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Future oriented guidelines for a kibbutz teachers college.

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FUTURE ORIENTED GUIDELINES FOR A

KIBBUTZ TEACHERS COLLEGE

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By

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FUTURE ORIENTED GUIDELINES FOR A

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iii

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FUTURE ORIENTED GUIDELINES FOR A KIBBUTZ

TEACHERS COLLEGE (AUGUST 1973)

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The purpose of this study was to develop guidelines
for a Teachers College for the Collective educational system
in the Kibbutz society in Israel. As a non-sectarian communal
society, the Kibbutz is not immune to changes occurring in
the world and larger Israeli society. Considerable changes
are already visible. To what extent will they affect the
value system of the Kibbutz? What values and skills are
most important for the succeeding generation? How must
educational institutions change to effect the direction of
change? If education is an important factor in the direc-
tion of future development of Kibbutz society, then teacher
education is fundamental to educational change and a future
oriented approach for changing teacher education may be of
great importance.

Based on current futurist theories, developmental
trends for the Kibbutz society were projected. The forecast
assumes a mass-consumption stage and a post-industrial stage
of development. Two possible alternatives were outlined.
One assumes that the mass-consumption stage is a transition
from which the post-industrial stage will emerge. The other

v

alternative assumes that the post-industrial stage is not
an imperative and may not emerge from a fully consumer-
oriented society. In this case it would be reasonable to
question the continuation of the Kibbutz, at least in its
present form. The projected trends were analyzed, using
The Cross-Impact Matrix technique. The analysis of the mass-
consumption trends reveals that the trend identified as the
"decline of the task-oriented pioneer value system" has the
greatest effect and will enhance the continuation of all
the other trends. The trend identified as "growing conflict
between individual wants and society needs" is most independ-
ent of the other trends, while at the same time is highly
influential as an effector on the absolute scale. In the
post-industrial stage the trend identified as "merging of
work and leisure coupled with self-fulfillment ethic" is
most influenced in the presence of the other trend, but
at the same time, is the second most powerful effector on
the absolute scale. The analysis suggests areas for possible
educational policy and intervention. The writer is not
value-free, nor indifferent to the possible directions in
development that the Kibbutz society may take. Therefore,
the suggested areas of educational policy in the collective
educational system are devoted to value education and the
problems of man in society. It aims to create an environ-
ment that nurtures individual growth and fulfillment within
the society. It is based on the principles of humanistic

socialism and cultural national values as well as on indi-
vidual needs for acceptance and self-realization.

As a result of the projected trends, the suggested
educational policy and current development in teaching and
learning theories, guidelines for a Teachers' College for
the collective education in the Kibbutz were developed.
They are based on the assumptions that the teacher training
environment of the prospective teacher must be congruent
with the goals and the environment the teacher will create
with students, that human values and social commitment are
basic attributes in teacher education, that the dichotomy
between academic and professional education is artificial.
The general objectives are to educate an open-minded person
who is committed and interested in people, the value system
of the Kibbutz, and deeply involved in its future develop-
ment. To create an environment for personal growth and
provide a theoretical basis and clinical experiences for a
professional decision-making process in education.

The proposed guidelines suggest an individualized,
personalized approach in teacher education. The components
of the suggested program include an academic area of concen-
tration, interdisciplinary studies, professional use of
knowledge, human relation studies and clinical experience.
A sequential progress in areas of study was developed. The
program is based on a pre-service in-service continuum, and
possible ways of implementation and a support system are
suggested.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF ILLUSTRATIONS

Dedicated with love and devotion

to

Esther and our children

C H A P T E R   I

INTRODUCTION

No educational system can be understood apart from
the society it serves. The Kibbutz is a unique society
created under unique geographical, political, and histor-
ical circumstances. The Kibbutz developed its own educa-
tional system about which there are many misconceptions,
disagreements, and controversies. A major source of the
misconceptions is the lack of familiarity and understanding
of its social structure and its delicate dynamics as well
as attempts to apply to it the concepts and values of other
quite different social structures. It is impossible within
the framework of this study to describe and analyze the Kib-
butz society and its educational system fully, but a brief
description of its basic values and philosophy is necessary.

The Ideology of the Kibbutz

Kibbutz society is the result of a human revolution.
In the beginning was the vision deeply rooted in the Zion-
ist-Socialist ideology. The political reality of Palestine
early in the century permitted the development of the vision.
The crystallization and vangard of the vision was the Kib-
butz.

Zionism is the political liberation movement of the
Jewish people. Its origins are rooted in Jewish history

and in the reality of centuries of bloody persecution; in the emotional attachment to Zion as a glory of the past and in the prayers for a return to the Promised Land. The political Zionist movement aimed not only for territorial concentration and the establishment of a Jewish state as a refuge from oppression and persecution but to a national revival and renaissance. This striving for renewal was the major appeal for the Jewish youth in Eastern Europe and later, in the various countries throughout the world.

Zionist ideology and socialist ideology existed side-by-side and reinforced each other so that the theory of the dual revolution evolved--national and social revolution. The goal of the latter was to change the social structure of the Jewish people, to create a working class through social re-stratification, through productivization. Return to the land, to agriculture, and to physical labor, therefore, had great symbolic value.

The puissance of these ideas and symbols were manifest in the willingness of former shopkeepers, students, businessmen and professionals who were unaccustomed to hard labor and harsh conditions, to drain malaria infested swamps, irrigate deserts, build roads and homes, and cultivate the land. Such toil required devotion, sacrifice, and ideological conviction. The evolvement of the working class in Palestine at the beginning of the century and the decades thereafter, was a conscious decision to bring about prole-

tarization and help the transition from urban Jewish life
to the creation of a Jewish agricultural society.

The backbone of the Zionist-Socialist ideology was
the Kibbutz movement. Kibbutz members saw themselves and
were regarded by the Yishuv (the pre-state Jewish population
in Palestine) as the vangard in every national and social
task in the fulfillment of the Zionist Socialist ideology.
But the Kibbutz members have defined their role not only as
an efficient tool to realize the creation of a Jewish state
but aimed also to create a new society, an ideal social
order based on equality, cooperation, and collective life.
They believed they were building a new cell for future soci-
ety. The Kibbutz "was building the present and at the same
time was the herald of the future, which will overtake the
present. Here was, and is, the source of its strength"
(J. Chazan, 1972, p. 57).

The Kibbutz as a unique collectivist phenomenon can
be understood only on the broad context of national and
social struggle of the Jewish people for freedom, indepen-
dence and normal national and social life, as well as in the
context of self-elected mission to realize its ideology by
living it.

In order to understand the Kibbutz structure it is
important to understand its set of values:

1. Equality: This is the prime and basic value of Kibbutz

   life. It is more than formal rights and duties. It

does not mean mechanical equalization of personal differences or needs. It means everybody's right to the possibility of development and progress according to personal (different) needs.

2. <u>Voluntarism</u>: Joining the society indicates voluntary acceptance of its norms and values.

3. <u>Solidarity-cooperation</u>: All efforts are cooperative with a mutual interdependence. Formerly, absolute collectivism took precedence over individual desires, and individual indentification with societal goals was extremely high. With success in societal and economic endeavors, a new balance is evolving between societal needs and personal desires. The new balance strives toward the Marxist definition: union in which the free development of the individual is a condition for the development of society.

4. <u>Democracy</u>: The form of Kibbutz democracy is direct and participatory, in which self-leadership prevails. Election to all major executive positions is by the general assembly of the members of the Kibbutz for a period of time not exceeding three years.

5. <u>Work</u>: Every type of work is honored and is regarded as equally important. The abolition of the exploitation of men by men is achieved by the principle of self-labor. The realization of these values in everyday life became a value itself. The main struggle is to close the gap between

declared values and realized values, and is embodied in the structure of the Kibbutz.

Living on nationally owned land, the Kibbutz is a voluntary society based on communal property and communal consumption and living arrangements. No economic rewards are given for rank, position, or performances. The community is responsible for the satisfaction of the individual needs, based on the principle: from each according to his ability--to each according to his needs within the limits of the communities economical possibilities. The major characteristics of the Kibbutz structure are: the communal ownership of property, communal organization of consumption, organization of work and production, direct-democracy and self-management by rotation of its members, and the collective education of children.

Based on the experience of utopian communities of the past, many sociologists, economists and psychologists predicted failure for the Kibbutz. Today, the Kibbutz society is no longer an experiment. More than sixty years have passed since the first Kibbutz, Degania, was founded. The Kibbutz movement now consists of 230 Kibbutzim with a population of about 100,000. In spite of dire predictions, it has proved its economic success; that it is possible to establish an economy based on collective effort, that the common good can be at least as powerful a motive for action as individualistic efforts. It has proved the superiority

of communal organization, the vitality of social cooperation, and evidences are accumulating about the success of communal, or collective education. But first and foremost it has proved its importance in fulfilling national and social ideals.

In contrast to utopian communities of the past, the Kibbutz is not an escapist society. It had and has to date, an important if not a decisive impact on the emerging Israeli society. In the pre-state Yishuv, being only six per cent of the population, the Kibbutz ideology became a binding social norm. The Kibbutz, through its members in the political, social and cultural institutions, had an influence on their ideology and action. "Not only youth movements, but also many schools educated the younger generation towards realizing the ideal of halutziut (pioneering), which was identified with membership in a pioneering collective agricultural settlement, preferably in an outlying frontier region or in a strategically exposed position" (A. Kleinberger, 1969, p. 27).

It would be difficult to find an area of life in the pre-state and post-state of Israel where the Kibbutz movement has not participated and contributed. From political life, to service to and in the Army, to cultural events, Kibbutz members have participated far beyond their percentage of the population of Israel. At the present time, Kibbutz members account for less than four per cent. Their

non-sectarian attitude, deep involvement in the larger soci-
ety, and commitment to national causes became the source of
inner strength and prestige.

However, since the achievement of nationhood, consid-
erable changes in the impact of Kibbutz ideology on the
larger society have occurred. For many Israeli, the egal-
itarian ideology in the pre-state was no more appropriate.
Instead, a slow and steady trend toward social differentia-
tion became visible with formal, bureaucratic organizations
taking over the voluntary institutions. The pioneering
orientation has weakened. Social status is no longer deter-
mined by devotion to a common cause, but rather by power,
income and formal qualifications. As it has been stated,
the Kibbutz and the larger Israeli societies have recipro-
cal influences on each other. The impact of the changes in
Israeli society on the Kibbutz will be discussed later.

Collective Education

One of the most original and revolutionary innovations
of the Kibbutz movement is the collective educational sys-
tem. From its very beginning the Kibbutz was, and is, a
highly child-oriented society. Its members were cognizant
of the importance of education to ensure the continuity of
the Kibbutz goals and values.

> The Kibbutz movement is keenly aware that its real test
> will be the extent to which Kibbutz-born children will
> remain in the community, continuing its development in
> the spirit of its original principles. Education is,
> therefore, considered a community responsibility and
> children are considered "our children." (M. Kerem,
> 1970, p. 243)

The most controversial issue in collective education is that the children from birth live in separate houses, especially designed for their needs, and are taken care by specially trained educators. Basic to this educational system is that they live in peer groups and have "two emotional foci. One is the family. The other is the 'children's house'" (G. Levin, 1970, p. 264). Many researchers have expected deprivation in the young child of the Kibbutz and damage to its developing personality. But accumulating evidence shows that collective education does not cause damage; that, on the contrary, it has significant positive effect on the development of the personality (Rabin, 1965; Amir, 1969; Kohen Raz, 1968; and others).

Many educators and psychologists are now convinced that extensive research of the collective educational system could contribute and shed light on basic questions in educational theory. Dr. Neubauer, in his remarks on collective education, points out that it provides a new, more successful form of communal care and eliminates the dichotomy of "family care or communal care." "The geographic distance between parental quarters and children's home is a wholly inadequate measure of the quality of the emotional relationships between parent and child" (1965, p. 315).

The philosophy and structure of Kibbutz education, of course, reflect the life pattern of the Kibbutz community. Formal education is the responsibility of trained educators

who attempt to put into practice the basic values of Kibbutz
ideology: equality, democracy, voluntarism, collectivism
and honor of work. Basic values are also inculcated by the
daily life of communal living in peer group living quarters,
by obligations to perform work appropriate to the age, and
by examples of parents or other adults. However, a basic
conflict, or ambivalence, exists between the desire of the
Kibbutz society to inculcate the younger generation with
its moral values and requiring children to attend to its
needs and aims, and the nurturing of a personal conscious-
ness, personal growth and self-realization. Nevertheless,
the Kibbutz attempts to educate all children without excep-
tion in all dimensions of child life.

> Stress was laid on the coverage of all (or nearly
> all) aspects of child life: physical and mental
> health, integration within child and adult society,
> fully developed individualization, intellectual and
> artistic growth, rich content study for all up to
> the age of 18, economic intelligence and work effi-
> ciency, satisfaction in belonging to the children's
> home and Kibbutz community, critical adherence to
> ideas, mores, aspirations, life models, and obliga-
> tions of Kibbutz life. (M. Segal, 1974, p. 275)

Children are educated in groups. At the elementary
and high school level, they are a child society and a youth
society with their own committees, responsibilities and
decisions. This democratic, self-motivating society of
every age grouping becomes a principle of education. For
all without exception, there are no formal examinations or
grades, or formal discipline. Nevertheless, learning is

not voluntary. It is a social obligation imposed primarily
by the peer group and public opinion, as well as educators.
Important and interesting evidence exists that the author-
ity and influence of the peer group on the individual is
paramount.

The integration of home and school, the consistency
of ideology of peer group, parents, educators, and society
has enabled the Kibbutz educational movement to define the
goals, content and methods of education in an integrated
philosophical entity.

The egalitarian life partnership in Kibbutz life has
produced an egalitarian partnership in its educational sys-
tem. Voluntarism in the adult society was built into school.
Punishment and external rewards and compulsory methods have
no place in the school system. The basic dialectic con-
trast, or ambivalence, is between the voluntary educational
approach of nurturing a personal voluntary consciousness
and the desire of the Kibbutz society to direct its chil-
dren to its own needs and aims.

The role and performance of the teacher-educator is
the crucial point of the whole system, close teacher-pupil
relationship, personal attention to specific needs of each
student, important and friendly guidance are the basic prin-
ciples for the education of the Kibbutz youngsters.

From the outset, the Kibbutz educators refused to
accept the customary methods of instruction. They objected

to the fragmentation of studies into different subjects
without inner connection, the formal short lesson periods
and the customary teacher-pupil relationship based on grades,
rewards and punishment. Therefore a "themes" (project)
method was developed.

The main principles of the methods are as stated by
Golan, Lavi. In the elementary school, study must be bound
to life. Sharp division of subject does not reflect reality.
Therefore, the realities surrounding the child are subjects
of study, for example, wheat and bread, the river, migratory
birds, our Kibbutz, the Jewish child, etc. Time devoted to
each theme is two to six weeks according to the age of the
children.

Studies at the high school level are split into two
sets of subjects: humanities and sciences. Mathematics,
Hebrew, foreign language and arts and crafts are taught
separately.

The principle of the themes method is that individual
work, experimentation and exploration promote activity and
initiative.

> It must be admitted that the themes method is not
> easy to apply. More than any other teaching method it
> requires of the teacher constant effort to extend and
> deepen his knowledge. Moreover, the success of this
> method depends in large measure on the availability of
> appropriate facilities. (Golan, Lavi)

This brief description of the collective education
system makes no claim to perfection. As in any educational

process, there are problems. Everyday life seldom lives up
to ideology.

Being a unique society with a unique educational sys-
tem, the Kibbutz movement realized early that a special
institution for teacher training was necessary. Since the
existing teacher seminars and schools of education were
training teachers for the usual, formal schools, the Seminar
Hakibbutzim was founded to satisfy Kibbutz educational needs.
The philosophy of collective education based on progressive
educational trends and its own educational needs was imple-
mented and developed, keeping uppermost in mind that a Kib-
butz educator was not only an instructor in subject matter
but also the facilitator of growth in the child's person-
ality. The curriculum was based on exploration, inquiry,
and independent study, with no formal examinations adminis-
tered, no grades given, and no degrees awarded.

Statement of the Problem

As it has been stated many times, we live in an era
of fantastically accelerating environmental changes brought
about the world wide revolutions in knowledge and technol-
ogy, in demographic and social structures, in economic and
political affairs. These changes, in turn, influence every-
day life, value systems, and behavior and make the future
uncertain. We must anticipate future change. in society,
recognize that adaptation is necessary, and try, to some

degree, to have some determining control over where changes
will lead. Ability to deal with an uncertain future and
to cope with the process of change is the major task of
education. To this end, important changes will be necessary
in every aspect of education. Goals and objectives must be
determined and an appropriate system of planning developed
and implemented. Since teacher education is the midwife
of educational change, special attention must be given to
teacher training institutions. In this study a teacher
training college for the Kibbutz educational system will
be analyzed and guidelines for a future-oriented model pre-
sented.

Rationale

The Kibbutz is not a sectarian, escapist society,
isolated from the world. On the contrary, Kibbutz members
have always been involved in most every aspect of Israeli
society. Changes occurring in the world and the larger Is-
raeli society have impact on Kibbutz life, and Kibbutz mem-
bers are constantly adapting to changing aspirations, at-
titudes and interrelations. In the older Kibbutzim, the
second and third generations play an important role in the
society and its economic structure.

> The Kibbutz movement is today in a period of trans-
> ition and of interplay between older layers of its
> society which represent tradition and prestige, and
> younger ones which represent a new dynamic outlook.
> (M. Alon, 1970, p. 285)

I. Changes in Values

A. The younger generation born in the Kibbutz, tends
to emphasize its own personal needs, growth and development
rather than those of the community. Evolving, therefore,
is a decision-making process towards the needs of the indi-
vidual. The permanent struggle for survival in the active
engagement in war, has affected the ideological attitudes
of the Kibbutz. The younger generation strongly rejects
some of the older manifestations and symbols of ideology,
although not the basic values. They tend to emphasize the
life in the Kibbutz as a home rather than an ideology, a
home where personal and social problems are solved rather
than national or international problems.

B. The role of the family in the Kibbutz is chang-
ing:

> The Family in the Kibbutz does not constitute a self-
> interested economic unit. It has no independent eco-
> nomic role to fulfill and therefore the struggle for
> existence does not constitute a unifying factor as in
> families outside . . . .Secondly, the Kibbutz family
> shares its educational tasks with professional workers
> even in the tender age of their children. (M. Gerson,
> 1970, p. 253)

Recently, however, the importance of the family in
Kibbutz life has increased. Younger generation members
identify more than formerly with their parents and desire
intimate family relationships. Families are more stable
and are more active in making decisions about the education
of their children. Women now tend to work in jobs tradi-
tionally considered "feminine," pay more attention to their

appearance, and spend more time in the improvement and
decoration of their apartments. The balance between com-
munity and family interests is shifting.

     C. Changes in economical structure.
Advanced technology, greater economic efficiency, improved
planning and management have brought economic success in
agriculture.

> Kibbutz agriculture now produces a third of all agricul-
> tural products in the country, even though it has only
> 20% of the agricultural work force. The annual average
> output of the Israeli agricultural worker ranges between
> $6000 to $7000 as against $10,000 in the Kibbutz.
> (J. Shatil, 1972, p. 21)

> Between 1960 and 1968 the cotton crop in the Kibbutzim
> increased by more than tenfold--from less than 10% to
> nearly 80% of all cotton produced in the country.
> (Ibid., p. 22)

A major economic change was the rapid development of Kib-
butz industry. In many Kibbutzim industry provides one-
half of the total Kibbutz income. In the long run, indus-
try must have an important influence on the economic-social
structure of the Kibbutz.

> An "informal elite" may come into existence which will
> function alongside the Kibbutz administration. (Ibid.,
> p. 25)

     Economic success brought a rise in the standard of
living. Satisfaction of basic needs increased demands to
satisfy individual needs that differ with each personality.
Individual needs are difficult to supply on an equal basis.
Questions that must be asked are: will these changes weaken
the basic principles and values of the Kibbutz, or are they

a transition toward higher development? How and to what
extent will these changes affect the educational system?

II. Changes in Kibbutz education

As a part of the Israeli society, the Kibbutz is in-
fluenced by changes occurring in this larger society. The
rapid economic development; drive for higher education;
specialization and formal degrees; enormous growth of the
Universities; and the rigid standards of admission to them
have influenced the schools in the country and, to a degree,
the collective educational system, too.

A. Secondary education.

The most conspicuous changes have occurred at the
secondary school level. The establishment of Kibbutz re-
gional secondary schools in place of small local schools
has had an impact on educational practice and methods. The
trend is toward formalized teaching methods, departmental-
ization of curriculum, emphasis on content and achievement,
and a desire for formal state accreditation. This structure,
too, has changed the role of the youth society and to some
extent the role of the teacher-educator. Moreover, the
heavy emphasis on content and achievement at the Israeli
High Schools outside the Kibbutz has influenced teachers
and parents within the Kibbutz.

The diversity of Kibbutz population in age, back-
ground, etc., and the diversity of teachers' backgrounds
and education have an impact on the consistency of the

declared and realized goals and methods of education. In
spite of growing evidence of the relative success of the
collective progressive education, there is a regressive
trend toward more formal traditional education.

     B. Teacher training.

     The Teacher College for the Kibbutz movement is under-
going significant change, especially in the secondary teach-
er training program. Formerly, the philosophy was that con-
tent and process are inseparable, and therefore, subject
matter courses were taught at the college. The department-
talization of the secondary school and the striving for
higher academic standards have inclined the secondary cur-
riculum in recent years toward more specialization and more
emphasis on content. This trend together with the diffi-
culties of maintaining an independent college, the rise in
standards and the demand for formal accreditation and degrees,
have brought about an affiliation of the Teacher's College
with a university. Affiliation and incorporation into a
university structure raises a new set of problems. The
most important and basic is how to keep the Kibbutz Teach-
ers' College identity, philosophy, and independence within
a "rigid" University structure.

III. Futuristic Studies of Society and Education

     Between society and educational institutions there is
a gap. Societies lag, too: in adjustments to technological

advances:

> . . . the number and severity of societal problems is
> rapidly increasing. Responses which worked tolerably
> well in the past may be inappropriate in the future;
> and that this nation, and possibly the entire world,
> is faced with the challenge of a major transition in
> priorities, if not in operating systems and cultural
> premises as well. (Contemporary Societal Problems,
> p.iii)

Among others the problems are:

> The seeming incapability of present institutions to
> solve societal problems as fast as they are being
> created--or to anticipate future problems--especially
> problems of equitable distribution of goods and ser-
> vices among all people and problems of regulations in
> general. The increasing fragmentation of the culture
> and loss of a sense of unifying national purpose.
> The felt incapability of individuals to comprehend the
> complexities of the modern world with accompanying
> feelings of inadequacy, anxiety and alienation.
> (Ibid., p. xii)

Adaptions of educational systems to changing environments
have been too slow. Obsolescence occurs in concepts, cur-
ricula, and methods. Students and teachers develop feel-
ings of irrelevance toward school with respect to their
personal and national needs and priorities. But although
teachers of today presumably will educate children who will
have to cope with the reality of the next century, the gaps
continue to widen. The reluctance of social systems, espec-
ially educational systems, to change inevitably crack the
frame of the existing educational system. The unrest at
the universities is but one sign of the growing disparity.

> Thousands of students and many young faculty members
> are today in active rebellion against "irrelevance"
> in the curriculum. There are many sources of this
> tension. . . but one source is certainly the narrow

professional assumption on which the typical curriculum
is based. (Report on Higher Education, 1971, p. 19)

While educational credentials arc in many cases, in-
dispensable for getting a job, there is increasing
evidence that they have little to do with how well
an individual performs a job. (Ibid, p. 39)

Predicted Changes in the Kibbutz Society

As mentioned above the internal structure and dynam-

ics of the Kibbutz are affected by changes in the larger

Israeli society. For the future, we can predict with a

high degree of certainty: (1) the establishment of peace;

(2) more industrialization; (3) deeper and broader region-

al Middle East cooperation; (4) improvement in methods of

providing data and communication; (5) changes in the dem-

ocratic procedures; (6) a greater nced and demand for high-

er "functional" (professions needed by the Kibbutz itself)

and "non-functional," higher education; (7) a rise in stan-

dard of living causing more of a shift from the "ascetic" -

pioneering pattern towards a "consumption" - oriented pat-

tern; (8) an increased family role in decision making in

social life and education.

To what extent these changes will have an effect on

the basic values of the Kibbutz society is a matter of dcep

conccrn. What is to be the role of Kibbutz education?

What values and which skills are most important for the

succeeding generation? In what way will the basic values

of the Kibbutz society be incorporated into and guide this

future development? How must educational institutions change to effect the values and skills? If, as we have always affirmed, education is a central factor in the manner in which society develops, then the raising of the questions and the answers to them are critical. Moreover, since teacher education is fundamental to educational change, then a future oriented approach to teacher education may be of the greatest importance.

Purpose of the Study

A. To analyze trends in Kibbutz society and education.

B. To estimate future changes and needs in Kibbutz education.

C. To develop guidelines for a general model for a teacher training college to meet those needs.

Procedures

I. Futuristic techniques will be used and applied to this specific situation--Kibbutz society.

II. Existing teacher training models will be surveyed and analyzed.

III. Recent development in learning and teaching theories will be surveyed and analyzed.

IV. A synthesis of above will be made in terms developing guidelines for a model of a teacher training institution.

Significance of the Study

Darin Ch., the scientific Director of International

Research Center of Cooperative Rural Communities, well ex-

pressed the significance of Kibbutz society:

> The struggle taking place in our times, to look at
> man as being the ultimate goal of a progressive regime,
> a social regime which it is worth fighting to achieve,
> puts the experience and value of the Kibbutz in a new
> light. . . . The Kibbutz experience in safeguarding
> democratic values alongside fast technological progress,
> in creating efficient organizational and administrative
> patterns while ensuring the place of man as an individ-
> ual, in the process of creation and management of the
> institutions of society, is of national and inter-
> national value. (Darin Ch., 1972, p. 19)

Because education is a critical factor in the future devel-

opment of Kibbutz society, and because teacher training is

basic to education, the development of a future-oriented

teacher training guidelines is of considerable importance.

C H A P T E R   II

ISSUES IN TEACHER EDUCATION

Introduction

One of the most critical tasks of an educational sys-
tem is to educate teachers adequately for the system and
the society which created it. But since all societies are
changing rapidly, the real challenge of teacher education
is to educate for the future, to produce teachers who will
be able to cope with a state of continuous, rapid change
and have an impact, through education, on <u>the direction of
change</u>. Although it is widely accepted that changes in
education and teacher education are needed, little has
been done. In the United States where technological devel-
opment and societal diversity are most conspicuous, a few
new programs have been developed and are now in a stage of
implementation.

In Israel the "two track" European system in teacher
preparation still prevails. Elementary school teachers are
trained in special, two-year teacher training colleges,
some of which are becoming three-year institutions. The
colleges are maintained and controlled by the Ministry of
Education that prescribes most of their curricula and holds
nation-wide qualifying examinations. In spite of the di-
versity of population, ethnic origin, cultural background,
social class, the curricula are uniform and only a few

hours of the program of study allows for electives. In the
shift from the pioneering value system in Israel to a more
status oriented society, the students attracted to teaching
are mostly women with relatively low academic aptitudes re-
flecting the steep decline in prestige of teaching compared
with other professions.

Intermediate and high school teachers require a
bachelor's degree at least, and are trained at schools of
education within the universities. The teaching diploma
is awarded after a two-year course in educational theory
and practice, in addition to an academic degree in the
subject of instruction. Many educators question that this
is adequate and appropriate to the needs of the society.

Seminar Hakibbutzim at Oranim, the School of Educa-
tion for the Kibbutz movement, educates teachers for the
collective education system. It prepares teachers for all
levels of Kibbutz education from early infancy through high
school. It was, until now, the only teacher institute in
Israel other than a unversity that prepared high school
teachers, and is the first in the country to affiliate
with a university. As has been mentioned, the Kibbutz
society is undergoing changes and the vitality of an insti-
tution must be assessed by its recognition and responsive-
ness to the needs of a changing society, particularly the
Kibbutz society. But changes in educational institutions
are extremely difficult, not only because of resistance to

change but also because of diversity of goals and methods in education, and ambiguity in the theories of teacher education.

This chapter will address some basic issues in teacher education as they are reflected in theory and research in the United States, and their implications for Israel and the Kibbutz movement.

Concepts of Education and Multiplicity of Goals

Education today, is an arena of controversies. Criticisms of schools and schooling exist in superabundance. What is striking, however, is the general agreement that the schools are failing to educate the majority of children adequately and appropriately.

Central to the controversies are the goals and purposes of education which vary greatly due, in large part, to the ideological and cultural diversity implicit in a pluralistic society. Different groups have different priorities and exercise conflicting pressures on school systems, causing ambiguous and confusing standards for judging the effectiveness of educational systems.

Some educators try to ignore value systems by establishing narrow goals, such as limiting themselves to imparting sets of basic skills. Many critics and much of the public insist, on the other hand, on their value systems and demand that education can, and should be able to

solve various societal and national problems. Some critics
and educators tend to make schools and schooling the scape-
goat, blaming them for the failure to solve major problems
and especially for not easing social tensions. But schools,
like other institutions, are subject to external pressures
and influences not of their making.

The goals of education, therefore, tend to change
with events and changes in the larger society. In the
1940's, the curriculum emphasized breadth. After the So-
viet Union launched Sputnik in the 1950's, specialization
set in with a heavy stress on depth in the curriculum and
the training of future scientists and technologists. New
Programs were developed and implemented in the United States
which influenced many other countries, including Israel.
The new curricula in physics, chemistry, and biology were
translated and adopted, although by the time of adoption
the emphasis in the United States had started to shift in
a new direction.

American teachers soon realized that the new curricula
benefited only a small percentage of their students, al-
though only a relatively small percentage of schools had
actually adopted them (Dede, 1972). Some educators were
critical of the reform curricula for placing too much em-
phasis on subject matter and ignoring individual differences
and needs of children. The reformers also had made the
mistake of bypassing the classroom teacher. They had not

developed pre-service and in-service training programs.
"The classroom teacher usually is in an almost perfect
position to sabotage a curriculum he finds offensive--and
teachers are not likely to have high regard for courses
designed to bypass them" (Ch. Silberman, 1970, p. 181).
Many Kibbutz educators, attracted by the inquiry method of
teaching, adopted the mere curricula but failed to recog-
nize that the overemphasis on subject matter contradicted
their stated goals of education.

Some of the leading reformers now realize their er-
ror. Jerome S. Bruner the author of <u>Process of Education</u>
expressed the most striking change of emphasis:

> The Process of Education was based on a formula
> of faith, that learning was taken for granted. . . .
> American educational reform in the 60's was concerned
> principally with the reconstruction of curriculum.
> The ideal was charity and self-direction of intellect
> in the use of modern knowledge. . . . If I had my
> choice now in terms of a curriculum project for the
> seventies, it would be to find a means whereby we
> could bring society back to its sense of values and
> priorities in life. The issue is one of man's capac-
> ity of creating a culture, society and technology
> that not only feed him but keep him caring and belong-
> ing. (Jerome S. Bruner, 1971)

The attention of the public turned in the 1960's to a com-
pletely different set of problems: poverty, discrimination,
the dehumanizing structure of the schools, and the need for
more openness, spontaneity and expressiveness.

Israel too, turned its attention to similar problems.
The unsatisfactory conditions in schools in the "develop-
ment towns" with their lack of facilities and qualified

personnel, the consistent correlation between social class, ethnic origin, and academic achievement were disturbing and cried out for a change in approaches and educational practices.

Educators are constantly forced to question their roles and functions. Must they react to shifting fads, or points of view, expressed by influential writers and academicians? Must they ask again and again: What are the goals of education? What are the needs of our students and our society? What is the teacher's role? What methods best meet changing goals and needs?

The sharp division between different goals of education, different theories of teaching, and different perceptions of roles of the teacher is, of course, artificial. It was introduced here to stress the different emphases of points of view. In practice the approaches are interrelated and interwoven. The stand is taken here that there is a relationship and there should be a harmonious consistency between educational goals, the theory of teaching, the role of the teacher, and the methods of teaching. The writer believes that such a consistency will produce a pattern of teacher behavior that is likely to promote the achievement of declared goals.

To many educators, debates on goals of education are abstract and impractical. Such debates tend to be endless

reflecting the pluralism of society with its contradicting schools of philosophy, sociology, and psychology of education. The writer's point of view is that "there is nothing more practical than a good theory." A teacher can, of course, fulfill his obligations by following existing educational practices and beliefs. But a creative, innovative teacher cannot escape asking basic questions. What is the purpose of my work? What does society expect of me? What are the real needs of my students; of the society they will live in? What will fulfill those needs? Social and philosophical purposes of education create working guidelines for every educator in the classroom. The constant exploration, revision and adaptation of goals and purposes is an obligation of the creative professional teacher.

It is possible to organize the different approaches to education in accordance with their major emphasis: (1) enculturation approach; (2) socialization approach; (3) individuation approach.

The enculturation approach stresses the cognitive development of the young people by means of acquisition of knowledge and arts, by internalization of the cultural heritage, by fostering an inquiring mind, encouraging critical thinking, and developing an ability to solve problems. This approach tends to indoctrinate. The "sets" of skills and behaviors are predetermined; the amount of knowledge to be learned and expected outcomes are prescribed.

> Teacher information processing, resulting in
> teacher behavior is accomplished, then, by the pur-
> pose of facilitating the attainment by a teacher's
> pupil of specified behavioral skills, procedures,
> knowledge, understanding, "sets" work habits and
> other behaving styles, attitudes and value judgments
> and personal-adjustment patterns acceptable to the
> culture or community in which the teaching is accom-
> plished. (David G. Ryans, 1968, p. 33)

A host of questions rise in this approach. What knowledge

is of most worth? To whom? For what purpose? Under what

circumstances? Is it possible to enculturate in a plural-

istic society in which different ethnic groups wish to

perpetuate their own cultures, beliefs and values?

In Israel, that absorbs immigrants from all over the

world, these questions are crucial. Should Israel edu-

cation attempt a uniform enculturation for children of

various cultural backgrounds? Or, should it develop special

curricula for the different ethnic groups--a task which

seems impossible and undesirable?

The socialization approach emphasizes the goal of

education as being to ". . . develop citizens who could

live in and enhance that society, fulfill themselves in and

through it, and who could even be able to help create and

revise it" (Bruce Joyce/Marsha Weil, 1972). The acquisition

of knowledge is seen as a part of the social setting, has

a personal quality and meaning. Education signifies a pro-

cess of cultivating certain behaviors, beliefs, and norms

appropriate for the society and discouraging others. The

properly educated individual, equipped with the skills and

values of his society, will take an active part and function
adequately in his society. Democratic processes in edu-
cation, for instance, are intended to prepare the young for
life in a democratic society.

> The goal of education in any society is to empower
> youth to act in the interest of the society. In a
> free society that goal must be to empower the indi-
> ·vidual to act in his own interests without intrusion
> on the rights of other persons. In a complicated
> interdependent world, education must be the process
> whereby all citizens acquire such skills, experiences,
> and understanding as will allow for a wide range of
> choice in all aspects of life. (B. Othanel Smith and
> assoc., 1969, p. 3)

Questions arise in this socialization approach. Since
our society is composed of many subgroups and subcultures
with different sets of values, beliefs and norms, for what
societies or society should we educate? An ideal society
yet to be achieved? For the existing subcultures in order
to perpetuate their diversity? Should national standards
of values be imposed, or be tailored to the demands of
different groups?

Section 2 of the "State Education Law" in Israel
(passed by the Israeli Parliament in 1953) specifies a
uniform goal of education for the nation.

> (Education will be based on) the values of Jewish
> culture and the achievements of science, on love
> of the homeland and loyalty to the state and the
> Jewish people, on practice in agricultural work
> and handicraft, on pioneer (halutzic) training,
> and on striving for a society built on freedom,
> equality, tolerance, mutual assistance and love
> of mankind. (cited from Kleinberger, 1969, p. 123)

The aims expressed here, pose special questions. To

what extent does the teacher hold the egalitarian, pioneer-
ing values stated? Did his teacher college or university
inculcate these values? Does the larger Israeli society
give more lip service than practice today in the stated
value system?

The task of implanting these official values is
easier, of course, for the Kibbutz teacher. They are his
own values and are daily practiced in the society in which
he lives. The consistency between the society's, parents',
and teachers' value system enable him to build a successful
socialization approach.

The individuation approach emphasizes self-cultiva-
tion, development of individuality and individual excel-
lence. It signifies a process of unfolding potentialities,
the construction of his own personal identity and search
for meaning, and the nurturing of creativity and self-ex-
pression. Each individual is perceived as a unique per-
sonality and the process of education must be adapted to
personal needs.

Many educators maintain that the transmission of
culture and the socialization process is not enough; that
we need people who can not only think, and solve problems,
but also are able to understand, accept and respect them-
selves, as well as other men. Kenneth E. Boulding, the
economist, reminds us that

. . . the ultimate thing which any society is

producing is people. All other things are inter-
mediate goods, and all organizations are inter-
mediate organizations. No matter how rich we are
or how powerful we are, if we do not produce enough
who can at least begin to expand into the enormous
potential of man, the society must be adjudged a
failure. The educational system is peculiarly spe-
cialized in the production of people, and it must
never lose sight of the fact that it is producing
people as ends not as means. It is producing men
and not manpower; people, not biologically generated
nonlinear computers. (Kenneth E. Boulding, 1967,
p. 213)

The goal is therefore to produce human beings, thinking,
feeling and self-actualizing, who will be able to create
and maintain a humane society.

The individuation approach encourages difference
spontaneity, and creativity and hopes to see a "society
of autonomous individuals, each of whom is committed to
his own form of excellence, all of whom are committed to
a common good" (Maxine Green, 1971). It seeks to develop
people open to change and to continuous learning. The goal
is universal and not limited to place, culture, or time.

The integrity of the individual seems central to
the view of education as unfolding. Being-in-the-
world seems focal to the conception of education as
rearing. And those who speak in terms of initiation
are concerned with the learner's own responsibility
for enlarging his vision and achieving growth.
(Maxine Green, 1971)

The different approaches, the shifts of emphases,
the expanding dimensions of education place the teacher in
the classroom under conflicting demands, and confuses his
role. Different approaches demand different skills, dif-
ferent curricula and different performances.

What should be the role of a Teacher Education Institution? Should it commit itself to a certain approach and accept one philosophy or expose its student to all the trends? The issue is more complex than these questions would suggest, and answers are related to teaching theory about which no general agreement and consensus exist. Let us look at theories of teaching and the related research.

Concepts of Teaching

It is generally agreed that teaching is a complex social phenomenon, involving an infinitely large number of variables--instructional skills, interpersonal capacity, mastery of knowledge, personality characteristics, communication abilities, leadership, value systems, and beliefs-- to mention only a few of the variables. Nevertheless, as R. T. Hyman points out, the definition of teaching is not trivial and analytic educational philosophies have made an attempt to clarify the concept. . . "It is needed by the empirical researcher since the notion of teaching that he accepts guides his endeavor" (R. T. Hyman, 1968). However, no consensus exists:

> Teaching may occur without learning and learning
> may occur without teaching. . . . Teaching is valued
> when it eventuates in learning, and not otherwise.
> (R. L. Turner, 1971, p. 11)

Teaching is the process of professional decision
making and the translation of those decisions into
actions that make learning more probable, more ef-
ficient, more predictable, and more economical.
(Madeline Hunter, 1971, p. 146)

By teaching, we mean, for the present purpose of
defining research on teaching, any interpersonal in-
fluence aimed at changing the ways in which other
persons can or will behave. (N. L. Gage, 1963, p. 96)

Teaching is a system of actions intended to in-
duce learning. (B. O. Smith, A Concept of Teaching.
In Language and Concepts in Education. Rand McNally,
1961, pp. 96-101)

We think of teaching as a process by which teacher
and students create a shared environment including
sets of values and beliefs (agreement about what is
important) which in turn color their view of reality.
(Bruce Joye/Marsha Weil, 1972, p. 3)

Some define teaching as dependent on the "learning"

outcomes. Others define teaching as an attempt to induce

learning or to create the appropriate environment for

learning. However defined, it has an impact on the way of

teaching and on the desired outcome.

In research on teaching, R. T. Hyman recognizes seven

vantage points: cognitive and intellectual behavior, com-

munications, social climate, emotional climate, aesthetics,

games, and strategy. In most of the studies, attempts

were made to develop instruments to measure certain aspects

of teaching, especially verbal behavior in the classroom

in order to categorize what a teacher does in the class-

room (Flanders, Bellack, Hughes, etc.). Teaching behavior

consists of many components, is dynamic and changes with

different situations. Any description of these behaviors,

moreover, is influenced by the researchers' conceptual

system and interests. The research, therefore, yields

diverse facts, according to the vantage point taken.

Flander's analysis reflects his interest in the affective

elements in teaching, and Bellack's analysis dealing with

thinking and language concepts, tries to identify the cog-

nitive elements in teaching. The affective and cognitive

elements exist in the classroom, and the detailed analyses

have enabled us to understand, partially, the existing be-

haviors. Nevertheless, despite many years of research, we

have no agreed on the general picture of teaching behav-

iors. As B. O. Smith summarizes:

> We can decide on conceptual grounds that the af-
> fective categories are different from the cognitive
> categories. But formulations of each of these two
> genera are so vague and ambiguous as to make empirical
> differentiations between them difficult except in
> extreme cases. Despite all of our efforts, we ap-
> parently have no generally accepted conceptual sys-
> tem, psychological or otherwise, by which either to
> formulate or to identify the skills of teaching.
> (B. O. Smith, 1971, p. 3)

Results of educational research are not impressive,

but are often frustrating and disappointing. It is hardly

surprising that educational research differs from research

in the natural sciences. Human values and beliefs come

into the plans that influence the research. So many human

entities are involved in teaching and the number of vari-

ables so great, that many different analyses are possible.

Contradictory results and theories confront us. As Joseph

J. Schwab states the situation:

> Nearly all theories in all the behavioral sciences
> are marked by the coexistence of competing theories.
> There is not one theory of personality but twenty. . . .
> There is not one theory of groups but several. There
> is not one theory of learning but half a dozen. In
> short there is every reason to suppose that any one
> of the existent theories of behavior is a pale and
> incomplete representation of actual behavior.
> (Joseph J. Schwab, 1971, p. 319)

Because for Schwab there is no hope for a unified
theory in the near future, his only alternative is a prag-
matic approach. Schwab points out that as in economics,
law, and psychotherapy, we will have to rely "on the ac-
cumulated explicitly non-theoretic lore accumulated by
practitioners." As the economic guidance is influenced by
the behavior of the marketplace, as law is built in the
court on precedents, in education we have to incorporate
actual classroom behavior.

If we accept Schwab's pragmatic approach, we come
back to the question: how do we interpret classroom be-
havior? The only possible generalization that can be drawn
from existing evidence is that a wide gap exists between
classroom behavior and the behavior that theorists believe
should occur in the classroom. Does this offer a direction
for teacher education? Should a teacher education institu-
tion follow one set of theories or expose its students to
all theories?

Roles of the Teacher

What constitutes "good," effective teaching is as end-
lessly debatable as the goals of education. Nevertheless,
we need in teacher education to conceptualize the nature of
effectiveness in teaching. Theorists have prepared and in-
vestigated lists of pedagogical skills, behavioral objectives,
desired competencies, personality traits, etc. needed for ef-
fective teaching. The length of the lists is overwhelming,
and frightening to the typically inexperienced, prospective
teacher. Arthur W. Combs summarizes the search for criteria:

> For many years we have been trying to define the na-
> ture of the good teacher. Tremendous amounts of time
> and effort and money have gone into researches aimed
> at defining what they are like. . . . We are enforced
> to conclude that our efforts are fruitless: You
> simply cannot tell the difference between good teach-
> ers and poor ones on the basis of what they know, on
> the basis of what they do, or on the basis of the
> methods they use. There seems to be no objective
> measure which can be relied upon with any degree of
> certainty that will distinguish the good teachers
> from the bad ones. (Arthur W. Combs, 1965, p. 457)

Combs' conclusion is not surprising. As long as it is
impossible to reach a general consensus on the goals of edu-
cation or the theory of teaching, it is impossible to define
"good" teaching in any exact and scientific manner.

Some educators take the stand that when specific be-
havioral objectives are defined it is possible to evaluate
teaching on outcomes and learning results. But the com-
plexity of outcomes will be dealt with later. Other edu-
cators have looked for personality characteristics as
significant variables of teaching effectiveness in the

classroom. J. W. Getzels and P. W. Jackson conclude their extensive review of the research on teachers personality and characteristics:

> Despite critical importance of the problem and a
> half century of prodigous research effort, very
> little is known for certain about the nature and
> measurement of teacher personality, or about the
> relation between teacher personality and teaching
> effectiveness. The regrettable fact is that many
> of the studies so far have not produced significant
> results. (J. W. Getzels and P. W. Jackson, 1963,
> p. 574)

Madeline Hunter concludes:

> Countless studies have been made to determine the
> personality characteristics of a good teacher. Their
> findings agree that an emotionally healthy human who
> is interested in, respects and trusts other people
> has the personality most conducive to success in the
> profession of education. The same might be said, how-
> ever, for the professions of medicine, law and count-
> less other occupations that involve human interaction.
> (Madeline Hunter, 1971, p. 147)

Arthur H. Combs, in keeping with the perceptual psychology approach, sees the teacher as a unique human being, and a good teacher is an individual who knows and learns how to use his self in an efficient and effective way. Therefore, good teaching personality traits are: understanding, accepting, being open to experience, tolerant, being positive and helping rather than dominating.

Although most researchers accept the view that a teacher's personality affects his teaching, many tend to see the importance of personality characteristics as over-emphasized and stress the importance of acquiring specific teaching skills and on-the-job experience as important

factors in effective teaching. The basic assumption here
is that teaching behavior is a complex of skills that can
be identified and separated into small segments for purposes
of training, and practiced in laboratory and regular con-
ditions. This practice is enhanced by technology--record-
ing devices and videotapes--that enable the prospective
teacher and his supervisor to review, analyze, and criti-
cize his behavioral skills.

The teacher, then, is perceived by different edu-
cators as having different roles, and by some as combining
three different roles in one.

1. As a trasmitter of knowledge.

2. As a representative of the society.

3. As a counselor and facilitator of growth.

1. The teacher as a transmitter of knowledge.

This role is the most common. The teacher has to be
one who knows the subject he, or she, is teaching. The as-
sumption is that a knowledgeable person is able to transmit
knowledge to others. Everyday experience disproves this
assumption. Excellent scholars are frequently bad teachers.
It is widely recognized today that good teaching requires
more than knowledge of the subject taught. He needs skills,
to transmit his knowledge. Therefore, the task of schools
of education is to train the prospective teacher to acquire
the appropriate skills and "tricks." In a paradoxical way

the assumption, that academic mastery is enough to teach is held, today, only by institutions for higher education. It is assured that every Ph. D. is able to teach without any pedagogical training. In this perspective the teacher is one who transmits the cultural, scientific heritage, beliefs, and values to the younger generation. The same perception, up dated, has been defined:

> Teachers may be considered an information processing system that functions for the purpose of aiding the pupil in acquiring an appropriate behavior repertoire. (David G. Ryans, 1963, p. 274)

Information processing, in this definition, is for the purpose of imparting skills knowledge, "sets," work habits and "attitudes and value judgments and personal adaptation-adjustment patterns acceptable to the culture or community in which the teaching is accomplished" (Ryan, Ibid.).

The above teacher's role as a transmitting agent, requires him or her to accomplish set tasks, to administer a certain type of discipline, to organize and manage his class in an efficient way. He, or she, is evaluated by the criteria or predetermined outcomes. The teacher is a controller and the pupil is the recipient.

The perception of teacher's role as a transmitting agent is conspicuous in countries maintaining centralized control of education. The nation of Israel is one of them. It is not surprising that it faces a decline in the prestige of the teaching profession. In the early years of the

pre-state period, teachers enjoyed a high reputation. They
were service oriented and played an important, creative part
in the revival of the land, nation, and culture. But in a
highly centralized system, the educational bureaucracy pre-
scribes goals, methods, curriculum and even books. To a
large extent, the teacher is deprived of personal initiative
and creativity. Consequently, other careers allowing more
initiative and independence are more attractive to able
young people.

2.   The Teacher as a Representative of the Society.

In this role the teacher represents society and is a
socializing agent for the young generation. He is required
to have the knowledge about his discipline as well as about
the society, its values, norms, and structure. In a demo-
cratic society, he is expected to educate citizens who will
be able to participate in shaping the democratic process in-
telligently. He has to be committed and dedicated to the so-
ciety and be an exemplar of an active citizen.

Bruce R. Joyce and Berj Harootunian list some of the
competencies expected of a teacher by the society:

> Skill in organizing and maintaining demo-
> cratically operated groups. Skill in communi-
> cating information, feelings and ideas effec-
> tively in interpersonal situations. Awareness
> of the factors that affect social behavior.
> Ability to modulate one's feelings in interpersonal
> situations. (1967, p. 62)

The society expects the teacher to exercise leadership in the classroom. In R. S. Peters terms he is to be in authority for purposes of social control within the social structure of the school as opposed to being an authority due to competence in a subject or skill area (cited from Hyman, 1968, p. 211).

B. O. Smith states that the teacher has to show that he is trustworthy, and demonstrate that what he has to offer is of value to the class. In a pluralistic society, he should know how to communicate with different ethnic groups and must be aware and able to understand the various student worlds.

The teacher, as a typical representative of the society, is perceived as a semi-professional. A professional, on the other hand, is one who masters not only the skills but has the broad knowledge and is able to make generalizations from specific experiences, to make conclusions from details, and consequently, to make decisions on all aspects of education and transmit them into action.

The teacher, as a typical representative of the society, as such, is expected to make decisions about the learning objectives and methodology, e.g., to decide how to achieve the best results, with a particular group, in a learning situation. In his role, he is not free to decide what to teach, the curriculum decisions are made by the society or its representatives.

Within the role of representing society, there are, of
course, a wide variety of perceptions. In schools based on
the Dewian-Kilpatrick model he is expected to build a min-
iature democratic "ideal" society in the classroom and to
create a cooperative classroom where the learning tasks are
planned together with group participation and group eval-
uation. The outcomes of the learning experiences are much
less predictable and it is assumed that a transfer into a
real life will take place.

3. The Teacher as a Counselor and Facilitator of Growth.

In this role, the teacher focuses on the individual
pupil, his unique personality, his growth and needs. The
teacher, himself, must feel he is a person, be aware of
himself, his attitudes and real feelings.

> Because he accepts his feelings as his feelings,
> he has no need to impose them on his students, or
> to insist that they feel the same way. He is a
> person, not a faceless embodiment of curricular
> requirement, or a sterile pipe through which
> knowledge is passed from one generation to the
> next. (Carl R. Rogers, 1968, p. 158)

The teacher has to be responsive to individual dif-
ferences to develop an interpersonal relationship, to
reduce anxiety in the classroom to develop an "atmosphere
which is conductive to self-motivated, self-actualizing,
significant learning" (Ibid., 159). It is a student-centered
approach and the teacher's concern is with the development
of his students, the growth of their personalities and
intelligence and their inner lives.

In the role of a counselor and facilitator, the teacher is a full-fledged professional. The assumption is that he has the competencies to understand his pupils and their personal needs and the knowledge to counsel them and promote their learning. He is expected to design a program of studies for each student or group of students based upon their needs and personal characteristics; to create an environment which helps the student to actualize himself. He has to make decisions and take the responsibilities of choices. Therefore he must be given the opportunities to hypothesize, to experiment, to test.

> The teacher must be a learner. It is not enough
> to be master of flexible ways of acting. . . . It is
> not enough to possess organized knowledge of ways
> and means. . . . Only as the teacher uses the class-
> room as the occasion and the means to reflect upon
> education as a whole (ends as well as means) as the
> laboratory in which to translate reflections into
> actions, and thus to test reflections, actions, and
> outcomes against making criteria, is he a good "pro-
> gressive" teacher. (Joseph J. Schwab, 1969, p. 261)

It is believed that this type of teacher will create a classroom in which freedom, liveliness, originality, and excitement, pervade the situation and thus help to develop more healthy, integrated people.

Methods of Teaching

Teaching methods are patterns of behavior in order to achieve declared goals. A harmony and consistency between the methods used and the declared goals is inevitable

if we expect to achieve the desired outcomes. If the de-
sired outcome is the acquisition of a defined amount of know-
ledge and skill for each level in the educational process,
teachers have no time to spend on interactions and dis-
cussions in the classroom, they are under pressure to "cover"
the subject and then use what seems to them the most effi-
cient method, the lecture. N. E. Wallen and R. M. W.
Travers suggest that the lecture method is used because
teachers have a need to talk. The rationalization for it,
however, is that the lecture allows the presentation of
facts, ideas and concepts in an efficient way (Wallen,
Travers, p. 461). John L. Goodlad thinks that "Teachers
have been conditioned to 'coverage' and to 'telling.' It
is not surprising, then, that many teachers cover the topics
of the new curricula much as they have covered the topics
of the old" (J. Goodlad, p. 53). This is an example of
inconsistency between the goals and methods. The new curri-
cula in both the sciences and the social sciences are based
mostly on the inquiry method of developing critical and
creative thinking on encountering problems. But new curri-
cula designed for the inquiry method does not lend itself
to presentation by lectures. The lecture method contra-
dicts the stated goals of the curriculum.

More than that, however, methods in education are a
part of the process. Involvement and exposure to a certain
method is an important part of the educational process.

Marshall McLuhan's principle that "The medium is the message"
is applicable here. The method of teaching is not only a
way of transmission and communication, but largely what is
taught; and is as much a part of the "content" as the sub-
ject matter, and shapes the levels of understanding.

> In education the journey is as important as
> the destination reached--indeed, no two methods
> can in fact take us to precisely the same place
> in the development of understanding. (Paul H.
> Hirst, p. 334)

Mastery of certain technical skills is generally
accepted as necessary in any method of teaching. Studies
designed to analyze and measure communication patterns and
skills utilized in the teaching process, have produced a
list of skills such as: "set induction," "reinforcement,"
question-asking, pacing, logical organization, non-verbal
cues, and many others. These skills have been identified
and a special program for training teachers in them was de-
vised and implemented in many teacher education institutions
(Dwight Allen and Kevin Ryan, 1969).

Those educators, however, who perceive teaching as a
profession and not as a craft, although recognizing the
importance of technical skills, reject the overemphasis on
methodology, pointing out the importance of environments
and interpersonal relationship (Combs, Berner and others).
They insist that any method take into consideration the
particular situation, purposes, and the people involved.

Of the wide variety of existing and proposed methods

of teaching, it is possible to group them into three general
methods, with variations in each group:

1. Information processing group ⟶ lecturing
                                  ⟶ self-instruction

2. Inquiry method group

3. Non-directive group

. Following Bruce Joyce's and Marsha Weil's description
of Models of Teaching we shall summarize briefly the basic
concepts of the different groups:

1. Information Processing

For many educators, information processing is the
major goal of the school. Therefore, many methods and the-
ories about the ways of information processing were
developed:

a) Expository Methods: Teacher is the presenter of infor-
mation, ideas and concepts in a meaningful way. He structures
the roles of the learner and defines the expected achieve-
ments.

b) Self-Instruction: Based on operant conditioning theories,
behavior modifications by external, controlled stimuli.
Programmed instruction materials are used and the learner
proceeds toward a predetermined behavioral objective at his
own pace. Programmed instruction, teaching machines, and
computer assisted instruction provide the immediate feedback
and reinforcement. The materials are carefully selected and

sequenced in a highly structured way. The teacher controls and directs the learning process.

2. Inquiry Method

Of the many approaches to the inquiry method, most are concerned with developing the natural curiosity of the child. They assume that the process of inquiring can be taught, and that the process helps develop the ability for critical thinking and has an effect on the lives of the students as citizens in the society. Inquiry is "the pursuit of meaning" in Suchman's term (p. 178).

> The stance toward inquiry is generated from a philosophical belief that the promotion of a reflective and inquiring frame of reference will improve the quality of personal and social existence. (Bruce Joyce/Marsha Weil, p. 62)

The engagement in solving problems, building hypotheses, testing and retesting, is the essence of the inquiry method and is supposed to produce a critical, logical approach to society and knowledge, enhance creative thinking and social relations and cooperation, especially in group inquiry methods. Then, too, different inquiry methods have different structures. In some the teacher plays a facilitative role; in others he is more directive. All stress openmindness, commitment to alternative ways of action and pluralism.

Respect for Dignity
    of All and
Commitment to
    Pluralism

Constructionist
View of Knowledge

Group
Investigation
Model

Independence
as a Learner

Disciplined
Inquiry

Commitment to
Social Inquiry

Interpersonal
Warmth and
Affiliation

Effective Group
Process and
Governance

————————— Instructional

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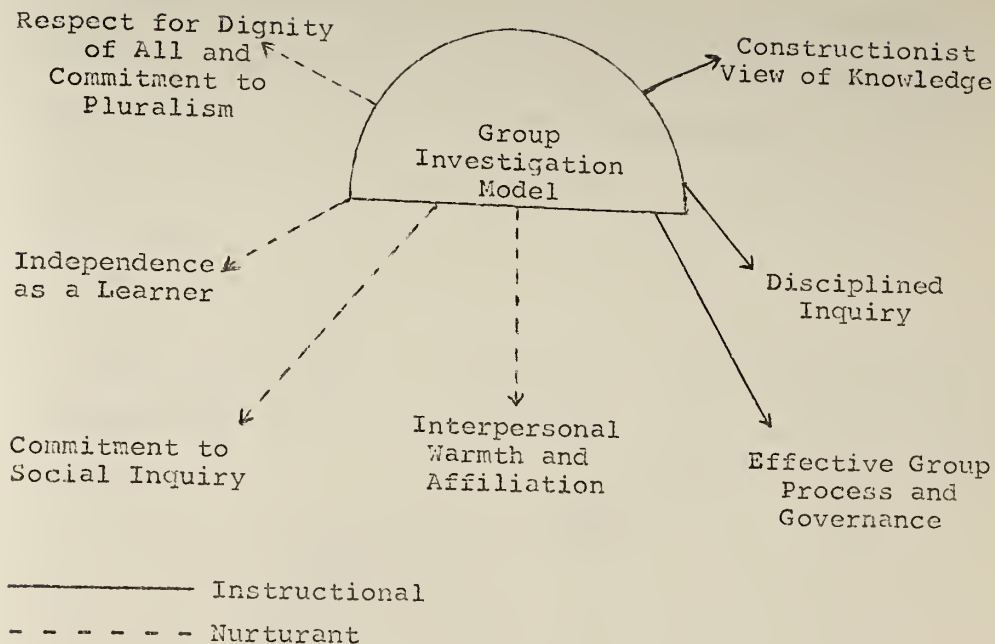
Figure 1

From Joyce and Weil, 1972, p. 46

3. Non-Directive Method

The methods of teaching in this group focus on creat‑
ing environments for personal growth and adapt the method
to individual characteristics. They stress helping the
individual to create environments that help the students to
develop on their own terms. They tend to let the students
select their own activities, and focus on relating to his
peers in the group. In the non-directive group, the indi‑
vidual or the group choose their activities and learning
goals. The teacher nurtures the warm environment and is
counseling and clarifying when needed.

Other methods in this group have developed strategies
to enhance creative capacities and productivity. And still
others stress the integrated self, interpersonal relations,
openness, honesty in the group, and insight into personal
behavior.

```
 _____                                    _____
/           \ - - - - - - - - - - - - - - - |                   |
|Non-Directive|                              |                   |
|   Model     |         Nurtures            |  Self-Development  |
|_____| - - - - - - - - - - - - - - |_____|
                                  which in  nurtures
  _____              turn
 |                 |  - -
 |  A Variety of   |
 |  Social and     |
 |  Academic Goals |
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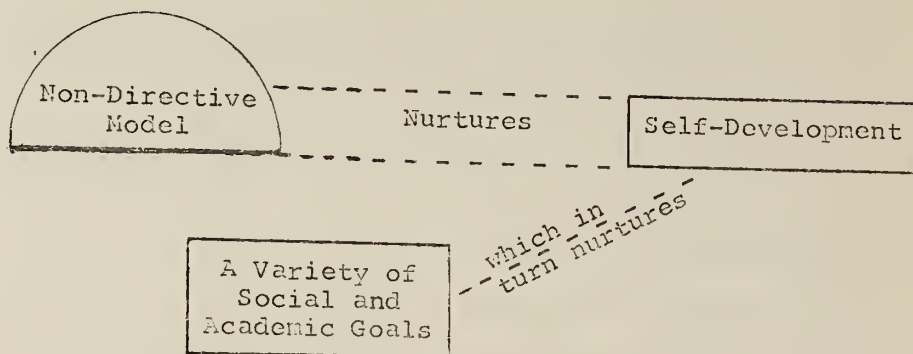
Figure 2
From Joyce and Weil, 1972, p. 221

For many years, the main concern of teacher education
was methods. A teacher had to master many methods and be
able to use them according to situations and students in-
volved. Arthur W. Combs, from the point of view of percep-
tual psychology, thinks that the methods must fit the
personalities of the teachers. The teacher education pro-
gram "is not so much a matter of teaching methods as one of
helping students to discover methods. It is a question of
finding the methods right for the teacher rather than right
for teaching" (A. W. Combs, 1965, p. 23).

Methods are connected with the subjects taught. The
teacher handles different forms of subject matter, e.g.,

knowledge, concepts, rules, values, etc. Each has a
structure and requires an appropriate method of teaching.

Other educators, of course, hold an opposite view.
They try to find a general method applicable to many teach-
ers in many situations:

> Teaching methods are patterns of teacher
> behavior that are recurrent, applicable to vari-
> ous subject matters, characteristic of more
> than one teacher, and relevant to learning. . . .
> A pattern of teacher behaviors is a set of behav-
> iors that occurs simultaneously or in a sequence
> in a unified way. (N. L. Gage, p. 1446)

Gage assumes that some skills such as questioning,
reinforcement, non-verbal cues, and others, might be "gen-
eral" for every method, but a teaching method as a pattern
of teacher behavior includes more than skills. In
Lewin's (1935) definition of behavior as a combined
function of the Person and Environment $[B = f (P, E)]$,
there cannot be a general method for different persons
in different environments.

This writer's view is that methods of teaching must
be related and connected to the role of the teacher and
goals of education. It would be unreasonable, taking an
extreme example, to use the lecture method when the goal
of education is creativity and personal growth and the
teacher's role is of a counselor and facilitator of learn-
ing. A teaching method is also a creation of an educa-
tional environment. According to Hunt's theory (1970)
optimal conceptual growth is related to the environmental
conditions he encountered. Therefore, any effective

teaching method must be consistent and matched to the goals, teacher's role, and the desirable environment. (See Figure 3.)

I have tried to explore some issues of the contemporary teacher education dilemma. (Should a Teacher Education Institution associate with a particular philosophy of goals, roles and methods, and try to develop, in the prospective teacher, behavioral patterns consistent with the philosophy adopted, or expose him to a diversity of philosophies, and let the student choose the pattern most suitable to his philosophy and personality.)

Teacher Education Institutions cannot ignore conditions of change. Relevance, change, and improvement is demanded from all sides. Decisions have to be made as to what is important for future teachers in order to be able to meet the demands of a changing society in educating children for effective living.

53

GOALS   ROLES   METHODS   OUTCOME

Enculturation → Transmitter → Information Processing

- Lecturing
- Concept Attainment
- Operant Conditioning
- Inductive Method

→ Knowledge of Subject Matter

Socialization → Representative → Inquiry

- Question-answer, discussion
- Inquiry method
- Group Investigation
- Laboratory Training

→ Being-in-the-world

Individuation → Counselor → Non-Directive

- Awareness Training
- Rogerian (independent study)

→ Self-actualization

The assumption is that if: A certain goal is adopted

and if: the teacher role and method are consistent with the goal, certain environments are generated

then: certain educational outcomes consistent with the goals, can be expected.

Figure 3

C H A P T E R III

THE IMPLICATIONS OF FUTURISTICS

Education is always future oriented. The education of children presumes, consciously or unconsciously, a vision of that future time when they will be adults. Although educational planning is anchored in the present, it should not be bound by past and present concepts. A vision of the future is necessary. Projections need to be made about technological advances, the probable future structure of society and its institutions, the individual's growth within society, as well as considerations of ethical and moral aims. Forecasts are necessary about the family as an institution and the prevailing value systems of the future, in addition to developing training for the professions and occupations required by the anticipated future society.

As has been stated, the Kibbutz society and the larger Israeli society are undergoing considerable change. It can be assumed, furthermore, that the rate of change will accelerate. But the kind and degree of change, it is important to remember, are not predetermined and unalterable; are not necessarily beyond ameliorating control. Societies have the means to guide and modify change and shape it to their own ends. The history of the pre- and

post-states of Israel and the histories of the Kibbutzim,
with the time of pioneering especially in mind, indicate
that this is true. Changing societies have the means to
retain basic values despite pressures that tend to erode
them. One of the means of retention is through the edu-
cational system, to which futuristic concepts should be
applied to aid and develop educational planning.

The future can be conceived in various ways. One
can think of it as linear and stable, with a continuity of
values, an outgrowth and progression of the present.
Markley, Curry and Rink (1971, p. xiii) defines this point
of view as the conventional. It assumes that, as in the
past and present, there will be problems. But it also as-
sumes that society will be able to solve the problems by
allocating the necessary resources.

Many futurists adopt the Heraclitan view of perma-
nent change, accelerated by scientific and technological
revolutions. These revolutions generate possibilities for
mastering and manipulating nature and space in new ways.
They lead to new and alternative solutions to old problems,
and bring about changes in value systems and codes of be-
havior.

Markley et al., define this view as transformational.
Society is transformed by change. Its problems are intrin-
sically different from past problems and cannot be solved

without "fundamental formative and conceptual changes in society." The dominant paradigm of the past several centuries until recent years shows society in a state of low technology and oriented toward survival and subsistence. Today, due to a highly developed technology we live in a state of relative affluence and are oriented toward consumption. The dominant paradigm of the past offers no blueprint or guide to building a humane world in which affluence can be appropriately regulated and distributed. The future post-industrial era calls for emerging value postulates and premises as different from those of the industrial era as the industrial era's were different from those of the Middle Ages.

Whichever the view of change--conventional or transformational--major changes in technology and society are anticipated in the decades just ahead. And in recent years, individuals and groups, governmental agencies and corporations have attempted to forecast alternative futures. A World Future society was formed. The American Academy of Arts and Sciences has established a Commission of the Year 2000 which has published a report, Toward the Year 2000, edited by its chairman Daniel Bell. Hundreds of articles, predictions, and forecasts, in all possible areas of human interest, are published. But before attempting to apply futuristic concepts to Israeli and Kibbutz educational

developments, it is appropriate to review briefly the na-
ture and limitations of future forecasts.

The Nature and Limitations of Future Forecasting

A review of the literature indicates that there is
no common vision of the future, nor reliable methods of
predicting and forecasting. The diffusion and diversity
of methods and techniques of future forecasting extend on
a continuum from liberal, value conscious, humanists at
one end, to system analysts on the other end. Futurists,
therefore, do not try to predict what the future world
will be like. They try to anticipate future problems,
possible alternatives and to begin the design of possible
alternative solutions. Robert F. Bundy (1971), distin-
guishes between a forecast and prediction.

> A forecast is an opinion or assertion about a future
> state of affairs. The purpose of a forecast is not
> to tell us what the future will be, but to suggest
> or convince us what the future can reasonably be
> made to be by selecting certain choice options in
> the present . . . . A prediction, he says seeks to
> confirm a hypothesis or theory (not necessarily
> dealing with the future) and serves this function
> whether or not anyone is persuaded to change his
> behavior in the present.

Bundy's basic assumptions about the future are:

1. The future is a mental construct--an idea--it
   has no existence except in the human mind.

2. An array of possible futures are open to man-
   kind; there is no single already determined
   line of the future, nor was there only one
   historic past that could have happened.

3.   The specific social future of mankind that will actually occur cannot be known with certainty. We can only have knowledge of the past or present.

4.   Conjectures about the future are neither true or false. We can only try to determine which one is more plausible.

5.   All possible futures cannot be described at any point in time.

6.   Man by his conscious choices can affect how the future actually occurs; man is part of an agent in directing the historic process.

7.   Thus, the future is influenced by human choices in the present. There is a casual and chronological connection between past, present and future even though this connection cannot be perfectly known. Trend analysis, therefore, is an important aid in forecasting and planning.

8.   Without forecasting there is no freedom of choice. To make better decisions about the future it is necessary to learn to make better conjectures about the future.

Forecasting, of course, uses knowledge, information, and experience, and transforms them via the techniques of analogy, projection of trends, correlations and systems forecasting. Many maintain that forecasting is either impossible or undesirable, because forecasts may function as self-fulfilling prophecies, especially when governmental or other powerful institutions, make them. The opposite view, while admitting the weakness of forecasting, holds that all efforts at planning, recognized or not, are future-oriented and have an impact on the future.

Forecasts, therefore, are aids in the decision-making planning process, rather than predictions or assertions

about what the future will be. No one pretends to predict
"events," but tries to extrapolate from existing trends
related to a small number of variables and modifies them
by intuitive judgments. The limitations are obvious.
"When we come to anticipate the effects of interaction of
trends, we are in the position of the weather forecaster
who is able to predict movements of fronts with reasonable
accuracy, but lacks adequate means of anticipating the
outcome of their collision" (Donald A. Schon, 1969, p. 136).
There is an awareness, also, that a more or less linear
relationship in projected trends, such as cause and effect,
has a limited validity when applied to human and social
events.

Forecasting is of three kinds or levels: the pro-
jection of trends without consideration of the possible
relationships, the working out of models based upon under-
standing of relationships and predicted consequences, and
formative forecasting, which indicates that something
ought to be done. In other words--some trends are pro-
jected, relationships deduced, and conclusions drawn that
certain consequences are undesirable. In most cases, fore-
casts are not only objective projections of trends, but
also a search for significance of the predicted happening
and how it will affect individuals and society. There is
no doubt that normative forecasting of the future, planning
for the future society, injects the planner's own values,

consciously or unconsciously, into the possible answers and solutions.

Robert L. Heilbroner stresses the importance of scientific explorations of the future by opening new possibilities to plan the future society, but there is a need for confidence in the scientific validity of the forecast.

> This validity, in which so much depends, can only be assured if those who have been entrusted to make the observations of the future have been relieved of any responsibility for whatever actions may take place, or may be inhibited, because of what they report. It is up to the scientists to make their forecasts with the utter objectivity of scientists, but this is exceedingly difficult to do, once prediction and advocacy become mingled. (1970, p. 267)

According to Heilbroner, the major failure of different forecasts is the mixture of aims when the futurists attempt to be "the predictor and the maker of future."

When a futurist makes a prediction based on data and evidence, maintaining a neutral stance, this is referred to as a primary forecast. A secondary forecast presents what might happen if different interventions would be applied in order to change the forecasted trends. A tertiary forecast is a description of the expected decisions which will be taken by the executive powers in an attempt to change the primary trends (Robert F. Bundy, 1971). There is no doubt that every forecast has a value judgment in it, per se. By choosing certain trends, by telling people that there is nothing determinate about the future, that

alternative combinations are possible, the forecaster is
challenging the predetermination of trends calling for
action, and for intervention. That alternatives are pos-
sible as illustrated by the Talmudic parable as told by
Daniel Bell in "Toward Year 2000."

There was once a rabbi who had the reputation for
knowing what was in a man's mind by reading his thoughts.
A wicked boy came to see him and said, "Rabbi, I have in
my hand a small bird. Is it alive or is it dead?" And
the boy thought to himself: If he says it is dead, I
will open my hand and let if fly away; if he says it is
alive, I will quickly squeeze it and show him it is dead.
And the boy repeated the question, "Rabbi, I have in my
hand a small bird. Is it alive or is it dead?" And the
rabbi gazed steadily at him, and said quietly, "Whatever
you will; whatever you will" (p. 62).

<u>A Few remarks on Alternative Future</u>

<u>Forecasts for the Next</u>

<u>30-50 Years</u>

There is little disagreement about the paradoxical
notion, that the constant most characteristic of our time
is rapid change, that uncertainty about the future is a
basic certainty, and that the possibility of controlling
the chain of events and the direction of change, has been
already lost. This presumes, of course, that society was

in control of the changes that took place in the past.
Physical sciences, economy, demography, sociology, polit-
ical sciences and history have provided information and
analogies, statistics and projections to draw images of
the future world, ranging from a possible paradise-like
world of wealth and leisure to a self-defeating, self-de-
structing nightmare of hell.

Daniel Bell (1969, p. 4) distinguishes three basic
sources of change that create new environments. The major
source is technology. Technology opens possibilities for
mastering nature but it also imposes its constraints and
imperatives. Changes, developing from advancements in
biomedical engineering, computer sciences, weather modifi-
cations, etc., may have an impact on the way and quality
of life, as well as on our value systems. But "technology,"
as a systematic, disciplined approach to objectives is
changing itself. In the future, instead of machine tech-
nology, we will have an "intellectual technology"--which
will change the process of decision making.

The second source of change is the degree of dif-
fusion of existing goods and privileges in society. "What
the few have today many will demand tomorrow" the realiza-
tion of the promise of equality. Diffusion of consumer
goods changes the size and scale of the servicing insti-
tutions and, consequently, the character of the institution.

The third source of change is alterations in the struc-

tures of society, including centralization of political systems, and the shift in economics from primarily producing products to providing services.

A fourth source of change is the shifts in balance of power between the super-powers and the other nations of the world. Such shifts effect the gaps between the rich and poor nations, the relations among them which in turn effect technological, economical and moral considerations.

What really matters about the future, according to Bell, are not new gadgets but the kind of social arrangements, social choices and individual values, relations of individuals to bureaucratic structures and the way we will be able to deal with problems that will confront us. Four levels, or types of societal problems are recognized by Markley, Curry and Rink in the Research Report on Contemporary Societal Problems (1971): (1) substantive problems such as poverty, pollution, etc., on the operational level; (2) process problems such as excessive specialization, lack of long range planning, lack of adequate coordination, and so forth, which set priorities regarding substantive problems; (3) normative problems such as adolescent objectives, inconsistent goals which concern peoples' preferences, loyalties and values; (4) conceptual problems such as inadequate, contradictory conceptions which affect the way we think, the solutions we seek and the normative values we

acquire. Most disagreements concern the <u>normative</u> and <u>conceptual</u> levels.

Because of disagreements about these levels of problems, a number of forecasting models have been developed. The World 3 Model of the Systems Dynamic Group at M.I.T. is one of them. It is a computer simulation model based upon different present variables about the dynamics of world civilization. It makes the assumptions that:

1. Birth and death rates depend on population size, food, pollution, and the material standards of living.

2. Capital generation and non-renewable resources usage depend on population and material standard of living.

3. The rate of pollution generation depends on the level of pollution already present and on the rate of capital investment.

4. The fraction of capital devoted to agriculture depends on the amount of food available to each person and the total amount of capital investment (Meadows, 1972, p. 123).

Meadows and his colleagues came out with different forecasts that depend on possible interventions intended to change the direction and rate of events. For example: If non-renewable resources like oil, metal ores, continue to be exhausted at present rates, and there are no adequate substitutes; if the rate of population growth continues at the present level without intervention; if appropriate measures fail to be taken to prevent pollution; then--

a) the supply of resources will fall to about one-
   of their present level by the year 2020.

    b) World population will rise to about four times
       its present level by the year 2050, and then de-
       cline for lack of resources.

    c) Pollution will rise to about nine times the pre-
       sent level by the year 2040 and then decline.

The World 3 Model forecasts different outcomes and

rates of decline if nuclear power becomes a major resource

and some measures of intervention are taken. In each case,

however, the forecasts predict a limit to growth and a de-

cline of standard of living in the United States due to a

lack of material resources, rise of pollution, and growth

of population from two to four times present levels. The

grave forecast also indicates an unavoidably tense inter-

national situation leading to a global armed conflict.

    Many studies forecast crises in different areas, in-

dicating different scales of intensity rate, etc. Selected

lists of the problems (based on the survey of Markley,

et. al.) and anticipated crises areas:

1. Escalation of radiological-chemical-biological warfare
    that carries the danger of total annihilation.

2. Lack of adequate basis for conflict management between
    nations.

3. Destruction of ecological balance, resource exhaustion,
    pollution and famine.

4. Tension, and possible confrontation between the rich
    and the poor within countries, and between countries.

5. Concentration of power in society. Refers to the ten-
    dency to concentrate power and influence in the hands
    of few individuals and organizations.

6. Separation of societal groupings.

7. Breakdown of the relationship between individuals and organizations.

8. Loss of the intimate set of relationships between the individual and primary community.

9. Inequality of access to wealth, power, status, influence.

10. Lack of a common value base.

11. Replacement of information with propaganda.

12. Unbalanced development of science and technology.

13. Unintegrated specialization and part-knowledge, information overload, lack of wholistic perspectives.

Herman Kahn and Anthony J. Wiener in the Year 2000 (1967) made a systematic conjecture about the future. By selecting key variables and their tendencies to grow out of the present, they extrapolated a "surprise-free" projection for the Western World. Consistent with this projection, they described a "standard world" and several "canonical variations." They identified a complex, long-term "multifold trend" consisting of a multitude of inter-related elements.

In sharp contrast to the grave forecasts of others, Kahn and Wiener use economic, political and technological projections to describe a quite benign future. They forecast an increased availability of goods and services, increased leisure time, decreased importance of work and need of achievement. Technological and biomedical advances will increase life expectancy with possible radical consequences on culture and style of life. An awareness of the dialect

quality of the consequences is shown by the authors. For
example, if economic survival will not be a challenge will
the lack of challenge increase or decrease interpersonal
relationship, mutual care and feelings of belonging? If
work occupies only few hours of everyday life, will work
become more, or less important? Will people be interested
in the decision-making processes, in politics, and in eco-
nomical management? Or, will they become more hostile and
cynical about public affairs? A result of affluence, the
authors assume, will be alienation. "Perhaps the most
important alienating influence will be a purely negative
thing--the absence of the traditional challenge of work,
community approval and national needs" (Ibid, p. 213).

In contrast to other forecasts--"The Year 2000" is
essentially a normative, conventional forecast, where trends
of prosperity and affluence will continue steadily. New
problems will arise, but society will find the appropriate
measures to solve them.

In a study about Contemporary Societal Problems,
Markley, Curry and Rink (1971) have developed a problem-
oriented study, based on "basic long-term multifold trends"
and other forecasts. The study considers the whole system
of human ecology, which is changing as a function of the
multifold trend. Figure 4 represents a diagram of the
Human Ecology system. The elements of it are: the phys-

CULTURAL ENVIRONMENT
Ideas, Religions, Arts, Science, Technology, and Other Tools, Laws, Customs, and Other Rules or Constraints

Elections, lobbying, protests, buying decisions, and so on

Public information, advertising, and so on

INSTITUTIONS
(From Families to Nations)

Goods and Services

Partici-pation

Payment

INDIVIDUALS
Consciousness
Sensation
Feeling
Understanding
Deciding
Acting

PSYCHOLOGICAL ENVIRONMENT
World View
Self-Image
Values
Beliefs
Attitudes
Habits
Desires
Needs

PHYSICAL ENVIRONMENT
Universe, Galaxy, Solar System, Sun, Earth, Moon, Energy, Air, Water, Land, Biosphere, Artifacts, Wastes

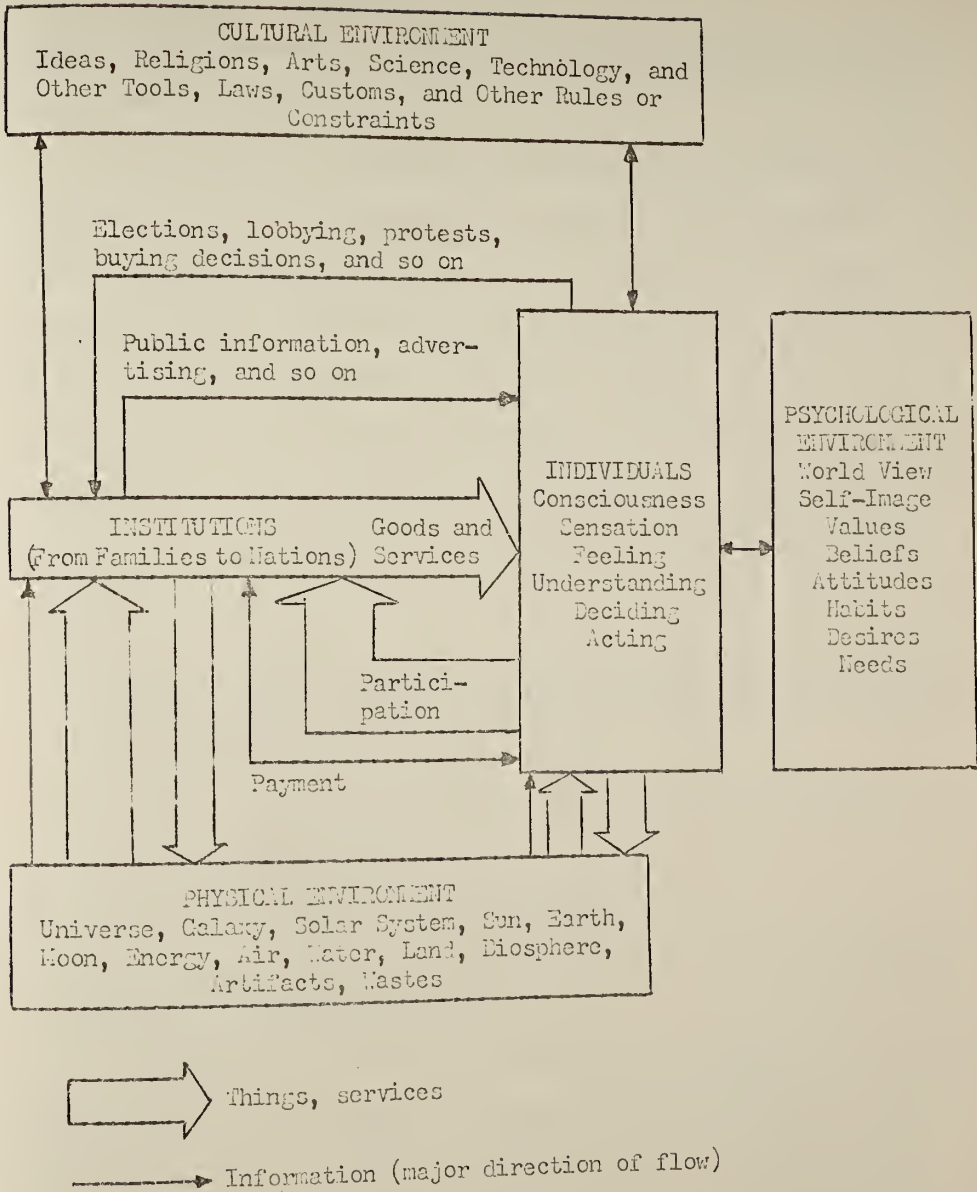Things, services

Information (major direction of flow)

Figure 4.—Elements of Human Ecology

From Markley, Curry and Rink, 1971, p. 5.

ical, institutional, cultural and psychological, and the
interaction between them.

The authors analyze the effects on the human ecosys-
tem of the various substantive, process, and normative pro-
blems and outline similar trends: exhaustion of resources;
degration of the physical environment; fragmentation of
the cultural environment; rise of counter culture; erosion
of institutions and their ability to meet the demands; and
problems of inadequacy of the psychological environment of
the individual. Their study envisions four alternative
futures:

1. Accelerating industrial development--"The planet will
   become a very tightly-coupled, fouled nest, increasing-
   ly unstable as unsolved problems mount in both number
   and intensity." (p. 23)

2. Limited wars and economic recessions will escalate to
   a massive collapse.

3. An authoritarian regime will emerge and will try to
   solve problems by coercive means.

4. Regulated growth, dynamic stability, balanced ecology,
   sense of national direction.

Not only do different forecasters arrive at different
forecasts of the future, different possible futures can
be forecast by the same forecasters--using approximately
the same basic trends. Forecasting is hardly an exact
science. The act of planning itself is an intervention.
The planner becomes an agent of change, and he must con-
sider the social consequences of the plans he creates.
The highly pessimistic forecast that leaves little hope,

may have an Epicurean effect. The result may be the ex-
treme hedonism of "eat, drink, and be merry for tomorrow
we die." An optimistic forecast that does not minimize
the problems in the future if present trends continue, on
the other hand, may have benign ideological effects on
society enabling it to mobilize efforts to change the
trends in desirable ways.

    Futurism must not be fatalistic. The future pre-
sents a set of possibilities and challenges. The way in
which these possibilities and challenges will be translated
into action depends on the social value system, and on the
intellectual and institutional efforts to change trends
towards the desired (image) outcomes.

    It will be naive to overlook the existence of the
pathogenic trends and to adopt a laissez-faire policy and
permit a status-quo. It would be tragic not to acknowledge
the possible effects of ecological imbalances, resource
depletion, overpopulation, social and economic gaps between
rich and the poor, and threats of technological "advance-
ment," mass destruction, genetic "engineering," mind manip-
ulation, etc.

    Each of the trends identified implies possible con-
sequences for educational policy. Decisions need to be
made based on value judgments about the undesirable trends
and how to avoid or modify them. If, for instance, we

recognize the validity of the forecast of imbalances in the human ecosystem and resource depletion, a shift in values will have to take place in the school. Instead of the present-day admiration for ever-expanding production and the creation of new and greater consumer desires, a school environment needs to be created that will enable students to recognize the destructiveness of the trend and lead students to an acceptance of a more limited development, controlled expansion of production, and emphasis on improving the quality of life. Instructional content will need to emphasize conservation of resources and ecological balances for personal health. Teachers will need broader preparation in environmental, ecological, as well as sociological and economic problems. New concepts in education must deal with the ecosystem as a closed system, and new ways are needed to develop attitudes conducive to survival of civilization, to foster comprehension of wholes instead of parts, and specifics in the total context.

Such new educational goals make greater demands on teachers, and consequently on teacher education. Teachers will have to be equipped with greater cognitive and interdisciplinary skills. Their training will also require greater personal growth so that they, in turn, will be able to guide students in their own value re-examinations. Teacher preparation will have to equip teachers with skills

in facilitating growth and awareness of their students so
that they can use content and knowledge as means for in-
sight and evaluation of new ideas and trends. Training in
techniques of interpersonal relations, problem solving,
and conflict resolving must be implemented, as well as pro-
viding personal experiences in different cultural and so-
cial environments in order for teachers to understand their
students' backgrounds and value systems.

Forecasts for the future based on existing trends
may well apply to Israel. In spite of, and along with
tremendous internal and external pressures and states of
war, the nation has and is continuing to develop at a phe-
nomenal rate. The economy is booming. Employment is full,
and private consumption is increasing. According to Kahn
and Wiener's multifold trend analysis, Israel is already
in the mass-consumption stage and will reach the post-in-
dustrial stage at the end of the century. Many of western
society's pathogenic trends are visible in Israel today.

Man has developed an enormous power to change and
shape his environment.

> Yet this very power over nature threatens to become
> a force of nature that is itself out of control, as
> the social framework of action obscures and thwarts
> not only the human objectives of all striving for
> 'achievement' and 'advancement,' but also the various
> inarticulate or ideological reactions against the
> process. (Kahn, p. 412)

Any long term planning will need a re-evaluation of

some basic premises of society. Education may well have
the most important role in the process of re-defining basic
premises and goals.

C H A P T E R IV

IMPLICATION OF FUTURE TRENDS

FOR KIBBUTZ EDUCATION

Trends in Israeli Society

The following remarks do not analyze Israeli society
so much as explain briefly and generally its influence on
the smaller Kibbutz society and on Kibbutz education.

The nation of Israel has been in a state of constant
dynamic change, influenced by many complex factors allow-
ing few possibilities for social planning. From the begin-
ning of its nationhood, the most important influence on
Israel has been the continuing threat of war. The needs
of national security dictated Israel's economic development,
capital investment, budget priorities, manpower and re-
source allocations. Rapid technological and scientific
development and economic dynamism were concomitants. One
important, perhaps crucial consequence was a change in its
social structure.

Rapid economic and technological development that
saw the Gross National Product increase fivefold between
1950 and 1970, created the need for higher levels of spe-
cializations, brought bureaucratic institutions into being,
and a growing social stratification. The former pioneering
values of voluntarism, egalitarianism, and anti-status

74

orientations became considered by many as outdated in the modern state. Their place has been taken by more individualistic, personal, status-oriented values, and today we see the emergence of a new social elite.

Throughout Israel's nationhood, too, it has absorbed 1.5 million immigrants from many different countries and from various cultural backgrounds. This enormous influx of peoples not only increased the population and stimulated economic growth, it added to the social stratification. Many groups of immigrants of Afro-Asian origins came from poverty or near-poverty nations, suffering from many of the usual problems associated with poverty. They joined Israeli society at the bottom of the social structure. Where once Israel was fairly homogeneous, with a dominant European Jewish culture, today is a pluralistic society burdened with social tensions, economic conflicts, and cultural contrasts.

Modern Israeli society is moving rapidly toward what is commonly considered a "Mass-consumption society," as defined by Herman Kahn and Anthony J. Wiener (1967, p. 56). Pioneering values are giving way to a "sensate" society-- where pragmatism, practicism, materialism, according to the definition, are the basic values. Z. Tzur (1971) points out the emergence of a status oriented society. The achievement of status and conspicuous consumption have become a societal norm.

The enormous military and economic effort to survive
and build the state, combined with the "new" pragmatic
orientations and the rejection of the "outdated" ideologies
were the cause of a severe failure internally. The grow-
ing affluence in one part of the society was matched by
the growing distress in other parts, and was overlooked
and neglected. When multidimensional distress--large
families, low income, poor housing and poor education--are
connected with ethnic origin, specifically Afro-Asian ori-
gin, it became a major national problem, not a marginal
problem. According to various studies and surveys, more
than 20 per cent of Israeli children live in conditions
regarded as below the poverty line. The existence of a
poverty class amidst affluence, and the disparity contin-
ues with the years, generates frustration, feelings of
discrimination, inequity, and injustice.

To some, great economic expansion, development of
technology, and rise in standard of living for the upper
strata, is perceived as progress. This, of course, is a
value judgment. Others perceive it as a regression from
the former value system, and view the trends as potentially
catastrophic and dangerous to the social fabric. The
widening gap between the "haves" and the "have nots" con-
tradicts the original goals, and vision of the nation. The
overemphasis on fulfillment of personal purposes against
societal needs is seen as amoral and contradictory.

As it has been mentioned, some of the pathogenic trends of the western societies in their mass-consumption stage, are clearly visible in the still young, developing Israeli society. Therefore, it seems appropriate when making projections for the future of Israel to adapt existing forecasts based on trends in other western nations.

Herman Kahn and A. J. Wiener include in their forecast for the year 2000, Israel, among the nations who will reach the post-industrial stage at the end of the century (1967, p. 60).

The characteristics of "Post-industrial" (or Post-mass consumption society) are defined as follows:

1. Per capita income about fifty times the pre-industrial.

2. Most economic activities are tertiary and quarteriary (service-oriented) rather than primary and secondary (production-oriented).

3. Business firms are no longer the major source of innovation.

4. There may be more "consentives" (vs. "Marketives").

5. Effective floor on income and welfare.

6. Efficiency no longer primary.

7. Market plans diminished as compared to public sector and "social accounts."

8. Widespread "cybernation."

9. "Small world."

10. Typical "doubling time" between three and thirty years.

11. Life-long learning society.

12. Rapid improvement in educational institutions and techniques.

13. Erosion (in middle class) of work oriented, achievement oriented, advancement oriented values.

14. Erosion of "national interest" values.

15. Sensate, secular, humanist, perhaps self-indulgent criteria becomes central. (Ibid,p. 25)

Robert L. Heilbroner (1970) in his critique of the forecast, points out the failure of the forecast to consider the specific problems of capitalism, especially "the disturbing consequences of growth for a capitalist economic system." For one effect of growth is virtually certain to weaken the motivational base on which capitalism, or for that matter, every other Western system has always depended--the existence of a large property-less groups who do the work that society offers them not because they want to, but because they have no choice. If high levels of well-being are guaranteed, will the normal incentives of the market suffice to recruit the working force? (p. 265) Although it is astonishing that the forecasters have ignored the nature of the capitalist forces in the future, some of the possible consequences seem to be valid and probable. I refer to the hedonistic outlook, to alienation amidst affluence, and the change in function and value of work. The most important "alienating influence will be a purely negative thing--the absence of the traditional challenge of work, community approval, and national needs" (H. Kahn, A. J. Wiener, 1967, p. 213).

The following is a point-by-point comparison between the two stages of "mass consumption" and "post industrial":

	MASS CONSUMPTION STAGE	POST-INDUS-TRIAL STAGE
Values, Goals	Dominance of economy. Continuing growth of corporations. Increased consumption. Individual needs manipulated and subordinated by requirement of industry and big business.	Industry subordinated to human needs. Control of economic growth. Individual fulfillment within a community.
Economic Activity	Technological advancement directed by needs of industry	High level of technology. Development influenced by human needs. Planned use of resources. Environmental protection.
Work	Differentiation of work. Wealth and poverty.	Work, leisure and education. Less work. The disparity between the "haves" and "have nots" not so wide.
Social problems	Alienation. Poverty. Conflict between groups. Social unrest.	Special efforts to solve social problems. Response to human need. Participation and involvement in community.
Education	Growing reliance on behavior shaping and control. Emphasis on skills. Importance of credentials.	More emphasis of self learning skills. Personal growth. Conditions for creativity. Critical thinking. Problem solving inquiry.

	MASS CONSUMPTION STAGE	POST-INDUS-TRIAL STAGE
Individual goals	Self-advancement. Conformity. Acquisition of material goods.	Commitment. Service to others. Wide interests. Self fulfillment. Continuous education.
Society	Competition. Authoritarian, hierarchial and structure. Privately owned resources. Short time planning.	Cooperation. Strive to equal relationships. Participation. Education for living. Resources belonging to society. Long time planning.

Assuming a "surprise-free" development, the following forecasts are made for Israel:

Basic Trends:

1. Accelerated economic development.

2. Further advancement of the technological and scientification process.

3. Growing immigration from the western countries.

4. Rise in standard of living.

5. Widening gap between priviledge and underpriviledged classes (western origin--oriental origin).

6. Increasing problems of ecology, quality of life and society.

8. Value confusion and alienation.

Basic Dilemmas:

1. The task (mission) character of the country (survival) versus the individualistic motives and actions of the citizens.

2. The central Jewish-national value system versus value pluralism on the religious, national and social levels.

3. The ideological concepts of the founders: a state of equality, justice and freedom versus status orientation with its inherent inequality.

The possible major influence on trends in Israel is whether the threat of war will continue or peaceful co-existence can be established with its neighbors. An actual engagement in a new war might, as in the past, unite social classes in a common struggle for survival. But a long term continuation of the widening gap between the poor and rich, with resentment about inequality of opportunity may weaken the social fabric so that cohesion even in the face of war may be impossible.

Peace, on the other hand, as the leaders of the country believe, will allow the allocation of resources to solving difficult societal problems, and to bring under control the undesired outcomes of technological development. The establishment of peace would deprive the defense principle of its supremacy over the social principle.

Future Trends in the Kibbutz Society

While doing the research of forecasts for future societies, this writer was astonished to recognize that the Kibbutz movement, far from being antiquated and outdated, may appropriately be described as "futuristic;" that its structure and values may provide industrial societies

with the ideal alternative future for the post-industrial
or post-mass consumption stage of development. But per-
haps this writer should not have been so surprised.

From the inception of the Kibbutz movement, its
founders and theoreticians defined its purposes as ful-
filling national and societal goals, and also as a pioneer-
ing cell for the future society. At the time, the Kibbutz
movement was a leap beyond existing forms. Certainly, its
pioneering values, character and economic structure of large-
scale farming combined with industry based on scientific
knowledge, its cooperative and liberated atmosphere of
work and personal responsibility were "non-familiaristic."
It attempted from the beginning to help modern man in his
struggle against alienation, need for belonging and caring,
for close human relationships, for a purpose in life and
for self-fulfillment. The Kibbutz is a partnership for
good and bad, and not for a specific task or time limit,
but for life. The partnership is voluntary; the free
choice of all participants.

Kibbutz life is not quiescent. It has faced many
crises and Kibbutz members, after several decades of Kib-
butz existence, are aware of contradictions within its
structure. The fact that the Kibbutz is not isolated from
the Israeli society but a vital part of it, exposes the
Kibbutz to larger environmental influences and changes.
The Kibbutz is constantly changing, and is different to-

day than in the forties or fifties. Its capacity to change, adapt, and to find new solutions for new problems is evidence of its vitality. Nevertheless, the Kibbutz is not immune to decline and degeneration of its basic value system.

This writer recognizes that influences from the larger Israeli society and changes from within have created trends within Kibbutz society toward a mass-consumption stage. The trends are:

1. Technological advancement--automation

2. Industrialization--specialization

3. Rise in mass-consumption and materialistic attitudes

4. Decline of the pioneering task-oriented value system

5. Growing conflict between the individual wants and society needs

6. Change in attitude towards work; the formation of managerial elites

7. Decline of self-esteem as a poineering cell of future society

8. Identity crisis due to confusion caused by external value systems.

1. and 2. Technological advancement--automation; Industrialization--specialization.

During the years, the Kibbutz has concentrated its efforts on economic development and on attempts to achieve a higher production level. The aims of these efforts were

to achieve a three-fold task: (1) to develop the land
that was mostly barren and provide food for the country;
(2) to prove that its social, economic, cooperative struc-
ture is able to compete with privately-owned enterprises;
(3) to ensure a higher standard of living for its members.

That the Kibbutz achieved these goals is beyond ques-
tion. Of Israel's total agricultural production, the Kib-
butz movement produces 30 per cent. Its general output in
industry (developed recently) constitutes 7 per cent of
Israel's total industrial production, whilst its population
constitutes only 3.6 per cent of the nation (The Kibbutz
and Israeli Society, 1972, p. 64). Recent studies have
found that labor productivity, product sophistication,
rates of reinvestment and quality control in Kibbutz in-
dustry are at a higher rate than in private industries.
One of the important, recent changes in economic develop-
ment is the establishment of regional enterprises under
the mutual ownership and cooperative management of several
Kibbutzim. Among these enterprises are fruit and vegeta-
ble processing plants, food processing plants, packing and
cold storage houses, etc. A new kind of industrial partner-
ship has developed between Kibbutzim in the last few years.
A consequence of economic success, has been a considerable
rise in the standard of living of Kibbutz members.

In a "surprise-free" situation, it is reasonable to

predict that technological development will accelerate and the process of industrialization will continue. Changes in economic management and administration will be greater. Demand for more specialists and for more highly specialized education for more people will grow. As a consequence, however, the democratic decision-making process by the member assembly may decline in importance. Decisions may be made by the experts in a particular field. The emphasis may shift from democracy to efficiency.

3. and 4. Rise in mass-consumption and materialistic attitudes. Decline of the pioneering task-oriented value system.

In the Kibbutz, as elsewhere, rapid technological change has an important impact on the value system. The direction of the development involves goals, and goals involve values. As it has been pointed out many times, the Kibbutz is an open society, and is influenced by the changes in Israel and the world. Mass communication devices have been and will be much more effective in the future, in supplying a unified set of values of what is right and proper and valuable. Personal comfort, novel gadgets, consumption and more consumption will spread as goals in the name of technological advancement.

"Tomorrow technology will restandardize our concepts of mother love with ova and sperm banks, our con-

cepts of self with experience and pleasure amplification, and perhaps our concept of individual rights as automated abundance permits us to guarantee certain minima to all people" (Theodeore J. Gordon, p. 155).

Even in a society like the Kibbutz, technological changes have an effect on the value system. The introduction of a new technology always must be examined for its possible impact, as for example, the introduction of television sets into the private apartments of Kibbutz members and its effect on the community life, function of committees, etc.

In many Kibbutzim, industry became an important, if not the main source of income and has increased consumption and the standard of living. A Kibbutz factory, operating in a capitalist economy, has to adopt itself to the rules of this economy. It has to succeed, to compete to make profits, to obey the laws of the market. This creates a new dynamic within the society. Kibbutz members involved in these enterprises are increasingly influenced by the capitalist way of thinking. Many begin to question the principle of job rotation as being adequate for highly specialized people, for successful managers, for efficient administrators. Yet a group of permanent specialists and managers may endanger the equality principle on which the Kibbutz is based.

The concentration of Kibbutz efforts on the achievement of a higher production level in order to prove its economic capabilities, to maintain it's competitiveness, and to raise the standard of living, has and will have in the future an effect on attitudes. The glorification of economic success might focus on economic progress as the main objective and weaken the moral and ethical values upon which Kibbutz life is based. The preference for economic development over social goals, becomes a goal in itself. Raising the standard of living may become their primary goal. Pioneering, national or social tasks having no immediate economic advantages which require sacrifices, may be rejected. The emphasis on standards of living and consumption will still be community based, but it may create conflicts between community and national needs, and between different Kibbutzim.

5. Growing conflict between individual wants and societal needs.

From the beginning of the Kibbutz movement, much attention was paid to building individual identification with' the group. Goals and values were relatively clear. People were devoted to the task of their realization and got satisfaction from the communal achievements. A decline in the basic value system described above, however, may sharpen structural contradictions that have existed all the

time. For example, the disjunction between work and compensation for the work done, created a situation where personal demands were disconnected from the economic ability of the community to satisfy the demands.

When the mission oriented ideology weakens, much stress and effort is put on the rise of the standard of living. The Kibbutz is not an ascetic society and constant improvement of living standards is a positive factor. But after reaching a certain level it is extremely difficult to draw the line between comfortable necessities and luxury. The higher the standard of living the greater the demand for more. In the conditions of the Kibbutz, the individual member may disconnect actual economic situation of the Kibbutz from his demands for special needs. Personal demands may grow therefore, without consideration of economic limitations. Not all the demands can be met. In consequence, unfulfilled needs may lead to dissatisfaction and bitterness. Many unsolved social problems undermine the delicate fabric of relationships in a communal life and cause withdrawal, apathy and loss of identification with the community. In some cases, as a way to avoid undefined and unexpected problems official boundaries between the individual and society are created in the form of a code of rights and obligations.

Another source of tension in the affluent Kibbutz

is excessive individualism. Individual needs vary and it is difficult to satisfy them simply, mechanistically, and equally.

<u>6. and 7.</u> Change in attitude towards work--formation of a managerial elite. Decline of self-esteem as a pioneering cell of future society.

Honor of work and self-labor are one of the basic tenets of Kibbutz ideology. It has served as a model to instruct Jewish society, as well as to express individual productivity, competency, and achievement. Self-labor is the acting out of the Kibbutz and socialist ideology of not exploiting other people's labor and production.

The fast growing Kibbutz enterprises, the intensification of agriculture, the growth of industry, the competition with private enterprises, create demands for additional manpower that is not available. Three solutions to this problem are possible:

 a. Introduction of more sophisticated technology. For example, automation, the replacement of manpower by capital.

 b. Collaboration of two or more Kibbutzim.

 c. Employment of workers from outside the Kibbutzim.

If economic advancement is an important goal, one can predict that hired labor will penetrate into Kibbutz system. Hired labor will have a deep influence on Kibbutz life. A new relationship, foreign to its structure, will

emerge--the employer--employee relationship. Employment
of hired labor and specialization may bring into existence
a "managerial elite."

The Kibbutz movement is aware of the dangers of hired
labor to the Kibbutz structure. Cooperation between Kib-
butzim in industrial enterprises is highly encouraged. It
is important to mention that there are indications that
Kibbutzim that have resisted hired labor have been very
successful. They have been forced to use the first alter-
native (a) and have invested much more in advanced tech-
nology and research to save manpower.

The change in the socio-economic structure, therefore,
has an impact on ideology. The solidarity with the workers
socialist movement might diminish and contrasting interests
may evolve. Self-esteem among Kibbutz members will decline.
Even if they prefer the communal way of life, no longer
will they be in the forefront of the society. The unique-
ness of the Kibbutz value system will be lost in a sea of
pluralism. No longer will it provide countervalues and a
counter-culture having an important influence on the whole
society--uniquely different, but an integral part of the
larger society. Kibbutz members will face an:

8. Identity crisis due to confusion caused by external
value systems.

The trends described might be seen as transitional

to a higher development. The impacts of technology might
temporarily weaken the Kibbutz values--due to the lag in
social adjustment with technological development. Herman
Kahn's and Anthony J. Wiener's (1967) forecast for the
"post-industrial society" may well fit the Kibbutz develop-
ment into higher phase.

The future problems predicted by the trends toward
megalopolotanism, authoritarianism, industrial-military
complexes, affluence on the one hand, and the rising voice
of the poor demanding their share of affluence, leisure
time and its better utilization on the other hand, seek
solutions. The destruction of life patterns and conven-
tional family structures isolate people in society and
give rise to feelings of alienation. These negative cir-
cumstances and feelings, nevertheless, have the power to
generate new, positive ways to preserve humane values. New
relationships between people can emerge, new ways of open-
ness in communication can arise; a search for moral pur-
poses in life can continuously be emphasized.

For people who seek positive aims and values, the
Kibbutz way of life may be attractive. The new society
might find its seeds in the Kibbutz. The desire for com-
munal living and self-fulfillment while working for the
general good of society and the nation, under a democratic
form of governance, may well appeal to many.

The predicted trends for the Kibbutz, in the post-industrial stage, assuming the revival of its basic values on a higher stage are:

Post-Industrial Kibbutz Society

1. Widespread cybernation
2. High standard of living
3. National and social--mission oriented society
4. Equality-based life partnership
5. Voluntarism and self-realization
6. Merging of work and leisure coupled with self-fulfillment ethic
7. Individual integration and involvement in society
8. Life-long learning society.

The Cross-Impact Matrix Analysis of the Trends

The projected trends for the Kibbutz society were "brainstormed" in a futurist seminar in order to construct a list of possible potential, social-educational responses to the envisioned development. In several long sessions, the cross-impact matrix technique was used to examine the relative strength of the different trends and their impact on other trends.

The cross-impact matrix technique was designed by Helmer and Gordon at the Institute for the Future in 1968. It is a technique for searching for relationships between potential developments and interactions of different trends

to the occurrence of a particular one. The strength of cross-impact is evaluated on a scale of minus ten to plus ten, with a plus ten response indicating an absolute enhancing factor for a given trend and a minus ten indicating an absolute suppressing factor.

Each identified trend is discussed in the context of mutually casual relationships, with elaboration on probability and potentiality within these relationships. The participants individually assign a numerical value from minus ten to plus ten (including zero as an indication of no clear relationship) to the particular trends under discussion. The averages of those numerical values are entered into the appropriate grid space in the matrix.

After completion of the matrix, a summation of the absolute numerical values on the horizontal axis is prepared. At this stage, we are able to ascertain which trend can be considered the most powerful effector on the other trends.

The summation of the vertical axis proceeds with the integer values. This final stage projects which trends in the presence of all the others, are more or less influenced by the interaction of all others.

For the mass-consumption stage, five trends were chosen for analysis. (See Table 1.)

The matrix indicates that the trend identified as the

Mass-consumption stage

1. Industrialization--specialization.

2. Decline of the pioneering task-oriented value system.

3. Growing conflict between the individual wants and so-
    ciety needs.

4. Change in attitude towards work/formation of a mana-
    gerial elite.

5. Decline of self-esteem as a poineering cell of future
    society.

then / if	1	2	3	4	5	Total
1		4.5	4	2	-3	13.5
2	5		6.5	7	7	25.5
3	0	5		6.5	7.5	19
4	8	5	2		4	19
5	1	6	1	6.5		14.5
Total	14	20.5	13.5	22	15.5	

Table 1

Post-industrial Kibbutz Society

1. Widespread cybernation.

2. National and social--mission oriented society.

3. Equality-based life partnership.

4. Merging of work and leisure coupled with self-fulfill-ment ethic.

5. Learning society.

then if	1	2	3	4	5	Total
1	✕	2	3	6	6	17
2	6	✕	.5	4	2.5	13
3	-1	5	✕	1	2.5	9.5
4	2	5	6	✕	8	21
5	5	4	4	6	✕	19
Total	12	16	13.5	17	19	

Table 2

"decline of the task-oriented pioneer value system," has
clearly the greatest effect on the others. It will en-
hance the continuation of all the trends.

The trend identified as "change in attitude towards
work/formation of a managerial elite" is most influenced
in the presence of the other trends. The potential dynamics
of this trend is the most highly contingent upon the inter-
action of all the other trends.

The matrix has also provided the information that
the trend identified as "growing conflict between individ-
ual wants and society needs" is the least influenced (most
independent) of the other trends, while at the same time is
highly influential as an effector on the absolute scale.
This situation might suggest a specific area for the for-
mulation of educational policy.

For the matrix of post-industrial Kibbutz society
trends, five trends were chosen for analysis.

The matrix reveals that the trend identified as
"merging of work and leisure coupled with self-fulfillment
ethic" is the most powerful effector on all the other trends.

The trend identified as "learning society" is most
influenced (least independent) in the presence of the other
trends. Also, this trend, is the second most powerful ef-
fector on the absolute scale.

The least influenced (most independent) trend is

widespread cybernation which also presents itself as a
powerful effector.

Here, again, the analysis might suggest areas for
possible educational policy.

The projected trends are not value-free. The writer
is far from indifferent to the possible directions in de-
velopment that the Kibbutz society may take. Alternatives
are possible. One possibility can be depicted in these
stages:

Pioneering Stage --> Mass-consumption Stage --> Post-indus-
trial Stage.

This projection assumes that the mass-consumption stage
is a transition, from which the post-industrial stage
will emerge. Assuming this direction in development,
questions arise. How long will it take? How deep will
the consumer, materialistic attitude affect the society?
How will this change affect the basic postulates of the
Kibbutz? Will the effect be so deep that in the post-
industrial stage a new revolution in values and life-
style will be needed?

A normative forecast in this situation will have to
consider the ways of possible intervention, in order to
avoid, or minimize the deep impact of the described trends.

An alternative to the possibility above could be:

Full Mass-consumption Stage

Pioneering Stage ->Incipient
                   Mass-con-->
                   sumption

Post-industrial Stage
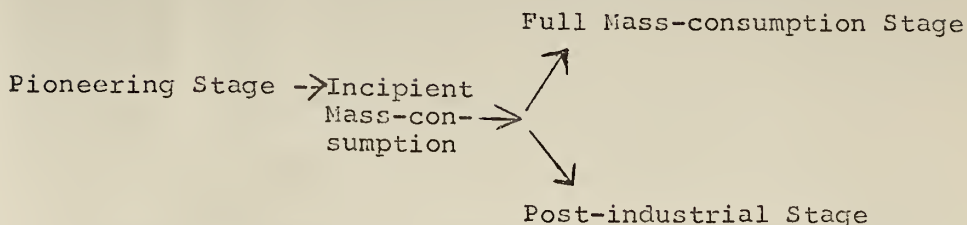
This delineation assumes that the trends described
for the post-industrial society are not imperative, that
they may not emerge from a fully consumer oriented society.
In this case, it is reasonable to question the continuation
of the Kibbutz, or at least in its present form. But the
description reveals another possibility. Although the
trends toward mass-consumption already exist, they can be
turned in a different direction.

The analysis of the projected trends, as shown in
the previous chapter, has revealed that the most powerful
effector on all trends is the trend "decline of the pioneer-
ing value-system," and the "growing conflict between in-
dividual and society" is the most independent and, at the
same time, highly influential. Other indications show
that industrialization and specialization will continue.

The forecast forces us to confront the problem and
to consider alternative possible solutions. The writer
believes that pathogenic societal problems can be avoided,
or at least minimized, especially in a society such as the

Kibbutz. Analysis of trends, careful planning, plus action may direct developments in the desired direction.

General educational policy for the future, in the Kibbutz.

One of the powerful ways of intervention and direction of trends is by planning education for the future.

> Education today is faced with incredible challenges, different from, more serious than, it has ever met in its long history. To my mind, the question of whether it can meet these challenges will be one of the major factors in whether mankind moves forward, or whether man destroys himself on this planet, leaving this earth to those few things which can withstand atomic destruction and radioactivity. (Carl R. Rogers, 1969, p. vi)

Many will argue that schools rarely influence social change. "At present. . . whether we like it or not, schools-- like mirrors--nearly always reflect rather than create or reform the culture" (H. G. Shane, 1973, p. 328).

Man is the subject of history and also its object. Man makes himself--he makes his world also. The children of today will be the citizens of tomorrow. They will shape society according to their beliefs, values, perceptions and knowledge. John Dewey once defined education as "a process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men" (cited from J. Glenn Gray, 1968, p. 29).

If educators can develop autonomous, thinking, sen-

sitive, humane people, able to relate to each other and nature, they will be able to create and reform their culture. They will realize that the future is in their hands, that they can destroy society, or rebuild it.

Collective education has devoted much effort to value education and the problems of man in society. The community, the parents, the school and the child together share responsibility for education and its outcomes. The undertaking of educating the child by the entire community from its first days to adulthood, was a major revolution in education. The basic principles are appropriate, perhaps, not only for the Kibbutz, but for society in general, as many psychologists and educators suggest.

"Perhaps the school of tomorrow should model itself upon the Israeli Kibbutz, assuming the basic affective educative function of the family, when that does not exist, and assisting parents in a modern version of the extended family" (Elizabeth C. Wilson, 1971, p. 291).

As has been described in Chapter I, the emphasis in education is on personal growth and internalization of the Kibbutz values. Individualization, cooperation, creativity, are not slogans, but everyday practice. At the same time, Kibbutz educators have faced the dilemma of how to educate autonomous individuals capable of independent critical thinking who nevertheless accept the Kibbutz way of life

and its value system. How to avoid indoctrination? How much diversity and variation can a small, task oriented community tolerate, especially in the face of the intrusion of mass-consumption values?

The impact of mass-consumption values are most conspicuous in secondary education. The over-emphasis on specialization and intellectual achievement is creeping in. The project method in curriculum is retreating slowly, and academic departmentalization is taking over. Curricula from academic oriented high schools are adopted, and here and there bells start ringing in classrooms. Some teachers administer formal examinations with numerical evaluations, where formerly no examinations were given. The role of the youth society in shaping the youngsters social and cultural life, is diminishing.

Since the trends are already operative, I shall outline some general directions for education, which take into account the individual and his needs, his society and his values. It might be seen as a vision of interaction between ideal goals and practical steps, or in the terms of Metcalf and Hunt, (1971, p. 153) "a relevant utopia."

Goals

The central goal of educational policy is to create an environment that nurtures individual growth and fulfill-

ment within the society. It is directed by and based on
the principles of humanistic socialism and cultural na-
tional values, as well as on individual needs for dignity,
acceptance and self-realization. Only by their integra-
tion can the conflict between individual and society be
resolved. The imperative goals are:

1. To nurture the development of a value system
   and social conscience and responsibility.

2. To nurture and develop intellectual and aesthetic
   abilities and guide their use for personal and
   societal benefit.

3. To enhance interpersonal relations and coopera-
   tion.

4. To strengthen personal autonomy and capacity for
   independent thinking and decision making.

5. To emphasize equity, morality, and equality be-
   tween people.

6. To develop feelings of belonging to the Jewish
   nation, its unity and destiny, its culture and
   heritage.

7. To stress the equality between nations, the
   necessity of peace and personal commitment to
   achieve it.

8. To study the Kibbutz, its goals and values, tasks
   and developments, and its place in society.

9. To study the future and its alternative ways of
   development.

10. To develop flexibility and adaptability in order
    to be able to cope with change.

Content

In order to meet the goals, special attention must

be given to the content of education to make sure that it is consistent with the goals. Here again, I intend to point out a few problems of the content of education for the future.

The public, and educators too, are not always aware of the changes taking place in schools. For one thing, there is little realization that the school population has changed. But although the knowledge and attitudes of students are different than formerly, the curriculum content has changed little.

James S. Coleman (1972) points out that the need for information dissemination as a primary function of the school has diminished because the out-of-school environment has become information rich. "Schools have been the community's gateway for information. Schools, have been a source of, and a guide to, books--and books were the principal door to the world beyond one's experience" (p.71). Reading is a slow procedure for acquiring information. The electronic methods of communication--the portable radio, television--have accelerated the ways of assimilation of information. "Instead of information poverty they now confront information richness" (Ibid). Has the school adapted its content to the new population? Coleman points out a second element of change in our society's communication structure; the element of media pluralism. The child's

cognitive world is now largely shaped by television, comic

books, magazines and newspapers that are out of control

of the family or school.

> The information pluralism to which children in
> modern society are exposed removes the school's power
> to shape values through selectivity. This function
> cannot be recovered in the old way. If it can be
> ·recovered at all, it must be through socializing
> experiences in the school that are strong enough to
> be effective in the presence of information from
> diverse sources with diverse interests and ideologies
> (p. 73).

The school must adapt itself to this situation, a

new curriculum must consider the information richness and

pluralism, outside the school.

Knowledge

The most drastic change needed is in the education

and development of intellectual abilities. For years

critics of education have attacked the ways of knowledge

acquisition. It was, what Joseph Schwab calls, an incul-

cation of "a rhetoric of conclusions and of a body of rote

methods for solving rote problems" (1970, p. 19).

The new curricula of the 60's, based on Bruner's

contention that the structure of knowledge is the proper

emphasis in education, we know now, is not appropriate for

the present, nor for the future (Dede, 1972). According

to Bruner "knowledge is a model we construct to give mean-

ing and structure to regularities in experience. . . . The

power of great organizing concepts is in large part that they permit us to understand, sometimes to predict or change the world we live in" (1962, p. 120). Bruner himself, as quoted in Chapter II, admits that what is needed is to bring society to its sense of values and the issue is of creating a culture and society that will emphasize the feelings of caring and belonging. The future poses completely new problems. Advances in communication systems and the storage and retrieval of information are changing and will change much more in the future of our approach to knowledge. Central data storage facilities, with wide public access, will provide constantly updated information in all areas of human interest. The educated person of the future will be not the one who knows the answers, but the one who knows how to ask the right, relevant question, at the right time. It seems, that the ability to recognize that a problem exists and what questions to pose, will be more important, or at least as important, as the provision of the answers.

The discipline-centered curricula are not appropriate for the future (DeHart Hurd). There is a growing conviction that specialization reflected in conventional curricula, limits the understanding of modern science as well as the real problems of modern society.

The specialization of knowledge that has brought us this far now acts as a restraint not only on the

education of non-specialists but also on scientific
research itself. Knowledge has become locked into
disciplines and has increasingly become unavailable
to the general public. (Paul DeHart Hurd, 1973, p. 18)

Now, more than ever, there is a need for integration

of disciplines. To see the world as a whole. To see the

interdependence of the parts and to be able to deal with

it constructively. An attempt must be made not to blurr

the lines between disciplines, or mix subject fields, but

to integrate basic concepts which deal with man and quality

of his environment, science and technology and its impact

on society.

Lifelong Learning Society

Any educational policy for the future must consider

the necessity of lifelong learning. The "information

explosion" and the rapidity of change will alter educa-

tional and vocational requirements at an unimaginable pace.

The term "future-shock" was used by E. Toffler to

describe inadaptation to rapid change. The need to "re-

learn" and maybe "un-learn" basic concepts will be crucial.

Therefore, learning will be a part of life, and not of a

specific period. This, again, accentuates the necessity

of schooling to emphasize openness, flexibility, adjust-

ment and adaptation skills.

Leisure and work

Every forecast for the future predicts the increase
of leisure time. Kahn and Wiener predict a four-day work-
ing week, with a maximum of 30 working hours per week
(p. 197), a circumstance which a future oriented curriculum
must consider. The emphasis should shift to cultivation
of creative expressions in the arts, interpersonal rela-
tions, as well, as to wonderment about the unknown. Fu-
ture programs aimed at leisure will emphasize involvement
and active participation in social and political life of
the community and inculcate the desire to help where help
is needed.

The forecast predicts that a "lifelong learning so-
ciety" will effect all other trends in the post-indus-
trial society.

The forecast for the mass-consumption stage pre-
dicts a "change in attitude toward work." This trend will
be influenced and contingent upon interaction of other
trends.

In the ideology and ethics of the Kibbutz--work is
one of the most valued concepts--as a vital, social eco-
nomic function as well as moral value. For many, follow-
ing A. D. Gordon--one of the leaders in the early days--
the ethical value of work was an aim in itself, it was a
way to elevate men and to restore for the Jewish people,

a new link between man and nature.

In contrast to the current trends, work should remain an important part of education. The importance of the values of work will increase, in individual and social terms. The reduction of work hours, may have an effect on attitude towards work. People will get satisfaction from participation in a creative activity. They will be able to master skills and seek in work, not only income but self-identification and self-fulfillment. Education toward work and actual working, has a gratifying influence on the development and social growth of the youth.

At the same time, from the futuristic point of view, an educational environment should be created for facilitating re-examination of the "economic man" image which leads to a system of ever expanding growth as a goal and excessive consumption as a need.

Methods

Educational technology

The introduction of technology into education is seen by some educators as a breakthrough, by others, as dehumanization of education.

B. F. Skinner seeks more efficient ways of education. Programmed subject matter, teaching machines, computers, etc., are more effective and are able to provide systematic

knowledge and immediate reward for desired behavior. "The simple fact is that, as a mere reinforcing mechanism the teacher is out of date" (1968, p. 21). Programmed instruction provides individualized instruction and leads to a concentration of the subject matter to its basic laws, concepts, and principles. It is predicted that the Computer Assisted Instruction will be widely used in the near future. The use of computers in business, management, and research will generate further application in education. P. Suppes sees the use of CAI on different levels: (1) individualized drill and practice work on all the elementary subjects like elementary mathematics, science, foreign language, etc.; (2) tutorial systems "which will take over the main responsibility both for presenting a concept and for developing skill in using it" (1971, p. 272); (3) dialogue systems, which will permit the student to conduct a genuine dialogue with the computer. ". . . computers can free students from the drudgery of doing exactly similar tasks unadjusted and untailored to the individual needs" (Ibid, p. 276).

The opponents of introducing computers into the school express concern that these machines may possibly impersonalize, program and manipulate, and therefore, dehumanize. Education is more than skill training, it is, according to the "humanist," facilitated by interpersonal

relationships which no computer can provide. Suppes esti-
mates that 20 to 30 per cent of the student's time would
be spent at the computer. The humanist educators claim
that we have to add the time spent with films, tapes,
television, all of them being devices which will completely
impersonalize education. Many point out that education
will become a potential big customer for the hardware pro-
duced and the big business interest will start to shape
education, and school itself will become a factory.
". . . a modern, clean, well-lighted factory, but a fac-
tory. The teacher is a foreman or supervisor, a trouble
shooter" (C. H. Patterson, 1973, p. 10).

The picture painted by Patterson seems to be over-
done. What is needed is a more balanced view of the ad-
vantages and dangers of new technologies. Although, tech-
nology in and of itself is value-free, it is both potential-
ly benign and potentially dangerous to value systems. It
can be seen as tool, and like all tools the hand which
holds the tool makes the decision for what purpose it will
be used. But, in a way, this is naive. Technologies,
such as television and computers, create new environments
and change old environments.

Computers and other more sophisticated devices will
continue to develop and it would be witless to ignore them.
The challenge for education will be the implementation of

the powerful innovations in order to improve instruction.
We educators will have to decide to what extent and for
what purposes they will be useful in education. It will
depend on us if their use will humanize or dehumanize.
Curriculum experts will have to become knowledgeable about
them. Large portions of information dissemination, sym-
bolic learning, simple skills will be well suited for
programming. Computerized library services will be used
widely.

The real problem of implementation of computers is
not in the hardware. It is the software that matters.
Software is not neutral. The programmer's philosophy,
goals and objectives determine the content. There is a
great promise in the new technology. It can free the
teacher from drill exercises, skill development and simple
information teaching, to exchange of ideas, exploration of
new areas, to human relations. The promise of personal-
ization of education is possible.

Individualization

For many years educators were aware of the fact that
the educational system is not responsive to individual
differences. Many attempts have been made to create pro-
grams and methods which fulfill individual needs. Ability
grouping, programmed instruction, project work, non-graded

system, independent study projects, are only a few of the
different approaches. In many of these approaches "indi-
vidualization" is a fixed set of goals and objectives with
predetermined learning outcomes. The "individual" is al-
lowed to proceed at his own pace. Some of these "individ-
ualized" methods can be rigid and unresponsive to individ-
ual needs as other conventional methods. Here again we
face the old dichotomy between the student and the cur-
riculum. Individualization which provides materials that
are meaningful and relevant to the student and satisfy his
needs.

> The problem of education is not to obtain and organize
> information and knowledge, that is, the curriculum,
> but to select materials which are meaningful to stu-
> dents in terms of their life experiences, or to help
> them to recognize the relevance and personal meaning
> in materials which are not, or do not appear to be
> immediately relevant. (C. H. Patterson, 1973, p. 147)

Individualization is creation of an environment
where individual differences, abilities, and needs are
accepted and respected. Individualization is self-dis-
covery, is exploration, which satisfies personal curios-
ity. "There is a big difference between individualized
instruction and instruction of the individual" (Ibid,
p. 58).

To instruct the individual we need to utilize our
knowledge about individual differences, and provide the
learner with a wide variety of interesting resources, to

create an environment free of threats and fears in order to allow him to explore and solve problems posed by him.

Education which is preoccupied with definitions of specific measurable objectives cannot provide meaningful individualized instruction. It is impossible to achieve individualization when external requirements like matriculation exams, college entrance exams, etc., dictate the curriculum and outcomes. Overcome the obstacles to providing individualization will be one of the major problems of education in the future.

Kibbutz education has created optimal conditions for individual differences: small classes, that are relatively homogeneous, personal involvement counselors, who have an intimate knowledge of the background of the student, acceptance of the environment, etc. Kibbutz educators will, in the future, have to seek new ways for greater individualization in education.

Youth society

Kibbutz children from early infancy live and are educated in groups.

> The educational group provides an intimate setting which enables each individual to express his problems and his more private feelings and desires. . . . The group is the generator of opinion and collective conscience, of the ethical and social standards, to which its members try to live up. (Golan S. Lavi Z. 1967, p. 41)

The group is a living unit composed of age peers.
The different age groups, at the elementary and high school
level, form "the children's society" and the "youth so-
ciety." The society is the framework for the social, cul-
tural working, and learning activities of the youth. The
"society" elects its own committees that are responsible
for the various activities. The group life and group
activities are preparatory for adulthood in the community
life of the Kibbutz.

Many outside researchers, as well as Kibbutz edu-
cators, have raised the question of group pressure and
dependency and its influence on conformity with group
ideas and values. "On the other hand, group cohesiveness
and solidarity give a feeling of strength and security"
(Rabin A. T., 1965, p. 40). Rabin thinks that the age
homogeneous group, within the youth society, does not pro-
vide continuity between childhood and adulthood. The
youth society and its institutions, shield them from the
real world: "through the youth culture."

For the Kibbutz educators the youth society is not
only a preparation for adulthood it is a need for fulfill-
ment, responsibility and integrative experimentation for
the youngsters. Along with Erikson they accepted the need
of youth for confrontation with ideas and values as a way
of seeking identity and roles in society.

Carl Rogers envisions education in the future in a similar way:

> Education will not be a <u>preparation</u> for living. It will be, in itself, an <u>experience</u> in living. Feelings of inadequacy, hatred, a desire for power, feelings of love and awe and respect, feelings of fear and dread, unhappiness with parents or with other children--all these will be an open part of his curriculum as worthy of exploration as history or mathematics. (1968, p. 267)

In the future, even more than in the past, the functions of the youth society will be enhanced. The community enables personal experimentation and individual growth. Within its framework, the youth experiments with human relations and their complexities, social pressures and norms, developing understanding and receiving peer help. The "youth society" is a field of experimentation of new ideas and their feasibility for cultural creativity, independence, and awareness of social limitations. The youth society provides not only personal experience in democracy and cooperation, but also defeat, envy and misunderstanding. It is real life and it allows the youngsters to grow, try to answer their own basic questions of self-identity, self-orientation and self-direction. The functions of the youth society will be emphasized in the future, in order to cope with change, become actively involved in the life of the adult society in its development and struggles. The youth community will be more productively involved not only in farm work but in the work life of the Kibbutz.

If we envision a "lifelong learning society" with no formal boundaries between learning and work, it is possible and may be necessary, to create new forms for a continuing mix of work and education which runs from adolescence through adulthood. "The school would become a productive community in which the young would carry out responsible activities of the larger community" (Coleman, 1972, p. 72).

Life-experience projects will fulfill the needs of the young as well as of the community. Sometimes, even for a basically revolutionary society, a fresh rebellious cry of youth is needed to awake it from lethargy and unexamined directions and accepted opinions.

Involvement of the youth cannot be limited to the Kibbutz society. It will need exposure, confrontation and experience with the larger society. They will have to meet problems of diversity of opinion, of the struggle of the poor and disadvantaged, of injustice and misery. This life experience will not allow them to escape into the shelter of their own, protected, communal-home. They will have to make the transition between theory and practice, and find the relevant and the important valuable to them. It will allow them to grow as responsible autonomous individuals in their unique society. Education will help them to struggle to make living worthwhile.

The future holds some hard times. Education planned

to overcome these times, might help to develop persons who
are self-fulfilling in themselves and who are also committed,
and able to carry out national and social goals.

C H A P T E R   V

GUIDELINES FOR A TEACHER EDUCATION PROGRAM

We are . . . faced with an entirely new situation in
education where the goal of education, if we are to
survive, is the facilitation of change and learning.
The only man who is educated is the man who has
learned how to learn; the man who has learned how to
adapt and change; the man who has realized that no
knowledge is secure, that only the process of seeking
knowledge gives a basis for security.

<div align="right">Carl R. Rogers</div>

Ideas are important agents of social change. The
ideas and predictions for the Kibbutz society and the
general educational policies for the future that were dis-
cussed and outlined in the previous chapter, have impor-
tant implications for teacher education. The most impor-
tant is that teachers are to be educated and trained in
ways congruent with the projected image of the future and
the stated goals. A generation of congruently trained
teachers, in themselves, can have an impact on the direc-
tion of change.

The development of a comprehensive teacher education
program requires nothing less than the resources of a
team of experts in various disciplines. I will limit my-
self, therefore, to developing guidelines for a teacher
education model to be created by the School of Education
for the Kibbutz movement. The guidelines will be based
upon:

1. The predictions of possible alternative developments in Kibbutz society and education.

2. Inferences about the changing role of the teacher, the nature of instruction and the demands of the society.

3. Implications for the education of secondary school teachers.

The Guidelines also will be based on these **assumptions**:

1. That teachers are not born; they must be educated so that they acquire professional skills and competences.

2. That there should be no dichotomy between the "academic" and "professional" education.

3. That human values and social commitment are basic attributes of teacher education.

4. That the teacher is not a neuter but a person, and his education cannot be value free.

5. That the environment created for the teacher education program must be congruent with educational goals.

6. That the teacher education program ought to be dynamic, self-renewing, and under continual revision and re-examination; that change be ongoing and incorporated in the program.

7. That the program reject performance objectives. Competence-based objectives would be restrained to the cognitive domain.

8. That technological innovations be extensively used for information processing and retrieval, and for training in the basic teaching skills.

9. That the program be based on individualized-personalized instruction.

10. That teacher education be on a pre-service in-service continuum.

11. That the program accept specialization in an academic area but include interdisciplinary cooperative team tasks.

12. That evaluation of the prospective teacher be
     based on personal growth patterns.

Some comments concerning the assumptions are appro-
priate. This writer maintains that teaching should be a
profession rather than a craft. It requires complex deci-
sion-making processes about people, situations, and pur-
poses. Training in specific skills necessary for effective
teaching, is not the whole preparation of a professional
teacher. Prospective teachers ought to be educated and
not merely trained in classroom skills. Such education
should include mastery of the subject to be taught, and
much more. It should develop the ability to reflect on
the subject matter and on the purposes of education as a
whole (means and ends). It involves attitudinal and emo-
tional competencies and ability to translate them into
action in the classroom.

> The central task of teacher education is to pro-
> vide teachers with a sense of purpose or, if you will,
> with a philosophy of education. This means developing
> teachers ability and their desire to think seriously,
> deeply and continuously about the purposes and conse-
> quences of what they do. (Ch. Silberman, 1970, p. 472)

Almost every conventional teacher preparation pro-
gram is built around the four major areas; of subject mat-
ter; pedagogical foundations and principles; teaching
skills; and classroom clinical experiences. Subject mat-
ter is considered "academic," while the other three are
counted as "professional" preparation. The academic com-

ponent is usually taught in the various departments of the
university and the professional preparation in the School
of Education. Most teacher education programs regard sub-
ject matter knowledge and the general education of the pro-
spective teacher as "givens."

A position is taken here, however, that content and
method must be interrelated. Subject knowledge is too im-
portant a component of teacher education to be separated
from the methods of having children learn it. No "method"
course can change the perceptions and attitudes acquired
by the perspective teacher during years of exposure to the
manner in which university teaching imparts subject matters.
I will not deal here with the problems of university teach-
ing, but it is appropriate to note that the university's
emphasis on professorial research over and above the
teaching of courses, tends to promote research at the ex-
pense of teaching. This benefits those university stu-
dents who are going to become specialists in their subject
areas to the detriment of students preparing to become
teachers in elementary and secondary schools. Low esteem
for teaching by university professors is recognized by
students and affects their attitudes. Concentration on
subject matter without consideration for the broader im-
plications of subject matter, its relevance to society and
effect on the environment, and on personal values, leaves

the student unchallenged, incomplete, dis-oriented, and
frustrated.

> Perhaps it is the failure of discipline-oriented
> education to confront with intellectual refinement
> and integrity, the basic value issues of the modern
> world. The absence of this concern in the curriculum
> of the colleges and universities perhaps explains the
> revolt of students against education they receive.
> (B. O. Smith, 1969, p. 118)

Methods without subject matter, on the other hand,
are meaningless. Just as learning cannot take place with-
out some content or process to be learned, teachers cannot
be prepared without something to teach--be it process, sub-
ject matter, or values. The assumption, by most teacher
preparation programs that prior knowledge of subject mat-
ter was gained in the university, virtually precludes that
the teacher will teach his or her subject matter in any
manner different from the way in which he or she was taught
it.

A major target for a future teacher preparation pro-
gram for the Kibbutz society must be the teacher's value
system, beliefs, and perceptions. As has been pointed out,
a declining or vitiating trend has been recognized in the
original value system of the Kibbutz society. At the
same time, we have learned that "value" trends have the
most powerful effects on all the other trends for the fu-
ture. Normative planning, therefore, must consider these
effects and do what it can to influence them. Kibbutz

ideology as a program of study must be incorporated into the future teacher preparation program. Teachers must be socially aware, serving as they do an important socializing role. They will have to assist young people in an examination of their basic assumptions about society and its improvement, and therefore they will have to deal with values and social conscience.

By incorporating a study of Kibbutz ideology, this writer does not intend a program of indoctrination where the prospective teacher accepts the ideology uncritically. He or she should be encouraged to challenge, examine critically, and recognize the potential conflicts in the ideology. This very process, however, helps the personality development of the prospective teacher, sensitizes him to human relations and its complexities, as well as to develop understanding of the unique problems of the Kibbutz society. As one of its members as well as a future teacher, the program should help prepare him or her to become a better, more professional educator in the sense stated, able to help guide and influence the direction of future changes in education and in society.

A teacher education program that is dynamic, self-renewing, and under continual re-examination and revision, helps create an appropriate environment for the prospective teacher. David Hunt's Conceptual System Theory indicates

the importance of the environment in producing certain
behavior. E:P-B. Environment radiated toward a Person
produces Behavior. Personal growth is seen as "an inter-
active function of the person's level of personality
development (or stage) and the environmental conditions
he encountered" (Hunt, 1970). In other words the environ-
ment is a critical factor in growth and it should be matched
to different levels of personality development. We accept
this differential approach to education and it ought to be
applied to teacher education.

If we want the teacher to behave in the classroom so
as to achieve the stated goals, his experiences during his
teacher preparation program should correspond to these
goals and to his individual needs. If the goal is to pro-
duce a well informed teacher, then we must provide him with
a rich intellectual background, as broad as possible. If
we are convinced that learning should be relevant and
meaningful, and that inquiry and exploration provide rel-
evancy and meaning, then we must assist the prospective
teacher, through example and appropriate experiences, to
engage in inquiry and explorations. If we want teachers,
who will be able to act autonomously, make decisions and
be committed, we must create a learning environment for
the future teachers which will allow and encourage them
to act and make decisions. The environment in which the

teacher was educated will have an impact on the environment he will create in the classroom. "In education the journey is as important as the destination reached" (P. H. Hirst, 1971, p. 334).

In a state of permanent change, one no longer assumes that teacher education can equip prospective teachers with knowledge and understanding equal to all future situations. Just as teachers should be able to change, and as a model and example for them, an organized structure must be incorporated in the teacher preparation program, to re-examine objectives, content and methods, and revise as necessary.

Despite the popularity of behavioral performance objectives, this writer recommends that they be rejected. Performance-based programs are a result of the search for efficiency and accountability in education. They are based on specific, observable, and measurable objectives including standards of performance. Once the objectives are stated and the required performance defined, the planning of instruction and the teachers action is predetermined and specific outcomes are expected. More complex aspects of human experience, like personal growth, are likely to be neglected because it is more difficult to define them. Measuring and specifying precisely the development of feelings, attitudes, degrees of creativity, relationships, commitments, etc., is difficult. Benjamin

Bloom draws our attention to unintended learning, that
students learn more than can be specified in advance.

> There are undoubtedly many outcomes of instruction
> and curriculum that cannot be specified in advance. . .
> One need not limit evaluation to only the desired
> and specified outcomes of instruction if there is
> some reason to believe that certain additional out-
> comes are likely to take place. (1969)

These unanticipated outcomes may be positive or negative
and sometimes, as Bloom pointed out, the "side effects"
are as important as the desired effects aimed for.

The projected future for the Kibbutz society and
the proposed educational goals would be contradicted and
counteracted by the use of specific behavioral objectives.
The predictions stress desired behaviors in human relation-
ships in personal growth, in socialization and commitment
patterns, in uniqueness of each individual, and these out-
comes cannot be accurately specified and measured and out-
comes cannot be defined in advance. From a theoretical
standpoint, too, performance objectives are questionable.
To be valid, a relationship must be established between
the treatment during the pre-service teacher education
program and the performance in teaching. Richard L. Turner
(1971) points out that too many variables intervene in the
process of teacher education and the subsequent performance
in teaching to find significant causual relationships.

One does not have to agree with all the suppositions
of the performance-based objectives to recognize some of

their advantages, nor to accept the view that behavioral objectives dehumanize education. ". . . the performance evaluation is retrogressive to the degree that it dehumanizes the profession" (H. G. Shane, 1973, p. 334). Like most conceptions, behavioral objectives have a place for certain purposes, but it depends on how they are used.

For the proposed teacher education program, I suggest adoption of some of the assumptions of competence-based instruction. "Competence" is defined as a "possession of required knowledge, skills and abilities." This writer would accept the definition and the goal of achieving it, but would combine it with characteristics of the new educational movement. I refer specifically to personalized instruction, to the shift from the teacher and the teaching process to the learner and the learning process, and to the responsibility of the learner for his own education. These attributes seem to me congruent with the goals of the teacher education program for the Kibbutz society.

The bodies of knowledge related to the design and utilization of mediated instructional systems is growing and will continue to grow. The teacher education program must incorporate the use of educational technology innovations and materials:

    a.   To provide orientation and training to make use of instructional materials--television, films, computers, etc.--in the classroom.

b. To use computers for obtaining information, data
and drills and practice work during the process
of learning.

c. To develop a critical approach to the flood of
technological materials.

d. To develop techniques in training in teaching
skills--microteaching, simulation games, etc.

e. To develop seminars to study the mass media--to
explore the sociological impact of technology on
individual and society.

Inspite of convincing and growing evidence that dif-
ferent individuals vary in rates and styles of learning,
and that their learning interest varies, most curricula
are designed to graduate students after completion of a
fixed sequence of courses taken in fixed number of years.

Individualized instruction programs provide flexi-
bility, and are not intended to set general norms or stan-
dards for everyone. They allow learning at an individual
rate of progress. In the "Winnetka Plan," many of the
components of which are incorporated in Kibbutz education,
the curriculum was basically the same for all children in
a given grade but the rate of progress was individualized.

A personalized curriculum is student-centered. The
learner is the determiner of his objectives without ref-
erence to the "average" requirements from his peers. He
helps to select his own curriculum and together with his
adviser, evaluates his achievements. The learner takes
responsibility for his own education and it is believed

that this process enhances the learning process as well as personal growth.

In keeping with the goals of Kibbutz education and the assumption that the prospective teacher should fulfill his own needs and interests during his education, it is recommended that whenever possible a personalized instruction program be implemented in the teacher preparation program.

As was mentioned, a teacher education program is unable to equip prospective teachers for all future changes. The expansion of knowledge, rapid obsolescence of information, the complexity of the learning task will alter educational and vocational requirements at an accelerating pace. The predicted life-long learning society will make increasing demands upon education to adjust programs to changing needs. Therefore, the teacher preparation program should be on a pre-service in-service continuum.

A pre-service program can prepare teachers only for the beginning of their careers. Many important insights about the education process can be learned only after everyday classroom experience. Many prospective secondary school teachers, for example, are more subject matter-oriented than people-oriented. Their attitude is observable in their rejection and resentment of courses in education psychology etc., as a part of their profes-

sional education. Only after the experience of teaching
do they begin to realize that teaching is a person-orien-
ted occupation. At this point, in-service continuous edu-
cation can be of great help in adjusting attitudes and
acquiring person-oriented skills.

Additional reasons for an in-service phase in the
program is that

> the erosion caused by day-to-day confrontations with
> hard reality in teaching can wear away the beginner's
> cutting edge of idealism and his commitment to in-
> novative practices, unless there is a built-in plan
> of renewal. One of the major purposes of an in-service
> should be to provide the renewal. (The Florida Model,
> 1968, p. 114)

It is generally agreed that in additional to being
a learner professionally, a secondary teacher must have
command of the content of disciplines he will teach. He
needs to know his specific body of knowledge, and its con-
ceptual schemes and criteria for validity. He must be
abreast of the advances and developments in his field of
expertise. As it has been pointed out, the rapid accumu-
lation of knowledge is a strong stimulant to specialization,
and discipline-oriented secondary school teachers tend to
specialize. B. O. Smith points out that:

> the paradox of our times is this--at the very moment
> when specialized knowledge and specialized activities
> are molding men with fragmentary minds and narrow
> perspectives, man is called upon to see the world as
> a whole, to see the interdependence of its parts and
> to have the insight and prudence to deal with it con-
> structively. (1969, p. 117)

Teachers are faced with this paradox. They special-
ize in their disciplines while the real world generates
problems at an accelerating rate requiring interdisciplin-
ary team efforts for solution (E. H. Schein, 1972). Al-
though there is a rising demand among educators for inter-
disciplinary curricula, the specialists claim that inter-
disciplinary or integrated courses must, of necessity, be
diluted intellectually. Much of the difficulty in devel-
oping interdisciplinary studies arises from the special
languages of different disciplines, ways of inquiry, and
particular sets of concepts. Nevertheless, logic, re-
search design, theory construction, criteria for verifi-
cation are similar for all disciplines. The overcoming of
language problems will enable the interaction and the
blurring of borderlines between disciplines, and promote
the necessary perspective of the wholeness of man and
society.

Educators must promote this broader view to over-
come the feeling that knowledge is fragmented, that re-
search is overemphasized and that narrow specialization is
out of control. The new movement, searching for ways to
integrate disciplines is arising, and Jencks and Riesman
point out:

> . . . At its worst, an interdisciplinary course is
> an alibi for lack of intellectual discipline, but
> at its best it can be an extremely demanding creative
> feat, requiring a constant effort to see what is com-
> mon to the disciplines within an area. (1969, p. 498)

The prospective secondary teacher will have to master specific knowledge in a discipline and be engaged in projects that require an interdisciplinary approach. The problem-centered mode of learning requires an integrative approach of team work and cooperation between specialists in various areas. For example, every future-oriented program of the Kibbutz education program, must include interdisciplinary courses such as: "Science, Technology and Society," "Environmental Education," "Communication," or "Mass Media and Society," "Change and Continuity," "Biological Manipulation of Man," "Economics of Inequality," and "Individual and Community." Such suggested courses require collaboration of teachers and students and careful research and planning of the interdisciplinary areas.

The consequence of the explained assumptions is that evaluation should be based on personal growth without reference to groups and peers. The idea of general objectives defined by the student with the instructor's guidance and self-evaluated by the student, is the guide for his future studies. Benjamin Bloom proposes a mastery concept of learning. He states that "given sufficient time (and appropriate types of help), 95 per cent of students can learn a subject matter up to a high level of mastery" (1971). This approach requires definition of what is mastery and how it will be measured.

Objectives stated by the student and ways of self-evaluation may be an answer. The educational report of the Province of Alberta, Canada, for the future of education, expresses an idea of evaluation appropriate here:

> . . . let us not judge learners simply on what they know. To do so is to follow the philosophy of the quiz program. Rather let the learners be judged on what they can generate from what they know--how well they can bridge the gap between learning and thinking. (1972, p. 204)

General Objectives of the Teacher Education Program:

1. To educate broadly for commitment to and interest in people, their growth, and to teaching as a clinical practice.

2. To educate to open-mindedness, sensitivity to the value system of the Kibbutz, and to commitment of its future.

3. To create an environment allowing personal growth, fulfilling the needs and expectations of each prospective teacher.

4. To educate for knowledge in depth in at least one academic area, the skills to communicate the area effectively, and competencies in using appropriate teaching strategies.

5. To provide a theoretical basis and clinical experiences for a professional decision-making process.

6. To educate to the taking of responsibilities as an agent of social change.

The conceptual model for the teacher education program for the Kibbutz movement that I propose will exist separate from, but in coordination and cooperation with a traditional, structured university. The rationale for the various aspects of this model is derived from the philosophy

of the Kibbutz members, predictions of possible directions of the future Kibbutz society, and theories, principles, and research in the field of learning and teaching. The model includes the nurturing environment of the school, and three levels of growth that are interrelated: the personal, the social-ideological, and the academic curriculum, as perceived in Fig. 5.
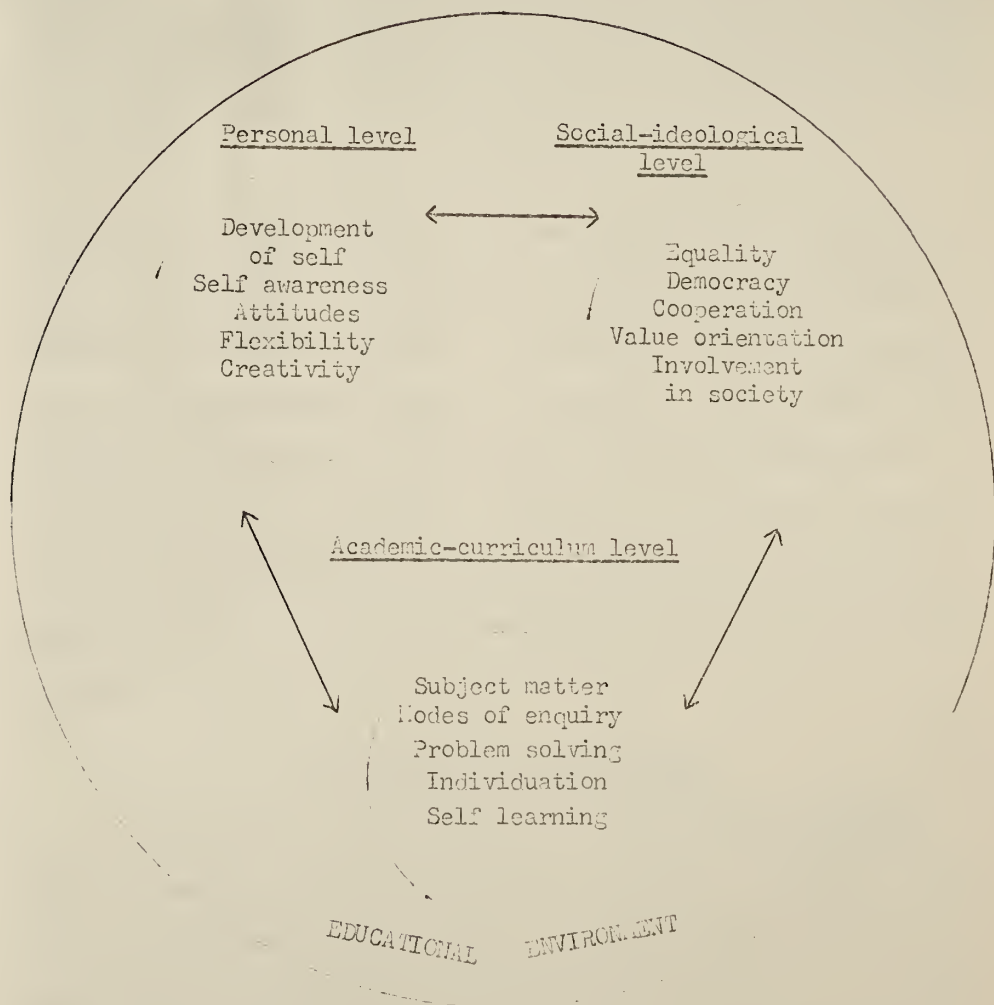
Program Process and Roles

Based on the theoretical assumptions described previously, I suggest two possible processes and roles of the teacher/learner. Hunt's (1970) Conceptual Level theory and differential training model is applicable to personality change. It will attempt to match environment to the needs of the student and his developmental stage.

Form of Selected Processes and Roles

Processes and Roles	Group Membership	Autonomous
Interaction	Cooperative	Individual
Teacher	Assistant, Guide	Tutor, Consultant
Learner	Interdependent	Independent
Objective	Jointly-Determined	Self-Determined
Content	Group Inquiry, Problems	Inquiry, Self-initiation

Figure 5.—Conceptual Model of the Teacher Education Program

Personal level   Social-ideological
                        level

Development   Equality
  of self   Democracy
Self awareness   Cooperation
  Attitudes   Value orientation
  Flexibility   Involvement
  Creativity   in society

    Academic-curriculum level

        Subject matter
        Modes of enquiry
        Problem solving
         Individuation
         Self learning

    EDUCATIONAL   ENVIRONMENT

Form of Selected Processes and Roles

Processes and Roles	Group Membership	Autonomous
Methods	Individualization	Personalization
Evaluation	Self-evaluation	Self-evaluation

Table 3

The proposed processes and roles do not yield one-dimensional solutions. Appropriate responses to situational factors constantly change. The program should be responsive to the characteristics and needs of the learner, the society's objectives and demands, and the nature of the disciplines to be learned. Matching the appropriate process and role to the personality characteristics and interests of the prospective teacher, enhances learning and growth.

Admissions to the School

The School of Education for the Kibbutz movement and the proposed program serve, of course, a specific society and student population. The school and program is open however, to students from the larger Israeli society.

The admission and screening procedures for Kibbutz members differ from those of other educational institutions. The Kibbutz in which the candidate lives does the initial screening. It chooses the candidates that it believes are

appropriate for the profession, and to whom it wished to entrust its children. A Kibbutz member either volunteers to become a teacher and applies to the education committee, or is urged to become a teacher by the Kibbutz. The decision-making process in either case will follow the same procedure.

When the Kibbutz makes its decision, the Kibbutz takes full responsibility for the candidate, provides for all his needs, pays for the education, and when married, provides all the needs of the family.

The secondary step of screening candidates is by the School of Education, and it usually accepts the decision of the Kibbutz. Nevertheless, each candidate is interviewed by a faculty committee with the view of getting acquainted, assessing his motivations, commitments, and intellectual and academic background. The committee has the option of asking the candidate to take preparatory courses before admission, or requesting the Kibbutz to reconsider its recommendation, or may refuse to admit the candidate. After admission, each candidate is assigned to a counselor who assists in developing the student's program of study.

At the time of application to the Kibbutz School of Education, most candidates have completed service in the army and the other duties required by the Kibbutz. They are in their middle twenties, are mature, responsible, have

defined goals and are aware of the expectations of the
Kibbutz society. The proposed program, therefore, should
not place great weight on <u>entrance</u> requirements. Instead
it should stress <u>exit</u> requirements.

The Curriculum

The curriculum is two-phased, consisting of a pre-
service and in-service phase. The major components of the
pre-service phase of the program are:

1. Area of academic specialization and concentration
2. Interdisciplinary studies
3. Professional use of knowledge
4. Human relation studies
5. Clinical experiences

From the beginning, the student is engaged in all
five components. Four years would be the normal length of
time of the program, but may vary from individual to in-
dividual. The student, with the assistance of the coun-
selor, designs the modes of study--autonomous or cooperative--
and the relationship between them.

The conceptual relations among the program components
are represented in Fig. 7, and the sequential progress in
areas of study in Fig. 8.

Autonomy and Cooperation

The program will encourage the student to proceed at

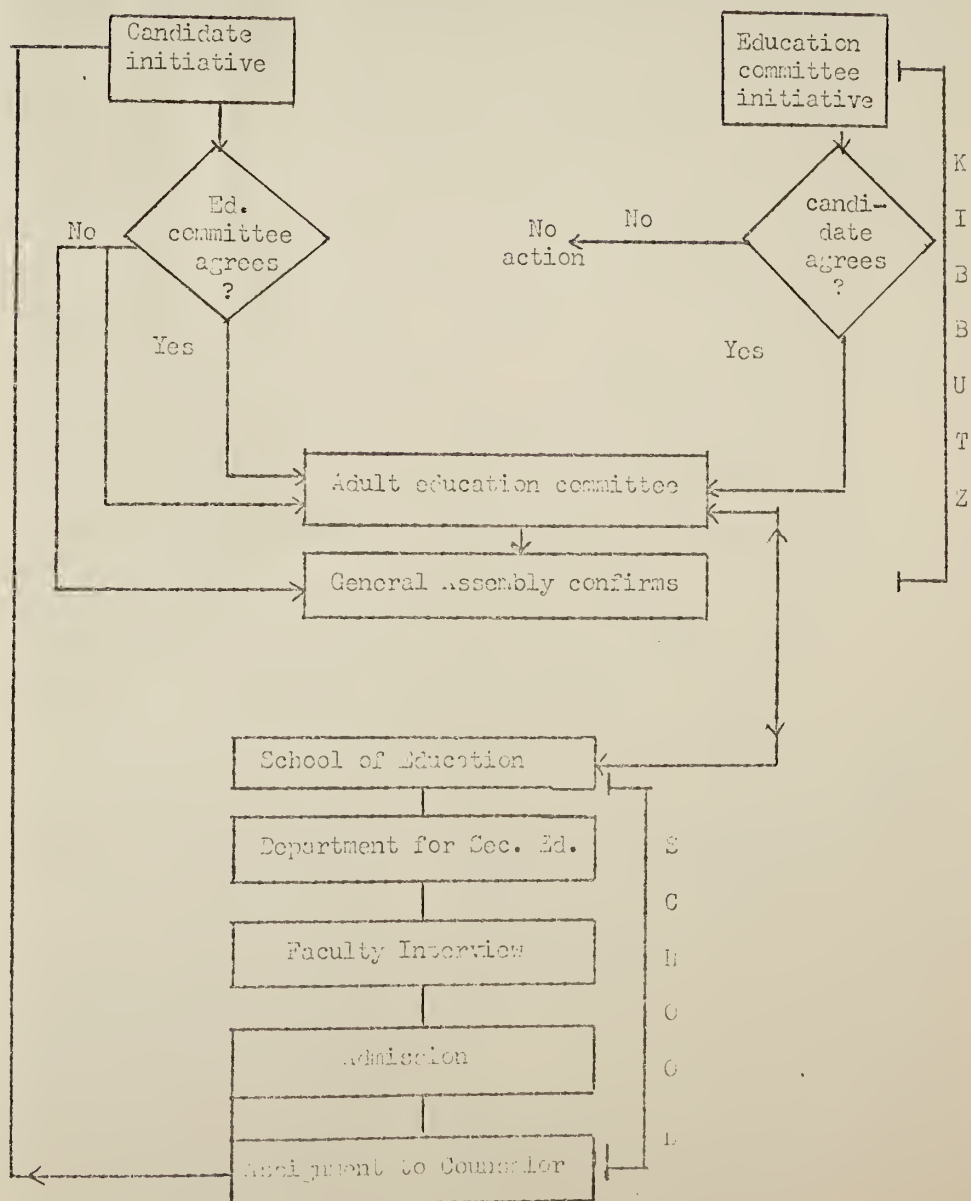Figure 6.—Admission to the school and the program.

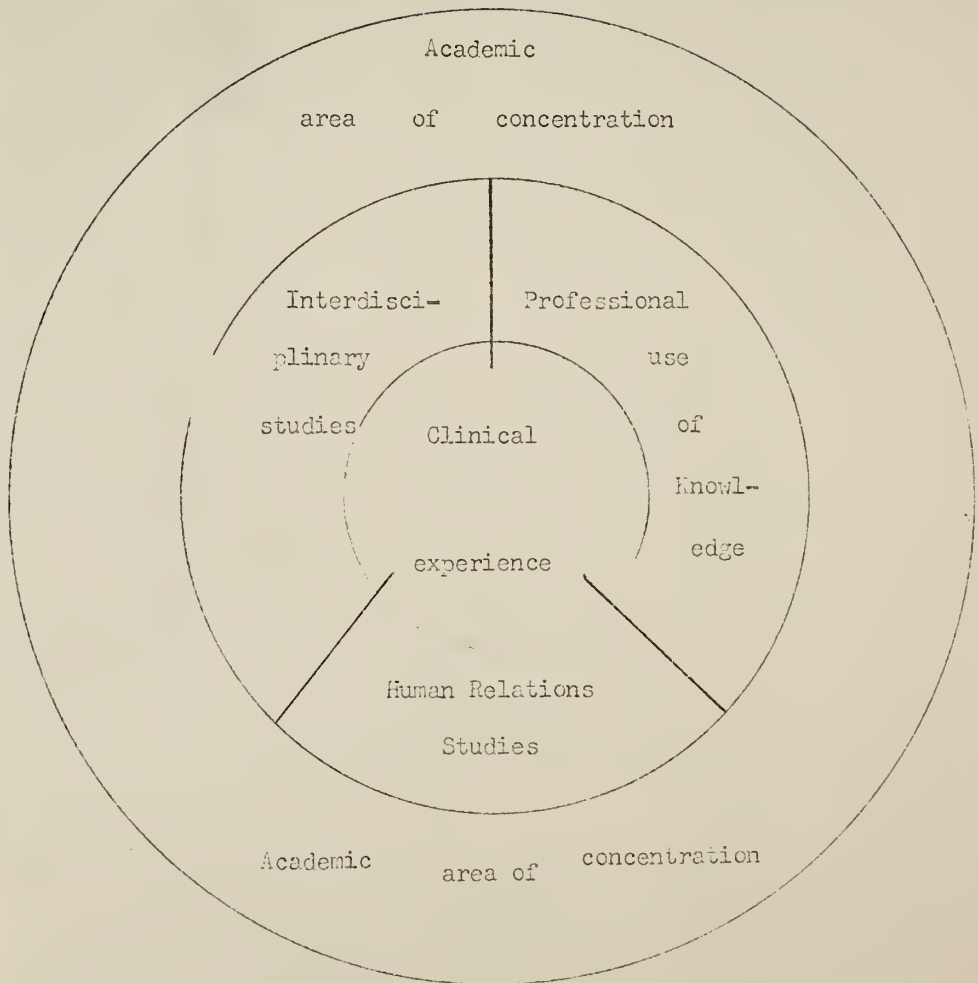Figure 7.—Conceptual relations among the program components.

Figure 8.—Sequential Progress in Areas of Study

his own pace to the objectives and goals he has set up for himself. These will be consistent, of course, with the general objectives of the program stated on Page 133. Progress and success are assessed and objectives are redefined. During the process the student becomes increasingly involved with his own development. He develops personal skills of learning and evaluation of progress and takes responsibility for his decisions. Fears of failure are minimal. So are the stigmas of "good" and "bad." The students pass at whatever times that standards are met. During the process, capacity for autonomous action and judgment increases and students move to a state of interdependence and independence in thinking, decision-making, and implementing.

Although certain courses are required, students select program components comprised of a series of sequenced learning experiences appropriate to individual state of readiness. Proceeding from step to step, as represented in Fig. 9 with or without the help of his teachers and his counselor.

The program is based on the inquiry or project method, chiefly in an interdisciplinary framework. This framework encourages, and indeed, requires cooperation with other students, and the creation of teams for specific tasks. Important to the growth process and maturation, is the ability to cooperate within a team.

Figure 9.—Steps in Student Activities with recycling Provision
(Adapted from BSTEP Michigan State University)
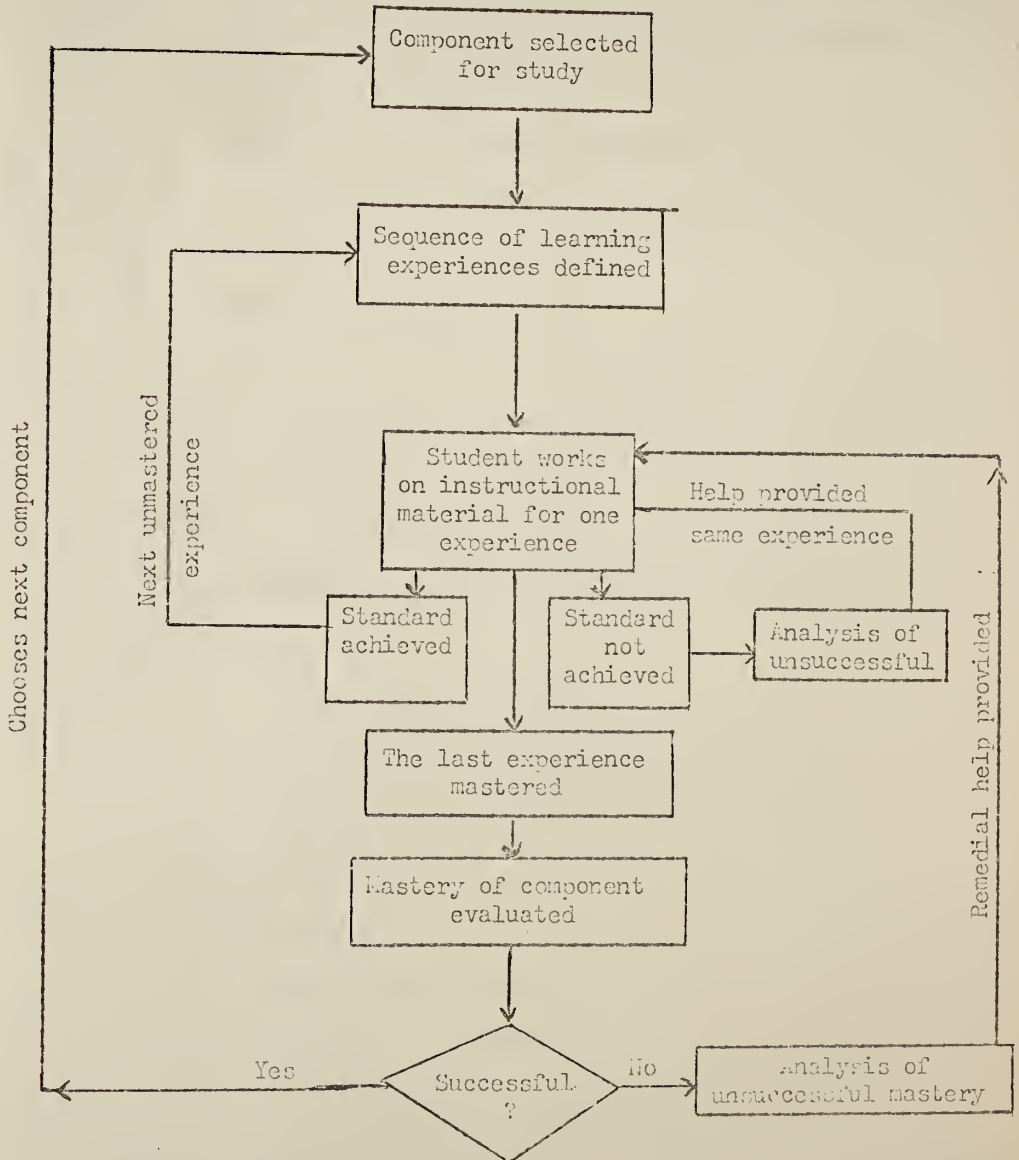
The turning of theory into practice will be accomplished through observation, simulation and work with the children in simulated and actual situations. Clinical experiences will start at the freshman year, although no fixed time limit will be assigned to each activity. Previous experiences relevant to teaching, and also the individual student's needs, will determine the type, level, and time of the proposed activities:

1. Field Observation

    a. Observation of a child or group of children

    b. Observation of a teacher in a classroom situation.

    c. Observation of schools different from the Kibbutz school.

    d. Observation and exposure to other cultures.

2. Simulation

    a. Microteaching clinic.

    b. Observation of simulated situations.

    c. Productions of simulated situations.

3. Teaching

    a. Tutorial

    b. Small group instruction

    c. Classroom teaching.

The Inservice Phase

For a future oriented teacher, education will not end with the completion of the pre-service phase. As Dean

Theodore R. Sizer of Harvard's Graduate School of Education has pointed out, "an educator is never fully educated and . . . like the best of the University professors, his intellectual and practical development is a continuous thing and must be nourished regularly" (1966, p. 14). Sizer's statement is even more significant for the future. In a life-long learning society, the teacher must be the personification of a learner.

The Kibbutz School of Education will establish a department for the in-service phase to which every teacher will return periodically. Courses in development in various disciplines, seminars and projects in new research developments in learning and teaching theories, interdisciplinary future-oriented studies, etc., will be conducted by the Inservice Department. They should be related theoretically and practically to the teachers' experiences while in the classroom, and enhance the teachers' professional and personal growth.

Will certified teachers participate in continuous in-service programs? Credit accumulations, role upgrading and wage raises are not considerations for Kibbutz teachers. They are usually interested in self and professional improvement. If the programs are relevant and useful, interesting and inspiring, they will participate. Design of such programs will be the real challenge, and can have

a significant impact on the development of the School of Education. The continuous participation of teachers will supply a constant flow of information, provide viable feedback for the faculty and prevent the school from isolation in a theoretical, academic "ivory tower." Rather, it can become the center for renewal, revision and innovation in educational theory and practice.

Areas of Interaction in which
the student will engage

1. With own internal self-paced learning.

2. Within a task team, with other students to solve a problem.

3. With groups in presentations, discussions, confrontations, and testing of information and ideas.

4. With the counselor and teachers in seeking aid and guidance in solving problems.

5. With teachers in seminars and courses.

6. With children during clinical experiences.

7. With schools and communities during clinical experiences.

Clinical Experiences

A major function of the clinical experience is to convert the accumulated theoretical knowledge into an effective use of knowledge in a teaching-learning situation. In other words, the clinical experience helps the prospec-

tive teacher transform himself into a practitioner. It is believed here that a sequenced theory-practice contiguity will produce a positive transfer of training. The theoretical background for teaching strategies will include knowledge of developmental theories, conditions of learning, models of teaching, evaluation theories, interpersonal relations, etc., developing the comprehension and skills in analysis and selection of appropriate strategies for given situations.

Support Systems

1. Faculty

Any structure strongly resists change. As Howsam and Houston point out: ". . . most structural arrangements are--at least in part--designed to provide stability and to prevent or delay change; organization supports stability" (1972, p. 12). People in institutions tend to resist change. Their arrived-at equilibriums are more secure than unknown and uncertain changes. Change requires different perceptions of roles, methods, and behavior patterns. Coping with change is difficult and painful. No change can occur, of course, without the active participation of the faculty. It is the key to implementing a new program. Therefore, the proposed guidelines need to be accepted and developed by the faculty.

The following steps are recommended to accomplish this:

    a. A faculty seminar examines the proposed guide-
lines.

    b. Committees develop the specific program com-
ponents.

    c. A center retrains the faculty for new roles and
new ways of performing.

Although it is true that faculties tend to resist change, this writer believes that it is also true that many faculty members desire it, that they are deeply concerned with the future directions of Kibbutz society and education. Most of all, concerned faculty members will welcome the opportunity to participate in the design of a challenging new program.

2. Management Control System

Because of the ability of electronic computers to memorize and handle many variables, it is an extremely useful tool in making individualized programs possible. A computerized system can serve the student, professor and administrator in keeping track of the development of individual programs, resources needed, activities available, etc.

3. Instructional Centers Needed

    a. A human relations center to help teachers and
students develop interpersonal relations, sen-
sitize them to human values and needs.

    b. A Kibbutz study center to supply resources and
guide project researches in Kibbutz issues.

c. An inquiry center to maintain instructional
    materials for inquiry projects and processes.

d. An instructional technology or hardware center
    for skills training, simulation techniques,
    computer assisted instruction and other tech-
    nological innovations.

e. A material creation or software center for the
    development of new education materials, ap-
    proaches and methods for the use in schools as
    well as in teacher education.

Indication of Implementation

In order to implement the preceding guidelines, it
will be necessary to create a committee of specialists in
various fields for each of the educational areas identi-
fied in Fig. 10, on the following page.

A Few Concluding Personal Remarks

A humble attempt has been made to glimpse into the
future, predict directions, and to try to influence the
course of future change. I believe in man and I therefore
believe in education. I believe that man creates his fu-
ture. Never before in history, has mankind had the power,
like ancient Gods depicted in various mythologies, to
destroy the world or to build a magnificent future. It
depends on us. "Whatever you will. Whatever you will."

Educators have the responsibility to envision future
alternatives, and to educate those who will live in the
future, the children, to make choices and decisions. I

Figure 10

Matrix of Educational and Teacher Education Program Components

Educational Areas	New Conceptualization	Educational Environment	Program Content	Program Process & Method	Resources	Evaluation
1. Science, Technology & Society						
2. Values, Goals & Perceptions						
3. Relationships between individual and ecology						
4. The eco-system						
5. Information and inter-n dimension						
6. Lifelong learning society						
7. Coping with future						

believe that their beliefs and values will affect society's actions and choices.

I have attempted, especially, to glance into the future of my home, the Kibbutz, to predict developments and their impact on the direction of change by proposing a value-based teacher education program. Perhaps I have sinned by undertaking a task that is too ambitious, but hopeful it will serve as a launching pad for a new venture requiring revisions and long cultivation.

My motivation is the Kibbutz. I believe that the Kibbutz has answers for many societal diseases and has the capacity to solve problems of the future. Although tormented by human problems and contradictions, I believe that value-based education will strengthen its vitality.

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