

1. EYES LIGHT UP

There is war in Viet Nam.

There is war in the Middle East.

There is war in every major world university.

There is war in our North American ghettos.

There is war being waged against the tempestuous young everywhere.

There is civil war in virtually all emergent nations - especially
in Africa and South America.

There is war within a high proportion of nuclear families.

There is a war to be the best warrior, the supreme killer.

There is war being waged in our schools.

WAR!

VIOLENCE!

There is not one social institution in our time and place which is not quaking at the very roots of its ideological foundations. In the midst of it all, in spite of it all, we have begun to think of the human condition as somewhat peculiar, estranged, perhaps even alien - and to think or feel also that this condition, if it persists, is the final reality for human being in the world.

Still, however, there is a feeling, a turmoil, a transcendent personal insistence that there is more to human being than most of us have thus far experienced. We have begun to grope for a redeeming human dimension, one that was perhaps submerged by the violence that human beings wreak upon themselves and one another. This is not mere academic entertainment. It is not only a question of what we are doing - but a question of what we are and what we experience ourselves to be as manifested or obviated in what we do.

The matter is of life or death importance in the most urgent possible sense, since it is on the basis of such primitive social fantasies of who and

what are I and you, he and she, we and them, that this world is linked or separated, that we die, kill, devour, tear and are torn apart, descend to hell or ascend to heaven, in short, that we conduct our lives. (Laing)

THERE IS NO SUCH THING AS A GENIUS.
SOME CHILDREN ARE LESS DAMAGED THAN OTHERS.

(R. BUCKMINSTER FULLER)

Our image of ourselves is reflected in the way we treat our children. Some of us treat them as though they were sick; as though childhood were the supremely abnormal condition. Let us not take ourselves for granted. It is only because we, ourselves, are sick that we can treat our children as such. Without a child-likeness, we are not whole persons. To the extent that we are not whole persons, we have assumed the sick condition that we assume of our children.

Without an image derived of experience of what is one's personal wholeness or destiny, there is no future, no present; only paranoid reactions to the prospect of both of them - a fear of living, a fear of dying. Death can be welcomed with grace only when life is full, ecstatic, excruciatingly good.

Are the present attempts at long-range planning by major social institutions (such as education) motivated by fear, or by a consciousness of the human condition and a sense of authentic human being in the world.

The individual must find his own way into the future - and that is the only possible future - the future that is him. Any other future is no future at all which is what too many of us have now - which perhaps the whole human race has now. No place for individuals as acts of creation; no place for individual acts of creation; spontaneous ways of being and doing.

So whose vision of the future will prevail? Will it be a composition of the visions of all of us, or the vision of a corporate educational elite? Will it be a vision without persons, or the vision of one's self?

IF I THOUGHT I COULD TELL YOU, I WOULD LET YOU KNOW.
IF I COULD ONLY GET INSIDE OF YOU

All experience is personal. If there is no room in the world for the experiences that people have, the experiences people are, then there is no person, no persons. If our commitment to a singular vision of the future is so strong that it precludes the possibility for fulfilment of one's personal destiny, then there is little inspiration for going on living. There is no prospect for being. We are then, all of us, too late.

To the extent that you people are in touch with your selves, we will have some open prospect in education for coming generations. The alternative, for you, as persons, is to resign and recover.

ON SEVERAL OCCASIONS I HAVE BEEN STRUCK BY LIGHTNING -
FROM THE INSIDE. EYES LIGHT UP.

To state the future and insist upon it is not only to encourage ultimate revolution, but to betray the mystery of life itself which is, whether we are aware of it or not, present at every moment.

The future must not be closed. For if it is, creative process becomes meaningless, empty, devoided. It is unlikely that human beings will settle for such a prospect in a time when people everywhere are demanding a piece of the action. Clearly it is just this kind of engineering which is in fact a very false security - for in making an easy and peaceful normal revolution impossible, it makes a violent revolution necessary.

MOST OF THE INFORMATION ESSENTIAL TO SURVIVAL (PSYCHIC, SOCIAL)
IS OUTSIDE THE EDUCATION INSTITUTION AS PART OF THE ELECTRONIC
ENVIRONMENT, RADIO AND T.V. PREDOMINANTLY. (MCLUHAN)

The levels at which security is to be pursued, if at all, are the biological (Maslow) and interpersonal (Laing) - meeting basic human needs of food and insulation and reconstructing the badly battered world of interpersonal experience and relationship.

IF TOO MUCH IS EXPENDED ON "EDUCATION" WE MAY FIND OURSELVES STARVING TO DEATH WITH VERY HIGH I.Q.'S.

The purpose of education cannot be stated solely in terms of its techniques and good intentions. But in terms also of its effects. Is the purpose of education to close in on life, or is it to augment and foment life, to open up life, to open the person to life, to make the individual and life available to one another, to make them one?

WITHOUT A FULLER REALIZATION OF THE EFFECTS OF A PARTICULAR TECHNOLOGY (SET OF TOOLS) ON THE PERSON, WE CANNOT COME TO KNOW THE CULTURE IN WHICH WE LIVE.

If the Commission on Educational Planning is to examine the needs of individuals within a future society, having regard to the changes that "might" occur then its task is dominated heavily by hypothetical judgements and conclusions; if, then; if, then; if, then.

If the Commission's vision of the future is wrong in terms of the true ontological status of human beings in this world, then our future educational endeavors are going to hell simply because of our short-sightedness in the present.

This is not to say that we cannot change our course in mid-stream, but to suggest that predictions and forecasts all too often tend to be justified by pursuing their realization in spite of their ethical status in human terms.

JUST AS WITH POWER, YOU DO NOT HAVE FREEDOM BY SUMMONING IT, PURSUING IT OR TRYING TO NEGOTIATE IT. YOU HAVE FREEDOM BY BEING AND DOING. YOU CREATE IT: YOU GENERATE IT. WE NEVER WILL HAVE FREEDOM OVER AND ABOVE THE DIMENSIONS OF HUMAN BEING AND DOING.

We "forwardly" project the energies available to us (as us) in the present in an attempt to secure the future, thereby amputating our access to an experience of being alive which is - always - in the present. You cannot have tomorrow's experience today. Life cannot be postponed due to inclement progress. If you are alive at all, it is now, always now - for that is always where everything else is at, NOW.

The universe is now, and changing. Tomorrow's reality is not today's reality. To attempt to make it so is to play God by rejecting what is.

...TO CULTURE THE MEDIUMS OF INFORMATION MOVEMENT - LANGUAGE, SPEECH, GESTURE, TECHNOLOGICAL NETWORKS, CURRICULA, DATA, BANKS, ...SUCH THAT THEY ARE INFORMED BY THE EXPERIENCES OF PERSONS, THROUGH THE MEDIUM OF THEIR OWN BEHAVIOR.

For what is important is not so much the content of the medium of educational curricula, but the way in which we make demands of the child's perceptual potential for the purposes of his learning that content. Is education compulsory because it is so good (in which case its compulsoriness seems superfluous) or because it is so bad (in which case we ought not to be employing it)? Or is education, as McLuhan suggests, a means of keeping the sensory potential of the young in line with existing commitments, i.e.; socialization, investment in the future, training in the habit of obedience???

The accumulation and storage of information centrally in educational institutions where persons are supposed to be able to make contact with it has become an increasingly expensive proposition, especially when seen in terms of its retrievability. Information is useless unless it can be and is communicated. In terms of effective delivery, the written word is failing. In proportion to information volume, it simply does not have an adequate delivery potential. High-speed electronic information movement systems will have to be placed in service and deployed with discretion as to what information is optimally moved by what medium. This is already a quarter-century or more

overdue.

What information?

To be perfectly objective (as well as amoral) in information delivery the school would have to have all information available at all times. It would have to retain a virtual duplication of reality, including itself. But since we have the original, why bother? Wherever possible, why not put learning people into contact with that, instead of our expensive serialized version? Rather than secularizing learning in an information institution, put people in touch with the world from which the information is derived.

Information in the literary or symbolic sense - information as language and symbols - is an aspect of, not the whole of the world to which it makes reference. With the exception of some poetry and some other artistic endeavors, it is so much historical reportage, documentation. It is an extraction from reality (and therefore an aspect of it) moreso than the given of reality. It is a selection of information.

There is then a second level of selection taking place when determining what aspects of the total information collection the student's will experience in the school. Is this not a double act of censorship in many instances for many people?

CHILDREN RESENT HAVING THEIR EDUCATION INTERRUPTED
BY GOING TO SCHOOL. (MCLUHAN)

Because of limited transcendental experience we know we are more than what we are - phenomenologically, we have not realized our ontological potential. Now, to learn what we know, to have that full sensation of human being. To come to our senses; to experience self-hood by re-creating and re-opening battered ways of experiencing the world and self. To experience "reality" before experiencing it as good or bad - a revivification of the amoral level of experience; to accept everything as is, and then, only then, to place value, judgement, meaning.

For, to experience the world as only either good or bad is to force a split in one's way of being in the world i.e., splitting, denial, repression, negation, mystification, all the classical "defense mechanisms". It has always been recognized that if you split being down the middle, if you insist on grabbing this without that, if you cling to the good without the bad, denying one for the other, what happens is that the dissociated will impulse, now evil in a double sense, returns to permeate and possess the good and turn it into itself. (Laing)

MANY OF OUR INSTITUTIONS SUPPRESS ALL THE NATURAL DIRECT EXPERIENCE OF YOUTH, WHO RESPOND WITH UNTAUGHT DELIGHT TO THE POETRY AND THE BEAUTY OF THE NEW TECHNOLOGICAL ENVIRONMENT, THE ENVIRONMENT OF POLULAR CULTURE. IT COULD BE THEIR DOOR TO ALL PAST ACHIEVEMENT IF STUDIED AS AN ACTIVE (AND NOT NECESSARILY BENIGN) FORCE. (MCLUHAN)

The most basic and central criticism of the university and indeed all of society and organizations, in my judgement, is that we have created institutions that foster the process of objectification of man, the process of turning persons into objects, to be manipulated, produced, forced into the existing societal structure, and further that we have done this virtually without thought, almost unconsciously, I suggest that in universities, as well as in society at large, basic human values have been rather systematically eroded, and the most common form of interaction has become that of object to object rather than person to person. (Smith, Sam)

The impersonal treatment of persons, the emphasis on observable behavior, the acceptance of the given socio-economic framework as the basis of analysis, together with a scientific bias against the kind of theoretical probing which calls into question the basis of the status quo itself are the marks not only of behavioral scientists, but the students of that particular school, many of whom are educational administrators, teachers, and of course, "concerned parents." Most pedagogues and administrators dogmatically refuse to accept or even recognize that we've been doing things the wrong way in education - at least insofar as human being is concerned.

CIVILIZATION IS FOUNDED UPON THE ISOLATION AND DOMINATION OF SOCIETY BY THE VISUAL SENSE. THE VISUAL SENSE CREATES A KIND OF HUMAN IDENTITY THAT IS EXTREMELY FRAGMENTED. TO RETAIN SUCH AN IMAGE OF THE SELF REQUIRES PERSISTENT VIOLENCE, BOTH TO ONE'S SELF AND TO OTHERS. (MCLUHAN)

THE MORE CIVILIZATION, THE MORE VIOLENCE. (MONTAGU)

AS EXPERIENCE IS FRAGMENTED, SO IS AWARENESS, SO IS SELF, SO IS IMAGE OF SELF, SO IS BEHAVIOR. IF OUR EXPERIENCE IS DESTROYED, OUR BEHAVIOR WILL BE DESTRUCTIVE.

THE HABIT OF OBEDIENCE IS A PRECURSOR TO VIOLENT REVOLUTION.

It is not so much a question of whose way is best as it is of what is the way of human being. It is a question of recognizing and accepting authentic human scale or dimension in proportion to the rest of the world. The evidence of human scale is inherent in human experience if we dare to admit it and accept it. Visualize the way self-actualizing persons are in the world, their way of being. This summary account should help.

2. SELF ACTUALIZING PERSONS

"For me the only true revolutionaries are the inspirers and activators, figures like Jesus, Lao-tse, Gautama the Buddha, Akhnaton, Ramakrishna, Krishnamurtri. The yardstick I employ is life: how men stand in relation to life. Not whether they succeeded in overthrowing a government, a social order, a religious form, a moral code, a system of education, an economic tyranny. Rather, how did they affect life itself? For what distinguishes the men I have in mind is that they did not impose their authority on man; on the contrary, they sought to destroy authority. Their aim and purpose was to open up life, to make man hungry for life, to exalt life - and to refer all questions back to life. They exhorted man to realize that he had all freedom in himself, that he was not to concern himself with the fate of the world (which is not his problem) but to solve his own individual problem, which is a question of liberation, nothing else." (Miller)

Once, twice, perhaps three times or more, perhaps not at all in our lifetimes, we come into contact with persons who seem truly saint-like. Our reaction to them is usually in one or the other of two styles or modes - ridicule, hostility, rejection, etc., or awe, wonder, curiosity, etc. But we can also react to them ambiguously, in both of the above-mentioned styles.

Ironically, to us, they do not seem affected or touched by either of these two reaction types. Instead of being transformed by us, they seem to let us flow through them, back at

ourselves. They transform us. We see ourselves in them. We see ourselves in them. We see our selves as transformers, ourselves as reactionaries. We have an experience of our personal human dimensions.

These are self-actualizing persons. Abraham Maslow has done a study of them and sets forth their characteristics as follows:

(1) More efficient perception of reality and more comfortable relations with it

... an unusual ability to detect the spurious, the fake, and the dishonest in personality and, in general, to judge people correctly and efficiently.

... s-a people distinguished far more easily than most, the fresh, concrete, and idiosyncratic from the generic, abstract, and rubricized.

... live more in the real world of human nature than in the man-made set of concepts, expectations, beliefs, and stereotypes which most people confuse with the world.

... unthreatened and unfrightened by the unknown; can tolerate the ambiguous.

... When the objective situation calls for it, can be comfortably disorderly, anarchic, chaotic, vague, doubtful, uncertain, ambiguous, indefinite, approximate, inexact, or inaccurate (all, a certain moment in science, art of life in general, quite desirable).

(2) Acceptance (self, others, nature)

- ... relative lack of overriding guilt, or crippling shame, and of extreme or severe anxiety.
- ... find it possible to accept themselves and their own nature without chagrin or complaint or, for that matter, even without thinking about the matter very much.
- ... tend to be good and lusty animals, enjoying selves mightily without regret shame or apology. Good appetite, sleep well, enjoy sexual lives. Relative lack of aversions or disgusts.
- ... lack of defensiveness, protective coloration, or pose and distaste for such artificialities in others.
- ... feel some guilt about improveable shortcomings, stubborn remnants of psychological ill health, habit, shortcomings of the culture of the group with which they have identified.
- ... will feel bad about discrepancies between what is and what might very well be or ought to be.

(3) Spontaneity

- ... behavior marked by simplicity and naturalness - no strain for effect.
- ... unconventionality is not superficial but essential or internal.
- ... his impulses, thought, consciousness are unusually unconventional, spontaneous, natural.

- ... have no desire to foist this trait on people
- ... never allows convention to hamper him or inhibit him from doing anything that he considers very important or basic.
- ... have relatively autonomous and individual rather than conventional codes of ethics.
- ... a superior awareness of their own impulses, desires, opinions, and subjective reactions in general.
- ... for them, motivation is just character-growth, character-expression, maturation and development; in short, self-actualization, Not deficiency motivated.

(4) Problem-Centering

- ... strongly focussed on problems outside themselves problem-centered rather than ego-centred.
- ... act out of felt responsibility, duty, obligation.
- ... work within a framework of values which are broad, not petty, universal, not local, and in terms of a century rather than the moment.

(5) The Quality of Detachment; The Need for Privacy

- ... can be solitary without harm to themselves and without discomfort; in fact, like it - detachment.
- ... easy to be aloof; reserved, calm serene while others are in battle or turmoil.
- ... takes personal misfortune without violent reaction.

... have the ability to concentrate to unusual degree.
... often interpreted as "cold", snobbish", unaffectionate" and "unfriendly" since common friendship relationships are more clinging, demanding, desirous of reassurance, compliment, support, warmth, and exclusiveness. Hence not readily accepted by ordinary people.

(6) Autonomy, Independence of Culture and Environment

... dependent for their own development and continued growth upon their own potentialities, and latent resources. Takes only basic need gratifications from without himself.
... relatively stable in face of hard knocks, deprivations.
... strong enough to be independent of the good opinion of other people, or even of their affection.

(7) Continued Freshness of Appreciation

... have the capacity to appreciate, again and again, freshly and naively, the basic goods of life - with awe, pleasure, wonder, and even ecstasy. Thus, every sunset remains as beautiful as the first. Some go to nature, others music, others children.
... they will not derive inspiration, ecstasy and strength from going night clubbing, getting a lot of money, or having a good time at a party.

(8) The "Mystic Experience", the "Oceanic Feeling"

...feelings of limitless horizons opening up to the vision, the feeling of being simultaneously more powerful and also more helpless than one ever was before, the feeling of great ecstasy and wonder and awe, the loss of placing in time and space with, finally, the conviction that something extremely important and valuable had happened so that the subject is to some extent transformed and strengthened even in his daily life by such experiences.

.... such feelings range from mild to intense.

... acute versions tend to include transcendence of self.

(9) Gemeinschaftsgefühl

... have for human beings in general a deep feeling of identification, sympathy, and affection, in spite of the occasional anger, impatience, or disgust described below.

... genuine desire to help the human race.

... feels a basic underlying kinship with people in spite of any disappointment experienced because of them.

(10) Interpersonal Relations - SA

... capable of more fusion, greater love, more perfect identification, more obliteration of the ego boundaries than others would consider possible.

... tend to choose self-actualizing persons for relationships.

... s-a people have especially deep ties with rather few individuals. Small circle of friends.

... tend to be kind or at least patient to almost everyone.

... have a tender love for children; easily touched by them.

... have compassion for all but speak realistically and harshly of the hypocritical, the pretentious, the pompous, or the self-inflated. Hostility is not character based but rather reactive or situational.

... attempts to avoid followers, worshippers.

(11) The Democratic Character Structure

... are friendly with anyone of suitable character regardless of class, education, political belief, race or color.

... seems at times not to be aware of such differences.

... learn from anyone who has something to teach them.

... aware of how little they know relative to what could be known and what is known by others.

... give honest respect to anyone who is the master of his tools.

... give a minimum of respect even to 'scoundrels'.

(12) Means and Ends

... knows right and wrong in his actual living.

... strongly ethical although ethics are of the unconventional sort.

... not orthodoxly religious but not atheistic - no
devotion to the supernatural.

... consider as ends-in-themselves many experiences
and activities which are, for other people, only
means-to-ends. Likely to appreciate the doing
itself, even the menial.

(13) Philosophical, Unhostile Sense of Humor

... do not laugh at hostile humor, superiority humor,
or authority-rebellion humor.

... humor more closely allied to philosophy.

... poke fun at human beings when they are foolish or
forget their place in the universe or try to be
big when they are small.

... often poke fun at themselves.

... humor seems to be education in a palatable form.

... seem to be humorous less than on the average; usually
elicit a smile rather than laughter; usually intrinsic
to situation, spontaneous, and unrepeatable.

... often considered sober or serious.

(14) Creativeness - SA

... a special originality kin to the naive and universal
creativeness of unspoiled children, a natural human
characteristic, potentially.

... does not emerge so much in a special medium as
it is projected out upon the world or touches
whatever activity the person is engaged in.
... see the true and real more easily, thus seem to
others to be more creative.
... their seeming creativeness is in fact consequent
to everything else they are - less accultured, more
spontaneous, more natural, more "human". In short -
less civilized, more child-like.

(15) The Imperfections of S-A People

... silly, wasteful, thoughtless habits.
... superficially vain, proud, partial.
... sometimes seemingly ruthless.
... independent of opinions of others, outspoken.
... most such shortcomings are upshots of the
characteristics listed above.

"If I am a revolutionary, as has been said, it is uncon-
sciously. I am not in revolt against the world order. "I revolu-
tionize", as Blaise Cendrars said of himself. There is a difference.
I can as well live on the minus side of the fence as on the plus
side. Actually I believe myself to be just above these two signs,
providing a ratio between them, which expresses itself plastically,
non-ethically, in writing. I believe that one has to pass beyond

the sphere and influence of art. Art is only a means to life, to the life more abundant. It is not in itself the life more abundant. It merely points the way, something which is overlooked not only by the public, but very often by the artist himself. In becoming the end it defeats itself. Most artists are defeating life by their very attempt to grapple with it. They have split the egg in two. All art, I firmly believe, will one day disappear. But the artist will remain, and life itself will become not "an art", but art, ie., will definitely and for all time usurp the field. In any true sense we are certainly not yet alive. We are no longer animals, but we are certainly not yet men. Since the dawn of art every great artist has been dinning that into us, but few are they who have understood it. Once art is really accepted it will cease to be. It is only a substitute, a symbol -language, for something which can be seized directly. But for that to become possible man must become thoroughly religious, not a believer, but a prime mover, a god in fact and deed. He will become that inevitably."

(Miller)

3. THEREFORES

EDUCATION MUST SHIFT FROM INSTRUCTION, FROM IMPOSING OF STENCILS, TO DISCOVERY, TO PROBING AND EXPLORATION AND TO THE RECOGNITION OF THE LANGUAGE OF FORMS. (MCLUHAN)

The first step is for persons in educational institutions to become more fully aware of all our new technological media as new environments and the influence of this "active process" on the person, including himself.

How are radio, television, computer, satellite, transistor, etc., re-shaping our ways of being in the world? This may be answered for one's self by elevating one's experience of the situation to awareness, by probing, discovering, insighting. It may be done on a larger scale too as a form of pop or instant -- anthropology -- a more general study of the relationships of persons (culture) to tools (technology). McLuhan's work has provided proof of how fruitful and enlightening such a probing can be.

"It goes without saying, however, that even if we knew the ideal it would not be possible to achieve it immediately. Let me, therefore, suggest certain policies which I believe would contribute substantially toward beginning the movement toward a better educational system. First, I believe that all colleges and universities could reduce the number of hours they require an individual to take by some 40% and still allow the same amount of credit. I believe this may well be the major student demand within a year, because the student knows that with five courses in an ordinary semester he cannot do

any thinking. Indeed, the system could not be better designed to ensure that the student cannot think. Obviously, there would be a certain amount of "goofing off". I am delighted. I cannot think of anything better. I do not mean this simply because we should give the student a chance to enjoy some time off when he is at college as well as after he leaves college; but also, and perhaps more importantly, because as far as I know, the only thing we really know about creativity is that it happens when you are goofing off - when your brain is "playing" rather than working. While I think you can learn to be creative under pressure, I am quite convinced that it is not the first step. The first step is to allow your brain to start being creative, and that requires some time off.

Second, we might introduce an intelligent first year curriculum: one that should take the student and give him a chance to benefit from his college education, recognizing that the high school does not presently do this. The first course would be in logic and would take the place of Freshman English, because thinking comes before writing. Students do not know how to think because they have never been taught how to think. Probably American textbooks on logic would not be usable for this course because they treat logic as a discipline and not as a practical way to help students learn how to think.

We might also introduce a course in social reality. This could be a three-week-cycle course introduced in the first week by a first-class film and a first-class person. The

person who would introduce this course would speak not in terms of how the discipline is structured, but about what problems are being posed by the development of the discipline. In biology, for example, one could ask; What does the statement, "The gene chain can be manipulated", mean? The students could then be placed under the leadership of upperclassmen for two weeks to talk about these issues on the basis of other data prepared for the course. This would mean that by the end of their first year, the students should have at least some idea of what the world is really like. There is a fascinating balance here between the two suggested courses: Logic is a course that is "taught" by someone and in which one must really understand; the course in social events is a course in which one learns to be creative in a rather non-structured way. A third course might be in art, music, humanities, in which that segment of the curriculum could be introduced to the student.

Third, we could move from competitive grading to co-operative grading. As stated earlier, I would like to abolish all grades, but we are not yet prepared for this. But if you move toward co-operative grading, instead of stating, in effect, to students: "It is good for you to kick other students in the teeth. Above all, do not help them because they may get above you on the curve"; you would say, "We will grade the whole class at the same level. If you have a bad member of your class, a weak member, and you do not help him, you all will suffer." In this way you begin to set up a system whereby the dynamic of the class is that of building itself

into a system to help the other members of the system.

Fourth, we should recognize that the student at school and in the university is working just as relevantly as the person in the factory or in the office. This is related to the guaranteed income, although not exactly the same. It speaks to the issue of how the \$30 billion additional is to be distributed each year. My opinion is that students have a right to a substantial amount of it.

Finally, and most importantly, we need to challenge what Gregory Bateson calls "third levels of learning". Third levels of learning are theories about how the world works. Do people react instrumentally? Is it a Pavlovian world? Is it a Skinnerian world? The strange thing, as Bateson points out, is that if an individual believes that it is any one of these, the world will "kindly" oblige and behave in the way he expects it to behave. Further, it is also true that individuals will react as you expect them to in terms of whether you expect them to be hateful or loving. In other words, if you believe that everyone in the world is hateful, you will act in such a way that individuals will oblige by hating you. If you behave, on the whole, as if individuals are loving and responsible, they will, in general, respond that way." (Theobald)

"Just putting the present classroom on T.V., with its archaic values and methods, won't change anything, it would be just like running movies on television; the result would be a hybrid that is neither. We have to ask what T.V. can do, in the instruction of English or Physics or any other subject, that the classroom cannot do as presently constituted. The answer is that T.V. can deeply involve youth in the process of learning, illustrating graphically the complex interplay of people and events, the development of forms, the multi-leveled interrelationships between and among such arbitrarily segmented subjects as Biology, Geography, Mathematics, Anthropology, History, Literature and Languages." (McLuhan)

"But suppose we tried to change the system. What if we tried to produce an educational system designed to develop each individual's uniqueness? Let me lay out some of the elements which I believe would need to be incorporated in such a system - a system made possible by the liberation from toil through the use of machine-systems and the new patterns of rights to resources made possible by cybernation. First, we have to find ways to cease the fragmentation of knowledge, and find for the child and the adult an environment in which they can discover reality out of their own experience.

Second, we have to recognize that lashing and bribing children into action are equally immoral. Both the carrot and the whip are immoral! Neither are motivators; they are both simply different ways of ensuring that my motivation is put onto an "object" - the other person. We have to help people find out what they want to do. Sidney Hertzberg points out

that there is no difference between the bribe or the lash; they are both instrumental techniques for manipulating people. The only answer to this problem of course, is the abolition of grades and required courses.

Third, we can use the new technologies to contribute to the humanization of teaching and the elimination of regurgitative techniques. This is a much more important issue, I contend, than some realize. The big industrial corporations which want to sell large quantities of hardware and software have begun to sell computer learning-systems - systems designed for structured, programmed education - and unless the educators forcefully remind the corporations that such systems represent bad education, we will not be able to reverse the pattern." (Theobald)

"If education is to become relevant to the young of this electric age, we must also supplant the stiffing, impersonal and dehumanizing multi-versity with a multiplicity of autonomous colleges devoted to an in-depth approach to learning. This must be done immediately, for few adults really comprehend the intensity of youths alienation from the fragmented mechanical world and its fossilized educational system, which is designed in their minds solely to fit them into classified slots in bureaucratic society. A new generation is alienated from its own 3,000 year heritage of literacy and visual culture, and the celebration of literate values in home and school only intensify that alienation. If we don't adapt our educational system to their needs and values, we will see only more crop-outs and more chaos." (McLuhan)

"In other words, each person's education must proceed from the primary fact and problem which establishes the relevance of all other facts. The primary fact for each of us is "I am". The primary problem of each of us is "Who I am". Very clearly the learning experience is first, last and always a quest for "Who I am". This is what anthropologist Ashley Montagu meant when he said that a human being is a problem in search of a solution, and that each of us is part of the problem and part of the solution. Each of us in a partial solution to the problem of everybody else's "Who am I?" And everybody else is a partial solution to the "Who am I?" of each of us.

The reality of one person's "Who I am" can be tested only by discovering the reality of someone else's "Who I am".

The newborn child has no sense of "Who I am". He discovers who he is by observing, interpreting and responding to the actions of others. He thus gains his sense of identity and his sense of self-worth (or lack of same) from the positive and negative feedback from his environment. If a person is prevented from projecting himself on the screen of fellow-human feedback, he is condemned to the unexamined life which is not worth living. The identity crisis of young people today is caused largely by an educational system which ignores this self-identification process. It is time that we cease preparing young people for the unexamined life; let us stop examining them and enable them to examine themselves, one another and us.

How do we do this? Ideally, we could do it by assigning three or four empathetic adults the responsibility for a small group of young people, helping them to search out answers to every question they ask between the ages of four and sixteen. Treating the questions in whatever order they came would be the most sensible way to order the data they need to know, because the data would more likely be relevant to the order of their experience. In twelve years all of the relevant subject areas could be touched upon, and the young people could come to know how and where to seek answers to future questions. They would become self-actualizing learners, with no need for a college. Education would have become life itself, not the preparation for life, and the teaching ghettos in which we now trap young people between the ages of six and twenty-two would become unnecessary. Students would be freed from the absurdity of periodic cramming

for somebody else's examinations, and teachers would be freed from the absurdity of daily cramming for somebody else's learning experience.

But this ideal form of education is yet (though likely) to come, though a few elementary schools, high schools and colleges throughout the country are currently pioneering with promising programs in this very direction. What do we do with students Now? What do we do with today's college freshman, whose life-participation disciplines have been stifled as a result of his preparation for life? Obviously, we devise a curriculum which will redevelop the disciplines crucial to his acceptance of the initiative and responsibility for his own learning - the disciplines of creating, problem-solving, decision-making, valuing and developing personal style. We enable him to develop an internal structure of authority and security which will render unattractive the escape from freedom to the external authority and security structures to which he has been conditioned by his previous education.

The life-participation disciplines can be reactivated by courses which will enable the college freshman to reaffirm the fact of his existence and pursue the problem of the nature of that existence. The college freshman needs to know three things; he needs to know how to think, he needs to be able to art (i.e. - create), and he needs to discover the nature of the world in which he lives (i.e. - that which is worth thinking and creating about).

Most of us do not presently teach students how to think. We teach them how to use their brains for the storage and retrieval of data. Thinking is not primarily concerned with storing and retrieving data. It is concerned with the processing of data;

the analysis, structuring, interpretation and evaluation of data. The college freshman needs a course in which he can become quite conscious of how one goes about analyzing, structuring, interpreting and evaluating data. Such a course would differ considerably from traditional courses in logic or scientific method, in which the student is told how to think. The traditional approach is to give the student a description of (for example) the inductive reasoning process and then have him apply it. The problem with this approach is that the application too often becomes a mechanical exercise involving little more than data manipulation. A better approach is to confront the student with a body of data which needs analysis, structure, interpretation and evaluation, and to act as a motivator and critic of his attempts to deal with the data. When the student has developed some conscious awareness (I.E., experience) of what he has done with the data, a description of the inductive reasoning process can be made explicit. He makes a great discovery. "Oh" he says, "that's what I've been doing for the last couple of weeks". In this manner, inductive reasoning becomes an experience for the student, not a mental exercise.

The pedagogical rule of thumb for this approach to education is "Don't put a label on the box until the student knows what's in it." This rule of thumb can be followed in any course. In sociology, for instance, instead of lecturing on or discussing the subject of alienation (two approaches which will surely increase the student's alienation in the classroom), one engages the students in dialogue concerning the various factors which inhibit their capacity to relate meaningfully to other people. When the various factors have been identified, the teacher can

combine them appropriately into a conceptual framework which only then is labeled as "alienation". In this manner, the concept has not been taught as a piece of factual data, it has been conceptualized as human experience. It takes longer to teach this way, and you don't cover as much data. But neither do you smother as many students. It is precisely because we smother students that they also need to learn once again how to art. College freshmen are desperately in need of restoring perceptual contact with the realities of touch, smell, sight and sound, in order to discover once again their capacity to communicate the truly profound aspects of their being, those truths which are enduring precisely because they cannot be trapped in words.

Knowing how to think and knowing how to art, the student is in a position to discover, know and understand the nature of the world about him. The Third course which we need to offer the college freshman is a course in social reality. In terms of content, this course would bring to the student's attention such fundamental realities as man's present technological ability to choose physically between **unconstrained** restrictive power or carefully constrained liberative power and to choose spiritually between imprisonment in a pre-human state of existence or fulfillment via the achievement of a self-actualizing social system.

In terms of process, the social reality course would be designed to make the student aware of his own assumptions about the nature of his world. As Jerome Wiesner has noted, most of the problems of our society do not lie in our logic, they lie in our assumptions. Every student must become aware of those

assumptions which invent his reality for him. He must also learn to become aware of the assumptions that define the realities of other people. Only by the development of such awareness can he learn how to cope with the dilemma arising from the fact that while he may often be the inventor of his own reality, he is not simply the inventor of the reality of his neighbor. He must also learn how to act with assurance out of his own personal reality, fully aware of the fact that there is no certainty in the shared social reality. And ultimately he must learn to refine the modify personal reality assumptions when the emerging logic leads to a social reality so unstable as to render highly probable the penultimate reality of his loss of human freedom, or the ultimate reality of his own hastened death". (Theobald)

"Since the school is one of the principal agencies in the transmission of the culture's values to the child, it is of equally great importance that teachers should reassess values they are called upon to inculcate into their children. The abstract inconsideration of good intentions is not enough. To be a teacher is to be responsible and not to be the mere echo of other voices. Nor is there any point in making recurrent unmeaning genuflections in the direction of what one thinks ought to be, without making the concomitant effort to convert what ought to be into what is. The teacher's task is not an end in itself but a means of communicating humanity, to join love-kindness to learning, and setting oneself in order as the basis for the practice of good human relations. It is personal influence which determines the size of a life; and in the quest of self it is the teacher's personal influence that will count as much as and in a large number of cases more than anyone else's in helping the individual realize and fulfill himself.

The present condition of Western man is not irremediable, but a culture which produces ineffectual human beings is badly in need of reevaluation. The teachers of the land must carry out that reevaluation and the changes it dictates. They are best qualified or should be, to remedy the ills to which man is subjected, so that he may learn to live in dignity and enjoy the autonomy and power of his own personality of his own self."

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