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THE SOCIOECONOMIC THOUGHT OF ROBERT THEOBALD: IMPLICATIONS FOR EDUCATIONAL RECONSTRUCTIONISM.

The University of Oklahoma, Ph.D., 1973
Education, general

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THE UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

THE SOCIOECONOMIC THOUGHT OF ROBERT THEOBALD: IMPLICATIONS FOR EDUCATIONAL RECONSTRUCTIONISM

A DISSERTATION

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

DOCTOR OF PHILOSOPHY

BY

JIM R. BOWMAN

Norman, Oklahoma

1973

THE SOCIOECONOMIC THOUGHT OF ROBERT THEOBALD:
IMPLICATIONS FOR EDUCATIONAL RECONSTRUCTIONISM

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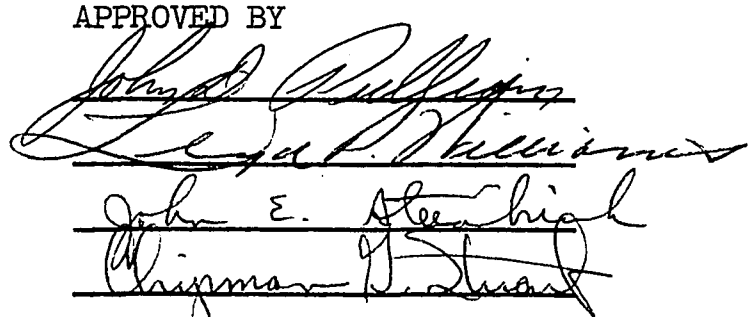

DISSERTATION COMMITTEE

ACKNOWLEDGEMENTS

I wish to thank Drs. John D. Pulliam, Chipman G. Stuart, Lloyd P. Williams, and John Steinbrink for their encouragement and assistance in the development of this dissertation. I am especially appreciative to Dr. John D. Pulliam for his interest and direction in this study as well as my general educational pursuits.

I am also grateful to Drs. Robert Venturella and Max Mathis for introducing me to the field of educational philosophy and encouraging my study at Kansas State College of Pittsburg and The University of Oklahoma.

My wife, Linda, deserves special thanks for her moral support, patience, and critical reading of this study.

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PREFACE

This writing is founded upon the conviction that the American society is presently undergoing an era of transition. This period is broadly defined as a transition from the industrial-era to the post-industrial or communications-era. It is characterized by confusion and conflict in the definition of societal priorities. There is, consequently, profound social crises. This has resulted in a highly normless state which is most evident in the material conditions of production and consumption, intellectual and moral postulates, and institutional structure and function. It is further complicated by multi-group struggle and cultural lag.

This introductory definition of the situation depicts in part, crises which extend to all facets of the socioeconomic system. The dilemma raises serious problems in the realm of priorities which enlists nothing less than a definition of societal accountability. Are industrial-era priorities contributory or dysfunctional in the present and future society? The implications are equally profound for education. Are students to be educated for life in an industrial-military-transportation complex? How many R.O.T.C. officers, mechanics, insurance salesmen, stock brokers, teachers, and

football players will be certified specialists for the new era? What will be their level of occupational obsolescence? It is not surprising that educators are pursuant of and frustrated with educational accountability.

It is this writer's contention that the educational system, if it is to be accountable to society, must establish a process of re-examination of societal priorities. Within a democracy, this necessitates nothing less than a global perspective. On an individual basis, each teacher is called upon to express his convictions, take responsibility for his contribution, and encourage the same of students. This writer's first conviction is in his support and contribution to the educational philosophy of reconstructionism.

Secondly, it is hypothesized that educators and specifically, educational reconstructionists have largely neglected the realm of socioeonomic priorities. This is a serious weakness in the systems theory of educational reconstructionism. It is the contention of this dissertation that the socioeconomic and futuristic thought of Robert Theobald provides a significant contribution to this educational philosophy.

The purpose of this writing is first to provide a clarification of Theobald's socioeconomic and educational thought. This is based upon an analysis of priorities in his work. Secondly, this study provides a comparative analysis of the positions of Theobald and the major educational

reconstructionists. Further comparative analysis is presented with respect to major contemporary movements of significance to educational reconstructionism and Theobald's perspective. This is accomplished through a rigorously selective process.

This dissertation is speculative just as the selection of priorities, the discussion of futurism and the survival of humankind is speculative.

> We can all continue to say we are only churchmen, or only educators, or only students, or only government people--that our role is limited, and that we cannot be expected to solve the problems of the world. But the job of world-problem-solvers has not yet been allocated. Some of us had better choose to define ourselves as world-problem-solvers if world problems are going to be solved.[1]

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[1]Robert Theobald, An Alternative Future for America II, (Chicago; Illinois: The Swallow Press, Inc., 1970) p. 54.

THE SOCIOECONOMIC THOUGHT OF ROBERT THEOBALD: IMPLICATIONS FOR EDUCATIONAL RECONSTRUCTIONISM

CHAPTER I

A CLARIFICATION OF ROBERT THEOBALD'S SOCIOECONOMIC THOUGHT

Robert Theobald's analysis of the American socio-economic system begins with the question: "How does one determine which goals are appropriate in today's conditions?"[1] He contends that this question is not normally asked; or, if it is presented it is confined by a priori assumptions. Theobald cites them as follows:

> ...it is generally assumed that present goals of nationalism and economic growth are valid--or at least necessary. This acceptance of the validity of present goals by those in the political and philosophical mainstream ensures that discussion is normally confined to examining how to reach accepted goals.[2]

Theobald asserts that the major industrial-era goals of nationalism and economic growth developed a system based upon economic determinism. This is evidenced by the measurement priorities established to evaluate societal success and failure.

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[1]Robert Theobald, ed., Social Policies for America in the Seventies: Nine Divergent Views (New York: Doubleday and Company, 1968), p. 145.

[2]Ibid.

Societal Accountability

Theobald maintains that the American society measures success by the rate of growth in the gross national product, and failure in terms of the unemployment index.[1]

> What and how we measure explains more about our culture than statistical changes in the measurements. We measure economic growth because we have been convinced that it is the important reality.[2]

Society has placed the burden of proof in the hands of the economist. Theobald believes that this is largely supported by the public assumption that economists serve as technicians and that they determine the best means of achieving goals which have been predetermined by society. In reality, however, Theobald proposes that economists have always established the goals for the society. He further maintains that the dominant economic theory of this period is not only incorrect but also one of the major factors preventing Americans from intelligent policy formation in all fields.[3] This assertion is derived from his analysis of the American system as it evolves from the industrial era into the communications era.

Industrial Era/Communications Era

This entire chapter is based upon Theobald's analysis of the industrial era and the communications era. It is also

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[1] Robert Theobald, The Economics of Abundance: A Non-inflationary Future (New York: Pitman Publishing Corp., 1970), p. 8.

[2] Ibid., pp. 8-9.

[3] Ibid., pp. 9-10.

the subject of this section because introductory and major distinctions between the two eras are necessary for further discussion.

Theobald contends that America is presently undergoing a transitional period which signifies the end of the industrial era and the beginning of the communications era. The first major change in the technological realm is evidenced by the transition from automation to cybernation. Theobald explains this as follows:

> Up to the present time, automation, which should be described as advanced industrial mechanization not involving the use of computer systems, has been predominant in industrial reorganization. Automation sets up a few inherent drives for system-linkage. As cybernation--the combination of advanced machinery with the computer--develops on the factory floor and as cybernetic systems develop within organizations, the drive toward linking of systems will grow rapidly stronger. Cybernation has its own inherent drives which demand the linkage of systems.[1]

Cybernation involves the development of nonhuman feedback mechanisms. It is an integral part of the developing communications era.

The technological revolution is viewed by Theobald as resulting in four major developing processes. First, the drive toward production of unlimited energy makes previously defined impossible tasks become realistic endeavors. For example, energy provides the means for turning salt water into fresh water. Second, man is developing the skill to

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[1] Charles R. Dechert, ed., The Social Impact of Cybernetics (New York: Simon and Schuster, 1966), p. 6.

manipulate the basic building blocks of nature. This is illustrated most emphatically by man's increasing ability to control his genetic heritage. Third, education makes it increasingly possible for larger numbers of people to participate in the development of new frontiers of knowledge. Fourth is the development of the computer.[1] The computer, like all significant innovations has changed the world. Computer.

An inventory of identifiable or predictable effects of computer technology, if it were possible, would probably have to be done by a computer. Since many people would concede the possibility of such an accomplishment in the future, an examination of alternative computerological effects upon society is a psychological and physiological imperative.

The Job Market. Many people are justifiably concerned about the impact of the computer on the job market; specifically, people fear job obsolescence because of the replacement value of an efficient and less expensive computer. Theobald believes that in the near future all levels of human endeavor will be changed by the computer.[2] The computer is presently directed toward the operation of structured tasks. This involves the operation of tasks in which the decision

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[1]Robert Theobald, ed., Dialogue on Technology (New York: Bobbs-Merrill Company, Inc., 1967), pp. 13-14.

[2]Ibid., p. 18.

making procedures have been established in advance.[1] The application of deductive reasoning by computerized systems has made, and will continue to make, its impact upon human jobs at all levels. Theobald exemplifies this as follows:

> We know that the production worker can be replaced by the cybernetic system, that the computer controls inventory more effectively than the manager, that the computer handles bank accounts far more cheaply than the clerk. These, however, are primitive developments: in the near future we will see that the computer . . . will take over the process of granting most types of bank loans, the analysis of stock portfolios and the process of odd-lot trading on Wall Street. The last application is perhaps particularly noteworthy, for it will replace a group of people whose median income is around $50,000 a year.[2]

The most apparent public change brought about by computerization has of course been in relation to the job market. Theobald views the major societal change induced by computerization as one which totally alters information channels, feedback mechanisms, and communication processes.

Communications. Theobald asserts that "computer systems, not men, will first realize humanity's age-old dream of a universal language. . . ."[3] There are, by conservative estimations, 1,000 programming languages. Within each language are more languages; in one language there are 26 dialects; in another, 35 dialects. There are hundreds of character codes in existence. Four magnetic tape sizes are

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[1]Theobald, The Social Impact of Cybernetics, p. 45.

[2]Ibid., p. 40.

[3]Ibid.

in operation with over 50 different tape tracks and codes. Commonly accepted standards have not been developed for the use of symbols, instruction vocabulary, or program development procedures. The problem, Theobald stresses, is that "the subtleties and nuances of human thought will risk being mediated through the restricted and standardized symbols of computer communication."[1] He views the focal issue brought about by computerization in the cybernetic era as that which centers around communication processes.

All systems, whether animal, mechanical, or social, have feedback mechanisms which provide them with information to evaluate previous actions and future decisions.[2] Previous discussion has shown that computerized systems operate according to predetermined assumptions. If the information which provides the assumptions is distorted, the resultant actions are necessarily distorted. Should the goals of a particular marketive not be in the public interest, assumptions for action not only inhibit societal development, but alter decision-making in all related systems. For example, if a marketive's first priority is to maximize production without concern for environmental waste and pollution, the survival of the entire socioeconomic system is endangered. The word survival is particularly important in understanding

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[1]Theobald, The Social Impact of Cybernetics, p. 40.

[2]Theobald, Dialogue on Technology, p. 17.

the transitional period. Survival is an implicit value in most institutions. Theobald asserts that in the communications era man creates his own future through the information he circulates. Those institutions, and people, who distort information in order to ensure their institutional survival are acting under the auspices of industrial-era values which are no longer valid.

One form of analysis is to examine cultural abundance and scarcity. Would not those institutions which are most valued by society necessarily be most abundant in resources?

Scarcity or Abundance

The founders of economic theory did not believe that abundance could be achieved. They defined economics as the art of "distributing scarce resources."[1] Theobald maintains that the model of scarcity economics is still prominent. The American people still assume that "there is not enough of anything to go round."[2] According to Theobald, America is in an ambivalent position because of the incongruities of juxtaposed abundance and scarcity within the same socio-economic system.[3]

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[1]Robert Theobald, Free Men and Free Markets (New York: Doubleday and Company, 1965) p. 9.

[2]Theobald, The Economics of Abundance: A Non-inflationary Future, p. 7.

[3]Theobald, Free Men and Free Markets, p. 9.

The following is illustrative of this situation:

> . . . we are already aware of the fact that available resources could be used to abolish poverty and that we have so far failed to find a way to liberate resources for this purpose. We see manufacturers of products spending more to sell their goods than to produce them--we know that advertising, packaging, premiums, etc. account for more than half the total cost of many products. We wonder whether we have to put up with depressing, repetitious advertising, or whether a new and more rational system could be developed. . . .[1]

The American society has abundance regarding goods and services provided by the private sector of the economy. Scarcity is, consequently, a characteristic of the public sector. This dilemma provides a view of society in which Americans are abundant in privately produced goods such as the Barbie doll, which Alvin Toffler estimates to have a population of twelve million.[2] On the other hand, Americans recognize the need for public services such as an efficient transit system, a satisfactory police force, an adequate slum-clearance program, and a good educational system.[3]

Many economists believe that people have unlimited wants for ecofacts. The abundance of privately produced ecofacts tends to give this a high level of credibility. The problem, however, is that the law of diminishing returns has been neglected in its overall economic impact. Theobald

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[1]Theobald, Free Men and Free Markets, p. 9.

[2]Alvin Toffler, Future Shock (New York: Bantam Books, Inc., 1970), p. 51.

[3]Robert Theobald, The Challenge of Abundance (New York: Clarkson N. Potter, Inc., 1961), p. 92.

believes that diminishing returns are beginning to take place. He states that the growing public resistance to advertising as a prime example. Environmental problems are also becoming increasingly apparent to the general populace. Theobald proclaims that needs, beyond the basics (food, clothing, shelter, etc.), are culturally conditioned.[1] Who does the conditioning? How is it culturally reinforced? Can not both questions be ascribed to the operation of information distortion for the expressed purpose of consumer manipulation and private profit maximization?

Information Distortion

> Economies and societies cannot have accurate feedback or effective decision making so long as power is employed to distort information.[2]

Information distortion exists in many facets of the society. However, it is perhaps most evident in the private sector of the economy, which was shown earlier to be the abundant realm. It is not surprising that this sector relies, to a large extent, upon information distortion. Its foremost goal is growth, which is evidenced by profits. The most advantageous position for a marketive to hold is through the creation of a sheltered market.

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[1]Robert Theobald, Habit and Habitat (Englewood Cliffs, N.J.: Prentice-Hall, Inc.) pp. 28-29.

[2]Theobald, Economics of Abundance, pp. 48-49.

Sheltered Market.

Theobald defines the sheltered market as 1) a natural monopoly created by social or political decision making or; 2) a monopoly developed through superior ecofact production, advertising, and/or public relations.[1] The marketive has two primary means of creating a sheltered market. It controls supply and demand. If, however, the individual marketive is in a highly competitive field(s), its primary means of growth by increasing demand is through advertising.

Advertising. Theobald contends that advertising becomes necessary when the consumer cannot easily differentiate between ecofacts. He further asserts that the advertising expert is not needed if there is a real difference between ecofacts because, then, anyone could write the advertisement.[2] The following is representative of a marketive's ability to increase demand for its ecofact through advertising:

> Around midnight over coffee and sandwiches at Cyrano's the six-foot, hydra-headed human organism that has been called the "Stan Freeberg machine" finally begins to unwind for the day. "The head of Y and R told me that I'd better learn something basic about this business. Kaiser had made him hire me to do a campaign for their aluminum foil and the problem was that Kaiser didn't have any distribution. The adman told me 'Listen, Freeberg, advertising can't force distribution; that's the way it is.' "Not long after the campaign started, Kaiser had 11,000 new outlets, and. . . the last I heard

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[1]Theobald, Economics of Abundance, pp 42-44.

[2]Ibid., pp. 40-42.

> from Y and R was that there had been 43,000 new placements. When they screamed about my fee, I pointed out that it had cost them a little over a dollar an outlet. . . .[1]

Another major means for the marketive to increase ecofact demand is through the use of planned obsolescence.

Planned Obsolescence. This technique may be defined as planned life-span of an ecofact by a marketive. Unlike advertising, it necessarily requires the cooperation of major competitors. Through planned obsolescence, marketives have a built-in replacement market. This technique necessarily requires that ecofacts be designed to minimize repairs. Even in cases where ecofacts can be repaired, the consumer may not be able to find competent repairmen or the service charge may prove to be so expensive that a repurchase is necessary.[2] The primary tool for controlling supply is through the use of artificial scarcity.

Artificial Scarcity. The marketive may limit the amount of ecofacts produced and, consequently, increase the price. Artificial scarcity is profitable because, as Theobald explains, "value depends on scarcity in the Western economic system."[3] That is the major reason for lower profits in the agricultural business and higher profits in the mining industry.[4]

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[1]Craig Vetter, "The United States of Stan Freeberg," Careers Today, March, 1969, p. 88.

[2]Theobald, Economics of Abundance, pp. 64-65.

[3]Theobald, The Challenge of Abundance, p. 97.

[4]Ibid., pp. 98-99.

Techniques such as advertising, planned obsolescence, and artificial scarcity are short term methods of growth. Continued use of such methods strongly reinforces similar decision-making and policy formation in the future. The result is accelerated consumption, pollution, and waste of natural resources. Theobald concludes that it is a most unsatisfactory means of distributing the nation's goods and services. The dysfunctional problem involved in the distribution of goods and services is closely related to the problem of income distribution.

Distribution of Income

The means with which a country distributes its income or resources provides one with a keen insight into the philosophic premises of the culture. This avenue of study is particularly important in the American society. According to Theobald, it is a central issue to be reconsidered as America enters the communications era. It is best accomplished through an examination of the philosophy underlying income distribution in the industrial era.

Industrial-era Work Ethic.

This ethic is also referred to as the Protestant work ethic. Theobald asserts that it made the value of man synonymous with the economic value of the toil he performed.[1]

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[1]Robert Theobald, An Alternative Future for America II (Chicago, Ill.: The Swallow Press, Inc.) 1970, p. 107.

During the industrial era, success was evidenced in consumption. This was dependent upon an income resultant from holding a job. The work ethic was an integral component of an individualistic competitive system.

> In effect, the central ideology of the industrial era is the possibility, and indeed the philosophical desirability of each individual being able to stand alone.[1]

The work ethic was a dominant force in the American ideology for the distribution of resources during the industrial era; however, Theobald affirms that the Protestant work ethic cannot continue to serve as a rational philosophic defense for resource distribution. The critical deterrant is unemployability.

Unemployability.

The cybernetic era has not brought a problem of unemployment; it has produced the problem of unemployability.[2] Theobald confirms that it is a problem, rather than a positive societal attribute, because it is a threat to the industrial-era work ethic.

> If a man could be unemployed through no fault of his own, it becomes highly unreasonable to believe in a system which demands that the individual be held responsible for the consequences of his actions and failures to act.[3]

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[1]Theobald, The Economics of Abundance, p. 88.

[2]Ibid., p. 58.

[3]Ibid., p. 89.

Theobald asserts that this has created a dilemma between the basic philosophic postulates of the industrial era and current operational changes in the system. The operational changes are responsive to what he refers to as neo-Keynesian policies.

Neo-Keynesian Economics. According to Theobald, the basic assumptions of the neo-Keynesians are designed to conserve the industrial-era philosophy while changing its fundamental operation. First, they believe that man's wants are unlimited. Theobald ascribes that this is an article of faith which often affirmed and never proved to be true. Secondly, the neo-keynesians assume that work will be effectively performed only if it is structured into jobs and economic incentives which are so patterned that people are forced to hold jobs. Thirdly, they assume that the cost of economic growth, evidenced by environmental degradation, can be ignored.[1] Theobald offers the following implications of neo-Keynesian policies:

> It is the responsibility of the government to balance the economy to insure maximum economic growth; this will satisfy people's growing wants. Jobs must be available for all so that the necessary work will be done and so that incomes can be provided through job holding. Costs of these processes can be ignored as insignificant.[2]

Theobald believes that the neo-Keynesian policies and implications for policy formation are dysfunctional. First,

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[1]Ibid., p. 26.

[2]Ibid., p. 27.

he contends that the system has not been successful in its attempt to guarantee employment for all. Secondly, guaranteed employment in the cybernetic era is not the most appropriate means of insuring societal security. These contentions will be discussed in the two following sub-sections.

Guaranteed Employment. It should be recognized at the outset that there is not presently a shortage in the overall job market for those with meaningful skills. There is, however, a shortage of jobs for those with inadequate training, inadequate skills, or problems such as bad health, alcoholism, etc. It appears that the government must serve "as the employer of last resort."[1] Hence, everyone cannot be retrained to be useful in the conventional job market.

Theobald asserts that three major factors have kept the unemployability crisis from becoming visible. First, public administrations have committed themselves to finding jobs for all. Incentives were created to force marketives to hire unnecessary and often inefficient people. This action has been complemented by the use of retraining programs which have kept workers out of the job market. Secondly, marketives have assumed an obligation to retain personnel--particularly senior people--even though they contributed little to the marketive's operation. Theobald estimates that over ten per cent of many office and factory employees could be fired

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[1]Theobald, An Alternative Future for America II, p. 110.

without reducing production.[1]

The cost of guaranteed employment to society, the marketive and the uneducated, unskilled person is an unnecessary burden. Theobald's alternative to the problem is the development of a system in which "every individual receives an income as a matter of right and is given the responsibility to develop himself and his society."[2] This will be discussed at greater length later in the chapter. The concept of guaranteed employment should first be understood as one factor, even though it is of major significance, in the development of a complex societal security system.

Societal Insurance. The operational changes in the American security system are necessarily too numerous for detailed analysis. However, the philosophic implications are evident. Theobald describes the situation which has developed during the last one hundred years as a dual societal security system. Americans have concentrated upon the doctrine of individual responsibility, while developing a parallel system based upon private and public group sharing of risks. Group sharing has occurred through numerous private insurance companies as well as government programs such as unemployability, disability, and old age benefits.[1] Government use of further security techniques such as farm subsidies, tariff protection, minimum wage laws, etc. is quite contradictory to the industrial era philosophy of income distribution.

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[1]Theobald, The Economics of Abundance, pp. 89-91.

[2]Theobald, Habit and Habitat, p. 253.

Private insurance companies have provided necessary security for many members of the society. There has been a rapid growth of these large marketives involving an increasing range of possible risks. The problem with this security system is well known:

> So long as insurance systems are carried on by marketives which must make a profit, those most in need of insurance--the poor--will be unable to obtain enough insurance to meet their real needs.[1]

The governmental security system involves a patchwork of programs which have not been highly efficient. The existing social security program illustrates the problem. It was predicged upon an actuarial design; each individual would receive the amount of money that he had contributed to social security. Inevitably, those with low incomes receive less upon their retirement. A substantial number are not even entitled to a full pension. This is significant since maximum entitlements have never allowed individuals to live with dignity. Since entitlements are based upon past social security payments, a growing economy forces the previous standard of living behind that of those presently working. Theobald contends that such a decrease in the relative standard of living for the retired is unjust. It was their past effort which ensured society's present resources.[2]

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[1]Theobald, Habit and Habitat, p. 253.

[2]Ibid.

Previous discussion exemplifies Theobald's criticism of the present system for distribution of the nation's wealth. He concludes that income distribution based upon each person's employment is the primary means of societal security. This perpetuates the industrial-era myth that each individual can and should be responsible for his own security. He contends that new policies for income distribution must be developed.

New Policies for Income Distribution.

The thesis for Theobald's proposed changes is based upon the following premise:

> We must ensure that every human being receives funds as a basic right. This right to an income must be absolute and not be subordinated to any other criterion: above all an individual must not be forced to seek a job in order to obtain this payment.[1]

Theobald proposes two major policies for socioeconomic security in the future. They are entitled Basic Economic Security (BES) and Committed Spending (CS). Theobald provides descriptive procedures for the adoption of BES and CS in Free Men and Free Markets. For the purposes of this study, only his basic postulates for alternative income distribution are set forth.

Basic Economic Security. BES is synonymous with the concept of guaranteed income. Theobald believes that every individual in the United States should receive a guaranteed income from the federal government. The income should

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[1]Theobald, Habit and Habitat, pp. 255.

guarantee everyone food, clothing and shelter. He proposes a guaranteed income amounting to $1400 per adult and $900 per child. The amounts, of course, would depend upon fiscal possibilities and the commitment of the people. All other income received from any source would be taxed. To a large extent, individual exemptions and tax deductions would be eliminated. The amount of tax paid would depend only upon the amount of money received by the individual rather than the source of the income.[1]

Committed Spending. BES is designed to provide resources for the poor. The emerging communcations era, however, introduces new economic problems for the middle-class worker who is replaced by cybernetic systems. A guaranteed minimum income will not support the earlier life style of middle-class Americans. Theobald, therefore, suggests that CS be initiated. CS is designed to protect the middle-income group against abrupt major declines in their standard of living.[2] Theobald believes that two programs could be used. One would provide an income for the individual based upon his past private income and his age. The other program would be based soley upon the past private income of the individual.[3]

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[1]Theobald, An Alternative Future for America II, p. 117.

[2]Ibid., pp. 118-119.

[3]Theobald, Free Men and Free Markets, p. 160.

Previous discussion in this chapter has demonstrated that economic growth cannot continue to increase and that unemployment will continue to increase. Theobald argues that BES and CS are necessary steps for socioeconomic stability. He realizes that the primary objection to these proposals stems from a commonly held belief that people who have the opportunity to obtain an income without working will not work. Theobald's rebuttal to this objection may be expressed through economic rationale: BES and CS only provide people with necessities for living, which they may or may not have achieved in the past. In the psychological realm, he asserts that all individuals will be capable of greater self-actualization. This realm will be discussed later in the chapter. Before one can analyze the potentialities for self-actualization in this society, it is necessary to examine the internal system in which most people work--the bureaucracy. However, in most instances, bureaucratic credibility must also be examined regarding internal organizational structure.

Organizational Design of Bureaucracies.

Theobald states that bureacracies provide "our only presently accepted form of organization."[1] This organization was most successful during the industrial revolution. As America enters the post-industrial era, however, there appears to be significant difference in the public image of

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[1]Theobald, Habit and Habitat, p. 39.

the bureaucracy from that held in the previous era. Theobald believes that the population realizes that institutions do not function in the best interest of individuals or the society.[1] He contends that this is resultant from the dominant use of linear thinking, the machine metaphor, and structural authority.

Machine Metaphor.

Language provides an important indication for analyzing the thought processes of the society. Theobald shows that the machine metaphor became so widely accepted during the industrial era that it often passes unnoticed in one's language. He lists some examples as follows:

> Let's run this proposal through the mill.
> The news media act as a conveyor belt for government propaganda.
> The economy has built up a head of steam; let some steam out of it.
> Toss that idea into the hopper.
> That meeting was like going through a grinder.
> This thing runs like clockwork.
> He's a big wheel.
> That man is a cog in the wheel.[2]

The increasing use of machine metaphors has made it difficult to reflect intelligently upon a system which cannot be described in machine terms. Another significant causative factor, according to Theobald, is the linear type of thinking perpetuated by bureaucracies.

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[1]Theobald, Habit and Habitat, p. 45.

[2]Ibid., p. 43.

Linear vs. Systemic Thinking.

American institutions have, by Theobald's analysis, been quite successful in the recent past by concentrating on major goals while ignoring secondary and tertiary consequences. This, he specifies, is linear thinking. He cites seven inherent weaknesses which are characteristic of linear organizations. First, they can only receive information that they are designed to receive. This requires that information must be adjusted to the classification system used by the institution. For example, court cases must be in the realm of existing categories. Second, linear organizations can only make linear decisions. This implies that they necessarily extend existing patterns. For example, college bureaucrats can not make decisions form the viewpoint of students. Theobald asserts that "an organization which operates as a machine at the input and inevitably operates as a machine at the output end."[1] Third, linear organizations are easily overloaded and underloaded. When the amount of information processed becomes too extensive, decisions become difficult to administer properly. Theobald lists this as a major problem for the judicial system, electrical production facilities, and many communication organizations such as the postal system. Fourth, linear organization people tend to be promoted until they reach a level of incompetence. Fifth, linear

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[1]Theobald, Habit and Habitat, pp. 46-51.

organizations are capable of reproducing. This is illustrated by the creation of new linear institutions for new problems. Sixth, linear organizations tend to repress unfavorable information. Passing unfavorable information up or down the organizational hierarcy is not normally done since it may reflect upon one's competence. The seventh weakness is that linear organizations are only capable of controlling people who wish to be controlled. Theobald contends that people who work in bureaucracies usually like to take orders and follow rules.[1]

Theobald states that linear organizations are inevitably dysfunctional in the communications era. His alternative is the development of systemic thought patterns. This first entails the concept that individual or group behavior is derived from past patterns of behavior. Theobald believes that behavior can be changed if desirable alternative behavior is sought and acted upon.[2] He asserts that the society must become process-oriented rather than goal-oriented. A process-orientation requires that organizations and individuals continually develop new alternatives for the future. This is evidenced at the current time by the high rate of job turnover. Individuals can no longer prepare for a specialized

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[1]Theobald, Habit and Habitat, pp. 46-51.

[2]Ibid., p. 14.

job without allowing for job obsolescence. A process-orientation requires systematic planning at all levels.[1]

Systemic decision-making assumes that individual and group priorities be established with clarity for all members of society. This implies an important qualification for the above discussion: "Each person will always do the thing which seems best to him given all the circumstances of which he is aware at the time he acts."[4] Values held in response to the environmental issue illustrates the dillemma in structuring mutual priorities. At a recent environmental conference, inner-city dwellers argue that the society should be more interested in the elimination of rats rather than the preservation of eagles.[3] This further illustrates the lack of success evidenced by the war on poverty.

Systemic thought compels cooperation among participants. The problem is that large numbers of people feel powerless in their attempt to participate in such endeavors as the poverty program, health facilities, wildlife preservation, etc. Theobald recognizes that society is aware of the major problems. Solutions to problems, however, are perceived primarily as bureaucratic functions. The alternative to linear thought through the development of systemic thought

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[1]Theobald, An Alternative Future for America II, p. 9.

[2]Ibid., p. 186.

[3]Theobald, Habit and Habitat, p. 15.

provides a new pattern for organizational operations. Both alternatives are directly related to organizational authority.

Structural vs. Sapiential Authority.

Theobald differentiates between these terms in the following:

> Structural authority is that which derives from one's position; one has the right to command because one holds a certain rank or title . . . But there is another form of authority which Tom Paterson calls sapiential. This is authority based on knowledge and which emerges through true communication.

Theobald contends that Americans are in the process of moving from structural authority to sapiential authority.[2] This is readily illustrated by numerous individuals in the military. Many Americans were drafted to fight in the Viet Nam war even though they opposed the war. Draftees often demand that order be explained and justified. This, of course, is antithetical to the structural authority which has always been characteristic of the military authority. Theobald thinks that this behavior by soldiers is justified if for no other reason than self-protection. An incident from the Viet Nam war--the My Lai case--clearly established that soldiers are responsible for their actions should a command by a superior officer be unlawful.[3]

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[1]Theobald, An Alternative Future for America II, pp. 75-76.

[2]Theobald, The Economics of Abundance, p. 83.

[3]Theobald, Habit and Habitat, pp. 66-67.

The breakdown in structural authority is evidenced in many bureaucracies. The infallibility of the Pope is being challenged by large segments of the Catholic Church. Students in educational bureaucracies believe that they have the sapiential authority to perceive the competency of teachers. Even the right of the President of the United States has been challenged for his continued use of structural authority.[1]

Many people evaluate the breakdown in structural authority as resulting in no authority. Many want to return to earlier norms. This, in part, exemplifies the successful indoctrination of bureaucratic organization. Even though sapiential authority has gone unnoticed, there are serious problems if it is used improperly. One qualification for the proper use if sapiential authority is necessary. This authority should not be interpreted as license. The organization's responsibility, as Theobald defines it, is to provide conditions in which the individual can perceive his sapiential authority and learn to contribute where it is most relevant.[2] This, when implemented within a systemic thought process requires sophisticated knowledge of communication styles.

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[1]Theobald, Habit and Habitat, pp. 69-70.

[2]Theobald, An Alternative Future for America II, p. 173.

Alternative Communication Styles.

A meaningful perspective of Theobald's alternative communication styles is provided in his book Teg's 1994. In this writing, the styles will be discussed in conventional form. Theobald proposes that system communication styles are essential to the development of the post-industrial era. He provides three techniques for communication: inter, outer, and situational.

Inter Communication. This style permits one to arrive at correct conclusions when both the question to be answered and the existing conditions (or variables) are known. This style is often invalid, Theobald insists, because it is applied to areas in which the variables are not known or the question is inappropriate Inter communication is neither good nor bad in itself. For example, it is a major tool for marketives who have successfully increased production without an increase in effort. The problem is that all variables related to increased production should be examined. This is particularly important with the increasing reliance upon computers. As was shown earlier, computers must receive unbiased information and precise terminology. The same is true for inter communication at all levels.[1]

Outer Communication. In many cases, terminology is not precise or the variables in a given problem, one may expect the conversation to be nondirective. Theobald stipulates that

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[1]Theobald, Habit and Habitat, pp. 151-155.

this requires the communication style termed outer. It entails an atmosphere where participants may share individual and limited knowledge. This atmosphere necessitates the use of sapiential authority. Communication is not authentic if pursued under structural authority.[1]

Situational Communication. The insights achieved through outer communication are not directly translatable into action patterns. Effective change always requires that the planners must work directly with those presently involved. This, for Theobald, necessitates the use of situational communications. Goals which are effective in one city may require modification in another city. Situational communication is designed to provide competent action by all people involved in a given problem as it relates to a particular situation.[2]

Theobald concludes that inter, outer, and situational communication styles should be harmonious processes in the facilitation of systemic thought. Hypothetically, the inter style can establish organizational priorities; the outer style can analyze the priorities as they relate to variables inside and outside of the organization; planning may then be carried out through the situational style to participants at various levels of action.

Inter, outer, and situational communication styles also encompass two patterns of logic--deduction and induction.

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[1]Theobald, Habit and Habitat, pp. 183-186.

[2]Ibid.

Communication Logic: Induction/Deduction.

Theobald states that deduction has served as the dominant communication pattern in this society. It is illustrated by the success of the industrial era in which goals were established and necessary policies were developed to achieve the goals. In futuristic perspective, Theobald contends that the communications era will be dominated by inductive patterns at the human level. This involves communication from specific areas of knowledge to generalized knowledge. It it inherently aimed at a reconsideration of the total situation. This, Theobald believes, is representative of a distinct difference in most cases between the younger and the older generation. Those who developed their behavior patterns during the industrial revolution cannot understand or accept the behavior of those preparing for the new era.[1]

Induction may be seen as a central factor in outer and situational communication styles. This necessarily links it with sapiential authority and systemic thought. Deduction is a central factor in the inter communication style, structural authority and linear thought.

This section has provided a critical analysis of the internal structure of the bureaucracy. It has also developed Theobald's alternative organizational design. Most marketives

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[1]Theobald, An Alternative Future for America II, pp. 70-75.

would require a great deal of time to adopt such principles as systemic thought, sapiential authority, outer and situational communication and inductive reasoning; however, Theobald believes that many new organizations can integrate these principles. He terms them consentives.

New Organizational Design: Consentives.

In conjunction with the above weaknesses of the bureaucracy is another major problem; the present system does not adequately support original work. For example, it is well known that a marketive which pioneers in a new, and socially desirable, field usually makes less profit than competitors who follow and invest less money in research. Theobald believes that consentives can better perform such endeavors. He differentiates between marketives and consentives as follows:

> The essential difference between a consentive and a marketive is the motivation that holds the group together. Marketives are formed to make profits; social priorities must necessarily take a secondary place. Consentives, on the other hand, are formed around an agreed purpose; if this purpose turns out to be money-making as a secondary consequence nobody objects, but this is not the prime purpose. (If at any time the group changes its priorities toward money-making, the group changes from a consentive to a marketive.[1]

The consentive affords an atmosphere for the use of systemic thought, sapiential authority, and new communication styles. Theobald further asserts that should such programs as Basic Economic Security and Committed Spending be adopted, more

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[1]Theobald, The Economics of Abundance, pp. 121-122.

people would have the economic security to become involved in consentives.[1] This, of course, is a matter of self-actualization. Theobald's application of psychology to socioeconomics is the subject of the following section.

Industrial Era and Communications Era Psychology

This chapter has, thus far, described Theobald's analysis of the socioeconomic system with emphasis place upon the prevailing mindset of the industrial era and the major changes necessary as the communications era emerges. The prevailing mindset of a given societal era may be defined as the dominant idea-structure encompassing the nature and purpose of man. This realm of study has historically been delegated to the discipline of psychology. It is important to note that Theobald uses the terms psychology and philosophy interchangeably, except when he is analyzing the thought of others who define their roles in accordance with specific disciplines, In an analysis of the nature and purpose of man, Theobald directs his attention to the societal idea-structure of the industrial era and the communications era. He contends that both eras may be categorized within two fields of thought commonly associated with the disciplines of psychology. He asserts that the industrial era was dominated by Skinnerian psychology while the emerging communications era requires the self-actualizing psychology of Abraham Maslow.

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[1]Theobald, The Economics of Abundance, pp. 120-123.

Industrial-era Skinnerian Psychology.

Theobald views the industrial-era society as a giant Skinner box. The concept of the Skinner box, according to Theobald, developed from B.F. Skinner's experiments which proved that animals respond only to positive and negative sanctions. This theory was generalized to include human behavior. Hence, the analogy illustrates that society is composed of institutionalized Skinner boxes that motivate people through the use of positive and negative reinforcement. Theobald's thesis is as follows:

> Our present institutions and values are based on a highly simplistic thesis which claims that men are moved only by negative and positive sanctions--the whip and the carrot--and that any measures which tend to remove the threat of the whip and the promise of the carrot will contribute to the collapse of the society.[1]

Theobald establishes that the major problem with Skinnerian psychology is that it has become self-validating for a large number of Americans. If one believes that people only react to positive and negative sanctions, systems will be designed for such purposes.[2] This is best illustrated by an existing program to help the poor; it is often referred to as the war on poverty. Theobald describes it as follows:

> The goal of the poverty program is not to help people to find themselves but rather to push them back into

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[1]Theobald, An Alternative Future for America II, pp. 6-7.

[2]Robert Theobald and J.M. Scott, Teg's 1994 (Chicago: The Swallow Press, 1972), pp. xiii-xiv.

> the industrial system just as fast and as often as they are forced out of it.[1]

There are two major problems which have made this program highly unsuccessful. First, the increasing reliance upon cybernetic systems makes full employment in the industrial system an obsolete goal. Second, the poverty program is an "essentially dehumanized approach."[2] It implies that anyone who isn't working in the industrial complex is basically lazy. People in this category receive negative reinforcement from society. Theobald asserts that the campaign against poverty is not an economic problem; rather, it is a moral, social, and psychological problem.[3] Theobald's solution through a government provision for guaranteed income is antithetical to Skinnerian psychology, which assumes that societally acceptable toil is a prerequisite for one's survival with even a minimum degree of dignity.

Theobald concludes that Skinnerian psychology was necessary for the development of the previous era. In preparation for the new era, he believes that this pscyhology must be superseded by the self-actualization (or eupsychian) psychology of Abraham Maslow.

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[1]Theobald, An Alternative Future for America II, pp. 102-103.

[2]Ibid.

[3]Ibid., pp. 105-106.

Communications Era Self-Actualizing Psychology.

Theobald's psychological thought is a major factor in his socioeconomic systems thought. It is based upon Abraham Maslow's psychology of self-actualization. Maslow refers to this a eupsychian psychology. The word eupsychian implies only real possibility and improvability, rather than certainty.[1] Theobald believes that the nature of man is best explained through self-actualization. Man strives toward self-actualization after his basic needs of food, clothing and shelter have been satisfied. He proposes that the communications era will provide a large percentage of the population with an opportunity to become more self-actualizing. A brief illustration of self-actualizing individuals is necessary for an initial insight into the psychology.

Characteristics of Self-Actualizing People. Self-actualizing individuals have no need to deliberately distort information. They have enough self-esteem and confidence to have no need for hurting others. Their work is a way of life and there is no distinction between work and play. Theobald believes that one of Maslow's most significant contributions is the realization that self-actualizing individuals are capable of resolving dichotomies which are

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[1]Abraham H. Maslow, Eupsychian Management (Homewood, Illinois: The Dorsey Press, 1968), p. xi.

often deemed mutually exclusive by society. In essence, polarities become synergic.[1] Synergy requires that "one can set up social conditions so that one person's advantage would be another person's advantage, rather than the other person's disadvantage."[2] These people are both rational and emotional, spiritual and sensual, concrete and abstract. This, of course, does not imply that self-actualizers are perfect. They lose their tempers, make mistakes, etc.[3]

The above description of the self-actualized individual is only presented as a footnote to Maslow's psychology. Although it is not extensive, it does provide a significant insight into Theobald's systems thought. Self-actualization psychology is most supportive of Theobald's proposals for the communications era. Through the process of self-actualization, Theobald believes that society will develop beyond the need for short-range economic growth techniques. This means that information distortion (discussed in section four of this chapter), through the use of advertising, planned obsolescence, etc., can be eliminated. Maslow's psychology is also antithetical to the present use of the Protestant work ethic, neo-Keynesian economics, and the goal of guaranteed employment (discussed in section five of this chapter).

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[1]Theobald, An Alternative Future for America II, pp. 17-20.

[2]Robert Theobald, Futures Conditional (New York: The Bobbs-Merrill Company, Inc., 1972), p. 320.

[3]Theobald, An Alternative Future for America II, pp. 17-20.

Eupsychian psychology lends credibility to Theobald's proposals for Basic Economic Security and Committed Spending. For example, the guaranteed income would provide people with the opportunity to become self-actualizing. This psychology is also consistent with Theobald's concepts of systemic thought, sapiential authority, new communication styles, (inter, outer, and situational), inductive logic, and the organizational design of consentives (discussed in the previous section).

Theobald concludes that "abundance is not a specific quantity of goods; it is a state of mind, a set of attitudes. Man could never produce all he could use; abundance depends on the acceptance of a reasonable standard of living."[1] During the industrial era, abundance was defined as economic growth. Its security was dependent upon the job-consumption concept. Theobald describes the psychology for industrial-era abundance as Skinnerian; people responded to the "carrot or the whip" because it was designed into the system. He urgently requests an evolutionary societal transcendence to the psychology of self-actualization.

There is an urgency for societal change in Theobald's writings. His world view demands a new psychology, improved organizational design, new communication styles, increased income security, and most emphatic is the need for reconsideration of societal priorities at all levels of human

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[1]Theobald, The Challenge of Abundance, p. 109.

responsibility. He relates the urgency for change as a resultant from mankind's critical failure to take responsibility for his environment. Theobald's analysis of the existing environmental crisis is the subject of the following section.

The Environmental Crisis.

During the past few years, society has become increasingly aware of various environmental problems. Attempts have been made to show that an environmental movement is in progress. Thus far, Theobald describes it as a failure. Failure is represented in part by an inability to develop a coherent diagnosis of the problem. He depicts the existing fragmentation of analysis as an attempt by environmental groups to rectify the symptoms of the crisis rather than the central problem.

> Some groups are primarily concerned with the rapid growth of population--they are therefore concentrating on finding means to reduce the rate of increase in numbers. Other groups believe that the problem stems essentially from the abuse of technology--they propose to solve the difficulty by limiting or abolishing technology. Still other groups see the difficulties as arising primarily from increasing consumption per head--they are striving to create a consumers' revolt against shoddy and valueless goods.[1]

Theobald's thesis is that the critical issue in the environmental crisis lies much deeper than the symptoms described above. He asserts that while man is in the process of creating his habitat, he is also developing habits which

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[1]Theobald, Habit and Habitat, p. 2.

shape his view of the present and the future world. Man's habits and his habitat become mutually reinforcing factors in his future decision-making.[1] Most environmental groups, Theobald contends, are using industrial-era habits in their attempt to stop pollution, preserve wildlife, etc. Consequently, they are using the same habits as those which were used to cause the problem. For example, most environmental groups use industrial-era organizational design. This, to a large degree perpetuates the same habits as those used by other organizations. Inherent weaknesses in this design, such as linear thought and structural authority, further complicate the problem. Theobald concludes that the environmental crisis cannot be resolved through the use of industrial-era techniques.

Environmentalists must not only develop new procedures for resolving the crisis, they must re-examine the priorities of society. As was discussed earlier in the chapter, Theobald cites the goal of economic growth as America's dominant priority. This goal has always functioned within the linear mode of policy formation. Consequently, the drive to increase production and consumption has produced exponential trends.

Exponential Trends. Theobald asserts that linear thought patterns produce both perceived and unperceived trends. During the industrial era, trends toward economic growth were perceived while the trends toward environmental

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[1]Theobald, Habit and Habitat, p. 2.

crisis were not perceived. Theobald refers to those trends with unknown variables as exponential. Exponential trends result from multiplicative interactions of various processes.[1] This is exemplified as follows:

> Man's power and mobility are now so great that his actions inevitably cause unprecedented changes in ecological systems. For example, the World Health Organization, an agency of the United Nations, used DDT in Borneo to eliminate malaria-carrying mosquitoes. Mosquitoes were successfully killed. On the other hand, roaches survived and accumulated DDT. The geckoes, long-tailed lizards who are natural predators of roaches, continued to eat them. The geckoes provided vulnerable to DDT accumulations and fell easy prey to cats. The DDT in the geckoes killed the cats. The loss of the cats made it possible for the rats to move in from the forest. The rats brought the threat of plague. New cats were parachuted in to kill the rats, which they did. The lack of geckoes, however, led to a further problem. They were also the natural predators of caterpillars which liked the roof thatching. The lack of the geckoes permitted the caterpillar population to explode.[2]

It is important to note that the above problem involves multiplicative trends rather than additive trends. Theobald stresses that the industrial era requires the existence of exponential trends. This is necessitated by the goal which stipulates that productive power of the industrial system must increase. The critical problem is that exponential trends can only grow to infinity in mathematics. Otherwise, as Dennis Gabor emphasizes, "they either saturate gently or they break down catastrophically."[3]

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[1]Theobald, Habit and Habitat, p. 132.

[2]Ibid., pp. 118-119.

[3]Ibid., p. 81.

Theobald maintains that the environmental crisis can only be resolved through a critical analysis of the alternatives available in the future and the active pursuance of systemic priorities. He believes that the environmental issue has the potential to either unite or divide the people of the United States. Unity of purpose is presently threatened by the existence of two futurist camps with divergent environmental perspectives.

Divergent Futuristic Perspectives.

Until recently, it was generally assumed that man was learning to control a wider range of natural phenomena and that dangerous instabilities were increasingly less likely to occur. Theobald contends, however, that most Americans realize that something is wrong with society. He stresses that unless a unity of purpose is developed, the present instability will lead to "total cultural/ecological collapse."[1] The problem is complicated by two prominent futuristic perspectives which Theobald defines as the extrapolist and the creatist positions.

Extrapolists. Theobald submits that Americans have been very successful at the extrapolation of present trends in preparation for the future. This is evidenced by the success of car manufacturers, population analysts, etc.

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[1]Theobald, Habit and Habitat, p. 133.

The basic assumption in extrapolist planning is that there will be no significant change between the past and the foreseeable future. Theobald asserts that this view is perpetuated by the following article of faith which is representative of extrapolist thought:

> . . . existing trends can be expected to continue, that such changes as occur will be minor and that the world in the year 2000 will be a larger, flashier, but still recognizable, version of the world in the year 1969.[1]

Theobald cites in Alvin Toffler's book, Future Shock, as a popular illustration of extrapolist thought. Toffler's thesis is that Americans can expect massive change as society moves into a period of superindustrialism. Theobald contends that positive extrapolists, including Herman Kahn and Daniel Bell, rely upon one simple assumption: the future will be an extension of present trends.[2] Theobald's criticism of the extrapolist position may be stated in the following challenge:

> . . . for any who need conviction, let me suggest that an examination--at even the simplest level--of the environmental/ecological population issue makes it clear that we shall either perceive the issue in a totally new way by the year 2000 or the planet will be under sentence of death through man's own stupidity.[3]

Creatists. In reaction to the extrapolist position, there is a group which contends that a new future can be created

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[1]Theobald, An Alternative Future for America II, p. 61.

[2]Theobald, Habit and Habitat, pp. 138-139.

[3]Theobald, An Alternative Future for America II, p. 61.

without constraints from the past. Theobald has termed this group as creatists. The term counterculture is often attributed to this group. Theobald suggests that the success of Charles Reich's book, The Greening of America, is illustrative of the creatist position. Reich argues that a new life-style is developing and, will--in itself--change America. This position is very prominent among communes and ecology groups. Theobald believes that they have failed in their attempt to negate the past. For example, many creatist groups have reverted back to linear organizational design. Theobald believes that the creatists have had a highly fragmenting effect upon society. He qualifies the fragmentation with the affirmation that they have taken important steps in the realization that present trends can not be expected to continue.[1]

Theobald believes that futurists must move beyond the perspective of the extrapolists and the creatists. They have failed in their endeavors to regain stability because of their attempt to reestablish previously successful norms. Theobald concludes that the American culture has reached a "breakpoint" in which it cannot return to the norms that provided stability in the past era.[2]

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[1]Theobald, Habit and Habitat, pp. 140-143.

[2]Ibid., p. 164.

The Developing Pattern.

The environmental crisis is part of the multiplicative problem/trend situation which has been described throughout this chapter. It is an integral factor in Theobald's analysis of American goals, technology, information distribution, communication styles, income distribution, and organizational design. From this analysis, he provides systematic impetus for change if society is to regain ecological harmony. His proposals for change in these areas are developed within an evolutionary framework. He contends that a total change in cultural values has never occurred through revolution. Human value structures are changed through an evolutionary process.[1] This process, Theobald stresses, is accomplished through education. His analysis of the American educational system is the subject of the following chapter.

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[1]Theobald, An Alternative Future for America II, p. 38.

CHAPTER II

THEOBALD'S EDUCATIONAL PERSPECTIVE

> The education which each individual receives essentially determines which issues will be examined and which will be ignored; the areas in which the society will take action and the areas where it will fail to act.[1]
>
> The priorities of this country are completely out of whack. The generally accepted goals of our society appear to be technological wizardry, economic efficiency and the developed individual in the good society--but in that order.[2]

A Crisis Orientation

Theobald asserts that present policy formation is of critical significance to the future development of society. Within the broad perspective, the fundamental issue is one of freedom. Although there are numerous definitions of freedom, he believes that freedom exists when man knows his goal and has the necessary information to make meaningful decisions. Consequently, freedom is limited "when the individual is unable to make his own decisions in the areas that are most important."[3]

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[1]Robert Theobald, ed., Dialogue on Education (New York: The Bobbs-Merrill Co., 1967), p. 15.

[2]Theobald, An Alternative Future for America II, p. 1.

[3]Theobald, The Challenge of Abundance, pp. 14-15.

The problem, Theobald states, is that society will either respond to the need for system reconstruction or it will severely limit the potential for meaningful choice in the future. The uniqueness and urgency of the situation are posed as follows:

> Every period of history has considered itself unique. Nevertheless I believe that those of us who are alive at this moment can make this claim with total confidence, for we have an immediate rendezvous either with unlimited human disaster or equally unlimited human potential. . . .During long periods of time, societies and culture are profoundly stable. The actions of individual human beings, or even of large groups, only have marginal effects on their own lives, for the norms within which a culture ceases to be stable, for its underlying bases ceases to be stable, for its underlying bases cease to be suitable to the changed environment in which it finds itself. At this point, it must either find ways to survive within changed conditions or it must resign itself to collapse.[1]

Theobald is not overly optimistic about the prospect of real (evolutionary) change in the social system. Arnold Toynbee's research lends historical credence to the proposition that a culture which becomes unsuitable to its environment will collapse: it usually becomes paranoid in the process.[2] This, Theobald inserts, is highly probable in Western culture.[3] He insists, however, that the resources are available for constructive cultural change. Consequently, the crisis is education.[4]

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[1]Theobald, An Alternative Future for America II, p. 12.

[2]Ibid., p. 36.

[3]Ibid.

[4]Ibid., p. 180.

Theobald defines education in its broadest sense as "the process of enabling a person to live in his own society."[1] The problem, as was implicit throughout the preceding chapter, is that the present educational system is in conformity with industrial-era norms. The dilemma is expressed as follows:

> The university is based on an industrial-era model of turning out products rather than on the reality of the communications era we are entering. Changes must therefore be based on a new understanding of education--or perhaps more accurately on a revival of an old understanding: Education must prepare the individual to develop himself to the full in the environment which exists and will exist during his life time. Given the fact that we will be engaged primarily in moving information in coming decades, it is accurate to state that life must be seen as learning rather than earning.[2]

The concept of "learning rather than earning" is not uncommon in the theoretical literature of educational philosophers. However, in the past it has been neither economically feasible nor socially acceptable. Theobald contends that the technological revolution requires the reevaluation of individual and societal values. Most emphatically, it is changing the concept of work and consumption. It is evidenced by the unemployability crisis and the ecology/environment crisis. This, in relation to the knowledge explosion or less abstractly information

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[1]Theobald, The Challenge of Abundance, p. 114.

[2]Theobald, An Alternative Future for America II, pp. 79-80.

overflow, carries a significant potentiality: "The cybernated era based on full education means the end of the industrial age based on full employment."[1] Theobald surmises that educators will either accept responsibility for education in the new era or reinforce the "Toynbee crisis:"

> We are now at the point where we will either succeed in creating and communicating new educational models or we can expect public pressure to become so great that 'education' will become impossible.[2]

Theobald believes that the transition toward a more human society can be achieved if individuals examine the major forces operant at this point in human history, select alternatives for the future, and create methods by which to move toward the "conditional future."[3]

Futures Conditional: Alternatives for Education

Educational futurism in Theobald's thought is integrally related to the larger socioeconomic system. Therefore, the systemic nature of the preceding chapter necessarily established dominant forces in industrial-era education and alternatives for education in the ensuing era. Because this was both implicit and generalistic in its application to education, the evolutionary nature of directed change requires more specificity.

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[1]Theobald, An Alternative Future for America II, p. 106.

[2]Ibid., p. 180.

[3]Theobald, Futures Conditional, p. xiii.

A major prerequisite in Theobald's futurism is the concept that each person's perceptions and action patterns are derived from and constrained by past patterns of behavior.[1] Individual and societal mind-sets cannot be changed in a revolutionary manner: "We must build the values and institutions presently ensuring mankind's survival."[2] In this period of multi-group struggle, the distinction between evolutionary and revolutionary change is of paramount importance. The following illustration, although simplistic, provides insight into recent problems on college campuses:

> Let me suggest to you that we live on a vast plain on which there are a large number of castles. These castles, representing our institutions, are unguarded: the moats are empty and the drawbridges are down. All we have to do is walk into the castles--the old institutions--and take everything out of them that would be valuable for the future. It is necessary to tiptoe in because there are some people who will get mad if you disturb them. So you move quietly. Unfortunately, the people who have been trying to get change up to now haven't been satisfied to tiptoe in and take what they wanted. They have done it in a different way. They assembled outside the castle and they blew their trumpets and claimed they were coming in to take over. The defenders, in a last access of energy, felt challenged to try to defend the castle. Normally, young and vigorous people who want to get change would win the battle, but actually they don't because the castles have installed atomic weapons and the attackers get wiped out. . . . I am afraid that, in addition, many of the people who have been attacking the castles are not content to let them decay but would like to see them refurbished with new owners--themselves. They

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[1]Theobald, Habit and Habitat, p. 14.

[2]Ibid., p. 16.

> are not looking toward a society without coercive power but rather toward one in which they themselves monopolize the coercive power.[1]

One conclusion is that students have been trained in the fundamental lessons of history, such as the French and Russian revolutions, rather than educated. Theobald delivers a critical distinction between education and training. Education and Training.

Theobald defines training as "the process of conveying to people the information which is already known about a particular topic. . . ."[2] Training perpetuates existing knowledge and reinforces existing trends. Through training one receives a set of rules which can be applied to a given range of situations.[3] Education, however, does not entail the acquisition of a set of rules. Theobald established the purpose of education as the study of principles operant within an activity in such a manner as to facilitate the development of new questions and new answers.[4] In essence, education requires an environment whereby students are not asked questions for which the answers are already known;

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[1]Theobald, An Alternative Future for America II, pp. 24-25.

[2]Theobald, Habit and Habitat, p. 167.

[3]Theobald, An Alternative Future for America II, p. 160.

[4]Theobald, Habit and Habitat, pp. 168-172.

if the questions involve predetermined conclusions, the process is training.

An important and often neglected qualification in the distinction between education and training is in the cultural hierarchy of values in activity patterns. Theobald stresses that each person's purpose for learning largely defines whether he should be trained or educated in specific activities.[1] This is best explained in the following example:

> . . . let us look at the possible relationships between foreign languages and knowledge of the automobile. An automobile engineer desires to be education in his chosen field because his future growth depends on a sufficiently complete understanding of the automobile to be able to participate in its further development. Therefore, he will learn foreign languages as a skill to enable him to learn more about his chosen subject: the automobile. On the other hand, the student of Romance languages will wish to be educated in foreign languages and to be trained in the use of the automobile.[2]

Theobald stresses that the above example implies many styles of educational institutes, and various learning alternatives within institutes, in order to facilitate an infinite number of individual purposes. A major problem, he asserts, is that the present educational system is primarily constructed for training. The use of training was an asset to the industrial revolution. The emerging communications era, however, requires an educational system which

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[1]Theobald, An Alternative Future for America II, pp. 160-161.

[2]Ibid., p. 161.

will enhance the development of new values, behavior patterns, and roles. Theobald describes the present revolt against the university system as resultant from the increasing realization that the social system is not valid. Therefore, learning through training is not "relevant" because it does not provide the atmosphere for reexamination of societal priorities and the development of new areas of policy formation.[1] Theobald states that "education precedes policy formation."[2] This is not possible in most educational institutions. One reason for this, Theobald believes, is the societal expectation that teachers should know the answers to problems in their respective fields of study and that they should be able to answer all questions within the classroom situation.[3] In essence, training results primarily in a teacher centered classroom while education facilitates a student-centered environment. Both applications are responsive to authoritarian methods.

Structural Authority.

As evidenced in the preceding chapter, structural authority provided an important rationale in the industrial-era world view. Railroads were built, assembly lines were developed, and warfare was accomplished through the principle

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[1]Theobald, An Alternative Future for America II, pp. 166-167.

[2]Theobald, The Economics of Abundance, p. 81.

[3]Theobald, Habit and Habitat, p. 171.

of structural authority. This authority, which is derived from one's position or rank, is the dominant pattern in educational institutions. Theobald describes the organizing prerequisite of the school as one whereby professors "teach" and the student "learns."[1] Under the auspices of structural authority, the student is expected to accept the information, assume that it is correct, ingurgitate it as accurately as possible, and regurgitate all information deemed significant by the teacher.[2] The critical factor, Theobald asserts, is that the competency of the teacher is established by his title rather than his performance.[3]

The use of structural authority in education has a multiplicative reaction in the society as a whole. It permeates behavior in the family unit as well as the corporation. Theobald regards the use of this authority in educational institutions as a self-perpetuating phenomenon. For example, the preparation of teachers is based upon structural authority. The student teacher, while fulfilling his internship in the public school, is expected to teach in a manner similar to his college and public school supervisors. Theobald concludes that structural authority has resulted in a process

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[1]Theobald, Habit and Habitat, pp. 64-69.

[2]Ibid., p. 187.

[3]Ibid., p. 69.

of training rather than educating.[1] Both are important constructs in the behavioristic psychology which pervades industrial society and its system of education.

Educational Behaviorism. Theobald depicts the basic assumption in behavioristic psychology (which he refers to synonomously as Skinnerian psychology) as that which generalizes mankind's motivations into actions based upon positive or negative sanctions.[2] This, he describes as a salient factor in the industrial revolution; production and consumption in larger quantities were established as positive attributes of the good life. This is integrally related to the development of the educational system.

> The average university today is a giant Skinner Box, although nobody meant it to happen this way. If you want a good job, you need good grades. If you want good grades, you need to do well in multiple-choice questions. If you want to do well in multiple-choice questions, you need to keep discreet those nice, attractive, discreet pieces of data you are learning, because if you get them confused you cannot give a simple yes or no answer. It is therefore essential that one does not think, because if you think, you get confused.[3]

The behavioristic thesis maintains that the capacity of individuals can be determined through objective testing. Student potential may then be fulfilled through careful programming. The purpose, Theobald asserts, is to program information in a systematic, specialized manner. This is

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[1]Theobald, Habit and Habitat, p. 187.

[2]Theobald, Dialogue on Education, p. 19.

[3]Theobald, An Alternative Future for America II, p. 22.

increasingly accomplished through the use of teaching machines and computers. He maintains that these tools are important in numerous educational settings.[1]

Theobald concludes that the process of training has been dominant in educational history and reinforced through structural authority and behaviorism. Although he maintains that training is important, it does not necessarily require the other constituents; and it should definitely not be a dominant methodology.[2] Alternatives are presented as follows.

Sapiential Authority.

Theobald believes that the present societal transition may be characterized as a movement from a production/transportation network to a system with emphasis upon the creation and movement of information.[3] This has also introduced a necessary change in authority structures. As was established in the preceding chapter, Theobald believes that sapiential authority is essential in the development of the new era. It is particularly significant in the learning process.

Theobald equates learning with change in thought patterns and action patterns. He specifies three major

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[1]Theobald, Habit and Habitat, pp. 151-155.

[2]Ibid., pp

[3]Theobald, An Alternative Future for America II, pp. 76-77.

components in the learning process: First, provisions must be established for the study of credible information; second, there must be effective opportunities to discuss and examine the validity of information; and third, the environment must provide the opportunity for active participation based upon insights derived from the study and thereby create feedback patterns for "new, credible information."[1] Credibility, he inserts, is always ascertained through subjective criteria. This is illustrated through comparison of the information distributed by Black Muslims and that of John Birchers. The problem is further exemplified by Spiro Agnew's recent attack upon the credibility of the media. Theobald views this as an attack upon structural authority. He further surmises that most disagreements cannot be resolved by assuming that one party is right and the other is wrong.[2]

> Credibility in this context can be defined as the belief that the person bringing information has pieces of the truth which deserve to be considered seriously. . . . The minimum requirement for communication is, of course, credibility--not complete accuracy. . . . All that is required for the satisfactory accomplishment of the first step in the process of learning is that one is prepared to accept the fact that the person bringing information is not trying to manipulate it for his own purposes.[3]

Theobald contends that the credibility of information increases within the auspices of sapiential authority. It

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[1]Theobald, Habit and Habitat, p. 178.

[2]Ibid., p. 178-180.

[3]Ibid., p. 180.

provides the atmosphere for all participants to analyze critically the available information. With reference to his distinction between education and training, Theobald stresses that sapiential authority is a major factor in education.[1] This is most apparent in outer and situational communication styles.

Outer and Situational. Outer communication is necessitated when questions are asked for which the answers are inconclusive or unknown.[2] Theobald hypothesizes that "90 per cent of what passes for knowledge and wisdom is false."[3] Therefore, a major task for educators is the development of outer communication styles in which "partial insights" are examined. The prerequisite is a "substantial level of trust."[4] Theobald observes that outer communication enhances information credibility. Outer insights, however, are not directly translatable into action patterns. Action must be applicable to various situations. The next step in the learning process is the application of knowledge derived from outer sessions. This requires participation in operational situations. It might, for example, necessitate student contribution in problem areas such as poverty, pollution, drug addiction, etc. Situational

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[1]Theobald, An Alternative Future for America II, p. 76.

[2]Theobald, Habit and Habitat, p. 183.

[3]Theobald, An Alternative Future for America II, p. 54.

[4]Theobald, Habit and Habitat, pp. 183-186.

communication should therefore provide credible feedback for outer communication.[1]

Theobald asserts that growth and change are dependent upon the opportunity for participation in the larger community (local, national, and international) by both students and teachers. He views both parties as "joint creators of knowledge."[2] He contends that the development of sapiential authority and its inherent communication styles is essential to institutions of higher learning.

Survival of the University.

Theobald believes that during the 1970's Americans will see the fulfillment of the scholar's dream: "Life will essentially be learning."[3] He cites Nathan Pusey's definition of the scholar as highly appropriate:

> We live in a time of such rapid change and growth in knowledge that only he who is in a fundamental sense a scholar--that is, a person who continues to learn and inquire--can hope to play the role of guide. Indeed it is not too much to believe that we may now be coming into an Age of the Scholar, for we have created for ourselves a manner of living in America in which a little learning can no longer serve our needs.[4]

Theobald foresees the increasing development of a well-designed, efficient communication center in each community. Each home will have access to the center. Individuals will be

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[1]Theobald, Habit and Habitat, pp. 183-186.

[2]Theobald, An Alternative Future for America II, p. 163.

[3]Ibid., p. 46.

[4]Theobald, The Challenge of Abundance, p. 124.

capable of receiving the available information on any given subject. The further development of computerized systems carries both the ackowledgement that individuals will have quick access to information and the potentiality for individuals to find others who are interested in similar issues. He further recommends the use of cable television and person-to-person, portable telephones as additional facets of the "communications city."[1]

The alternatives given above offer a perspective of the communications-era scholar which is significantly different from the scholar of the preceding era. Theobald suggests that the scholar in the new era will seek knowledge related to problem/possibilities rather than discipline-oriented degrees and jobs. His challenge to educators is as follows:

> If universities and colleges are to survive, they must move in one of two directions--or indeed in both simultaneously. Either they must become the 'communications and information center' of the community in which they are located, or they must become the center of knowledge about a specific problem/possibility of state, national or international interest. The universities which continue to turn out graduates equipped only with theoretical knowledge of disciplines are fated to die.[2]

Problem/Possibilities Courses. A major element in Theobald's educational commitment is his support of problem/possibilities courses. Such courses are first based upon sapiential authority and outer/situational communications.

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[1]Theobald, An Alternative Future for America II, p. 46.

[2]Ibid., p. 81.

He stresses that problems should be selected which are within the competence and interest of the students. The amount of time allocated for each course should be dependent upon the objectives of the group. Educators should "eliminate the assumption that knowledge is necessarily fashioned in four-month chunks."[1] This course is closely related to, and may encompass, the concept of dialogue sessions.

Dialogue. Theobald insists that the individual cannot change his world view or value structure without critically analyzing the values of others. He maintains that this is best realized through dialogue.[2] He lists four rules as helpful in the creation of genuine dialogue. First, the size of the group should range from eight to twelve. Second, the discussion of issues at any level requires a degree of mutual trust. Third, there should not be a discussion leader. The fourth rule suggests that the group should strive to examine individual differences.[3]

Theobald proposes two qualifications for the sessions. First, he perceives that all participants should concentrate on positive rather than negative assumptions about the future of man. This, he asserts, is contradictory to the negativism

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[1]Theobald, An Alternative Future for America II, pp. 174-175.

[2]Theobald, Dialogue on Education, pp. 20-21.

[3]Theobald, An Alternative Future for America II, pp. 193-196.

evidenced in many sensitivity training groups.[1] His second qualification is in the realm of argumentation. He is critical of this method of learning:

> It is normally assumed that the appropriate method of changing a person's view of the world is to argue with him directly, to challenge the view he holds. In reality, such a technique is almost necessarily ineffective. This is because the view which is held is logical to the individual holding the view. That is, it fits his understanding of the situation and his own world view. (The validity of this statement extends to the thought patterns of many of the insane: in effect, we call people insane when their thought patterns diverge strongly from those of the culture.) Direct contradiction of views results, therefore, in the ballet debate. Each side makes its own cogent argument, but they do not alter each other's view. Indeed, the net effect is to reinforce existing views, because the conditioned responses have been reactivated and have therefore been strengthened.[2]

The central purpose in dialogue is to develop alternative responses to living: "Conditioned responses decay as new, more attractive responses arise to replace them."[3] This is applicable to Theobald's perspective of the grading system.

Grading. As was discussed earlier, educational institutions rely primarily upon the use of positive and negative sanctions. This reinforcement is perpetuated through the grading system. Theobald assumes that as educators move toward the methods for classroom facilitation given above, the present grading system will decay. He sees its elimination

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[1]Theobald, An Alternative Future for America II, p. 191.

[2]Theobald, Habit and Habitat, p. 175.

[3]Ibid.

within an evolutionary framework. Techniques such as pass-fail, pass-no fail, and class grading provide steps for the transition. The ultimate objective is to reach a point in education whereby "the critical indicator is the individual's subjective view about the value of the course he took."[1]

School and Community Problem Solving. Theobald believes that the future viability of institutions of higher education is largely dependent upon resolving the separation of school and community. He asserts that the problem created by the dichotomy between "living and learning" can be resolved as colleges and universities become more involved in community development.[2] His challenge to humankind is as follows:

> We can all continue to say we are only churchmen, or only educators, or only students, or only government people--that our role is limited, and that we cannot be expected to solve the problems of the world. But the job of world-problem-solvers has not yet been allocated. Some of us had better choose to define ourselves as world-problem-solvers if world problems are going to be solved.[3]

Theobald believes that teachers and students should be committed to problem solving. This enhances harmonious living and learning and establishes the basic principles for a cooperative school and community. Theobald, however, suggests that there are other alternatives, one of which is Teg's 1994.

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[1]Theobald, An Alternative Future for America II, p. 175.

[2]Ibid., p. 176.

[3]Ibid., p. 54.

Teg's 1994

In Teg's 1994, Robert Theobald and his wife, J. M. Scott, provide a process orientation for education in the communications era. This futuristic, fictional writing is not proposed as a utopia. Theobald perceives it as one of many social/educational alternatives which may be derived from present trends. He states that "it is simply the least intolerable that we could imagine without there having been a fundamental and immediate change in trends already apparent."[1]

The central character in this book is conceptualized by Theobald as one who can "move through psychological space rather than the conspicuous consumption, technology to-the-fore world of the fifties and sixties--a world reflected in the hardware orientation of so much recent science fiction."[2] Teg represents one of the few female protagonists in futurist writings. The book is also one of the few contributions directed primarily to the realm of educational futurism. Educational priorities, however, are not developed as separate and distinct entities of societal transition; hence, education is integral to social change. Communication-era education is examined through the perspectives of Teg, an Orwell fellow, and her facilitators. All are participants in the Orwell Foundation.

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[1]Theobald, Teg's 1994, p. X.

[2]Ibid., p. XV.

Orwell Foundation, Invisible College, P/P Institutes.

The Orwell Foundation was created in 1984 by a group of liberal-humanists. It was named in honor of George Orwell for his role in warning society about entropic patterns. Orwell fellowships are granted to apprentices for synergic research to include one year of unlimited travel and studies. The foundation operates harmoniously with the invisible college. The invisible college was created following the Scientist's Synergy of 1979. It was first developed as a means for conceptual communication. It was assumed that conceptual skills are evidenced during the individual's third life-period, which is begun at approximately age fourteen. Recent changes in learning patterns challenge this assumption. The conceptual/abstract dichotomy may no longer exist.[1]

Life-periods. Until recently, the life-periods were assumed to be relatively congruent with the age of the individual. The periods are assumed to be: "birth to six years, first life-period; seven to thirteen years, second life-period; fourteen to twenty-seven, third life-period; and age twenty-eight beginning the fourth life-period."[2]

During the first life-period, the infant receives "affection-and-recognition interaction" with his parents. After learning to sit up, he enters the socialization process

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[1]Theobald, Teg's 1994, p. 20.

[2]Ibid., p. 35.

and proceeds at his individual rate through group training, sensory stimulation, and auto-training. In the second life-period, the child develops competence in communicator operations, problem/possibilities, and learning resources. When possible, this is accomplished within multicultural environments. The third life-period involves learning through apprenticeship. The fourth life-period carries the responsibilities of a facilitator.[1]

Membership in the Invisible College. One wishing to join the invisible college usually enters into an apprenticeship with one or more synergic facilitators in a problem/possibilities area congruent with his interests. After learning the basic skills (usually communications), the apprentice is responsible for part(s) of a project. According to his interests and competence, the apprentice eventually becomes a facilitator in the invisible college.[2] A major problem, however, is as follows:

> Certain industrial-era patterns still exist which complicate relationships between facilitators and apprentices. There are a significant number of young people who still want to be followers--parroting the knowledge and style of their facilitator, rather than apprentices who wish to become independent of their facilitator. There are also still a surprising number of 'facilitators' who do not understand synergy and make their apprentices

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[1]Theobald, Teg's 1994, pp. 35-36.

[2]Ibid., pp. 20-22.

learn what they already know rather than encouraging them to move out on their own.[1]

P/P Institutes. Members of p/p (problem/possibilities) insitutes normally belong to the invisible college. Each institute has a communication center. It is responsible for the compilation and diffusion of information about developments in the p/p area. Although each institute actively communicates with others throughout the world, additional steps are taken to insure the project against unnecessary entropic conditions. Interaction facilitators are expected to serve at the institute during the fourth life-period. Provisions are also made for the participation of anyone from the general public. Another major purpose of the p/p institute is its individuals, consentives, etc. who are seeking the help of a facilitator. Each institute operates in conjunction with The Terran Center.[2]

The Terran Center. This center, located in Hawaii, is composed of two interaction centers designed to aid the work of p/p institutes. First, its Communications Center attempts to comprehend the overall terran pattern of development. It maintains interaction facilitators from all p/p areas. Specific p/p communication centers are obligated to inform this center about all significant developments. Secondly, this

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[1]Theobald, Teg's 1994, p. 21

[2]Ibid., pp. 20-23.

facility contains a Terran Synergy Game Center.[1] The purpose is to simulate developments in given p/p areas in accordance with the principles of synergy and entropy:

> The goal is to discover the points at which existing synergies (movement toward higher levels of organization) need to evolve in the new directions and existing entropies (movement toward lower levels of organization) should be reversed.[2]

Communication Techniques. There are numerous communication techniques available to members of the invisible college. The communicator provides an important source for recording information. It may then be disseminated to others according to priority-levels or in its original form. Members also carry portable telins, weighing eight ounces, for audio communication. A telin contains provisions for three readiness states. First, one may set the telin to show a willingness to accept all communications. In=the second readiness state, the telin is set to show that the individual is busy and will accept only essential communications. Other messages should be routed as communicator print-outs. When one is in the third readiness state, he does not want to be disturbed except in the event of an emergency.[3] The communication techniques are also integrally related to inter, outer, and situational communication styles, This will be discussed later in the paper.

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[1]Theobald, Teg's 1994, p. 23.

[2]Ibid.

[3]Ibid., pp. 23-24.

Teg's 1994 is, according to "Synergy Documents,"* a record containing "insights about changes in socio-techno gestalt systems as perceived by an outside observer--'Teg.'[1] The following chronology of events lends initial insight into Teg's education.

Chronology of Events.

1970	Anti-Bureaucratic Coalition created.
1971	Planning Party created from among the most aware members of both Democratic and Republican parties.
1972	Planning Party wins elections.
Throughout seventies	Continuing decline in the efficiency of industrial-era infrastructure.
Throughout seventies	Decline of cities, revivification of smaller, decentralized communities.
Throughout seventies	Ecological thinking replaces economic thinking.
1975	Statement on desirability of world citizenship by 500 liberal-humanists.
1976	Planning Party wins again.
Mid-seventies	Neo-Luddite revolt leading to high levels of inefficiency in operation of technological infrastructure.
Mid-seventies	Consumer revolt against misleading advertising, planned obsolescence.
Mid-seventies	Critically high levels of tension between abundance-regions and scarcity regions.
Late seventies	Significant attempts to create world parliament.
1979	Scientists Synergy, Those involved refuse to circulate deliberately distorted or falsified information with two major effects: a) overwhelming victory of Planning Party in 1980 followed by development of fundamentally different style of politics.

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[1]Theobald, Teg's 1994, p. 1.

*The ideas expressed by this character should not be assumed to reflect the views of the authors.

	b) increased cooperation and transfer of ecofacts between abundance-regions and scarcity regions.
Early eighties	Terran Communication Center developed in Hawaii.
Early eighties	Problem/Possibilities Institutes come into existence.
1984	Creation of Orwell Foundation celebrating the fact that situation in this year was not as bad as might have been expected.
Mid-eighties	Distribution of ecofacts becomes free in America, spreads to all abundance areas. Information movement replaces money movement.
Mid-eighties	INTER, OUTER AND SITUATIONAL communication styles understood.
Mid-eighties	Creation of significantly new ways of structuring knowledge.
Early nineties	Growing crisis due to declining sense of responsibility in decentralized communities: decrease in pace of economic growth in scarcity regions after earlier significant increase, distortions in information flows.[1]

Teg's 1994 provides an examination of the preceeding chronology through the perspectives of Teg, an Orwell fellow, and her facilitators. The following sub-section includes a discussion of her studies with an emphasis upon key-ideas developed during her interviews.1

Teg's Interviews: Outer Key Ideas.

The communications style used in Teg's 1994 illustrates a unique contribution to educational media. The complexity of this writing style necessitates an introduction:

> The documents in this series originate from a number of sources and the communication-styles vary accordingly.

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[1]Theobald, Teg's 1994, pp. xviii-xix.

> With the exception of technical discussions in INTER which have been converted into Teg's SITUATIONAL, all documents have been left in their original styles. Subscribers will, therefore, encounter some difficulty with the differences between their own SITUATIONAL and Teg's SITUATIONAL, as well as between their own SITUATIONAL and that used in the communities where Teg conducts interviews. . . . Many of the documents are preceded by a statement by the writer which reflects his or her state of mind: this remains in the original OUTER communication style.[1]

The above communications methodology is based upon Teg's examination of various cultures evidenced through alternative life styles which may be generalized as socioeonomic/psychological habits and habitats. Specifically, the book presents her insights into entropic and/or synergic life styles according to various cultural resources including, for example, communications media, housing, food, clothing, government, societal goals, and education. Her study was accomplished in conjunction with personal interviews. She elected to study with an historian, a scientist, an educational facilitator, an information processor, an economist/ecologist, a Terran interaction facilitator, and a community facilitator. Key ideas from Teg's interviews are presented, in the sub-sections below, in accordance with the outer communication style.*

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[1]Theobald, Teg's 1994, p. 1.

*Teg's interviews and dialogues were not confined to these seven facilitators. However, with reference to preceding information and the situational context of this section these ideas provide sufficient representation of inductive information transfer.

Educational Facilitator: Outer Key Ideas.

"We'd set the computer on random search among sixties-films on the first three life-periods. We discovered a behavior-pattern which amazed us: during the sixties protest about educational conditions was expressed in a way which could not possibly have been expected to bring about change."

"During the sixties it appears that only one form of 'education' was valued--'authoritarian teaching' and 'rote assimilation of materials'."

"apparently no one expected that students would retain the knowledge beyond the exam period designed to test people for recent-information-recall."

"The late sixties set in motion two forces which led to the collapse of many government and private universities." First, funds from public and private donors decreased. Second, students began seeking alternative learning processes."

Colleges and universities were purchased in some instances by groups who organized community information centers or developed problem/possibilities institutes.

"The learning process consists of training and education."

"Training is the learning of skills to the point where reflexes are automatic." Example: Children learning to walk and operate the communicator.

"Most training is auto-learned by using the communicator." Example: "3 year-olds learning to read at the communicator."

"Communicator training is programmed in INTER beginning at level 1." Example: At level one, students respond to verbal cues.

Training entails a supportive social environment. Facilitators aid students in understanding communicator operations.

"Education is the experiencing and learning of problem/possibility areas."

"Education is at first with a facilitator."

"Facilitators are competent in a problem/possibility area."

Facilitators communicate in outer and inter styles with students. Example: Students and facilitators work together on problem/possibility studies.

"As the individual matures, education increasingly takes place through group interaction." Examples: 1) Group of 7-8 year-olds working cooperatively with construction sets; 2) Group of 14-18 year-olds interacting around building plans; 3) Group of Terran Interaction Facilitators interacting around the reconstruction of Calcutta in the Synergy Room of the Terran Communication Center.

"Eventually self-learning is reached and the individual interacts with himself."

"The individual develops an understanding of the patterns in his internal communications system."

"He becomes selective about information input and his communication patterns re-organize."

Convergent mental patterns are recognizable.

"Perception occurs."[1]*

Historical Facilitator: Outer Key Ideas.

"I consider that the critical period in modern history was between 1950 and 1980, and the major events either took place in the United States or were sparked from there.

The war in Vietnam "set in motion several forces which could not be contained and which eventually caused the basic restructuring which has occurred in the United States and throughout the world."

"Johnson's War on Poverty. . .turned out to be a deception for almost all concerned. It started from the belief that the poor should be encouraged to participate, to the maximum possible extent, in the setting of policy However. . .the policies of city hall and the interests of the poor were almost inevitably in conflict."

"The poor naturally reacted with increased pressure, violence, and crime. Press, television, and movie coverage of these trends stimulated public indignation. The public response was a call for 'law and order' rather than willingness to correct the intolerable conditions which existed."

"I and almost all of my radical historian colleagues contined to describe the movement in terms of the bleak, the poor, and the young. . . .We can now see, however, that what appeared to be a joining of the young and the poor was actually an unexpected combination of the left, the right, and those who wished to revive the basic morality of the religious traditions. . . . Each of these movements was demanding a society in which every person had the right to run his own life.[2]

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[1]Theobald, Teg's 1994, pp. 78-86.

[2]Ibid., pp. 49-63.

*The ideas expressed by this character should not be assumed to reflect the views of the authors.

Scientific Facilitator: Outer Key Ideas.

In 1979,"a widespread epidemic had started in Africa as a result of the employment of germ warfare by European mercenaries. . . ." "A number of young scientists around the world published a manifesto stating that the only hope for the survival of the world was the full use of all the available scientific knowledge. This is generally seen as the real beginning of the Scientists Synergy. They drew attention and radiological weaponry."

"It became clear in the early seventies that multi-generational hereditary malfunctions were in fact very rare and that post-natal, childhood, and adult conditions of ill-health were a function of the environment in which the individual. . .lived. But so long as the cultural patterns of the industrial era continued, it was inevitable that most people would live in environmental conditions which were injurious to their health."

"To lessen the load, governments created programs of preventive medicine by setting up diagnostic computer centers. An unanticipated finding of those working with the resulting data was that the program of curative medicine could be largely replaced by a program of promotive medicine."

"The concept of health was redefined again as 'the pattern which provides an individual with the greatest possibility to maximize his potentials.'"

"Senility had ceased to be automatically regarded as a pre-death state early in the 1950's. During that decade it began to be possible to retain a heartbeat, and even evidence of brain function, long after the individual had ceased to exist as a personality."

"In order to deal with the reality that death today is 'chosen' by most people, rather than imposed by a failure of physical functioning, we have internalized the existentialist insight that everything that is not in the process of being born is in the process of dying."[1]*

Economist/Ecologist Facilitator: Outer Key Ideas.

"Societies will only perceive the need for a slowing-down of technological change if their value systems have already changed fundamentally."

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[1]Theobald, Teg's 1994, pp. 66-76.

*The ideas expressed by this character should not be be assumed to reflect the views of the authors.

"The traditional economist's shorthand for the function of the economic system--PRODUCTION/DISTRIBUTION/CONSUMPTION--will have a fourth term added: RESOURCE RECONSTRUCTION. Thus, economists will become economist/ecologists."

During the 1970's, new forms of income distribution were developed. Although a constitutional guarantee of rights to Basic Economic Security and Committed Spending was never passed, society did undergo two major changes: one synergic and the other entropic. The synergy occurred as individuals joined consentives which provided a supportive style of work for society. Entropic conditions developed as creative individuals left their jobs in marketives. Many bureaucratically-structured organizations collapsed.

"We are still not clear about the methods we can use to determine which local entropies are essential to larger synergies and which can be avoided without damaging larger synergies."

"I often wish that societies could have perceived the realities of the cybernation era a few years earlier than 1980. The scarcity-regions needed to move directly from the agricultural era to the cybernation era. By the time we had perceived this reality, it was already too late and most of the scarcity-regions have been forced to move through the cultural patterns associated with the industrial era before they can reach cybernation era."[1]

Terran Interaction Facilitator: Outer Key Ideas.

Many individuals, during the late seventies, assumed that Western-style parliamentary procedures were the only way to achieve democracy. "Those of use who had moved beyond the idea of Western-style democracy argues several points. First, that elected representatives do not formulate policy in response to existing situations but rather in response to political conditions in their constituency. Second, that the many p/p Institutes which had been created, partly under our auspices and partly independent, were together fulfilling the role of a world parliament.

"It took us some time to realize that parliamentary organization was fundamentally bureaucratic and based on inflexible, irresponsible, structural authority, and even more to understand that the type of organization required for setting up the Terran Center as a maximally functioning communication system had to be flexible and based on

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[1]Theobald, Teg's 1994, pp. 87-100.

the sapiential authority of responsibly-acting individuals."

"Our communication society can only be viable if we learn how to avoid crises through effective information movement."[1]*

Community Facilitator: Outer Key Ideas.

"Studies of societal decentralization have taught us that human beings can live according to a very wide variety of community myths, but that it is essential that the behavior patterns of the community accord with the community myth. It is when the real culture diverges too far from the stated culture that communities become entropic."

The general theory behind community facilitation holds that communities can only be created by the discovery of a myth if individuals (and families) are already interacting in groups.

"The discovery of myths, goals, and behavior patterns for the communities in process of creation was complicated by the growing urban entropy of the seventies. The breakdown of accepted forms of law and order. . . made the cities so unsafe that many fled them."

"The basic functional mechanism of communication communities--decision-making through interaction in the community SITUATIONAL--imples a divergent development of each community's SITUATIONAL and consequent growing difficulty in communication between communities."

"According to the data we've been examining this week, there has recently been a slowing-down of terran synergy, not only because of the increasing divergence in SITUATIONALS, but also because of changes in work patterns."

"I believe I'm beginning to perceive three elements in a new phase of terran synergy. First, there is the serious, but potentially limitable, entropy which is emerging as communities cease to be able to inercommunicate as those in them cease to work effectively, and as they come to believe that ecofact availability can be ensured without decision-making and communication of necessary information. Second, as those individuals in the second and third life-periods perceive this entropy, they are becoming aware of the need for a world-wide terran myth which will be incorporated in the SITUATIONALS of all communities. Third, . . .I had though before I started out that plans

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[1]Theobald, Teg's 1994, pp. 101-108.

*The ideas expressed by this character should not be assumed to reflect the views of the authors.

for renewed terran synergy around the year 2000 were more advanced than they presently are."[1]*

Information Processor: Outer Key Ideas.

"It was not until the late seventies that the necessity of avoiding information overload was recognized."

"Today each person has to make his own decisions regarding information intake as he moves from the apprentice relationship to take up his full responsibilities."

"There are three major categories of information/materials. The first category contains materials from the p/p institutes." Each institute has a statement which is continually updated, describing ongoing research. The statement includes:

1. "the dialogue-focuser which outlines existing agreements in the p/p area and the clearly defined disagreements."
2. "the dialogic debate which states the reasons for the disagreements; disagreements recognized as now almost always resulting from different conceptual frameworks."
3. "the psychebank which suggests in mosaic from elements of a comprehensive structure which could encompass the different conceptual frameworks."

Each institute puts out its statement in video, audio, and written modes at levels from one to ten.

"Category 2 consists of a daily summary of terran events compiled by the Terran Communication Center."

"Category 3 consists of the work of the Participant Communication Services which are responsible for evaluating new materials and operate independently of the institutes."

In the avoidance of information overflow, it is suggested that one select information that does not have a significance level lower than five. Proper daily programmations will ensure that one does not customarily receive more than an average of 10,000 words per day.

"Those of us who were caught up in the mysticism of the seventies were interested in such gross phenomena as telekinesis, telepathy, and, to some extent, thought control. . . .The best research evidence now available suggests that micro-communicators exist in all human

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[1]Theobald, Teg's 1994, pp. 116-124.

*The ideas expressed by this character should not be assumed to reflect the views of the authors.

beings, but that they cannot be used unless they are developed through sense stimulation."[1]*

Outer Communication: In Critique.

Theobald's outer communication is not, in itself, an original writing methodology; however, his contribution is uniquely systemic in its inductive mode of expression. The preceding key-ideas afford "partial insights" into a possible future world, which is the intent of Teg's 1994. The key-ideas also depict two major criticisms given by readers in the final section of the book. First, the general response is that the book contains descriptors which are "little known or invented."[2] This is a valid criticism since readers cannot be expected to have previously read other books by Theobald. One must agree with Theobald, however, in his assertion that new thought patterns require the development of new descriptors.

A second criticism in reader responses is the perceptual concensus evidenced by a "lack of emotion, humanity, and passion in this book."[3] In this writer's opinion, the criticism is justified. As is exemplified in the above key-ideas, qualities such as emotion are not present. This

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[1]Theobald, Teg's 1994, pp. 134-138.

*The ideas expressed by this character should not be assumed to reflect the views of the authors.

[2]Theobald, Teg's 1994, p. 189.

[3]Ibid.

criticism provides an interesting paradox in the book. In Teg's 1994, Orwell is honored for his role in warning society about entropic patterns. Theobald, in his introduction, however, delivers a warning which is similar to Orwell's plea:

> In education, everyone is talking about supporting the child's imagination, or giving it free rein, and almost everyone is afraid to do it. The seeds of the Teg-type personality are present now. If society wishes for warm, sensitive, imaginative personalities in 1994, the effort must be made now. 'Events' will not be to blame for the effects of tendencies which are already evident.[1]

The lack of emotion, whether or not it is construed as a warning, is the product of outer communication. The style offers the reader a low level of identification/interaction with the books characters. Consequently, Theobald directs the reader's attention to the events which take place within a complex communication milieu. This facilitates reader analyses of societal and educational patterns. A profoundly personal/societal dilemma ensues: What are appropriate alternatives if one desires to make himself a most intellectually beautiful person? Further critical analyses of Theobald's thought it given in the following chapter.

CHAPTER III

THE TRANSFORMATION:
A RECONSTRUCTIONIST APPRAISAL

In the two preceding chapters it has been the writer's intent to present explicitly the major tenents of Robert Theobald's socioeconomic and educational contribution. This task was founded upon the hypothesis that economic thought has been largely neglected by contemporary philosophers and educationists. One may speculate that the neglect results from the overt or covert laws of specialization. One might also assume that educationists and, more specifically, educational philosophers have accepted the economist's dominance of policy formation with either a supportive, acquiescent position or they reflect an alienated situation characterized by powerlessness, normlessness, and/or self-estrangement. Whatever the reasoning for the non-participatory role of educational philosophers in socioeconomic decision-making, this behavior has contributed to the present entropic societal and educational structure evidenced most clearly by confusion and conflict in priorities.

This chapter provides a reconstructionist treatment of educational and social priorities. This includes a

comparative critical analysis of Theobald's contribution to educational reconstructionism. The chapter is speculative such as the selection of priorities and the discussion of futurism is speculative.

Transitional Crises

The consensus is strong among reconstructionists that society is undergoing an era of transition and crises. William Stanley stated, in 1953, that since education is a product of the culture, there will be little confusion in educational purposes if the society has a commonly accepted set of objectives. Stanley reasoned that problems in education were directly related to the larger society. He believed that America was experiencing "profound social crises characteristic of transitional eras."[1] He listed the major contributory attributes for the transition as industrialization, specialization, urbanization and communications. Stanley described the crises as a series of interrelated maladjustments most manifest in the material conditions of life, the basic intellectual and moral postulates, and the institutional forms and relationships. This, he believed, had contributed to a cultural lag complicated by multi-group struggle. Stanley concluded that consistent priorities in education cannot be

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[1]William O. Stanley, Education and Social Integration (New York: Teachers College Columbia University, 1953), p. 92.

given in an age of confusion and conflict if the educational system is merely reflecting the existing culture.[1]

Some writers during the past few years have come to conclusions similar to those expressed twenty years ago by Stanley. His consciousness of historical transition lends insight into the present dilemma: "Men rarely perceive that they are living in the midst of a transitional era until the changes that it portends have reached an advanced state of development."[2] That America and the world has reached such a point of advanced crises is, of course, Theobald's focal point for futuristic planning. It is also an impetus for Theodore Brameld's work. Brameld maintains that society has historically reacted to crises after-the-fact. His description of the present situation is as follows:

> We propose, then, to designate the man-made environment of the present period of American history as a culture in crisis....our own usage implies that institutions, habits, symbols, beliefs, and faiths are almost all infected by chronic instability, confusion, bifurcations, and uncertainties.[3]

The crisis-culture, according to Brameld, has created a schizophrenic society. This is represented by divergent perspectives such as self-interest versus social interest, inequality versus equality, planlessness versus planning,

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[1]William O. Stanley, Education and Social Integration, pp. 98-117.

[2]Ibid., p. 95.

[3]Theodore Brameld, Patterns of Educational Philosophy: Divergence and Convergence in Culturological Perspective (New York: Holt, Rinehart and Winston, Inc., 1971), p. 23.

nationalism versus internationalism and absolutism versus experimentalism. He provides three illustrations to support his contention that the present period is a time of revolution. They include the technological revolution, the economic/political revolution, and a state of abundance evidenced by economic, social and esthetic resources.[1]

This writer assumed that abundance is a product of the political/economic/technological transformation of which Brameld writes. It carries profound implications for educational philosophy: Should educators prepare students for the industrial-military-transportation network characteristic of contemporary America? Should students prepare to enter what has always been an economic growth oriented society? Does the creation of an abundant state require a new work ethic? Such questions extend to all facets of the market place and all disciplines within the academic world.

Thus far, the achievement of a state of abundance has posed problems for scholars as well as those who affect policy formation at the national level. Both Stanley and Brameld are cognizant of the development. George Counts is most outspoken on the subject of abundance and its mis-use. He asserted in 1932 that human interest had shifted from politics to economics: The importance of governmental form

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[1]Theodore Brameld, Patterns of Educational Philosophy: Divergence and Convergence in Culturological Perspective, pp. 24-36.

and the protection of individual liberty was superseded by an emphasis upon production, distribution and consumption.[1] Counts described the crises and a salient factor of the depression as follows:

> Here is a society that manifests the most extraordinary contradictions: a mastery over the forces of nature, surpassing the wildest dreams of antiquity, is accompanied by extreme material insecurity; dire poverty walks hand in hand with the most extravagant living the world has ever known; an abundance of goods of all kinds is coupled with privation, misery, and even starvation; an excess of production is seriously offered as the underlying cause of severe physical suffering; breakfastless children march to school past bankrupt shops laden with rich foods gathered from the ends of the earth; strong men by the million walk the streets in a futile search for employment and with the exhaustion of hope enter the ranks of the damned; great captains of industry close factories without warning and dismiss the workmen by whose labors they have amassed huge fortunes through the years; automatic machinery increasingly displaces men and threatens society with a growing contingent of the permanently unemployed.[2]

The present period exemplifies an ideology toward abundance which is quite similar to the attitude that prevailed during the period described by Counts. Counts feared the potentiality for indoctrination of the developing industrial state with economic postulates.[3] He asserted that "if democracy is to survive, it must seek a new economic

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[1]George S. Counts, Dare The School Build A New Social Order? (New York: The John Day Company, 1932), p. 32.

[2]Ibid., p. 33

[3]Ibid., p. 27.

foundation."[1] Counts, like Theobald, has rendered a significant criticism of capitalism:

> Whatever services historic capitalism may have rendered in the past, and they have been many, its days are numbered. With its deification of the principle of selfishness, its exaltation of the profit motive, its reliance upon the forces of competition, and its placing of property above human rights, it will either have to be displace altogether or changed so radically in form and spirit that its identity will be completely lost....The indictment against capitalism has commonly been made on moral grounds. But today the indictment can be drawn in other terms.[2]

This writer believes that Americans, until recently, have been indoctrinated with an industrial-era mindset directed toward the goal of economic growth while minimizing the maximum loss. The loss as evidenced by pollution, war and psychological cancer has not in any sense been minimal.

On significant matters, Counts states that the school has always supported the dominant social interest groups.[3] As established earlier in the paper, Theobald defines the most powerful group as that composed of economists. In support of this position, John Galbraith defines the major role of the schools as "prepatory academies for the technostructure."[4]

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[1]Counts, Dare The School Build a New Social Order?, p. 45.

[2]Ibid., p. 46-47.

[3]Ibid., p. 28.

[4]John K. Galbraith, The New Industrial State (Boston: Houghton Mifflin Company, 1967), p. 371.

Galbraith's mandate to educators is as follows:

> Colleges and universities can serve the needs of the technostructure and reinforce the goals of the industrial system. They can train the people and cultivate the attitudes which insure technological advance, allow of effective planning and insure acquiescence in the management of consumer and public demand....This is the line of least resistance; it will be the consequence of a purely passive response by educators to the development of the industrial system....Or colleges and universities can strongly assert the values and goals of educated men--those that serve not the production of goods and associated planning but the intellectual and artistic development of man. It is hard to believe there is a choice.[1]

Galbraith, like Theobald, is challenging educators to develop a new image of education and its role in society. Kenneth Boulding adds insight into the ideological reconstruction of educational philosophy. Boulding defines individual ideology as "that part of his image of the world which a person defines as essential to his identity or his image of himself."[2] The concept of personal ideology or social-self image is of critical importance to the further development of reconstructionism in both education and the socioeconomic system. Theobald's most recognized contribution to economics is his plan for the guaranteed income. Many Americans find this plan contradictory to their democratic ideological foundation. This was clearly established in the recent presidential campaign of George McGovern. Although McGovern's plan was not

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[1]Galbraith, The New Industrial State, pp. 375-376.

[2]Kenneth E. Boulding, The Meaning of the Twentieth Century (New York: Harper and Row, Publishers, 1964), p. 159.

presented or defended with clarity, the public reaction was overwhelmingly negative. This illustrates the problem resultant from value internalization or ideology when society is in a state of crises. Boulding describes the problem as follows:

> The danger of ideology is that it suppresses the learning process. If a man has an ideology which explains everything that happens to him, it relieves him of the necessity for learning. He knows everything already! The great dilemma of ideology therefore is that while it is capable of resolving internal conflict both in the individual and in the society and therefore of generating substantial power and motive force, in the course of generating this powerful engine it is likely to destroy the steering wheel and the compass.[1]

Because of the problems in changing ideology, Theobald has continually asserted that education must precede economic reconstruction. Educationists have not, however, in the past, been as successful in ideological reconstruction as have those in the economic/political mainstream. Counts was denounced as a communist just and Theobald and McGovern have been eschewed as communists. This situation has produced a syndrome or set of mutually reinforcing conditions. Although the syndrome is operant in society today, it is also clear that there is a convergence of recognition among many students of American culture and education. This is most evident in the popular critical educational literature of this period.

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[1]Boulding, The Meaning of the Twentieth Century, p. 166.

The Popular Critical Movement In Education

This movement is composed of writers such as Neil Postman, George Leonard, Mary Greer, A. S. Neill, Herbert Kohl, John Holt, Charles Siberman, and Carl Rogers. A major purpose which they hold in common is their criticism of American education. Brameld specifies that the criticism is primarily directed againt the teaching and perpetuation of the self-fulfilling prophecy and negative reinforcement.[1] The critical popularizers generally advocate the reconstruction of education in accordance with concepts such as the open classroom, free school, school without walls, and humanistic teaching. They have been highly successful in reaching wide audiences composed of both educators and laymen. Brameld credits this group with their expression of the "reconstructionist mood."[2] On the other hand, Brameld describes the movement as an "astonishing array of glittering half-truths."[3] To exemplify his position, Brameld refers to Silberman's highly applauded book, Crisis In The Classroom.[4] Brameld asserts that this book is

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[1]Theodore Brameld, "Self-Fulfilling Prophecy as an Educational Perspective," in Educational Reconstruction: Promise and Challenge, ed. by Nobuo Shimahara (Columbus, Ohio: Charles E. Merrill Publishing Company, 1973), pp. 22-28.

[2]Brameld, Patterns of Educational Philosophy: Divergence and Convergence in Culturological Perspective, p. 448.

[3]Brameld, "Self-Fulfilling Prophecy as an Educational Perspective," p. 24.

[4]Charles Silberman, Crisis in the Classroom (New York: Random House, 1970)

distorted by a "cramped artificial framework of the classroom itself."[1] He challenges the book on the merits of analyzing a crisis in the classroom without, in any germane sense, examining crisis outside the classroom:

> Doesn't education acquire at least equal responsibility to help students appraise and implement the prophetic role of employment and racial egalitarianism? Aren't international sovereignty and global community, regulated control of population through UNESCO and other international programs, esthetic and religious communion between East and West, completely democratic management of both natural resources and megatchnology--aren't these prospect of freedom at least equally relevant to "classroom" experiences? Yet not a single one of them appears, unless very dimly indeed, anywhere in Silberman's work.[2]

The work of Ivan Illich, who is designated as a "radical educator," provides another example of the popular movement. Unlike Silberman, Illich derives his insight from the social-economic-political power structure as well as the educational structure. In his book, Deschooling Society, Illich impressively depicts the "myth of unending consumption" whereby students are indoctrinated with the need to consume:

> Once a man or woman has accepted the need for school, he or she is easy prey for other institutions, Once young people have allowed their imaginations to be formed by curricular instruction, they are conditioned to institutional planning of every sort....They cannot be betrayed, but only short-changed, because they have been taught to substitute expectations for hope....they have been taught what to expect from every other person who has been taught as they were.[3]

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[1]Brameld, "Self-Fulfilling Prophecy as an Educational Perspective," p. 26.

[2]Ibid., p. 27.

[3]Ivan Illich, Deschooling Society (New York: Harper and Row, Publishers, 1970), pp. 56-57.

Through the school curriculum, Illich asserts that students are given packaged values from which "consumer-pupils are taught to make their desires conform to marketable values."[1]

The criticism delivered by Illich is, in many respects, consistent with Theobald's position. Both writers perceive the school in its present form as behavioral-engineering institute for an industrial era. However, unlike Theobald, Illich has based his thought upon this criticism of capitalistic consumption but has not escaped from the industrial-era mindset. Illich proposes the creation of a skill exchange "bank." Through this system, student would earn "credits" by teaching and exchange them for time spent learning from a more knowledgeable teacher.[2] His conclusion, consequently, is still based upon consumption. This is found to be inconsistent with his criticisms.

The critical movement has provided an impetus for re-examination of societal and educational priorities. It is characterized by an insistence upon what Postman calls "meaning-making" in education.[3] It has provoked educators to examine teaching methodologies. It is simply very difficult to refute Leonard's proposition that children are being deprived

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[1]Illich, Deschooling Society, p. 59.

[2]Ibid., p. 130.

[3]Neil Postman and Charles Weingartner, Teaching as a Subversive Activity (New York: Delacorte Press, 1969), pp. 82-97.

of potential and precious brain tissue.[1] It is also very difficult to convince students or parents that education can be ecstacy. These topics of concern illustrate major educational problems which the popularizers have brought to the attention of the public. It is now time to begin the reconstruction.

The popularist movement, though it is composed of half-truths--and perhaps because of the speculative nature of truth--has made a profound contribution to the personal consciousness of the learning process. The writer prefers to call this the "existential moment in education." It is defined as that point in the person's educational pursuit when he suddenly realizes that he is responsible for his own education. It occurs, in some instances, with the realization that his education (hours of classtime, degrees, etc.) has not provided him with intellectual competence, or, more significantly, with a purpose for learning, living, and contributing in society. It is a transformative experience to find just one college senior who has suddenly realized that his many years of schooling have left him educationally deprived and exploited. It is as though the "hidden meaning" which one expects to uncover from course to course and year to year has carefully eluded his grasp. Such is the existential moment when the potentiality for a scholar is born.

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[1]George B. Leonard, Education and Ecstasy (New York: Dell Publishing Company, Inc., 1968), p. 37.

Futurism

Surveys by H. W. Eldredge illustrate that the study of futurism has significantly progressed in the past two and one-half years. Eldredge states that the number of futuristic courses offered in North America at the present time is one hundred ninety-eight. This, however, represents an increase of four hundred per cent since 1970.[1] His conclusions are as follows:

> 1. "Educationists" are the most enthusiastic supporters of "futuristics" in both content and in learning/teaching methods.
> 2. The large number of sociologists suggests a brisk recrudescence of interest in social change and an activist stance.
> 3. The business schools are alert to the practical advantages of technological forecasting modified by technological assessment.
> 4. The economists have not gotten the word and will not equate prestigious economic prediction with still questionable "futuristics."
> 5. The rise of interest among political scientists and urbanists is noteworthy.
> 6. The contemporary ecological furor has resulted in the growth of physical/natural and engineering involvement.
> 7. Futurists are "holistic" thinkers and are problem-oriented, not discipline-oriented. They thus find difficulties in the university, which is structured along disciplinary lines.[2]

Eldredge further asserts that future studies have gained academic and public respectability. Schools as evidenced by the University of Minnesota and the University of Massachusetts have established futuristic courses. Alice Lloyd College

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[1]H. W. Eldredge, "Teaching the Future at North American Universities," The Futurist, December, 1972, pp. 250-251.

[2]Ibid., p. 251.

of the Future, which is related to Fairleigh Dickenson University, is scheduled to open in 1973 as the first degree-granting college of the future committed to futuristic majors.[1]

Work by Eldredge, the sociologist, reveals that educationists as of December, 1972 were offering more courses in futurism than those in other major disciplines. Of most interest to this writing, there were thirty-six futuristic courses provided in education, twenty-six courses offered in sociology, and two courses offered in economics.[2] With the rapid increase in futuristic literature, one must also assume that many courses are supplemented with futuristic writings.

Although educationists have taken a leading role in futurism, one finds little philosophic support for contemporary futurism. Brameld, a current leading spokesman for reconstructionism, has given only token attention to the existing futurist movement. One must first appreciate his skepticism expressed as follows:

> The popularity of "futurology" and "futuristics" is one of the most promising developments across various college campuses; yet, as with every novel venture, there is not only the risk of faddism and superficiality, but also the hazards of insufficient clarification between the degrees and types of prophecy about the future about which we are talking. Just as predeterminations of the future, whether openly or surreptitiously theological, are no longer

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[1]Eldredge, "Teaching the Future at North American Universities," p. 251.

[2]Ibid., p. 250.

> acceptable within the framework of much contemporary thought, so pseudoscientific forecasting must be watched with an ever-skeptical eye.[1]

Brameld, through apparent skepticism which is fundamental to philosophic analyses, has neglected to examine major areas of futuristic work. Consequently, one of Theobald's major contributions to educational reconstructionism is through his analysis of contemporary futurism.

As was briefly discussed in the first chapter of this writing, Theobald categorizes futurists into three groups: extrapolists, creatists, and Theobald's faction which the writer has designated as systemic reconstructionism. In addition to these classifications, it is helpful to list another group to include those in the general area of sensitivity/parapsychology pursuits.

Extrapolist Futurism: Think Tanks for Today and Tomorrow.

Theobald describes extrapolist insight as characteristic of industrial-era development. An examination of existing trends has been a worthwhile tool for planning in most areas of American growth. Theobald is highly critical of the dominant use of this methodology as used by extrapolists such as Herman Kahn, Daniel Bell, and Alvin Toffler. The dominance of the extrapolist position in American policy formation deserves special attention in the study of futurism. A study of American think tanks lends support to Theobald's criticism. One of the most important institutes for research and development is Project RAND. Paul Dickson states that RAND began

in 1945 with an initial ten million dollar contract to conduct a "program of study and research on the broad subject of intercontinental warfare."[1] This think tank currently staffs over one thousand employees and receives approximately thirty million dollars per year from numerous sponsors, although the Air Force is still the major contracting agent and financial supporter.[2] Although RAND has done extensive work in computerology, budgeting, and education, it is necessarily most operant in military futurism. Dickson asserts that most military work accomplished by RAND analysts is under top-secret clearance. A large amount of work has been done on silent aircraft, analysis of nuclear targets, and radioactive fallout.[3] One example of the RAND impact upon governmental planning is as follows:

> In 1951 the Air Force came to RAND asking for help in choosing locations for new airbases to be established overseas in the 1956 to 1961 period. .. They concluded that adding such bases was not only too risky (they reasoned that aircraft positioned overseas closer to the Soviet Union were too vulnerable to surprise atomic attack on the ground) but more costly, less of a deterrent, and more of a problem of U. S. international relations than an alternative plan. The alternative the team framed was to build more bases in the U. S. and supplement them with small overseas installations for refueling aircraft..... Its impact was tremendous. Not only were RAND's recommendations on the positioning of bases adopted, but it significantly changed American strategic thought.... The study raised the concept of the second strike capability or the ability to survive an enemy's attack with

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[1]Paul Dickson, Think Tanks (New York: Ballantine Books, Inc., 1971), p. 23.

[2]Ibid,. p. 25.

[3]Ibid., p. 57.

> enough strength to punish him....The second strike concept suggested in the report was accepted and is still the dominant tenet in American deterrence policy.[1]

The "new Gospel of Deterrence" represents the importance of this institute to domestic and international policy formation. Probably the most popularly known incident involved Daniel Ellsberg who left RAND in 1970 with the secret "Pentagon papers."[2]

Dickson stipulates that RAND serves as a model for many think tanks. Among these are Planning Research Corporation, Institute for the Future, and Hudson Institute. Of great interest to this study is the National Institute of Education which was advanced by President Nixon in 1970. It is designed to coordinate the nation's educational research. A RAND team is under contract to give this institute guidance.[3]

Herman Kahn is another popular futurist. Kahn and his institute also require special attention in this study. Kahn and Max Singer founded Hudson Institute in 1961 after Kahn left RAND. Dickson reports that military studies at the institute account for about one-half of the work. Kahn is best known for his futuristic study on thermonuclear war. His writing includes concepts such as massive retaliation, nuclear blackmail and postwar state.[4] One of his futuristic

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[1]Dickson, Think Tanks, pp. 59-60.

[2]Ibid., pp. 57-58.

[3]Ibid., p. 92.

[4]Ibid., p. 99.

scenerios is discussed as follows:

> For the first time alternative possibilities were discussed in vivid detail in terms of millions of deaths and the consequences of those deaths (for instance, Kahn pointed out that a death toll of forty million Americans would require a twenty-year period before the economy could recover). It was intended as an antisimplistic approach to nuclear war....one tactical alternative, "trading cities," was cooly discussed in terms of taking of one Russian city--rather than all of them--for, say, the accidental destruction of New York.[1]

Kahn is a leading extrapolist in current futuristic literature. Some of his conclusions on trends in education and the post-industrial era are given below:

> But we think it highly unlikely that education in itself will play the central role in this society. It will be a tool, and will perhaps become an increasingly useful tool, but a learning society would probably be more indicative of the last stages of an industrial society than of a post-industrial one. Advanced industrial societies need many technocrats, but in a post-industrial society technocrats will become routine. In fact, it can be argued that post-industrial society will be less dependent on education....The most obvious model for how people will live in a world of great wealth is how the wealthy live today.[2]

The extrapolist technique is admittedly important to futuristic study. The writer, however, is in agreement with Theobald in his assertion that the future will not merely be an extension of the present.[3] His position is similar to Brameld's bases for study. Brameld states that reconstructionists

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[1]Dickson, Think Tanks, pp. 112-113.

[2]Herman Kahn and B. Bruce-Briggs, Things To Come: Think About the Seventies and Eighties (New York: The Macmillan Company, 1972), pp. 228-229.

[3]Theobald, Habit and Habitat, pp. 138-139.

should begin with the question: "What goals do and should govern a way of life?"[1] Both writers agree that priorities must be reexamined. It is this point which most establishes the divergence between reconstructionists and extrapolists. The author accepts the conclusion given by Dickson and finds it to be one of the major departure points for educational and socioeconomic reconstructionism:

> Hudson, like most of America's think tanks, are political entities, that, to varying degrees, do all but their technological thinking along ideological lines. [sic] Just as RAND starts with the assumption of the need for ever-increasing nuclear power, Hudson starts with the assumption, in this case, of the need for Portugese supremacy. Perhaps, because the military nutured so many of America's think tanks, it is more common to find in them a predilection to the political Right rather than Left.[2]

The writer does not find extrapolistic futurism to be either faddish or superficial. It is an area of futurism that deserves the careful reflection of all reconstructionists.

Creatists: Makers of a New Life-Style.

The creatists or members of the counterculture are, according to Theobald, determined to establish a new life-style that is independent of the industrial system. Within this perspective, it might be argued that the creatists are more present-oriented than they are future-oriented. It is best explained in the writing of Charles Reich:

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[1]Theodore Brameld, Cultural Foundations of Education (New York: Harper and Brothers Publishers, 1957), pp. 20-21.

[2]Dickson, Think Tanks, p. 107.

> Young people today insist upon prolonging the period of youth, education, and growth. They stay uncommitted; they refuse to decide on a formal, they do not give themselves fixed future goals to pursue. Their emphasis on the present makes possible an openness toward the future; the person who focuses on the future freezes that future in its present image. Personal relationships are entered into without commitment to the future; a marriage legally binding for the life of the couple grows naturally together that is fine, but change, not an unchanging love, is the rule of life.... Education...is epitomized in the concept of 'choosing a life-style;' the idea that an individual need not accept the pattern that society has formed for him, but may make his own choice.[1]

The creatists are perhaps best known for their development of communes and ecology groups. This movement draws support from B. F. Skinner's book, Walden Two.[2] One example is Twin Oaks Commune, a Walden-Two experiment, located near Richmond, Virginia. An excerpt from the story of this commune presents the goals and problems:

> Because we have Walden Two, we do not need a leader or teacher....That general agreement covers enormous ground: the scientific, experimental approach to problem solving, the community of property, the dissolution of the nuclear family, and the willingness to be deliberate about molding character and personality....We are a long way from Walden Two, in our modest physical plant...and in the fundamental goal of creating a society in which every member does what he ought just because he wants to. We believe in that, but we don't know how to do it yet, and we still use some of the traditional props of government--rules systems, pep-talks--as substitutes for natural reinforcers.[3]

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[1]Charles A. Reich, The Greening of America (New York Random House, Incorporated, 1970), pp. 394-395.

[2]B. F. Skinner, Walden Two (New York: The Macmillan Company, 1948).

[3]Kathleen Kinkade, "A Walden Two Experiment," Psychology Today, VI (January, 1973), p. 93.

This experiment supports Theobald's contention that most creatists have reverted back to linear bureaucratic design.[1] The solutions and futuristic methodology of the creatists do not satisfy Theobald and they are not in conformity with the educational reconstructionists. A movement with a similar orientation to presentism as that held by the creatist ideology is the highly speculative parapsychology/sensitivity group.

Parapsychology/Sensitivity: A Revolution of Consciousness?

> Let us say that substance is vibrancy tending towards transformation. All existence--whether mountain, sky, star, shaft of sunlight, thought, song, or self--is vibrancy. And the oak tree (if only I had eyes to see) is a particular arrangement of vibrant energy. The oak tree (if only I had ears to hear) is a consummation of its constituent vibrations, thus a perfectly harmonious strain of music. The oak tree (if only I had ways to learn) is available for me to enter and experience fully.[2]

> I started out by looking at a marble-top table and saw the pattern of the marble become alive, plastic, moving. I moved into the pattern and became part of it, living and moving in the pattern of the marble. I became the living marble.[3]

Ideas and experiences such as those expressed in the above quotations have been highly suspect within most academic communities. Brameld is very critical of those individuals whom he designates as sensitivity therapists. He refers to George Leonard as the advance agent of Esalen

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[1]Theobald, Habit and Habitat, pp. 140-143.

[2]George B. Leonard, The Transformation (New York: Delacorte Press, 1973), pp. 10-11.

[3]John C. Lilly, The Center of the Cyclone (New York: The Julian Press, Inc., 1972), p. 10.

sensitivity therapy and concludes that Leonard has espoused an "illegimate glorification of self-fulfilling freedom."[1] His criticism also extends to Abraham Maslow and Carl Rogers whom he finds imbedded within a disparate movement in existential psychology. His categorization of Maslow into this camp, is, of course, divergent from the position of Theobald. This will be discussed later in the chapter.

Theobald's examination of this subject is briefly referred to in Teg's 1994. Although one cannot conclude that this fictional writing establishes Theobald's position, it does illustrate his knowledge of the movement. In the story, Teg reflects upon the abilities of people in the fourth life-period in relation to extra-sensory perception. In an historical perspective, she is hesitant about the mysticism of the 1970's: "Experience in the early seventies shows that people can easily destroy themselves if they become fascinated by mysticism."[2] Teg concludes that micro-communicators, which exist in all human beings, are responsible for phenomena such as telekinesis, telepathy and thought control; and, through proper sensory development it would be possible to produce valuable means of communication.[3] In his non-fictional works,

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[1]Brameld, "Self-Fulfilling Prophecy as an Educational Perspective," p. 25.

[2]Theobald, Teg's 1994, p. 137.

[3]Ibid., p. 138.

Theobald supports positive-oriented dialogue sessions exemplified by the Human Potential Seminar. This seminar "operates on the assumption that people grow by developing their strengths rather than directly overcoming their weaknesses."[1] Theobald's distinction between sensitivity training and the outer communication style provides additional insight into this area:

> Outer may also appear to some as being similar to sensitivity training. Actually, it is totally contradictory to most sensitivity sessions. Sensitivity training usually requires that one examine one's own emotions, explore them with others, and be prepared to justify them. In effect, sensitivity training is an advanced form of navel gazing. Outer, on the contrary, requires the examination of the relationships and processes of the real world. The use of outer increases one's emotions and leads to self-perception and self-actualization. The two processes are not only different conceptually. Experience suggests that sensitivity training prevents the development of effective outer.[2]

This may or may not depict a contradiction in Theobald's work. The last quotation does place Theobald in general harmony with Brameld on the subject of negativistic sensitivity training. Unlike Theobald, however, Brameld offers generalistic, simplistic appraisals of individual contributors in this area of study. Brameld's curriculum design as evidenced by student participation illustrates an important problem for this philosophy:

> A novel learning experience is thus provided for students to develop critical assessments of school programs,

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[1]Theobald, Future Alternatives for America II, p. 191.

[2]Theobald, Habit and Habitat, p. 184.

> including their own. Equipped with normative instruments, the proceed to analyze subject matters, testing methods, field experiences, administration, vocational curriculums, finances, adult programs, guidance, teacher training, extracurricular activities, and virtually every other aspect of education viewed in its encompassing roles.[1]

This design as evidenced by student assessment is comparable to Theobald's proposal for sapiential authority. The problem in student participation in the school curriculum is, in its most assertive form, set forth as a question: To what degree does unconditional acceptance of students apply to the reconstructionist school? In the explanation of unconditional acceptance, it is imperative that one review the insight of Carl Rogers:

> I have come to think that one of the most satisfying experiences I know--also one of the most growth promoting experiences for the other person--is just fully to 'appreciate' this individual in the same way that I appreciate the sunset. People are just as wonderful as sunsets if I can let them 'be.' In fact, perhaps the reason we can truly appreciate a sunset is that we cannot control it. When I look at a sunset as I did the other evening I don't find myself saying, 'Soften the orange a little on the right hand corner, and put a bit more purple along the base, and use a little more pink in the cloud color.' I don't do that. I don't try to control a sunset. I watch it with awe as it unfolds. I like myself best when I can experience my staff member, my son, my daughter, my grandchildren, in this same way, appreciating the unfolding of a life. I believe this is a somewhat oriental attitude, but for me it is the most satisfying one....A person who is loved appreciatively, not possessively, blooms, and develops his own unique self. The person who loves non-possessively is himself enriched.[2]

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[1]Brameld, Patterns of Educational Philosophy: Divergence and Convergence in Culturological Perspective, p. 494.

[2]Carl Rogers, Freedom To Learn (Columbus, Ohio: Charles E.MMerrill Publishing Company, 1969), p. 236.

The author concludes that non-possessive teaching as described by Rogers should be developed in the reconstructionist theses. One must assume that the responsibility inherent in unconditional acceptance of sapiential authority is not innate; it must be learned. The same is true for the problem-solving, future-oriented student.

The two quotations at the beginning of this section, although they are related to the sensitivity movement, extend to a very speculative realm of study. Some readers may find the quotations submitted to be abnormal within idea structures and bordering on insanity as evidenced by the experiential structure. There is a great amojnt of evidence to support the proposition that these experiences have been occuring more often during the past few years. The increased use of drugs, meditation, hypnosis, and mental clinics are symptoms of a desire to enter another level of consciousness.

Martin Ebon, a psychic researcher, stresses that spiritualism has always been particularly acute during periods of societal transition.[1] Within this context, spiritualism is referenced as mental telepathy, psychic visions, astral projection, etc. This movement does not emphasize a traditional religious ideology. The existence of God is rarely denied by people such as Robert Monroe, John Lilly, and Ruth Montgomery Their experiences, however, do not commonly provide conceptualizations of or mandates from God. This occurs with the

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[1]Martin Ebon, They Knew the Unknown (New York: The World Publishing Company, 1971), p. 41.

with the futurist conclusions of Alan Watts:

> The word 'God,' if it is to be retained at all, must simply designate reality--the dimension of inconceivable, unutterable, and ineffable energy in which we not only 'live and move and have our being,' but which is the only presence that corresponds to the words 'I am.'[1]

This movement encompasses both scientifically testable experience, as is done in extra-sensory numerical games, and non-scientifically testable experiences. In a normative society this is not an important change agent. In a society characterized by normlessness, however, such experiences often receive greater public attention. Consequently, normal and abnormal experiences are not as easily differentiated during a transitory period as compared with a more stable era. R. D. Laing asserts that one's behavior is a function of his experience.[2] The educational problem, according to Laing, is epitomized with experiential normality:

> Society highly values its normal man. It educates children to lose themselves, to become absurd and thus to be normal. Normal men have killed perhaps 100,000,000 of their fellow normal men in the last fifty years.[3]

John Lilly, a foremost authority on dolphin communication, a qualified psychoanalyst, and a spokesman for the consciousness revolution, asserts that his experiences have

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[1]Alan Watts, "The Future of Religion," in Toward Century 21, ed. by C. S. Wallia (New York: Basic Books, Inc., Publishers, 1970), p. 303.

[2]R. D. Laing, The Politics of Experience (New York: Ballantine Books, Inc., 1967), p. 28.

[3]Ibid., pp. 28-29.

brought him into contact with other spaces and beings or consciousnesses.[1] Lilly's conclusion is as follows:

> In the province of the mind, what is believed to be true is true or becomes true, within limits to be found experientially and experimentally. These limits are further beliefs to be transcended. In the province of the mind, there are no limits.[2]

One may also find the work of Robert Monroe to be thought provoking. Monroe describes one level of consciousness as a state in which "time, by the standards of the physical world, is non-existent....Thought is the well-spring of existence.... As you think, so you are."[3]

These experiences of consciousness, whether they are refuted or accepted, present a challenge to the physical and psychological sciences. Mankind has surpassed major boundaries in outer space, communication systems, material production, genetic control, and warfare. The boundary of inner space is becoming less impenetrable in the minds of many writers and experimenters. The concensus of the group is aptly expressed by Leonard: "This self is by no means confined to the limits of the skin, which is only one of the lesser boundaries of the individual being we call human."[4]

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[1]Lilly, The Center of the Cyclone, p. 25.

[2]Ibid., p. 5.

[3]Robert A. Monroe, Journeys out of the Body (New York: Doubleday and Company, 1971), p. 74.

[4]Leonard, The Transformation, pp. 13-14.

The cursory treatment of this subject is included in this study to depict an important weakness in the educational and socioeconomic futuristic platforms. Today's world is overwhelmed with numerous groups of people who do not conform to established norms. As was discussed earlier, Brameld states that the present American society is schizophrenic. Although this state of consciousness is not easily defined, people are often designated as such. For example, Laing states that approximately sixty thousand mental patients in the United Kingdom are presently categorized as schizophrenic.[1] Laing examines the symptoms as follows:

> A child born today in the United Kingdom stands a ten times greater chance of being admitted to a mental hospital than to a university, and about one-fifth of mental hospital admissions are diagnosed schizophrenic. This can be taken as an indication that we are driving our children mad more effectively than we are genuinely educating them. Perhaps it is our way of educating them that is driving them mad.[2]

An analogy can be made between what is defined as a schizophrenic experience and that experience defined as a state of altered consciousness. The major difference between the two experiences depends upon one's definition of normality. The concept of normality is derived from one's educational experience in its largest sense. Whether an individual undergoes insanity or a positive revolution of consciousness, desired or otherwise, it carries profound implications for

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[1]Laing, The Politics of Experience, p. 104.

[2]Ibid.

education. In general, the author concludes that the educational and socioeconomic reconstructionists are to be criticized for neglect in the examination of this movement. Specifically, it is hypothesized that individuals can be educated to accept many of the so-defined abnormal experiences as positive educational encounters. Perhaps this would help to lower the national psychological debt.

Toward A Systemic Reconstructionist Education

This study has, thus far, presented Theobald's socioeconomic and educational priorites. It has provided a comparatige analysis of reconstructionist thought in relation to the educational crises, the critical movement, and divergent futurist groups. The purpose of this section is to analyze the major futuristic priorities of educational reconstructionists in comparison with Theobald's position. Greater specificity of analysis is directed to those areas in Theobald's work which are deemed to be most contributory to the further development of this educational philosophy.

Theobald and the educational reconstructionists are in substantial agreement on the importance of educational utopianism for societal evolution. Brameld defines utopianism as "any construction of the imagination that extends beyond the here-and-now toward realizable human, especially cultural, goals."[1] Utopian thought is further established

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[1]Brameld, Patterns of Educational Philosophy: Divergence and Convergence in Culturological Perspective, p. 347.

as a commitment to analysis and development of societal priorities. This, as was discussed earlier, cannot take place within a vacuum. Consequently, Brameld emphasizes that educational goals must be harmonious with culturological imperatives This is signified in Theobald's systemic methodology as well as Buckminster Fuller's synergetic appraisal. Fuller defines synergy as "unique behaviors of whole systems unpredicted by any behaviors of their component functions taken separately."[1] This, however, does not negate the importance of situational communication. Components of the system have always had problems evidenced by unique behaviors or situationals. It is exemplified by the divergent behavior of American school communities in response to forced racial integration in education. The contribution of the reconstructionist to school and community situationals resides within his ability to assimilate school/community priorities with national and global priorities. The secondary curriculum might, for example, involve students in the study of a community situational problem such as innercity busing while simultaneously examining the futuristic implications of global busing. Reconstructionist utopianism assumes that cultural development will always take place within a problematic environment of change. Furthermore, situational problems are more easily solved when placed within a larger perspective of the world. One might speculate that

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[1]R. Buckminster Fuller, Utopia or Oblivion: The Prospects for Humanity (New York: Bantam Books, Inc., 1969), p. 312.

the problem in school integration has, in many instances, been given additional and unnecessary attention through negligence on the part of school leaders to provide students with alternatives for problem-solving. These alternatives should be necessitated by a systemic vision. Within this vision is the potentiality for positive global development or global breakdown.

The importance of a transformative socioeconomic order is explicit within the generalistic futurist proposals of William Stanley. His design is as follows:

> First, the establishment of an international order capable of adjusting and controlling the economic and nationalistic ambitions of the peoples of the world without constantly resorting to war on a global scale. Second, the development of an economic order capable, within the framework of essential human freedom, of fully releasing the productive machinery of modern technology and of reconciling the claims of the various social classes with respect to both the control of the productive machiery of society and the distribution of its fruits. Third, the building of a social order capable of harmonizing the just aspirations of different races and classes to a share in the social and cultural goods of society. Fourth, the construction of an intellectual and moral order capable of defining, in a way acceptable to the major social groups of our time, the fundamental principles, purposes, and values operative in the international, economic, and social orders.[1]

Stanley's goals depict the significance that he attaches to individual and nationalistic economic ambitions. His proposals are harmoniously interrelated with the goal of a managed economy. This is congruent with Theobald's thesis: All human

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[1]Stanley, Education and Social Integration, p. 117.

beings should be entitled to share the social and cultural goods of society. Brameld lends a degree of specificity to his socioeconomic design. His economic goals are as follows:

> We seek an economy to:
> (a) satisfy maximum wants of the consumer;
> (b) assure full employment for all citizens, in accordance with their abilities and interests, and under working conditions determined through their own organizations;
> (c) guarantee income for all families sufficient to meet expertly determined standards of adequate nourishment, shelter, dress, medical care, education, recreation;
> (d) utilize all natural resources and all large-scale enterprises in the interest of the majority of the people, with these resources and enterprises under majority control.[1]

Brameld's goal of full employment is, in the industrial-era sense, contradictory to Theobald's affirmation that full employment is no longer realistic. In a communications-era perspective, however, Brameld's position is congruent with that of Theobald such as employment is defined in relation to individual interests and abilities. This is further reinforced with his proposal for a guaranteed income.

Brameld's recommendations in the political arena are closely paralleled to those given above. He is pursuant of publicly controlled and integrated transportation and communication systems, utilities, health and all other public services.[2] This proposal is harmonious with Theobald's designs for societal security. Brameld, however, does not elaborate upon private

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[1]Brameld, Patterns of Educational Philosophy: Divergence and Convergence in Culturological Perspective, p. 437.

[2]Ibid., pp. 437-439.

services which according to Theobald should be considered as part of the public domain. The status of life insurance corporations is a case in point. Brameld is explicit in demands for majority control of public goods and services. Theobald is in agreement, but maintains that the public and private domains must first be reclassified. This is implicit within Brameld's philosophy. For example, he supports measures which provide for majority control of major technological and agricultural enterprises. Such policies would be accomplished through federal control and decentralized local administration and participation.[1] A significant responsibility for a system under majority control would be a humane order to support "full participation in every phase of cultural life by members of all minority groups."[2]

Brameld places great importance upon the development of the scientific order. He believes that scientific research should be subsidized by the government with the assurance that scientists would not receive military, political, or industrial supervision. This is most congruent with Theobald's proposal for limiting structural authority. Freedom of intellectual inquiry has received ideological support in America, but it has been repressed through structural socioeonomic authority.

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[1]Brameld, Patterns of Educational Philosophy: Divergence and Convergence in Culturological Perspective, p. 437-439.

[2]Ibid.

Brameld's goals for the educational system reinforce the need for greater economic support in education:

> We seek an educational system in which:
> (a) abundant support by federal taxation is supplemented by local and state taxation--each level governed by the principle of proportional capacity to pay;
> (b) facilities are free and universal, from nursery school through university and adult levels;
> (c) curriculums, teaching, guidance, and administration are geared to transormative purposes of the economy of abundance, political system, scientific order, and esthetic pattern;
> (d) mass communication and other instruments of public enlightenment are brought into direct cooperation with education and under similar controls.[1]

Many people would appreciate the above goals. These goals, however, when based upon concensual validation are assumed to be economically unrealistic. Concensual validation is also largely nonsupportive of Brameld's quest for a world order. His design is as follows:

> We seek a world order dedicated to:
> (a) application, internationally, of all principles specified in the preceding six objectives;
> (b) agreement, by due process, among the great and small nations that national sovereignty must now be subordinated to enforceable international authority;
> (c) maintenance of an internationally supported police force sufficiently powerful to prevent military aggression by any one nation.
> (d) inclusion of the exploited peoples of colonial territories within the widening convergence of peoples of all races and nationalities;
> (e) technological, esthetic, education, medical, and other assistance to underdeveloped regions, with provisions for democratic controls and safeguards against discrimination or paternalism;

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[1]Brameld, Patterns of Educational Philosophy: Divergence and Convergence in Culturological Perspective, pp. 437-439.

[2]Ibid.

(f) maximum educational, esthetic, scientific, social, and economic intercourse between nations, including free flow of immigration and emigration.[1]

Brameld's major goals depict the dynamic force of this educational movement. In accordance with the reconstructionist spirit, Brameld has overcome the fallacy of educational agnosticism. This fallacy is discussed by George Counts:

> There is the fallacy that the great object of education is to produce the college professor, that is, the individual who adopts an agnostic attitude towards every important social issue, who can balance the pros against the cons with the skill of a juggler, who sees all sides of every questions and never commits himself to any, who delays action until all the facts are in, who knows all the facts will never come in, who consequently holds his judgment in a state of indefinite suspension, and who before the approach of middle age sees his powers of action atrophy and his social sympathies decay.[2]

Counts contends that agnosticism has been reinforced with the fallacy that the school should be impartial and unbiased in its instruction.[3] The reconstructionists assume this to be impossible. Teachers, as postulated by this philosophy, will seek the power to exercise their convictions in the school and, consequently, become a force for cultural development. This necessitates a significant distinction between progressive education and reconstructionism:

> Progressive Education wishes to build a new world but refuses to be held accountable for the kind of world it builds. In my judgment, the school should know what

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[1]Brameld, Patterns of Educational Philosophy: Divergence and Convergence in Culturological Perspective, pp. 437-439.

[2]Counts, Dare the School Build a New Social Order, pp. 20-21.

[3]Ibid., p. 19.

> it is doing, in so far as this is humanly possible, and accept full responsibility for its acts.[1]

In this writer's opinion, it is time for educators to expound upon their personal intellectual convictions and take responsibility for their contributions to society. The obfuscation of national and global priorities through agnosticism, impartiality, and other rationalizations will not suffice in contemporary education.

The futuristic convictions of the educational reconstructionists are presented with clarity as evidenced by their proposals for transformative cultural change. This is given additional meaning as follows:

> After all, is it not true that such advocacy extends to an economic system that would supersede long established practices of free enterprise by a far more completely socialized order, with natural resources and corporately controlled technologies under radically democratic public authority?[2]

The educational reconstructionists have explicitly presented many of the major sources of crises as well as major goals for a future, process-oriented system. The problem, however, is in the fulfillment and defense of the goals. For example, the goal of public control of private corporations challenges American principles in both the work ethic and the structure of the bureaucracy. The challenge extends to all facets of a complex, inter-related social system which is predisposed by

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[1]Counts, Dare the School Build a New Social Order? p. 25.

[2]Brameld, Patterns of Educational Philosophy: Divergence and Convergence in Culturological Perspective, p. 548.

internalized socioeconomic tenents of industrialism. Consequently, the area of socioeconomic reform is a major weakness in educational reconstructionism.

It is the contention of this study that Theobald's socioeconomic priorites provide a significant systems theory for educational reconstructionism. Theobald's proposals, as set forth in the first chapter, provide for an integrated, systematic, evolutionary direction for change. For example, both Brameld and Theobald agree upon the importance of public control of natural resources and the prevention of pollution. This is a significant educational problem. It cannot be assumed that the teacher-reconstructionist will be capable of providing students with essential economic knowledge on the subject. When examined through Theobald's perspective, the problem is anticipated with insights into the structural authority, organization and profit motive of the bureaucracy. This design for study, when placed within the reconstructionist curriculum, provides teachers and students with necessary insights into the industrial-era structure and function of organization. It is further assumed that the teacher must be aware of alternatives such as systemic organization, sapiential authority, outer communication style, etc.

Theobald believes that the school must first evolve beyond its limited bureaucratic organization. This is also representative of Brameld's position. Brameld's use of concepts such as defensible partiality, social-self realization,

and consensual validation in learning, although not rapidly interchangeable with Theobald's terminology, does illustrate his perspective beyond industrial-era structure. Brameld's curriculum design, which was alluded to earlier, is also congruent with Theobald's perspective. Although they have highly compatible futuristic positions, a limitation does exist in the psychological domain. The educational reconstructionists do not have a well-defined psychology of education. Brameld believes that the Freudian and neo-Freudian schools have made important contributions to education. He relates this psychology to the need for careful evaluation of motivations and expectations such as love, hatred, etc.[1] He also supports a "cultural gestalten" design for society.[2] His psychological position is most ambiguous. Theobald, on the other hand, is very positive in his support for the self-actualizing psychology of Abraham Maslow. Based upon previous discussion, the writer is in agreement with Theobald. The psychology of self-actualization provides a strong psychological arm for reconstructionism. This subject should receive greater attention from educational philosophers.

This chapter has provided a rigorously selective analysis of contemporary futurism with emphasis placed upon a

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[1]Brameld, Patterns of Educational Philosophy: Divergence and Convergence in Culturological Perspective, pp. 454-455.

[2]Ibid.

comparison of the major tenets of Robert Theobald and those of the educational reconstructionists. In the form of a summary and a synthesis, the author offers the following designs for reconstructionism.

Postulates for Educational Reconstruction in A Transformative World

(1) We seek an economy to:
   (a) uunconditionally provide guaranteed income for all people to satisfy established needs including health, education, transportation, and recreation;
   (b) utilize a committed spending program;
   (c) stop all information distortion evidenced by advertising, manipulation, planned obsolescence, and artificial scarcity;
   (d) utilize majority control over both public and private enterprise with all accounting records made public;
   (e) move from a bureaucratic, linear, structure toward a systemic structure with support for consentives;
   (f) harmonize the ecological system.

(2) We seek a political system responsible for:
   (a) the use of all available communication media for the distribution to all people of complete and uncensored information on all political decision-making;
   (b) maintaining a balance of centralized, federal direction with decentralized, local administration and participation.

(3) We seek a scientific order committed to:
   (a) the assurance of scientific intellectual inquiry without military, political, or industrial supervision;
   (b) subsidizing scientific research.

(4) We seek a humane order that:
   (a) guarantees full participation in all levels of cultural development by all members of minority groups;
   (b) protects individual self-actualization and pluralistic life-styles.

(5) We seek an educational system that is:
   (a) supported entirely be federal taxation;
   (b) free at all educational levels to all people

of all ages;
(c) designed to provide facilities for all students;
(d) directed toward individual needs and alternative learning environments;
(e) productive in all areas of mass communication media;
(f) engaged in the development of alternative communication methodologies;
(g) pursuant of individual and societal reconstruction of experience;
(h) systemic rather than linear in organizational structure;
(i) based upon sapiential authority;
(j) assured of freedom of intellectual inquiry without political, military, or industrial supervision.

(6) We seek a world order dedicated to:
(a) international application of all preceding objectives;
(b) subordination of national sovereignty to international authority;
(c) assistance to all underdeveloped regions in accordance with nondiscriminatory support of all people;
(d) maximum international communication;
(e) maximum cooperation in world development.

CHAPTER IV

CONCLUSION

It has been the contention of this dissertation that the socioeconomic and futuristic thought of Robert Theobald provides a significant contribution to the educational philosophy of reconstructionism. Theobald's socioeconomic proposals, as presented in the first chapter, are found to be congruent with the major goals of the educational reconstructionists. While this philosophic camp, however, has been explicit in its statement of major socioeconomic goals, it has relied upon implicit assumptions for the achievement of these goals. In resolving this dilemma, Theobald has explicitly provided a systems process for the examination of industrial-era goals, organizational structure and function, communication, income distribution, etc. Consequently, Theobald provides reconstructionist schools with an orientation for the examination of priorities in industrial-era society.

Theobald's educational criticism is found to be in harmony with his socioeconomic thought. His analysis of education is presented in a style comparable to writers within the popular critical movement. It is concluded that this movement, although it is comprised of half-truths, has established a mood for reconstructionist change.

A major weakness in Theobald's educational perspective is in his neglect in the development of a systemic educational process. He is explicit in proposals for systemic organizational design, distinctions between education and training, sapiential authority, self-actualizing psychology, alternative communication styles, problem/possibilities courses, and dialogue. The integration of these proposals, however, is not well established. In essence, Theobald does not have a philosophic foundation for his futuristic educational postulates. In that it has not been the purpose of this dissertation to prove or disprove that Theobald has an educational philosophy, this criticism does not negate his contribution to educational philosophy.

Another major contribution to reconstructionism has been Theobald's analysis of futuristic movements. His categorization of futuristic camps is found to be a helpful tool for futuristic research. It is further concluded that his futurist position, in comparison with other major futurists, is most contributory to educational reconstructionism. While the creatist group has a faddish appeal and a short-range prognosis for development, the extrapolist school has established itself as a dominant social force. This reconstructionist is highly critical of the extrapolists for two reasons. First, this group is overly dependent upon past trends for their development of future trends. Secondly, the major extrapolist institutes, such as RAND and Hudson

have operated primarily under political and military auspices

Theobald's use of the extrapolist methodology has produced a number of exponential trends which may or may not be reconcilable. This is evidenced most clearly by the environmental crisis. His futuristic position is, therefore, directed toward the alteration of present exponential trends and the development of alternatives for the future. This necessitates the reconstruction of societal and individual priorities. As this study has shown, Theobald postulates that this must occur within an evolutionary, systematic structure. Only through this process can the internalized values of the industrial age be superseded with allegiance to a new ideology providing for social-self actualizing values in a communications-era. This, Theobald concludes, is the major prerogative of the educational system.

Education must be viewed as a life-long process in which the student is an active participant in societal and individual development. Immediate steps must be taken by educators to insure that information is not deliberately distorted. Alternative communication styles, such as outer and situational modes, must be incorporated into learning environments. Greater use of mass media, particularly television, is necessary for an innovative, productive educational system. The educational communications network must be dedicated to the examination of societal priorities. The concept of growth, for example, should not be confined

to a narrow nationalism predisposed by the goal of increasing the gross national product. Most significantly, growth must be harmonious with the ecological system. The reconstruction of priorities must extend beyond the study and treatment of symptoms such as crime, drug abuse, and poverty. Consequently, alternatives in the structure and function of organizations must be developed. It is proposed that the educational system provide a model for transition from a structure characterized by linear design, inter communication, deductive logic, training, structural authority and behavioristic engineering to one which encompasses alternatives such as systemic design, outer communications, inductive reasoning, sapiential authority and a self-actualizing psychology.

This dissertation has shown that, without historical precedence, the American society has inherited a growth-oriented economy characterized by rampant inflation, decline in natural resources, ecological destruction, and psychological cancer which may prove to be an irreconcilable malignancy propagated upon the world. An abused philosophy of self-reliance has, indeed, ushered forth the law of compensation, which in its extremity is death without honor. It is not proposed that educators can, by themselves, remedy society's ills. It is contended, however, that educators can make a contribution toward a positive reconstructed future society. Anything less is suicidal.

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