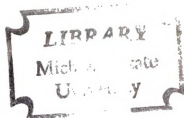A THEORY MODEL: AN ANALYSIS AND
INTEGRATION OF THE FACTORS
AND FORCES INFLUENCING
CURRICULAR DECISIONS

Dissertation for the Degree of Ph. D.
MICHIGAN STATE UNIVERSITY
PAUL ROBERT COLEMAN
1974

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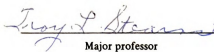
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ABSTRACT

A THEORY MODEL: AN ANALYSIS AND INTEGRATION
OF THE FACTORS AND FORCES INFLUENCING
CURRICULAR DECISIONS

By

Paul Robert Coleman

Over the years there have been many curriculum models pre-
sented. These models have generally taken one of the major bases for
curriculum decision making and used this base as the primary source
from which curricular decisions flow. This emphasis of one over the
other possible bases for curriculum theory has resulted in some posi-
tions that have been preoccupied with goals and objectives, others
have been overly concerned with method as the important parameter while
others have taken content as the major concern. The present thesis is
an attempt to give more suitable emphases to each of the generally
agreed upon bases for curriculum decisions and to specify and discuss
the force elements that must be considered in dealing with each of
these factors.

The model presented in this thesis attends first to the matter
of the derivation and specification of goals; then deals with con-
tent as the vehicle to the achievement of goals; and lastly presents
the aspects of the child that must be given attention in selecting and
organizing experiences so that specific children may attain the goals.

1

The new model places the child at the center of any curricular
decision. His internal organization, complexity, and feelings must be
considered as decisions are made concerning the selection from the
wide variety of academic and social content available, that which is
appropriate for any individual expected to utilize the information.
This sensitive attention to each child will also indicate the proper
method to utilize in making the information available. Lastly the
new model indicates the need for keeping long range goals in mind in
making curricular decisions so that the learning of the child is
relevant both now and in the future.

A THEORY MODEL: AN ANALYSIS AND INTEGRATION

OF THE FACTORS AND FORCES INFLUENCING

CURRICULAR DECISIONS

By

Paul Robert Coleman

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The author would like to express his gratitude to Professor Troy Stearns, who has shown infinite patience and a sensitive understanding of the problems involved in attempting to develop a largely creative study. To Dr. Dale Alam, Dr. George Myers, and Dr. Bertram Karan an expression of gratitude for their advice and counsel.

I am also deeply indebted to my wife Dorothy and our four children Julia, Holly, Cheri, and Vaughn who have never known a time when "dad" wasn't in school.

Paul Robert Coleman

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INTRODUCTION

In a period of turmoil there is the tendency to look for
immediate solutions to those events at hand that are tension pro-
ducing. Thus, the symptoms may be responded to, rather than the
more important causative factors that are more remote and more dif-
ficult to change. This tendency to respond to the "at hand" events
has often resulted in practices that, while blunting the current
attack, did not lead to lasting solutions, nor to solutions that
were satisfactory to all those that were effected. The present
thesis is presented as an attempt to formulate an orderly presen-
tation of the major factors to be considered in resolving a curric-
ulum dilemma, and to indicate the interactions of these factors so
that one can be aware of the sources of power that motivate these
often antagonistic groups. Once a comprehensive understanding of
the major factors which influence curriculum decisions is obtained
and the source of their power is understood, the curriculum spe-
cialist is in a position to better utilize the resources available
in organizing the procedures and materials at hand so that the
individual child is permitted the optimum learning experience.

1

CHAPTER I

THE NEED FOR A NEW DECISION MODEL

Sputnik and the Demand for School Reform

One of the most explosive subjects in this country today is
schools. Perhaps education became public issue number one about the
time of the first Sputnik in 1957, when the feelings of millions of
parents went from concern, to obsession, to near hysteria. Such
feelings are still apparent today.

The government, perceiving in Sputnik a serious threat to
the nation, established programs to find and develop the supposedly
numerous intellectually competent, but unfound and untrained,
children lost in the morass of public education. As part of its
program to counteract this threat the federal government began its
first large infusion of federal money into the educational estab-
lishment. Among the first large infusions of federal monies into
the educational establishment was the National Defense Education Act
of 1958. The primary purpose of this act was to find and educate

those children who promised to be of some use in the defense of the
nation.

> Sec. 101 The Congress hereby finds and declares that
> the security of the Nation requires the fullest develop-
> ment of the mental resources and technical skills of its
> young men and women. The present emergency demands that
> additional and more adequate educational opportunities
> be made available. The defense of this Nation depends
> upon the mastery of modern techniques . . . . We must
> increase our efforts to identify and educate more of
> the talent of our Nation.[1]

This "using" of American youth, a most severe perversion of demo-

cratic values, went largely ignored at the time. Arthur King Jr.,

speaking to the point of honoring American democratic commitments

[values] in curriculum decisions, said:

> To permit education to be aimed at molding or shaping
> man as an instrument for a group, nation, or ideology,
> that is, for ends other than his own fulfillment, is
> a denial of the commitment to persons.[2]

This problem of the inappropriate use of American youth, will have

to be resolved more effectively than it has to this time if the

United States is to compete, with our individual free choice ori-

ented form of social relations, against those admittedly more

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[1]National Defense Education Act, Superintendent of Documents,
United States Printing Office, Washington, D.C., p. 11.

[2]Arthur R. King, Jr., and John A. Brownell, The Curriculum
and the Disciplines of Knowledge (New York: John Wiley and Sons
Inc., 1966), p. 61.

efficient totalitarian forms of government. The fact that a procedure had been used which had long been pointed to as one of the unacceptable actions in the adversaries' culture, was not, under the fears of the moment, deemed important. Nor was the tacit admission in the document, that equal educational opportunities had not been offered to all, thought to be important. As the years pass and the political pressures continue unabated, it became an accepted position in this country that the schools should play a conscious role in the allocation of human resources to service opportunities. Children, unfortunately, have always been used to some extent as a means to someone else's purposes, but never before, in this nation, with the conscious support of the government apparatus.

As an instrumentality to this concept, a massive program of standardized testing was established. The combination of the testing program, the fear of the government and the people of an ill defined "threat to the nation," and the reaction from the members of the educational establishment (principally teachers), caused the pressures to begin to mount on the children of America.

The Critics' Plea for Academic Quality

Somewhat earlier, and now with more force than ever, a group of vocal critics have complained that the effectiveness of the public schools in teaching the academics was inadequate. Among these critics were men from the military such as Admiral Hyman Rickover, who wanted a national group established to review standards in the schools. He found the academic standards of the nation lower than those of either Russia or England.[3] From the liberal arts establishment men like James D. Koerner felt that teachers themselves were simply not adequately prepared in the disciplines they were to teach.[4] Others, such as Arthur Bestor, were critical of both the content and the methods the schools were using.[5]

Out of this massive attack some good did accrue. Substantial progress was achieved in the content areas as representatives from the respective disciplines met with their counterparts from the schools and devised new programs, which were more representative

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[3]Hyman Rickover, American Education--A National Failure (New York: E. P. Dutton and Company, 1963), 502 pages.

[4]James D. Koerner, The Miseducation of American Teachers (Boston: Houghton Mifflin Company, 1963), 360 pages.

[5]Arthur E. Bestor, Educational Wastelands (Urbana: University of Illinois Press, 1953), 226 pages.

of the current state of the disciplines of knowledge. But it is of

some interest to note that in spite of its having "been done,"

there was actually no agreement as to what constitutes a discipline.

According to Arthur King and John Brownell:

> The domain (section is titled "A Discipline is a
> Domain") is that which the members of the community
> claim it to be. No plenary body stipulates boundary
> lines; no discipline files deeds in academic court
> houses; no intellectual tribunal tries claim
> jumpers.[6]

George Tagliacozzo said:

> a discipline is often in fact a mosaic of variously
> old, often radically different strains of thought,
> which have little in common beyond a supposedly
> analogous subject matter and a name.[7]

In spite of the lack of agreement as to the meaning of the word,

the different disciplinary groups organized the knowledge more

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[6]King, Jr. and Brownell, op. cit., p. 74.

[7]Giorgio Tagliacozzo, "The Tree of Knowledge," The American
Behavioral Scientist, 4 October 1960, p. 6.

effectively and produced materials and techniques for implementing the new content designs.[8,9,10,11]

While the content base of the schools was improved through these procedures, the new programs brought on a period of extreme attention to the cognitive aspects of the school program. This attention to the cognitive aspects was, of course, at the expense of the affective, humane, democratic concerns of the school. These new cognitive aspects favored the academically able while all but making school an unbearable place for those less able to compete. Able children found learning exciting, challenging, the new methods and materials pleasing, and school became more enjoyable. On the other hand the less able found school rather than just embarrassing, a sort of meaningless hell that they and their children would try to avoid as long as they lived.

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[8]Frank B. Allen, School Mathematics Study Group (New Haven: Yale University Press, 1961), 85 pages.

[9]Richard F. Merrill, The CHEM Study Story (San Francisco: W. H. Freeman, 1969), 162 pages.

[10]Schaim Uri Haber, Physical Science Study Committee (Lexington: Heath, 1971), 674 pages.

[11]Institute of Biological Sciences, Biological Science Curriculum Study (Chicago: Rand McNally, 1963), 374 pages.

New Trouble in the Schools

Perhaps this element of competition, in all its aspects, was the single most destructive element to come out of the content emphasis. It convinced a great number of people that competition and democracy were inseparable entities, rather than the antithetical elements they are in fact. The corresponding loss of emphasis on the "real" goals of American Education was predictable. The age of the meritocracy was born. There is some reason to believe that this was the crucial point at which the cult of efficiency, programmed learning, and behavioral objectives, became prominent in school practice. Ronald Doll, writing about what school pressure does to children, stated:

> Pressure on children and youth have sharply separated
> the high achievers from the low achievers . . . . Thus,
> two distinct social groups now exist in many schools,
> with the members of each failing to communicate mean-
> ingfully with the members of the other. The gulf that
> is fixed between these two groups could have serious
> consequences for the future of our nation. What can
> happen, one wonders, when a failure riddin, frustrated
> society grows up beside a successful, privileged
> one: . . .[12]

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[12]Ronald C. Doll and Robert S. Fleming, Children Under Pressure (Columbus: Charles E. Merrill Books Inc., 1966), p. 5.

In the late 1950's and the early 1960's, a number of curriculum theory models were created. While some of these appeared to probe deeper meaning, in actual fact, they were only redistribution devices for the subject matter as the basis of the curriculum.[13,14,15] The critics of the weak academic programs got what they wanted.

They also got some things they did not want. There was strong support in psychology for the idea that frustration is the precursor of aggression.[16] It was not long in coming. The end of the sixties and the early seventies has seen the rise of more resistance to schools and school procedures by their student bodies than at any time in their history.[17] A recent and extensive study

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[13]Philip H. Phenix, _Realms of Meaning_ (New York: McGraw-Hill Book Company, 1964), 391 pages.

[14]Harry S. Broudy, B. Othanel Smith, and Joe R. Burnett, _Democracy and Excellence in American Secondary Education_ (Chicago: Rand McNally and Company, 1964), 302 pages.

[15]G. W. Ford and Lawrence Pugno, _The Structure of Knowledge and the Curriculum_ (Chicago: Rand McNally and Company, 1964), 105 pages.

[16]John Dollard, _Frustration and Aggression_ (New Haven: Yale University Press, 1939), 209 pages.

[17]James House and William Miller, "Responding to Student Unrest: A Guide for Administrators and Teachers," _Oregon ASCD Curriculum Bulletin_, XXVII, No. 315, Oregon Association for Supervision and Curriculum Development, Salem, 1973, p. 10.

of urban high schools conducted by Syracuse University revealed that
eighty-five percent of the schools in urban areas had experienced
disruption.[18] Unrest is not restricted to the senior high schools.
More than fifty percent of all junior high schools, in another study
by the National Association of Secondary School Principals, reported
protests.[19]

While many young people focus their unhappiness on the school
and its operatives, even more take their frustrations out on them-
selves. It is known that many illnesses, physiological and mental,
are internal responses to external forces. One study was made of
a group of children described by a school physician as having psycho-
somatic illness. Their difficulties included frequent upset stomach,
headache, allergy, asthma, kidney difficulties, and a variety of
forms of nervousness including stuttering. These children were
significantly improved by teachers giving attention to love and affec-
tion, belonging, and freedom from fear. The children improved in

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[18]Stephen K. Bailey, Disruption in Urban Secondary Schools
(Washington, D.C.: National Association of Secondary School Prin-
cipals, Nov. 1970), p. 8.

[19]Lloyd L. Trump and Jane Hunt, "The Nature and Extent of
Student Activism," Bulletin of the National Association of Secondary
School Principals, No. 337 (Washington, D.C., May, 1969), p. 151.

health, scholastic work, and participation in school activities.[20]

The extensive work of Louis Raths in attending to children's needs

in school settings lent further support to this position.[21] To

assess just how widespread these pressure induced maladjustments are,

some data from Dr. Richard Gordon's document, The Blight on the Ivy,

presents evidence to demonstrate the increasing number of adolescents

among private psychiatric patients during a ten-year period.

> Taken as a sampling of what has been happening in
> similar areas throughout the country, this study of
> 1,317 patients clearly shows that the percentage of
> psychiatric patients who are adolescents has been
> increasing dramatically, especially since 1958.[22]

An increase in ulcers of the stomach and duodenum since 1958 is

also reported. But is it because of their educational experiences?

> We must see if we can find answers to these new
> questions. The records of 174 private psychiatric
> outpatients in New Jersey were studied in an effort
> to learn whether the patients' difficulties were
> related to educational strains. Below are the
> percentages of a group of young male patients for
> whom, it was reported, the stresses of getting an

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[20]Robert S. Fleming, "Psychosomatic Illness and Emotional Needs," Educational Leadership, IX, November, 1951, p. 36.

[21]Louis E. Raths, An Application to Education of the Needs Theory (Bronxville: Modern Education Service, 1949), 25 pages.

[22]Richard Gordon and Katherine Gordon, The Blight on the Ivy (Englewood Cliffs: Prentice Hall, 1963), pp. 8-9.

education were the _primary_ reasons for seeking psy-
chiatric help:

	1953-55	1956-57	1958-59	1960-61
Aged 13-24	34%	54%	56%	74%

Stress related to education drove nearly three-fourths
of the youthful patients to psychiatrists offices in
the 1960s as compared to only one-third in the early
1950s . . . the majority of teenagers and young adults
who sought psychiatric help blame their troubles on
the strain of getting an education.[23]

Perhaps even more significant:

The trend is there. Indeed, so many more teen-
agers are committing suicide that self-destruction
is now second only to accidents as the major cause
of deaths among college students.[24]

Why are so many young men and woman rebelling in what would

seem, from this perspective, to be such a futile cause? Why are

they punishing themselves psychologically? Obviously, as in any

behavior, the causes are many and interrelated. Indeed the entire

American culture is in a time of great turmoil. Conceivably the

youth show it most because they are the least able to effectively

change their status through reasonable means. Certainly the black-

white conflict is a part of the total problem. Whether this is

a result or cause is problematic. If schools had effectively

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[23]_Ibid._, pp. 8-9.

[24]James Jan-Lausch, _Suicides of Children_ (Trenton: New
Jersey State Department of Education, 1963), p. 6.

instilled respect and concern for every individual, as their <u>verbal-</u>

<u>ized</u> democratic values professed, then racism should not be a problem

in the American culture. Or if the myth of the "melting pot" had

instead been a truth, these problems would not be. However, race

is not the crux of the problem. Activism is not restricted either

to blacks, whites, or confrontations between these entities. Nor

is it wholly social class. Many of the disruptive students come

from upper socio-economic strata, and many are of high ability.[25]

The major problem still seems to center on the school. A high

percent of all students feel that massive change is needed in their

schools. They want more opportunity to understand and discover them-

selves. They are less willing to accept adult values. They see as

important issues, problems of distribution of wealth and justice

in the courts for the poor.[26] They want a more relevant curriculum.

The school is seen as a very narrow, middle class operation, dedi-

cated to eliminating differences. This in spite of the obvious

immutable differences that inhere in a student population. Many

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[25]Warren O. Hagstrom and Leslie L. H. Gardner, <u>Character-</u><u>istics of Disruptive High School Students</u>, Technical Report No. 96, Center for Cognitive Learning, University of Wisconsin, Madison, 1969, p. 9.

[26]O. E. Thompson, "Student Values in Transition," <u>California</u> <u>Journal of Educational Research</u>, Volume 19, March, 1968, p. 7.

students perceive the school as a huge machine trying to homogenize
them all into a standard American, rather than enhancing the dif-
ferences which allow them to identify themselves. The students will
not give up that much self. The "college bound" mentality of the
school operatives offends them. Over half of the secondary school
graduates still do not go to college, but there is little available
in the school for those who do not plan to attend. Vocational
offerings are meager and usually so out of date that they serve no
useful function.[27] A point of some concern was voiced in the
Detroit Free Press of Sunday, June 29, 1969, concerning this point.
The writer of the article, Helen Fogel, found that five percent
of the graduates had been placed in college, jobs, or job training.
Yet more than fifty percent of the classes' dropouts had found em-
ployment.[28]

Many students are dissatisfied with the unreasonableness
of school rules and regulations. It seems unfair to most students,
who also think of themselves as citizens of a democracy, that they
should have to live with rules they had no part in establishing

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[27]Ibid., p. 8.

[28]Helen Fogel, "Don't Be a Fool--Stay in School--Then What?,"
Detroit Free Press, Sunday, June 29, 1969.

and that often are so out-dated they bear little resemblance to

present problems and concerns.[29]

> Students would be the last to say that all rules
> and regulations should be eliminated. However,
> they strongly reject those regulations that are
> designed to degrade them and suggest that they
> are not trusted. It is increasingly evident that
> today's young people are not willing to accept
> authority without question. They want to know
> the reasons for rules and regulations.[30]

All these concerns are direct outgrowths of curriculum decisions

that should have been more reasonably formulated. Perhaps Louis

Harris puts it most succinctly when he said:

> The key to what is going on among high school
> students today is that a majority clearly want
> to participate more in deciding their future.
> They are willing to be taught, but not to be
> told. They are willing to abide by rules, but
> they will not abide by rules which put them
> down. They are aware of the need for authority,
> but not impressed by it for its own sake. They
> are excited by the prospect of living in a fast
> changing modern society and they want their
> high school education to help prepare them for
> it . . . not for some society of the past.[31]

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[29]Thompson, op. cit., p. 13

[30]House, op. cit., p. 14.

[31]Louis Harris and Associates, Inc., "What People Think
About Their High Schools," Life, Vol. 66, No. 19, May 16, 1969,
p. 40.

The New Critics

In concert with the growing disenchantment of the pupils with the academic school, the critics are back. This time they are mostly from within the establishment. Some are concerned because the academic school simply does not meet the needs of the inner city and rural poor populations.[32,33] Others are concerned because of the dehumanizing effects of the new procedures on all children.[34,35]

Many schools are responding with rampant innovating, some appropriate and well designed, many simply to show the parents that they are "with it." But will the new procedures be any better than those they replace? Since there is little to guide administrators in making these decisions it is unlikely that conditions, on the whole, will be improved.

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[32]Jonathan Kozol, _Death at An Early Age_ (Boston: Houghton Mifflin Company, 1967), 240 pages.

[33]James Herndon, _The Way It Spozed To Be_ (New York: Simon & Schuster, 1965), 188 pages.

[34]John Holt, _The Underachieving School_ (Pitman Publishing Corporation, 1969), 209 pages.

[35]Alvin Hertzberg and Edward F. Stone, _Schools Are For Children_ (New York: Schocken Books, 1971), 232 pages.

The Need for a New Design

On the one side are the behaviorists with their array of weaponry: behavior modification, behavioral objectives, performance contracting, tests, academic rigor, etc.; on the other side the humanists with their list of "goods": openness, ungradedness, sensitivity, subjective evaluation, personalized curricula, etc.; in the middle the youth of the nation. Surely there is some rational method for rapprochement of these conflicting ideologies that will both protect the youth and eventuate in meaningful learning experiences. The theory bases presently available will not save the schools. Some, while conceptually adequate, are so esoteric in concept, and so ponderous of language that their utility is apparent only to the most sophisticated.[36] Sophisticates are not, as a general rule, the practitioners who must use these models. A design that retains much of the depth of the present positions but with more explicit treatment of the concepts in more straightforward language is needed. Other available models emphasize one basis of the curriculum at the expense of other rightful bases.[37] Needed is

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[36]Hollis L. Caswell, "Sources of Confusion in Curriculum Theory," Toward Improved Curriculum Theory (Chicago: The University of Chicago Press, 1950), p. 110.

[37]Ibid., p. 112.

a design that treats all bases of the curriculum with equal respect. There are no models available that integrate the general and special studies into one coherent design.[38] An adequate theory for the present age must point up the essential similarities and differences of these two areas of endeavor and show the way to combine them.

A Procedure for Establishing A New Model

The mission of the remainder of this thesis will be to design and explicate a model that incorporates all of these points into itself, so that more adequate curriculum decisions regarding the educative experiences of American youth are made and that these decisions can be made by those who make them most often, the teachers who work everyday with the future citizens of our nation.

The primary method of establishing the guidelines of the new model will be to specify and describe the relevant factors that must be considered in the making of curriculum decisions, and to discuss the interactive forces that must be dealt with in considering these factors.

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[38]Ibid., p. 113.

The problem of goals has been the most persistent difficulty in curriculum models. In chapter II this matter will be considered through an investigation of the basic nature of man and how this influences the form of his cultures. This seemingly extreme approach is seen as necessary because it is exactly these basic characteristics that lead to the form of the culture in which man lives and thus the goals that must be actualized if the schools are to succeed in their role of passing on the values of the culture to the young.

Chapter III will continue the concern with goals by analysis of American culture specifically, and how it came to be as it is. Through this analysis of American culture it should be possible to explicate reasonable goals for the schools of this culture as they carry out their mission as the culture's training ground for citizenship.

Chapter IV will turn from the matter of selection of goals to concern with the means of attainment of these goals. Assuming that throughout chapters II and III a consonant flow can be maintained in showing that human and cultural goals are related at each level, and that the goals of American culture are particularly realistic when man's basic nature is taken into consideration, then it must still be demonstrated that the means used by the school are

appropriate to the desired end state. Given the goals as adequate, the major concerns will then be the factors of content and method as they are used in actualizing the goals of the American school.

Chapter V will define the child as the most important factor to be considered in any educative decision because he is the one variable that must be accepted as he is.

The unification of all these factors will take place in Chapter VI where the model itself will be presented and explained.

CHAPTER II

MAN AND HIS CULTURES

The Anthropological Model of Man

Over a century ago, in 1858, Darwin and Wallace showed that

the world of life did not suddenly spring into existence in the state

in which it is observed today. Instead, life is the result of per-

haps more than two billion years of evolutionary development.

Anthropology, the science of man, indicates that some form of human

life has existed for over a million years. However, actual recorded

history of man goes back only six thousand years.[1]

What does physical anthropology have to tell about man?

First, there is an "all pervading similitude of structure," to use

Sir Richard Owen's phrase, between man and the anthropoid apes, the

highest Primates. While man is a specific instance in and of himself,

still he is anatomically bound to the gorilla and the orangutan. As

Darwin stated at the close of The Descent of Man:

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[1]Ashley Montagu, Man: His First Million Years (Cleveland:
The World Publishing Company, 1957), p. 3.

> We must, however, acknowledge, as it seems to me,
> that man, with all his noble qualities, with sym-
> pathy which feels for the most debased, with bene-
> volence which extends not only to other men, but
> to the humblest living creature, with his God-
> like intellect, which has penetrated into the
> movements and constitution of the solar system--
> with all these exalted powers--man still bears
> in his bodily frame the indelible stamp of his
> lowly origin.[2]

What, indeed, is the evidence that supported this conclusion
that man bears the "indelible stamp of his lowly origin"? First:
In similitude of bodily structure, man and the anthropoid apes are
virtually identical.

> The close anatomical resemblance that subsists
> between man and the higher apes--every bone,
> muscle, nerve, vessel, etc., in the enormously
> complex structure of the one coinciding, each
> to each, with the no less enormously complex
> structure of the other--speaks so voluminously
> in favour of an uninterrupted continuity of
> descent, that no one who is at all entitled to
> speak upon the subject has ventured to dispute
> this continuity so far as the corporeal struc-
> ture is concerned. All the few naturalists who
> still withold their assent from the theory of
> evolution in its reference to man, expressly
> base their opinion on grounds of psychology.[3]

Second: Man is a veritable museum of relics, vestigial remains of
early history. The tiny third eyelid at the inner corner of the

---

[2]Charles Darwin, The Descent of Man (London: 1871), p. 276.

[3]G. J. Romanes, Mental Evolution in Man (London: 1888),
p. 452.

eye, the non-functional (except in some individuals who use them to entertain friends) muscles to move the ear trumpet, "Darwin's point" on the in-rolled rim of the ear, indeed there are more than fifty such relics. Some (such as the appendix) simply drawing sustenance for services rendered in an earlier age, but now with little or no function left to serve. It is an unfortunate fact that these non-functional residues tend to be more vulnerable to disease and other complications than those organs which actively function in some purposeful ways. Third: the developmental characteristics of the human embryo is very similar to that of the ape. Fourth: the bodily life of man and ape are strikingly similar. They suffer many of the same physical maladies, and, perhaps more importantly, in blood serum tests they show complete compatibility of blood.[4]

Perhaps the greatest misunderstanding in this whole process is the layman's interpretation that man descended directly from known apes and/or monkeys. Some wit once remarked that man is descended from the ape and has been descending ever since. Both statements are untrue. The common belief that man descended from "the monkeys," meaning the kind of monkeys living today, has never

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[4]G. Schwalbe, Darwin and Modern Science (New York: Grossman Publishers, 1968), p. 43.

been held by any competent scientist.[5] To comprehend this point
one needs to understand the sifting-out process of successive diver-
gences. What has to be dealt with are collateral lineages like the
branches of a candelabra arising at different levels. Monkeys do
not lead on to apes but simply to a proliferation of monkeys.
There was, however, a generalized ancestral stem which split into
the monkey-line and the anthropoid ape-line. By the same token,
apes do not lead on to man. There was a generalized anthropoid
line which split into the modern apes and the Hominidae. The main
stem itself grew on as a humanoid stem; it is from this generalized
life stem that one assumes man evolved as man, not _from_ anything
else. "The scientific teaching is that man is a scion of a stock
common to him and the higher apes, the divergence of humanoid and
anthropoid occurring, perhaps, between one and two million years
ago."[6]

Since this is not an anthropological paper _per se_, it will
discuss only briefly the more immediate ancestors of man. These
men, from australopithecines to cro-magnon, are a diverse lot.
This tends to substantiate the position that human evolution, rather

[5]Montagu, _op. cit._, p. 30.

[6]J. Arthur Thompson, _What is Man_ (New York: G. P. Putnam's
Sons, 1924), p. 11.

than being a straight line evolutionary process, is more of a network, in which all sorts of criss-crossing groups (lines) go in all sorts of directions, with interconnections established between the different cords of the network.[7]

> Derivatively, man was a biological creature before he was a cultural creature, an animal before a human. Indeed, man became human, with his human nature, precisely because he was first an animal with a biological nature towards a more effective adaptability that led to his acquisition of a cultural nature.[8]

The evolutionary process then is more appropriately seen as a complex of interacting factors that collectively produce change in the organism. These factors are:

1. Natural selection. On the fifth page of his epoch-making book, The Origin of Species, Charles Darwin defined natural selection in these words:

> As many more individuals of each species are born than can possibly survive; and as, consequently, there is a frequently recurring struggle for existence, it follows that any being, if it vary however slightly in any manner profitable to itself, under the complex and sometimes varying conditions of life, will have a better chance of surviving, and thus be naturally selected. From the strong

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[7]Montagu, op. cit. p. 83.

[8]Ronald K. Wetherington, The Nature of Man (Dubuque: Wm. C. Brown Company Publishers, 1967), p. 14.

principle of inheritance, any selected variety
will tend to propagate its new and modified form.[9]

2. Mutation. A mutation is a transmissible change in the structure of a hereditary particle or gene. They are assumed to be always random. Mutations having adaptive value would rapidly become established in the small populations which were characteristic of early man. It is just this point, of random mutation, that many dispute today. Since there is no plan of evaluation per se, one must assume that mutation has, for the most part, been in the direction of enhancing the operative qualities of the organism. Those who take exception insist that some superior intellect had to intervene, at least at critical points, to insure the orderly process of evolution. They believe that some "spiritual influx" had to be present to explain the emergence of consciousness. Later this study will discuss a similar problem (how order can arise out of disorder) which has been present in the formulations of most psychological theory, particularly that of Freud. It is somewhat mitigated in the formulations of Piaget, who assumed order from the beginning. The naturalists would insist that,

> Man evolved from the dusty mammals, but he also
> received a breath of divine life which nature could

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[9]Charles Darwin, The Origin of Species (Garden City: Doubleday, 1859), p. 5.

> not give, which nature cannot take away . . . .
> There is a piece of divinity in us; something
> that was before the elements, and owes no homage
> unto the sun.[10]

This position can not, of course, be argued on scientific grounds.

There are, however, logical flaws in the position. It suggests

that the power of God is not an ever-present force, but only inter-

venes at those points in time when it is necessary to help the natu-

ral processes over rough transitions. These "rough transitions"

would infer a certain imperfection in the creative activity itself.

This is, on the other hand, not so severe a problem if one takes

cognizance of the position taken on the duality of body and spirit

by those who take the divine creationist view. There is no inherent

reason why they should be inextricably linked. The idea of a Divine

inbreathing is not in itself repugnant. However, the idea that this

inbreathing made a mammal a man, or in St. Paul's phrase, a spiritual

body, forces one to accept the notion that there are two worlds, one

spiritual, and one empirical. Other factors influencing the evolu-

tionary process include:

3. Isolation. Isolation is used here in the sense that the

separation of a group from all other groups of the same species

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[10]Thompson, op. cit., p. 32.

will insure that breeding will take place completely within the
isolated group. This would effectively limit the variability of
the available gene pool and soon produce a group clearly distin-
guishable from the larger group of which it is a part.

4. Genetic Drift. This concept is inextricably intertwined
with isolation. Within restricted gene pools the probability of
regressive, or at least neutral, mutations are more likely to occur.

5. Hybridization. Hybridization is essentially the reverse
of isolation and genetic drift. In either cross individual or cross
group mating, one effectively increases the available gene pool and
at the same time reduces the probability of recessive gene matching.

6. Sexual Selection. It is not certain what part, if any,
this factor has played in the evolution of man. Sexual selection
means simply the selection by the most powerfully endowed males
of the most preferred females. "Powerfully endowed" may mean any-
thing from musculature to social prestige to kindliness.

7. Social Selection. This factor probably is becoming less
important all the time as the peoples of the earth are coming closer
together and many minority group barriers are being weakened. Orig-
inally, social class was one of the primary forces in this selection
factor (i.e. mobility, wealth).

Given that these are the primary factors considered in evolutionary designs, the crucial point is whether consciousness (a psychic phenomena) can be achieved through mutation (a physical phenomena). The logical evidence says no. This leaves the initial quandry unresolved. For all of its seeming sophistication, the anthropological design must confine itself principally to morphological considerations and the one major question goes begging for an answer. If, indeed, one had a legitimate sample of every man-like creature, or man, that ever lived, he would still be unable to designate with any precision that single point at which this biological phenomenon became man.

The Divine Creation Model

An alternative explanation of man's origins is that afforded by those who would depend on the dynamic interference of some transcendent force in his creation. This could have occurred either through an immediate, miraculous occurrence, or through a process involving the influence of a superior force on an already present action. If the first point is taken as the framework to be considered, then at some specific point in time a transcendent being, for reasons not explained, decided that he would create, first,

an environment, and then the whole gamut of animal life to animate

this environment. This animal life apparently was to, in some

manner, derive from the environment itself.

> In the beginning God created the heaven and the earth.
> And the earth was without form and empty. And dark-
> ness was on the face of the deep. And the spirit of
> God moved on the face of the waters . . . .
> And God said, let the waters bring forth abun-
> dantly the moving creature that has life, and fowls
> that fly over the earth in the open expanse of the
> heavens. And God created great sea-animals, and
> every living creature that moves, which the waters
> brought forth abundantly, after their kind--and
> every winged fowl after its kind . . . .
> And God said, Let the earth bring forth the
> living creature after its kind--cattle, and creeping
> things, and each animal of the earth after its kind--
> and it was so.[11]

On the surface there would not appear to be any disagreement

here with the anthropologist's view of the origin of life. The

possible dissonance is not with the method or product, but with the

problem of a transcendent intelligence. This calls to attention the

problem of whether essence can logically precede existence. How can

one hold a secondary premise in the absence of the first? How can

the fundamental properties of a thing be known before the thing has

properties from which to deduce? There is no logic·system available

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[11]Holy Bible, Modern King James Version, 1962, Copyright
by Jay P. Green, Genesis, chapter 1, verses 1,2; verses 20,21;
verse 24.

that can adequately cope with such a concept. Indeed, the problem

becomes even more acute if one considers that if essence can precede

existence, then one cannot postulate any freedom in the creation or

behavior of the created object since the limits of its identity are

already established by its essence. An explanation is possible if

one turns to the device put forth by Nietzsche, that "God is dead."[12]

In this case God would be seen as an original force that, having

created, withdrew from his own creation leaving the created object

free to become, or not to become, that which was initially iden-

tified as its essence. This position finds further support in the

sacred writings themselves:

> And God said, Let us make man in our image, after our
> likeness. And let them [italics mine] have dominion
> over the fish of the sea, and over the fowl of the air,
> and over the cattle, and over all the earth, and over
> every creeping thing that creeps upon the earth. So
> God created man in His own image, in the image of God
> He created him. He created them male and female . . . .
> And God saw everything that He had made, and behold!
> it was very good . . . .
>   . . . And the Lord God formed man of the dust of
> the ground, and breathed into his nostrils the breath
> of life--and man became a living soul.[13]

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[12]Paul Tillich, The Courage to Be (New Haven: Yale Uni-
versity Press, New Haven, 1952), p. 30.

[13]Holy Bible, op. cit., Genesis, chapter 1, verses 26, 27, 28;
chapter 2, verse 7.

Later one finds the following:

> . . . And the Lord God commanded the man, saying, you
> may freely eat of every tree in the garden, but you
> shall not eat of the tree of knowledge of good and
> evil--for in the day that you eat of it you shall
> surely die.[14]

Why such a pairing of temptation and availability is a matter to

ponder. Why also, if God is a transcendent being, all powerful, all

knowing, everywhere present, did He not know of the conditions pre-

vailing that would lead man to violate the prohibition. The pro-

hibition is broken. In the eyes of God (authority) this is a sin.

From the standpoint of man, however, this is the beginning of human

freedom. Without this act man would not be. There would be no

church to condemn the very act that created it. In the creationist's

design this "sin" is the first human act. Whether one takes the

anthropological or the creationist position it is obvious that man

is the architect of his own being.

God did not, however, withdraw entirely from his creation

at this point. Indeed, apparently, God was so perturbed with the

actions of his creation, which also faults the essence to existence

paradigm, that He decided to destroy it, save one of each which

still found favor in his eyes.

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[14]Ibid., Genesis, chapter 2, verses 16, 17.

> And it grieved the Lord that He had made man on the
> earth, and made Him sorrowful at heart. And the
> Lord said, I will destroy man whom I have created,
> from the face of the earth--both man and beast,
> and the creeping thing, and the fowls of the air--
> for it grieves Me that I have made them.
>
> . . . But Noah found grace in the eyes of the Lord.
>
> . . . But I will establish My covenant with you.
> And you shall come into the ark--you and your sons
> and your wife and your sons' wives with you. And
> you shall bring into the ark two of every kind, of
> every living thing of all flesh--to keep them alive
> with you. They shall be male and female . . . .[15]

Again the dissonance derives from the problem of determinism.

The determination by an outside influence of when events shall

occur, as opposed to the random series of events postulated by

the evolutionists, removes man's freedom and would return him to

instinctual control. Further support for Nietzsche's contention

that "God is dead" is found in the sacred writings themselves:

> And the Lord said, my spirit shall not always strive
> with man, since he is flesh.[16]

While there is no clear point at which God did terminate his direct

influence on man, the direct references become less and finally come

to an end altogether after the indirect intervention in the form of

Jesus.

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[15]Ibid., Genesis, chapter 6, verses 5, 6, 7, 8, 18, 19.

[16]Ibid., Exodus, chapter 33, verse 23.

The essence of the divine creation theory, in terms of motivational factors, is precisely this alienation between the creative force and the created object, along with the always present wish for reunion.

The creationists are primarily concerned with the spiritual (psychological) nature of man. They show no concern for the morphology so essential to the anthropologist point of view. A further problem for the creationist position is its reliance on dogma and the unwillingness even to attempt a rapproachment between the forces of reason and the forces of absolute knowledge. The creationists' position tends to be one of demeaning man as man, and an explicit assumption of impotency, evil, or at least perverseness in his behavior (original sin). This stems from the basic creationists' position of dominance--submission in man's relations with his creator and also from the initial rejection by God of his creation because of what the creationists see as a sinful act, as opposed to seeing this act as a first truly human act, without which man would not be.

Existential Man

A common ground between these opposing views seems at hand in the concepts of existentialism. Existentialism, whether it is a philosophy or a psychology is not clear, declines to address the matter of man's origin, but chooses to address itself to the more useful question, that, given man as an existential being on a priori grounds, how can man be understood as a living being? Morphological and/or first cause problems are ignored in the active effort to understand, not explain man in relation to the existential dilemmas encountered because of man's living in the world. Whether he gained this awareness eating an apple in the Garden of Eden or had it arise from a random mutation, is of little significance. He no longer is circumscribed by nature but still cannot get free of nature. He is an animal that has lost its instinctual home.

> . . . This new event happens when in the evolutionary
> process, action ceases to be essentially determined by
> instinct; when adaptation of nature loses its coercive
> character; when action is no longer fixed by heredi-
> tarily given mechanisms. When the animal transcends
> nature, when it transcends the purely passive role of
> the creature, when it becomes, biologically speaking,
> the most helpless animal, man is born . . . life
> became aware of itself.[17]

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[17]Erich Fromm, The Sane Society (Greenwich: Fawcett Publi-
cations, Inc., 1955), p. 30.

This awareness is a threatening experience, for it requires man to cope for the first time with the problem of freedom. In this case freedom "from," in that he is <u>free from</u> the coercive forces of his instincts, but now is "free to," indeed, <u>must</u>, cope with the inevitable responsibility that inheres in freedom. To think of being free after being tied to nature for unknown millions of years must be seen as a terrifying experience. Even today, after generation after generation of facing freedom, many are eager to give it up. Men seek to lose themselves in all sorts of causes, nation, church, ethnic group, any large body that provides the protection within which man can relinquish the role forced on him of being totally responsible for his every action. Some reason that it is simply too much of a burden to bear and suggest that the only thing man can do is destroy himself. Others feel that man's life and sanity depend on his ability to deal creatively with his life dilemmas. It has been said that man invents himself, he designs his own essence. This means he must discover what ought to be from introspection and by carefully observed and analyzed pragmatic outcomes. The primary life force then is not physical, but mental. This striving has been variously described as a seeking for return to unity as put forth by Tillich:

One can rightly say that man is the being who is
able to ask questions. Let us think for a moment
what it means to ask a question. It implies,
first, that we do not have that for which we ask.
If we had it, we would not ask for it. But, in
order to be able to ask for something, we must
have it partially; otherwise it could not be the
object of a question. He who asks has and has
not at the same time. If man is that being who
asks the question of being, he has and has not
the being for which he asks. He is separated
from it while belonging to it. Certainly we
belong to being--its power is in us--otherwise
we would not be. But we are also separated from
it; we do not possess it fully. Our power of
being is limited. We are a mixture of being and
nonbeing. This is precisely what is meant when
we say that we are finite. It is man in his
finitude who asks the question of being. He
who is infinite does not ask the question of
being. He is identical with it; he is God.
And a being which does not realize that it is
finite (and in our actual experience that is
every being except man) cannot ask, because it
cannot go beyond itself and its limits. But
man can and must ask; he cannot avoid asking,
because he belongs to the power of being from
which he is separated, and he knows both that
he belongs to it and that he is separated from it.[18]

Others think of it in terms of the opportunity to build anew.

It is the "will to power" of Nietzsche:

"What is good?" ye ask. To be brave is good,
. . . not to be interested in long life, not

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[18]Paul Tillich, <u>Biblical Religion and the Search for Ultimate
Reality</u> (Chicago: University of Chicago Press, 1955), p. 11.

> to want to be spared, and all this just because
> of the love for life. The death of the warrior
> and of the mature man shall not be a reproach
> to the earth.[19]

He is saying here that one may, indeed, lose his life because he

must affirm that very life. Life is not negated because of a

physical negation which is an inherent part of its being. Again

he says:

> Have ye courage, O my brethern? . . . Not the
> courage before witnesses, but anchorite and
> eagle courage, which not even a God any longer
> beholdeth? . . . He hath heart who knowesth
> fear but vanquisheth it; who seeth the abyss,
> but with pride. He who seeth the abyss but
> with eagle's eyes,--he who with eagle's talons
> graspeth the abyss; he has courage.[20]

For Nietzsche, then, the real purpose of life is revealed in the

willingness to look into the abyss of non-being, and still be. To

be able to endure that world of aloneness in which "God is dead,"

and man stands alone to make himself that which he truly is.

From this basic position of man's biological weakness and

at the same time his awareness of himself, specific conditions arise

and demand resolution. These conditions are called basic needs.

They are basic because they are essential to life and/or sanity,

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[19]Oscar Levy, ed., <u>The Complete Works of Friedrich Nietzsche</u>
(London: T. N. Foulis, 1911), p. 58.

[20]<u>Ibid.</u>, p. 60.

and apply to all men. They are needs in that their resolution maintains health, lack of satiation breeds illness, the restoration of a satisfier restores health.[21]

Because all men live in essentially the same physical world, the needs themselves are the same for all men. The means available to their resolution is of course an aspect of the cultural milieu in which any particular man lives. "We can define the concept of basic needs as the environmental and biological conditions which must be fulfilled for the survival of the individual and the group."[22] Culture is, in fact, the sum total of the means any group finds satisfactory in meeting their individual needs. Malinowski stated:

> . . . that cultural phenomena are not the consequence of capricious inventiveness or simple borrowing, but were determined by basic needs and the possibilities of satisfying them.[23]

This relationship is reciprocal.

> . . . it is clear that the satisfaction of the organic or basic needs of man and of the race

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[21]Abraham H. Maslow, _Toward a Psychology of Being_ (Princeton: D. Van Nostrand Company, Inc., 1962), p. 20.

[22]Bronislaw Malinowski, _A Scientific Theory of Culture and Other Essays_ (Chapel Hill: The University of North Carolina Press, 1944), p. 109.

[23]_Ibid._, p. 111.

is a minimum set of conditions imposed on each culture.[24]

All cultures are simply patterned conditions in which certain need resolutions are more strongly reinforced than others.

What, then, are the need conditions for which satiation opportunities must be available?

First, man must be able to establish some means of relating to other men and the world in which they live and move.[25] This need to find a means of relating may well be rooted in man's breaking away from nature (independent of the causal origins whether they be evolutionary or creationistic). Man is aware of his aloneness and separateness. He could not face this condition at all if he did not have some means of finding opportunities for establishing new ties with his fellow man to replace those lost through his freeing himself from the original instinctual oneness. There are, of course, several means by which this union can be sought and achieved. Man can attempt to regain the feeling of oneness by analogy. That is, he can find some other force to which he can submit and be controlled. By so submitting he avoids his feelings of aloneness. The

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[24]Ibid., p. 112.

[25]Erich Fromm, op. cit., p. 35.

object of his submission may be another person, nation, ethnic group, or even God. A second alternative open to him is to become the dominant one of this relationship. If one gains power over another then one also overcomes the feelings of aloneness. The element that destroys either of these alternatives as productive outcomes is their symbiotic nature. Both have become trapped by the other. Each must give up his integrity. Each must have the other or lose his reference point. Since these must, by their very nature, be object specific, they also create a self-defeating dynamism. Each must ever attempt to enlarge his dominion over the other, resulting inevitably in death or insanity for one member of the symbiotic tie.

The alternative to such self-defeating ways of relating must be found in a form whereby one can unite himself with others while maintaining his individuality. It must be obtained in a condition where the means apply equally across all others without the contingent characteristic of submission-domination. This means can be found when one relates to others in such a way that the other is respected as an individual while at the same time respect for self is maintained equally. The major characteristic of such a relationship is its horizontalness as opposed to the hierarchical characteristics of the alternative. Relating in this manner also

demands concern for others. One must always decide what effect any action will have on others, and thus there is a constant monitoring of action against action, a continual judgment of action, and consequent change in the relation. This demands that the relationship be dynamic as opposed to the static condition of the symbiotic dependency. For this condition to be possible one must have and continue to seek knowledge, both of self and other, so that the concern and respect can be appropriately shown. The natural consequence of the foregoing is that given these characteristics, one in doing them becomes a living member in the union thus formed and thereby must accept responsibility for the other.

A second, but closely allied need, is the need for a sense of personal identity.[26] Having emerged from nature and having awareness of self--but self only in terms of "not part of nature"-- what then is this new animal? Man needs to find some basis by which he can give definition to this thing that is man. One means is for man to observe his environment, realize that he is living in an orderly universe--a place of regularity and sameness: then find the mean value by which one defines things by their "normal" characteristics. By this method one can seem to be very comfortable

[26]Erich Fromm, op. cit., p. 62.

for he is always "as you desire me." To gain this comfort, however, the price is very high; it demands that man renounce his true individuality. In order to conform he must alienate himself from his own powers. He must experience himself, not as the subject of his own experience, but as the object of his experiences as validated through the reactions of others. As shall be discussed in more detail later, this is one of the major problems of competitive economic systems. In order to meet this need for identity more productively, man must be free to, and have available the resources to, experience his own powers. He must define himself in an active interaction with the people and objects of the world around him. Only in this manner can he try the limits of his capacities and feelings. To do less is to condemn all of the artificial life where goals are only consensual agreements, relevant only at a point in time. In the completely relativistic society all are adrift in a boat over which none has control and none knows its destination. This point is so beautifully made by Loren Eisley:

> I had come into the smoking compartment of a
> train at midnight, out of the tumult of a New York
> weekend. As I settled into a corner I noticed a
> man with a paper sack a few seats beyond me. He
> was meager of flesh and his cheeks had already
> taken on the molding of the skull beneath them.
> His threadbare clothing suggested that his
> remaining possessions were contained in the
> sack poised on his knees. His eyes were closed,

his head flung back. He either drowsed from exhaustion
or liquor, or both. In that city at midnight there
were many like him.

By degrees the train filled and took its way into
the dark. After a time the door opened and the con-
ductor shouldered his way in, demanding tickets. I
had one sleepy eye fastened on the dead-faced derelict.
It is thus one hears from the gods.

"Tickets." bawled the conductor.

I suppose everyone in the car was watching for
the usual thing to occur. What happened was much
more terrible.

Slowly the man opened his eyes, a dead man's eyes.
Equally slowly a sticklike arm reached down and fumbled
in his pocket, producing a roll of bills. "Give me,"
he said then, and his voice held the croak of a raven
in a churchyard, "give me a ticket to wherever it is."

The conductor groped, stunned, over the bills.
The dead eyes closed. The trainman's hastily produced
list of stations had no effect. Obviously disliking
this role of Charon he selected the price to Phila-
delphia, thrust the remaining bills into the derelict's
indifferent hand and departed. I looked around. People
had returned to their papers, or were they only feigning?

In a single sentence that cadaverous individual had
epitomized modern time as opposed to Christian time and
in the same breath had pronounced the destination of the
modern world. One of the most articulate philosophers
of the twentieth century, Henri Bergson, has dwelt upon
life's indeterminacy, the fact that it siezes upon the
immobile, animates, organizes, and hurls it forward into
time. In a single poignant expression this shabby crea-
ture on a midnight express train had personalized the
terror of an open-ended universe. I know that all the
way to Philadelphia I fumbled over my seat check and
restudied it doubtfully. It no longer seemed to mean
what it indicated. As I left the train I passed the
bearer of the message. He slept on, the small brown
sack held tightly in his lap. Somewhere down the line
the scene would be endlessly repeated. Was he waiting
for some final conductor to say "this is the place"
at a dark station? Or was there money in the paper

> sack and had he been traveling for a hundred years
> in these shabby coaches as a stellar object might
> similarly wander for ages on the highroads of the
> night?[27]

Man, the victim of his own powers, can never find the identity he

must have, but man, the subject of his own powers can find suf-

ficient direction that, even in the absence of absolutes, he can

feel secure in his position as the designer of his own destiny.

The idea of man's inherent evilness is no longer defensible

in the light of current knowledge. Its corollary, man's inherent

goodness, seems equally in doubt. The only tenable direction in

this age is for man not to rely on some force external to himself

that allows him to disown responsibility for his acts, whether that

force is good or evil, nor can he refuse to participate in his own

destiny; he must begin a scientific study of himself as a freely

functioning organism so that he can become aware of the totality

of his capacities and exercise conscious control over himself.

Thus he may create a culture which allows the truest expression of

his unique self, and that in turn is the expression of the humanness

of man.

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[27]Loren Eisley, "Man, Time, and Prophecy," in The New Idea
in Education, J. A. Battle and Robert L. Shannon, eds. (New York:
Harper and Row Publishers, 1968), pp. 46, 47.

All of man's needs, as presented here, are really attempts
to segment, for the purpose of explanation, a unitary force that
probably should not be seen as separate entities, but more appro-
priately as different emphases on the total.

The third need to be discussed is that of a necessity for
a frame of orientation and devotion.[28] Being endowed with reason,
which makes him aware of the accidentalness of his birth, and per-
haps even more so of the inevitableness of his death, man seeks an
answer to the most puzzling question of all. Why? Surely there is
some purpose to this whole complex thing beyond simply being an
unusual animal on an insignificant heavenly body in an indifferent
universe of such size that it seems infinite. Because of the mag-
nitude of this problem many men seek refuge in some form of irra-
tional behavior. Some seek solace in the acceptance of dogmatic
positions which have little or no evidential support. Many of
these positions promise a recovery from the death which man knows
is the inevitable result of living. These attempts to overcome
his finitude have not served man well, they tend to demean him by
making him dependent on some external force for his ultimate ex-
pression. He is incapable of any significant part in his own

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[28]Erich Fromm, _op. cit._, p. 64.

purposing. Also these positions, as any absolute must, lose

believability with time, and in an attempt to maintain themselves,

the institutions which support them must enforce some form of cen-

sorship in order to keep the "believers" in line. This anti-

intellectual, anti-science thinking prevents man from gaining the

very information he needs in order to survive on his earthly home.

The alternative to this position is for man to use the capacity of

reason which is his in the attempt to find purpose, and, if not

purpose, at least understanding of his human condition. Indeed,

he may arrive at the same knowledge that was his under the irra-

tionality of outside authority, but it will now be his and thus

worthy of commitment. This searching for meaning is developed by

some as the principle force in man's being:

> . . . this striving to find a meaning in one's life
> is the primary motivational force in man . . . .
>   Man's search for meaning is a primary force in
> his life and not a "secondary rationalization" of
> instinctual drives. This meaning is unique and
> specific in that it must and can be fulfilled by
> him alone; only then does it achieve a significance
> which will satisfy his own will to meaning.[29]

A last need to be considered is that of man's necessity to

find a new home to replace the one he lost when he ceased to be a

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[29]Viktor Frankl, Man's Search For Meaning (New York: Simon and Schuster, 1959), p. 99.

part of nature.[30] This condition would seem to be a more general case of the need to relate to others and things in his environment. Short of returning to his original oneness with nature, which he knows to be impossible, man must find a unity with which he can achieve a feeling of solidarity. This need is most typically met by forming alliances with other men. The group then defines the entity in which man is rooted. Whether this be nation, church, clan, or vocation, it establishes exclusive parameters which exclude others from membership. These excluding characteristics become points of contention, particularly in terms of what group membership means in terms of privilege and power. It is inevitable under such conditions that resources for meeting other needs become scarce for some, abundant for others. This leads to conditions which cause a differential in the level at which needs are met and also determines that, since needs must be met in some way, alternative means will become accepted. This in turn causes discernible differences in the behavioral patterns of the groups, and the larger group is thus fragmented. The more desirable means for meeting this need would be for all men to attain a feeling of unity with

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[30]Erich Fromm, op. cit., p. 42.

each other. This would provide man with the closest possible
return to his original state of oneness with nature.

Given these four basic need structures and their resolutions
in productive and non-productive directions, what kind of culture
would most productively serve man in meeting his needs and what
kinds of cultures have been produced as man seeks to satisfy his
needs? First a summary of the needs and their resolutions.

Non-productive Resolution	The Basic Needs	Productive Resolution
Submission-domination	The need to relate to others	Care-concern knowledge responsibility
Conformity-alienation	The need for personal identity	Experiences own power
Irrationality	The need for a frame of orientation	Reason
Excluding and exclusive ties	The need for rootedness	Ties to all, mankind

It would be most desirable if man could create a culture which
would not only make it possible but would encourage one to resolve
his need conditions in productive ways. This would provide the
conditions through which his unique human characteristics would

achieve expression and be clarified while at the same time setting the stage for positive evolutionary shifts.

"Culture represents man's response to his basic needs. Culture is man's way of making himself comfortable in the world."[31] Culture then is the behavioral expression of basic needs. The problem then is, can man gain control of his culture so that he can enhance the productive meeting of these needs, rather than being a victim of his culture as it is produced through the resolution of need conditions in an uncontrolled system? It is generally agreed that the responses growing out of the satisfaction of the basic needs and of the new needs derived from the ways in which they are satisfied--in turn give rise to all or almost all of those cultural responses which are known. Cultural behavior is socially rather than biologically determined; it is acquired, not innate; habitual, rather than instinctive. Biological heredity underlies culture. It gives man the unorganized responses which are then organized under the pressures of the social process.[32] These organized habit complexes which build up around the need satisfying behaviors become clusters of similar and reciprocal responses of a large

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[31]Montagu, op. cit., p. 117.

[32]George Peter Murdock, Culture and Society (Pittsburgh: University of Pittsburgh Press, 1965), p. 27.

number of individuals. They differ from individual habits in that

they are shared and possessed in common by a large number of the

individuals in a culture and thus acquire a certain independence

and at least a measure of immortality. Thus "institutions" are

established by the individuals in a culture, rather than being

entities capable in themselves of acting on and controlling indi-

viduals. All cultures share the major institutions in some form.

Generally these are matters of language, morals, religion, marriage,

governance, economic provisions, and education.[33] These "cultural

universals" are never identities in habit, but in similarities in

classification systems for these behaviors that are essential for

the perpetuation of the culture or for control of those behaviors

that threaten to disrupt the culture. Cultures that do not provide

for the orderly change of these institutions must die out. Indeed,

culture rather than being a thing is an ideational flow in which

there are always at least two levels: what ought to be and what

is. As Durkheim pointed out in Elementary Forms of the Religious

Life:

> Therefore when some oppose the ideal society to the
> real society, like two antagonists which would lead

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[33]Albert Muntsch, Cultural Anthropology (The Bruce Publishing
Company, 1936), p. 286.

us in opposite directions, they materialize and
oppose abstractions. The ideal society is <u>not
outside the society: it is part of it</u>. Far
from being divided between them as two poles
which mutually repel each other, we cannot hold
to the one without holding to the other. For
society is not made up merely of the mass of
individuals who compose it, the ground which
they occupy, the things which they use, and the
movements they perform; but above all is the
<u>idea which it forms of itself</u>. [italics mine][34]

Every culture seems to have some ideational base concerning man and

his nature, and from this, often intuitive base, the cultural

behaviors flow. All cultures provide for a patterned system in

which certain solutions predominate. They are all attempts to give

an answer to man's existential problems.

> The finest, as well as the most barbaric cultures
> have the same function. The difference is only
> whether the answer given is better or worse. The
> deviate from the cultural pattern is just as much
> in search of an answer as his more well-adjusted
> brother. His answer may be better or worse than
> the one given by his culture--it is always another
> answer to the same fundamental question raised by
> human existence.[35]

As one surveys human history, he sees a gradual shifting

from authoritarian models to increasingly personal, self-directed

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[34]Emile Durkheim, <u>The Elementary Forms of Religious Life</u>,
trans. by J. W. Swain (New York: Collier, 1961), p. 74.

[35]Erich Fromm, <u>op. cit.</u>, p. 35.

models. This can be seen if one starts with the instinct dominated
forms before man freed himself from nature, then moves through the
clan, the tribe, the various systems of aristocratic forms to the
present position of basically humanistic, individualistic cultures.
Actually, the dominate cultures today are very similar, the dif-
ference being primarily matters of means for achieving the ends,
which are the same in all of them.

In the earlier period of aristocracy it was actually
easier to meet many of the needs than it is today. But in non-
productive ways. In the aristocratic model man's need to relate
was pre-determined by the system. Because of the inherent hier-
archical structure of an aristocracy, the dominant mode for meeting
this need was dominance submission. The relative social positions
of the sharply divided society are set and relatively permanent.
The alternatives for relating are severely limited and the pattern
established at the top tends to perpetuate itself even in those
social realms where it is not particularly appropriate.[36] This is
most evident in the guild method of production and the training of
apprentices. The apprentice is not just working under the master

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[36]Gianfranco Poggi, Images of Society (Stanford: Stanford
University Press, 1972), p. 68.

but is clearly subservient to him. This system does offer a sense

of identity, if one is willing to be that which one is by birth or

by placement by an arbitrary system. Since movement from social

class to social class is impossible, one can work diligently at

his trade with little evident pressure. The system itself tends

to rest on some principle of divine gift of the rights and privi-

leges of the ruling class. This is shown most eloquently in the

moral structures concerning marriage and procreation among the

nobility. Marriages are arranged on the basis of blood lines and

property rather than love or affection. For this reason it is not

assumed the marriage among the aristocracy is a happy state; it is

simply a device to secure and maintain the line. For this reason

indiscretions by the males are looked on with amusement and are

broadly condoned. However, infidelity of the female would be

disastrous as it would taint the lineage, thus, must be severely

guarded against.

The need for a frame of orientation is readily met within

the mandatory structures of the quasi religious set of absolutes by

which the nobility claim their rights and privileges. Were it not

for the "will to power" of Nietzsche, the "search for meaning" of

Frankl, or the "virtue" of Spinoga, such a system would be a

satisfactory resolution to the problem of man's existence. But

these forces make it impossible for man to survive indefinitely in

such a system.

> Yet, in spite of all this evidence [of man's
> malleability], the history of man shows that we
> have omitted one fact, despots and ruling cliques
> can succeed in dominating and exploiting their
> fellow man, but they cannot prevent reactions to
> this inhuman treatment. Their subjects become
> frightened, suspicious, lonely and, if not due
> to external reasons, their systems collapse at
> some point because fears, suspicions, and lone-
> liness eventually incapacitate the majority to
> function effectively and intelligently. Whole
> nations, or social groups within them, can be
> subjugated and exploited for a long time, but
> they react. They react with apathy or such
> impairment of intelligence, initiative and
> skills that they gradually fail to perform the
> functions which should serve their rulers. Or
> they react by the accumulation of such hate and
> destructiveness as to bring about an end to
> themselves, their rulers and their system.
> Again their reaction may create such indepen-
> dence and longing for freedom that a better
> society is built upon their creative impulses.
> Which reaction occurs, depends on many factors;
> on economic and political ones, and on the
> spiritual climate in which people live. But
> whatever the reactions are, the statement that
> man can live under almost any condition is only
> half true; it must be supplemented by the other
> statement, that if he lives under conditions
> which are contrary to his nature and to the
> basic requirements for human growth and sanity,
> he cannot help reacting; he must either deter-
> iorate and perish, or bring about conditions
> which are more in accordance with his needs.[37]

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[37]Erich Fromm, op. cit., pp. 26, 27.

In democratic orders, in general, the possibilities for man meeting his needs productively are greatly expanded, but the problem of freedom and responsibility loom much larger. Citizenship is bestowed equally on all men, also the responsibilities which equal power imposes on each man. No one person should look to another for decision-making but should have access to information. A democratic society is one where the government rests upon the freely given consent of the governed.[38] In this definition "the governed" means all those participating members of the community whose lives are affected by what the government does or leaves undone. "The government" here is intended to mean the law and policy making agencies, legislative, executive, and judicial, whose activities influence the life of the community. These laws and policies are derived from the sentiment of the mass of the people and are therefore nothing more or less than the codification of the will of the governed. In no way should government be understood as something apart from, or coercive on the people it governs, as is the case in all authority centered designs. Democracy is more a form of social relations than a system of governance per se.

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[38]Sidney Hook, Reason, Social Myths, and Democracy (New York: The John Day Company, 1940), p. 285.

Another definition of democracy is: "a cultural system devised so as to allow the fullest opportunities to the individual and to the group to determine its purposes, to organize and implement them, and to carry out the activities upon which they are intent."[39] This definition would appear to include both social and economic relations since a cultural system implies the interactive dynamics of all the existing institutional roles and behaviors. Democracy, then, gives primacy to the individual. Every citizen is of equal worth and is deserving of all the opportunities, rewards, and sanctions that the system has at its disposal. At the same time this freedom demands from each citizen responsibility; not only for himself, but for the protection and enhancement of the unit itself. This interaction of freedom and responsibility is facilitated if certain positive conditions are present. First, the active participation of those governed in the process of government is essential.[40] This is not to say that every citizen should do the work of governance, but that free discussion and consultation on public policies is possible. For this to be a reality each citizen must not only have the right to independent action but also access

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[39]Bronislaw Malinowski, _Freedom and Civilization_ (New York: Roy Publishers, 1944), p. 231.

[40]Hook, _op. cit._, p. 287.

to any and all information that is relevant to the matter under
consideration and the education demanded to process this infor-
mation. Where the governed feel that they have no stake in the
government, indifference results. A second requirement for the
effective working of democracy is the presence of mechanisms which
permit action, through delegated authority, in crucial situations.[41]
There is nothing incompatible with democracy in delegating specific
functions, provided that at fixed intervals an accounting is made
to those governed. Those governed, alone, have the prerogative of
renewing or abrogating the grant of authority. Taking note of the
psychological effect of holding power, and weighing the historical
evidence that indicates that many democratic organizations, sooner
or later, become instruments of a minority group, which, identifying
its own special interests with the interests of the organization
as a whole, keeps power by fraud, myth, or force, every citizen
must accept a share in the eternal vigilance necessary to keeping
his government democratic. The third and most sensitive factor
essential to democratic government, is that the economic system
that operates parallel to the social system must be such that it
contributes to the more general goals of the system, or at least

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[41]Ibid., p. 288.

not be antithetical to them. Such "economic democracy," demands
that the governed, organized as producers and consumers, have an
active part also in the laws and policies of the economic system.
Whether this demands some form of social ownership is a point of
much dispute.

Democracy then is a cultural design where the major focus
is on a horizontal system of relationships where each provides a
service. Ascribed positions are held to a minimum and every man
should have free access to whatever level of function his capa-
bilities allow. It is a dynamic system and as such must be for-
ever renewing its institutions, norms, mores, etc. While culture
rests on those traits that are biologically based, the form these
traits take in terms of actual behavior is determined in the
every day give and take of social living. The essence of the cul-
tural process is selectivity; men may often make a choice. Clyde
Kluckholn said:

> In the years to come it is possible that this
> discovery of the human origin and development of
> culture will be recognized as the greatest of all
> discoveries, since heretofore man has been helpless
> before these cultural and social formulations which
> generation after generation have perpetuated the
> same frustration and defeat of human values and
> aspirations. So long as he believed this was
> necessary and inevitable, he could not but
> accept this lot with resignation. Now man is
> beginning to realize that this culture and social

organization are not unchanged cosmic processes,
but are human creations which may be altered. For
those who cherish the democratic faith this dis-
covery means that they can, and must, undertake
a continuing assay of our culture and our society
in terms of its consequences for human life and
human values. This is the historic origin and
purpose of human culture, to create a human way
of life. To our age falls the responsibility
of utilizing the amazing new resources of science
to meet these cultural tasks, to continue the
great human tradition of man taking charge of
his own destiny.[42]

The most propitious environment for meeting basic needs would seem

to be one where there is a minimum of coercive force and a maximum

of realistic challenge. The American democratic culture would seem

to be such an environment. How well has the democratic culture of

America met this challenge? As man meets his basic needs the cul-

tural environment is thereby changed and in turn provides different

avenues to more productively meet the basic needs. Thus the need-

culture interaction produces an increasingly propitious environ-

ment.

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[42]Clyde Kluckholn, "Culture as a Force: Mirroring Modern Man," Democratic Legacy in Transition (New York: Van Nostrand Reinhold Company, 1971), p. 109.

CHAPTER III

THE CULTURE OF AMERICA

A Problem of Identity

The American Nation, a collective of over 200 million people

inhabiting a vast territory; what is it that defines them? The

nation is thought of and treated as if it were an integral unit:

in its name wars are fought, treaties concluded, agreements made;

and as its citizens travel in other lands the label "American" means

something to the people of these other lands. Yet it is a hetero-

geneous collection of people having diverse internal and external

identities: racial, vocational, ethnic, and religious. There are

marked differences in behavior in regional and local collectives.

Yet for a social system to exist, for the word nation to have mean-

ing, the behaviors of this diverse population must have certain

regularities, certain commonalities of belief. In the American

case the study of its culture is even more confounded by the

dynamic nature of its institutions. It is not a system of absolutes,

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but a system of broad general principles (values) upon which actions are taken with the full acceptance of their tentativeness.

In order to understand the American culture better, it is necessary to take a cursory look at a few of the givens within which it took root and grew. First, one must consider the enormity of the land mass, particularly in comparison to the small rather heavily populated areas of Europe from which most of the early settlers came. A land of this size, protected on each side by vast oceans and connected to sparsely settled land masses above and below, gave an impetus to the free spirit which has characterized the American personality. It was very difficult for one group to gain control of any other because they could always move away from these would-be controllers. The American Indian, the only people here initially to subjugate, simply would not be enslaved. Further, the relative isolation of the land allowed an essentially nonmilitary governmental structure. "The expanse of ocean and the expanse of land . . . have been two of the greatest geographical factors in molding the thought as well as the character of the American."[1]

Second, the resources of the land were staggering. Coal, iron, and petroleum were readily accessible and near each other.

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[1]James Truslow Adams, The American (New York: Charles Scribner's Sons, 1943), p. 227.

Add to this the available energy sources, particularly water power,
and the potential for industrial expansion is obvious.

A third factor contributing to the American character is the
heterogeneity of the population. Three great waves of immigration
produced a group of people of varied ethnic and racial backgrounds
such as had never before been assembled.[2] Add to this the diverse
religious backgrounds of these peoples, and it is readily seen why
America is said to be a land of minorities.

The Value Paradox

Given these conditions which influenced the development of
the American culture, one must define the resultant set of values
which have been produced if one is to understand these people.
While one would not claim that these are necessarily exclusive to, or
even peculiar to, America, nor do all Americans share them, still
there are value complexes which form the basis for those behaviors
which are accepted and acceptable in the American society. A value
is, for the purposes of this thesis, any aspect of a situation,

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[2]Robin M. Williams Jr., American Society (New York: Alfred
A. Knopf, 1951), p. 15.

event, or object that is invested with a preferential interest as being "good," "bad," "desirable," and the like.[3] Values, then, are modes of organizing conduct. The more a value is the expression of a central institutional structure, the more rigidly it is held, the more violent the internal reactions when a violation occurs, and the more severe the external censure will probably be for a transgression. The value continuum would fade off to those matters which evoke little or no reaction or censure. For example, aesthetic standards or simple norms of expediency or technical efficiency.

What then are the central value themes of American culture? There is, of course, always the juxtaposition of the ideal, as verbalized by the majority, and the real, as experienced by the minority through the behavior of the majority. This problem, as pointed out in the previous chapter, should not be seen as destructive, for it is this differential that gives the society direction. Becoming, as a process of growth, is as much a concept relevant to the growth of a society as it is to personal growth. The conflicting nature of these value complexes has been well presented by Robert Lynd.

> Individualism, "the survival of the fittest,"
> is the law of nature and the secret of America's
> greatness; and restrictions on individual freedom
> are un-American and kill initiative.

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[3]Ibid., p. 374.

BUT: No man should live for himself alone;
for people ought to be loyal and stand together
and work for common purposes.

Democracy, as discovered and perfected by
the American people, is the ultimate form of
living together. All men are created free and
equal, and the United States has made this fact
a living reality.

BUT: You would never get anywhere, of
course, if you constantly left things to popular
vote. No business could be run that way, and no
businessman would tolerate it.

The family is our basic institution and the
sacred core of our national life.

BUT: Business is our most important insti-
tution, and since national welfare depends upon
it, other institutions must conform to its needs.

Religion and "the finer things of life" are
our ultimate values and the things all of us are
really working for.

BUT: A man owes it to himself and his
family to make as much money as he can.

Honesty is the best policy.

BUT: Business is business, and a business-
man would be a fool if he didn't cover his hand.

Education is a fine thing.

BUT: It is the practical men who get things
done.

Children are a blessing.

BUT: You should not have more children
than you can afford.

Patriotism and public service are fine things.

BUT: Of course, a man has to look out for
himself.

The American judicial system insures justice
to every man, rich or poor.

BUT: A man is a fool not to hire the best
lawyer he can afford.

While these conflicts are real and do serve
to cause uncertainty about human action, they
do not represent fundamental weaknesses in our
society. While it is important for people to

<u>clarify their values and for our society to</u>
<u>eliminate conflicts, it is true that the growing</u>
<u>edge of a culture may reveal conflicts at a</u>
<u>given time</u>. If an entire culture agrees upon a
value, the result is monolithic with very little
chance of growth.[4]

While it is possible to delineate the differences from this

form of presentation, it is perhaps more clear cut if the ideal and

the real are presented separately.

The American Ideal

The ideal can be postulated in two ways: 1) by assessing

the verbalizations of a wide selection of people concerning what

is desired, or 2) by taking the fundamental premises from which the

system springs and, through the use of logic, develop a set of

values which seem most efficacious if those ends are to be met.

This is essentially the method presented in Chapter II using the

basic needs as the absolutes and their positive resolutions as the

means. Attention will be given the first method.

There have been many efforts to set forth the basic values

inherent in American culture. In the presentation of the Seven

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[4]Robert S. Lynd, <u>Knowledge for What? The Place of Social</u>
<u>Science in American Culture</u> (Princeton: Princeton University Press,
1939), pp. 60-62.

Cardinal Principles by the N.E.A. Commission on the Reorganization

of Secondary Education, there was an excellent discussion of the

nature of democracy.[5] There have also been statements of goals

(values) consistent with democracy by those from sectors of the

society other than education. President Roosevelt, during World

War II, defined the goals of democracy in terms of the four free-

doms: freedom from fear, freedom from want, freedom of speech, and

freedom of religion. In a more general presentation the United

Nations on December 10, 1948, proclaimed the Universal Declaration

of Human Rights.[6] While this list is not specifically democratic,

still it indicates the wide area of agreement among the nations of

the world as to what they are trying to do.

At the close of World War II a venture called the "Citizen-

ship Education Project" was set up by Teachers College, Columbia

University. Among other things, this project developed a statement

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[5]N.E.A., Commission of the Reorganization of Secondary
Education, Cardinal Principles of Education (Washington: Government
Printing Office, 1918).

[6]"Your Human Rights": The Universal Declaration of Human
Rights Proclaimed by the United Nations, December 10, 1948, New
York, Ellner, p. 71.

of the "Premises of American Liberty." The following is taken

from that list of such premises.[7]

THE FREE INDIVIDUAL

BASIC SOCIAL BELIEFS

Every person is of importance as an individual;
his well-being is vital in itself.

All persons should have maximum freedom, con-
sistent with the general welfare, to develop as they
desire.

All persons should be considered as individuals
and judged on their merit; their differences should
be respected, their rights safeguarded.

All persons should possess equal rights and
liberties.

The rights of any person should not be exer-
cised so as to interfere with the rights of others.

The action of any individual or group must not
endanger the welfare of the people or threaten the
security of the nation.

Both competition and cooperation among indi-
viduals and groups are indispensable to the pro-
cess of democracy.

SOCIAL RESPONSIBILITIES OF THE INDIVIDUAL

Develop personal integrity and act with moral
courage.

Develop his talents and his skills in the fields
of his interest.

Restrain the exercise of his rights so as not
to harm the general welfare or violate the lawful
rights of others.

In time of national emergency, accept the
restriction or even the suspension of some of
his rights and privileges in the interest of
public security.

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[7]When Men Are Free: Premises of American Liberty, Citizen-
ship Education Project of Columbia University, New York, Houghton
Mifflin Company, 1955, pp. 68-73.

Give direct, unselfish service to his family, his community, and his nation.

If need be, take up arms in defense of his country.

THE FREE GOVERNMENT

BASIC POLITICAL BELIEFS

Men have the ability to govern themselves.

All power belongs to and comes from the people.

Public officials are responsible to the people.

The people have the right to reform, alter, or totally change their government by lawful means when they so desire.

Government has a responsibility to promote the general welfare.

Government should be by law duly adopted, and not by the whim of any man.

The church and the state should be separate.

POLITICAL RESPONSIBILITIES

The people have the responsibility to keep informed about public problems and the action taken on them by those in public office.

Vote in elections.

Accept public office when public interest requires it.

Voice opinions and demands directly to representatives in government.

In time of public emergency, serve as the government may direct.

Use democratic methods to achieve group agreement--conference, debate, compromise--and abide by the will of the majority; the majority should respect the rights and opinions of the minority.

Consider the common good before group and class loyalties.

Obey the law and use only lawful means to correct injustices.

THE FREE ECONOMY

BASIC ECONOMIC GOALS

An increasing national productivity, made possible by technological development, that will lower the cost of goods and raise the standard of living.

The elimination of deep and prolonged depression.

The freest possible economic competition consistent with the general welfare.

Opportunity for full development.

Full employment under safe and healthful working conditions.

Fair pay.

Sufficient food, clothing, housing, and medical care.

Social security--protection against the basic hazards of existence such as old age, sickness, accident, and unemployment.

The opportunity to enjoy life--no one should be so hard-pressed to earn the necessities of life that he cannot take part in "the pursuit of happiness."

THE PRIVILEGES AND RESPONSIBILITIES OF ECONOMIC ORGANIZATIONS--CORPORATE ENTERPRISE AND ORGANIZED LABOR

Both may organize--business in association and in corporations under state charters, labor in free and uncoerced unions.

Both may acquire financial power--corporations through profits and the sale of securities, unions by assessing members.

Unions, as the representatives of all or a specified group of workers in an industry or plant, may bargain with management.

Union members may strike and picket peacefully.

Neither business nor labor may use its organized power in restraint of trade.

Neither business nor labor may imperil the health or safety of the nation.

This value to behavior design indicates what one group thinks

America "ought" to be.

A more restrictive, but perhaps more understandable, list

of values was presented by the National Education Association.

They are as follows:[8]

1. Human Personality--The Basic Value
Among the values here proposed, the *first* is
fundamental to all that follow. The basic moral
and spiritual value in American life is *the supreme
importance of the individual personality.*
2. Moral Responsibility
If the individual personality is supreme,
*each person should feel responsible for the
consequences of his own conduct.*
3. Institutions as the Servants of Men
If the individual personality is supreme,
*institutional arrangements are the servants
of mankind.*
4. Common Consent
If the individual personality is supreme,
mutual consent is better than violence.
5. Devotion to Truth
If the individual personality is supreme,
*the human mind should be liberated by access
to information and opinion.*
6. Respect for Excellence
If the individual personality is supreme,
*excellence in mind, character, and creative
ability should be fostered.*
7. Moral Equality
If the individual personality is supreme,
*all persons should be judged by the same moral
standards.*

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[8]*Moral and Spiritual Values in the Public Schools*, Educational Policies Commission, National Education Association, Washington, D.C., 1951, pp. 18-30.

8. Brotherhood

If the individual personality is supreme,
*the concept of brotherhood should take precedence
over selfish interests.*

9. The Pursuit of Happiness

If the individual personality is supreme,
*each person should have the greatest possible
opportunity for the pursuit of happiness,
provided only that such activities do not
substantially interfere with the similar
opportunities of others.*

10. Spiritual Enrichment

If the individual personality is supreme,
*each person should be offered the emotional
and spiritual experiences which transcend the
materialistic aspects of life.*

This list unfortunately ignores the economic value aspect and the

attendant problems of the integration of the social and economic

spheres.

The common value threads that tie each of these positions

together are: 1) respect for the individual as an individual (even

a minority of one), 2) the responsibility of each individual as

he acts within the group, both in terms of the individuals com-

prising the group and the group itself, 3) the development of the

talents and abilities of each individual to their highest level so

that they can function effectively in the social, the political,

and the economic sectors of the culture, 4) and lastly the idea that

institutions are the servants of man and since man is the source

of power behind all institutional arrangements, including government,

he can change them when it is desirable in order to improve the quality of life in America.

The Way It Is

It is much easier to deal with the abstractions of the democratic ideal, in intellectual terms, than to specify what is actually going on in the American culture. For one thing there is a great deal of agreement concerning what "ought" to be, but there is much less agreement as to what is. "What is," somehow, appears grossly different when viewed from the various minority positions. There are, however, broad areas of concern that have been specified as the "bed rock" of the American value core and deviations from these positions can be ascertained. These have been delineated largely by perusal of the literature of America and by observation of the choices Americans make.

One of the hallmarks of being an American is to be practical and efficient.[9] Indeed, the Germans have coined the term "Fordismus" to refer to the standardization, mass production, and "streamlined"

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[9]Robin M. Williams, American Society: A Sociological Interpretation (New York: Alfred A. Knopf, 1951), p. 401.

efficiency of American industry. Inefficient, is perhaps the worst thing that can be said of an American. One waits anxiously to be called up-to-date, efficient, practical, or able to "get things done."

The elevation of technique into something closely approaching a value in its own right involves the tendency to turn means values into end values through the gradual withdrawal of attention and affect from the original ends. It is understandable how a culture that is largely unhistorical and utilitarian, deriving from geographical and resource considerations, will be overconcerned with technical mastery for its own sake. "Practical" orientations, however, tend to be short range adjustments to immediate situations. The practical man concentrates on goals that are obtainable in a given time-space framework and that are the solutions to an immediate concern. The American culture is a solution culture. The amazing proliferation of "programs" to solve various dilemmas in America today give evidence of this orientation. The approach seems to be to appoint a committee, study the immediate symptoms, plan a program, institute the program, then try to figure out why the problem still exists, then modify the program. Problems of a social nature have been particularly resistant to this approach. Medical concerns and delivery of medical services have been somewhat less, but still

resistant, to this approach. Indeed, the only problems that have truly been amenable to this system have been business and production concerns. The fact that one problem resolution upsets another value complex is seldom considered.

> . . . there is nothing practical, in the American
> meaning, in a dominant concern with purely aesthetic
> or intellectual interests, nor in veneration of the
> past; . . . such tendencies have been confined to
> depressed or oppressed cultural enclaves, to small
> sectarian movements, or to individuals alienated
> from the main currents of national life.[10]

This explains, in part, the lamentable lack of American art, music, and philosophy. It may also explain the ascendency of the read-recite form of the present academic program of the American school. That one might also "think," seems to be considered an inefficient use of valuable time. Action is the hallmark of America. The idea that it is the practice of critical analysis that makes democracy work seems to have been lost. It is this same focus that turns the American so strongly toward the concept of occupation as life, rather than life first, occupation second.

Thus, the theme of practicality points to activistic, rational, and secular emphases while at the same time bringing about tendencies toward the dissipation of the content of "ultimate"

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[10]_Ibid._, p. 403.

values in favor of immediate adaptability to immediate interests

and satisfactions. It may well be that it is precisely this

American characteristic that causes so much difficulty in evaluating

programs both in the general society and thus also in the school.

Measurement is done well--evaluation is done poorly for Americans

often do not remember the criterion.

> Our inventions are wont to be pretty toys,
> which distract our attention from serious things.
> They are but improved means to an unimproved end,
> an end which was already but too easy to arrive
> at. We are in great haste to construct a mag-
> netic telegraph from Maine to Texas; but Maine
> and Texas, it may be, have nothing important
> to communicate.[11]

The theme of equality has been and is one of the most con-

troversial in America. It has two main thrusts: social and eco-

nomic equality. The concept has its roots in the independent con-

geries of societies that epitimized early America.[12] These separate

entities were composed essentially of middle and lower-class immi-

grants who had rejected the hierarchical social structures that

still characterized Britain and Europe. Other factors influencing

this "drive for equality" were the lax political control by

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[11]Coleridge, Thoreau and the Media, from The Indiana
Committee for the Humanities, Indianapolis, April, 1974, p. 4.

[12]Williams, op. cit., p. 409.

England, mass accessibility to abundant resources, and the then

popular philosophical and political ideas of John Locke and the

French rationalists. As will be pointed out in the next section,

equality and freedom posed a contradiction that has not been fully

resolved. The inherent inequality of men in any specific ability

or capacity is widely accepted today. However, the equality of

opportunity, rather than equality of condition, in both social and

economic matters is the problem that must be resolved.

If equality is a basic value in American society, it must

meet two operational tests: 1) the individual must feel guilt,

shame, or ego deflation when he acts in inequalitarian ways; and

2) there must be sanctions supported by the community for conform-

ity or non-conformity.[13] Taken as a whole, America presents a

highly confused situation in which conflicts and compromises are

accompanied by myths, legends, and conventional fictions until the

main value parameters become difficult to trace. It may help if the

distinction is made between intrinsic and extrinsic value positions.

Intrinsic valuation is that which has to do with the immediately per-

sonal qualities of the individual apart from any categorical social

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[13]_Ibid._, p. 411.

attributes. The prototype would be the concept of the equality of all souls before God. This is a widely held and actively pursued form of equality. Unfortunately, extrinsic valuation, those notions of equality that depend on generalized social categories and external symbols, such as sex, age, occupation, race, etc., are far less widely held and even less widely acted upon. Americans then tend to be mental equalitarians but elitists in overt action. In educational, political, and economic organization there is substantial hierarchical ordering where horizontalness should be the hallmark. The great levelers of the early days (space, resources, independence) are lost in the vertical organization of the corporation, the factory, and the government.

A second type of equality consists of specific formal rights and obligations. Progress has been sporadic, but the civil rights movement itself gives evidence of the concern of at least a majority of the people for this kind of legal equality.

The concept of equality as a value in America is widely held at the academic level. It is unfortunate that equality as an overt response system has not achieved the same status.

The idea of freedom is so much a part of the American thought process and vocabulary that one seldom thinks of it in terms

of a value. Still it is one of the strongly held beliefs that most

think makes the American culture what it is. Doing "your own

thing" has become as American as apple pie.

> American conceptions of freedom mainly stem from
> an orientation that characterized European thought
> for several centuries: freedom is compatible with
> causality and determinism; it does not mean uncaused
> behavior, but rather behavior that is not subject
> to restraints that are in some sense external and
> arbitrary.[14]

All life in society involves the limitations of behavior not only

by the physical world, including the limitations of the human body

and mind, but also by reciprocal rights and obligations among per-

sons. Every social group must cope with problems of authority and

power. The American colonies themselves were evidence of a push

for freedom: perhaps a struggle against quit-rents, at another place

a struggle against mercantilistic restraints, at another, revolt

against an established religious hierarchy. Always the demand was

for freedom _from_ some existing restraint. That the major American

freedoms were in this sense negative does not mean, of course,

that they were not also positive: they were rights to _do_, by the

same token that they were rights to be protected from restraint.[15]

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[14]_Ibid._, p. 417.

[15]_Ibid._, p. 418.

Nevertheless, the historical process left its mark in a culturally

standardized way of thought and evaluation--a tendency to think

of rights rather than duties, a suspicion of established authority,

and a distrust of central government. Such a view of government

reflected a society in which the politically effective elements

of the community wanted above all to have "room" to make their

own decisions, to develop their own spheres of social power, and

to escape from the surveillance of "kings" and "ministers" of state.

This particular sort of freedom was premised on a sweeping faith:

the confidence of the individual in his own competence and

mastery.[16] The underlying psychological mechanism produced has

been a posture of self-confidence and expansiveness in the American

mental structure. This has become coupled with a tendency to reject

all absolute claims to personal authority. This syndrome seems to

have permeated the family, the school, the government, and now even

the economic structures of the culture. The central dislocation,

at this time in American culture, is the problems of dealing with

the "control by objects" that affluence brings, and the "welfare

state" actions in which freedom is no longer tied to a social sys-

tem of private property and inactive government. There is the

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[16]Ibid., p. 420.

ever present danger that the term "freedom" will increasingly take

on meanings closer to the Russian ideas of freedom as security in

a framework of minimum need meeting allowed by a limited and

limiting system.

> So long as American society safeguards the right of
> the individual to a wide range of moral autonomy in
> decision making, so long as the representative char-
> acter structure of the culture retains a conscience
> that is more than simple group conformity--so long will
> freedom be a major value.[17]

Institutional forms are not unimportant, but their significance

must be found in critical analysis, not uncritical prejudgment.

The concept of the balance between freedom and responsibility is

one of the crucial issues in America today. While, in keeping

with the traditions of American democracy, the issue cannot be

resolved, per se, still some rapproachment must be made between

the claims of diverse minorities on the limits of acceptable free-

dom or anarchy will reign.

A counter current to the value placed on freedom in this

culture is the value placed on external conformity. As early as

the 1830's DeTocqueville commented on the necessity of safeguards

against a possible "tyranny of the majority" in America. Much

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[17]Ibid., p. 422.

of the literature of the 1920's and 1930's, particularly by foreign

writers, seemed to be preoccupied with the idea that standardized

goods produced for a mass market must produce a standardized cul-

ture. It should be no surprise that a democracy, confronted with

the kind of heteronomy that this nation had, would move quickly

to define the limits of toleration of individual non-conformity.

In the field of personal morals, it should also be no surprise

that a culture dominated by a rather limited theology would move

quickly to legislate conformity. This is expressed in such things

as the "Blue Laws," prohibition, and the Hays Office. American

individualism has found its principle expression in rejection of

the state, and its impatience with restraints on economic activity.

It is of some interest to note that these factors are the very ones

that would prevent the active growth of economic democracy. The

basic requirements of group life and the nature of the sociali-

zation process demand some degree of conformity. In all cultures

men tend to conform to the elements which define the groups with

which they identify most strongly. But this conformity element

differs both in degree and kind in different cultures.[18] In

short, conformity can be treated as a general value only insofar

[18]Ibid., p. 424.

as sheer adherence to group patterns is actually divorced from the content and implications of those patterns. This point is strongly made by Fromm in both Man For Himself,[19] and The Sane Society.[20] It seems only proper that an emphasis on external con- formity would derive from a culture that is built on a premise of human equality. If all are equal, then all have an equal right to judge the acceptability of the behavior of their fellows, and to regulate their conduct accordingly. This idea has eventuated in the political extremism of the Symbioneze Liberation Army, the Black Panthers, the Ku Klux Klan, and other such organizations.

The economic also contributes to the conformity theme. First, the high degree of specialization of economic roles means that much social interaction is functionally specific, transitory, and laden with immediate economic interest. Secondly, individual economic dependency is such that stringent conformity demands are possible because of the hierarchical nature of such relations.[21] These dynamics initially produced high conformity in the culture,

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[19]Erich Fromm, Man For Himself (New York: Holt, Rinehart & Winston, 1947), pp. 50-112.

[20]Erich Fromm, The Sane Society (Greenwich: Fawcett, 1955), pp. 103-163.

[21]Williams, op. cit., p. 426.

but because of the extreme pressures thus produced in a society

that also stressed independence, a period of upheaval and diver-

gent self interest groups have been created and are finding it

difficult to achieve any rapproachment to each other.

> To be a person is to be independent, responsible,
> and self-respecting, and thereby to be worthy of
> concern and respect in one's own right. To be a
> person, in this sense, is to be an autonomous
> and responsible agent, not merely a reflection
> of external pressures, and to have an internal
> center of gravity, a set of standards and a
> conviction of personal worth.[22]

Thus is another value theme, that of the individual per-

sonality, brought to attention. Given the time and place factors

already discussed, it is apparent that individuality would indeed

become a central value of American life. The personality that is

the object of high value in this particular tradition is something

that is of intrinsic worth, not valued simply as a member of a

group nor as a means to some ulterior end. The crucial problem

here is that other persons are always potential tools or threats

in relation to the attainment of any one individual's separate

interests; control over others is always a potentially efficient

means to securing one's individual desires. The use of slaves,

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[22]Ibid., p. 435.

the fate of the laboring population during the Industrial Revolu-
tion illustrate this point effectively. The present political dif-
ficulties perhaps demonstrate this dynamic even more. Similarly,
an overwhelming stress upon profit making in organized economic
enterprises tend toward an impatience with individual scruples,
needs, and peculiarities, and toward a calculating, impersonal
use of others solely as a means toward the dominant end.[23]

Because of the awareness of these forces there has been established

> a large number of important legal provisions that
> appear to have as *part* of their function the pro-
> tection of personal freedom or the physical or
> social integrity of the person; to mention a few--
> illegality of slavery and peonage (note that a
> person cannot even voluntarily sell himself as a
> slave); illegality of imprisonment for debt, and
> provision for bankruptcy proceedings (in this
> context, also a limitation on economic rights in
> the interests of personal freedom); prohibitions
> against personal defamation (libel and slander);
> prohibition of "improper search and seizure";
> prohibition of "cruel and unusual punishment";
> right of *habeas corpus* and so on. Perhaps the
> most striking instance of the lengths to which
> the law has gone in the attempt to preserve the
> person from attack is found in the definition
> of suicide as a crime. The free individual in
> our society is not free to take his own life

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[23]Ibid., p. 436.

because of the axiomatic value which he is not
presumed to have the right to destroy.[24]

The value of the individual is so strong, at the intel-

lectual level, that to raise the question of whether there is

actually such an entity as "the individual," "self," or even "ego"

is unheard of and if raised is greeted with shock or surprise.

Of course individuals exist, of course they have separate individual

needs and rights. As Dorothy Lee says:

> The value of individualism is axiomatically
> assumed . . . . A newborn infant must become
> individuated, must be taught physical and emo-
> tional self-dependence; we assume, in fact, that
> he has a separate identity which he must be
> helped to recognize . . . . The need for privacy
> is an imperative one in our society, recognized
> by official bodies such as state welfare groups
> and the Department of Labor. And it is part of
> a system which stems from and expresses our basic
> values.[25]

These five value positions, as defined by what is, rather

than what "ought" to be, are among the most important of such

inferred value positions. Others represented in the literature

but not detailed here include: material comfort, achievement and

success, activity and work, moral orientation, humanitarian mores,

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[24]Ibid., pp. 436-437.

[25]Dorothy Lee, "Are Basic Needs Ultimate?," Journal of
Abnormal and Social Psychology, Vol. XLIII, No. 3 (July 1948),
pp. 393-394.

progress, science and secular rationality, nationalism-patriotism, democracy, racism and related minority biases. Many of these other value expressions have been subsumed under the categories discussed. It must be kept in mind that these value themes and systems of belief do not operate as single and separate units but are in continually shifting and recombining configurations. Values are essentially rules of the game. They define, at the intellectual level, what behavior ought to take place. They are defined at the concrete level, by what behavior is actually transpiring. Not only are these two games, the ideal and the real, being played simultaneously, but games of different kinds are also being played; the family game, the business game, the church game, and many others. Often a rule held to be important in one "game" is contradicted in another. The result is confusion and uncertainty, as expressed by Karen Horney:

> When we remember that _in every neurosis there are contradictory tendencies which the neurotic is unable to reconcile,_ the question arises as to whether there are not likewise certain definite contradictions in our culture, which underlie the typical neurotic conflicts . . . .
> The _first contradiction_ to be mentioned is that between _competition_ and success on the one hand, and _brotherly love and humility_ on the other. On the one hand everything is done to spur us toward success, which means that we must be not only assertive but aggressive, able to push others out of the way. On

the other hand, we are deeply imbued with Christian ideals, which declare that it is selfish to want anything for ourselves, that we should be humble, turn the other cheek, be yielding. For this contradiction there are only two solutions within the normal range: to take one of these strivings seriously and discard the other; to take both seriously with the result that the individual is seriously inhibited in both directions.

The <u>second contradiction</u> is that between the <u>stimulation of our needs</u> and our <u>factual frustrations in satisfying</u> them. For economic reasons, needs are constantly being stimulated in our culture by such means as advertisements, "conspicuous consumption," the ideal of "keeping up with the Joneses." For the great majority, however, the actual fulfillment of these needs is closely restricted. The psychic consequence for the individual is a <u>constant discrepancy between his desires and their fulfillment.</u>

Another <u>contradiction</u> exists between the <u>alleged freedom</u> of the individual and <u>all his factual limitations</u>. The individual is told by a society that he is free, independent, can decide his life according to his own free will; "the great game of life" is open to him, and he can get what he wants if he is efficient and energetic. In actual fact, for the majority of people, all these possibilities are limited. What has been said facetiously of the impossibility of choosing one's parents can well be extended to life in general--choosing and succeeding in an occupation, choosing ways of recreation, choosing a mate. The result for the individual is a wavering between a feeling of boundless power in determining his own fate and a feeling of entire helplessness.

These contradictions embedded in our culture are precisely the conflicts which the neurotic struggles to reconcile . . . .[26]

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[26] Karen Horney, <u>The Neurotic Personality of Our Time</u> (New York: W. W. Norton, 1937), pp. 287-289.
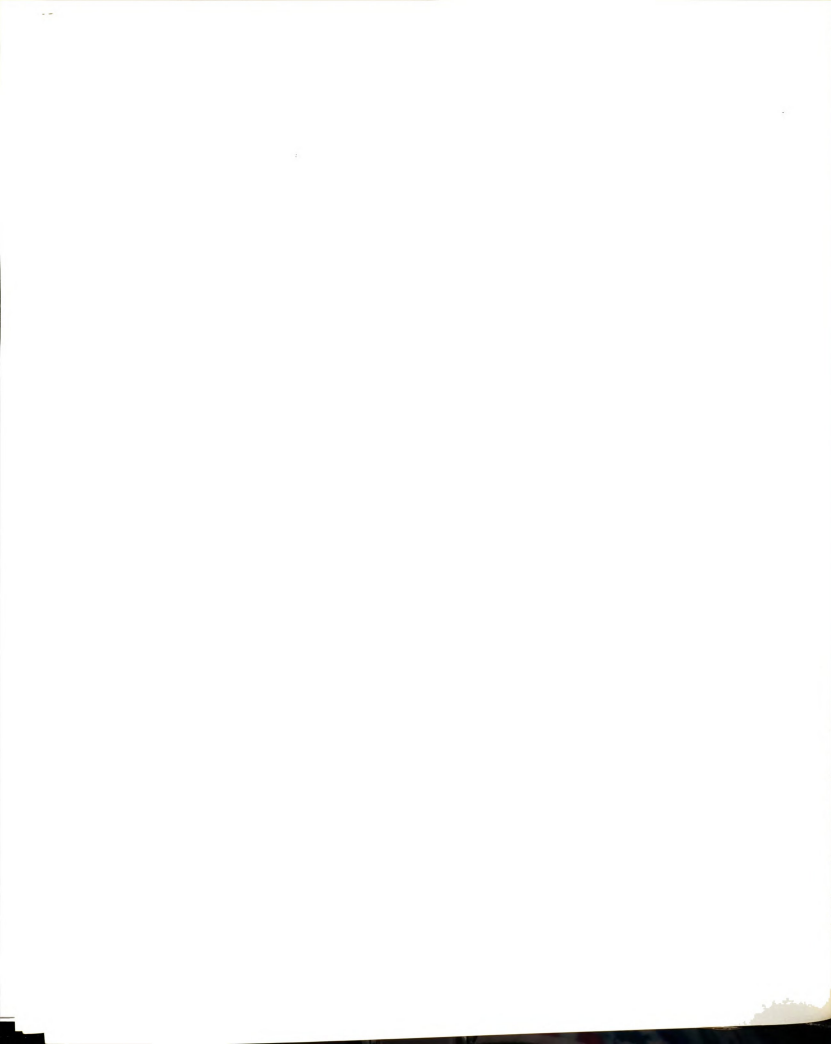
America is going through a period of value readjustment,

not in the sense of redefinition, but in the sense of calling

attention to the discrepancy between the ideals of the American

Creed and the actions of the "average" American. Some have called

this the result of long standing hypocrisy, but as Gunnar Myrdal

has said:

> This explanation is too superficial. To begin
> with, the true hypocrite sins in secret; he conceals
> his faults. The American, on the contrary, is
> strongly and sincerely "against sin," even, and not
> least, his own sins. He investigates his faults,
> puts them on record, and shouts them from the
> housetops, adding the most severe recriminations
> against himself, including the accusation of
> hypocrisy. If all the world is well informed about
> the political corruption, organized crime, and fal-
> tering system of justice in America, it is primarily
> not due to its malice but to American publicity
> about its own imperfections. America's handling
> of the Negro problem has been criticized most em-
> phatically by white Americans since long before
> the Revolution, and the criticism has steadily
> gone on and will not stop until America has com-
> pletely reformed itself.
> . . . As a matter of fact, this young nation
> is the least cynical of all nations. It is not
> hypocritical in the usual sense of the word, but
> labors persistently with its moral problems. It
> is taking its Creed very seriously indeed, and this
> is the reason why the ideals are not only contin-
> uously discussed but also represent a social force--
> why they receive more than "lip service" in the
> collective life of the nation. The cultural unity

of the nation is this common sharing in both the consciousness of sins and the devotion to high ideals.[27]

The crises in American values is not so much a crises of definition as it is a crisis of method. The institutions of American life need not be destroyed, but do indeed need to be rebuilt, refurbished, so that they can more adequately give direction to behavior in a nation moving from essentially a *laissez faire* to an increasingly interdependent society. No longer can one tolerate many of the actions of self interest that used to be called "rugged individualism." The schools must play an important role in this needed study and reconstruction.

The values of the American culture, as expressed at the level of ideals, would lead to the most productive milieu yet devised for man to meet his basic needs. Unfortunately, these ideals are not regularly expressed in the every day give and take of living in America. While the ideal and the real are not antithetical, they are far from being identical in American culture. This problem of reshaping American culture so that the ideal is more nearly fulfilled would seem to be, at least in part, a problem which the the school should be utilized in overcoming. Has, in fact, the

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[27]Gunnar Myrdal, An American Dilemma (New York: Harper and Brothers, 1944), pp. 21-22.

school served to ameliorate the problem at all, or has it been a

force in maintaining the status quo and thus become a part of the

problem rather than a part of the solution? In coping with this

dichotomy of the real and the actual in American values the school

has had a difficult task in determining what its obligations should

be and who it is to obey. The resolutions of this problem that have

been tried and the results of these attempts is to be treated in

the next chapter.

CHAPTER IV

THE SCHOOL

Purposes

In general it can be said that schools are conventions for
perpetuating a culture. The school is an institution evolved out of
the educational function of the tribe, the family, the religious belief
systems of primitive peoples.[1] Because the school grows out of the
society, it reflects the prevailing value systems of the society.
For this reason it more often than not is a conservative force in the
society. Persons attending the school learn the methods of their
culture by living in a milieu that reflects the values, both ideal
and real, of that society. Many times the unintended lessons learned
from the social structure of the school are more important in the
development and efficiency of the individual than the formal course

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[1]Ralph L. Pounds and James R. Bryner, The School in American
Society (New York: The MacMillan Company, 1959), p. 47.

content. In most preliterate cultures there was no separate insti-

tutional provisions for the inculcation of the group's values in the

young; this function was primarily carried out by the community at

large. However, the content was highly specific, often being the

passing of particular skills from the father to the son.[2] The primary

method of these early peoples was learning by doing. When written

language became a reality, it was necessary to establish a separate

institution for the purpose of training the young in the use of this

complex skill. Only those who were to be the "guardians of the cul-

ture" were so trained. In most cases these "educational institutions"

were adjunct institutions to the already present religious structures.

The understanding and interpretation of the sacred literature was the

primary role of these schools.[3] In this sense they were vocational

in nature. The idea of education as a broadening or intellectually

stimulating experience would have been foreign to these rather restric-

tive cultures.

The development of education as the development of the mental

abilities was first expressed in the time of Plato. Plato, a student

of Socrates, a pragmatist, believed in isolation from the real world

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[2]Ibid., p. 56.

[3]Ibid., p. 57.

as the best environment for thinking. Thus, he moved his school from

the market place where Socrates had held forth, to the Grove of

Academias so as not to be distracted by "practical" things. Plato

held to the idea that truth could be found ultimately through reason

alone.[4]

The Roman culture was largely a culture "borrowed" from the

Greeks. However, while continuing the mental process design of the

schools of Plato's Greece, they included the physical culture aspects

of the Spartan society and also infused a large amount of education

for citizenship. Citizenship, as the Romans understood it, meant

loyalty to the prevailing order. In the later days of the Roman

Empire the schools degenerated, laying emphasis upon grammatical struc-

ture and form rather than upon thinking and spirit.[5]

After a period of "capture" of the schools by religion,

during which time the method became memorization and adherence to

dogma, they again became largely governmental and were used for

nationalistic purposes.[6] The concept of the free "educated citizen"

is, for the most part, an American idea.

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[4]Ibid., p. 59.

[5]Ibid., p. 61.

[6]Ibid., p. 68.

While the history of American education is an interesting study in its own right, it is beyond the scope of this presentation. However, a few particularly important trends will be pointed out.

The American Ideal

One must always keep in mind that there is always present in cultural dynamics, the juxtaposition of the ideal and the real. This is also true of the institution of the American school. American education has held, at the level of the ideal, the position expressed during the Renaissance period that the educated man is primarily one who is broadly knowledgeable in the liberal arts, from politics to the making of love. This attitude has been expressed many times over the years by groups attempting to define the goals of education in America.

In 1918 the Commission on the Reorganization of Secondary Education postulated seven basic goals of education:

1. Good health
2. Command of fundamental processes
3. Worthy home membership
4. Vocational efficiency
5. Civic efficiency

6. Worthy use of leisure
7. Ethical character[7]

In 1933 a committee of the National Education Association

formulated social-economic goals to be realized through education:

1. Hereditary strength
2. Physical security
3. Participation in a growing civilization
    a. Development of skills and techniques
    b. Development of values, standards, and meaningful philosophies
4. A dynamic, flexible personality
    a. Personal initiative
    b. Discriminating viewpoints and choice
    c. Flexibility of thought and conduct
    d. Individual differences
    e. Need for cooperation
5. Suitable occupation
6. Economic security
7. Mental security
8. Equality of opportunity
9. Freedom
10. Fair play.[8]

The Educational Policies Commission in 1938 issued a report

on The Purposes of Education in American Democracy. This report

centers upon four major areas of concern:

(1) Self-realization, including the inquiring mind;
command of fundamental processes, including speech,
reading, writing, arithmetic, sight and hearing,

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[7]Commission on Reorganization of Secondary Education, Cardinal Principles of Secondary Education, 1918, 32 pp.

[8]Committee on Social-Economic Goals, Implications of Social Economic Goals for Education, N.E.A., Washington, D.C., 1937, p. 126.

health knowledge and habits, interest in public
health, recreation, intellectual and esthetic
interests, and the formation of character.
(2) Human relationships . . . especially respect
for humanity, friendship, cooperation, courtesy,
appreciation of the home, conservation of the
home, homemaking, and democracy in the home.
(3) Economic efficiency, . . . particularly
the importance of good workmanship, occupa-
tional information, occupational choice, occu-
pational efficiency, occupational adjustment,
occupational appreciation, personal economics,
consumer judgment, efficiency in buying, and
consumer protection. (4) The importance of
civic responsibility, . . . social justice,
social activity, and social understanding.
Also critical judgment, tolerance, social
applications of science, world citizenship,
law observance, economic literacy, political
citizenship, understanding of the principles
of conservation as related to the national re-
sources, and devotion to democracy.[9]

There seems to be no disagreement among these various pre-

sentations, nor are these gross discrepancies with the ideals of

American Democracy as presented in Chapter III of this paper.

American schools do reflect the ideals of American culture, as they

should, at least at the cognitive level. There is apparent consensus

that the individual is supreme; it is vital that acceptable procedures

for operating in groups be known and utilized, and additionally that

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[9]Educational Policies Commission, The Purposes of Education
in American Democracy, National Education Association, Washington,
D.C., 1938, p. 157.

the educated person have some vocational skills that are appropriate and useful in the prevailing economic system. These concepts fit handily under three broad structures that will be utilized throughout the remaining portions of this paper. They are: social man, which involves the concerns of the individual; political man, the group and its governance; and the economic man, the participatory skills and attitudes that are allied with the utilization and distribution of available resources and the means of production. These are not "organizing centers," but rather are the content, the what, that is organized around the only legitimate center in democratic thought, the individual human being.

The American School--How It Is

In order to assess how well the school in American culture has achieved its ideals, one must look at its record. This is the only way to appraise what it has actually done.

One of the difficulties in assessing what has happened in American schools is that even though there is a substantial similarity among the schools, there has been no central control. Even with the control that has been a part of the recent federal program, variations

among the several states has been substantial. Within states, regional differences have produced differential performance. Still there are clear cut trends, particularly in the stating of objectives and the selection and learning activities.

These changes have been in part because of changing conceptions in the field of psychology. In 1900 educational psychology was based on the theory of formal discipline and expressed in terms of "faculty psychology."[10] Under this theory the brain was viewed as a muscle and the mind had certain faculties, such as memory and reason, which could be developed through proper exercise. Educational objectives during this period were stated in terms of these hypothesized faculties, and the program of studies was designed to give proper exercise to these factors. The content considered particularly productive was that which demanded much memory and reasoning. Languages, particularly Latin and Greek, and exercises in reasoning, particularly sylogysms, were utilized.[11]

The period from 1918 to 1925 saw a turning away from faculty psychology and the rise of behaviorism. Behaviorism views learning

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[10]Marvin D. Alcorn and James M. Linley, Issues in Curriculum Development (Yonkers on Hudson: World Book Company, 1959), p. 178.

[11]Ibid., p. 178.

as the acquisition of patterns of behavior which the student did not

formerly have.[12] Under this system an objective is a statement of

a kind of behavior pattern which the school seeks to have the student

develop. Objectives during this period were stated in highly specific

terms, such as the ability to add 2 plus 3, ability to use the indef-

inite article "an," and many more. Since every number combination

was viewed as a different stimulus configuration to which the student

was to learn an appropriate response, in the field of mathematics

alone, there were listed over three thousand specific objectives.

Nearly two thousand additional objectives were listed for English.

A student had attained the goals of the curriculum when he was able

to make the appropriate response to all of these thousands of spe-

cific objectives.[13]

By 1925 this system of objectives had fallen largely of its

own weight. The increasing heterogeneity of school populations caused

additional problems as the teacher attempted to deal with the multi-

tude of objectives spread over a seemingly endless array of differing

students. On the side of the student it denied the development of

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[12]Ralph W. Tyler, The Curriculum--Then and Now (Princeton: Educational Testing Service, 1956), p. 6.

[13]Ibid., p. 7.

the more general behavior patterns demanded by an even more complex society.

The period from 1925 to 1933 was one of similar design but a broadening of categories so that more complex factors could be taken into account. Phrases like: to understand, the acquisition of, to interpret, became the standard stem design. These objectives were almost as confusing as the former since they utilized words which were not easily defined. The period from 1933 to the present has been one of attempting to give more specification to these general objectives without falling again into the trap of overwhelming minutia.

A second method of looking at the objectives of the American school is by tracing their sources. In the early period, from 1900-1918, the judgments of subject specialists and the prevailing conceptions of psychology were the sources of objectives. No studies were made either of the needs of society or the needs of youth to help in formulating objectives.[14]

From 1918 to 1933, largely as a result of the success of job analysis in building vocational curricula during World War I, the process of formulating objectives leaned heavily on job analysis,

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[14]Alcorn and Lindley, op. cit., p. 180.

activity analysis, word counts, and other techniques for identifying

the demand conditions of the society. It was during this period that

less and less attention was given to concepts of social and educa-

tional philosophy.[15] The "good" man, the "good" society, were for-

gotten in attempting to cope with the immediate, the expedient.

The period from 1933-1945 saw a change to studies of chil-

dren and youth as the source of suggestions for objectives.

Since World War II the shift has been back toward the subject

specialists. Very little attention has been given the learner or

broad social concerns until the very recent surge in interest in the

concepts of Piaget and the developmentalists, who appear to be an

amalgamation of the humanists and the behaviorists. One has to

assume that this is, at least in part, an outcome of current societal

problems. The American school may now be ready to give attention to

a wider range of sources for their objectives now that at least the

futility of the various narrow approaches has been demonstrated.

Another method of assessing the American school's success

in achieving its lofty goals is to examine the vocabulary used as

writers in the field describe the school experiences offered children.

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[15]Tyler, op. cit., p. 9.

At the beginning of this century the term "learning exper-
iences" was unknown. Instead the words found being used to describe
the learning tasks were: exercises, assignments, problems. The
term uniformly used for what the child did in class was "recite."[16]
No mention was made of what the mental process or reaction of the
student was to be. The focus of the planning was entirely on the
teacher.

With the advent of John Dewey's writings, the emphasis began
to shift to the position that learning was the proper matter of con-
cern and learning could only be interpreted in terms of what the
learner was doing. "It was his (the learner) reactions that he
learned--not the teacher's. The teacher's role was to stimulate,
guide, and reward the learner as he carried on the behavior which the
school sought to teach him."[17] In this frame of reference the
activity of the learner became the central factor in attaining edu-
cational goals. By 1925 the term "learning activities" was the com-
mon coin when referring to the basic elements of the teaching-
learning situation. Courses of study now listed such things as:

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[16]Ibid., p. 12.

[17]Alcorn and Lindley, op. cit., p. 183.

listening activities, reading activities, study activities, and
laboratory activities.

By 1935 curriculum writers were calling attention to a
heretofore unseen problem in this activity conceptualization of edu-
cative experiences. The problem seemed to stem from the prior exper-
iences of the child himself. Two children reading the same material
had a different outcome experience because of the memories and feel-
ings already present within them. This kind of analysis led to the
adoption of the term "learning experience."[18] Dewey's book on Edu-
cation and Experience clarified this concept further by emphasizing
the notion that "experience" involves the interaction of the indi-
vidual with the situation. Further, this interaction modifies both
the person and the situation as they continue to interact, thus,
any interaction is a dynamic relationship and by its very nature
demands goal points of differing kinds, short and long range, and
willingness to shift purposes during the activity. Today, almost
all curriculum writers use the term "learning experience" and seek
to have this imply qualities to the interaction that consider what
the learner brings to the situation, what it will mean to him, and

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[18]Ibid., p. 183.

how he is likely to respond to it mentally, emotionally, and in terms of the active outcome component.

In the overall organizational characteristics of the curriculum there has been virtually no change for the last fifty years.[19] By organization is meant the three basic unifying principles that have been common in the literature for many years. These principles are: 1) continuity, which refers to the reiteration of the desired learning outcomes throughout the learning experiences utilized; 2) sequence, which refers to the gradation of experiences such that each successively builds on the preceding one and goes beyond it in order that higher skill levels are attained, and 3) integration, which, for some unknown reason, is usually put last even though it is probably most important, which is the relating of what the student is learning in one field to his learning in another such that the result is an integrated and equilibrated whole. Except for very rare occurrences, the only one of these that has been pursued has been the matter of sequence. Even here, one of the best known of these attempts, the school math study group, did not achieve sequence among, but only within, content areas.

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[19]Tyler, op. cit., p. 12.

This brief review of changes in the curricular emphases of the American school can be better understood if one looks for explanatory factors influencing these changes.

The major dynamic factor causing change prior to World War I was the steadily increasing inclusion in the schools of a greater percent of the children of America.[20] The critical task during this period was to teach the three R's to children of immigrant parents and those children of working-class parents just finding their way into the public schools.

World War I ushered in a fifteen-year period of rapid economic development and increased demand for workers.[21] It is little wonder that a major emphasis during this time was to study the demands of the burgeoning economy and to train effective workers for the expanding factory system.

> From 1930 until World War II, the great depression increased rather than decreased the number of youth in school because of the limited opportunities for employment. But the same limitations in jobs made the analysis of social demands a less relevant source for educational objectives than a study of youth themselves to find needs and potentialities

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[20]Ibid., p. 14.

[21]Alcorn and Lindley, op. cit., p. 191.

that might justify educational effort when no great
social demand was apparent.[22]

During this period the schools were greatly troubled by the indif-

ference of youth toward an education that did not seem to have any

immediately relevant application.

Since World War II the society has again experienced a

period of rapid economic and technological advancement which has

turned the schools back to subject matter as the important focus

for learning experiences. In recent years America has been made

acutely aware of the shortcomings of such a narrow approach, and at

the same time the desperate need for more learnings in the areas of

social responsibility and effective use of leisure time.

The lofty aims of American schools have been only partially

attained. The major problem has been the inability to get free of

crisis conditions long enough to really establish procedures for

attaining the long range goals. The schools, as the culture itself,

has allowed immediate problem conditions to define it rather than

being an _active_ force in the interactive dynamics such that _means_

do not overshadow _ends_ as the basic material of educational objectives.

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[22]_Ibid._, p. 191.

It is an unfortunate situation that has caused the schools to become more and more efficient at performing questionable activities.

The American school has not served its democratic ideals well. As an institution that evolves out of other institutions, it has not been able to define its mission clearly and thus has been a tool of whatever social or economic force has been pre eminent at any given time. In serving the societal role prescribed for it, the school has failed in its major democratic objective, the serving of each individual so that every American citizen is able to develop to the maximum of his potential and take that position in the culture for which he could qualify. To specify what this serving every individual would entail, it will be necessary to point out what will be needed to know about each individual in order to serve him.

CHAPTER V

THE CHILD: MOTIVATIONAL PERSPECTIVES

Introduction

The self is a personality construct rooted in Gestalt and

phenomenological psychology and defined as "the individual's dynamic

organization of concepts, values, goals, and ideals which determine

the ways in which he should behave."[1] It is the way in which the

individual consistently thinks of himself in terms of the "I" or

"me" of the self theorists.

The concept of the actualization of this "self" is one of

psychological growth and development. Growth is progressive and

cumulative; it moves by steps and through stages. It is both inte-

grative and disintegrative; that is, it is a building and fitting

together process which demands at the same time a tearing down and

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[1]Lawrence M. Brammer and Everett L. Shostrum, Therapeutic
Psychology (New Jersey: Prentice Hall Inc., 1960), p. 37.

reordering process as well. Psychological growth depends on contact
with other people and can be facilitated in a human relationship char-
acterized by warmth and acceptance wherein the individual can develop
his capacity to love.

The theorists who emphasize self-actualization seem to be
primarily concerned with integrating philosophy and psychology by
looking at the whole of human life rather than at specific aspects
of it. They are dedicated to establishing, through scientific
analysis, the necessary conditions for living a satisfactory life.
This is a different, although logical, goal for science from those
that are usually stressed.[2]

Development of Emphasis on Self-Actualization

Those who emphasize self-actualization believe in the unique-
ness of the individual and stress that people respond to environmental
situations as organized wholes. A basic tenant of this wholistic,
phenomenological point of view is that the individual must accept and
actively experience both his "self" and the world as they really
are rather than as external influences would make them appear. That

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[2]C. M. Cofer and M. H. Appley, Motivation: Theory and
Research (New York: John Wiley & Sons, Inc., 1967), p. 51.

is, he must be open to direct experience without sophisticated analysis or description of that experience. In such undistorted processes man becomes aware of and realizes his potential. The dilemma of the phenomenologist is that though

> . . . originally united in the view that experience
> must be described in its purity as it occurs . . .
> without behavioristic, physical, or psychological
> reduction, it has led on the one hand to an enriched
> empiricism, and on the other to an often idealistic
> pursuit of essence.[3]

Self-actualization theorists generally are optimistic about human nature, preferring the Rousseauian opinion concerning man's innate goodness.

The older theorists, Adler, Jung, Rank stressed the importance of future time as the important motivating factor. Current theorists lean more toward the position that man is basically trustworthy, rational, and free and can become himself in the here and now.[4]

Another influence leading to the emphasis on self-actualization has come from cultural anthropology and sociology.

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[3]Yervant H. Kukorian and Abraham Edel, <u>Contemporary Philosophic Problems</u> (New York: The MacMillan Co., 1959), pp. 4-5.

[4]Carl R. Rogers, <u>On Becoming A Person</u> (Massachusetts: The Riverside Press, 1961), p. 194.

These fields have shown that man's behavior is not primarily bio-
logically determined, but that social and cultural factors determine
his values, morals, and goals. This puts man in charge of his own
life but also forces him to be responsible for it.

Characteristics of Self-Actualized People

The self-actualized person is not a finished product, a
thing, but is one who is open to experience and change. The very
experience of self-actualization contains the seeds of its own
destruction. It is not a fixed state but a way of living. The
major theorists are generally in agreement as to what constitutes
such a person.

Fromm describes the self-actualized person as being pro-
ductively oriented; growth and the development of all his potential-
ities are the aims to which all other activities are subordinated.
All normally functioning people are capable of being productive,
however, societies generally exert crippling restrictions on them.
Fromm feels that though probably no society will truly be adequate
for man's full development, still, that which he calls "humanistic

communitarian socialism" would be the optimal social environment for man to fulfill his potential.[5]

Maslow, studied what he felt to be mentally healthy people and presented a list of characteristics which he believes describes the self-actualized person. Included are spontaneity, autonomy, mystic experiences, and humor. He has deduced these characteristics from his studies of healthy people.[6] He also attributes many human failings to these people, whom he freely admits are not perfect. They are sometimes silly, wasteful, thoughtless, stubborn, vain, proud, and given to temper tantrums. Their strengths make them capable of being ruthless, alienative, etc. and allow them to be independent of the opinions of other people. Their intense absorption in an activity which interests them may cause them to appear to be humorless and absent-minded. They have feelings of guilt, anxiety, and conflict just as all people do, but in them these feelings derive from non-neurotic sources.[7]

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[5] Erich Fromm, The Sane Society (Greenwich: Fawcett Publications, Inc., 1955), pp. 237-306.

[6] Abraham Maslow, Motivation and Personality (New York: Harper and Row, Publishers, 1954), pp. 199-228.

[7] Ibid., pp. 228-230.

Maslow describes a healthy love relationship as one in which there is no need to be guarded, to conceal, to feel tense, or to impress another. The self-actualized person does not "need" love, because his love needs have been gratified. The distinction must be made between B-love, or love for the other persons being, and D-love, or deficiency love which is selfish and neurotic.[8]

Carl Rogers described three major characteristics of movement in the self-actualized person, whom he terms "The Fully Functioning Person." He described the self-actualized life as a process rather than a state of being; as a direction rather than a destination. The direction of movement would be that selected by the total organism when there is psychological freedom to move in any direction.

The first movement would be toward an increasing openness to experience, which is the polar opposite of defensiveness. The person becomes able to experience what is going on in himself and the world without the need for distortion or for denying the experience to awareness.

The second movement is toward increasingly existential living, which is the tendency to live fully in each moment. Since the complex combination of stimuli is always changing, the

[8]Abraham Maslow, _Toward a Psychology of Being_ (New Jersey: D. Van Nostrand Co., 1962), pp. 39-41.

self-actualized person would experience each moment as being new.
He could observe and participate in the process of organismic exper-
ience without twisting or translating the experience to fit a per-
sonal preconception. He could permit a fluid, changing organization
of self so that his actions grow out of the moment and are not pre-
dictable to himself or others. He could experience and respond to
that which is going on now without need to control it.

The third movement is toward an increasing trust in his
organism in order to arrive at the most successful behavior in each
existential situation. His openness to experience would make avail-
able all the complex data in the situation so that he could permit
his total organism to choose the most successful course of action.
While the organism would not be infallible, it would still serve
as a trustworthy guide to satisfactory behavior. The person would
be fully open to the consequences of his behavior so that he could
take the action necessary to correct his behaviors if they are
unsatisfactory.[9]

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[9]Rogers, op. cit., pp. 187-191.

The Propitious Environment

It is not aggression, not conflict, not even competition that constitute the optimum environment for growth, but co-operation and harmony among differences that constitute these necessities.

Optimal growth occurs in an environment where there is a minimum of press or domination. This is in line with the concept that growth is spontaneous, that it cannot be forced or coerced. It follows that as environmental press, or domination, decreases spontaneity increases. In this situation of low threat one can be himself and communication is at a maximum. With maximal communication between person and environment perception is more accurate. Being accepted as he is, the person has no cause for attacking, dominating, or coercing another and individual growth is encouraged.[10]

The child is thus seen as an organism that responds to external stimulation as an organized whole. This includes both the realms of the intellectual and that of the feelings and emotions. The child must respond, not only because of those forces that are essentially socially derived that are called basic needs, but also because growth itself is an active process which includes continued

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[10]Harold H. Anderson, An Introduction to Projective Techniques (Englewood Cliffs: Prentice Hall, Inc., 1951), pp. 11-12.

differentiation and integration. Growth cannot be stopped, but it can be distorted by a hostile environment. One does not blame the cotton seed because it does not grow well in Minnesota, it is presumed that the climate is inappropriate for it to reach its full potential. Nothing we do will force it to grow under those conditions. The child is no different, what he can become he will become, if only the environment is appropriate. The motivating forces are inherent in him and need only nourishment to reach fulfillment.

The school must provide this propitious climate for children. In doing so the long range goals must always be kept in mind and the means must be appropriate, in terms of the long range goals, even if it often is not the most efficient way to meet an immediate goal.

The factors that comprise the propitious environment and the forces that give form and power to these factors will be treated in the next chapter.

CHAPTER VI

A MODEL FOR DECISION MAKING IN CURRICULUM CHANGE

Introduction

A model is a representation of the real thing. All of the external characteristics should be present, but the actual working parts are not complete. What these parts must be and how all of the parts are related must be indicated by the model. The actual parts, in any real situation, would be somewhat different in every specific application. The function of a model is to allow the decision process to be simulated in order to be aware of any fallacies before it is actually carried out. This simulation allows a more complete appraisal of the cost, the possible problem areas, and the reassessment of the process to assure that no significant variables have been overlooked.

The present model will first be presented in pictorial form (Figures 1, 2, 3, and 4), after which a more detailed discussion of the model will be undertaken.

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Fig. 1.--Pictorial Representation of the Factors and Forces that Need to be Considered in Curriculum Decision Making.

I	The nature of man	IV	Institution of the school
	A The basic needs		D Cultural forces affecting the school
II	The concept of culture		
	B Cultural distance (International)		4-1 Content base of the school
	b Cultural distance (Intranational)		d Forces within the school affecting content
III	American culture		
	3-1 sub-culture	V	The child
	3-2 sub-culture		E Forces affecting the child-school relationship
III-A	Institutional structures relevant to the school		
	C Cultural forces affecting institutional structures		

Fig. 2.--The Institutional Structures that Most Immediately Affect
the School.
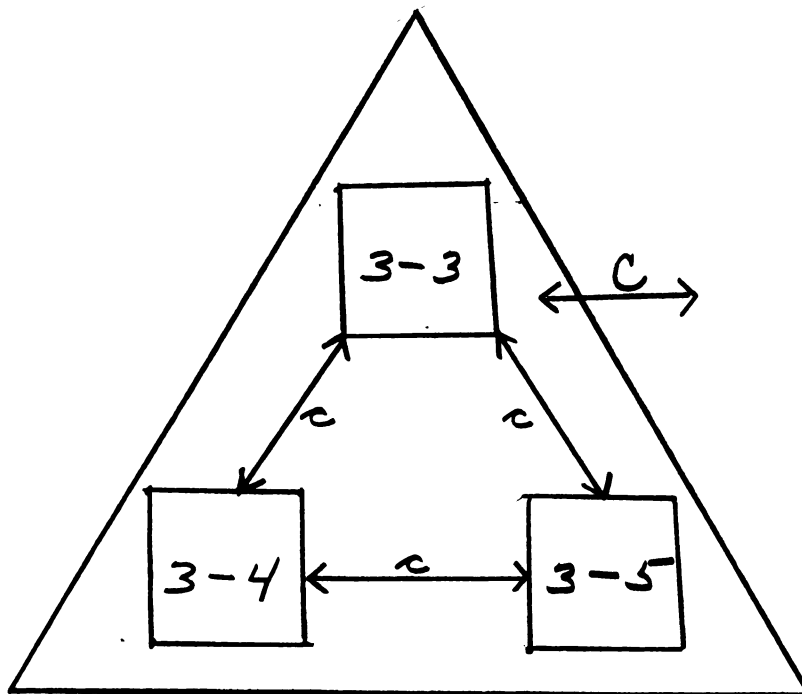
3-3 The roles and expectations that define the economic institutions.

3-4 The roles and expectations that define the social institutions.

3-5 The roles and expectations that define the political institutions.

C The cultural forces that bring change in institutional structures.

c The interinstitutional frictions that bring change between institutional structures.

Fig. 3.--The Content Matrix of the School.

The productive citizen fully functioning in the
social, academic, and political realms.
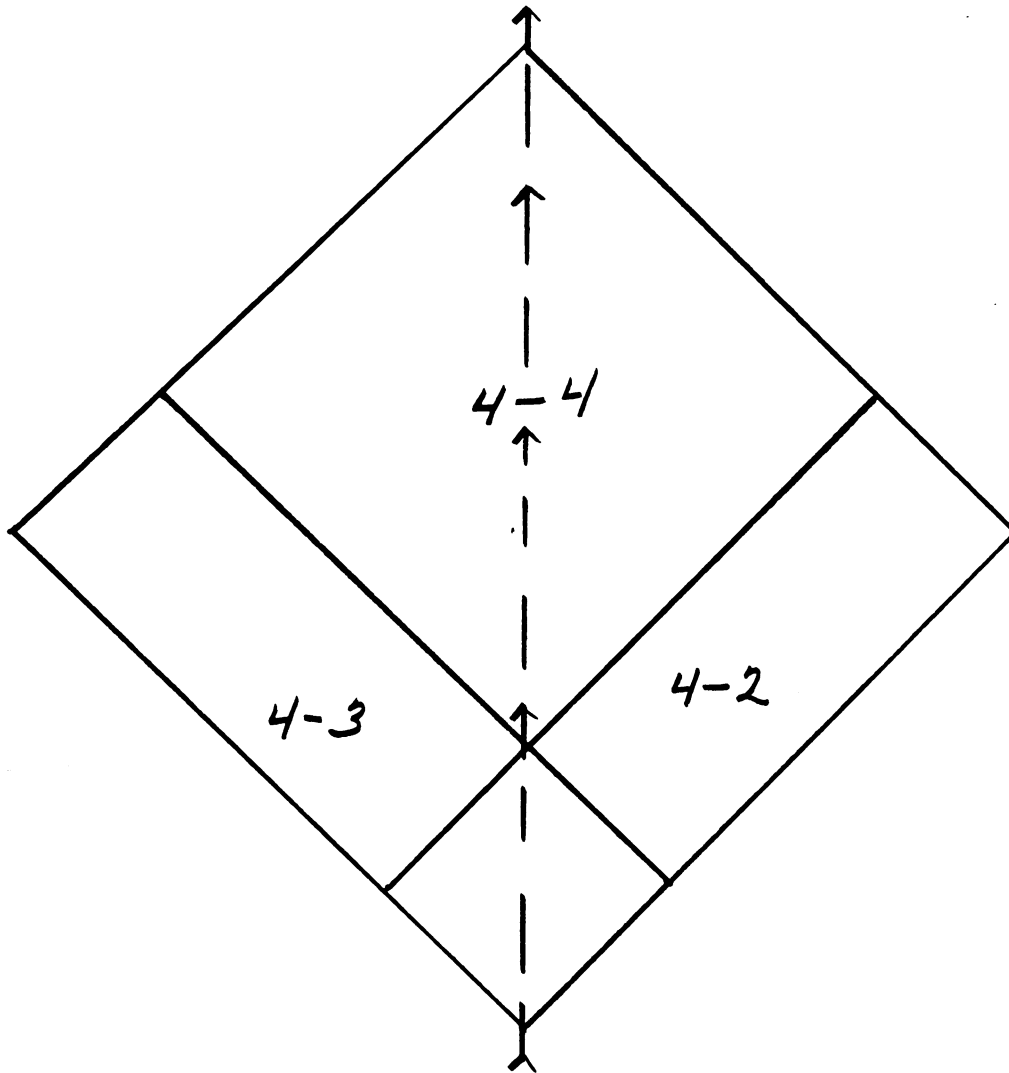
The unsophisticated child

4-2   The behavioral content derived from the social relationship
      interactions prescribed by the social communities of the
      culture.

4-3   The academic content derived from the scientific and tech-
      nological communities of the cultures.

4-4   The integration of the economic and social content so that
      knowledge is used ethically in social relationships as pre-
      scribed by the political communities of the culture.

Fig. 4.--The Structures of the Child.
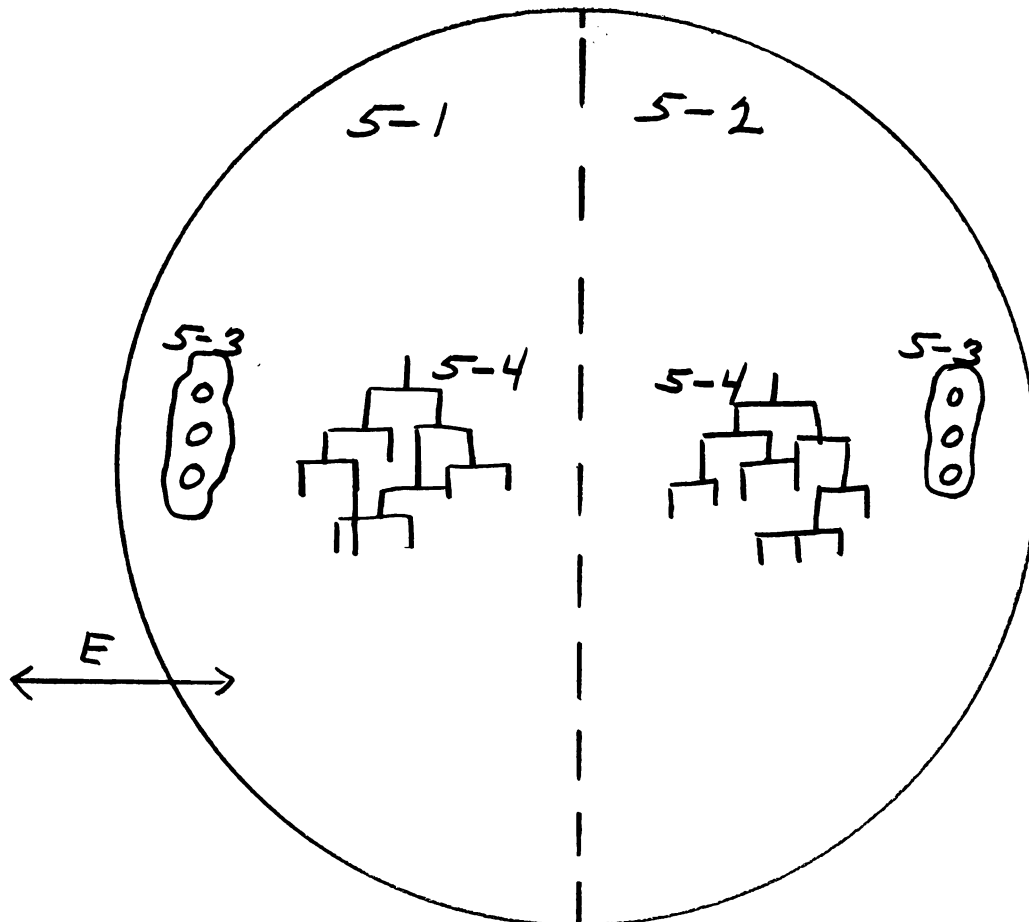
E   The matching of the trait complexes the child brings with him
    to the demand complexes the school presents.

5-1 The child's feelings and emotions.

5-2 The child's knowledges and skills.

5-3 The continuing processes of differentiation and integration
    that form the bases of the intrinsic motivating forces.

5-4 The content structures built through the functions of assimila-
    ·tion and accomodation that reflect the organization and extent
    of environmental experiences.

Setting the Goals

It is a most unfortunate fact that the one factor most often omitted from consideration in curricular decisions is also the most vital, is the basic value structure from which all other decisions flow. This lack of attention to the value structures has led curriculum builders to become even more efficient at achieving erroneous, or at least superfluous, goals. The result has been a proliferation of designs, that on deeper analysis reveal themselves to be simply a reorganization of the academic subject content of the schools. This has led to curriculum designs with ever changing emphasis which have confused parents, children, and even educators themselves.

While it may seem as though it is going to extreme measures to treat the concept of man as an entity (labelled 1, Fig. 1, p. 119), it is not so absurd when one looks at school practice and observes that often the children are treated as if they were exemplars of other animal categories used in the laboratories of the comparative psychologist. Man is indeed an animal and as such is capable of being trained; man is also something more than an animal and therefore should be educated. The outer circle on Fig. 1, p. 119, is representative of this separation of man as something distinct from the rest of the animal kingdom. This "setting apart" also infers that

man is part of a more extensive system of which he is a dynamic part.

Some of the most heated debates of all man's history have centered on the question of man's origination as man. These argumentations seem to be useless encounters. Whether man evolved from the great apes, came from the sea, or was created by some supernatural being seems far less important than what man presently is and where he is going.

Of all the animals man is the only one that questions his own existence. What this means has been stated by Paul Tillich:

> One can rightly say that man is the being who is able to ask questions. Let us think for a moment what it means to ask a question. It implies, first, that we do not have that for which we ask. If we had it, we would not ask for it. But, in order to be able to ask for something, we must have it partially; otherwise it could not be the object of a question. He who asks has and has not at the same time. If man is that being who asks the question of being, he has and has not the being for which he asks. He is separated from it while belonging to it. Certainly we belong to being—its power is in us—otherwise we would not be. But we are also separated from it; we do not possess it fully. Our power of being is limited. We are a mixture of being and non-being. This is precisely what is meant when we say that we are finite. It is man in his finitude who asks the question of being. He who is infinite does not ask the question of being, for, as infinite, he has the complete power of being. He is identical with it; he is God. And a being which does not

realize that it is finite (and in our actual
experience that is every being except man)
cannot ask, because it cannot go beyond
itself and its limits. But man can and must
ask; he cannot avoid asking, because he
belongs to the power of being from which he
is separated, and he knows both that he belongs
to it and that he is separated from it.[1]

This "existential separation" is considered by many to be

the crucial motivating force in man's life. Because he has awareness

of his own existence, and because he must cope with a relatively

stable environment, all men share in the same life dilemmas, and, to

some extent, share the same limitations on the range of possible

alternatives. The complex of dynamic forces generated by this pri-

mary estrangement, constitutes the force known as basic needs.

According to Maslow a need is basic if:

1. absence of satisfaction breeds illness.

2. the presence of adequate satiations prevents illness.

3. the restoration of satisfiers cures illness.

4. under free choice situations satisfiers of the basic
    needs will be preferred by the deprived person over
    other conditions, and

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[1]Paul Tillich, Biblical Religion and the Search for Ultimate
Reality (Chicago: University of Chicago Press, 1955), p. 11.

5. the basic needs will be at a low ebb in the healthy person.[2]

Fromm, on the other hand, simply states that a need is basic if it is a condition, the resolution of which determines continued life or sanity. It should be noted that this statement leaves open the question of the qualitative dimension of these need satiations.

Given the basic need as a force (labeled A in Fig. 1, p. 119), similar to the quantum now used in physics, man can be seen as an animal, but an animal having an internal system of forces unique to him.

Specification of the content of these forces has been difficult. Some, such as Victor Frankl, postulate only one basic dilemma. In the case of Frankl, he places "Man's Search for Meaning," as the most important dynamic in the creation of a satisfying life.[3]

Others have attempted to further clarify the forces deriving from the primary existential estrangement.

Fromm postulates five basic needs. These five more specific forces have their roots in the same existential dichotomy that Frankl posits. The five basic needs, as put forth by Fromm, have been treated

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[2]Abraham Maslow, Toward a Psychology of Being (New Jersey: D. Van Nostrand, 1962), p. 20.

[3]Victor Frankl, Man's Search for Meaning (New York: Simon and Schuster, 1962), 137 pages.

in Chapter II of this paper and will be only briefly reviewed here.

Man has a need to relate. He must find some means of relating to

other men, and to the "things" which structure his phenomenal world.

Man also has a need to find a personal identity in life. He seeks to

ascertain the outer limits of the internal forces of this entity that

defines him. Another basic structure is the need for a system of

orientation or devotion. This need for understanding appears to be

the same as Frankl's search for "meaning." Fromm feels that man also

has a need for a feeling of rootedness. This is a seeking for reunion

with the primary force from which the original estrangement occurred,

but is reformulated into a rootedness at the level of the phenomenal

world. The last need presented here is that of man's need to tran-

scend himself. This need seems to be a force for man's participation

in the ontological powers that created him.[4]

While Fromm assumes equality to all needs at all times, Maslow

posits a need system built on a hierarchical arrangement based on

potency under differential conditions. In Maslow's system those needs

based on physiological necessity are most basic and if unsatiated will

continue to press for resolution, to the detriment of any need higher

in the scale. The most basic needs are the physiological needs which

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[4]Erich Fromm, The Sane Society (Greenwich: Fawcett Publica-
tions, Inc., 1955), pp. 33-67.

are conditions such as hunger and thirst. Next in the hierarchy are the safety needs. These safety needs, which include such things as security and routine, become prepotent only if the physiological needs are adequately satiated. Lower needs may become sufficiently satiated that they no longer appear as a dominant impetus in an individual's behavior except under unusually adverse conditions. If, however, adverse conditions do come about, lower needs will again assert themselves. At the next level are found the belongingness and love needs. When these needs are prepotent the person will seek friends, a sweetheart, or a wife. At the next level one finds the esteem needs. These esteem needs represent the desire for self respect and the attention of others. The highest level of need attainment is represented by the emergence of the self actualization needs.[5]

Murray, in Explorations in Personality, gives a list of some twenty needs that seek resolution. The patterns of behavior by which these needs are satiated become, in Murray's design, the personality. Personality, if it is the desired rather than the deviant one, is an exemplar of the cultures "good" citizen.

None of these motivational approaches based on systems of needs are in any way antithetical; they are more appropriately seen as

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[5]Abraham Maslow, Motivation and Personality (New York: Harper and Row Publishers, 1954), pp. 80-92.

extensions of one another. In the model, the dynamic action brought about by the urgings of the needs is specified by the letter A, and indicates the differential resolutions of the same basic needs eventuating in differing cultural patterns. These cultural patterns, including the relatively stable systems of roles and actions which are called institutions, are determined by the historical perspective of the group, the resources available, the geographical and climatic conditions obtaining, and certain random factors that evolve out of the thought processes of the cultural participants. Cultures differ only in form not intent. The purpose of all cultures is to present an environment in which the basic needs can be most positively met.

As groups of people live together under the prevailing local conditions, some forms of need resolution take precedence over others as the accepted standard. A group living in an area of abundant food and pleasant climate will adopt behavior patterns consonant with these conditions, while another group living in an area of sparse food supply and an inhospitable climate will develop behaviors very much different from the first group, even though both are resolving the same life dilemmas.

All cultures have more similarities than they have differences. The physical world is essentially the same for all cultures. In this sense the factual content of the knowledge of each culture is basically

the same, only the selection of what is considered important is different. The dynamic relationship indicated by the letter B in the model is intended to be a measure of this similitude-difference dimension. Cultures differ only in the degree to which certain resolutions to the basic need situations are excepted or rejected. If these differential resolutions are taken into account, a concept of cultural distance can be defined. Cultural distance would thus be the sum of the forces at work in prescribing what shall, and what shall not, be allowed in the behavior of individuals as they attempt to satiate their needs within the framework established by the group. Applying the notions put forth by Kurt Levin in his presentations concerning field theory, it can be seen that as cultures are more similar in their general dimensions, they are more likely to interact with one another, but at the same time their differences will be magnified by the nearness dimension of such interactions. By the same line of reasoning cultures that are grossly different in their prescribed patterns are not likely to come into conflict because they will have few interactions.

The factors labeled 3-1 and 3-2 are cases in point of this dynamic relationship (labeled b) at a "local" level (Fig. 1, p. 119). Most cultures have within themselves sub-sets of their members that do not fully concur with the dominant prescriptions. In some cases, such as 3-1, the differences are of such a magnitude that the sub-group exists

partially in one culture and partially in another. The Jewish people
are an example of this condition; they share a common and rather
complex cultural heritage that transcends the immediate nationalistic
imperatives of the host culture in which they currently live. This
has on occasion caused them to be ostracized and in some cases se-
verely punished for their "deviance."

Others, such as 3-2 (Fig. 1, p. 119), are sub-cultures that are
not multi-national in character, but are sufficiently different that
they are not fully integrated into the host culture. This means that
often membership in such a sub-culture demands skills and knowledges
that are not readily available from the host culture. Whatever the
prevailing institution of education in the host culture is, it will
not be fully adequate for these minorities and some system of further
education must be established in these sub-cultures in order to insure
their continued survival.

To the degree that a culture provides for all its members to
meet their basic needs within the existing framework, sub-groups have
no reason to form and the culture is more monolithic in structure. If,
on the other hand, a culture has many diverse groups which compose it,
then many systems by which basic needs are met coexist. This diver-
sity results in a culture of many stresses and strains as each group
attempts to gain advantage for its members. The American culture (the

factor labeled III, Fig. 1, p. 119) is just such a dynamic system. While there are fundamental beliefs that unite the group, there are also a multitude of groups vying for advantage in pursuit of the culturally labeled "goods."

The American culture has been called a culture of minorities; this is not only true in terms of objective elements such as race or ethnic background, but also in terms of ideas and ideals. The early settlers of the land were small collectives of peoples of diverse backgrounds and each came to the "new world" with idiosyncratic ideas of what they wished to establish. The lands they left had long historical traditions and firmly established orders. Most of these early settlers came to America in order to put behind them the systems from which they came. A few were second sons of royal families and, rather than reject the past, these second sons wished to re-establish the old order but with themselves as leader. As has been previously stated, the land, the resources, and the feelings and dreams of their contemporaries made this re-establishment of a royal order impossible. Rather than the relatively stable systems of social class and governance they had previously known, the Americans had to learn to live in a dynamic, ever-changing cultural system. Since it is known that man cannot live in a state of anomie, some regularities had to be established. In the American case these regulating principles were very broad

generalizations and even then were always susceptible to change. From
the beginning the American culture has been an essentially leaderless
culture, in that these new Americans were not willing to give up very
much of their newfound freedom to some arbitrary, authoritarian source
of power. Each man wished to retain for himself the power of decision
concerning his own fate. Still, some way had to be found to preserve
and protect the loosely knit and vulnerable culture. To a great extent
this protection was afforded not by the new Americans themselves, but
by the physical inaccessibility of the land and the squabbles and con-
cerns of those who might, at another time, have been a threat to the
new nation.

Using the five basic needs as put forth by Erich Fromm as a
framework, it may be of interest to assess how these internal forces
were satiated and how effective, in terms of history and theory, these
resolutions have been for the American culture.

In the early period of the development of the American culture
the opportunities for relating to others in a concerned, respectful,
knowledgeable, and responsible manner was at a maximum. The ability
of one man to dominate another was limited by the factors of space and
resources available in the environment. However, even those few
places where this would have been possible, indentured servitude,
debtors prison, and primogeniture procedures were quickly forbidden

by the establishment of laws against such actions. Superior-inferior relationships were limited to specific groups. Though immigrant minorities were sometimes treated as groups of less than adequate people, they generally were able to escape their inferior status because of the abundant resources available that fueled a constantly expanding industrial complex. Only two primary groups were unable to escape this stigmatizing condition, the American Indian and the Black American. These two sub-cultural groups continue to this day attempting to free themselves from this arbitrarily assigned status. In recent years women and children, in the expanding consciousness of the evils of subjugation, have become more aware of the very real, though unintentioned, demeaning of their status. While American culture has provided effective means for meeting the need to relate at the level of general social interaction, such has not been the case in the realm of economic and political relations. The "economic man" has found it very difficult to relate meaningfully to the roles and statuses of the economic institution because of the increasing impersonalness that makes the corporation effective, and the increasing fragmentation of function that is demanded by the burgeoning technology. While Americans have been able to avoid subjugation by specific "others," they have been less successful at coping with the forces generated by the anonymous authority of their own creation. The conditions for the

positive meeting of the need to relate are admirably created in the

democratic social design, however, as democracy has turned slowly into

a technocracy this need is more and more difficult to meet productively.

In the early period of the American culture the necessity of

finding one's identity was confronted every day and virtually forced

to positive resolution or disaster. Identity was virtually synonymous

with physical survival. One found the outer limits of himself by an

active participation in the continuing struggle for survival. When

this struggle is with concrete objects in the real world the evaluative

criteria and the assessment of where one stands in relation to these

criteria is obvious. But as the technical world takes on more and more

importance and the demands are less and less specific, it becomes in-

creasingly difficult to ascertain whether an action is a victory or a

defeat. As the demands are more obscure and the qualities needed to

cope with these demands aremore abstract, it becomes difficult to de-

termine if it is the problem that is simply overwhelming, or the skills

that are insufficient, or if, indeed, someone has misinformed one of

the true meaning of the outcome. It is this very obscurity that

Skinner is pointing out in his recent work <u>Beyond Freedom and Dig-</u>

<u>nity</u>. It is not that man <u>can</u> be controlled and made to be what

another wishes him to be, but that man <u>is</u> controlled and thereby must

have information as to what areas are being controlled, and to what

degree, so that he can defend himself against depersonalization. The countercurrents of the democratic values of dignity and worth, and the capitalistic values of efficiency and profit seem to be at odds in this identity struggle.

The dilemma of conflicting value structures, alluded to in the preceding section, is further intensified as one looks to the need of finding some system of orientation and/or devotion in life. Again, in the early period of the American culture one could confront the real world of one's existence and find resolution through reason. In some quarters the dogmatic theology prevalent during this early period exerted a counterforce to reason, but there was relative freedom outside the domain of the church from deliberate attempts to control the thought process. Modern day tactics of thought control flowing from the economic and political realms have negated much of this freedom, particularly as these methods have become a part of the accepted political procedure. Reason demands accurate data on which to exert mental effort if the outcome is to be a reasonable decision. In the complex of diverse and antagonistic forces fighting for men's minds today, it is becoming increasingly difficult to keep an unhampered flow of information. This is all the more frightening because of the nearly unbelievable efficiency of modern media in making information available. The problem today is not the lack of information, nor are the

fetters of dogma so restricting anymore, but the ability of a group
intent on its own purposes to control the content of the information
available is now an ever-present danger. The inability of the average
person to cope with the sheer amount of knowledge available to make a
reasoned decision plus the demands in terms of the skills needed for
critical thinking and integration of ideas is becoming more of a
problem every day.

The same availability of information that causes man such a
problem in finding a resolution to the need for a system of orientation
and/or devotion, gives him a stronger basis than ever before for the
resolution of his need for a sense of rootedness. Where in the past
a lack of knowledge of what other men in other places were like, led
to provincialism, fear, and hostility; today there is virtually no
group of men anywhere that the average man does not know something
about. The mystery, and thus the fear, of others has been to a great
extent dissipated. With this "world knowledge" so readily available,
other problems have been created as men begin to realize the differ-
ential in the distribution and use of the world's available resources.

In summary, there are three major forces in the American cul-
ture which determine the ease or difficulty with which the basic needs
can be resolved in a positive manner.

One of these forces is the concept of democracy itself (labeled 3-4 in the model) which has as its major tenants equality, brotherhood, and unity. Democracy is a system of social relations and is largely independent of governmental procedures. This conceptual structure, if it could be maintained independent of other competing structures, would seem to be the ideal environment for meeting basic needs productively. One could relate to others in the loving relationship described by Fromm in The Art of Loving; one could find his true identity as he encountered others in a relationship of trust, mutual need, and mutual assistance; one would not have to seek for rootedness for he would have it in the joy of complete brotherhood; his need for a system of orientation could be met through the mutual seeking of this end with his brothers without fear of others' attempts to convert or control him.

But democracy, a social system, is not an adequate conceptual framework on which to build a complete culture. There must be some institution (labeled 3-5, Fig. 2, p. 120) by which the group controls its members and carries on relationships with other cultures. In the American culture these functions are carried out by the application of republican precepts. The major value constructs of the republican form of governance are control (power), the will of the majority, and organizational efficiency. One must separate the concepts of the government, which is the particular group of persons that at any given

time man the apparatus of the state; and the governance, or state it-
self, which is the structure by which the power holding groups activity
is defined and regulated.

The basic political problem arises from the fact that in any
aggregate of human beings seeking to meet the demands of the forces
created by the basic needs there is always the possibility of conflict.
In economic terms, people want scarce value exemplars, and their efforts
to acquire them may not leave "enough and as good" for others.

> If men are enough alike to have approximately equal
> capacities for desiring scarce values and if no bonds
> except the pursuit of immediate interests unit indi-
> viduals, society becomes a normless jungle in which
> every man's hand is against his neighbors.[6]

Government steps in to formalize and regulate the relations between
individuals and groups as they seek after their own desires. In es-
sence governance is the codification of the peoples' norms. In this
way political structures are, in terms of the individual, antithetical
to the resolution of the need to relate. Basically, government estab-
lishes, within the power alloted them by the majority, a system of
priorities in terms of accessibility of valued ends, to individuals
and groups. While this may seem like a needless interference when
viewed from the perspective of democratic values, one must remember

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[6]Talcott Parsons, The Structure of Social Action (Glencoe,
Ill.: 1949), p. 89.

that governmental structures are created by the people because demo-
cratic values are neither strongly enough held nor sufficiently broadly
held by individuals to eliminate the need for control. Inherent in the
association of human beings in society is the problem of regulating the
power of some individuals or groups over others.

In establishing self identity through the active experience of
one's own powers, it would seem that political democracy should be an
excellent means to this end. For the essence of political democracy,
one of its few dogmas, is that the policies of the government are con-
tinually subject to criticism and revision; the rulers are accountable
to the electorate. This function is somewhat blunted in American
political democracy because of the political party system which tends
to separate the citizen from direct participation in the operation of
his government, and the power that unions and other powerful vocational
and economic entities wield in the power struggle.

The problem of rootedness has always been a problem to American
culture. This lack of feelings of rootedness has its roots in the
heterogeneity of the people of America. A primary task of the govern-
ment is the regulation of the conflicting and divergent loyalties and
interests that this heterogeneity produces. The sharp internal dif-
ferentiation of occupations and economic positions gives each special
economic group and economic "class" its own social perspective and its

own specific economic interests, both of which are often in deep opposition to those of other groups. The fact that the American political structure is federal rather than unitary in form is also somewhat divisive in terms of rootedness but it is essential that it remain in this form to prevent the centralization of power.

Many facets of the political system of American culture inhibit man's ability to meet his basic needs productively. However, without such an institutional structure it is doubtful that the culture could exist at all. The problem then is to maintain control over the political system by those governed so that it can be changed in the direction of pure democracy as the growth of democratic values in the population allows.

Fundamentally there are two broad ways in which some men control others. In the realm of the political it is usually done through manipulation of information, that is through persuasion or propaganda so that conditions are perceived differently and thus behavior changes. The second method of control is the manipulation of the outcomes of man's endeavors, the control of advantage or the threat of disadvantage. This latter method is the method of economics. The effect of the economic system (labeled 3-3, Fig. 2, p. 120) on man's ability to meet his basic needs productively is extensive. American economic institutions are the most conspicuous feature of the culture. America is a

"business culture." In most cultures the social and the economic

realms are essentially the same. But in American culture the economic

system has acquired such independence from other areas of life that it

gives the appearance of being an autonomous, self-generating and self-

perpetuating entity. The economic system even has its own set of

values and these values are so pervasive that for much of the nation

they have become the American value system.

Some values, such as those of religious devotion, group pride,

and community recreation, are inherently nondistributive; they are

participated in rather than divided up. One person's enjoyment does

not diminish another's participation in the same value complex--indeed,

the value may require that others share it. But economic values are

distributive: they are divisable, and what one person appropriates

diminishes what otherwise would be available to others. The confusion

of needs with wants, which would be a problem in the social realm and

somewhat in the political, is not a problem here as, economically,

needs and wants are the same thing. The basic economic problem is the

allocation of scarce means to alternative ends, thus the very essence

of capitalistic economics is competition and acquisition. These ele-

ments are present in all economic systems but are particularly forceful

in the capitalistic mode. In the early period of American culture the

basic tenants of the economic realm were: that the greatest economic

good of the society would be achieved through the unrestrained play of individual self-interest; belief in the sanctity of "private property"; and the belief that the economic order is best when there is a minimum of state regulation.[7] This situation has changed markedly in present day American economics. Today there is in America an economy of mass production, division of labor dominated by fragmentation and specialization of function, highly standardized (depersonalized) products, and corporate ownership of the means of production. Because of these factors governmental control has increased markedly in American economics. This forced marriage of the economic and political areas has further eroded the force exerted by the purely social democratic values.

In terms of the needs perceived as essential in this study, it appears that the economic structures are not presently functional as a means to positive need resolution. The need to relate is most appropriately met under these conditions by retreat into anonymous groups of great power. The individualism of enterprise disappears into the corporation. In so doing the needs for rootedness and identity, are satiated in a non-productive manner. Likewise the individualism of work disappears into the discipline of the factory and the union with the same result as the former case.

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[7]Robin Williams, _American Society_ (New York: Fred A. Knopf, 1951), p. 143.

> More and more, industrial relations concern masses,
> organizations, groups and the differentiated statuses
> within these group entities--not the relations of a
> homogenious aggregate of separate and equal indi-
> viduals.[8]

The economic forces have become the most powerful and most pervasive of the three major value areas. It becomes more obvious with every passing day that these forces are distorting and tearing asunder the fabric of the nation's political and social values. Rather than a democratic or even a politically democratic culture America has become an economic culture. Many still claim it to be a capitalistic culture, but this is a questionable description when one observes the governmental-business alliances that support one another.

The interactions (labeled c on the model) between these three powerful cultural units will have to be considered in terms of their potential for the enhancement of the mental health of the nation and possibly some alternative patterns established. The study of these interactions and the teaching of new patterns, if found desirable, is a part of the function of the school. This would be far too dangerous to allow such power to one institution if the school were not the institution closest to, and most easily influenced by the total population.

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[8]Ibid., p. 195.

Four major variables concerning the American culture seem appropriate in pointing out what factors must receive attention in making curriculum decisions in the American school.

First, the American culture is a dynamic culture. It has no inherent form or structure thus it must cope with ever-changing conditions and values. These changes come about very slowly making it possible to make the mistake of assuming a value to be permanent and defending it after its usefulness has been outlived.

Second, given this "becoming" nature of American culture, there are certain value complexes, particularly those that have to do with the form of social relations in a democracy, that have been stable over most of the culture's history and while they conceivably could change, there seems no reason at this time to discard them. These values, in fact, while losing some of their power have become even more important to the preservation of the American culture than ever before. The importance of the individual, his right to fully utilize any and all talents he may have, and the need for all members of the culture to act responsibly toward the total group, are even more important now that certain other institutional value complexes, primarily political and economic, are being given more emphasis than they reasonably should receive. Particularly the economic value structures, which if allowed free reign in their present direction, would return the nation's people

to the conditions of serfdom, but with anonymous corporations and other similar units as the controllers.

Third, the interactions between and among competing value structures need continual study so that man may control his institutions and thereby his culture so that long range goals may be utilized in cultural planning. To fail to do this will result in the repetition of the present crisis oriented procedures wherein one typically must resolve the same problem time after time, because man under this condition is a victim of his culture rather than in charge of it.

Fourth, the predominant value structures that seem appropriate for the school to consider in making curricular decisions are the complexes dealing with social man, political man, and economic man.

Every culture has some means of passing on those values and behaviors that define the culture as a whole. The school (designated by IV in the design) is one of the educative elements a culture utilizes in this endeavor. The school is not the only educative structure in any culture; the family, the church, the neighborhood, and other entities fulfill part of the educative function. Sometimes these diverse units work in direct contradiction to one another. The school is, however, the major means of passing on the heritage of any advanced culture. In static cultures the problem of what to teach in the school is easily resolved, for one simply reiterates the verities on which the

culture is based. The only problem these schools encounter is to "keep

up" with and explain away the technological advances of their science

and technology. The American culture is a dynamic culture and as such

presents a very real problem to those in the school responsible for

deciding what to teach. The interaction (identified by D, Fig. 1, p. 119)

between the culture and the school must be kept at a high level so that

the school constantly receives information concerning changes in the

cultural imperatives. The school usually reflects the society in which

it exists. In a dynamic society this means that it generally reflects

changes that occurred in the culture in the past, thus it fails in its

primary task of bringing the young "barbarians" into the main stream of

the culture. The young are typically prepared for yesterday. If the

interaction "d" is continuous and the exchange of information rela-

tively free, then the school can at least prepare its students for par-

ticipation in the present culture. A school in a dynamic culture

should study the interaction of all of the elements of the society for

which it is teaching so that it can be an active force in the recon-

struction of the culture as that reconstruction is taking place.

There are a nearly infinite number of value complexes at work

in the culture at any given time. As stated earlier, value complexes

are simply rules by which certain cultural activities are carried out.

The school must select from among this large number of possible content

areas, the value complexes that are most essential to the continued functioning of the culture and also those with which the school can reasonably be expected to cope. Certainly the school cannot do all things equally well. As has been pointed out in the preceding section the most pervasive and powerful complexes seem to be those dealing with the social relations among people, the establishment and control of power, and the active participation in the economic activities of the culture. The content of the school should be those matters dealing with these three primary concerns (labeled 4-1, Fig. 1, p. 119).

Factors in Achieving Goals

The goals of the school must be similar to those of the more general culture and as has been indicated, the cultural values derive from man's resolution of his basic needs. As these basic need resolutions are accepted by the group the cultural values are formed. The school's objectives must be derived from these values but are not synonymous with them. Value structures are broad generalizations and are not definitive in themselves. School objectives must be more specific than value structures, but must resist the danger of becoming so specific that they lose the continuity established with their

antecedents and become values in their own right. Keeping in mind that the overarching purpose of the school is to induct the young into the value complexes of the culture, it is readily seen that the interaction of the school and the culture (labeled D, Fig. 1, p. 119) is essential. It is this very dynamic that makes it essential to have broad representation of diverse points of view on committees that deal with curriculum policy making. The division of policy making and decision making has been a source of irritation for both the representatives of the culture and those of the school. The broad policies concerning what the general content and direction of the program should be are established by such groups, but the choice of the specific activities that comprise the program must remain with school personnel. These policy committees should include representatives from the major institutional complexes that it is felt are appropriate for the school to be involved with in maintaining or reconstructing the cultural values. Too often in the past they have been dominated by vested interests that had personal rather than cultural biases. This has been most recently demonstrated in the takeover of the curriculum by the subject matter specialists that has all but destroyed the humanist tradition in the school. Balance must be maintained as content is selected. These committees serve as the bridge between the total accumulated knowledge of the culture and that part of this knowledge selected as the content

to be utilized by the school as it seeks to induct the young into the ongoing cultural activities. The school must not only be within the culture, but must also be an active force in the culture.

Based on these policy statements, school personnel then derives a system by which the generalizations can be implemented in such a way that each set of factors receives the attention deserved and that all factors are integrated into a dynamically functioning whole. This structure is designated 4-1, Fig. 1, p. 119), and its explanation will use data deemed appropriate at this time, but which should not be presumed to be absolute.

The first of these value complexes (labeled 4-2, Fig. 3, p. 121) concerns those behaviors that represent allegiance to those values that are consonant with democratic ideas about the nature of man and his relations with other men. While many of these behaviors can be specified and appropriate academic materials prepared for teaching about these behaviors, the _most_ important factor here is living in a milieu where these behaviors can be effectively practiced. In the method-data relationship, method (process) would become the dominant aspect in this experience complex at the earlier stages and become less so as the child moves through his school experiences. A second dynamic relationship involved here is the distinction between general education and specific educational experiences. General education is usually

defined as those aspects of the program that are necessary for minimal participation in the culture. Specific education, on the other hand, is that which has specific application in terms of a specific vocational or social role in the culture. This distinction is meaningless unless the decision is applied to some real child in a real situation. What is necessary differs from social group to social group and from economic group to economic group. General and specific education have a reciprocal relationship and either factor will vary in importance from time to time and content to content in terms of individuals. Indeed, first grade music may be vocational to some children. In the same manner senior grammar may be "general education" for some, depending on its eventual use.

One of the primary points to be made in this presentation in regard to "social man," is that values must be consistent in and out of the school structure. The present autocratic governance in the school must be removed or the culture must agree that autocracy should replace democracy in our culture. The child does indeed "learn what he lives," and so the social climate in the school must be that which is desired in the culture at large.

The factor labeled 4-3 in Fig. 3, p. 121, represents "economic man," and is virtually the entire program of most schools today. The content is the factual data and the method of science and

technology. The major outcome of these studies should be the develop-
ment of a person who has the skills and attitudes of a capitalist; at
least in as much as the culture as a whole wishes to utilize capital-
istic procedures in its economic relations. This area which seemed so
secure a few years ago is now an area of much tension and disagreement.
The school will have to keep its interactions with the larger culture
current if it is to not produce anachronisms. Just where the capitalism
to socialism trend will eventually lead is still an open question in
the American culture.

The same dynamics concerning general and specific education
are also relevant in this subject matter.

The area labeled 4-4 in Fig. 3, p. 121, is the integration of
these two separate content areas plus some facts and procedures of its
own and is intended to represent the "political man" as he exercises his
technical skills within the structures of the allowed social interac-
tions. This area is the central focus of all school experiences; its
product should be the effectively functioning democrat in economic,
political, and social areas. It is an area in which the responsible
citizen participating in his culture, is able to make those moral
decisions which determine the direction of his culture.

The content utilized in the school is in no way to be thought
of as an organizing center for the experiences children have there.
The content is the smorgasboard of activities from which some are

selected because they seem appropriate as material to be organized around the experiences of the child. How one is to determine what to organize about the individual child is the only real problem to be considered. The child himself (labeled V in Fig. 1, p. 119) is the nuclear center of the school experience. The child is an organized whole of varying complexity and equilibrium.

At the moment of conception the process of differentiation and integration is set in motion and does not stop until death. As the fertilized egg begins to divide, and then divide again, some cells become bone, others skin, still others nerve tissue (5-3 in Fig. 4, p. 122). As these many discrete entities are created they are also organized so that they function as an interdependent whole. If all goes as it should, each system develops only sufficient complexity to serve its individual function so that a harmonious balance is maintained.

Growth will occur, but its form will depend on the environment. A propitious environment is one in which there is a minimum of environmental press or domination. Growth cannot be forced but is, in fact, a phenomenon that takes place from the inside out. Each child builds his own reality as he experiences the objects and conditions of the real world.[9] These internal factors are the forces that allow enculturation to occur.

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[9]Jean Piaget, The Construction of Reality in the Child (New York: Basic Books, Inc., 1954), p. 4.

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At first this involves biological adaptation only. Form

follows function, as environmental demands are met through the orga-

nisms responding to them, structures are built within the child which

allow more efficient organism-environment interactions to occur.

The first forms of this adaptation are physical, but there are soon

mental operations that are similar and somewhat parallel to these

physiological phenomena. Through this interaction such basic concepts

as the permanency of objects, time, and space are structured.[10,11, 12]

It is also postulated that values, attitudes, and other "content" of

the affective domain are developed in essentially the same organism-

environment interaction mode.[13] Piaget uses the term schema to define

these structures that are the mental counterparts of the biological

means of adapting.[14] Schemata can be simplistically thought of as an

index file of experiences and the meanings or feelings that accompany

[10]Herbert Ginsberg and Sylvia Opper, Piaget's Theory of Intellectual Development (Englewood Cliffs: Prentice-Hall, 1969), p. 24.

[11]J. H. Flavell, The Developmental Psychology of Jean Piaget (Princeton: D. VanNostrand Company, 1963), p. 36.

[12]Jean Piaget, The Origins of Intelligence in Children (New York: W. W. Norton, 1952), pp. 2-3.

[13]Flavell, op. cit., p. 16.

[14]Barry J. Wadsworth, Piaget's Theory of Cognitive Development (New York: David McKay Company, 1969), p. 10.

each of them. It is only through experience with the real world that these schemata can be built. The building takes place through two complimentary dynamics, assimilation and accommodation. Assimilation is the taking in of experience in some form that the organism can utilize. A biological example would be the ingestion of food. Assimilation is somewhat analogous to the Ah-hah phenomenon of the Gestaltists. Through the process of assimilation content structures (file cards) are built. If, however, there was not the second dynamic force of accommodation, the child would develop enormous amounts of disorganized information. Accommodation is the changing of the structures already present in order to correctly classify the new input or to create a new category for the input. The dynamic actions of assimilation and accommodation create the structures that account for growth in the child. If assimilation takes precedence over accommodation, large quantities of unorganized information is created. If, on the other hand, accommodation takes precedence over assimilation, then organization would be present with very little information to utilize. Both these factors have organizational properties within themselves but what is needed is an equilibration between these forces. The "delicate balance" that keeps each within reasonable limits for the most effective growth to occur.

Three additional concepts are essential if one is to be able to apply these ideas to the creation of educative experiences. Context refers to the observable behaviors that reflect developmental activity. Content appears to be essentially the same as the habit family hierarchies of the behaviorist. Content is constantly changing through experience. Structure refers to the inferred organizational properties (schemata) that explain the occurrence of the behaviors that constitute the content of development. Structure, then, is similar to the motivational aspects of behavioral phenomena. Structure is the most basic of these two and should be the factor the educator utilizes in determining appropriate educative experiences. That which is determined by virtually all educational test procedures is content. This is essentially an aspect of assimilation and is of little practical use in most real world occurrences. It is the dynamic property that is important because it is this dynamic property that makes the learning useful and used in the life experiences of the child and the adult. Function is a process that is stable and continuous throughout development and refers to the necessity of the organisms adapting to his environment and organizing these adaptations into useful wholes.

A first major point to be taken from this position is that the child must act on the environment if development is to proceed. The
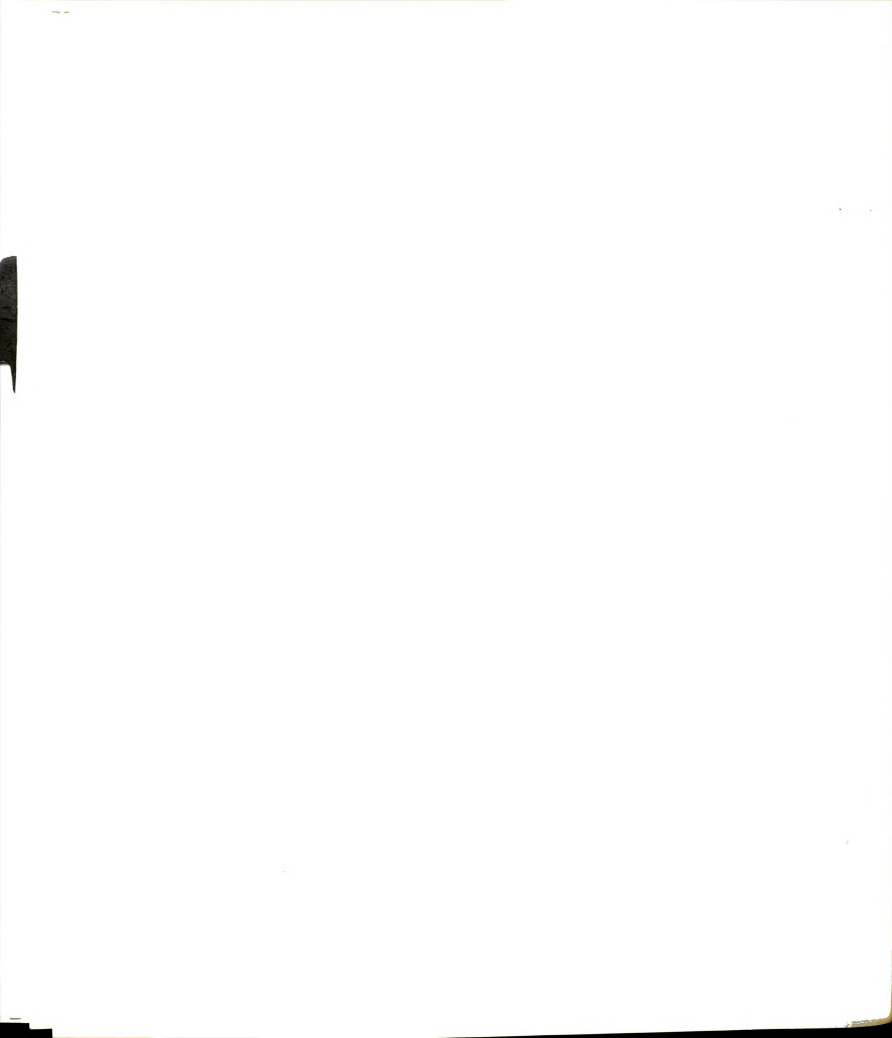
development of coping structures is ensured only if the child assimilates and accommodates stimuli in the environment.

The second is that development proceeds by orderly, sequential steps and assimilation and accommodation must be equilibrated between themselves and also equilibration must be reached between environmental demands and organism response capability. In Piagetian terms the proper ailment (educative experience) must be present at the proper time. In the model the elements numbered 5-2 (Fig. 4, p. 122) are indicative of the structures that result from assimilation and accommodation. The content of these structures is dependent on the hereditary characteristics brought to the situation and the amount and orderliness of the objects and interactions encountered. The major importance of this point is that thought derives from the activity of the child himself. What Fromm believed to be true in terms of values was also found to be true in thought and feelings.

It is the depth and extensiveness of these structures that determine what the child can and should do and learn. The only defensible procedure then is to start with the sensitive assessment of the child and build personalized programs around each individual. Because of the similarities inherent in any cultural milieu, this should not result in the overwhelming diversification that some believe would happen, but it would allow the school to get away from the
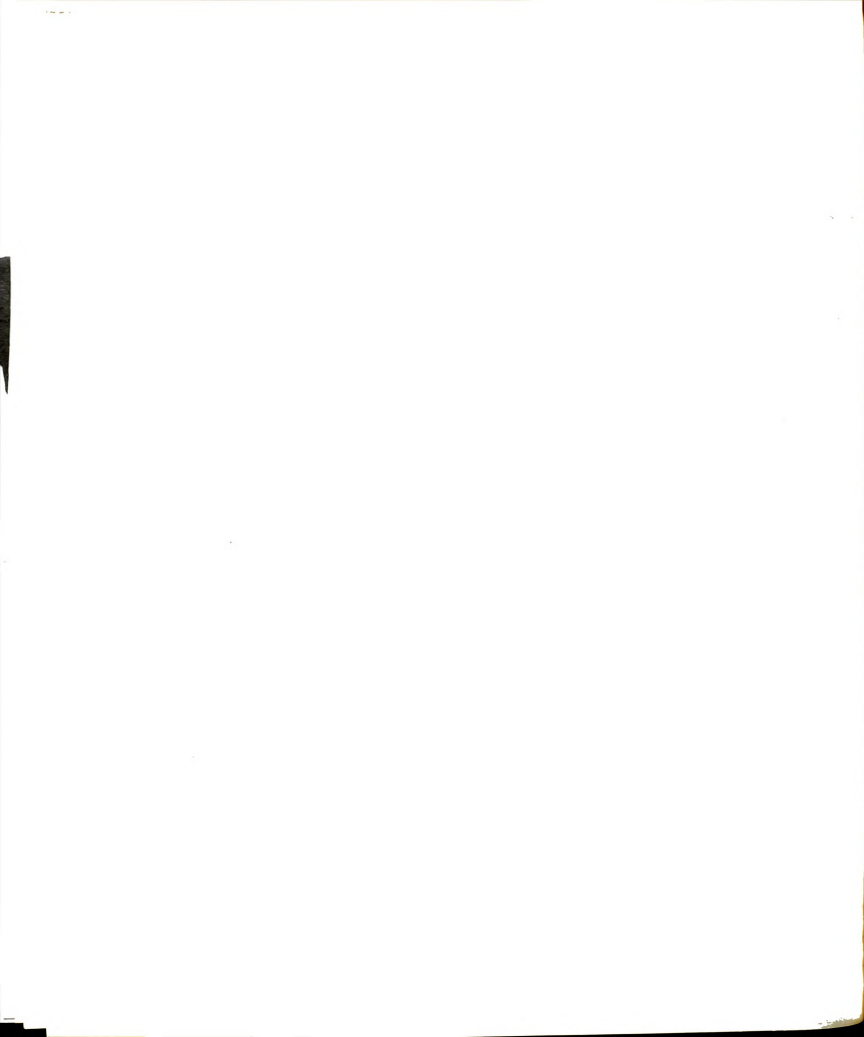
normative procedures so often used today. These procedures result in forcing children to be more alike rather than allowing them to develop their differences which are the true identity elements of each. It is this very individuality that is the basic democratic value.

SUMMARY

One of the major sources of data utilized in curricular decisions is the field of sociology. It is the position of the present thesis that adequate goals for American schools must derive from the sociological study of man and his culture. The study of the American culture must center on those institutions that are central to the culture and about which there is substantial consensual agreement. It is these "general" institutional structures which provide the cultural elements that the school utilizes as it fulfills its role of perpetuating the culture. The sociological perspective supplies the goals the school is to implement. Curriculum workers must have sociological knowledges and skills if they are to be able to cooperate with other institutional representatives in the inevitable compromises between the ideal and the possible in meeting other institutional demands.

The economic institutions, which include the technological and scientific communities, provides the culture with an overwhelming array of academic material. From this total cultural knowledge the curriculum worker, cooperating with representatives from the

disciplines of knowledge, must decide what is both necessary and possible for the school to use in preparing the young to cope with the technological demands of their culture. Again it is the school representative, the curriculum worker, that must arbitrate between the demands of those seeking social reconstruction outcomes and those seeking technological and academic outcomes.

In the present thesis a new dimension is posited as an area of school concern, and that is the set of institutional structures dealing with power and decision in the culture. This is particularly significant in American culture where the power resides in the people themselves. Every man must be a decision maker. This new realm of the political is the amalgamation of the social and the academic so that knowledge is used in ethical ways so that no man becomes enslaved by the knowledge of another. Nor does any man become enslaved by knowledge itself.

All of these content and goal concerns are seen as vehicles to man's search for a more rewarding life. The central concern is man himself. In the past the child has been studied as a means of deriving content. The concerns and behaviors of the child were thus held to be legitimate sources of content for the school to use. This however only results in continuing child like behaviors. The curriculum worker must be able to study the child as a complex,

organized, functioning whole. The purpose of the curriculum workers

study is to determine appropriate content and method such that each

child can individually build himself so that he is personally and

culturally effective. To do this the curriculum worker must be

knowledgeable in psychology.

This new curriculum worker must have the group dynamic skills

of the present curriculum worker, but must also have the academic

skills of the master teacher and the developmental psychology skills

that some counselors possess. This new person would be a clinical

educator, one who can make a sensitive assessment of the child and

thereby select appropriate educational experiences for each child

so that the child becomes a fully functioning member of his culture.

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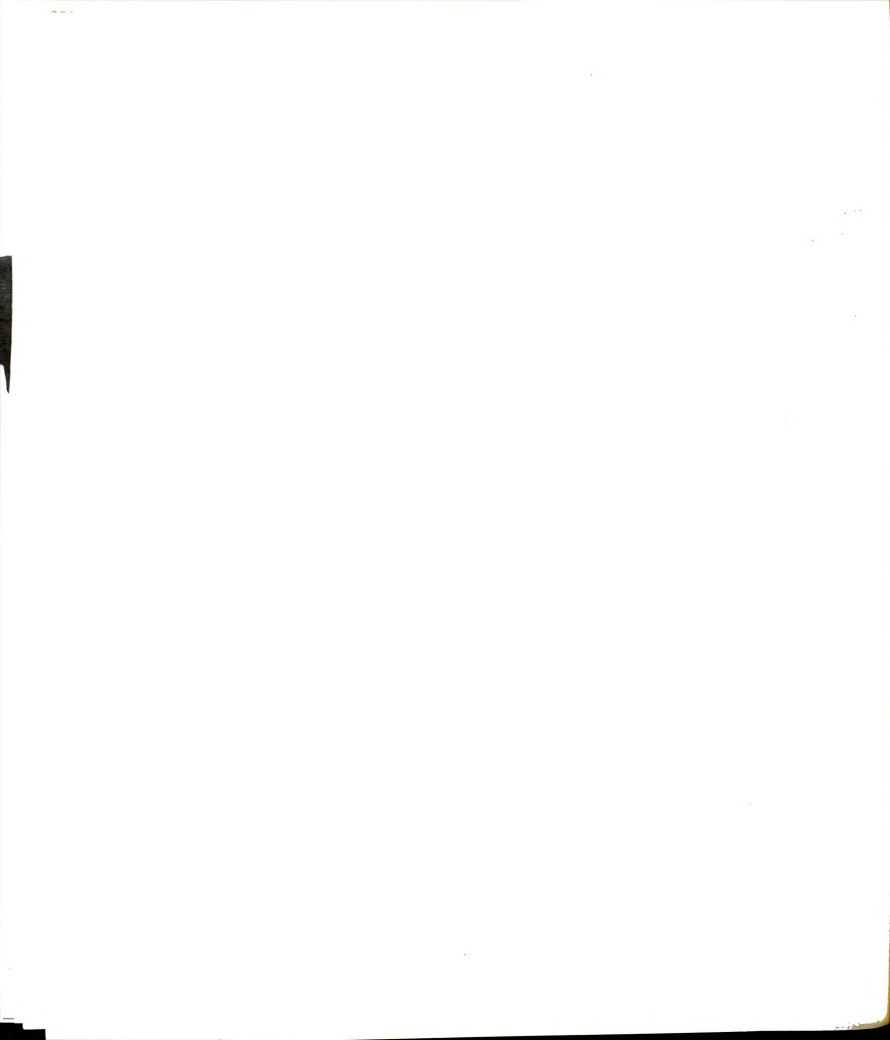
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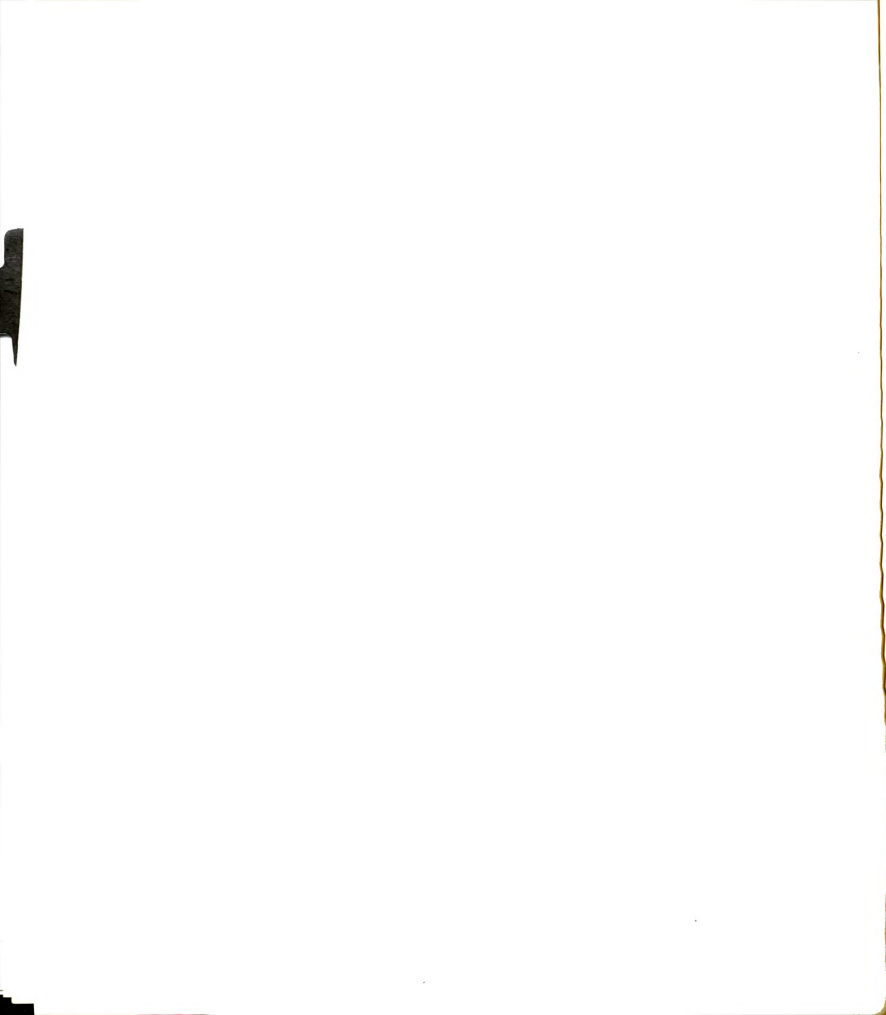
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