student rejection of teachers.

Shearin (1982) demonstrated that consistency or agreement on humanistic or inviting acts among teachers within a school is important. Teachers' ratings on control ideology for four junior high schools were analyzed in relation to student alienation. These data showed that more humanistic schools had less student alienation.

Kottkamp and Mulhern (1987) studied the problem of motivation among teachers. They found that humanistic control ideology and an open school climate were positively related to motivation among teachers.

These studies indicate a genuine need for research demonstrating a relationship between humanistic inviting acts and teaching effectiveness. While these studies show a relationship between humanistic schools and classroom robustness, less rejection and hostility, less student alienation, and more teacher motivation, research is needed to link humanistic acts with teaching effectiveness using other indicators. This study is a preliminary attempt to do just that.

Method

Operational Definition

Inviting teachers were defined as teachers in the sample who responded to twenty written ideological statements and scored above a certain criterion. The ideological statements concerned teachers, students, and schools. Disinviting teachers were defined as teachers who scored below the selected criterion on the twenty ideological statements. The criterion for inviting or disinviting classifications was chosen by an analysis of the mean score for all participants on the ideological statements. A score clearly above the mean or clearly below the mean was used to form inviting or disinviting cells in classifying subjects for this preliminary study. Teaching effectiveness, the dependent variable, was operationally defined as principal-rated effectiveness as determined by responses to eight different indicators.

Methods of Observation

The method of observation for the independent variables, disinviting and inviting characteristics of teachers, was a pupil control ideology form consisting of twenty statements about schools, teachers, and students. This form was introduced into the literature by Willower, Hoy, and Eidell (1967). Possible scores range from 20 to 100 points on the form. Teachers could select responses from "strongly agree" to "strongly disagree" on a 5 point Likert scale. The higher scores ostensibly pointed to more humanistic, inviting attitudes while lower scores favored more rigid, autocratic, and less inviting attitudes.

The validity and reliability research undergirding the instrument was a major reason this form was chosen for this preliminary study. Willower, Hoy, and Eidell validated the instrument by demonstrating that teachers previously judged to hold a custodial or autocratic ideology scored significantly below average on the instrument in comparison to teachers who scored above average and were previously judged humanistic. Willower, Hoy, and Idell (1967) also calculated split-half reliability resulting in a.91 reliability coefficient.

The method of observation for the dependent variable, teacher effectiveness, was a principal's rating form consisting of eight different indicators. Possible scores of effectiveness range from 8 to 40 points. Principals rated the effectiveness of teachers on the eight indicators using a scale of I to 5, with I being "low" and 5 being "Superior." Higher scores on the principal's rating form represented higher effectiveness, lower scores represented lower effectiveness.

Research shows a link between quantitative and qualitative changes in the learning of students and the eight teacher effectiveness indicators on the principal

rating form. Studies undergirding these effectiveness indicators are Sabine (1977), Brophy (1979), and Gorton (1983).

The instrument was validated further by having principals use the instrument and rate the effectiveness of 60 teachers previously evaluated by existing state-approved instruments. Sixty teachers previously rated "meritorious" or "in need of improvement" were selected for the validation process. There was a statistically significant difference between the mean ratings of previously rated "meritorious" teachers and teachers "in need of improvement." The validation process suggested the rating instrument was valid.

Subjects

Nine schools including four high schools, two middle schools. and three elementary schools participated in the study. Schools participating in the study were selected on the basis of size, diversity of student population, socioeconomic status, and geographical boundary. A total of 235 teachers and their principals from the nine schools in South Carolina participated. Ninety-eight percent of all the teachers from the nine schools chose to participate in the study.

Respect for confidentiality was emphasized as part of the orientation process with the school principals. The orientation process involved visits with each school administrator and discussion of the details of their involvement. The instruments were described and discussed in detail with the principals. Each of the instruments had space at the top for recording demographic information. Separation of this information from the actual responses was easily accomplished by paper perforation. This helped assure confidentiality. The principals stapled the appropriate data together for statistical analysis after removing the demographic data.

Procedure

The pupil control instrument was administered to the 235 teachers. Principals asked the teachers to complete the pupil control ideology form during a faculty meeting. Principals were asked to control conversations between teachers while the forms were being completed by asking them not to share their data for the fifteen minutes required to complete the process. The principals subsequently completed the rating forms, and were instructed circumspectively in the orientation process not to examine any of the ideology forms before they responded to the eight indicators of teaching effectiveness for the teachers.

Demographic data included marital status, age, years of experience, and subject area. The form completed by each teacher and the corresponding

principal's effectiveness form were stapled together and delivered to the researcher.

Results

A Pearson product moment correlation coefficient was computed between the scores for the 235 teachers on the pupil control form and the principal's ratings of effectiveness. A positive relationship was found to be statistically significant [r (233) = .37, p. < .0011. This means a positive significant relationship existed between humanistic, inviting teacher characteristics and teacher effectiveness when all subjects were analyzed.

A t-test for uncorrelated means was used to determine if a significant difference existed between the effectiveness of teachers with humanistic, inviting attit' des and the effectiveness of those with custodial, disinviting attitudes. A statistically significant difference was found [t (149.1) = 4.65, p. < .001], meaning that humanistic, inviting teachers were more effective than their disinviting, custodial counterparts.

A correlation coefficient was also computed separately for the four secondary schools, two middle schools, and the three elementary schools. There was a positive and statistically significant correlation, low to moderate, between pupil control ideology and teacher effectiveness in the four secondary schools [r (I 19) = .36, p. < .001]. There was also a positive and significant correlation between the pupil control ideology and teaching effectiveness in the two middle schools [r (43) = .54, p. <.001]. The relationship at the elementary level was not statistically significant [r (67) = .20, P. = .09].

An analysis was also performed to determine if a significant difference occurred in the effectiveness of inviting and disinviting teachers when secondary, middle, and elementary schools were compared.

Table I shows that there was a statistically significant difference in the effectiveness of the inviting versus the disinviting teachers in the four secondary and two middle schools. The difference favored the inviting teachers in these schools. The difference between means among the three elementary schools was not statistically significant.

Table 1

Mean Differences in Teacher Effectiveness

		N	M	SD	p
4	Secondary Schools				
	Inviting	65	31.50	5.9	
					< .0001
	Disinviting	56	27.17	7.9	
2	Middle Schools				
	Inviting	30	30.70	5.7	
					= .002
	Disinviting	15	24.93	5.7	
3	Elementary Schools				
	Inviting	53	32.60	5.3	
					= .15
	Disinviting	16	30.18	7.3	

Demographic data were analyzed to determine if significant differences existed in either pupil control ideology or effectiveness for people of varying marital status, age, years of experience, or subject areas. There were no significant differences on either ideology or effectiveness for teachers being analyzed according to marital status, age, or years of experience.

However, a statistically significant difference was found when teachers were analyzed according to subject areas. Teachers in math were significantly different from all the other subject areas in pupil control ideology and effectiveness ($p. < .05$). Math teachers tended to express more disinviting attitudes and as a group were rated less effective by their principals. No other significant differences were found among subject areas.

Discussion

Based on the results of this study, certain attitudes that parallel the concept of "inviting" teacher behaviors seem to correlate with effective teacher performance, as measured by school principals. As a preliminary investigation, this study serves as a catalyst for discussion as to how best to identify an inviting teacher. What statements, ideology, or forms would most efficiently identify an inviting teacher? For all young professionals beginning a teaching career and

wondering about their ideology, what statements could help them determine that they were or were not unintentional disinviters? How is the best way to measure effectiveness? Is effectiveness even the most important criterion?

As a preliminary endeavor, this study has obvious limitations. The Willower, Hoy, and Eidell form does not include questions pulled directly from invitational theory. Few would question, however, that pupil control ideology is inexorably linked to invitational theory. Another limitation is that the instrument for pupil control ideology measures self-rated attitude. The instrument does not measure behaviors directly. The fact, however, that attitude alone as measured in this study significantly correlated in six of nine schools to teacher effectiveness was promising. By using only attitudes toward pupil control ideology, we found significant differences in effectiveness for six of nine schools.

This study should help stir the water and motivate proponents Of invitational theory and practice to answer these questions and others yet to be posed. Further research is needed in this vital area that holds so much potential for teaching and learning in the next century. More precise methods of defining, describing, and validating inviting behaviors are needed to affirm the preliminary findings of this study and support the belief that humanistic, inviting teachers are effective classroom leaders.

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Appendix A
Pupil Control Ideology Form

On the following pages a number of statements about teaching are presented. Our purpose is to gather information regarding the actual attitudes of educators concerning these statements.

You will recognize that the statements are of such a nature that there are no correct or incorrect answers. We are interested only in your frank opinion of them.

Your responses will remain confidential, and no individual or school will be named in the report of this study. Your cooperation is greatly appreciated.

INSTRUCTIONS: Following are 20 statements about schools, teachers, and pupils. Please indicate your personal opinion about each statement by circling the appropriate response at the right of the statement.

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1. It is desirable to require pupils to sit in assigned seats during assemblies.	SA	A	U	D	SD
2. Pupils are usually not capable of solving their problems through logical reasoning.	SA	A	U	D	SD
3. Directing sarcastic remarks toward a defiant pupil is a good disciplinary technique.	SA	A	U	D	SD
4. Beginning teachers are not likely to maintain strict enough control over their pupils.	SA	A	U	D	SD
5. Teachers should consider revision of their teaching methods if these are criticized by their pupils.	SA	A	U	D	SD
6. The best principals give unquestioning support to teachers in disciplining students.	SA	A	U	D	SD
7. Pupils should not be permitted to contradict the statements of a teacher in class.	SA	A	U	D	SD

8.	It is justifiable to have pupils learn many facts about a subject even if they have no immediate application.	SA	A	U	D	SD
9.	Too much time is spent on guidance and activities and too little on academic preparation.	SA	A	U	D	SD
10.	Being friendly with pupils often leads them to become too familiar.	SA	A	U	D	SD
11.	It is more important for pupils to learn to obey rules than that they make their own decisions.	SA	A	U	D	SD
12.	Student governments are a good "safety valve" but should not have much influence on school policy.	SA	A	U	D	SD
13.	Pupils can be trusted to work together without supervision.	SA	A	U	D	SD
14.	If a pupil uses obscene or profane language in school, it must be considered a moral offense.	SA	A	U	D	SD
15.	If pupils are allowed to use the lavatory without getting permission, this privilege will be abused.	SA	A	U	D	SD
16.	A few pupils are just young hoodlums and should be treated accordingly.	SA	A	U	D	SD
17.	It is often necessary to remind pupils that their status in school differs from that of teachers.	SA	A	U	D	SD
18.	A pupil who destroys school material or property should be severely punished.	SA	A	U	D	SD
19.	Pupils cannot perceive the difference between democracy and anarchy in the classroom.	SA	A	U	D	SD
20.	Pupils often misbehave in order to make the teacher look bad.	SA	A	U	D	SD

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Appendix B
Principal Rating Form

Effective teachers demonstrate certain behaviors and attitudes to a far greater degree than other teachers. Consider the effective teacher indicators listed below and assess each teacher that completes the PCI instrument according to these standards. Please circle the appropriate rating number beside the 8 effectiveness indicators as it directly applies to each teacher. *Please fold or staple the teacher PCI instrument to the matching principal rating form. Remove the teacher's name at the top of the PCI inventory sheet before placing in the appropriate self-addressed envelope.

Superior	Above Average	Average	Below Average	Low		
5	4	3	2	1	(1)	The teacher demonstrates a high degree of subject matter expertise.
5	4	3	2	1	(2)	The teacher overtly demonstrates that he/she has a responsibility for student success.
5	4	3	2	1	(3)	The teacher spends a majority of the class time actively involved with students in the learning process.
5	4	3	2	1	(4)	The teacher provides regular feedback to students which informs them of their progress and indicates how they can improve.
5	4	3	2	1	(5)	The teacher assigns tasks to students appropriate to their ability level so that chances of success are high and failures low.
5	4	3	2	1	(6)	The teacher clarifies what needs to be learned and illustrates how to do the assigned work.
5	4	3	2	1	(7)	The teacher addresses higher- as well as lower-level cognitive objectives.
5	4	3	2	1	(8)	The teacher effectively uses existing instructional materials in order to devote more time to practices that enrich and clarify the content.

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Particulars, Universals, and Invitations: A Reprise*

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What is inviting? More specifically, can some behaviors be defined universally as invitations regardless of how individuals perceive them? In this article, the existence of universal invitations and their relationship to perceptual processes are presented in an expanded view of how invitational levels of functioning are determined.

The invitational model, developed by William Purkey and others (Purkey & Novak, 1984; Purkey & Schmidt, 1987, 1990), presents a structure by which we can define human interactions as either inviting or disinviting to our personal and professional development. The model suggests four levels of functioning: (1) Intentionally Disinviting, (2) Unintentionally Disinviting, (3) Unintentionally Inviting, and (4) Intentionally Inviting. A fundamental assumption of the model is that individual perception defines human interactions as either inviting or disinviting. Accordingly, the determination of whether a given communication invites or disinvites lies, as with beauty, in the "eyes of the beholder." Attributing this much power to the receiver's perceptual frame of reference creates a dilemma for the sender, particularly when, in spite of positive intentions, a message precipitates negative reactions and outcomes. In such instances, reaching agreement about the nature of invitations and disinvitations is not a simple matter.

Sometimes, seemingly beneficial messages are not accepted because they are perceived by the receiver in less favorable light than they are by the sender who created them. The four levels of professional and personal functioning in the invitational model place these well-intended yet rejected communications in the realm of "unintentional disinvitations" (Purkey & Novak, 1984; Purkey & Schmidt, 1987). This level of functioning identifies interactions that "are typically well meaning, but . . . often seen by others as . . . simply thoughtless" (Purkey & Novak, 1984, p. 18). The key phrase in this definition is "seen by others." Human perception is a powerful foundation of the inviting process and an essential ingredient in defining the levels of invitational functioning. Accepting it as the single ingredient for defining and describing human interactions, however, may be unwisely restrictive because it eliminates consideration of universal invitations.

** This article expands on ideas that first appeared in the Invitational Education Newsletter (1984).*

Universal Invitations

Placing too much emphasis on individual perception when defining human interactions allows little possibility for the existence of universal invitations. Such a position rejects the potential of some behaviors to be, by their very nature, ultimately beneficial to the receiver, regardless of how they are perceived at a particular time and place. The underlying question in this paradox is whether or not by definition there is inherent good in all invitations. Just as Mortimer Adler (1981) contended "that some value judgments belong to the sphere of truth" (p. 71), it seems that some interactions are inherently beneficial to human development and learning processes, regardless of how they are defined by a particular person.

An example of this paradox is the occasion when a teacher challenges a student to accept more difficult assignments with the hope of achieving increased learning. The teacher, with an eye toward safeguarding the student's self-esteem, chooses reasonable and attainable goals and creates an atmosphere to encourage a higher level of student performance. The student on the other hand greets this invitation through a perceptual channel of fears, self-doubts, and other trepidations. As a result, the student evaluates the teacher's challenge to excel as disinviting, an invitation to fail. Does the student's initial rejection of this well-intended message negate its inherent beneficial good? If the teacher persists, does the perceived disinvitation become more intentional, more disinviting? These are not uncommon questions for teachers who challenge and inspire diverse student populations. Such teachers search for ways to accommodate the student's perceptions, while at the same time they encourage efforts towards higher goals.

Another example is when a spouse arrives home from work on a Friday night, ready to celebrate the weekend by inviting a few friends over for a party. In contrast, the marriage partner lies on the couch dreaming of a peaceful evening together at home. Conflict between these two perceptions is inevitable, and the answer about which one is inviting or disinviting is at best uncertain.

How does either of the examples above fit the levels of invitational functioning? Who is inviting? Who is disinviting? Perhaps these questions cannot be answered because of the limited information we have at hand. More specific information about particular perceptions and situations is needed. In addition, universal beliefs should be considered.

Are there particulars for each situation and universal truths about all human communications that help us define the limitless messages we send and receive? By contemplating this question, we may find a partial answer to the puzzle of how to define invitations and disinvitations. In doing so, we first must make a distinction between universals and particulars. Universals and Particulars

Universals and Particulars

Bertrand Russell's (1971) view of universals and particulars can assist us in understanding the role of perception in defining invitations and disinvitations. According to Russell, "If there is a distinction between particulars and universals, percepts will be among the particulars, while concepts will be among universals" (1971, p. 1). Translated into the language of invitational theory and practice, this means that, while certain behaviors can be defined conceptually and universally as inviting or disinviting, it is the particulars of all behaviors (i.e., the perceptions of senders and receivers) that gives them temporal meaning.

The relationship between universals and particulars, when applied to the invitational model, is best explained in terms of these spatial and temporal conditions. Some behaviors, though well meaning, are so negatively perceived in light of particular factors that they are easily understood and accepted as disinvitations. On the other hand, when viewed beyond the scope of time and space by expert observers and judges of human growth and development, these same behaviors might be defined universally as inviting actions. For example, a parent restraining a toddler from going into a busy street is judged as performing a beneficial action to prevent injury. Yet, the child protests and continues toward the street.

Particulars relate to entities, such as perceptions, that retain temporal and spatial qualities. As such, it is the particulars of an event that give it meaning in its present time and space. Returning to our example above, the toddler struggles and cries in response to the parent's action. The child wants to explore and discover new worlds and, taken in isolation, this perception and behavior are accepted as invitations to one's own self on the part of the child. At the same time, we would agree that the parent's actions are necessary in protecting the child from serious harm. The parent has the perceptual wisdom to know that the child's eagerness to explore will end in tragedy unless appropriate supervision and restraint are provided. This wisdom, however, does not diminish the struggle between two apparently inviting yet conflicting views.

In this way, it is the particulars, the temporal and spatial qualities, that distort whatever universality may exist for a given behavior. The child continues to be upset with the parent's refusal to permit freedom of exploration, while the parent becomes annoyed with the child's persistent insubordination. Each perceives the other's actions as being disinviting. Once again we see that our reliance on limited perceptions does not always help to determine whose interpretations are correct; whose behaviors are truly inviting.

Perceptual understanding alone does not help us define behaviors according to the four levels of professional and personal functioning. Other elements are needed in this quest, and according to the invitational model, these elements are summarized as an "inviting stance" (Purkey & Novak, 1984; Purkey & Schmidt, 1987). The characteristics of an inviting stance optimism, trust, respect, and intentionality are key particulars that contribute to the universality of invitations.

Elements of Universal Invitations

The characteristics of an inviting stance denote a positive direction and beneficial purpose in all behaviors. Such direction and purpose often exist beyond the scope and understanding of the participants in a given interaction. Most human interactions that are optimistic, trustful, respectful, and intentional approach the possibility of being universally inviting, regardless of the initial perceptions of the people involved. On the other hand, actions that lack a helpful direction and caring purpose, or worse yet consist of uncaring and harmful conditions, approach the lethal level of being universally disinviting. Simply saying that something is inviting does not make it so, unless the ingredients of optimism, trust, respect, and intentionality exist. Of these ingredients, intentionality is the framework, the internal schema, that cultivates and orchestrates the development of other beneficial qualities. A person becomes an optimistic, caring, trustful and respectful individual through purposeful behaviors that lead to being a positive presence in one's own life and the lives of others.

Intentionality has been thoroughly described as an important existential quality by Rollo May (1969) and others. Its attributes include purposeful planning, which incorporates proper timing of events and understanding of spatial relationships, and an ability to synthesize feedback into a selection of reasonable and responsible alternatives. In addition, the root meaning, "to tend," implies a positive purpose and caring toward self and others. As examples, a parent tends to a sick child, a farmer tends to the field, and teacher tends to the class.

The quality of caring, inherent in the concept of positive intentionality, is another element of universality. Caring is a condition of human interaction that appears similar to what Mortimer Adler referred to as "the ultimate and common good" (1981, p. 92). A teacher's gentle persistence in encouraging a beginning reader to explore new words, or a speech coach's nudging of a hesitant orator to face an uncertain audience, exemplifies this quality of caring. While such persistence and prodding encourage risk, they also cultivate realistic optimism, unwavering trust, mutual respect, and positive direction.

To be well-intended and caring are admirable qualities, but without positive action the best of intentions will fall short of their goals. Through positive actions

we demonstrate our best intentions and ensure the welfare of ourselves and others. By combining the elements of optimism, trust and respect with a positive direction, our interactions have the potential to approach the realm of universal invitations. This potential is realized when we consistently behave in intentionally inviting ways towards ourselves and others. To achieve the goal of becoming intentionally inviting, we accurately evaluate the particulars, the percepts if you will, of our messages and actions.

The Role of Perception

The opinions presented here do not diminish the importance of perception in understanding the dynamics of human interactions or in defining the beneficial messages we create and send in our personal and professional relationships. Rather, they convey the belief that the quality of human interactions cannot always be evaluated from a single perspective that of a sender or receiver. Invitations and disinvitations are not consistently and correctly defined by relying solely on the perceptual judgment of one person. In most human interactions, the perceptions of all participants as well as the universal elements inherent in a inviting stance contribute to this discrimination process.

This view is congruent with Purkey and Novak's focus on teacher and student perceptions within school relationships (Purkey & Novak, 1984). They emphasized the interaction of perceptions in establishing an invitational stance and practice. Because every action is open to infinite perceptions and corresponding interpretations, it follows that the process of defining a given behavior according to the hierarchical levels of professional and personal functioning is not always a simple task. There are times when a communication is rejected by the recipient even though it has all the universal elements of an invitation. The fact that it has not been accepted does not make the action any less inviting. Perhaps it is simply not the right time or place. Purkey and Novak said it best: "By not accepting, some [people] ... are seeing if we are really sincere, or are seeking time to think things over" (1984, p. 49).

Practitioners of the invitational model are reminded that defining levels and types of professional and personal functions is a complex matter. It is dangerous to oversimplify the process. The consistent exploration and consideration of additional elements for inclusion into the practice of defining levels of functioning is, therefore, strongly encouraged. Successful application of the inviting process offers some assurance that accurate assessments and clear definitions of interactions are achievable.

The Inviting Process

The invitational model has been described as a process of creating, sending, negotiating and evaluating messages (Purkey & Novak, 1984; Purkey & Schmidt, 1987; Schmidt, 1990). The stages of this inviting process provide a useful structure by which we examine universals and consider particulars to accurately define and describe the messages we send to ourselves and others. Purkey and Schmidt (1987) have labeled three major stages of the process as: The Preparation Stage, the Initiating and Responding Stage, and the Follow-up Stage. By learning the aspects of each stage we increase our understanding of the particulars, the temporal and spatial aspects, of all our interactions.

The Preparation Stage

The first stage of creating and sending beneficial messages is marked by a desire to create positive messages and a willingness to understand the perceptions of the receiver. Good things do not happen unless someone wants them to occur and carefully plans for their success.

Having the desire. Many factors influence our willingness to behave in beneficial ways towards ourselves and others. These factors enter our perceptual worlds and are assessed by an internal guidance system, sometimes referred to as the self-concept. At the beginning of every interaction we are guided by particular perceptions of past events, which increase or decrease our desire to send and accept messages in given situations.

Expecting good things. When we choose to send or accept an inviting message, we believe that positive results will occur. Without this belief we will neither send nor accept invitations. In much the same way, a student who fears failure will reject the genuine overtures of a challenging teacher. Again, these expectations are the product of countless perceptions about ourselves and others accumulated over a lifetime.

Preparing the setting. Having an appropriate level of desire and expecting good results will lead to successful interactions if we prepare properly. For example, when a spouse comes home expecting to party the night away, a phone call to forewarn the partner may be in order. Preparation is influenced by our perceptions, but it is also guided by universals, such as accepted courtesies and beliefs in human dignity and value. In preparing our messages, we balance the particulars of our own perceptions with the universal beliefs we hold to be true.

Reading the situation. To prepare a successful invitation we must be able to read the situation the needs of others and ourselves accurately. Taking time to learn about the perceptions of others assures the beneficial intent of the messages we create and send. As with the earlier steps, reading situations accurately

includes temporal and spatial particulars as well as widely held universal truths. When we are successful at reading situations accurately, we avoid the posture of phenomenal absolutism, which conveys the belief that others must see the world the way we do, and if they do not, they are wrong or they lie.

The Initiating/Responding Stage

To be considered, an invitation must first be created. Then it must be delivered, and finally, it must be received. Without initiation and response, an invitation is simply a pleasant thought. A first step in assuring a positive response to our messages is to create invitations with genuine regard and care for ourselves and others.

Choosing caringly. A beneficial message is always chosen and sent with the highest regard for the receiver. While perceptions and other particulars play an important role in defining these beneficial messages, genuine caring, as defined by Milton Mayeroff (On Caring, 1971), approaches the realm of universal truth. This level of caring puts the person in the forefront of the process and above all other considerations, such as time and space.

Acting appropriately. Involvement in beneficial relationships requires responsible actions from all participants. By acting appropriately and responsibly, we demonstrate universal beliefs that supersede scheduling constraints, funding limitations, and other temporal or spatial particulars, which may otherwise impede our efforts to create and send invitations. At the same time, we are aware that particular restraints and conditions will define the parameters of our responsibilities.

Honoring the net. A related step is to respect the privacy of the person in the relationship. Invitational theory assumes that there is an inviolable boundary to be respected in all human relationships. By honoring "the net," we respect the autonomy and uniqueness of those with whom we relate. Again, this belief may be accepted as a universal truth, but in practice the particulars of the situation will influence the relationship. For example, a despondent person who contemplates suicide should not be ignored or left alone. Privacy and confidentiality cannot be honored in this circumstance.

Ensuring reception. A message sent but not received cannot be acted upon. When initiating invitations, we must assure their reception for a response to be possible. In this step, temporal and spatial conditions are important factors to consider, because they sometimes interfere with the reception of our messages.

As senders, we assume responsibility for following up our messages to be sure they are received and understood in the way we intend them.

The Follow-up Stage

When our messages are received, we take action to assure that they are accepted and acted upon. The steps we take in this phase of the inviting process will lead to a successful outcome of the interaction and a promise of future relationships. The first step is to interpret the immediate responses to our messages.

Interpreting responses. The messages and invitations we extend to others are usually thoughtfully considered by receivers before they respond. During this period of consideration receivers review and weigh many factors. At the same time, we, the senders, analyze the reception of our messages to interpret responses accurately. Was the intended message received? Was the message understood as it was intended? If a message was not accepted, was the entire message rejected or was part of it considered? All these questions relate to particulars that can be negotiated and altered to make our intended messages more palatable to all participants.

Negotiating. When an invitation is not accepted because of temporal, spatial, or perceptual differences, we attempt to negotiate a resolution of these barriers so that the relationship will continue. Again, it is the particulars that are negotiated. Depending on the nature of the relationship, universal beliefs may be introduced, learned, and embraced by all participants. In the case of the parent restraining a toddler from entering a busy street, we might expect that the child would be picked up and moved to an area where exploration and discovery can proceed more freely and safely. In this way, the parent attends to the particular threat of a dangerous situation while respecting the child's desire to explore and learn.

Evaluating outcomes. In every human interaction we evaluate the outcomes. Friends assess our companionship, teachers grade students, audiences applaud performances, and so forth. All of life's events are assigned a positive or negative value by someone, in some fashion. From this evaluation process we are able to improve the quality and quantity of our invitations and develop deeper more trustful relationships.

Developing trust. As more invitations are accepted and responded to successfully, the cycle of human relationships continues. One successful invitation leads to another, and as this cycle continues and expands, trusting relationships are established. We see this repeated time and time again in countless interactions between parents and children, teachers and students, husbands and wives, and employees and employers. As with the other steps and stages of this learning process, the development of trust encompasses a variety of

particulars, related to temporal and spatial perceptions, that are evaluated within the context of widely held universal beliefs. In this way, trustful relationships are defined by a complex process of evaluating particulars, accepting universal beliefs, and understanding levels of personal and professional functioning.

Defining the Levels of Functioning

In theory, the invitational model contends that the receivers of intended and unintended messages evaluate the benefits of these communications through individualized perceptual processes. In this article, I present the possibility of a broader context for defining and describing the four levels of functioning proposed by the model. This context suggests that particulars, those temporal and spatial perceptions of an individual, be considered along with pertinent universal beliefs which hold that some interactions are beneficial for all persons in all circumstances.

The inviting process suggests that both universals and particulars have an important role in creating, sending, and evaluating successful messages. For this reason, we are encouraged to look beyond our perceptions, and beyond the perceptions of the people we intend to help, to answer the question, "What is inviting?" Human perception is an essential factor, a necessary ingredient, but it is not sufficient in fully understanding and successfully applying the invitational model.

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A Bibliography For Invitational Theory and Practice

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The earliest roots of invitational theory are found in William Purkey's classic discourse Self-concept and School Achievement (1970). Following its publication, Purkey, Avila, Siegel and others began to crystallize the assumptions and beliefs of what they called "invitational education." During the past twenty years, an extensive bibliography has been generated on the research and practice of invitational theory. The bibliography of published works and research papers has been compiled for individuals interested in invitational theory (The invitational model), and is presented in this issue of the Journal of Invitational Theory and Practice.

As one examines this bibliography, it is apparent that invitational theory is an evolving rather than static conceptual model. Entries in the bibliography further elucidate the major underlying concepts and assumptions of the theory and seek to expand and refine these concepts and assumptions. Most entries in the bibliography describe applications of the model. Authors have applied invitational theory to concerns of school, college, health, and business settings. The areas of nutrition, counseling, college attrition, clinical experience in dental programs and college teaching have received much attention.

Invitational theory has been most often applied to the concerns of schools: teaching, counseling, staff development and administrative functioning. It appears that invitational education first focused on how to develop schools that encouraged positive self concept development in children and increased quality of staff and teacher functioning.

One also may examine the bibliography in a temporal fashion. The International Alliance for Invitational Education is beginning its third decade. Each decade of its existence reveals a different emphasis.

Between 1970 and 1980, the overwhelming focus of invitational theory was the public school setting. Articles focused on teaching, staff development and school environment. Only one article applied invitational theory to a setting beyond grades K-12. That article applied invitational education to the teaching of post-secondary students.

An explosion of articles, books and presentations about invitational theory characterized the 1980-1990 decade. Bibliographical entries demonstrate the

continuing development of the concepts and model and the areas to which it can be applied. Authors asked, "What is invitational education?" and "Why invitational education?" Refinements of the theory and practice of invitational education were a major focus of the decade. Invitational teaching and invitational learning were examples of concepts created during this time period, indicating a refinement and creation of special focuses within the broader scope of invitational theory.

In addition to the refinement of the theory and model, individuals from every imaginable setting began applying the approach. What had earlier been called "invitational education" became more than a theory and practice for schools. It also became a model for practice in colleges, mental health agencies, businesses and hospitals. Entries during the 1980-1990 decade reflected many concerns of our society. There was more of a focus on at-risk students, cultural diversity, school discipline, college attrition, and parental involvement in schools.

Many grants were written during the 1980 decade to help address some of the concerns of students, schools and colleges. These research proposals had a major focus on the at-risk or disconnected student. The goal of these grants was to create more positive school environments for everyone in school instead of separating the psychological or physical dropout from other students. Such separation was thought to create a stigma that worked against the development of positive self-concepts and academic achievement.

In 1990, the invitational model became a structure for research and practice in changing school climate. Specific plans, strategies and programs developed at the University of North Carolina at Greensboro were designed to improve school environments, enhance self-concept of students and staff, and create a more positive climate for learning. For example, "The Five-P Relay" (Purkey, 1991) describes in detail how a school can examine the programs, policies, people, processes, and places characteristic of the school and make changes that enhances the quality of learning and student development.

The beginning of the 1990's already includes signs of tremendous growth for invitational theory. In 1990, invitational theory, the invitational model, and invitational living became concepts which have expanded the purview of invitational education. These new concepts are the focus of the most recent entries in the bibliography and upcoming projects of the Alliance. A monograph, Advances In Invitational Thinking and The Journal of Invitational Theory and Practice are two examples of movement toward an expansion of invitational concepts and applications.

Although there has been much refinement and expansion of invitational theory, it continues to be based on the perceptual tradition and self-concept theory. As noted earlier, Self Concept and School Achievement may be considered the seminal work upon which all later entries are based. The

invitational model had its genesis in the study of self-concept and perceptual psychology. As the importance of self- concept and perception became more accepted as important for behavior, invitational theory emerged. It was developed as a method of creating environments in which self concept could be enhanced and human potential more fully developed.

The following bibliography offers a summary of the literature and research published and presented about invitational theory and practice since its inception. Future theorists and researchers interested in studying and expanding this foundation will find this listing helpful. As with many emerging theories, much of the literature and research is found in non-refereed newsletters and journals. The future acceptance and application of invitational theory will be influenced by rigorous investigation, scholarship, and publication in noteworthy sources.

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