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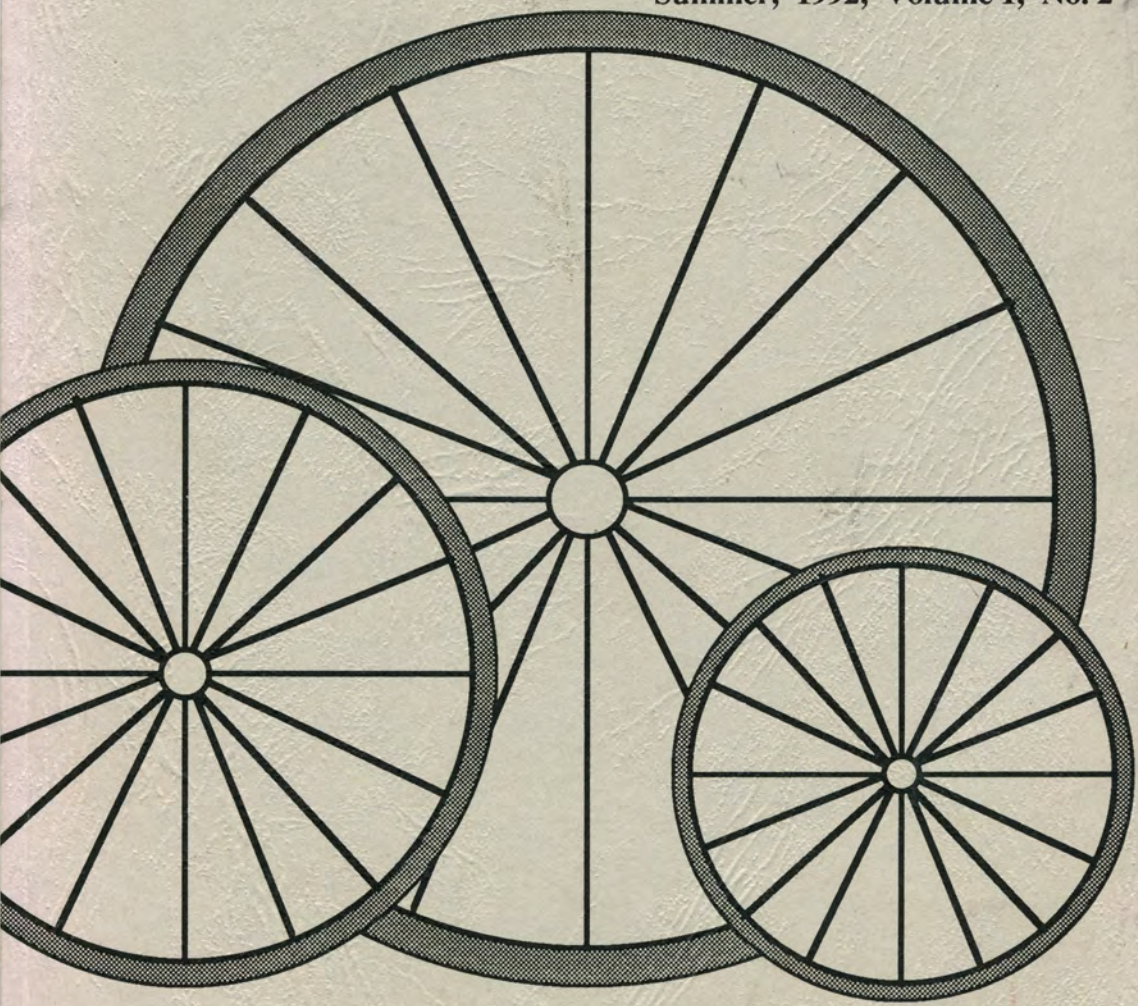

The International Alliance for Invitational Education

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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.

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This 1992-93 School Calendar begins on August 1, 1992 and continues through the 1993 school year. It contains 365 ideas for making classrooms and schools the most inviting places in town. It also highlights quotations reflecting invitational theory in action. The Calendar was developed by Thomas M. "Contton" Blaylock who is an-elementary teacher in South Carolina and a pioneer member of the Alliance.

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Editorial

Sailing New Waters

On behalf of the Alliance and the Editorial Board I am pleased to present the second issue of our new journal. This edition continues the exploration begun last winter to develop and expand invitational theory and report on the application of invitational practices. I appreciate the complimentary letters and comments about the premier issue and hope readers find that this and future publications adequately reflect the mission of the Alliance and the development of invitational theory and practice.

Last winter, the inaugural journal offered a chronology of Alliance activities and a bibliography of invitational publications as a historical review of the development of this theory. In addition, that issue introduced basic assumptions of the theory and model of invitational practice, attempted to expand on some of these beliefs, invited further discussion of current theoretical perspectives, and reported preliminary findings on research related to invitational practices. Now our challenge is to continue this exploration into new and sometimes uncharted waters. Meeting this challenge will require divergent thinkers, capable researchers, and brave writers who are willing to share their ideas and findings so that the efficacy of invitational theory and practice is assured. I am assisted by capable editorial board members who volunteer their time to give critical review and helpful recommendations to authors who submit articles for consideration. As capable as they are, however, this journal will not be successful without the contributions of researchers and writers, such as those found in the first two issues. Authors are needed to enable us to proceed with a quality journal.

In this issue, five authors continue the exploration of invitational theory and practice. John Novak begins with an innovative and imaginative examination of the invitational model, and he encourages future research of invitational practice. A noted proponent of invitational education, Dr. Novak challenges us to move beyond seemingly clear-cut, orderly models

and diagrams, and to explore more seriously the potential for rigorous research and clearly defined applications of invitational practices.

In their articles, Clayton Arceneaux and Dawn Walker offer us personal perspectives of what invitational learning means. Dr. Arceneaux compares the assumptions of invitational theory to beliefs aligned with multicultural education. He summarizes this comparison by sharing a personal experience of his own cultural development and learning. Ms. Walker begins her essay by recalling some difficult times as a teacher, a description that sounds familiar to many of us who began our careers in the classroom. Her self-disclosure of how the inviting process has enhanced her professional development is also a theme to which many "long marchers" in the Alliance can relate.

Linda Schmidt reports on a study that examined students' perceptions of school and the relationship with teachers' views about pupil control. The continuum of "custodial" and "humanistic" perspectives held by teachers and their relationship to how students view school may have implications for schools and professionals who want to implement invitational practices.

William Purkey addresses the criticism that invitational practice only works "when the sun is shining" by offering the 5 C's approach to conflict resolution. The steps he suggests provide a decision-making framework with which to process personal and professional conflicts using invitational principles.

As an emerging journal, this publication will benefit from a wide selection of articles. Therefore, all ideas are worth pursuing, and "rough" outlines and manuscripts are invited for initial reactions. For writers who are further along with their work or research, guidelines for authors are on page 117. It is not necessary for articles to address invitational theory specifically. Manuscripts and research about aspects of self-concept development, human perception, and other theories related to invitational thinking are welcome.

John J. Schmidt, Editor

Critical Imagination for Invitational Theory, Research and Practice

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The idea of "inviting school success" began and developed through critical and imaginative acts. Dissatisfaction with conceptualizations of school practices that negated the heart of the educative process, led to the development of an alternative framework that was more sensitive to the perceptual realities and ethical responsibilities of participants in the educative process. Imaginative invitational thinkers asked such questions as: What if we used a metaphor of "doing with" rather than "doing to" as a framework for looking at the teacher-student relationship? What if we focused on the invitational qualities of the messages intended, extended, received, and acted upon in school settings? What if we tried to make schools "the most inviting place in town?" What if we formed a network of educators who were sympathetic to these ideas? With this imaginative inception, texts have been written (Novak, 1992; Purkey, 1978; Purkey & Novak, 1984; Purkey & Strahan, 1986; Purkey & Schmidt, 1987; Purkey & Novak, 1988; Purkey & Stanley, 1991; Wilson, 1986), an International Alliance for Invitational Education has been formed, and a conceptual model (Purkey and Schmidt, 1987) has been developed. Thus, educators seeking to promote inviting practices have ample resources.

Continuing this tradition of critical and imaginative thinking, this article examines what might happen if this what if thinking were applied to invitational theory, research, and practice. In this article, a series of what if questions are used to step back from and refocus the efforts of those involved in promoting invitational education in order to keep alive the critical-imaginative touch that has been vital for much of its success.

Success in promoting inviting practices does not guarantee success in theory development and research. It might even make it more difficult—why look too closely at a good thing; or if it's not broken, why fix it? However, without sustained and systematic inquiry, the words "inviting school success" run the risk of becoming only an enthusiastic battle-cry ("What do we want? Inviting! When do we want it? Now!") or a mere reminder ("Have you invited your students today?"). Although battle-cries and reminders may have their place, if we are to have a serious and sustained effect on education we need to do much more than this. Thus, this article is

based on the assumption that if invitational education is worth promoting, it is worth studying. Serious study is, I believe, the highest intellectual tribute that can be paid to any theory. With the inception of a new journal that seeks to promote the study, application, and research of invitational theory, this seems an appropriate time and place to imaginatively refocus our thoughts and efforts.

In this article, I first will turn hypothetically imagined critical eyes to some internal and external dimensions of invitational theory. Next, I will apply these theoretical analyses to research and practice. Finally, I will propose a framework for the integration of theory, research, and practice.

Imagining Theory

Theory can be thought of as a way of thinking about an area of interest. With that in mind, invitational theory is a way of thinking about the genesis and consequences of messages considered, intended, extended, received and acted upon in calling forth the development of human potential. This process involves a complex and interconnected series of intentions, actions, evaluations, and modifications.

The basic concepts and relationships of the inviting approach have been graphically and systematically summarized in the invitational model (Purkey & Schmidt, 1987). Here we have a succinct and clear depiction of the essential elements of the stance, levels of functioning, and processes that are intended to lead to beneficial outcomes. Certainly, clarity and brevity are strengths; however, they also can be weaknesses in that they may miss the subtleties, intricacies, and varied consequences of the inviting approach. Critical analysis of the inviting approach points out some of these weaknesses.

What critical analysis and development try to do is analyze limitations in present conceptualizations and point out possibilities for improvement. This self-correcting process of conceptual development is essential for preventing a theory from becoming a dogma. Certainly development is important for a theory of practice perspective.

To assist us in the process of theory development, what if we invited two noted theoreticians to help us think about invitational theory? Imagine that we have invited Donald Schon, author of *Theory and Practice* (Argyris & Schon, 1974), *The Reflective Practitioner* (1983), and *Educating the Reflective Practitioner* (1987) to consult with us about the process of inviting. Let us also imagine we invited Abraham Edel, philosopher and author of *Interpreting Education* (1985), to consult with us about the moral agenda of inviting school success. Imagine that Schon addresses us first and reads the following report:

Donald Schon's Report (Imagine this was read to us)

Please excuse the reading of this report but time is very limited and I wish to get to the heart of the issue. As I read the literature on invitational education in general, and the inviting process in particular, I find it simultaneously ambiguous and hopeful. Let me address the ambiguous side first.

As you know, my work deals with the development of professional artistry. I have pointed out the limitations and irrelevance of an overreliance on a technical rationality that "holds that practitioners are instrumental problem solvers who select technical means best suited to particular purposes" Schon (1983, p..3). I have argued that this does not work, nor is it what successful practitioners really do in complicated situations. It does not work because professional knowledge is not the mechanical application of certain truths. Professional practice is really based on a self-correcting way of thinking and acting that involves the continual transformation of values and means. To describe this approach I have developed an epistemology of practice that focuses on knowing-in-action, reflection-in-action, and reflection on reflection-in-action. These are not meant to be concepts derived from remote theory but types of thinking that artistic practitioners use as they successfully deal with the uncertainty, uniqueness, and value conflicts in their professions.

Invitational education seems to vacillate between prescribing a technical rationality (here are the steps you follow to guarantee success) and an epistemology of practice (successful inviters "listen to the ice"). The invitational model, although it might be useful for presentation and promotional purposes, runs the risk of promoting technical rationality. With its neat boxes and arrows, it intimates that there is an instrumental calculus for solving invitational problems. As people involved in the inviting process know, this is not so. On the other hand, attention to reading situations and making adjustments accordingly seem to focus on the dynamics of the invitational process. Since artistry comes from a sensitivity to the situation and the techniques used, this is the approach that I favor. Perhaps the invitational model helps people get started by giving them a way to see how ideas can come together as an integrated whole. This is a good start, but you cannot stop there.

Another ambiguity I have come across deals with the actual intention of the inviting process. There appear to be at least three ways in which success in inviting has been conceptualized. First, it has been implicitly conceptualized as a monologue, a performance done for somebody. Statements such as "holding the point," "making it look easy is the hard part," and "practice, practice, practice"

conjure up the image of a polished performer who is seeking to have his or her act

down pat. What is lacking in this conceptualization is the "doing with other people." Monologues, no matter how polished, are still primarily one-way activities. A second conceptualization of the inviting process involves a "doing with" element, but in some ways it seems analagous to selling. People in sales use skills to find out what you want, get you interested in what they have to sell, and successfully close the deal. The point of sales, from the salesperson's perspective, is to get the customer to buy any of the products—the more expensive the better tht the salesperson has to sell. Being driven by the "bottom line," the art of the deal is to move the products that are in stock. In this conceptualization of the inviting process, both parties are involved, but there is a predetermined end and a lack of mutuality. It seems to me very possible for a person in sales to go through the inviting skills and find some very helpful suggestions for selling products people may not really want or need.

A third conceptualization of the inviting process emphasizes a mutuality in the "doing with" relationship. Mutuality here means "an exchange not only of respect but also of personal and cultural 'gifts' in such a manner that both giver and receiver are enhanced in their dignity and enriched in their existence" (Freeman, 1987, p. 2). This seems akin to Martin Buber's "I-Thou" relationship and can be found in the concept of "withness" in invitational education, often expressed in such statements as "that class and I were really with each other today." Implied here is the idea that we really shared something of worth and we are enriched in the process.

It might be that invitational educators need to be great performers, skilled salespeople, and mutual partakers. The practice of each of these, however, requires different ethical considerations and ways of framing situations and responses. If the analogy of dance is used, watching a great performer is different than dancing with someone who uses dancing to sell you something, which is different from dancing with someone who wants to participate and share himself or herself and the music with you. The skills and intentions of each dancer are different; so are the relationships. I am hopeful that invitational educators can sort out these conceptual ambiguities and tensions and can go on to the more interesting problems of identifying artful practitioners and discovering the specific knowledge and reflective processes they use.

Abraham Edel's Report (Imagine this is being read to us.)

After Donald Schon finishes his presentation, imagine Abraham Edel enters the room and goes to the podium to make the following comments:

Thank you for allowing me to address your group. Since time is of the essence, I'll be brief. I appreciate your continued efforts to refine, revise and reformulate your approach to education. That's what differentiates an educative approach from a dogmatic approach. Ultimately, if invitational education is truly a constructive approach to education that seeks the development of human potential, it will connect with important social problems. This seems to me to be necessary, possible, and desirable because invitational education, with its emphasis on a cluster of ideas like "beneficial," "potential," "optimism," "vision," "civility" and "humanely effective," has an implicit moral agenda: the betterment of our associated living, our living with, by, and for each other. For this moral agenda, the movement to a more inviting society, to be realized, invitational education will have to involve a mature idealism and a sober realism; it will have to be connected to the resolution of the deepest, most urgent problems we collectively face. To do less is to not be really serious about the development of human potential. I would like to present eight themes for consideration for the moral agenda of invitational education. These are themes I suggested in Interpreting Education, (Edel, 1985, pp. 135-151). Consideration of these themes might provide some guidance in developing inviting curricula and policies, two underdeveloped areas in Inviting School Success (Purkey & Novak, 1984).

1. Cultivate a Global Perspective *An inviting society is one in which everybody counts. Since our world is vitally interconnected, "at the very least, the consequences of any social policy or program have to be worked out far enough to see what they would do to others throughout the world" (Edel, 1985, p. 136). To ignore that those outside of local or national boundaries are of value, worth, and can act responsibly, is to be less than inviting. This has serious implications regarding what we teach and how we teach it. For example, a global perspective would be necessary in subjects like geography, history, and science.*

2. Expand Equality *An inviting society is one which does not discriminate on grounds of race, color, class, sex, ethnic origin, or religion. Struggles for fair treatment in these areas are complex and ongoing. Inviting schools should develop policies and curriculum to enrich the meaning of equality. This begins with, and needs to go well beyond, analyzing textbooks for the quantity and quality of treatment of females and minority groups.*

3. Deepen Democratization *The process of inviting focuses on meaningful participation in issues of importance. On a social level this would seem to involve "an open society with an increasingly enlightened citizenry controlling its own destiny" (Edel, 1985, p. 138). Therefore, "education has not merely the perennial task to create a responsible enlightened citizenry but the task to forge the special reconstructive standard by which to judge its work, a more thorough denwcratization" (p. 141). Inviting schools need to be participattng in this task of reconstructing the meaning of democracy.*

4. Shape a Responsible Technology *In contrasting the inviting family with the efficient factory model of schools (Purkey & Novak, 1984) invitational education seems to have a sensitivity for the impact of technological effects on the quality of people's lives. Technological development is not neutral. It effects the possibilities of a more satisfying life. Inviting schools need to emphasize the development of "technology with a.human face" and assist people in making responsible choices about the knowledge, skills, and attitudes that are required to live in a world fit for a full and flourishing existence.*

5. Mute the Competitive Character of Our Culture *As I read invitational education, it seems to be saying, "Since we are all in this together, what can we do to make it more worthwhile?" This emphasis on cooperation and "doing with" advocates a movement away from the distortions caused by highly competitive social conditions. Invitational educators need to elaborate about the place of competition in schools and society. It might be that "the critique of the place of competitiveness in our culture may thus take shape as an effort to restore excellence as the interpretation of success rather than overcoming the other person" (Edel, 1985 , p. 144). Perhaps then we can truly "invite school success."*

6. Build a Sense of Community *The necessity of belonging and meeting affiliative needs is strongly stressed in invitational education. A sense of community, however, is more than just a psychological need. It is the basis for sharing what is held in common by way of communication. As I see it, "a sense of community can be cultivated only by rediscovering community of purposes that still exist in a common life, and by throwing sufficient light upon them to guide institutional reconstruction and give it organizational shape, opening the way to the growth of greater or stronger communal bonds" (Edel, 1975, p. 147). Schools should be inviting communities that enable people to communicate about important issues which affect their shared existence.*

7. Restore Humanistic Quality *By "humanistic" I mean a quality of life that has a continuity with the past and an emphasis on the production and distribution of goods and services of worth. Since an invitation is a cordial*

summoning to participate in something worthwhile, an inviting society, like an inviting school, pays serious attention to the quality of life it is implementing. An inviting theory of practice would examine and promote the necessary conditions for goods of worth to be produced and appreciated.

8. Reassess Schooling *This is not the best of all possible worlds and invitational education needs to avoid merely becoming a public relations manifesto for the status quo. If invitational education stresses only "being inviting" and ignores what is being invited, it runs the risk of uncritically accepting and merely sugar-coating the current practices of schooling. Steps have to be taken to provide criteria for compatibility with the inviting approach: (1) Is there a perceptual orientation? (2) Is there an emphasis on the self? (3) Is the approach humanely effective? (4) Does the approach encourage applicability? (Purkey &Schmidt, 1987, pp. 106-108). This is a good beginning for considering theories and techniques of counseling, although even here concepts like "humanely effective" and "encourage applicability" need further analysis and refinement. I would hope that when more specific criteria are developed for education they include an emphasis on the self-in-relation and the educational quality of the object of the invitation, along with the previously mentioned seven themes.*

In closing, I feel that invitational education has many possibilities and many challenges to face. The road to warranted educational success is not easy. It requires continual and developing reanalysis. I hope invitational educators are willing to take the time and the effort.

Thus, Donald Schon and Abraham Edel provide an imaginative critique of invitational theory. Where might we go from here?

Imagining Research And Practice

Imagine the serious and systematic study of invitational education by researchers who meet regularly to brainstorm, discuss, and critique the latest developments in invitational education. What might they do? Let me sketch one possibility.

Imagine a meeting where some invitational researchers discuss the reports of Schon and Edel. They acknowledge that Schon assisted in getting the group to focus on the intricacies of the inviting process and Edel pointed out the necessity to connect with important and urgent social issues. There is some confusion and frustration about what to do next. After considerable discussion the group comes to the following conclusions: (1) that everything about invitational education cannot be studied in minute detail, there will always be more to study; (2) that the

theory will always need re-analysis and refinement; and (3) that these researchers do more than talk to each other; they would like to be of assistance to practitioners. An unusual silence pervades the group. There is the feeling that they are back at square one.

Suddenly someone in the group says, "I know how we could do focused, interesting, and useful research. What if (those imaginary words are heard again) we constructed a research program around the study and development of invitational artistry in education?" After much discussion and collaboration the group makes the ideas more coherent and eventually develops a metaphor, model, and method for this research project. What follows is a brief summary of this research program.

A Musical Metaphor

Imagine that we were seriously interested in the study and development of invitational artistry in education. How, would we go about doing this? We could begin with a precise definition of what we were looking for and proceed from there. The major difficulty however is that we only have a rough approximation of what we are seeking, so we have to begin by just pointing in the general direction, and then examining what we find. Since Donald Schon has pointed out that there are three possible ways of looking at the inviting process, we might decide which one, or combination thereof, to begin with. It seems to me that the richest idea of inviting is that which involves an ethical transaction between, with, and for people where something of worth is shared and extended. What is emphasized here is the mutuality that is lacking in the sales skills and performance metaphors. Perhaps from this perspective inviting is similar to fine jazz as opposed to "bad jazz." For jazz, like inviting, may involve good individual performances and interactive skills, but these are secondary to the purpose of playing together and extending mutually developed themes. It seems to me that the inviting process, like fine jazz, centers around sharing, respect, and creativity. Metaphorically, it is built on the intention of us making music together.

If we can accept this jazz band metaphor, then we have the task of locating exemplars of this artistry in educational practice. This might be done by providing a general description of the characteristics we seek and finding people who display these characteristics consistently and creatively in pursuing democratic goals.

Towards A Model

Imagine that we have identified people who are perceived to be artfully inviting in pursuit of important ends. What do we do?

Imagine we have developed our notion of inviting around the jazz band metaphor. We next need to develop a research model. When we use the invitational model provided by Purkey & Schmidt (1987) we find that it provides a wide lens focus (Novak, 1986), but it does not enable us to get to the particular problem of practice and issues people actually face as they try to invite educative events (Novak, 1984). The invitational model, although useful for expository purposes, can lead to a premature "hardening of the categories" when applied to complex situations. The actual experiences may not fit these categories.

Building on Schon's (1987) and Edel's (1985) works, we should seek a model based on the lived experiences of democratic educators as they try to invite and sustain educative events in difficult situations. In other words, what knowledge and reflective processes do invitational educators manifest as they try to cultivate a more global perspective or expand equality or deepen democratization, or work on any of the other themes mentioned by Edel? Our model, in attempting to validate and extend a democratically inviting theory of practice, will focus on the actual knowledge-in-use, reflective processes, successes and difficulties of those educators working in difficult situations. It is often in difficult situations, where goals and methods are not rigidly prescribed, that artistry flourishes.

Towards a Synthesis

What if we attempted to separate theory, research and practice in the pursuit of invitational artistry in education? We would have one group, theoreticians, interested in trying to understand and organize the basic inviting concepts and their relationships. Another group, researchers, would try to classify and study the empirical patterns that develop as the inviting approach is applied. A third group, practitioners, would put into concrete terms the recommendations of the other two. This is not the model developed in the previous section nor is it good jazz. Imagine instead we were seeking widespread intelligence, care, and initiative in invitational education. We then might say that every person should be simultaneously his or her own theoretician, researcher, and practitioner. Rather than separating these functions, each would be seen as necessary parts of an organic whole: research is based on practice, which is based on theory which requires research, and the circle expands. What we would have would be a large cadre of invitational educators all seeking to understand, extend, and validate invitational theory through their own research and practice. When this group of theoretically inclined researching-practitioners were together they would have the

common purpose of communicating about their experiences and the sense they have made of them. Thus, they would have the basis for and a desire to continue a thorough and reciprocal professional community. The theory then, could go beyond the basics, the research into the subtleties, and the practice into the most difficult problems. Just imagine what might happen then.

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Multicultural Education and Invitational Theory: A Symbiosis

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Great influxes of Hispanics and Asians to the United States during the past twenty years have helped to swell this country's already diverse ethnic population. Consequently, the resulting cultural pluralism has initiated changes in society and its institutions to meet the needs of many different people. A most likely place to meet these needs is found in educational settings, and, as a result, it is in the field of education, in our schools, colleges, and universities, where multicultural concerns have developed. In particular, an awareness and a growing commitment to the concept of multicultural education has developed to the point that it is incorporated into the standards used to judge the quality of teacher education programs (NCATE, 1979; 1986).

During much of this same period a less prominent but equally important development known as invitational theory has emerged as a tool for altering the patterns of social interaction, especially in today's schools (Purkey & Novak, 1984; Purkey & Schmidt, 1987). Multicultural education and invitational theory are not mutually exclusive models for addressing similar needs in education and society. Rather, these two approaches share a common base, and they share common goals. A thorough analysis of these two developments reveals a likely symbiosis.

This article focuses on the natural and incidental relationship between the concepts of multicultural education and invitational theory: 1) both are inherently invitational in that they seek to promote positive perceptions and self-concepts in individuals and groups; 2) each exhibits respect, trust, and intentionality in dealing with self (individuals) and others (groups); 3) both attempt to alleviate racism, sexism, and the devaluing of others for any reason; and 4) both seek to create and perpetuate environments that are considerate and free of behaviors, physical signs, policies, and processes that diminish the value of oneself, the individual's group, and others.

First, an historic examination of each concept reveals the significance of each. Given the history of civil rights activities in the United States in the 1960'S and 1970'S, it is not surprising that multicultural education, with its explicit focus on

cultural pluralism, has become a major component of American education with endorsements from groups such as the American Association of Colleges of Teacher Education (Crouchette, 1974; Nelson, 1977; Weinberg, 1977; NCATE, 1984). Cultural pluralism is referred to as an idea that seeks to encourage cultural diversity and establishes a basis of unity so that America can become a cohesive society whose culture is enriched by sharing widely divergent ethnic experiences (Pai, 1990). In 1984, NCATE completely redesigned its structure and accreditation policies and procedures, deleting multicultural education as a separate category of standards. Instead, the term "culturally different" was included in various standards. Concepts like "global perspective" and "exceptionalities" were added to expand the meaning of multicultural education (Pai, 1990, p. 101).

Historical circumstances, social issues, and the global education concept (Pai, 1990; Banks & Banks, 1989) have all contributed to the vitality and momentum of multicultural education in the United States. Higher education, in the specific context of teacher education, has been given much of the responsibility to ensure that multicultural values and attitudes are promulgated in society through the mandated characteristics of teacher training curricula.

Invitational education (Purkey & Novak, 1984) is a theory of practice designed to transform and energize people, places, programs, processes, and policies. Its mission is to create an institutional environment that intentionally invites people to work progressively to maximize their potential. The invitational model has been described essentially as a structure from which a variety of educational or other programs, policies, and processes may be hung (Purkey & Stanley, 1991). Fundamentally, invitational theory is based on two successive foundations: the perceptual tradition and self-concept theory (Purkey & Schmidt, 1987). While the perceptual tradition (the power of human perception) may be the base, self-concept theory, resting upon this foundation, is the ultimate derivation of uniqueness based on one's general perception. The perceptual tradition maintains that human behavior is the product of how the individual views the world (Combs, 1962), while self-concept theory proposes that behavior is determined by an individual's view of self. Unlike the classical Freudian view that behavior is caused by unconscious forces and the traditional behaviorist view that behavior is caused by stimulus, response, reinforcement and reward, invitational practice encourages development and beneficial behavior by invitation, the process of extending positive messages to oneself and others (Combs, Avila, & Purkey, 1978; Purkey, 1978). Finally, invitational theory is an extension of both traditions as it centers around common assumptions: trust, respect, optimism, and intentionality (Purkey & Schmidt, 1987).

In order to understand the points of comparison as well as the dissimilarities of multicultural education and invitational theory, it is helpful to know the assumptions of both. A comparison of these beliefs allows us to see that the two sets are interdependent in generating mutually beneficial outcomes and in cultivating an attitude of respect for, and appreciation of, each person regardless of race, ethnicity, national origin, sex, age, or condition.

Assumptions of Multicultural Education

1. It is essential to cultivate an attitude of respect for and appreciation of worth of cultural diversity, to promote belief in worth of the individual, to develop competencies, and to facilitate educational equity (Pai, 1990);

2. A beneficial life involves continuous processes by which one can learn to live progressively, effectively, and in an enriching way by expanding one's cultural repertoire and reconciling divergent patterns so that a new and unique approach to life may emerge. Such a view assumes one's ability to think critically and reflectively about his or her own ways and the ways of others in selecting and developing means of thinking, feeling, and acting;

3. Occasional conflict between interest and values is certain to arise; people eventually have to interact with individuals with conflicting norms and beliefs; no one can depend on his or her own cultural ways for a true perspective of how others will act and how he or she will react effectively (Pai, 1990; Mezirow, 1984);

4. Teacher education must develop competencies for perceiving, valuing, evaluating, and behaving appropriately in a culturally pluralistic setting (NCATE, 1986);

5. Learners at the elementary and secondary levels and beyond should also be prepared to live and function effectively in a pluralistic world;

6. Education must provide a component in its curriculum for young people and its program of study for teachers and prospective teachers to help them appreciate social, political, and economic realities of a culturally complex and diverse society;

7. No segment of society can exist separated from and ignorant of cultures different from its own;

8. Knowledge and understanding, combined with attitudes and behaviors that reflect values of diverse cultures—especially those to which one has high

exposure—can make all people better partners and neighbors at home and abroad;

9. It is beneficial to individuals and society to explore the richness of diversity that exists within and among ethnic, racial, and other subcultures.

Assumptions of Invitational Theory

1. Perception refers to a way of "seeing" oneself and to "meaning" gained as a result of sensory experience; one's perceptions include beliefs, values, feelings, hopes, desires, and ways of regarding self and others (Combs, Avila, & Purkey, 1978);

2. Self-concept is a product of one's perceptions and behaviors and is determined by the individual's view of self in various life arenas (Combs, Avila, & Purkey, 1978; Walz, 1992);

3. Any biological, social, economic, or psychological barriers can be transcended if one is suitably invited or challenged to do so (Jourard, 1968);

4. Invitations to learning result primarily from the perceptions teachers have of students, and the invitations students receive play a significant role in influencing their perceptions of self, school, human relationships at school, and school achievement;

5. Excellent teachers who have genuine, positive perceptions of their students send the most effective invitations to students;

6. Maintaining positive perceptions means consistently viewing students as capable, valuable, and responsible;

7. An inviting practitioner assumes a consistent stance—a "dispositional quality" characterized by four elements: optimism, respect, trust, and intentionality (Purkey & ,Schmidt, 1987);

8. The inviting stance is necessary to create and maintain inviting actions, programs, policies, processes and places;

9. The hallmark of success is to be intentionally inviting with oneself as well as with others;

10. Inviting persons have high positive self-concepts and approach tasks and persons with expectations that they will be well received and successful;

11. Individuals function typically at one of four levels of intentional and invitational functioning (Purkey & Novak, 1984; Purkey & Schmidt, 1987), although everyone functions over the spectrum of levels at various times and in different situations.

Relating Invitational Theory to Multicultural Education

The Ends or Expectations of Multicultural Education	The Ends or Expectations of Invitational Theory
1. To cultivate an attitude of respect and an appreciation of the value of cultural diversity.	1. To foster in each individual perceptions, attitudes, and behaviors that lead to accepting and valuing self on the basis of intrinsic self worth.
2. To promote the belief of the intrinsic worth of each individual and the well-being of the larger society.	2. To foster in the individual perceptions, attitudes, and behaviors that lead to accepting and valuing others on the basis of their intrinsic self worth.
3. To develop multicultural competencies for perceiving, valuing, and evaluating divergent cultural patterns and to function effectively in culturally varied settings.	3. To foster optimism, respect, trust, and a sense of beneficial purpose (intentionality) in dealing with self and others.
4. To facilitate educational equality for all regardless of ethnicity race, sex, age, or condition.	4. To practice viewing oneself and others as capable, valuable, and responsible to promote achievement, growth, and development.
Significant Features	**Significant Features**
1. Overtly structured out of necessity due to accrediting processes and agencies.	1. Not highly structured.
2. Mandated as a matter of policy and process.	2. A voluntary process.
3. Imposed on teacher education.	3. Not imposed on teacher education.
4. Impacts public education via teacher education.	4. Impacts public education via teachers being intentionally inviting.
5. Implied intervention is group centered.	5. Implied intervention is both person centered and group-centered.

The two educational concepts can be combined for reasons that are mutually beneficial. Metaphorically, one might view multicultural education as the specific cargo and invitational theory as its vehicle or carrier. The cargo is

important in and of itself while at the same time the model, invitational theory, is important and valued to the extent that it delivers the cargo successfully. Therefore, the value of invitational theory is enhanced by its ability to deliver appropriate services and instruction.

An Application of the Invitational Approach to Multicultural Living

At this point I direct your attention to the true value of the suppositions presented thus far. This value is measured in part by determining whether the theory espoused can actually be put into practice. As a matter of fact, this discourse on invitational theory and multicultural education was stimulated by actual experiences at the University of Southwestern Louisiana. An exit interview with a Taiwanese graduate student about her experiences at the university compared her perceptions and the author's understanding of an invitational approach to multicultural living.

Perhaps one of the first multicultural issues that confronts many international students is that of retaining one's given name or adopting an Americanization of that name. This Taiwanese student, like many internationals, chose to adopt an Americanization of her Chinese name. To reduce the distance and barriers that existed or were perceived between cultures, she opted to sacrifice an important aspect of her identity, i.e. her name, to adjust to her adopted culture. From this relatively simple transaction, a valuable multicultural lesson is learned: that a proper, necessary, and natural environment recognizes the importance of one's given name to society at-large; hearing the name and seeing the name causes others to become aware of another's culture. Awareness of a culture often invites exploration of that culture. Proponents of invitational living would certainly invite such a person to retain her name because of its value (beauty or uniqueness) as a part of a positive perception of self.

Practitioners of invitational theory and proponents of multicultural education would view this student's invitation to become a graduate assistant and her acceptance of the position as mutually favorable. Invitational theorists would interpret this offer as one of acceptance and respect. At the same time, the unsolicited offer would be viewed by multicultural education standards as an act of justice and equality. Further, this position afforded both her and her associates invitational and multicultural opportunities that they otherwise would not have experienced.

For this student, such opportunities for sharing often arose in class and in casual conversation when American students and professors asked her about

education in Taiwan. She pointed out a major difference in the philosophical roles of teacher and

student in Taiwan. For example, it is the students who stand and greet the teacher when the teacher enters the classroom, and it is the students who thank the teacher for the knowledge shared, whereas in the United States there is a reverse role for students and the teacher: the teacher greets the learners and thanks them for attending class.

Another educational issue addressed by this student was that of discipline. When corporal punishment was discussed, her American counterparts stressed that discipline in American schools is a major problem and that corporal punishment is becoming less acceptable. She explained that discipline is a less severe problem in Taiwan probably because educators, parents, and other members of society work together to censure improper student behavior. In addition, American students have a right to due process regarding disciplinary action affecting them whereas Taiwanese students do not enjoy such a democratic process.

During her stay the student continued to respond to inquiries about specific educational and other matters in her country. She served as a catalyst for multicultural learning by helping others to gain insight into a different way of life and by enabling them to view their own customs and traditions from a different perspective. From the standpoint of invitational theory this interest in another's culture is indicative of respect and value.

On Thanksgiving Day the I invited this Taiwanese student and one of her female friends to have dinner with my family. From the onset they were told to feel free to select only the items from the menu that appealed to them. Table conversation proved interesting. Each student expressed gratitude for the invitation and commented on how delicious the food was. They reported that this was their first opportunity to visit in an American home. Further, they pointed out previously distorted impressions they had of American life as a result of their viewing movies and television. They were pleased that this real experience proved those impressions wrong. Conversation later turned to Chinese dining traditions: eating at a round table, which symbolizes reunion for the family; providing a variety of foods for each meal; and using chopsticks. The Taiwanese father, the family authority figure, sits first for meals; no one dares to sit and begin eating until he does.

This dinner invitation provided an occasion for the visitors to react with acceptance, experience a sense of comfort, and share fond thoughts of the homes

they had left in Taiwan. Invitational observers might explain that the women were treated genuinely and respectfully and as a result left with feelings of self worth that will lead them to act in a similar manner when they have an opportunity to host people of different cultures. From the viewpoint of multicultural education the occasion was both social and educational in that the Taiwanese women experienced an event

whereby they were able to share, test, and confirm in a safe setting their impressions of American family life. At the same time, the American host family became familiar with life in Taiwan. Everyone came to understand and appreciate the other's culture, and everyone gained insight into how to communicate and relate effectively in future, similar circumstances.

This dining experience illustrates linkage between multicultural tenets and the beliefs of invitational theory and practice—how they complement each other by encouraging respect of individuals and groups. The concepts of multiculturalism merge with invitational practices when people value, trust, and view cultural diversity as beneficial to both individuals and groups.

Summary

Here I have attempted to exemplify characteristics of an invitational disposition, which accommodates and correlates with multicultural intentions and principles. These principles and practices merge to encourage the development of well-rounded individuals with effective egos who interact spontaneously in ways that tell others they are responsible, able, and valuable. I propose the use of the invitational model as a vehicle for advancing multicultural sensitivity and learning. A symbiosis, where the goals of invitational theory as related to development of the individual merge with the objectives of multicultural education to encourage change in the values and attitudes of all people and cultures, offers mutual benefit to both perspectives. These two educational movements can enhance each other and together become a force for building effective schools, stronger communities, and a peaceful world.

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Invitations, Development, and Freedom: A Personal Perspective

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"If there are no invitations, there is no development."

(Purkey & Novak, 1984, p. 50)

The Latin root of the word education means to "draw out" or to "call forth." In the introduction to The Dialectic of Freedom, Maxine Greene (1988) stated that she sought an audience of "those who educate with untapped possibility in mind" (p. xii). To educate in this manner it is necessary to open up the space that exists between the dialectic of the actual and the possible. One must call forth the possible and draw out the relatively untapped potential existing in each individual.

In the context of my own professional practice it has only been in the last few years that I joined Greene's (1988) audience of teachers who teach "with untapped possibility in mind" (p. xii). Becoming a part of this audience has helped me discover that to teach in a manner that calls forth and draws out, we must "explore some other ways of seeing, alternative modes of being in the world; and...explore implications for educating at this moment of 'reform'" (Greene, 1988, p. 3). We must also focus our interest "in human freedom, in the capacity to surpass the given and to look at things as if they could be otherwise" (Greene, 1988, p. 3).

For us to address adequately the problems in education today, we must envision the difference between what is and what can be. To re-conceptualize and reconstruct an educational system that helps students maximize untapped potential we must be able to recognize the walls that prevent the process of becoming. First, we must turn our attention to the teachers of our nation, and in dialogue we must open spaces that free teachers and students to become more than we are today.

Just as I once felt bound to the "cotton wool of habit" (Greene, 1988, p. 2) and confined by the constraints of the system, there are many teachers in schools today who feel as if they no longer have choices. For these teachers, teaching has

become a matter of routine. Somehow our current emphasis on test scores and achievement has led us away form "a concern for the critical and imaginative for the opening of new ways of looking at things" (Greene, 1988, p. 126). Before we as teachers can help students alter their direction, we must first recognize the obstacles that prevent our own process of becoming. We must explore the dialectic of the personal and the public.

Our personal conceptions of self, both positive and negative, begin to form during the early months of life. Although a clearly differentiated and structured self-concept is a fairly stable entity, self-concept continues to develop and change throughout a person's lifetime (Fitts, 1971; Purkey, 1970). Self-concept develops as a child begins to master the experiences of life. As the self evolves, it is made up of everything that forms the experiences of one's individual existence. According to self-concept theory, our perceptions of self are formed as we interact with significant others in our environment. In terms of the dialectics of freedom,

> ...the interactions between human beings (themselves a mixture of the possible and the actual), objects and events, the actualities and potentialities of all that is involved, including social institutions, are conditioned and modified by reciprocal interdetermination, how we behave toward each other. It is in such interactions that we may come to know and define ourselves. (Garrison, 1990, p. 198)

The interactions between human beings in schools and society help to shape and form teacher and students' self-concepts. Self-concept is not a single perception of self, but instead it is a "complex and dynamic system of beliefs which an individual holds true about himself [or herself] each belief with a corresponding value" (Purkey, 1970, p. 7). As interactions occur within schools and communities, both teachers and students internalize a complex and meaningful pattern of beliefs and attitudes, and each pattern is important in determining behavior and success as learning individuals.

As educators interact within a society of significant others who view education as ineffective, many have begun to internalize a negative concept of themselves as teachers. Many teachers have internalized a sense of powerlessness and an acceptance of the status quo. These teachers have accepted the actual as the reality that exists, and they have lost the ability to imagine the possible. "Yet, those of us committed to education are committed not only to effecting continuities but to preparing the ground for what is to come" (Greene, 1988, p. 3).

How can we prepare for what is to come if we cannot imagine the possibilities? To open the space where the freedom to become exists, we must first recognize and name the walls that are impediments to our development. For each teacher the obstacles may differ, yet for many of us the walls have been our negative conception of ourselves as teachers and our inability to envision the possibilities. It is only when we engage in dialogue with others, open spaces in which we name our walls, and can take action, that we realize, "there are always multiple perspectives and multiple vantage points....There is always more. There is always possibility. And this is where the space opens for the pursuit of freedom" (Greene, 1988, p. 128).

As educators in search of our own freedom, we have to develop communities where we can come together in dialogue. To define and construct more positive concepts of ourselves as teachers, it is imperative to engage in reflective dialogue with ourselves and with others. Through dialogue we are able to open the space where freedom can exist. Yet, according to Greene, the freedom to become does not simply exist, it must be earned. "To be free in the deepest sense we must desire the objects we imagine with enough passion to pursue the possible relentlessly, overcome the resistance to the real, and eventually bring the possible objects of our imagination into existence" (Garrison, 1990 p. 200). It is not enough just to envision the possibilities and the potentialities. We must also risk choices and take action in order to bring freedom into existence.

In the context of my own professional practice I have discovered that the application of the theory of invitational education opens a space where the freedom to become can be brought into existence. Invitational education is a perceptually based self-concept approach to education. The theory is based on four principles:

(1) people are able, valuable, and responsible, and should be treated accordingly; (2) teaching should be a cooperative activity; (3) people possess relatively untapped potential in all areas of human development; (4) and this potential can best be realized by places, policies, and programs that are specifically designed to invite development, and by people who are personally and professionally inviting to themselves and others. (Purkey & Novak, 1984, p. 2)

When first introduced to the concept of invitational education, I had reached a point in my teaching career where I was unhappy and frustrated. By trying to "fit in" to the expected norm of the teaching environment of my school, I had lost a part of myself, which earlier had encouraged me to be an effective teacher. I

began to feel the constraints, but could not recognize the obstacles, and I felt as though I had no choices available in order to change my situation.

At this point in time, I was fortunate enough to meet a person who believed that educators not only have a responsibility to invite students to reach their maximum potential, but also have a responsibility to issue the same invitations to their friends and colleagues. In dialogue with this person, I was encouraged to name the "walls" or obstacles that I felt were hindering my process of becoming. I was able to open up a space in which I could envision a difference in what currently existed and what could be. In opening that space, I realized that I did have choices, but that "to become different...is not simply to will oneself to change" (Greene, 1988, p. 3), but also it is the taking of action to enable oneself to change. I also discovered that the changes I was making for myself affected my environment and resulted in changes in my teaching situation, as well as, in my personal life. I believe that the opening of this space where freedom to become could exist led to changes and differences in my teaching and ultimately to my selection as the 1992 Virginia Region VII Teacher of the Year. In addition, these events led to my decision to pursue doctoral studies in education.

In my own life I have discovered "to be something...a person must reach out to create an opening; he/she must engage directly with what stands against him/her, no matter what the risk" (Greene, 1988, p. 11). I have also discovered that educators who issue invitations are able to help students open the dialectical space between the actual and the possible. Practitioners of invitational education are a part of Greene's (1988) audience of those who teach "with untapped possibility in mind" (p. xii). Educators who issue invitations are aware that the walls or obstacles that encumber the process of becoming are often based on human constructions of negative self-images. In school communities where educators invite students and colleagues to grow and become, it is possible to reconstruct and change negative concepts of self. When invitations are accepted, individuals take action to open up spaces for freedom. Issuing and accepting invitations, to others and to one's self, are a part of the interaction that occurs in the dialectic of "the subject/object relationship and the realization that freedom can be achieved only in an ongoing transaction, one that is visible and legible to those involved" (Greene, 1988, p. 83). Through the actions and interactions that occur in this transaction new possibilities can be brought into existence.

Pullias postulated, "The individual cannot or will not see and take advantage of opportunity, however physically available it may be, unless he [or she] is brought to believe that he [or she] has possibilities for growth and that this opportunity is a door for him [or her]" (Purkey & Novak, 1984, p. 36). The transactions involved in invitational education provide a way of opening a door,

of opening a space between the actual and the possible. John Dewey stated, "We are free not because of what we statically are, but in so far as we are becoming different from what we have been" (Greene, 1988, p. 3). To become different from what we have been, to open the space between the actual and the possible, it is necessary to issue invitations and call forth the growth of maximum potential in ourselves, our colleagues, and our students. "If there are no invitations, there is no development" (Purkey & Novak, 1984, p. 50), and if there is no development, there is no freedom.

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Relationship Between Pupil Control Ideology and the Quality of School Life

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The public school is considered a special type of service organization with respect to selectivity in the client-organization relationship. What Carlson (1964) noted almost three decades ago remains true today. That is, public schools have little choice in the selection of the clients (students) and, conversely, students have little choice in their participation in the organization of the school. The mandatory nature of the pupils' participation suggests that schools are of necessity dealing with some students who have little or no desire to take advantage of the services delivered by the school. It seems reasonable that the control of pupils would be a major concern, as well as the students' perception of the method of control upon their relationship with the school as an institution.

Pupil control has been conceptualized along a continuum ranging from "custodialism" at one end to "humanism" at the other (Willower, Eidell, & Hoy, 1973), and as the "integrative theme" of the school (Willower & Jones, 1967). The Pupil Control Ideology Form (PCI), was constructed by Willower, Eidell and Hoy (1973) to measure the pupil control ideology of teachers on a humanistic-custodial continuum.

While considerable attention has been given to pupil control in the schools and to teacher effectiveness (Bidwell, 1965; Brookover, & Erickson, 1975; Cleor & Alexander, 1992; Deal & Celotti, 1980; Dobson, Goldenberg, & Elsom, 1972), relatively little attention has been given to the influence of pupil control on students' satisfaction and the perception of the quality of their life in school. However, several well-established studies have discussed student reactions to school as a separate outcome of schooling (Central Advisory Council for Education, 1967). In addition, innovations in school organization have made educators more aware of student reactions to school (Weber, 1976).

The concept of quality of life, taken from environmental studies of adults, has been applied to elementary, middle and high school students by Epstein and McPartland (1976). They utilized the construct of quality of school life to identify schools with a climate of positive affect. In a subsequent work, Lunenburg and Schmidt (1989) posited that three factors contribute to the quality of life in a school: (1) satisfaction (a measure of the level of students' general

reactions to school); (2) commitment to class work (a measure of the level of student interest in work prompted by the educational opportunities available); and (3) reactions to teachers (a measure of the nature of the student-teacher relationship). Epstein and McPartland (1976) developed the Quality of School Life Scale (QSL) to measure students' perceptions of the quality of life in classrooms and schools through their personal satisfaction with various elements of school life.

The problem investigated in this study is whether teacher-pupil control ideology is associated with the perception of the quality of school life in the classroom. Furthermore, this study examined whether teachers' orientations concerning pupil control are related to the quality of school life as perceived by students. It was hypothesized that teachers possessing a humanistic pupil control ideology would create a more positive quality of school life for students than teachers who maintained a custodial posture.

Experimental Design

Operational Definitions

Willower, et al., (1973) defined pupil control ideology as the teacher's stated belief regarding the control of students in classrooms and schools. This ideology is operationalized and measured by the PCI Form on a scale that ranges from a custodial to humanistic perspective. A custodial pupil control ideology stresses the maintenance of order, impersonality, unilateral-downward communication, distrust of students, and a punitive, moralistic orientation toward the control of students. At the other end of the scale, a humanistic pupil control orientation emphasizes the psychological and sociological bases of learning and behavior, an accepting, trustful view of students, and confidence in their ability to be self-disciplining and responsible.

Quality of school life is a measure affected by the informal and formal aspects of school, social and task-related experiences and relationships with authority figures and peers as viewed by students. Because school is a major part of youngsters' lives, students who are positive in their evaluation of life in school may be more likely to experience feelings of general well-being. They also may be more likely to behave in socially acceptable ways and help other students in the school setting (Lunenburg, 1983).

Method

The measure selected for teacher pupil control orientation was the Pupil Control Ideology Form (PCI, Willower, et al., 1973), an instrument adapted from the work of Gilbert and Levenson (1957). This instrument consists of 20 Likert-

type scale items that generate a range of scores from 20 to 100. The higher the score, the more custodial the individual is judged to be.

In earlier studies, validity of the PCI Form was based upon principals' judgments concerning the pupil control ideology of some of their teachers (Willower, et al., 1973). Principals were asked to read descriptions of the custodial and humanistic viewpoints and to identify a specified number of teachers whose ideology was most like each description. The number of teachers of each type was based on the size of the school. A t-test for the difference of the means of two independent samples was applied to "test the prediction that teachers judged to hold a custodial ideology would differ in mean PCI Form scores from teachers judged to have a humanistic ideology" (Willower, et al., 1973). Using a one-tailed test, the calculated value was 2.639, indicating a difference in the expected direction, which was significant at the .01 level. The split-half reliability of the scale resulted in a .91 reliability coefficient (Willower, et al., 1973).

The instrument used to measure students' perceptions of quality of school life was the Quality of School Life Scale (QSL, Epstein & McPartland, 1976). The QSL is a multi-dimensional measure of student reactions to school in general, to their class work, and to their teachers. It is designed for use with students in grades 4-12 to help teachers and administrators measure students' reactions, to describe and monitor the conditions of school life, and to make decisions about the success of school programs. Three sub-scales form the 27-item QSL, based on three dimensions of the quality of school life construct. The Satisfaction with School (SAT) sub-scale examines students' general reactions to school. The Commitment to Classwork (COM) sub-scale deals with the level of student interest in class work. The Reactions to Teachers (TCH) sub-scale examines student evaluations of instructional and personal interactions with teachers. The scoring system for the QSL is a simple tally of the number of positive evaluations for each sub-scale and for the total scale.

The hypothesis in this study stated that there is a relationship between teacher humanism in pupil control ideology and student reports of a favorable attitude toward the quality of school life. Sub-hypotheses were generated for each of the three sub-tests of the quality of school life. The first sub-hypothesis was that teacher humanism in pupil control ideology will be associated with high student satisfaction with school in general . The second sub-hypothesis was that teacher humanism in pupil control ideology is associated with high student commitment to class work. The third sub-hypothesis was that teacher humanism in pupil control ideology is associated with positive student reactions to their teachers.

Subjects

Five school districts in Illinois were selected to participate in the study. These districts are located in the northeastern and north central regions of the state. They represent communities of varying sizes with diverse socioeconomic and racial backgrounds. The study included six schools in the five school districts: two urban schools, two suburban schools and two rural schools.

The grade levels chosen in the elementary schools were fifth through eighth grade. These grade levels were chosen because of the reading and comprehension levels required in administration of the scales to students. Grades nine through twelve comprised the four high schools in the sample. Usable data were obtained from nearly 250 teachers and approximately 5,000 students who voluntarily and anonymously participated.

Procedure

A trained researcher administered the instruments in all schools. An effort was made to standardize procedures for the administration of the instruments by using the same administrator for all the respondents. The same instructions and instruments were administered to all teachers and students. Specifically, each teacher completed the PCI Form and each student completed the QSL scale.

All students were informed that their participation was strictly voluntary. Nevertheless, no student decided to opt out of the experiment. No attempt was made to contact teachers or students who were absent on the day the instruments were administered. There was no evidence that any teachers or students remained away from school to avoid participation in the study.

Results

The statistical procedures employed in this study include the Pearson product-moment coefficient of correlation and multiple stepwise regression analysis. Results are reported in Table 1.

Hypothesis 1: There is a relationship between teacher humanism in pupil control ideology and student reports of the quality of school life.

The computation of the Pearson correlation coefficient (r) yielded a value of -.18 which was significant beyond the .01 level. The coefficient of determination was computed to give the percentage of the variance in one variable that is accounted for by the variance in the other variable.

The negative value of r indicated an inverse relationship. That is, a low mean PCI score is correlated with a high mean QSL score. While the predicted relationship was statistically significant at the .01 level, the relationship was low. Only 3 percent variability has been accounted for between the variables-pupil control ideology and the quality of school life. Hence, the hypothesis is substantiated with some reservation.

Hypothesis 2: There is a relationship between teacher humanism in pupil control ideology and students' high satisfaction with school.

The computation of r obtained in testing the second hypothesis yielded a value of -.17 which was significant at the .01 level. The negative value of r indicated an inverse relationship. In this case, a low PCI score is correlated with a high SAT score and vice versa. This means that the hypothesis is accepted, although it should be noted that the coefficient of determination is .0289. Therefore, only 2.9 percent of variability is accounted for between pupil control ideology and students' satisfaction with school.

Hypothesis 3: There is a relationship between teacher humanism in pupil control ideology and student reports of positive commitment to class work.

The computation of r derived from testing the third hypothesis yielded a value of -.20, which was significant at the .001 level. Again, the negative value of r indicated an inverse relationship. This means that a low mean PCI score is correlated with a high mean COM score. Thus the prediction was confirmed, with reservations as with hypothesis one and two. Only 4 percent of the variance has been accounted for between the variables-pupil control ideology and commitment to class work.

Hypothesis 4: There is a relationship between teacher humanism in pupil control ideology and student reports of favorable student-teacher relationships.

For the fourth hypothesis, a correlation of -.17 was obtained. Again, the negative value of r indicated an inverse relationship. In this case, a low PCI score is associated with a high TCH score, and vice versa. While the predicted relationship was statistically significant at the .01 level, this relationship was low as indicated by the degree of closeness of association. About 3 percent variability has been accounted for from an analysis of the relationship between the variables-pupil control ideology and student-teacher relationships.

Table 1
Pupil Control Ideology vs. Quality of School Life

Variable	N	Mean	Sigma	r
Pupil Control Ideology	239	57.49	10.28	r= -.180*
Quality of School Life	239	12.57	3.23	
Pupil Control Ideology	239	57.49	10.28	r= -.168*
Satisfaction with School	239	2.02	0.75	
Pupil Control Ideology	239	57.49	10.28	r= -.203**
Commitment to Class work	239	4.92	1.45	
Pupil Control Ideology	239	57.49	10.28	r= -.180*
Student-Teacher Relations.	239	5.59	1.34	

*p = .01 **p = .001

Discussion

This investigation began with the hypothesis that teacher humanism in pupil control ideology would be related to students' positive reactions to the quality of school life. The prediction was that students would report the quality of school life more positively when their teachers were more humanistic in pupil control ideology.

The findings of the present study indicate that statistically significant relationships exist between teacher pupil control ideology and the quality of school life as perceived by students. These relationships make sense theoretically. The school classroom is a social system with an important degree of integration between teacher and pupils. According to Parsons' classic work (1960), teaching cannot be effective if the pupil is simply a recipient of information without any further relationship to its purveyor. There are no simple prescriptions for changing the climates of schools. Schools should consider in-service programs designed to diminish the tendency of some teachers toward custodial pupil control ideology. Teacher training institutions should include activities designed to decrease the emphasis on activities which reinforce rigid pupil control ideologies. Administrators and teachers need to design strategies to make the school a more attractive place for students to be.

School leaders must be concerned with the quality of school life in their organizations. They should seek for themselves the possible relationships between quality of school life and other variables in addition to pupil control ideology. It is imperative that school administrators seek any and every means of improving the quality of school life for teachers and students. There is a need for additional research into the cause and effect relationship between pupil control ideology and the quality of school life and student achievement. The study reported in this article generated significant, yet low, correlation between these variables.

School climate has been studied with a number of variables using different methodologies, theories, and models. Unlike most research that uses climate as an independent variable, this study used it as an outcome variable. Studying human behavior in schools involves ordering and conceptualizing mutually interacting variables. More precise models are needed at this time. Meaningful school research in the future requires the careful specification of causal models. Outcomes tied to a specified model will prove beneficial not only to educational researchers but to practitioners and policy makers as well.

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Conflict Resolution: An Invitational Approach*

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When Yen Ho was about to take up his duties as tutor to the heir of Ling, Duke of Wei, he went to Ch'u Po Yu for advice. "I have to deal with a man of depraved and murderous disposition...How is one to deal with a man of this sort?" "I am glad," said Ch'u Po Yu, "that you asked this question ...The first thing you must do is not to improve him, but to improve yourself."

Taoist story of ancient China (Reported in Bennis & Nanus, 1985)

One criticism of invitational theory (Purkey & Novak, 1984; Purkey & Schmidt, 1987; Purkey & Stanley, 1991) is that it does not address itself to difficult situations. It is easy to be inviting when things are going well, say critics, but in times of conflict it's time to get tough: To forget inviting and start demanding. This article refutes this criticism by first reviewing the basic assumptions of invitational theory and then explaining how the theory can be used to handle conflicts, both minor and major, that occur in one's personal and professional life.

Basic Assumptions of Invitational Theory

Invitational theory is unlike any other system reported in the professional educational and counseling literature in that it provides an overarching structure 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 (Purkey, 1992).

Trust

A basic ingredient of invitational theory is a recognition of the interdependence of human beings. This interdependence is based on mutual trust. Trust is established through an inviting pattern of action as opposed to single acts. It is also established by recognizing the rights and self-directing powers of others. Each individual is trusted to be 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.

** This article is an adaptation and expansion of a chapter by the author and Paula Helen Stanley in Invitational Teaching, Learning and Living, 1991.*

Respect

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

Optimism

A third assumption of invitational theory is that 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 essential 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 viewpoint of invitational theory, seeing people as possessing untapped potential in all areas determines the policies established, the programs supported, the processes encouraged, the physical environments created, and the relationships established and maintained.

Intentionality

The final assumption of invitational theory is that the realization of human potential can best be accomplished by places, policies, processes, and programs intentionally designed to invite development and by people who are inviting with themselves and others personally and professionally. In invitational theory, 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.

The four assumptions of invitational theory: trust, respect, optimism and intentionality, offer a consistent "stance" through which human beings can create and maintain optimally inviting environments, even in the most difficult situations. These four assumptions serve as a foundation for a practical "Rule of the Five C's" that can be used to apply invitational theory to situations that involve real or imagined conflict.

Rule of the Five "C's"

Those who accept the assumptions of invitational theory face troublesome situations the same as all others in society. Personally, these vexing situations may be as minor as a family member not refilling the ice trays, a roommate leaving the twist-ties off the bread wrapper, or someone flushing the toilet when someone else is taking a shower. Professionally, the troublesome situation might be as small as borrowing a stapler and not returning it, failing to forward an important phone call, or smoking a cigarette at a business meeting. Other troublesome situations are not so minor. Issues of major concern include those that involve ethical conduct, public safety, moral principles, or legal requirements.

Whether minor or major, invitational theory advocates the resolution of conflicts at the lowest possible level, with the least amount of energy, with the minimal possible costs, and most importantly, in the most humane and respectful manner possible. To do this, the "Rule of the Five C's" is employed. The rule is to employ the lowest "C" first, and to move upward through higher "C's" only as necessary. The Five C's are *Concern, Confer, Consult, Confront,* and *Combat.*

In any situation that involves potential or real conflict, the person who accepts invitational theory as a model, first asks oneself: "How can I resolve this situation at the lowest possible level?" Anyone can escalate a conflict. It takes trust, respect, optimism and intentionality to resolve the conflict with the lowest "C" possible, beginning with Concern.

Concern

In any situation that involves real or potential conflict, the professional who employs invitational theory asks oneself:

1. Is this situation really a matter of concern?
2. Can it be safely and wisely overlooked without undue personal stress?
3. Will this conflict resolve itself without intervention?
4. Does this conflict involve a matter of ethics, morality, or legality?
5. Is this the proper time to be concerned about this conflict?
6. Are there sufficient resources and information available to successfully address or resolve this conflict?
7. Is this conflict due to my own personal prejudices or biases?
8. Can the conflict be conceptualized as a simple "situation," or better yet, as an opportunity in disguise?

Real or imagined conflicts can often be successfully handled at this lowest level by simply asking and answering the above questions. The apparent conflict sometimes solves itself.

There are times, of course, when a situation is sufficiently troublesome that it requires more than analysis; it requires action. Yet, even here invitational theory fits. It is time to confer.

Confer

To confer is to initiate an informal and private conversation with another person. One who applies invitational theory begins by signaling the desire for a positive interaction (using the person's name, eye contact, perhaps a smile or handshake). Then briefly explain, in a nonthreatening and respectful way, what the concern is, why it is a concern, and what is proposed to resolve the concern. For example, "John, when you borrow my stapler and don't return it, I spend unnecessary time looking for it. Please return the stapler when you borrow it. Would you do it for me?" At the conferring level it is helpful to consider these questions:

1. Is there clear understanding of both parties regarding the nature of the concern?
2. Do both parties know why the situation is a concern?
3. Is it clear what is wanted?
4. Is there room for compromise or reconceptualization of the concern (i.e., buy another stapler)?
5. Is the concern important enough to move to a higher "C" if necessary?

In the majority of situations, a one-on-one, respectful, and informal conference will successfully resolve the apparent conflict. In the few cases where conferring does not work, the third C, consulting, is appropriate.

Consult

Consultation is more formal than conferring. Consultation involves clear and direct talking about what has already been discussed and not yet resolved. For example, "John, last week you said that you would return my stapler when you used it. This morning my stapler was on your desk. You told me you would return my stapler when you use it, and I expect you to keep your word." Questions to be considered at the consultation stage include:

1. Is it clear to both parties what is expected?
2. Are there ways to assist the parties in abiding by previous decisions.

3. Have the consequences of not resolving the situation been considered?
4. Will confrontation solve the situation?

When a direct and clear discussion has not resolved the situation and it continues to be troublesome, then it is time for the fourth C: Confront.

Confront

Confrontation is a no-nonsense attempt to resolve an apparent conflict. At this stage it is important again to explain in careful detail the situation. Once again, explain why it is continues to be of concern. Point out that this situation has been addressed previously and repeatedly, and that progress has been insufficient. Now is the time to speak of consequences. For example, "John, if you continue to take my stapler and not return it, I will lock it in my desk drawer." Questions to ask at this fourth level include:

1. Have sincere efforts been made to resolve the conflict at each of the lower levels?
2. Is there documented evidence to show that earlier efforts have been made to resolve the conflict at lower levels?
3. Is there sufficient authority, power, and will to follow through on the stated consequences?

When the first four levels have been applied in turn, each party is likely to know that the stated consequences are fair and impartial. Should the conflict persist in spite of the effects of the first four "C's," then the final C is appropriate: combat.

Combat

In this final level the word "combat" is used as a verb rather than a noun. The goal is to combat the situation, not the person.

The word "combat" stresses the seriousness of the concern. It also indicates that because the concern has not been resolved at the lower levels, it is now time to move to the consequences.

For obvious reasons, combat situations are to be avoided whenever possible. At the combat level stakes are high and there are winners and losers. Who wins and who loses is often unpredictable. Moreover, having to combat situations requires a great deal of energy that could be better used in more productive endeavors. Yet, when lower C's have not resolved the concern, it is time to enter the arena. In preparing to combat concerns at this highest level, it is useful to consider the following:

1. Is there clear documentation that other avenues were sought?
2. Even at this late date, is there a way to find avenues of compromise?
3. Are there sufficient support and resources available to successfully combat the situation?

Regardless of the level at which the conflict is resolved, the individual who employs invitational theory consistently maintains a "stance" of respect, trust, optimism, and intentionality towards oneself and others, personally and professionally.

By handling concerns at the lowest possible level professionals who employ invitational theory save energy, reduce hostility and avoid acrimony. By thinking in terms of respect, trust, optimism and intentionality and applying the rule of the 5 C's, it is possible, even in the most difficult situations, to resolve conflicts at the lowest possible level. This is a major strength of invitational theory.

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