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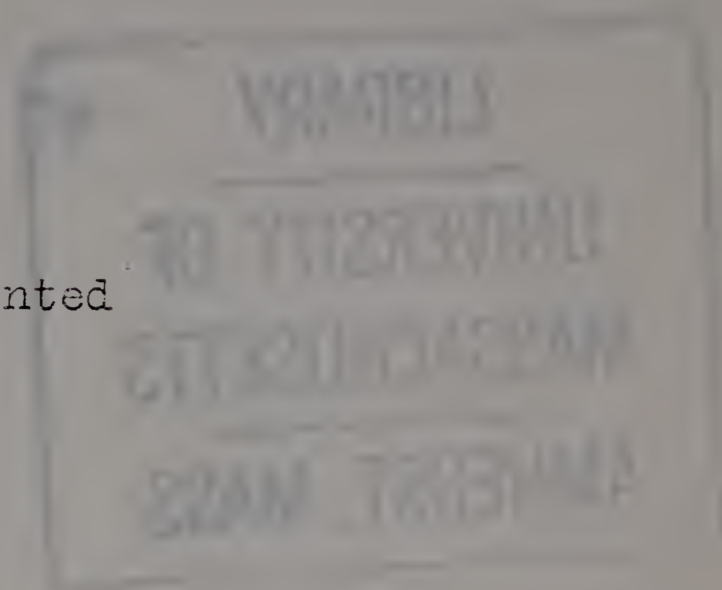
REQUESTIVE SCHOOLING--ORGANIZING FOR INDIVIDUALS



A dissertation presented

by

Lloyd W. Kline

Submitted to the Graduate School of the
University of Massachusetts in
partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

June 1970

Major Subject: EDUCATION

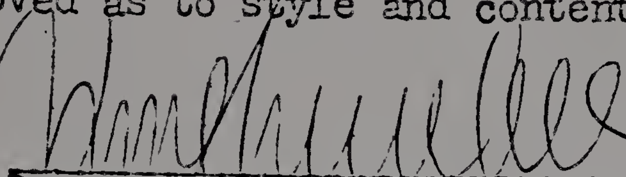
ORGANIZING SCHOOLS FOR INDIVIDUALS

A dissertation

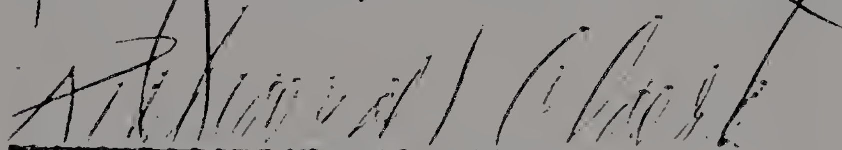
by

Lloyd W. Kline

Approved as to style and content by:



Dwight W. Allen, Chairman of Committee



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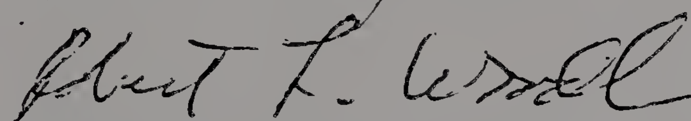

Robert L. Woodbury, Member

June 1970

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ACKNOWLEDGMENTS

The volume that follows is as much a personal statement as it is the result of a formal study project. Because of its personal nature, it places me in debt, or at least I owe a formal acknowledgment, to far more people and far more situations for far more reasons than I can comfortably list in a few pages.

Of most immediacy to the project, however, several people must not go unrecognized. Even before I learned to know him personally, Dwight W. Allen brought into focus, verbalized, and implemented certain educational beliefs and innovations that long had awaited such crystallization in my own professional career as a teacher. As one small practitioner of certain such efforts, I thus traded English teaching for structural innovation as my major professional thrust.

That rather abrupt change in my career and an ensuing personal meeting with Dean Allen brought me to the University of Massachusetts School of Education. Here I met others to whom a debt is now due--to Richard J. Clark and Robert L. Woodbury for their trust, support, and courage in helping me lay a sidewalk of my own design by which I might take steps toward goals of my own design; to David Day, Earl Seidman and Todd Eachus for their concern and judgment in my behalf as I sketched the path; and to Michael L. DeBloois and

James R. Smith who walked with me most of the way, whether in toil and tribulation, or delight and mutual discovery, or a combination of all four plus other feelings I do not intend to try to determine for fear of destroying it all by finding out for sure.

And, of course, there are the three at home who make any effort worth the while--Regina, Jennifer and Jeffrey--who will probably be most happy if their father and husband can keep at least one foot on his own sidewalk at least once in awhile, now that they have shared his effort in building it.

Finally, and financially, a good bit of the concrete that has gone into the volume that follows was delivered through assistance from the United States Office of Education and the Education Professions Development Act.

Lloyd W. Kline

Amherst, Massachusetts
June 1970

REQUESTIVE SCHOOLING--ORGANIZING FOR INDIVIDUALS

by Lloyd W. Kline

TABLE OF CONTENTS

I	Discord Between Dream and Design	1
II	Imperative for the Present	11
III	The Individual as Prime Integrator	22
IV	Breaks, Of Late, in the Bindings	33
V	Everyman as System Unto Himself	45
VI	Design for All Seasons--Requestive Schooling	81
VII	Implications for Organization--Everyman as Exception to the Rule	113
VIII	The Inveterate I as Criterion	153
IX	Sidewalks and Synergy	172

CHAPTER I

DISCORD BETWEEN DREAM AND DESIGN

> Many of the new goals of education are not new at all. Some represent such an obvious need that they have long since become cliches without ever having become widespread realities. Individualized instruction and individualized learning through increased independent study are two examples. Optimum assignment of teachers according to individual competence and talent is another.[1]

The scheduling and organization of resources in a school have tended to be unglamorous and routine but unavoidable necessities for most educators. In fact, few educators overall pay any serious attention to the decision-making that results in a school schedule or in the school's pattern of organization; teachers generally assume that the principal or assistant principal picks up the cross of such decision-making and mechanical exercise by dint of his promotion into higher pay. The wages of promotion is schedule making. Without scheduling and organization, so continues the simplistic general assumption, school would turn into chaos, anarchy, and incredible waste. Often our practices in organization and scheduling develop from just such a base--in reaction to fear of disorder, fear of institutional neglect, fear of material inefficiency.

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1. Cakford and Allen, "Extracts from the Final Report on Flexibility for Vocational Education Through Computer Scheduling," p. 3.

Stated positively, the objectives of school organization and scheduling have tended toward control, order, and material efficiency--all from the point of view of maintaining the integrity of the ongoing but essentially unchanging institution.

Furthermore, most of us educators have worked so long within such a frame of reference toward such goals that we believe--most of the time unconsciously--that there is precious little choice in the matter, that there is not much that can be done differently from what is being done now the way it is being done. We accept circumstantial or casual decisions made a century or more ago as unquestioned parameters in contemporary scheduling and organization, even though by our very acceptance of some of those assumptions we throttle our best aspirations for the schools we proceed to schedule according to those assumptions.

While our practices and beliefs about scheduling and organization have accrued almost without challenge over the past seventy-five years and longer, entrenching and reinforcing themselves into blind habit, psychologists and learning theorists and researchers have been quite successfully preaching a different kind of gospel, most of which also has become a habit of mind, or at least a habit of speech, for most educators. We educators believe, for instance, in the uniqueness of the individual and believe we should place his quest for his own identity as a primary

concern in our dealings with him. We see almost infinite variety within the abilities, interests, and needs of any group of people at any given moment. We believe that physical surroundings and pedagogical practices--school environment, atmosphere, and tone--influence a learner's attitudes probably as much as, if not more than, the cognitive content of whatever "lessons" he is "being taught" in that school. We believe that the needs a learner feels at any moment and the mood he may be in can determine whether or not he will learn and what it is he will learn at that moment. We believe that active involvement leads to greater learning than passive reception of information. We believe --and our researchers offer convincing documentation--that positive reinforcement is far more effective than negative criticism in effecting change or growth or development in a human being. We believe in joy over punishment, in creativity over repression.

Somehow, we spite our own beliefs in the implementation. Despite our dreams of systematically individualizing learning in our school programs, individuals are lost within and by the systems we produce. Some are dropouts, some become gifted escapees, most simply are quietly acquiescent, resigned, patient, persevering. It is difficult to find villains among the people who design and staff our schools, including those in top leadership positions. No one purposely sets out to thwart the educational goal of individual-

izing school experience for every person who comes to that school. Most hope to encourage development of the freely operating, intelligent, self-integrated individual capable of negotiating constructively in a society, and capable of moving comfortably and with reasonable security through natural environment.

Unfortunately, the cirterion of efficiency which we have adopted in our school planning and practice has usually been applied toward meeting institutional and organizational priorities, accepted through unchallenged habits and conventions, rather that toward accommodating the implementation of what we know and believe about individuals and the learning processes which work for them. We individualize instruction--by assigning each student his own seat and his own copy of the textbook in a classroom of thirty identical seats and thirty identical textbooks. We meet each student where he is at the moment--so long as he is in English class at 10:50 writing about his "most exciting day last summer," so long as he and thirty-four classmates are discussing the culture of sphagnum moss in biology at 1:32. We encourage his active involvement--by giving "extra credit" for "class participation" (raising his hand as often as possible and saying the "right" things when he is called on), and by doling out blanket required homework assignments to batches of fifty or seventy-five youngsters. And so on. In short, we pretend to aim for individualized learning without paying

systematic attention to designing and building the institutional boxes--if boxes must result--in which that learning is to take place. Then we excuse our failure to meet priorities that would facilitate individualized learning on the grounds that the institutional boxes in which we operate will not allow us to make a more valiant and cogent effort than we are now making.

While overt villainy is all but impossible to find in American education, certain critics have suggested a kind of unconscious villainy at work in our habits of mind, in certain scholastic conventions, in many popular attitudes, and even in our record of legal decisions and mandates. Nor are the general public support systems which underlie American education without their own measure of responsibility for our school systems' failure to facilitate individualized learning to a greater extent than has been evident or possible until now. So long as school years are legislated at 180 or 185 or 190 days or whatever number of days; so long as school officials are held legally responsible for doing what no parent can do--that is, account for a young person's every move through a six or seven-hour segment of every day in a five-day week, for his safety and well-being, even for his presence; so long as certain subjects are arbitrarily held necessary for all children, and then those children certified not by their achievement or ability but by the number of minutes of their "exposure" to that subject

through a year or a number of years; so long as public attitudes and public laws remain couched in terms that deny what we know about the infinite vagaries of individuality and what we believe about the sacredness of individuality in a democratic society--to just that extent we share in the unconscious villainy that maintains a frustrating system of schools.

While we tend to think of school scheduling and organization as coming first in our picture and understanding of a school, they should probably come last. We can hardly imagine opening school in September, for instance, without a clear and detailed plan of how every pupil, every teacher, every room, every time slot will be utilized or accommodated every hour of operation. It is perhaps just that expectation, that frame of reference which at once represents and stultifies the school program. If we are to individualize learning, the individual's pattern of learning should come first in our consideration, the requirements the pattern will make on our resources second, an inventory of our resources third, and eventually a school schedule and pattern of organization once all patterns for all individuals to be served have been so considered. Historically, matters of scheduling and organization were among the last items to develop in our educational process. Before there were schools there was learning, after all--entirely individualized by the mere fact of the learner's development in the absence

of any formal educational institution. Thus, scheduling and organization came into being as education became an institution in itself. It might even be said that scheduling and organization are responsible for making education primarily an institution rather than a pursuit of learning. It is in the institutionalization of the process, ironically, that individuals, whom education was formalized to serve, have been ignored or compromised or rejected or repulsed.

With computerized flexible scheduling, of course, and with systematic attempts to organize non-graded programs, learning packages based on performance criteria, continuous progress and independent study projects in certain schools, conventional frames of reference about school organization and scheduling are not only being challenged, but viable alternatives in implementation are being proposed and tried. However, the promise of new technology and the zeal of the various reformers behind such attempts have had rather modest effect at best, when measured against the potential of their efforts and dreams and the capabilities from which they design their innovations. Quoting John Goodlad, "It is dangerous to generalize about something as large, complex, and presumably diverse as schooling in the United States, or even about the first four years of it. As far as our sample of schools is concerned, however, we are forced to conclude that much of the so-called educational reform movement has

been blunted on the classroom door."[2]

One of the major areas of responsibility for the practical short-circuiting of such zeal and capability lies with the scheduling and organization of schools--even in schools where that area has received some systematic re-examination and retooling (through introduction of computerized flexible scheduling, for instance). Within that area, it is possible to identify at least two reasons for such shortcoming:

(1) the compromise that has usually developed between

(a) the traditional frame of reference about scheduling and organization, and

(b) the challenge and thrust of what we believe about the processes of individualized learning and the major concessions they require of the institution responsible for the scheduling and organization. Briefly and oversimply, most "innovative" schools have merely tried to adapt or modify the traditional; they have not begun their reform from a _tabula rasa_, nor even to any great extent from what they believe about the processes and characteristics of individualized learning.

(2) the failure or reluctance, for any number of reasons, of most members of the educational institution, or

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2. John I. Goodlad, "The Schools vs. Education," p. 61.

school, to understand and accept the possibilities inherent in new frames of reference, new base-lines, new points of departure now available to them in the decision-making and planning that will result in new patterns of school organization and scheduling. In short, teachers, students, parents--and administrators, are ill-equipped and psychologically unready, more often than not, to accept and use capabilities now available.

In summary, then, there is apparently no argument that organization and administration of schools are means, not ends in themselves. But, oh, what happens to that common agreement in translation, especially when we as educators claim individualization of the learning process to be our major professional intent. The shortcomings, the failures, the frustrations, the problems seem to be largely of our own making: course conflicts within the schedules of individual students; personality conflicts between students and the teachers to whom they are assigned; severe limitations in the educational experiences we can offer students as contrasted with what they need and want; dilemmas in grouping; the creation of categories (gifted, slow learners, retarded, maladjusted, etc.) that simply but eloquently reveal the failure of our system to accommodate individuals in the posture and orientation and ability which they bring with them into our schools; acknowledgment that the vast majority of reading difficulties are the result of educational short-

comings rather than of any inherent disabilities within individual learners.

To what extent might school scheduling and organization reflect priorities required for individualized learning programs? The question, to be considered in the material that follows, is aimed at classroom teachers as much as toward any other identifiable category of members or participants in institutional education, for teachers still represent a major link between learner and those learning resources the school is especially commissioned to safeguard, develop, and provide. Parents, administrators, taxpayers, students should be equally interested in the investigation which follows, for each of us holds a stake in our pluralistic society and its schools. We can simply hope to develop rather specific rationale and procedures by which decision-making about school organization can reflect what we believe and know about individualized learning.

CHAPTER II

IMPERATIVE FOR THE PRESENT

> But the education scene today remains confusing. Put on one pair of glasses and the schools appear to be moving posthaste toward becoming centers of intense, exciting learning, marked by concern for the individual. Put on another, and they appear to be mired in tradition, insensitive to pressing social problems, and inadequate to the demands of learning.[3]

Because there is hardly an educator in the country who does not claim that he and his colleagues are already individualizing instruction to one degree or another, it is not difficult to explain the reluctance of many educators, parents, and even students to see the irrational position and shortsighted implementation of the concept that our schools typically represent. It is at once amusing and frustrating to note again AND AGAIN in the literature of educationl administration the illogical leap from general stated objective--individualized learning--to first steps in building school schedules. The typical pattern of thought is quite predictable. First, there is the time-honored statement of obeisance to the most common goal of American education: the encouragement and development of individuals through systematic learning based on whatever needs and abilities

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3. Ibid., p. 59.

they bring to the school. Then, immediately the nitty-gritty procedures for scheduling the school are introduced in some such direction as "The first step is to collect the course requests from all students and begin tabulating the number of students who have requested each course." If individuals learned according to course format, if individuals' learning were restricted to the five or six broad subjects they are allowed to list on their course requests, if there were some clear direction and reason to many of the experiences that will be accumulated within any one "course" instead of the imprecision and even whimsy that often govern the content of a "course," if the value of a given course rested more surely in the labelled content and less in the personal charisma or unique ability (or lack of such qualities) in whatever teacher is responsible for whichever section of whatever course, if people learned only within batches of twenty-five or thirty--if there were any clear relationship at all between the stated objective of meeting individual differences among students and the basic organizational procedure of collecting course requests from students, the gap would not be at once so amusing and frustrating, nor would we hold a fresh approach to the entire problem to be the profound imperative it now is. The situation is not unlike the well-meaning host who continually and jovially implores his several guests to "go ahead and help yourself to whatever you want, whatever you need, as much as you

want, in any style that you want it," when there is in fact nothing on the plate but a few bare bones on a cold carcass.

The typical suggested forms by which the procedure of course requesting is intiated list only routine personal information and, as stated above, severely limited student choices from the few broad subjects usually available: student's name, sex (for some reason--proper assignment to physical education locker rooms, probably), grade, homeroom, present schedule, required subjects requested, elective subjects requested, initials of teacher or advisor, signature of parent or guardian. Such information, after being tabulated in the office for all students, is used to fill a six or seven or eight period day with groupings of twenty-five or thirty or thirty-five pupils per teacher per class period. And thus we typically organize and schedule "for individualized learning, meeting students where they are, assessing their separate needs and desires, seeing them first as sacred, unique individuals" rather than ciphers and dots on an organizational chart. Lest the point be not clear enough, notice how often in all of this initial data collection the students "are" exactly where we put them, and where we put them is rather irrelevant to where they really are psychologically and physically and emotionally and intellectually. Of the information we request of them, their own names are about the only item over which they have any significant measure of control. Maybe that accounts why so often "Judith" turns up

"Judy" to her friends and "Judi" on her papers, or "Jeffrey Oliver Shultz, Jr.," becomes "josh," or "Bob Wiggins" signs himself "F. Robert Wiggins III, Esq." The other information requested is not only drawn from items largely beyond their control; it is rather far removed both as abstraction and in essence from the ongoing, unpredictable, ever-developing, often convoluting, infinitely varied, uncategorical moment to moment experience known as everyday life, of which learning is an integral thread with or without schools.

Once a school program is thus scheduled, it remains for classroom teachers to salvage what they can of the dream of individualized learning. It is obvious that teachers and counselors who do make legitimate attempts at individualizing instruction do so largely by subverting, circumventing, or compromising the system rather than by using what it offers in that direction--or, rather, by giving in to what it does not offer in that direction. Little wonder that many students and teachers simply resign themselves to playing the system's game with no pretense of enjoying systematic individualized learning. Homogeneous grouping, ability grouping in elementary grades, one or two elective courses per student per year, free play periods occasionally in the very early grades--these are the best attempts our typical system of school organization and scheduling offer as regular structural components toward accomodating the differences among in-

dividual students. Little wonder that practical commitment of individual teachers to individualized learning usually ends up with a sincere but abrupt statement like "Yes, that's nice, all this attention to individual differences, and individualized instruction, and all that, but I have thirty kids to meet each of five periods per day, and a study hall of 150 the sixth period. I'm lucky to learn all their names by the end of the first semester." The situation seems so bleak that proponents of a thoroughly individualized learning program for each student are sometimes ready to declare victory with the simple acknowledgment by teachers and administrators that there are such things as individual differences among pupils and that they as professional educators will at least pay lip service to accommodating those differences or recognizing them, whether or not the institutional boxes allow any significant degree of implementation. Yet, find the educator who does not claim to be individualizing instruction in his school.

It is obvious, then, that there are degrees and kinds of individualization within our schools. It should be equally obvious by now that the individualization named in the first paragraphs of most books on school administration, scheduling, and organization is far removed from the world of the individual, who lives his unique life in a wondrous and often chaotic universe, infinitely changing, infinitely unpredictable, infinitely complex, through days and nights and years

that move sporadically, with infinite variety in pacing, mood, and tone, and content, in infinite, inviolable, naturally endowed privacy--his own thoughts and perceptions and feelings. The educator who claims to be individualizing his learning program may in fact have done nothing more than offer one student one choice of two different books to read in a required course. Or, he may have helped three students to work the mathematics problems he assigned in class for a few minutes after the official dismissal. Or, he might have allowed an entire class the chance to write on topics of their own individual choosing or creation for next Friday's required paper due. Students, teachers, principals, superintendents, parents--who among them thinks to place responsibility for much of the shortcircuiting of attempts at individualization where that responsibility lies with as much primacy as anywhere else--in the unquestioned parameters of seven-period days, thirty-seat classrooms, limited course offerings, the organizational boxes in which education is now generally instituted?

In addressing the problem of organizing, administering, and scheduling the American school experience, it is apparently too easy to lose sight of individual learners, the reason for it all. Like the saber-toothed tiger or the peacock, we forget what we are about in evolving our institutional trappings, and soon we develop feathers that do

not help us to fly and teeth that render us vulnerable to every foul breath that comes along to choke us. It remains for our critics to remind us periodically of what we are supposed to be all about in organizing and scheduling schools. Obvious as it may sound, we are about people in those activities. While we have never been allowed to forget that fact, we may now be on the technological threshold of being able to do more about it in our schools. The chances of humanizing the school are increased in proportion to allowing alternatives in organizational modification and variety. Structural or organizational innovation needs no further justification than that. If it can allow alternatives, options, and responsible deviations to be scheduled and legitimized within school programs, it will have given us the opportunity of meeting individuals to a greater degree, with greater frequency than all the alteration and manipulation of the traditional curriculum that has accumulated since 1957 and the political shock of a Russian space triumph. With Professor Hagman we might ask, "Has not the time now come for examining in the light of the contemporary tasks of education organizational patterns which, in keeping with new insights into the nature of the individual and his learning, might carry to better advantage the educational undertaking in a democratic society?"[4] The time has indeed

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4. Harlan L. Hagman, Administration of Elementary Schools, p. 84.

come, for we now have the technological capabilities in computers and in the mass media devices, the physical capabilities in our transportation and extensive community facilities, and the imperatives of our own best interests as perennial dreamers of a better life for all men, so that we can now "carry to better advantage the educational undertaking in (our) democratic society."

There remains a major barrier, however:

> In keeping with advancing knowledge in the area of child development, the . . . school may be expected to develop more adequate means for individualizing learning opportunities. This is not a new concept, and the need for attending to individual differences is recited over and over again. Yet, proposals for individualizing instruction have never received wide acceptance, and because most plans of that kind offered only quantitative differentials the proposals failed to meet the real need for which individualization of school experiences should be planned.[5]

If we are to go about implementing the design of our best dreams, the mandate is upon us: a fresh base, a fresh set of criteria, a fresh inventory of parameters, a fresh statement of priorities. The problems with school organization up till now have already been stated or implied: historical happenstance, organization expediency, habits of mind, confusion of ends and means--these have frustrated our dreams of individualized learning in our schools. Efficiency has been applied to institutional priorities of order, control,

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5. *Ibid.*, p. 331

dollar economy, and other factors extrinsic to the learning of individuals. Can we now build a case entirely on the premise that schools are in business to serve individual students in their individual learning, and can we give that premise prime priority? Can we structure schools, now, for personal involvement of each individual, for active participation by each individual, with reward given preference over punishment, with joy, variety, responsibility, and creativity not merely as stated goals, but as commonly accepted, ever-present, constantly pursued elements of the school experience? Can we now build schedules to reflect the nature of the learning process rather than the severely limited content specialties of various traditional subjects or equally distributed teacher leads, room densities, and the like? Can we build for student service rather than teacher control? Can we build with units other than course structures? Can we evaluate the efficiency of our programs by their ability to meet the individual needs of students rather than by dividing the total number of rooms or teachers by the total number of times we have used them during the day? Can we accumulate such a variety and wealth of experiences in every school in the country that mobility of our population will not mean such traumatic experience for so many transferring students so often in their school careers as they shuttle from monolithic program to monolithic program in various localities along their paths?

Let us no longer cite the Carnegie unit, the legislated 180-day school year, the mandated six or seven-hour day, the misapplication and misinterpretation of standardized and subject-oriented, socially biased national examinations, the threat of archaic compulsory education laws, the illogical requirements of school attendence by chronological age, the irrelevant and irrational system of grade levels, the myth of completing one's education in twelve or sixteen or twenty years--let us call on none of these as reasons why we can do little but what we have done up to now in organizing our schools. We have created and maintained the Carnegie unit, the laws, the limitations. We have reduced our own capabilities to the standardized examination. We have convinced ourselves that school has to do primarily with drably institutional classrooms for prescribed portions of each day within a set number of months per year to be undergone according to birthdays rather than according to the requisites of the learning process. We owe none of these limitations to anyone but ourselves, for we develop them, maintain them, and permit them to stifle not only our dreams, but our better knowledge of how things ought to be.

The imperative for the present is clear if we are to approach the realization of our educational dream, the directions are developing. We must stop settling for percentages (as in "This program is deemed successful and will

be adopted for all because the mean reading level of its participants rose 3.2 months, with 52% of the sample population registering significant gain, 32% no significant gain or loss, and only 16% significant loss," which is a statistical way of saying, at best, "We won more than we lost; some of the program probably worked well for some of the students some of the time."). We must begin demanding excellence and success for the individual--*for* the individual, not simply *of* him.

CHAPTER III

THE INDIVIDUAL AS PRIME INTEGRATOR

> Sixteen or more years of schooling should educate teachers and others for self-renewal--and this frequently is the case. But the general failure to do so for large numbers of people constitutes the greatest failure of our educational system. In the colleges as well as in the lower schools, the processes and fruits of human experience are so cut up in the curriculum and so obfuscated by detail that cohesiveness, relationships, and relevance are obscured.[6]

The phrase "individualized learning" is a redundancy, for there can be no other kind of learning. There are individuals and they live and learn as individuals, if by no other proof than by the obvious biological fact that the nerve ends, muscle tones, and impulses of no two individuals are shared nor wired to the same grey mass of brain. The only educational alternative to individualized learning would have to be some form of mindless group conditioning, and humanists, at least, would argue that such conditioning dehumanizes rather than educates.

Thus, the issues and disputes that surround "individualized learning" are arguments not over whether or not there should be such a thing, but rather how it should be effected, and to what ends. The arguments tend to revolve around

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6. John I. Goodlad, Op. cit., p. 61.

source and degree of control and the orientation of individual human lives. They involve the question of who should be chiefly responsible for shaping the lifestyle or world-view of the individual--himself or others. In short, who should be prime integrator of experience for the individual? Is the capacity for such integration naturally inborn, as Romantics believe, or divinely endowed by super-human intelligence, as many religious believe, or assimilated unconsciously as experience accumulates and repetition develops into patterns, as some behaviorists might believe? Or, must the capacity be trained into a person? Or, is the capacity simply unavailable to some people, and thus any "integration of experience" must be developed for them and imposed on them? In homelier terms, must children be raised, or should they be allowed to grow?

There is little that is new in the term "individualized learning." If anything has been added to its meaning in recent decades, the additions lie in interpretations, in nuances, in connotations influenced by developments in the sciences of human behavior, in the political and social fluctuations of the Western world, and in the severe compromise of formal, orthodox Western religions. In day-to-day educational language and context,

> We have known for many years that the learner operates as a total organism, attacking each new experience with mind, muscle, and gland. He is not an English learner at 10 a.m., a history learner at

> 10:45. He is a total person whose make-up as a whole conditions his readiness for each new experience. Life and real problems are not divided into subjects, either. It is only in schools that these artificial divisions into subjects occur; and in most school systems, it is only the senior high school that is so fractioned into separate periods that a related approach to learning is impossible.[7]

If we could be as sure as Faunce implies that "it is only the senior high school that is so fractionated," the problems that beset attempts to facilitate formally organized programs for individualized learning would not seem so urgent, even dire. A popular magazine, Time, reports:

> A child cannot be forced to develop understanding any faster than the rate at which his powers mature to their full potential, and there is a limit to what over-eager parents and teachers can achieve. At the same time, a child who does not get the chance to apply his developing abilities and test their limitations may never reach his full intellectual capacity. Thus programs aimed at the disadvantaged, like Operation Head Start, may greatly increase a child's chance of attaining that potential.[8]

If only we could recognize fully the depth of potential in proper timing for the individual learner--potential for realizing impossible dream as well as for irreparable damage--and translate that recognition constructively into school program. Where then would be the defense of the typical school schedule of fifteen-minute reading groups, or ten-minute group recesses, or six fifty-minute periods, or

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7. Roland C. Faunce, Secondary School Administration, p. 300.
8. "Jean Piaget: Mapping the Growing Mind," p. 61.

seven forty-five-minute periods per day, or prescribed <u>periods</u> at all?

Of grouping, Professor Hagman writes:

> Of course, in actuality, there can be no group purpose as such. Purpose is an individual matter and only as individuals composing a group are animated by purposes which are much alike can the group be said to have a common purpose. Perhaps with the exception of some mob actions, a common goal for members of a group is always accompanied by individual goals toward which individuals hope to make progress through the action directed at the group goal.[9]

There seems to be little choice about the question of who plays the role of prime integrator. The individual learner is it, no matter how we cut the question, and there is at last no role-playing about it. There is either acceptance of the uncomfortable truth, or the pursuit of highly sophisticated, sometimes brilliant dodges around the truth. Brooding over the acceptance could turn one totally pessimistic, defeatist, nihilistic about any worthwhile perpetuation of school <u>system</u>, especially as school systems generally exist in America today--unless one also accepts that formal education must include the bending and breaking of individual will under collective priority, <u>or unless one seeks viable alternatives in educational approach that capitalize on the individual as prime integrator</u>. If one begins to build an institution that will serve the individual first, the most commonly accepted bulk of "schooling"--its

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9. Harlan L. Hagman, <u>Op</u>. <u>cit</u>., p. 23.

curriculum full of bodies of knowledge and subject disciplines--is the hardest component of traditional schooling to defend. The typical catalogue of course offerings is built of gross categories which, no matter how commonly accepted, remain gross and quite extrinsic to the essential individual who might split his own world into far different categories from those listed in the usual course of study. Indeed, let an individual cross those gross categories in his own startling way, let him mix astrophysics and mythology, as in the space program, or molecular structure and the patterns of the universe, as in science fiction, or sex and metaphysics, as in the poetry of John Donne, and we proclaim the discovery of genius, the mystery of metaphor, the flourish of creativity, progress, and invention.

While it would seem possible to make such connections, to bring two dissimilars into new but sensible union, then to lead students to the acceptance of that novelty, one questions whether such strategy leads to what can properly be called learning, or whether it simply exhibits salesmanship on the part of the teacher. Perhaps "great teaching" has been essentially highly effective salesmanship and persuasion. Admirable as such accomplishment might be, it is not learning; learning is something else, and it occurs _in_ individuals, not _to_ them. If the student, on the other hand, were to make the connection himself, there would be little

question about the legitimacy of the "learning." Questions between teacher and learner might arise in disagreement about the world-as-seen, about the connection of whatever specific dissimilars, if the student sees or connects differently from the teacher and if either teacher or learner has some sort of practical authority over the other. If disagreement does arise, the teacher might even "win" on a certain level--through a grading system, the practice of passing or failing, conventional acquiescence of students to institutional authority, etc. But, learning takes place immediately within the student nonetheless--whatever is learned: the world-as-seen, a new connection, the intransigence of a certain teacher, the consequences of authority system, strong-arm techniques in human relationships, whatever.

At any rate, we can argue against Professor Faunce's position on literal grounds because of the absoluteness of the language, but the message he brings is much closer to the truth than the absoluteness of the language is extravagant: "The subject-matter curriculum does not encourage the unit approach. The fractioned high school schedule does not permit the development of any relationships among separate subjects."[10] The typical curriculum represents a severely narrow, limited set of categories. Coupled with the Romantic notion of individuals creating their own categories, that

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10. Roland C. Faunce, Op. cit., p. 300.

fact leads us to conclude rather early that scheduling the typical curriculum is so restrictive overall as to be largely worthless for most students most of the time. Sooner or later, of course, if you were to carry the criticism to its logical end, you would arrive at the inherent limitation of all categorization, at the ultimate shortcomings of language itself, which is but one more highly elaborate, highly conventionalized system of verbal categories. But, on a plane far more practical and immediate to the planning and organization of schools, it is simply safe to say that given the present discussion as point of departure, an elective program of studies might be preferable to a required one, but that a uniquely creative one--one created by the individual student himself--would be best of all, perhaps, if we may speak in ideal terms.

We have an even more difficult task defending the usual allocation of time in the typical school day, if we are to accept the individual as prime integrator and to facilitate him in that effort.

> Typically, schools hold time constant and allow for varying kinds of achievement of students on a fixed schedule. The Winnetka Plan and the Morrison Unit Plan allow the time spent in a course to vary, but achievement is held constant--mastery of the same material is required of all . . . . The ideal schedule would aim at neither of these extremes, but at the appropriate program for each student. Time may be adjusted and goals may be adjusted as principal, teachers, counselor, and student plan together to design a unique learning program.[11]

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11. Austin and Gividen, The High School Principal and Staff Develop the Master Schedule, p. 25.

The simple fact is that no two individuals swing to the same tick, to the same variations in pace, to the same durations per task, to the same pattern of repetitions or frequencies. One quiet quotation from Piaget devastates the efficacy of just about every practical convention that educators hold in relationship to time allocation and grouping:

> It's probably possible to accelerate, but maximal acceleration is not desirable. There seems to be an optimal time [for learning a certain thing]. What this optimal time is will surely depend upon each individual and on the subject matter. We still need a great deal of research to know what the optimal time would be.[12]

James Curtin broadens the general notion:

> Perhaps the most dramatic effect upon supervision has been the discrediting of the mental discipline theory of learning. While there are still teachers who teach as though practice and perseverence are the keys to good instruction, their number is diminishing steadily, and in their places are instructors who reject rigid and narrow approaches to learning. . . .
>
> ". . . If the mind is not like a muscle, simply amenable to exercise, and if children vary markedly in their capacities for learning, industry, susceptibility to motivation, experiences, and intelligence, supervisors and teachers are driven to change from instructional programs that merely tolerate these conditions to programs which capitalize on them.[13]

There are already certain practices in use or under serious development even in many traditionally scheduled

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12. Frank G. Jennings, "Jean Piaget: Notes on Learning", p. 82.
13. James Curtin, Supervision in Today's Elementary Schools, pp. 6, 7.

schools that attempt to move the learner organizationally toward the center of his own learning program. Arranged here somewhat by the extent of possibilities of each for divergence from traditional curriculum and approach, and for proportionately increased exercise of personal initiative, freedom, and responsibility by students, they include:

(1) tutoring

(a) initiated by the teacher with the student

(b) initiated by the student with the teacher

(c) initiated by the student with another student

(2) learning "packages"

(a) developed by the teacher and accepted by the student

(b) developed by the student and approved by the teacher

(3) learning "contracts"

(a) developed by the teacher and accepted by the student

(b) developed by the student and accepted by the teacher

(4) student choice of optional approaches or materials developed by the teacher or another professional

(5) learning experiences created and developed primarily by the student and monitored and certified by the teacher.

Still, the presence of the professional is felt in every

approach listed, as if we are willing to grant the student what is already his, the role of prime integrator, but equally as if we do not trust him in the role, nor trust ourselves in granting him what is already his. We also typically certify or accept only those experiences or activities which occur in territories we professionals recognize as legitimate, and that almost always means one corner or another of the typical narrow curriculum cut along traditional lines.only.

Such anxiety--distrust, fear, uncertainty, defensiveness --can easily be placed into larger context as one more of the earth-shaking anxieties that dominate our age. Many of us are easily threatened or at least jarred by the destruction or displacement of conventional absolutes, by the shock of recognizing that some of our "eternal verities" are at last nothing more than "common assumptions" When the surest of all eternal verities seems threatened, the one still popularly romanticized as a little red schoolhouse, symbolized by a handbell, lap slate, and inkwell, held as the fountain of reading, writing, 'rithmetic, and heavenly wisdom rather than the hotbed of riot, rampage, and revulsion that is tearing at its walls--when we can no longer count on the school to reinforce the reverential memory of our own childhood experience of school as a refuge from life, the planets seem misaligned, and time itself becomes

an issue of confusion.

If the panic is as real and as pervasive in contemporary culture as some obervers claim--and there is little reason to believe otherwise--if "lives are really discontinuous moments of experience held together with various kinds of ideological paste," as Northrop Erve wrote in "The Ethics of Change," it behooves educators all the more urgently to look into the mission of their schools and to help those individuals--or allow them to--understand, accept, and nurture the sobering but exciting responsibility and adventure of serving as prime integrators of their own experiences.

CHAPTER IV

BREAKS, OF LATE, IN THE BINDINGS

> Britain, said Lord Hailsham (Mr. Quintin Hogg) when, as Minister of Science, he opened a new science block at a grammar school, is moving from a society based on privilege and wealth to one based on technology and qualification.[14]

Certain educational programs and practices, some using the computer, some not, represent alternatives to traditional approaches by acknowledging and attempting to solve some of the educational ills catalogued to this point and other problems not catalogued here. Among those which can be considered basically organizational, or which build with strong organizational overtones or implications, are non-graded schooling, computerized flexible, or modular scheduling, neighborhood learning or discovery centers, performance criteria, work-study plans, travel options, team teaching, social action for credit, various models of applied research, the open campus, open school plant, interest and activity centers, learning packages, learning contracts, programmed instruction, computer-assisted instruction, and offsite learning activities. Various localized programs combine elements to one degree or another of several of these alternatives and become known by their own local identities: the Philadelphia Parkway Project,

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14. W. O. Lester Smith, <u>Government in Education</u>, p. 36.

Harlem Prep, the Leicestershire experience, the Metro program in Chicago.

One rather typical notion of the "new school day" that results with implementation of a few such innovations can be gathered from this summary:

> A promising trend is the movement toward the flexible class grouping usually inherent in team teaching. Students may be grouped in sections of 75-100 for lectures, televised instruction, or other media of mass communication; in groups of 15-25 for discussion; in groups of 3-5 for project activity; and singly for remedial work, independent study, and counseling. The increased use of programmed instruction and other forms of independent study suggest the efficacy of a class size of one student. In other words, the nature of the learning activity determines the class size, which can vary throughout the school week. . . .[15]

While these various attempts at organizational reshuffling, at reallocation of resources, and at redesign of strategies for instruction are still very much in formative stages overall, many of them quite untempered and shakily executed, some seen as promising by the prophet and worthless by the oracle next-door, certain hopes seem to be common among their designers, however unfulfilled those hopes might remain in actual implementation of programs:

(1) mastery of concepts or skills over coverage of material.

(2) ability of the participating student over his credentialling in due time or upon completion of customary ritual.

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15. Willard S. Elsbree, et al., Elementary School Administration and Supervision, p. 125.

(3) definition of function to be served before the specification of form in which that service is to be accommodated.

(4) availability of options rather than advocacy of single means of instruction.

(5) variety within the scheduled school day, variety in group size, composition, and purpose, in time allotment, and in allocation of space, resources, facilities, and sometimes personnel.

(6) extension of the usual hierarchy of authority, with major professional decisionmaking shared by administrator with instructor, and with limited personal decision-making available to the student in his exercise of options.

(7) substantially increased student responsibility.

(8) desire for accommodation of selected individual differences (i.e., reading levels or speed of comprehension or of concept formation, and the like) among students rather than unilateral acquiescence to group standards or impersonal authority.

(9) professional verbalization of rather specific, impersonal instructional goals to be announced to and personally and systematically pursued by students.

(10) constructive professional recognition, if not warm embrace, of technology as instructional tool.

(11) school administration as service to instruction rather than classroom instruction as subordinate to institutional order.

(12) some professional or disciplinary introspection by staff members.

Attempting to evaluate with certainty and precision such organizational innovations as those listed is quite as difficult as attempting to define them. We can hardly be sure when a schedule is "flexible" and when it is "non-flexible," yet everyone who has worked with the concept knows as a hard truth that there are degrees of "schedule flexibility" that become rather evident within the program of the school that is "flexibly scheduled." A school district practices "non-gradedness" in its elementary schools, then, because of political problems or philosophical differences within the total district staff, moves students into a traditionally graded junior or senior high school. How can the "non-graded" part of the total schooling be evaluated? We find fifteen or twenty strikingly different models of team teaching going on in fifteen or twenty strikingly different settings. How can we then judge "team teaching"?

The claims of some proponents for particular innovations are extravagant; the claims of others are too modest. The attack of this critic stems from prejudice; of that one from ignorance; of a third from legitiamte doubt. Do you measure the new against the old? How have we measured the old, and has that measurement been valid and reliable? Do you use criteria and rules from the old game to decide whether or not the new game is worth playing, or are new

rules and new criteria needed? Suppose the two games are up to different purposes from each other. How true is it that the "objective observer" still tends to see what he wants to see, whether he recognizes his bias or not? Or, with Allan Glatthorn, we can easily lapse into "evaluation"

> . . . in the style of the game called "Conjugations" developed by Bertrand Russell, we can say:
>
> I endorse significant change.
>
> You advocate an interesting innovation.
>
> He pushes a foolish fad.[16]

The intent here is not to disparage nor to discourage systematic evaluation; the intent is simply to try to soften any "hard facts" and hopefully any hard heads and hard hearts that so often seem to push such "hard facts" the hardest --no less on the various edges of educational innovation than in any other area of education. The closest we can come to the truth is to repeat that old admonition that the only rule to which there is apparently no exception is that there is an exception to every rule. Such structural and organizational innovations as those listed above tend to be so local and diverse in implementation, so inclusive or ambiguous or protean as generic terms, and so dependent on such an imponderable complexity of factors, that attempting "hard" evaluation of any of them is a task that would likely have stymied even Hercules. It is probably safe to conclude

16. Allan Glatthorn, "Fads."

that none has succeeded and none has failed, though legitimate successes and failures have developed within them, because of them, through no fault of their own, in spite of them, and, in their various names.

In monitoring reports from professionals who have been involved in some of the alternatives under consideration here, it is interesting to note how consistently they tend to comment on factors not usually held especially paramount in traditional frames of educational reference. Administrators begin talking about group relationships more often and with more excitement than about density of room use. Teachers begin talking about educational climate, about accommodation of student individualities, and about school-community relationships, as well as about academic achievement by specific subject area. Students become sophisticated in recognizing varying instructional strategies, in identifying and analyzing different teaching styles, in recognizing some of the problems inherent in trying to match institutional resource with individual request.

Perhaps the most important generalization that can be made in favor of some of the instructional and organizational alternatives named here is that they have been tried at various places and the world has not ended because of those attempts. Small triumph, some will snort, but in many ways it is more significant and immediate than the victory for scientific and navigational modernity when the

ships of Magellan and Columbus and the others did indeed sail into new horizons, however erringly at times, without tumbling off the edge of a mythical flat earth. A second general observation somewhat follows. Without getting into arguments about whose educational earth is flat and whose is spherical or spiral or topsy-turvy or whatever, it has been demonstrated again and again that the traditional and the innovative can coexist--sometimes within a single classroom, often within a single school, usually within an entire district, and certainly within a nation as vast and diverse as our own. Frustrating as that coexistence is to those who would push further into innovation and openness, threatening as it sometimes seems to those who would hold all lines where they have been firmly established, it in fact is possible and quite viable.

There is certainly promise in at least some of the organizational innovations--if on no other grounds than "change for the sake of variety or diversion." Better than such promise is "change for the sake of perspective"--for the forced questioning that introduction of innovative programs often leads to, questioning of much of whatever we have brought largely unchallenged into contemporary education from past habits, the origins of which we have forgotten or outgrown. Most hopefully of all, more and more educators each year seem willing to recognize that alternatives are possible, and to stake at least part of their professional

reputations and resources in facilitating or demonstrating the expanding repertoire of educational experiences latent within those possibilities.

How much promise lies in the future with some of these developments? Obviously, no one can tell for sure, but as for applying computer technology through flexible scheduling, the Oakford-Allen report at the end of the five-year Stanford study approaches rhapsody in its potentially predictive summation:

> Thus, though the project has been a formal success insofar as it has persuaded schools to adopt new schedules, success falls far short of the ultimate goal of interesting schools in curriculum change. When the shift to modular scheduling is not accompanied by a recognition that the curriculum and school organization are not adequate to the demands of contemporary education, it can be worse than a failure if it only entrenches a new orthodoxy. Where the staffs of project schools are deeply committed to new educational objectives, these schools stand on the threshold of significant progress. It would be safe to say that even in these schools, however, 99 per cent of the possible alternatives permitted by modular scheduling have yet to be tried.[17]

Even without holding to the "99 per cent," if other structural innovations represent a similar measure of untapped potential in the eyes of their begetters, the changes have hardly begun.

Yet, in this statement from Oakford and Allen and in similar reports and conclusions from other sources, certain barriers to further realization of potential are clearly spelled out, often by direct statement, as in the qualifi-

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17. Oakford and Allen, <u>Op</u>. <u>cit</u>., p. 74.

cations carried in the Oakford-Allen summary, or by implication--at times unrecognized as barriers by the reporters themselves. That formal education must be structured with the course as basic building block is a highly debatable point, especially since most educators still think of courses as time-based rather than performance- or achievement- based. Perhaps massive "effectiveness" of scheduling for individual instruction will come only with the dissolution of course structures as a basic frame of reference. If individual learning styles or patterns were to replace course as the basic building block of a schedule, the 99% untapped potential seen by Oakford and Allen might rapidly be developed.

The content of those courses, the traditional subject areas, has been proliferating, expanding, specializing for three-quarters of a century. Still, all additional subjects have been crammed customarily into the same old limited school organization and schedule, and most of the total course of study for the typical student remains the indomitable big four mandated in the early 1890's: English, mathematics, science, and social studies. Approached from a different direction, consider the impossibility of offering a course in every field known to man--even those fields common to North American man--in this last third of the century.

Virtually every serious educational innovator points to still another plague: label-changing. Then, the material insufficiency of many local school districts; the common penchant to interpret school improvement as more and faster --more times, more months, more teachers, faster pacing and movement through standard linear curricula, earlier readers, earlier exposure to later subjects; the ineligibility of so many alternative programs and procedures to certify learning among the learners (May television's Sesame Street issue report cards, and, if so, what schools will honor them?)-- these are discouraging if not stifling to responsible attempts at change. Disagreements as to practical definitions of "student responsibility" and of the term "individualization" itself lead to frustration, confusion, and suspicion. Furthermore, it is so terribly common for those interested in educational innovation to accept the status quo as starting point, to believe that there is no way into alternatives than by taking a first step from yeaterday's stance. "Let us restructure education," such people say. "We will begin with the central administration office"--which assumes so much about basic structure and authority and purpose and philosophy that the project is almost doomed from the outset to produce nothing significantly new. In almost all the literature on school organization and administration, whether it talks about alternative or traditional, the flagrant, unquestioned use of the definite article is startling to one

who looks for novelty and innovation: _the_ guidance program, _the_ English course, _the_ required subjects, _the_ program for for exceptional children, etc., assuming that all present known elements are _de facto_ necessities or desirables in whatever program will be planned.

Of course, if we were to build an educational program based on the individual differences among students rather than simply one by which we try to be cognizant and toleratnt of such differences, we would need to question the assumption that underlies most of what has been outlined so far in this entire discussion--including the bulk of innovations listed in this chapter. We would simply need to point out that virtually all proposals to date have been teacher-centered, and if we are to place learning foremost, _that teacher will simply need to move to other than prime position in the educational process_.

Heretic? Sensationalist? Iconoclast? Turncoat? Hardly. It just seems rather futile to pretend to radical departures when much of the breast-thumping of 1970's educational critics and prophets simply echoes observations made in years long-gone-by. We simply need to see if we can produce a viable rationale by which we can structure and implement schools that exist for learners rather than for educators. We need to break the conditioned set by which we have made travesties of our best intentions and empty gestures of our professional efforts. If we are to pursue

individualization in the schools, we need to ask "Individualization to what end? to learning? to a way of life? to fulfillment of the individual?" We need to develop a rational base on which largely irrational events and people and situations may be seen to accrue into some sort of system or order.

CHAPTER V

EVERYMAN AS SYSTEM UNTO HIMSELF

> Upon human similarities, upon the information identifiable with relation to subject-matter fields, and upon the characteristics of a given culture schools have justifiably built curricula. Though it is appropriate that curricula be broadly constructed on similarity and heritage, it is the authors' contention that schools have not given sufficient attention to the personal nature of the learning process. What are the personal relationships between teacher and individual student necessary for better understanding the learning power and needs of the student? . . . What relationships between teacher and student are best to stimulate the desire to learn?[18]

Nothing masks as truth so quickly as categories commonly accepted. Yet, if we were to recognize listening and looking rather than telling and testing as the foremost components of effective educational leadership, we might discover how many of our own educational truths--our commonly accepted categories--are challenged by the perceptions of those around us, even those learners we are in business to serve. Instead, we typically close not only our own ears and eyes to those who are our learners; we close their minds--or confound them--more often than we open them, most likely.

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18. Austin and Givden, Op. cit., p. 20.

During a recent televised program for pre-schoolers, the youngsters were shown four objects--a hat, a pair of gloves, a shoe, and a fish--and asked which one did not belong with the others. Two or three chose "fish," but one little girl just as confidently picked "hat." Her response was glossed over quickly but politely, then swamped and lost in the effusive verbal reward that reinforced the "correct answers" of the several youngsters who had said "fish." And, the lesson, as most group lessons do, went on its way. But, confusion remained for several moments on the face of the little girl who had chosen "hat" as her answer.

The devil among more sophisticated adult viewers--those who could figure out the "lesson plan" or "instructional strategy" behind the entire sequence--could wreak unholy havoc upon the "winners" in that exchange, havoc on behalf and in revenge of the lost little soul. Suppose we were to cut the categorization of those four items not by wearing apparel, but by general outlined shape. The hat appeared more or less rectangular; the other three items more or less elongated, not unlike the paramecium in silhouette. Suppose we were to cut the categorization by substance or basic material. We associate many gloves (the ones shown were leather), most shoes, and all fish with flesh or skin--"flesh cloth," while we tend to think of most hats as felt--"vegetable or hair cloth." (The hat shown was felt.) Or,

suppose we were to seek within the private world of the individual learner and discover that she has in her room at home a goldfish, a pair of gloves, and some shoes, but no man's hat, and thus she chose "hat" as not belonging with the other items. And so on.

The argument here is not to play games with categories, imagination, and free association. The point is that one specific moment of institutionalized education--the sixty-second group exercise in identifying objects, in categorizing them, and thus in discriminating among them--might have worked against its own purposes in at least one of its intended learners. No one simply knows, now, what thinking or experience or feeling or belief the little girl brought to her choice of "hat." That she "failed" the exercise, even though such a feeling of failure or confusion was not at all within the instructor's intent, strikingly brings to mind the adage supposedly adapted from an American Indian proverb: "Don't knock me till you've walked a mile in my moccasins." Maybe there was indeed no reason nor experience nor preference in her selection of "hat," but maybe there was, too, and if "discrimination among objects" and thus the process of "categorization" were the specific goals of the exercise, they might have been jeopardized or at least temporarily stifled by the instructional event as it transpired. Later, some other teacher, or perhaps the same one, will be convinced that the little girl has at last learned to categorize--

that is, that she has chosen "fish" and thus joined the majority in cutting the pie the institutionally approved way of the moment. At that point, the teacher will proceed to try to lead the little girl and her colleagues toward cutting the pie in alternative ways, when it is quite likely that the little girl was there long before the series of lesson plans arrived at the same point.

Obviously, behind this illustration lie some huge dilemmas, imponderable dilemmas, in organizing for individual learning, dilemmas that have been cited or implied earlier. Perhaps the basic problem to be recognized is that external organization, system, institution are at last obstacles to extreme, pure individualization. There is simply a fundamental antithesis between individual and social organization as pure concepts. Consider again what any given individual learner lives and does and learns from moment to moment in school. Consider the relativity of time, consider "learning readiness" as an infinite variable in each of its dimensions, consider the illogic and randomness, the whimsy, spontaneity, complexity, unpredictability within any individual's day. Place them against the background of our contemporary social and philosophical challenges to categories of all kinds in all areas--certainly in the few subject areas that the typical school schedule carries. Add the irreplicability of all moments and things, the uniqueness of what each tick of the clock, each breath of the moment brings, the inescapable

acknowledgment of things seen in isolation, in singularity, in minimal context--the hybrids, variations, deviants, aberrations. No one is at last normal in very many ways if any, but if he were he would be nondescript; he would be in fact no one, the absence of an individual human being.

Darwin, perhaps one of the most influential categorizers in history, cut the pie but one way. There are always a number of different ways to cut it--given enough data to cut and enough individuals to do the cutting, there are an infinite number of ways to cut the universe, until at last categorization itself is seen as arbitrary and even impossible. School subjects as taught in mathematics and science, for instance, can be precise only within commonly accepted systems of definition and category, only within certain clearly defined and articulated frames of reference, and those systems and frames of reference are at last arbitrary and might be upset or rejected by people who do not share their common acceptance. Even if "identical pairs" can be found, they share only the same characteristics; they do not, cannot share the same substance. They can be made of the same kinds of substance, perhaps, but not of the same matter, space, or time.

We are individual learners, then, through perceptual isolation from each other. Many of us flaunt our individualities simply as an attitude to which we are persuaded for one reason or another, but beyond that all of us are unique individuals by perceptual isolation, and by the physical im-

possibility of our sharing the same substance, space, and time. As developed earlier, the crucial question in organizing schools for individuals centers not on whether or not we should do so. That question is settled and obvious and the answer is irrefutable: learning takes place in no other way. Rather, the question that worries many of us is one of control and standards and values--the basic beliefs upon which individualization will be facilitated and encouraged. To put it very mundanely, what if the student develops in some way that mommy or daddy, or the local school board, or the broader political state in power, does not approve? On a different plane, can every individual operate equally well in a situation close to vacuum? How close to vacuum can _any_ given individual operate without losing his own humanity? It is easy enough to assume individualization as a goal and as a process, and to curse all systems therefore. It is a bit more difficult to argue over defining that point at which system should move out of the individual's way. Perhaps what needs to be done most of all is to justify and sanctify the individual as an integrated, essential entity in life, as a system unto himself, and to build an institution from there that will accommodate that individual without jeopardizing or threatening those who are not of his persuasion nor at his stage of personal development.

Unfortunately, in attempting to address the reality so articulated, most educators have sought only within organi-

zational frameworks already established and commonly accepted. They have begun their quest within the box called "classroom" and within the traditional practice of assigning to that room what would have to be a universal and inexhaustible genius known as "teacher" to meet with groups of thirty kids five or six times each day. Typically, they have also assumed as a necessary "given" the traditional catalogue of subject areas, a practice that needs severe compromise if everyman is to be accomodated as system unto himself.

Perhaps one of the basic cultural assumptions being challenged in all of this has to do with a heritage that is no longer so viable as it once was. Perhaps it is a past error of democratic thinking that aristocratic privileges are the natural and linear goal of all people, that all of us sooner or later hope to climb the ladder to power and leisure and prestige. That sort of assumption reflects an earlier linear hierarchy of nobility, not the contemporary fervor for pluralism. Yet, in feeling the diversity and novelty of active pluralism bursting into headlines around us, many of us assume that they will automatically bring disorder with them. Actually, the advent and widening acceptance of pluralism need not necessarily bring disorder, though it might very well mandate a different kind of order from that one based on the earlier democratic dream of disseminating aristocratic privilege among all men. A major

portion of the new order might lie within the individual rather than within the society or within anything else outside the individual. That is not to say, in other words, that the necessity of system will be overcome with the triumph of the self-sufficient individual. It is, however, to recognize that the United States harbors a far more pluralistic culture than most democrats imagine, one that probably no aristocrat could tolerate, and certainly one that our schools barely hint of reflecting or serving. For a striking and excellent catalogue of that pluralism, it is hard to surpass Campbell, Cunningham, and McPhee's sketch in "National Networks of Influence," a chapter in The Organization and Control of American Schools.[19] In organizing schools to meet the individuality that is the chief beneficiary and ultimate justification and payoff of such pluralism, we need simply to accept the compromise or tentativeness or perhaps obsolescence of past systems and frames of cultural reference. We need to recognize that values and systems and beliefs are, like learning itself, sacrosanct to the individual, and that the world is not necessarily going to vaporize from under us with that acknowledgment.

> The point here is that one may view values as situational and personal without believing that society should be lawless or chaotic. Indeed,

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19. Campbell, et al., The Organization and Control of American Schools, Chapter 17.

> observations of children who have learned to be rationally self-disciplined suggest that value clarification approaches, based as they are on individual responsibility, are more likely to produce lawful and orderly environments than are approaches for transmitting values, which too often leave students feeling confused and valueless.[20]

The severity of such challenge is undeniable. The seven Cardinal Principles of Secondary Education.[21] upon which two or three generations of educators have teethed are called into blinding new perspective:

(1) Health

(2) Command of fundamental processes

(3) Worthy home membership

(4) Vocation

(5) Citizenship

(6) Worthy use of leisure

(7) Ethical character

Consider the relativity of items 2, 3, 5, 6, 7; the multiplicity of 2 and 4; the efforts of other branches of government and private enterprise in 1. Then, we can ask further if none of the millions of individuals in our pluralistic society would add or subtract from the list, and the rhetorical tone of the question leaves its answer unspoken but obvious.

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20. Harmin and Simon, "Values and What Teachers Can Do About Them."
21. Cardinal Principles of Secondary Education, U. S. Bureau of Education.

Let no one doubt the degree of severity in the challenge that the concept of an individual as system unto himself brings to our traditional administrative structure for our schools. D. Richard Wynn enunciates quite clearly the fear and the threat to the traditionalist's position: "The only alternative to orderly distribution of authority through well-defined lines of accountability appears to be chaos."[22] Others fearful for reasons or in directions other than Wynn's, consider alternatives to traditional organization by linear hierarchy and fear what often looks like an opposite pole that is not chaos, but that would bring about destruction of the ultimate goals of diversity that pluralists themselves seek. As Ernest Melby states it, "I am as opposed to the destruction of creativity by oppressive collectivism as I am to destruction by dictatorial administrators."[23]

It is not easy to allay fears so well-grounded and commonly expressed as these, even though Peter Schrag speaks for many of us when he points out that the biggest failure of alternatives has resulted not from schemes and designs, but from inept or halfhearted or shortcircuited implementation of those schemes and designs. His basic plea remains unchanged:

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22. D. Richard Wynn, Organization of Public Schools, p. 96.
23. Ernest O. Melby, Administering Community Education, p. 230.

> The vague oppressiveness of the order demands not less diversification, not fewer distinctions, but more: It is only when the distinctions and the diversification exist that any genuine humanity is possible. Almost every sympathetic critic conceded that what went wrong with Jefferson and Dewey was not the ideal but the execution: to be a democrat and to believe in individual fulfillment is the very antithesis of being a leveling apostle of homogenization.[24]

To recognize the individual as prime integrator of experience is to recognize individualization as a legitimate--even the sole--process of education. To recognize the individual as potential system unto himself, and to justify the self-sufficient individual--<u>self-governing</u> might be a more accurate term, if it is not misinterpreted to mean merely <u>law-abiding</u>--to justify that individual as a legitimate end of education is to invite stronger defense of the notion. It was Henry David Thoreau who wrote in the opening paragraph of "Civil Disobedience" one hundred twenty years ago:

> I heartily accept the motto,--"That government is best which governs least;" and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe,--"That government is best which governs not at all;" and when men are prepared for it, that will be the kind of government which they will have. Government is at best but an expedient; but most governments are usually, and all governments are sometimes, inexpedient.[25]

The burgeoning acknowledgment and pursuit of pluralism now rampant in this country have served at least to undermine a

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24. Peter Schrag, "Education's 'Romantic' Critics," p. 99.
25. Henry David Thoreau, <u>Miscellanies</u>, p. 131.

very simplistic habit of mind upon which many of us have operated. Quite simply, we have tended to characterize our states of civilization and our governmental systems by single general labels: Ours is a democracy. England two or three centuries ago was an aristocracy. The American Indian civilization is tribal. That habit of labelling can hardly be avoided if we are to talk about civilizations and historical periods, etc. However, we have gotten ourselves into tighter intellectual corners when we have begun to believe the universal and absolute connotations of such labels. That is, we have worked ourselves into a bind of terrible implications when we have indeed believed that the United States, for instance, represents nothing but a democracy, and that all its elements and components and characteristics are therefore democratic. What the events of the past several decades have demonstrated beyond doubt is that whatever the major label to be applied to a civilization so infinitely various in its elements as our own, there are elements within that civilization which represent every persuasion imaginable, whether each element is "democratic" or not. In other words, our civilization is pluralistic enough to accommodate a gamut of political, or religious, or philosophical ideals, and to accommodate at least some measure of the practice of each one of the various ideals within that gamut. Communal man can operate within the American fabric;

certain successful monastic orders are evidence of the fact. Likewise, certain elements of our civilization can be identified as tribal, some as aristocratic, and still others, of course, as democratic and pluralistic. Using such labels, such categories, to build a spectrum of human systems, it follows logically that not all men, then, need to have "arrived" before a large measure of Thoreau's extension can be put into practice. To rephrase his statement, when certain individuals are prepared for that government which governs not at all, whether or not men around them are prepared for such individual self-government, those individuals should operate and be seen not as outlaws, but, so to speak, as not requiring extrinsic law to govern their behavior as civilized, nearly self-sufficient human beings. If those individuals have indeed evolved in their personal states of development to such a sophisticated level, they will recognize more than will others their rather unique positions, and they will recognize, also more than others, the necessity of maintaining at the same time systems by which those not yet at the personal stage of individual self-government may negotiate comfortably, safely, and with dignity and worth. If the democratic dream of disseminating aristocratic privilege among all men is to be replaced with any other dream of linear development, perhaps the goal to be pursued is the nurturing of every man's potential for self-government--government of the individual by the individual, if you will.

What we have thus touched upon is a socio-philosophical framework that hints of historical development, but which can serve as the basic theory upon which a rationale can be based. It will serve eventually as the justification for organizational criteria and decision-making procedures by which educational programs might be designed for individuals, no matter whether the various designers who use the criteria and procedures hold the self-governing individual as educational goal, or merely individualization as the only viable process of education. That framework, or fundamental myth, the Spectrum of Human Systems, includes six stages through which man has developed: communal, tribal, privilege, democratic, pluralistic, and individualist. Each of the six represents an historical era in which it appears ascendent or dominant (the last stage mostly in the future). The stages are also incremental; that is, each develops in part from the next earlier stage. And, as indicated earlier, as a spectrum they are all present and elemental to one extent or another in the contemporary state of man collectively and man individually. However, the proportions of their presence within the life of any one man vary widely from man to man. Furthermore, their proportions within any one man might fluctuate from time to time and from situation to situation. That is, a man might be capable of extreme individualism within one set of circumstances, but operate quite tribally under a different set. That is simply another way of saying

that a single human being can be as pluralistic as a society can be.

The six stages differ from one another in any number of dimensions: by the source or pattern of authority operative and dominant within each system; by patterns of human interaction necessary to maintain whichever system; by basic or common preoccupation within each system that serves as its base of support and purpose; by the characteristic role expected of successful participants in each system's social order; by sources and targets of responsibility; by necessary roles of government; etc. Nine such dimensions appear on the chart that follows, but they are not at all to be considered exhaustive. The reader who assumes the basic frame of reference and orientation upon which this philosophical-mythical base and this particular chart are designed might add dimensions of his own which are entirely congruent with what appears here. The nine listed, however, serve as illustrative categories by which the spectrum can be understood as a base on which decision-making processes and organizational structures will be discussed in later chapters of this volume.

Within each dimension, a progression or evolution can be described through the six stages. Briefly, for instance, as man moves either individually or corporately, historically or momentarily, from a communal state to an individualist state, the authority operable in the system by which he lives

changes from one that is basically external to him to one that is basically internal within him. Yet, because the stages tend to develop incrementally, tribal man retains many of the manifestations and properties of authority that characterize communal man, privilege man those that characterize tribal man, etc. Thus, the individualist is at once the epitome and the culmination of all systems.

Only by the dominant proportion of individualist properties or elements is he overwhelmingly characterized properly as individualist.

Graphically, the spectrum might be described like this:

(CHART HERE)

In several ways, the movement through this spectrum of human systems is not unlike that rationale by which Thomas More designs his Utopia; basic physical needs of organic man are satisfied as quickly and economically as possible--usually by communal effort--so that the more distinctively human accomplishments--pleasure, intellectual achievement, music, etc.--can be pursued in greater measure and more often by individual citizens exercising free personal choice.

Generally, movement from communal stage through individualist is inspired by a somewhat mythical view of the historical development of mankind. While each stage might better be explored and defined according to its characteristics seen within the various dimensions available, it will

SPECTRUM OF HUMAN SYSTEMS

	Communal	Tribal	Privilege	Democratic	Pluralistic	Individualist
Authority	EXTERNAL			INTERNAL		
Basic Personal Preoccupation	SURVIVAL			SYNTHESIS		
Criterion for Personal Fulfillment	BLEND				IDENTITY	
Ultimate Measure of Worth	TERRITORY				BELIEF	
Dominant Social Behavior	MERGE				EMERGE	
Source and Recipient of Responsibility	GROUP				SELF	
Key to Dominion Over the Earth	COMPETITION			COOPERATION		
Nature of Common Interaction	PHYSICAL				SPIRITUAL	
Basic Mandate for Protecting Governed	VIOLENCE			RESTRAINT		

suffice our present purposes to describe communal man as the earliest stage of human development, not unlike those simple animal organisms which thrive in colonies, but with no apparent social differentiation or assignment of peculiar duties or positions among them. What little distinction there might be from member to member within the community--sex, perhaps, physical size, strength, age--the members are little aware of such distinction, and no one member can be seen for long or to any great extent as self-sufficient or even very significant detached from the group. "Family" structure is little more than rudimentary within the colony or community. Indeed, the entire community absorbs whatever psychic sense of family might exist.

Tribal man differs from communal primarily in the social patterns he establishes according to various distinctions evident among members of the group. A chief is recognized by whatever critera: strength, age, cleverness. Certain fundamental roles or positions, however unsophisticated and assigned: priests, hunters, guards. Within the community are basic sub-communities: families, clans, occasionally mystical orders. By far the overwhelming responsibility of the individual member of the community is to conform to the code developed within the tribe. Because the basic preoccupation remains physical survival, the bond of blood within the tribe is based on acquisition of food and thus protection or increase of territory belonging to the

group. Individual distinctions and peculiarities are subordinated always to the interests of the group.

The stage of privilege is best illustrated by the feudal societies of medieval Western Europe and the aristocracies of the fourteenth through eighteenth centuries. The social patterns evident in tribal communities are extended, complicated, and formalized to the point that divinity eventually appears not simply as a suprahuman force to which all the community falls rather equally on its knees, but as the special mystical licensing agent of the kings who claim their socio-political positions by divine right. Highly organized codes and social patterns, simple but inflexible, prevail by strict enforcement. Some individuals, however, blessed by fate or by custom, are enabled to rise to heights of humanity beyond the mundane concerns of food-grubbing and shelter-seeking.

With proliferation of numbers of people and with sophistication of skills and knowledge rooted strongly in the privilege stage, democratic man comes into his own. Impelled to no small extent by the urge to make an aristocrat of everyman, he still looks to social order for basic authority, but he no longer relegates responsibility for that order so largely to the gods as man does in earlier stages, nor does democratic man depend formally on single individuals to lead him unless they have assumed leadership either by personal merit or popular will. With the growth of industrial

societies, man for the first time turns more of his creative efforts toward some pursuit other than merely the production of food. The relationship between individual member and society at large is seen as somewhat negotiable rather than mandated absolutely by collective prerogatives or necessities. Conscious efforts toward working together as single and distinctive human beings are valued more highly than simple brute coercion within the group, although the group is still defended by brutality planned and engineered as group effort against other groups, brutality that would never be tolerated among members of the home group.

Much of the political and social shock of the sixties and seventies in the United States results from America's reach for the pluralism that has been a growing fact ever since the nation was founded. Developed and dogmatized as a magnificent experiment in democracy, American civilization has now evolved, probably through sheer magnitude, into recognizing the imponderable diversity of its own people and sub-groups, a diversity reflected dramatically in the wider exercise of energy and prerogative that democratic man first assumed for himself. The basic "larger group" to which the individual member in a pluralistic system owes his allegiance is seen less often as the nation, and more often as the human race, if any "larger group" is seen at all. In the other direction, the individual member of a <u>pluralistic</u> system senses an allegiance to himself and to his own that is

almost diametrically opposed to the blind devotion to community that characterized communal or tribal man. "To do one's thing" becomes a byword. While a single culture dominates only for the broadest purposes of law, order, and national interest, sub-cultures proliferate and capture most of the psychic energy and imaginations of members of the pluralistic society. Good government is seen as more effective in knowing when to restrain itself--to keep its hands off--than in intervention and manipulation and control.

The individualist as indicated in the title of this chapter and in the spectrum of human systems, approaches most closely to being a system unto himself. At once product of and preeminent over every system which has preceded his own, he represents more than simple internalization of bits of the total heritage of which he is chief beneficiary and result. He is the logical end of the entire movement of man from simple organism to magnificant creator in his own right.

In a bit more detail, however brief, let us examine the two extreme stages in the spectrum according to the dimensions by which they have been charted above. Communal man seeks and responds to authority that is external to him. Such authority might reside in the gods, or in the satisfaction of the common basic needs for survival that bind the community, or more abstractly in the group as it dominates almost all the imagination and demands almost all the psychic

energy of the group members. The basic preoccupation of the group, and thus of all members of this group, is survival. To accomplish survival, the major role of each member is to blend into the group and its common purpose, and the member is judged a successful individual to the extent that he merges himself into the rather anonymous position that group sanctity requires. Extensive territory guarantees greater measure of success in the procurement of food for the group, food that will maintain survival. To secure its own purposes, the group depends on almost constant competition, often violent and physical, with rival groups for territory as well as with natural elements for basic survival.

In contrast, the individualist looks to himself for the responsibility and authority by which he will guide his life. Basic survival almost guaranteed with a minimum of effort by the vast technological mastery of corporate man over nature, the individualist sees himself as creator of a better life for himself as individual and for mankind at large. Thus, he participates actively and almost constantly in the support, elaboration, extension, and sophistication of distinctively human qualities and abilities that we have come to call culture, or civilization, or, most generally, humanity. He is successful not to the extent by which he becomes nondescript within the group, but to the extent by which he feels and recognizes and enjoys his own identity as a distinctive and worthwhile human being. Because he is able to emerge from

an anonymous mass, and because he feels a sense of personal worth because of his uniqueness, he covets a like measure of such success for everyman, but requires it of no one. He recognizes that survival depends not so much on wresting sustenance from the universe and security from rivals; rather it depends on cooperating with the forces of the natural universe and in securing the potential benefits of humanity for every other man as for himself. Thus, the basic role of whatever external government he supports is to restrain itself, as well as recalcitrant individuals or groups among the governed, from any act which will result in harm to anyone or anything.

With enough time and effort, it would be possible to describe the Spectrum of Human Systems in even greater detail, listing within each dimension certain specific earmarks characteristic of each of the six stages. In considering the ultimate measure of worth in each stage, for instance, the following traits, somewhat developmental from trait to trait, might be offered as humanity moves from territory as basic criterion to belief as basic criterion.

Stage	Ultimate Measure of Worth
Communal	What the group owns
Tribal	What a man's position is within that group
Privilege	What a man has
Democratic	What a man does
Pluralistic	What a man allows
Individualistic	What a man believes and is

It is interesting to note, in developing such simplistic descriptions of historical movement, that Columbus--somewhere in the middle of the spectrum, more sophisticated than medieval, but less than democratic in his historical niche--claimed the territory that was the New World not only for its territorial or economic potential, but also for the triumph that the Christian religion would realize in winning heathen converts, he thought, to the Cross. Neil Armstrong, by contrast, proclaimed that his was a step for all mankind when he first touched foot to the moon--an eloquent statement of belief and almost pure metaphor. Far cry from a rival pair among the first aborigines fighting over a single mango fruit. Not only have man's physical prerogatives increased; so has his spiritual perspective.

The nature of common interaction among individuals can be described by incremental steps in an equally inspiring way:

Stage	Nature of Common Interaction
Communal	to fear another man
Tribal	to revere another man
Privilege	to honor another man
Democratic	to respect another man
Pluralistic	to embrace mankind
Individualist	to live at one with mankind

Likewise, the basic mandate (on government) for protecting (the) governed might be seen as guaranteeing survival no longer simply against the natural elements, but as guaranteeing survival of groups and of individual human beings over the encroachments and potential destruction wreaked by their fellow human beings as well. Such latter-day guarantee--or desire for it--can be seen no less in the thrust for governmental control against air pollution, in public campaigns against personal health hazards, in official programs of conservation, and the like. It can be seen less idealistically and "through the back door," so to speak, in the refusal of contemporary governments to call their massive inventories of the components of warfare for what they are; rather, every government maintains "a defense capability"--not "war potential," but "a defense capability." A victory of euphemism rather than for peace, perhaps, but a more hopeful sign than Alexander's tears over no more countries to subdue.

Within the frame of reference that the spectrum of human systems represents, all sorts of commentary becomes tempting.

Granted that all systems are evident to some extent at all times in the affairs of men. Is it possible, then, that open conflict--war, riot, murder--is the result of any attempt by one system to dominate another, whether the attempt is conscious or unconscious with the initiator? Does it then follow that the individualist as identified on the spectrum, because he alone as human system incorporates at least some elements of all other systems, that he alone will be capable of bringing peace? What are the social, religious, and political implications in such a possibility? Is it possible that radical groups have been suppressed out of proportion to their real threat to governmental sanctity at least partly because our governmental structures, the creation of democratic man, are not entirely capable of accommodating the imponderable diversity and flux of a fully pluralistic society? If the individualist, capable of his own self-government as a human being, can recognize the reason behind the law that bids drivers to stop their cars at stop signs, may he then act on that reason rather than on the sign that signals him to stop? Probably not. However safely and sanely he might ignore that isolated stop sign for which there is momentarily and situationally no reason, he is sure to be arrested let the thoroughly democratically oriented and trained policeman witness his thoroughly individualist act.

It is tempting to ascribe the "failure" of certain contemporary social systems to inconsistency within the frame of

reference described here as the spectrum. How many Communist governments (communal in almost all dimensions listed) have found it difficult or even impossible to embrace or encourage the synthesis that bids for recognition in the creativity that flourishes best among individualists whose geniuses feed on peculiarities and tension with the group rather than in anonymous merger or common subservience to group purposes? On the other hand, how many self-proclaimed individualists have superficially adopted certain elements of the spectrum --situational ethics, for instance--without at the same time accepting responsibility for the incremental nature of the entire spectrum? Or, they have simply used the individualist label of "doing your own thing" as an excuse for not taking baths when social decorum plus room temperatures and perspiration levels dictate baths.

It is tempting to ascribe much of the contemporary confusion among young people to their inability to recognize the spectrum as it is designed, and therefore to confuse their own ends and means and basic motivations. Still believing they are democratic, many of our young people strive actively for accommodation of a pluralistic system with no vision of what lies either behind or beyond--whether that further range might be comprised of communal elements, or individualist,--or anarchist, which does not appear in the spectrum charted earlier. Such confusion might result in one of the grossest ironies on the youthful scene today: hordes

of boys and girls donning quite predictable hippie-type uniforms and joining communes, whether based on drugs, sex, economics, or whatever, all to proclaim their own "individualities." To offer a more "legitimate" example of the same phenomenal confusion, one from a "straighter" world than that of the flower children, how many Americans now dutifully and passionately seek regular participation in group therapy sessions--not necessarily for the group's benefit, but to realize their own individual "self-discovery?"

The individualist on the spectrum, by the way, is not to be confused with the anarchist, who would negate all systems. The individualist is self-aware system unto himself, and the distinction to be made between the two positions is far more than semantic. Simple internalization of whatever exists outside the individual is not enough to qualify the individualist as system unto himself. Such simple internalization would deny or make unnecessary the creativity that characterizes the individualist, the responsibility that he accepts for his own actions as well as the partial responsibility he acknowledges as a human being for the actions of every other man, and his recognition of the debt he owes to every other man who has ever lived for the development of every other system that has ever existed. Simple internalization would not accomplish all that. Simple internalization, after all, could be accomplished by simple conditioning, and the individualist is as capable of surviving

a social vacuum as he is of negotiating well within incredible diversity. Thus, he comes close to self-inspiration, self-sufficiency, and self-fulfillment, and he would most likely exist beyond the domain of those who would simply condition him--or try to.

While the United States is even now struggling toward a pluralistic system, the individualist as system unto himself stands as the man of the future, as well as the ideal of the past. He will be needed as the huge power fabrics of society become less and less capable of guaranteeing survival for everyman. Gigantic electric power complexes bring light and convenience to every home, but simple short circuits in key locations render us quite vulnerable to instant darkness, discomfiture, and even death. A single postal strike can bring a nation to a halt within a week. The means of warfare have become so impersonal as to rob warfare of whatever human traits it might once have had. Man can no longer depend solely or even largely on his social constructs. He needs now to believe in himself if there is to be faith in anything. The quality of human life might soon be realized not in society's accomplishments--in moonshots and superhighways and massive housing developments. It already is not realized there in most individual lives. Rather, the quality of human life will have to be realized solely in an individual's feeling of his own worth.

Again, that is not to say that the individualist exists in a social vacuum; quite the contrary is true. He partakes of the things in society--even more than most men do, perhaps. He takes pride in the accomplishments of others, and he will need to be opened up to those accomplishments if he cannot indeed open them up to himself. Neither does the individualist see himself as the Romantic essential core around which a universe and a society happen to revolve, and which will corrupt him in his childlike innocence if he doesn't watch out. Rather, he sees himself as the whole--accepting all things and all men as elements of himself, and treating them therefore with care and concern and sensitivity as with his own life. For the individualist, while he seeks to know himself in the context of other people, depends as little as he can on checks and balances and criteria external to himself. Rather, his criteria, like his fundamental _raison d'etre_, are internally synthetic and self-sufficient. In that sense, he is not merely law-abiding; he is self-governing. "Before Abraham was, I am." (St. John 8:58, _New Testament_) The individualist is at once agent, creator, and creation of the universe and of all mankind.

Let no one confuse the individualist as charted on the spectrum with either the egomaniac nor the loner. The individualist never finds himself turning into an Adolf Hitler, however malevolently or benevolently, for he is too close to self-sufficiency to require the many external gestures toward

his own preeminence that Hitler required of his "subjects," whether he saw then as budding Nazi youth, rejuvenated German citizens, or subjegated non-Aryans. The individualist needs no mass of upraised arms among his supporters, nor shallow common graves among his victims to be aware of his own worth and beauty and sanctity as a human being. The ideal individualist, indeed, can probably be found in no traditional position of leadership within our society. He simply lives a bit beyond the limitations that the governmental office imposes on its holder, symbolic as that office is of one of the earlier systems--tribal, privilege, democratic. Perhaps the closest position that the individulist holds to top governing offices within our human systems is the role of advisor--as Thomas More, for instance, served well as advisor to Henry VIII. As a human being, More remains a man for all seasons, to borrow the title of Robert Bolt's biographical drama about More. He remains that man eventually at the cost not only of his advisory position but of his life. To extend the example, if More had approached the individualist position in his religious practice to the extent that he approached it in his political role, he might have become sainted in the cause of the <u>individualist</u> rather than within the Church and its trappings and structure of systematic <u>privilege</u>.

There are other factors in his total composition that make humility and perspective two of the ideal individualist's

strongest traits, despite his proximity to self-sufficiency and his ability at self-government. First, he recognizes the presence of all six stages of human development within the human drama at any one moment. He understands their necessity within the imponderable diversity of humanity as it can be experienced through the various fabrics of innumerable social structures. Second, he recognizes with equal clarity the presence within himself at any one moment of the six stages of human development, or manifestations of them. Again, the individualist is not an exclusive creature; by the incremental nature of the spectrum, he is inclusive. He has evolved further than simple recognition of his brotherhood with every other man, or even with all mankind. Rather, all mankind is part of him, at least insofar as his lifestyle and frames of reference are concerned.

That is not to allow him complete accommodation with every other man; he probably finds himself at odds with other human beings more often than if he were merely pluralistic, for instance, or democratic. He certainly does not resign himself to acceptance of every other viewpoint simply because he recognizes its validity within his own complex awareness. Remember, he is predominantly individualist, and predominance requires tension, challenge, conflict--within the spectrum, within each system, within himself as individualist. He simply is aware of the presence of every other human system within him to the extent that humility is not just a pleasant

virtue; it is a prerequisite to his own survival and identity as an individualist, for it allows him to smother life in no other human being simply because of a conflict of systems within the spectrum. Were he to deny any other human being, or to destroy him, he would in effect be denying or destroying part of himself, and he would thus become the less magnificant.

If he chooses to withdraw temporarily from conflict, the individualit's action must be seen not as the "copout" of the loner or the fearful or the introvert or the selfish, but as his own simple negotiation to forestall extreme cloture (murder, war, forced silencing) in his relations with whomever he is at the moment in open conflict. He is thus no isolate nor escapist, though he may withdraw from social interaction, perhaps regularly, certainly in times of greatest interhuman stress, even as Christ entered the Garden of Gethsemane to pray at the very moment his betrayer was leading his enemies to arrest him for eventual crucifixion. The individualist seeks no Cross, just as Christ at that moment prayed that the cup might pass from him. Rather, he hopes and works for no man's destruction, least of all his own. The line of critical contention which he must negotiate in his own individualism is the extent to which he can tactfully withdraw without losing his own position--and thus that portion of every other man's position which he incorporates--by default or by his own destruction.

We need yet to point out the pattern of individual development by which every individual human being attains his humanity, then to cross it with the spectrum of human systems, and the mythical base on which to build the ensuing proposals about school structures will be rather complete. Briefly, while the spectrum described earlier is inspired by a mythically historical viewpoint, the pattern of individual human development is inspired neither by history nor entirely social constructs. Rather, it reflects that miracle by which simple biological evidence evolves into metaphysics and mystery--from slime to sublime, if you will.

Quite succinctly, everyman develops through four stages in his own life.[26] He begins life as organism and remains an organism throughout what we recognize as his physical life. In fact, our habits of talking about "life" are based almost entirely on the biological facts of man as organism who, for all intents and purposes, ceases to exist at his physical death. The second stage, perceptual man, finds the organism able to sense and become aware of the world around him. With linguistic development, the third stage, man begins not only to represent the things of the world in words, but to communicate with fellow human beings, and thus to initiate the

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26. Fuller description of these four stages as a basic myth personal at least to the author can be found in Chapter V of Education and the Personal Quest, by Lloyd W. Kline, to be published in early 1971 by Charles E. Merrill Publishing Company, Columbus, Ohio. The author claims no originality in describing the stages nor in using them as a personal basic myth upon which to build rationale or lifestyle.

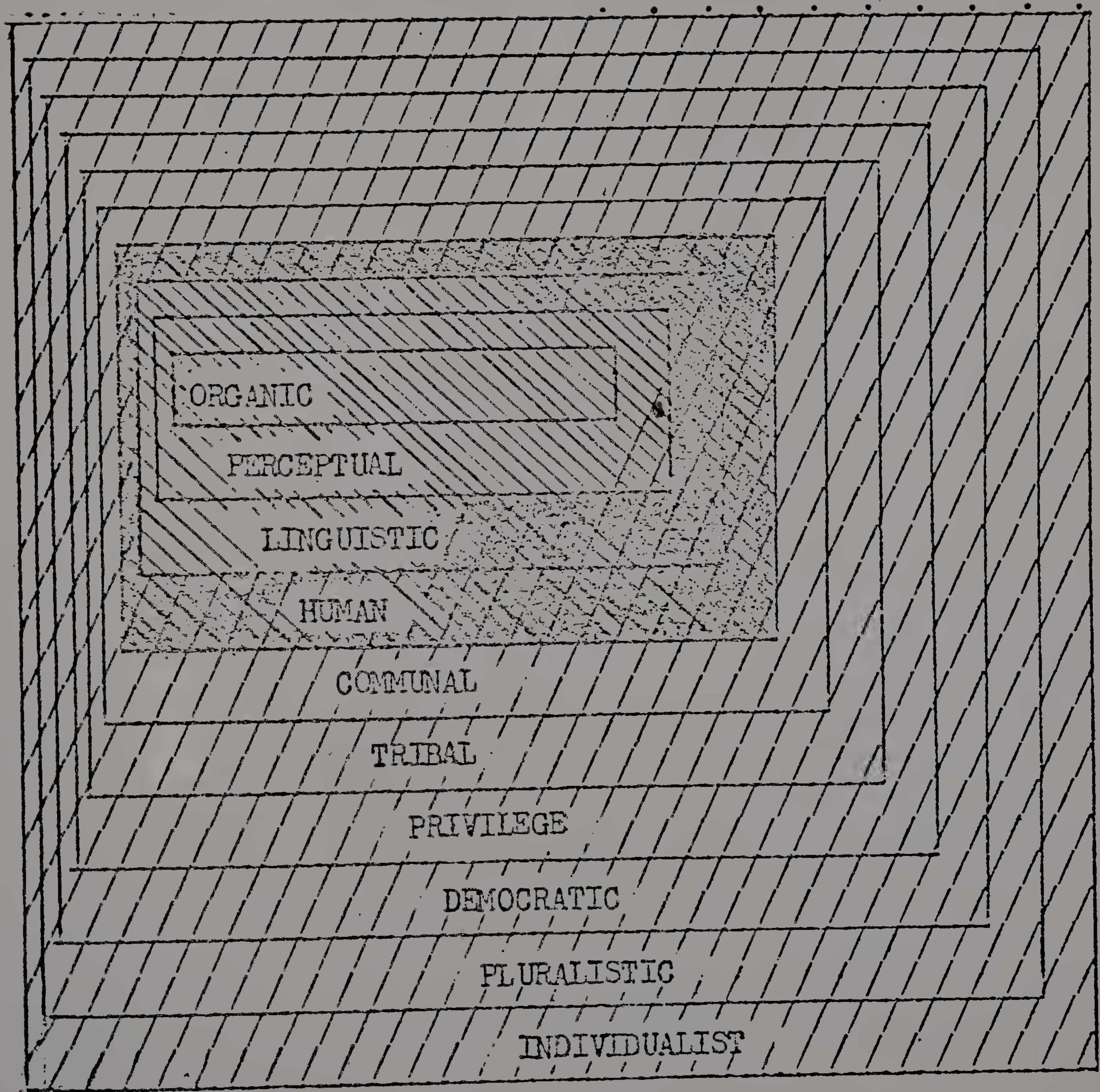
systems of human development that are described earlier in the spectrum and that culminate in that spectrum in the individualist. Thus, the fourth stage of individual development, humanity, coincides to such an extent with the development of the spectrum and in such an imponderable number of ways that it becomes rather unnecessary to distinguish too nicely between the two.

At the risk of oversimplification, a graphic representation of the frame of reference upon which proposals for school organization will follow is offered here:

(CHART HERE)

Note that the human band in the chart appears as the critical one at which individual human organism and its social context merge most completely, although language is seen also and partially as a social construct, however individualistic its character within each person, based as its character is on man's physical and thus perceptual isolation from other men. What the chart does not communicate at all well is the juncture and extensive merging in certain lives of individualist as system unto himself socially, and human as stage of individual development. Such juncture and merging is the heart of the entire myth.

Could we work from such a basic frame of reference at least to hint at the ideal curriculum that might result if we


ORGANIC
PERCEPTUAL
LINGUISTIC
HUMAN
COMMUNAL
TRIBAL
PRIVILEGE
DEMOCRATIC
PLURALISTIC
INDIVIDUALIST

were to try to build a shcool program from the myth as starting point? Could we attempt to identify common elements across the spectrum of human systems and thus arrive at a common curriculum, one that ought to be shared by all people? Could we then define the best way by which such curriculum might be approached within any one life as that life develops from organism to fully human? Is not negotiation in its broadest sense certainly one of the common human needs most evident in the entire spectrum? If development of the individualist is indeed the goal of mankind, its greater manifest destiny, can we not with our own strongest self-assurance identify exposure to alternative systems as one of the common needs of mankind--not forced immersion in alternative systems, but exposure to them? Judgment, or evaluation in its broadest sense, might bid strong for recognition as a common need across the spectrum, and thus in the life of everyman.

Probably, developing a curriculum from such a springboard would produce no goal that man somewhere at sometime has not already recognized as desirable, even necessary. However, if those goals are developed within the frame of reference described here, one in which the individualist is seen as culmination of the entire human process, at least the individualist will be freed in ways and for reasons he has rarely if ever been freed by social institutions up till now, certainly never by most schools. Thoreau's individual might

yet be encouraged to march to a different drum by the institutions created to serve him--not merely tolerated in his erratic but unique cadence, but encouraged. Yet, our present concern is the description of rationale by which schools can be organized to facilitate that individual, whatever the curricular substance of those schools. In the belief that such school structures will accommodate every other man and every other system as it can that individual who is capable of being system unto himself, we are ready now to consider not just a man for all seasons, but a design for all seasons.

CHAPTER VI

DESIGN FOR ALL SEASONS--REQUESTIVE SCHOOLING

> Each generation gives new form to the aspirations that shape education in its time.[27]

Based on the criterion of any given individual and his learning patterns, needs, abilities, desires, goals, competencies, lifestyles, pyschological, philosophical, physiological makeup, etc., it is difficult if not impossible to identify an existing education system that does not demand huge measures of resignation, capitulation, or compromise of that individual. Typically, programs developed in schools fall so far short of the ideal of individualized learning as hardly to justify the massive expense of time, effort, and money in pursuit of those programs. Reasons why all this is so have been offered, developed, or implied throughout earlier portions of this volume. We have also seen that perhaps the central problem in designing an organizational scheme lies in the fact that organization connotes system and logic, while so much, perhaps most, and some few people would say <u>all</u> of human experience and human development seems illogical, asystematic, unpredictable. Thus, design would seem futile and self-defeating at the outset.

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27. Jerome Bruner, <u>The Process of Education</u>, p. 1.

There are those who recognize the inherent imponderable just identified and who therefore accept whatever system confronts them, but they then proceed to maneuver within it through subversion or circumvention. Others, of course, probably most people, simply accept whatever system and "live with it." Still others turn to destruction of the system, destruction based on nihilistic impulses, no doubt, or inflamed by sheer frustration. However, the thrust of the proposals developed in this chapter moves toward fresh design and organization, but only with alternatives and flexibility guaranteed within. Merely to destroy organization, after all, is to condone chaos, and obviously there is good available in man's working together, in institutions and organizations. First, there are the simple efficiency and economy available in joint efforts, more compellingly evident in the complexity of contemporary civilization than in the communal imperatives of the earliest systems in the human spectrum. Second, if encouragement and development of the individualist is indeed a legitimate aim of education, he needs exploration and consideration of the various systems available within the spectrum. As indicated earlier, the individualist is not isolated from all systems. Rather, he can be system unto himself only to the extent that he incorporates more primitive systems within his own, at the same time dominating them within himself as an individualist. Furthermore, we are talking in ideal terms with such statements. Pragmatically,

no individualist and certainly no human being exists in ideal state. Thus, absence of system is untenable in human life, if not unthinkable. The immediate complaint with existing educational institutions and organizational patterns or habits is with the nonsequitors on which they usually depend, and with shortsighted compromises between ideal and implementation. There is no argument, here, against the desire to organize learning into educational programs. The present hope is that we can come up with designs a bit less hypocritical and inconsistent and Procrustean than the schemes generally in use or being proposed in education today.

It might be argued that the individualist, who is assumed to be chief beneficiary of whatever system can be designed from the proposals that follow, needs such system least of all since he of all men should be capable of negotiating satisfactorily within the various systems in the human spectrum. In response to that argument, we need simply ask at what cost to his dignity and energy, and eventually his essence, will such negotiation take place? Might not the authentic individualist be accomplishing far greater things with his time and effort than simply negotiating his own survival and mobility through the intricacies of the various systems? Should we not hope for an educational system that would not simply permit him to try to exist, but that should rather accommodate his growth? We should hope for an educational design that will help him rather than hinder him or

simply tolerate or ignore him. In fact, hopeless as the statement might seem, and imponderable as the complexity of humanity is, let us try for an educational design that will be if not all things to all people, at least something to each person that he can use and accept constructively in his life, something that will facilitate his own worth as a human being, an organization that simultaneously justifies the corporate expense of time, money, effort, and resource given to it by our society.

First, what can an institution (organization, system) do that is not just as easily done by an isolated individual? It can provide resources unavailable to the isolate. The incremental nature of the spectrum of human systems supports such an assumption, if the statement itself is indeed not self-evident. And, by the comparison and contrast of elements within it (people as well as things) as a social phenomenon, it can certify individuals who are served by it. Even the ideal individualist who attains system unto himself recognizes that he is but culmination of all systems. In less than ideal state, he recognizes that he does not live in a vacuum. Simple acknowledgment of that fact guarantees otherness to himself by which he will judge and be judged. Thus, the institution provides and certifies.

Elaborating on that basic premise, the institution can provide both resources and direction to serve either or both of two clients---society or the individual. There is no

question that the institution must provide resources; otherwise it has nothing at all by which it can be identified as an institution. The learner coming to a resourceless school would be bringing himself to encounter an absence rather than a presence. There is a question, however, about the direction, if any, an institution should provide. If an institution--a given school, for instance--is to accommodate the ideal individualist, it might provide little or no preconceived direction; further, it might need provide no direction at all since the individualist is to be considered nearly self-sufficient and self-governing. Direction, then, or orientation, or institutional purpose beyond simple provision of resources, must be considered an option which may or may not be exercised and defined by any school which determines to organize according to parameters that are suggested in the proposals that follow. For purposes of describing those parameters, however, no such direction shall be assumed other than that one which will facilitate accommodation of the individualist and his development.

In more specific terms, if any designer chooses a more limited goal for the school he would design, he can still use the parameters of the following proposals, but he will direct their use toward his own purposes. That is, if the purpose of a particular school is to produce good democrats, the parameters will be seen primarily as describing a process which will be geared and implemented to produce better demo-

crats. If a school staff determines that the production of better computer programmers is its major professional goal, the parameters will be exploited toward meeting that distinctive and well-defined purpose.

By similar logic, we should distinguish between service that any given school program intends to provide for a social structure, and service that it intends to provide for whichever individual comes to it. If the sponsors of a school determine that good citizenship is its primary goal and that good citizenship results from group flag salutes and due ceremonies and military drills each Veterans Day, it will be able to schedule such ritual through processes described below. If no institutional sense of direction at all is the basic assumption of the sponsors of a school, they, too, will be able to use the rationale that follows, but they should then pretend to no institutional purposes, either, when and if there are results unpleasing to them in the outcome.

In exercising either option, then--that one which defines the purpose of a given school to be something other than service to the <u>individualist</u>, or that one which holds the school in greater debt to some <u>society</u> than to the individual learner--school designers automatically declare that they are primarily interested in the descriptions that follow as procedures and as components of process that can be used to ends defined as they define them outside the process itself. In exercising no such option, a school designer accepts the

process and parameters as ends in themselves, satisfied, most likely, that they will accommodate, perhaps even encourage development of the individualist as chief desire and necessary next step in the human adventure.

Tri-Modal Learning

Whether learning proceeds linearly or not, at least three distinct strands or modes of learning should be present at all times and in relatively equal measure in any educational institution that means to provide general or comprehensive education. That is, in any school which is to serve anyone who comes to it almost at random from the general population, there should be at least three learning modes in systematic readiness or operation: one centered in _action_ and _physical manipulation or sensory exercise_; one centered in _verbal activity_; and one centered in _non-print media of communication_. Each of the three modes should be granted equal prestige, weight, value, and allocation of resource with the others. All three are open to an individual's entry or exit at any point, whatever the nature, ability, need, desire, age, etc., of the individual. It is the individual who decides on such points of attempted entry or exit as he chooses to make in any mode, whether on the advice of those around him, against their advice, or in the absence of such advice. It would be possible, in extreme example, for a learner within a school so organized never to move in one or another or even in two

of the strands or modes as he pursues his education. A person might "complete schooling," for instance, never having learned to read simply because he had encountered no experience in the _verbal activity_ mode that had brought him to read, but we would expect that he had at the same time "completed" a fully legitimate "course of study" in one or both of the alternative modes. (Certain traditional terms are carried in quotation marks here simply because they assume rather non-traditional connotations in the discussion that continues here.)

The _verbal activity_ mode, by the way, should be further divided into _oral_ and _literary_, the distinction being rather obvious that while both depend on words, one relies heavily on print, the other on conversation. Education for McLuhan's post-literate culture, then, might be accomplished within any of the several non-literary modes available within the school. At the same time, no student need fall victim as so many do in most of our present schools, to the tyranny of a school system geared exclusively to the literary mode, the sole key to which is reading ability, and because of which the basic symbol of "education" is held to be "the book." As prevalent as is the tyranny of the linguistically sophisticated in our society, in no situation is that tyranny more drastically exercised nor painfully effective than in the typical "reading programs" carried out among collections of

youngsters "grouped" primarily according to chronological age, whether they are then sub-grouped by "ability" or not. Such tyranny, effected almost from the moment of the six-year-old's entry into the typical school, is reinforced in self-fulfilling prophecy and further reduction of options for the individual learner as he "progresses" through a "graded" program, by tests based primarily on the literary mode, then by the introduction, proliferation, and eventual irreversible and unassailable triumph of the textbook as primary educational resource.

If, by contrast, the components of a literary mode of learning were held as a constant to which individuals might come rather than the group held more or less constant as instruction in the literary mode progresses, we might find youngsters learning to read in due time, when they are ready as learners and when the need or the desire arises within them. In other words, while it should be possible, as cited above, for a student to accomplish a legitimate learning program and at the same time never learn to read, it is rather unlikely that he would do so, and it is rather certain that whatever program he completed would be seen as somewhat narrow and restricted in a predominantly literate society. Such an approach as indicated here is already partially in practice, as recorded in Yeoman's description of the Leicestershire schools in England:

> Reading and writing are both taught in the infant school, but on an individual basis. There is no "class" in either. Children are given letter and word cards; they have primers, story books, and reference books at all levels; they read to each other and to the teacher; they keep diaries and write stories of their own. Each has his notebook for new words and spelling. There are directions to follow, names to learn, and events to describe. No one worries, however, if a child is not reading by the age of 7, or even 8. Sometimes the parents become concerned, but the teachers are confident that a normal child who is not made to feel deficient because he has not learned to read when others do, will do so in his own good time. It is unusual for any child not to be reading by the time he goes to the junior school at late 7, but if they are that late in learning, they may receive remedial help. Meanwhile, they have had full days, in which all of their faculties have been occupied, without the stigma of being "nonreaders" or "repeaters."[28]

The three distinct modes should be available at every "level" of education--from simplest to most sophisticated, earliest to oldest, lowest to highest, whatever terms are chosen to describe whatever "levels" might be defined. This requirement of the system is listed specifically so that no one interprets easily what is recommended here as already having been met in the typical transition of a student from "play activities" in nursery and early elementary school, through "talk" in elementary and secondary schools, to "schooling by textbook" in intermediate and secondary schools and beyond, with a few movies and other audio-visual gimmicks

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28. Edward Yeomans, _Education for Initiative and Responsibility_, pp. 15-16.

thrown in for occasional breaks or as accessories to the "real thing" (book learning only). To borrow labels from the traditional frame of reference, the mode of learning by _action, manipulation, or sensory exercise_ should offer a catalogue of potential learning experiences as pregnant, prolific, active and available at the post-doctoral level as at the pre-school. So should the mode of _non-print media_.

A word on the open-endedness of each mode: Because of that fact, the _requestive school_, as we will call this new institution is readily accessible to anyone at any age and at anytime. There will be no mistaking of "high school graduation" as completion of some essential educational program any more than there will be classes or groups that are believed to have moved through similar educational experiences simply because the members of those groups happen to have been born within twelve months of each other and to have thus entered a building called "school" together one September morning and crossed its graduation platform together some uniform number of years later. The "gifted," the "underachiever," the "adult learner," the "dropout"--none of these will be seen as extraordinary, nor will they require special programs "after the huge mass of average has been taken care of," for all such habits of classification will disappear. Everyman will be held extraordinary in his own peculiar way, and all will be accommodated somehow in a system completely open to free entry and exit by anyone at anytime according to

criteria intrinsic in the particular learning experience at hand. The six-year-old, the sixteen, the thirty-six, and the sixty can each be exposed to the same sensitive protrayal of Huckleberry Finn or the same magic of a blacksmith at work at his Sturbridge Village forge, and each can thus experience legitimate learning each in his own way. The six-year-old who tunes in on the lecture on "Biochemical Manipulation of the Potentially Mentally Retarded Infant Through Dietary Control," however, is not likely to attend the second part of the session, if he remains through the first five minutes of the introduction of the first. He will no doubt wait at least until he understands the meanings of some of the words in the title. In fact, he will probably not be drawn to the experience by its announced title in the first place. His neighborhood doctor, however, would probably welcome the experience, despite his thirty-six years of general practice in medicine. So might the young wife about to bear her first child.

The organizational contortions and tortured professional rationalizations we now suffer to "meet the needs of the special learner" at the same time we are "treating the whole child" of everyman will become largely unnecessary as we remove the organizational shackles that now typically tie us to blind and insurmountable walls. Let us allow the individual learner to move through a program that remains relatively constant, though obviously changing as the total human experience is changing. Let us allow him to move free-

ly as an individual, seeing him placed in a group only by his own will or curiosity, or at least for some reason that is evident in the educational purpose intrinsic in the encounter between learner and experience at hand. As schools are now organized, the individual is first placed into a group according to factors almost entirely extrinsic to whatever learning experience is intended, then both group and experience are seen to move forward as group and experience, with little more than lip service and cursory nod of recognition to the essential individual who is quite often lost or belabored in the passage.

To extend into its extreme ideal the hope that generally underlies this description of tri-modal learning as the basic curricular organization of the requestive school, all phases of all "programs"--all steps or elements in all that is available to learn totally in the school--would be available to all learners at all times. To use even the most severely traditional textbook approach as an example, all 160 pages of a textbook would be (are now) available to any student at anytime. Only by our organizational habits and instructional practices do we pretend that all thirty students in our class should be exposed to only one page at a time, that page exposed simultaneously to all thirty, and page after page sequenced and paced exactly the same for all thirty throughout the duration of the course--at the end of which students are graded. To pursue the same illustration from the frame

of reference being proposed, all 160 pages would be available to all thirty students at all times, with advice and guidance free to all students, but with eventual choice of page, sequencing, entry and exit points, pacing, proportion, purpose, and duration left to the student. The traditional habit of "grading" students at the conclusion of a "course" would disappear either in the establishment of performance criteria,[29] in the full implementation of learning for mastery, in the serious modification or even demise of "course" as basic structural unit for most of a learning program, or in the acceptance of the four kinds of certification discussed in a section that follows.

The argument of some critics that certain concepts or skills in certain subjects must be mastered before certain other concepts or skills can be approached or mastered, in turn, by a learner is neither denied nor accepted. It is simply put to the test of the individual learner by his freely chosen attempt at whatever concept or skill. If he succeeds without having experienced the alleged "prerequisite," the argument appears invalid at least for him in that specific attempt. If he fails, fulfilling the prediction with the argument, he fails, and if he learns nothing else, he learns at least what one thing is that he cannot do, and, if the

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29. As described rather clearly by Robert F. Mager, in Preparing Instructional Objectives, and by others.

desire to do it remains, he seeks the necessary prerequisite advised by the professional or master custodian of the material or subject. Or, if he chooses to seek no professional guidance or ignore that which is offered, it is he who persists in trial and error, or even in whimsy and randomness, and thus it is he who is his own victim. The school has fulfilled its obligation by providing more than adequate resource and more than routine advice.

Holding the learning program "relatively constant," then, does not mean that the program of the requestive school remains unyielding, stagnant, and "classical" in the sense of being frozen. Those are faults often charged to a great deal of the typical traditional school program. Rather, it means the total program is open to all at all times. It is seen as constant in relation to individuals who bring themselves to it by whatever deployment, with whatever expectations and motivation for whatever length of time, and whenever they choose as time of entry--as individuals, not necessarily in groups or classes. Individual learners, after all, are far more protean, dynamic, subject to momentary variation, etc., than programs or systems tend to be. That does not mean that techniques of presenting elements of such programs should not be equally exciting. Hopefully, programs will be as dynamic, diversified, and attractive as possible in technique of presentation and exposure no less than in content or purpose. It simply means that people are more changeable and

unpredictable individually and <u>en masse</u> than programs or systems tend to be. Furthermore, because individuals are the prime integrators of experience, and at least potential systems unto themselves, the relationship between <u>learner</u> and <u>what is learnable</u> is placed in proper and consistent order by the general arrangement propsed here.

Programs or experiences offered within each of the three modes of learning, by the way, might "cover" to a large extent the same "substance" or "material." They might meet identical curricular purposes. Such tri-modal availability, indeed, is one of the most desirable features of the proposed arrangement, for it increases options, making specific "learnings" all the more desirable, attractive, and available to all the more people. The three modes are identified, after all, and granted equal stature, imagination, access to maximum resources, institutional priority, because they represent three distinct ways by which people can learn. If there are other major modes to be developed within school systems that are not essentially sub-modal to the three proposed here, they sould be so developed with as much priority and energy as has been distributed here among these three.

Finally, while it is tempting to describe tri-modal learning in the vertically linear metaphor of "ladders," it must be pointed out that learning need not be seen as necessarily linear within the individual. Even if it were seen as linear, it might not be best represented by some

straight and single arrow. Rather, its lines might resemble the roots of a tree, or its branches. Or, it might be represented graphically by roots and branches both. Or, it might appear spherical or semi-cone, or cubic as roots fill a globe or flower pot or planter. Or, it might appear shperical as roots surround a stone. And so forth. Certainly, the graphic representation of an individual's learning, if such representation were even possible, would be infinitely complex, entirely unique to that individual learner, and, in fact, probably many different representations rather than one, depending on viewpoint, moment of representation, the representer, etc. And, of course, as implied, because learning is movement, growth, progress, it cannot be adequately represented by static graphs, at any rate.

Description of the three modes of learning as carried in this proposal is not particularly new. In fact, it would be simple to defend the validity of the <u>manipulative mode</u> with such statements as the one that follows, concerning the education of five to seven year olds:

> Throughout England these schools for the youngest children had discovered long ago that children learn by manipulating objects of many kinds, and that ideas derived from such immediate experience are apt to be more accessible than those which come through verbal channels only.[30]

Of the potential for non-print media--or rather of its presence--Goodlad writes:

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30. Edward Yeomans, Op. cit., p. 11.

> From birth to high school graduation, today's young man or woman spends an average of 15,000 hours before television sets and just over 12,000 hours (1,000 hours each year) in school.[31]

And, Gerald Witherspoon, president of Goddard College, asked the very telling question during an informal discussion of schools, "Which has been more influential during the past decade in influencing the lifestyles and attitudes of American youth--all the citizenship courses and guidance programs combined, or four young men called the Beatles?" How many of the "educational limitations" of non-print media have been limitations only from that point of view that sees "teacher" and the traditional required curriculum as the center of the instructional process--a teacher thoroughly immersed in verbal modes of instruction? How many of those limitations would be valid if learners had <u>full</u> access to alternative modes, and if there were as much investment of time, energy, talent by professionals in those modes as there now is in the verbal mode, as teachers are now typically trained and thoroughly conventionalized in verbal mode? Because <u>teacher</u> is only one of many potential educational resources, the sort of organization suggested here in <u>tri-modal learning</u> has never been tried to any measurable extent. Some learners, after all, might need no "teacher" at all, and where has a non-teacher learning program been institutionalized by which a learner could move through a comprehensive program from

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31. John I. Goodlad, <u>Op. cit.</u>, p. 80.

womb to tomb, as the saying goes, never having encountered a "teacher" (speaking in the hypothetical rather than in practical likelihood)?

<u>Horizontal Index--or Certification</u>

As suggested earlier, tri-modal learning as described above represents a more or less linear progression, an organizational flow by which continuity might be realized or accommodated in the learning of any individual who participates in the school so organized. Typically, we have tended to think of such progression or continuity in linear terms. It is easy enough for us to visualize learning within the individual as linear; it is almost that easy to visualize it within the individual as non-linear--spherical, spiral, implosive, amorphous, whatever. However, it is a bit more difficult to think of <u>organization</u> or <u>system</u> in non-linear terms. Therefore, whatever the learning pattern of the individual who comes to schools based on organizational parameters sketched here, and whatever the extent of linear or non-linear dimensions in the programs offered by those schools, the vocabulary used here to describe such parameters will be generally linear in its connotations simply for ease of communication.

We can think of tri-modal orientation, then, as <u>linear</u>, even as <u>vertical</u> organization within a requestive school. A learner moves, if he moves at all, through one or more of

the three modes described at any point in his program. It remains to transect "lines" of movement--learning--with horizontal indices if the <u>certification</u> function of educational institutions is to be facilitated. Tri-modal learning is the vehicle for bringing <u>resource</u> to <u>learner</u>; certification is the means of keeping track of the <u>learner</u> in his relationship to <u>what is learnable</u>, if such function is deemed necessary. Simply stated, most of us want a mechanism by which to tell where we are at any given point in any given line at any given time. Or, we can say at least that most of us on certain occasions want such a mechanism at certain points on certain lines at certain times.

At least four kinds of certification should be operative in the educational system--operative and legitimate anywhere to anyone at anytime with the tri-modal learning program. Any of the four could stand at any point and as often in an individual's learning career as he chooses to identify such a point, and, obviously, in any of the three modes of learning. The four: <u>personal certification</u>, <u>institutional certification</u>, <u>disciplinary certification</u>, <u>substantive certification</u>. Distinction among them is simple:

<u>Personal certification</u> is granted on the individual learner's word and requires defense or substantiation by him alone. He might experience <u>all</u> that he chooses to so certify in a particular "school"--through its program. But, the certification is his to make. He is in a real sense self-

certified, if he chooses.

<u>Institutional</u> <u>certification</u> is based primarily on time spent, number of experiences undergone, etc., and the school serves as primary certification agent, substantiating the certification largely according to its own records of the individuals who have been served by it.

<u>Disciplinary</u> <u>certification</u> is based on performance criteria or their close counterparts, established as supra-institutional criteria or standards. Essentially, it indicates what a person can do through evidence that he can present anywhere, anytime, to anyone, according to preordained standards of behavior. A specific school might provide the services which allow the learner to reach a certain level of performance, but actual certification might occur anywhere he can perform according to stated criteria.

<u>Substantive</u> <u>certification</u> is similar in form and process to disciplinary certification, but substantive certification is based on what a person knows, essentially on information that he can recall about any given topic in which he seeks certification.

It is not at all difficult to find examples in our present social systems of the last three certification habits. Most of the tests administered in schools are basically substantive, as substantive is described here. Their limitations are not nearly so readily acknowledged as their use is commonly accepted. Disciplinary certification, of a rudimentary sort,

is evident in road tests given applicants for drivers' licenses in most states. Essentially, the examiner does not ask who has taught the applicant to drive, where, how, over what period of time. Rather, he observes and gauges the skill of the applicant in driving at the moment of examination before he decides to certify or not certify the applicant. Institutional certification is by far the dominant method now in practice, the one typically reflected in blanket diplomas, common academic degrees, semester hours, credits, Carnegie units, course transcripts, and the like.

Only _personal certification_ stands as rather novel in this proposal. Yet, it is by far the one most necessary to that institution which claims service to the individual as its primary goal. It is the only one of the four which formally and legitimately recognizes the individual as self-governing system unto himself, for it is the only one where major responsibility and authority are placed in the individual for his own certification. Personal certification is a bit more sophisticated than the accomplishment of the "self-made man." It stands as the self-anointed degree at the college or university level, the simple statement of "I have done it, or seen it, or felt it, or been it" at whatever level.

It is important to note that from the frame of reference that inspires the present proposals, certification is not a one-time or two-time or three-time thing within a person's life, as it has tended to become in our traditional systems.

Neither is it an all-or-nothing, once-in-a-lifetime attempt. A person might accumulate as much certification to whatever variety, in as much intensity, to whatever extent, among whatever combinations of personal, institution, disciplinary, and substantive certification he might desire for whatever purposes he desires them. He might gather certifications at whatever points of whichever learning programs defined within whichever or all of the three learning modes described earlier. He might attempt certification of whatever kind at whatever point as often as he chooses.

In a very important sense, then, the school designed according to parameters described here holds no institutional requirements of its learners. Within the immediate underlying frame of reference, that is far different from saying traditionally, "Let's have no requirements in our school." The difference lies in the source and reasons for requirements. The man who hopes to earn his living by operating a lathe in a local machine shop pretty well has an obvious, compelling requirement laid upon him: skillful operation of a lathe. He would be a fool to claim personal certification for the job if he had indeed never seen a lathe in his life. His potential employer would be foolish to hire him as a "trained employee" if there were not some form of disciplinary certification required: a demonstration of the applicant's ability on the lathe, most likely. The prospective tutor

in the history of England would be far more likely to appear as a strong candidate for such a position if she were able to cite substantive certification of her knowledge about the history of England. The applicant for whatever job who wants to be judged for what he is as a unique individual will most likely cite personal certification so that his potential employer will, the applicant would hope, be drawn to what the applicant wants him to be drawn to within his personality, or ability, or whatever he sees as his strongest, most attractive qualities. That person who believes there is value in years of schooling persevered, in number of credits accumulated, etc., will obviously resort to institutional certification.

Note, too, that certification as proposed here tends to be properly _ex post facto_. Traditionally, we have tended to "certify" at the beginning of a learning program according to its announced or inherent or assumed expectations. We have then proceeded to deny or reduce the eventual certification or extent of it as the learner has moved through the experience. "Failure in the course," in other words, has resulted from the learner's failure to fulfill the initial expectations, not from his failure to achieve something. More specifically, for example, by enrolling in Algebra I, the learner and all others assume--or pretend to assume--that the learner will eventually succeed at, or "complete" Agebra I. If it develops during the "experience" of Algebra I for that learner that he will indeed _not_ succeed at it in those terms,

our traditional grading system allows us to tell the learner that he will not succeed, and our practice of institutional certification allows us to "kill him off," so to speak, at semester's end with a "course failure."

If, by contrast, we were to practice *ex post facto* certification, he would embark on certain experiences of a particularly methematical character. With each experience he would attain a *potential* point for whichever kind of certification. If "Algebra I" were described in performance terms, he might eventually attain *performance certification* in "Algebra I." Meanwhile, no organizational prerogative will have gotten in his way to introduce failure into a system simply as an organizational component intrinsic and necessary to maintenance of the system rather than to the individual and his learning. Furthermore, with tri-modal learning available to him, there would be no singularly prescribed path to his eventual acievement. He will have arrived at whatever point according to the path that is distinctively his own--whether with professional advice or not.

Certification according to the present proposal, then, comes where it belongs logically--at the end of an experience or program, *ex post facto*. Personal certification can come by introspection about past experience, for instance; disciplinary certification by demonstration of skills or behaviors already accomplished; substantive certification by recall of knowledge already accumulated. Any critical moment,

or climactic moment, in a person's total learning tends to be seen, then, as a culmination, rather than as a step achieved by the learner simply against an impossibly ideal goal that will never be reached. The learning of an individual appears more like the growth of a volcano in its movement, than like the climbing of a rope or travelling of a road. It tends to be self-developing, if you will, in at least two ways: <u>self</u> as it refers to individual human being, and <u>self</u> as it refers to learning as growth and development. Learning within the individual builds upon itself, to a large extent--or, rather, the parameters proposed here allow learning to develop that way, and, more pertinently, to be <u>certified</u> that way.

<u>The School Catalogue</u>

It might well be that an educational institution or system developed along organizational parameters proposed in the two preceding sections would work best for the bold individual, the daring, the self-directed, the highly motivated, the specifically oriented. The argument might then continue that all citizens who are to be served by schools are not so constituted, that there are also the meek, the directionless, the confused, the lost, etc. To meet the expediency, then, of satisfying or serving <u>all</u> who come to it, any one school designed along the line of the present proposal could build into its system a huge component of "professional human beings" whose primary job would be to seek and comfort

and guide and serve those who come to them for help, or who ought to do so if the organization is to work for them as individuals. It is likely, however, that given the spectrum of alternatives possible within such an organizational structure as sketched or implied in this proposal, there would need be fewer such requests for help than there are now, fewer failures and less frustration than in our present school system. How much of the guidance effort, in its broadest sense, in our traditional system is spent helping individuals to stave off their own demise as individuals attempting to negotiate within the system? How much of such demise is threatened by the traditional system itself? How little of our traditional energies go to meeting specific needs intrinsic to the individual at hand? For a blunt example, how many high school "guidance counselors" find themselves spending most of their professional energies matching individual applicant with appropriate college, time that should be spent in the basic human activity of inter-personal transaction, especially with the meek, the directionless, the confused, the lost? Consider the traditional organizational mindset behind "college admission," behind "placement," behind the various other specific components and efforts of the entire traditional system. Replace the <u>institutional</u> frame of reference with one that identifies and implements itself with the <u>individual</u> as basic starting point. "College" fades as quickly as "course credits" and "subject requirements."

They fade in favor of an open system that remains relatively constant, open to all individuals at any time, with category and classification the prerogative of the individual rather than of the system.

In developing an organizational rationale for an educational system in that society which would accommodate the individualist as he was described earlier, it seems expedient if not desirable to include a component by which the demands or compulsions or needs of society be guaranteed a voice in, or a portion of the total school program. Thus, any learning activity offered by anyone or by any group would be welcomed within the requestive school designed strictly according to the present proposal. Such learning activity could be offered simply by scheduling it in one or another appropriate learning mode, or in a combination of modes. If learners were given total elective license within the school organization, the ultimate ends of participatory democracy could be entertained quite directly and fully. By similar measure, any sub-group within society-at-large could be represented within the total school program to the extent it is able and desirous of representing itself. The classic argument over whether a school should lead society or reflect it would be laid to rest with the possibility that it might do both simultaneously, with initiation and election of elements and directions within a particular school made by individual learners within the school and with contributions

to it by whoever chooses to contribute.

Such a policy of open resource, of open contribution to total program, of open opportunity to proffer or partake within the universal sanction of the completely open school program, would provide for whatever individual creative efforts were possible within the entire community as educational resource. It would also encourage the widest possible number and kind of learning opportunities available to the individual learners. Distinction between "teacher" and "learner" would lapse not by fiat nor by fuzzy-headed egalitarianism, but simply by the potential function of whatever individual participates in the school and by the eventual nature of that participation. In short, let anyone who wants to offer a learning opportunity do so. Let anyone who wants to partake of any learning opportunity do so. Let anyone who wants to request a learning opportunity not yet available do so. Let anyone who wants to try to fulfill such a request do so. The role of school administration then becomes not some defensive posture, not the perennial justification in behalf of maintaining the educational institution itself. Rather, the role of school administration becomes the widest possible meshing of specific resources and specific requests into an ever-responsive, ever-responsible total program.

If anyone could place any potential learning experience into the total "catalogue" of school offerings, and if any learner could elect any learning experience within the total

program, either dynamics of the marketplace, the "brute needs of the human beast," or the divine impulse toward fullest humanity would provide adequate indication of how much in touch with the needs or wishes of learners any contributing segment of society happens to be. For specific example, if a lesson on "how to operate a voting machine" goes unused or unelected by learners, several conclusions might be tested: (1) Perhaps the learners prefer not to learn how to vote by machine. (2) Perhaps the lesson or its display or its advance billing or its technique is unappealing or obscure or ill-timed or poorly executed. (3) Perhaps the learners simply already know how to use a voting machine. (4) Perhaps the lesson is scheduled against a more pressing, more immediate, more attractive, more whatever learning experience going on simultaneously in the school. And so forth.

Summary

Overwhelmingly, the various arguments and points of view explored in earlier chapters of this volume lead to the fundamental burden of the present chapter: the argument that schools should be organized according to process and function rather than by substance, or, worse yet, by such irrelevant, traditionally institutional features as grade levels, courses, credits, etc. Learning is process to a greater degree than it is substance, and that greater degree is increasing year by year. Traditionally, we have pretended that schools are organized by substance--by subject areas, disciplines, de-

partments, and levels of substantive sophistication within those elements. However, in fact, schools have not been organized by substance; they have been organized by the extraneous: chronological age of students, numbers of minutes per meeting, number of meetings per semester, number of months per year, number of students per group, number of right answers per <u>final</u> examination, etc.

Very simply, learning is most of all a process sacred and unique to each individual. To the extent that the design proposed here recognizes that belief and attempts to lay groundwork for developing specific educational institutions to accommodate that belief, it will have succeeded as having undergirded a design for all seasons.

Repeating the general qualifications cited earlier in the chapter, those who would design their specific schools not so openly toward becoming as nearly as possible all things to all people, and those who would design their specific schools not necessarily to facilitate educating the fully self-governing individualist, might still use the proposed parameters as a basic organizational rationale. It is easy enough to build controls into such an open scheme as this proposal makes possible. For instance, one might easily allow a particular student a certain percentage of "personal certification," a certain percentage of "disciplinary," etc. One might easily restrict offerings in the "school catalogue" so as to control the potential results of the total school

enterprise. One might easily load various kinds of certification with value judgment and connotation. There are a thousand controls available for those within the school who are unwilling to give up control in favor of service, or to give up service to particular social constructs rather than to individuals. As stated earlier, for those people, the proposal represents at best an enabling means toward ends extrinsic to the process.

For those who believe in service to individual learners, and to development of the individualist as the most fruitful and imperative project of education, that system or school developed strictly according to parameters described in this chapter--requestive schooling--might go far in fulfilling such promise and such human necessity. To those who would argue for guaranteed unity and integrity within the institution or school program, let us simply hope to devise a school by which integrity can be recognized not within the institution itself, but within the individual learner served by that school.

CHAPTER VII

IMPLICATIONS FOR ORGANIZATION--EVERYMAN AS EXCEPTION TO THE RULE

> If the end of commitment is the community, the end of detachment is the individual. This is not an antithesis: the mature individual is mature only because he has reached a kind of social adjustment. The notion that individual freedom demands the destruction of all social order recurs in anarchist thought, but with much the same "by and by" feeling that the Christian has for the end of the world or the Communist for the withering away of the state. Such axioms as "anarchy is order," recently chalked up on London walls, do not seem to me any improvement on the "freedom is slavery" slogan of the police state in 1984. We still need loyalty to something with enough authority to form a community but it must be a free authority, something that fulfills and does not diminish the individual. Such an authority can ultimately only be the kind of authority that education embodies. The authority of the logical argument, the repeatable experiment, the established fact, the compelling work of art, is the only authority that exacts no bows or salutes. It is not sacrosanct, for what is true today may be inadequately true tomorrow, but it is what holds society together for today.[32]

As stated earlier, by proposing guidelines and parameters such as those described in the last chapter, we are quite literally trying to come as close as possible to organizing education that will provide or accommodate if not all things to all people, at least something to each person that he can use and accept constructively in his own life--

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32. Northrop Frye, "The Ethics of Change," pp. 7, 8.

an organization that simultaneously justifies the corporate expense of time, effort, money, resource already assigned by our society to its schools. In terms used at the very beginning of this volume, what is proposed here is an essentially evolving institution rather than an essentially unchanging one. We seek educational integrity within the individual rather than require it to be universal within the many components of an infallible institution. And, we apply the criteria of control, order, and efficiency not in behalf of the institution, but in behalf of the individual participant in whatever program becomes possible within that institution.

Such a point of departure, if it is ever to develop beyond rhetoric, demands a frame of reference similar in terminology but far different in essence from the one within which most of us now operate. The similarity in terminology, indeed, has probably gotten in the way of radically new departures in educational practice simply because it is so easy to call new dogs old names--just as easy as it is to call old dogs new names. From the traditional frame of reference, the schools that might result from designs and rationale proposed here can be described almost in negative terms that have been mouthed many times, even within "the educational establishment": no courses, no grade levels, no subject categories, no institutional requirements, no teachers, no textbooks. They can be described <u>almost</u> in such nega-

tives--almost--for obviously every no in the preceding sentence should be qualified, even within the fresh proposals, in some manner as "no required courses, necessarily," and then required would need further qualification, and the qualification further qualification, and on and on until the point were finally driven home that the individual is held prime integrator of experience and potential system unto himself, and that "requirements" will be based in functions, compulsions, processes operative in his life as an individual rather than in institutional prerogatives. In other words, anyone who approaches the hypothetical construct available within the proposals under consideration here, and who approaches it from the frame of reference that includes course, grade level, subject category, and classroom teacher as necessary parameters in educational design simply is not starting from the proper base line by which the proposals can be seriously considered and discussed.

As implied in various passages earlier in this volume, one of the major errors that professional educators have made in the past is that they have raised many of the same imponderable questions raised by or underlying the present discussion, but they have then sought answers in short-sighted expedients, and allowed expedient to build upon expedient into orthodoxy, AND ORTHODOXY into mandate, and mandate into "truth." They have required courses by tradition rather than by need, and thereby lost or jeopardized whatever necessity might have

lain originally behind the requirement. They have supplemented required courses with electives and thereby weakened the requirements and glutted the schedule beyond capacity. They have sought to reestablish authority and quality by patching on lists of "approved" textbooks, standard course syllabi, irrelevant time criteria by minutes of instruction times number of days per school year, mean average scores as measures of failure or of admission to the next higher arbitrary level of institution. They have tried to hire more and more teachers, aiming at an ideal of 1:1, apparently, in the unexamined faith that "best quality education" equals one person assigned to another. If such an assumption were valid, all that would be needed to make every marriage a utopia would be proper assignment of partner to partner by some impersonal mechanism that controls them both.

Must "the school" be solely or even primarily responsible for cohesiveness, relationships, and relevance, three qualities mentioned by John Goodlad in the inscription at the beginning of Chapter III in this volume? Cannot "the school" continue, to exist if such qualities are allowed, even encouraged to develop within the individual "student?" Placing responsibility for integrity primarily in the learner rather than in the institution is simply to establish priority according to service and needs in the context of that spectrum of human systems outlined earlier. It certainly does not negate the expediency of maintaining institutions, nor does it necessarily

require those institutions to stand in chaos or degradation. In the context that rules and institutions, programs, systems, tend to be social instruments rather than individual ones, let us simply hope to develop schools which view everyman as exception to the rule, trusting that the institution will then work best for the self-governing individual, and that it will then be most capable of accommodating self-government in all men when they as individuals are ready for it. (Again, refer to the extension of Thoreau's classic statement in Chapter V of this volume.) Rules are then placed in perspective with the individualist rather than the rule as major focal point.

One of the most mind-boggling implications of the present proposal, of course, is the incredibly huge catalogue of materials, devices, experiences, projects, opportunities, activities, programs, courses, non-courses, etc., etc., that would ideally become the ongoing "program offerings" of any requestive school organized according to parameters listed earlier. And, ideally, all components of everything offered should be available to anyone at any time--in other words, always available. Further, to welcome anything that anyone or any group offers to that school, and to try to meet any request that anyone makes of that school jars the limits of one's imagination and numbs the nerve endings of anyone who has tried to schedule any human activity at all. Assuming total community as educational resource only explodes the

possibilities into a geometric progression of further possibilities well beyond the range of traditional cataloguing. Yet, such use of the community is no longer the cry of educational dreamers; it is an immediate formal goal of more than one local school administrator--in Amherst, Massachusetts, for instance, and in Philadelphia, Pennsylvania.

> Total community mobilization for education is thus the task of educational administration. This means we must have a concept of education administration which will enable us to effect complete use of all our resources. Our past administration has been designed primarily to mobilize school resources. It has taken little account of the voluntary associational life of the community, of relations with other governmental agencies, of the press, the radio, television, the church, or organizations of labor and industry. Past administration has not been designed to the use of these groups and agencies as resources. Our new concept must be so designed.[33]

So designed, and even moreso. In any given week, a magazine like The New Yorker, for instance, catalogues over a dozen or so pages of small print with "Goings On About Town" and that weekly catalogue devotes itself simply to The Theatre, Night Life, Art, Music, Sports, For Children, Et Alia,[34] and a highly selected listing even of those.

But, what of Barron, Wisconsin--a community as highly desirable in its own way as New York is highly desirable in its own way, but a community with only a fraction of New

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33. Ernest O. Melby, Op. cit., p. 35.
34. These are subheadings in the weekly feature in The New Yorker called "Goings On About Town."

York's "catalogue"? Is education in Barron to be thus severely limited in comparison with that available in New York? Probably not. In breadth and variety of offerings, almost certainly, but in depth and in potential for learning, no. Each locality, after all, exists in the same world now, each peopled by the same kinds of human beings, with the same general gamut in evidence of attitudes, faults, hopes, abilities. And, if education is seen as entirely open-ended in all its programs, it becomes a lifetime opportunity of every person. The crisis of cramming all formal possibility into only one-fifth of a person's life span is brought to nothing. Surely in a lifetime the curious in either community will find moments, if they really want them, to sample the greener grass they might think grows in whichever locality.

And, within the greater society in which both exist, there is always the chance to move permanently--from Barron to New York, if New York looks better, from New York to Barron, if Barron looks better. In fact, mobility has already become a widely documented fact of American life. Furthermore, with the steady development of McLuhan's global village, the isolation or parochial nature of any community --New York or Barron or Shargri-La--is sanctified only in the hearts or minds of individuals who choose to try to keep such isolation secure by not turning on the television set, or by refusing the travel which becomes more readily available year by year, or (more pessimistically) who refuse to breathe

the common air and its pollution, or face the common Bomb and its indiscriminate annihilation, or recognize the burgeoning population of a hungrier and hungrier plant.

The total catalogue of the school--in Barron as easily as in the metropolis--might be extended in depth with applied advice from Thoreau and many another romantic prophet: that we begin to explore our own backyards, and as we learn to open our eyes and ears and minds to what can be found there, we will discover more than enough universe to keep our lives in the flood of excitement and wealth. Poetically, Alfred, Lord Tennyson, caught the idea in "Flower in the Crannied Wall":

> Flower in the crannied wall,
> I pluck you out of the crannies,
> I hold you here, root and all, in my hand,
> Little flower--but _if_ I could understand
> What you are, root and all, and all in all,
> I should know what God and man is.

But such illusions hint, at least, at directions for the ideal curriculum, or for foundations of lifestyle or faith--at what goals and activities school might be about, if it is to serve humanity. Our present concern is organization, to whatever extent it can be treated separately from curriculum.

Again, from the traditional frame of reference and in traditional vocabulary, it is easy enough to suggest the elimination of _course_ as the basic building block of school

program in that school designed primarily for service to individual learners. It is easy enough to assume *non-gradedness*, and to try to organize a radically new school program from there. In fact, however, it is probably simplistic to believe that radical new overall school structures will result. As pointed out earlier, "elimination of course structure" and "non-gradedness" assume certain elements of the traditional system while negating certain other elements. What is needed for the radical school organized according to present proposals is a new baseline, a new frame of reference, a *tabula rasa*, if you will, that assumes nothing at its initiation other than *people*, *education* in its broadest sense, and *system* in its most abstract sense. What we now recognize as a "course" might indeed show up in the new school, but only if the learning experience thus available to individuals uniquely calls for that structure known as *course*. Just as a sonnet is the unique combination of highly artificial form, appropriate substance or "stuff," and unique egocentric thrust of poet and/or reader, so might a course develop as such a distinctive and internally consistent phenomenon. It is simply difficult to find such a rare combination in the thousands of "courses" that now clutter what we call formal education--clutter school programs to the exclusion of millions of experiences and opportunities that are potentially far more "educational." On the other hand, much of the "stuff" of present "courses" should be made available to learners by

some means other than course format, as should many of those excellent teachers for whom course format is an unfortunate or inappropriate framework or restraint.

What we now call "non-gradedness" reflects nothing more than the modification of only one dimension--the vertical one--of traditional school organization. In the requestive school, no one will talk of non-gradedness simply because "grade" as organizational parameter does not exist within that new school. Sequential learning might be quite evident. Levels of sophistication in knowledge or skill or belief might be very much in play. But, such "gradedness," if you insist on the traditional term, is identified as intrinsic to the specific sequence of skills, or development of the individual learner at hand in one particular skill or discipline, not as an entirely arbitrary categorization of people by irrelevant standards like date of birth or number of years spent inside certain buildings known as "schools." And, in the new school, neither will anyone be placed into an "across-the-board" grade, so to speak, simply because the various factors operative within him average out to some overall mean index that is similar to those indexes of a certain number of other people. In other words, the present proposals do not aim simply at a redefinition of <u>classes</u> and <u>grades</u> and thus at some intentional reshuffling of individuals into new categories. Rather, in the words of Jay Forrester,

> In the new organization, an individual would not be assigned to a superior. Instead he would negotiate, as a free individual, a continually changing structure of relationships with those with whom he exchanges goods and services. He would accept specific obligations as agreements of limited duration. As these are discharged, he would establish a new pattern of relationships as he finds more satisfying and rewarding situations.[35]

Those who fear anarchy or apathy or chaos or sacrifice of the learner rather than service to him in such an open arrangement within school program (Forrester writes, after all, about corporations), might take some heart in the knowledge that there are already schools operating according to a limited application of some of the ideas implied or suggested here:

> It is perfectly all right if some children want to paint all morning [in this Leicestershire school], or if others want to read without interruption. Some tend to stick at things longer than others, as would be expected, but there is so much variety in the activities that may be chosen, and so much freedom of choice, that no one is at a loss for very long.[36]

Of course, it can be argued that the Leicestershire schools from which that illustration is drawn retain one of the basic parameters--the classroom--which the present proposals would compromise or dismiss. Behind that argument lies the stronger and deeper belief that the human beast is basically unlikely

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35. Jay W. Forrester, "A New Corporate Design," p. 6.
36. Edward Yeomans, Op. cit., pp. 14, 15.

to choose self-discipline and order, and along that belief traditional educators build their rationale for compulsory schools, required courses, highly structured routines and schedules, and grouping as an assumed necessity throughout. Eventually, the logic continues, the chaotic individual will recognize the cage, or borders of living, by having been forced to live in the simulated cage (school) long enough, although spokesmen for this point of view never use the word <u>cage</u> to describe the institution they defend and maintain. At that point of recognition, their logic continues, the individual can be granted certain choices that are his to make in his school program--elective courses, options among two or three different but basically prescribed curricula within the school.

Certainly some participants may try to require some educational experiences of themselves or of other learners. Probably most learners will face certain requirements of some kind. The spectrum of human systems obviates the need for highly arbitrary and rigid parameters that some people see themselves as needing, whether they see the need clearly or not, or with or without someone else's observation and advice in the matter. But, the requirements, as stated earlier, are based on functions, compulsions, processes, needs operative in his own separate life as a unique individual.

To go a bit further in trying to meet the traditional arguments for institutional control, however arbitrary, is it

possible that the capacity for free, playful choice that "governs" the child in the playpen full of toys might lead eventually to the "age of reason" that is uniquely his, to that point in his own life where he could begin to "negotiate as A free individual," to borrow Forrester's phrase? Much as we like to think we are always coldly rational in our decision-making as adults and especially as educators, are not huge portions of most of our decisions highly arbitrary, or intuitive, or at any rate based on irrational forces or drives, grounded eventually in any degree of irrationality from profound article of faith to impulse of the moment? To return to the first question, is it possible that the capacity for free, playful choice that "governs" the child in the playpen full of toys might lead him eventually to his own unique "age of reason" if we did not interfere with that capacity so brutally and overwhelmingly by imposing the plethora of arbitrary parameters by which his traditional schooling is organized and maintained from his first day in the classroom?

It is perhaps a sadder commentary on our conventional school practices that many teachers cannot see themselves operating professionally in a school situation that does not have them grouping youngsters by mean average test scores, assigning each youngster to his own little cubicle of space or corridor of movement, and then thinking up a host of gimmicks by which to beguile the youngsters into accepting

lessons, or if not that, to maintain order at any cost in her own self-contained classroom--that is, order as reflected in lowest levels of noise (or the sound of silence, to steal a phrase from Simon and Garfunkel for a side comment). To suggest that the teacher move from the center of the educational process as institutionalized is not to demand that all teachers be fired as unnecessary. It is to demand that every teacher identify that which he distinctively offers as a living, breathing educational resource available to learners in such degree and to such extent so often as to justify a permanent "job" within the total school structure. It is also to suggest very, very strongly that the professional role of an educator is not necessarily, not even primarily to tell and to test; such narrow definition might better be replaced with listening and looking if the new school is to begin performing at all efficiently in its service to the individual.

The reader, by the way, who comes to this phase of the discussion with the notion that "teacher role" is automatically qualified by such traditional parameters and terminology as number of students per teacher, number of classes per day, number of "preparations" per week, and the like, is far, far from that frame of reference by which the present proposals can be intelligently considered. That person still has not reached deep enough into the bedrock of structural foundation from which the new school will develop.

Perhaps it would be best simply to drop the word <u>teacher</u> right out of the educational lexicon, and to consider everyone a learner. Better yet, why not use the word <u>participant</u>, for in the requestive school, with its open invitation for contributions to its program as well as its open invitation for requests to be made of its program, <u>participant</u> catches the essence of the relationship between individual and institution far more accurately than does either <u>teacher</u> or <u>learner</u>. The present distinction between teacher and learner within the traditional school, after all, depends almost entirely most of the time simply on distinctions based in the narrow structural parameters by which the school has been organized and maintained. That is, the teacher is identified as the one person responsible for controlling the immediate actions and noises of thirty, or so, other persons--almost always quite a number of years younger than he. Or, the teacher is the one held to know most about whatever it is he knows most about, and then to convince others labelled as "his students" that they should try to know all of whatever that is, too.

The <u>organic-adaptive staff</u> proposed by Michael DeBloois[37] might well provide the basis on which many of those professionals required for full operation of the new school might be organized. Beyond the assumptions that underlie his proposal, however, certainly some roles--especially those in

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37. Michael L. DeBloois, <u>Beyond Bureaucratic Staffing: An Organic-Adaptive Model for Schools</u>.

administering the system--are rather clearly implied by the nature of the organization and the program that is allowed to develop through such organization. There is no question of the need for extensive computer technology, or its future counterpart, and thus of the staff to service and feed and analyze and process the data, the clients, the machinery. So long as institutional, disciplinary, and substantive certification are held desirable or necessary, there will need to be recorders and examiners (though much of the traditional task of recording and examining might also be "computerized"). There will certainly be enough demand to keep fulltime counselors, facilitators, tutor-specialists in certain skills, in certain attitudes, in certain subjects or topics, on a fulltime, paid basis. Some individuals will be in such demand as "educational performers" of one sort or another in their own distinctive ways that they will justify the same kinds of contractual consideration now afforded entertainers, writers, professional athletes, artists. Private or public services or associations not directly affiliated with any particular "local school" will cater to whichever programs or systems will "buy" their offerings, just as textbook publishers for years have supplied to local districts what no local district could supply for itself. Those private or public services or associations will need personnel in numbers now unimaginable. Certainly, every program or system will need specialists in evaluation, in remediation of program,

and in research and development.

If total community is fully considered educational resource, many of those now teaching in our traditional schools might find employment in other segments of the society, but part of their employment will be instructional, or contributory to the education system--whether subsidized by employer on company time, or volunteered by employee on his personal time, or realized on his job through apprentice programs, or assigned jointly between school and company, or by whatever logical arrangement.

At any rate, one point seems clear: <u>teacher</u> will need to be redefined drastically from the sense which is now evident in the traditional roles and definitions of the word. That redefinition will be determined ultimately by the purposes and special details of structure that the local "school" establishes as its own "institution." Ideally, if the individual is to <u>participate</u> in a school that is designed primarily to serve <u>individuals</u>, the word <u>teacher</u> might just become obsolete as denoting a <u>position</u>. It might even regain its original meaning, which has nothing to do with arbitrary credential nor assigned or assumed position at all. Rather, it has to do with sharing, imparting, offering, suggesting, and--yes--even telling. But, those abilities belong to anybody, whether used well or not. They belong to anybody so long as there is someone else with whom to share, or who wants to receive, or to whom such telling is welcome. In that

sense of the word, everyone is a teacher of something, even if nothing more than of his own feeble stamp of identity in the world.

In effect, the new school organized rather strictly according to parameters listed earlier might also remove failure from the language of education, failure as traditionally and commonly used within the traditional frame or reference--failure as used in the following passage:

> In summary, it is both desirable and possible to eliminate subject failure in the junior and senior high schools if staff, students, and community understand the purpose of such efforts. Through adaptation of instruction to individual needs and abilities, through flexibility for changes in election, and through provision of special remedial help, a staff can insure every student a chance to succeed. When we once realize the dynamic contribution of success, as contrasted with the stultifying effect of subject failure, it is probable that this unique kind of failure will tend to disappear from our schools.[38]

Of course, there is the possibilty that a given individual might come up with a categorization of "life" and of "the knowable" that does not coincide with traditional categories or even with the categories of any contemporary group or of any other individual, and in that sense it is ludicrous even to talk of subject as something that can be failed. Looking at the program of the requestive school, however, as it is structured to be ever-available in its every component, the individual participant might bring himself to any piece of

38. Roland C. Faunce, Op. cit., p. 334.

the program and discover frustration at that very specific point. The openness of allowing the individual to choose his own exit and entry points in the total program as well as to determine for himself, if he so chooses, when to seek whichever kind of certification at whatever point--such practices will allow him to withdraw from a particular experience with no loss to him of anything. His tactic of withdrawal or circumvention upon frustration is but a smaller model of the ideal individualist's habit of avoiding showdown or violent confrontation in order to prevent cloture on whatever is temporarily at stake. That is not to deny the presence, necessity, and valuable use of challenge, or conflict, or tension, or frustration, or failure. Certain frustration or failure is absolute and inevitable. One cannot climb out of his own skin, for instance, then zip himself back into it when he chooses to do so. One cannot paint a picture until sometime after he has learned to hold a brush. One cannot stick his finger into a live electric socket and simultaneously stand in a bathtub full of water without expecting quite a physical jolt. And so forth. However, failure for its own sake, or, worse yet, for the sake of maintaining some arbitrary institutional standard, and that a failure of an individual at the hands of something representing the institution created to serve that individual, simply need not happen in the requestive school if it operates strictly according to parameters described earlier.

> Projects in the classroom or in student organizations may not always be successful. Both individuals and groups need a chance to experience this kind of failure, which is vastly different from receiving no credit for a year of living. The school has a responsibility for helping students to arrive at a realistic self-appraisal of their own strengths and weaknesses. It is possible to meet and survive temporary failure of an enterprise if one has chosen the enterprise realistically and if he really believes he can ultimately find a way.[39]

So concluded Roland Faunce in addressing the present school practice. So be it in the requestive school.

Neither is testing nor evaluating of individuals held to be a bad thing *per se* in the requestive school. However, to borrow from James Curtin,

> Instead of dealing with central tendencies (class averages and/or medians) it is far more important to deal with test scores in the light of individual capabilities. Thus in a real sense the only standards worth talking about are the abilities which the children possess. Viewed in this fashion, a child with low ability will be held to a lower standard than a child with high ability.[40]

Again, the words *standard*, *high*, and *low* jump up from that passage like any other vestige of the traditional frame of reference that intrudes in descriptions of the new, but the intent and implication are clear: individuals are to be accepted where they are at any point; their education can proceed only from there.

Grouping will present the most visibly fluctuating human deployment of the entire requestive school, no doubt, for groups will come and go, assemble once and break forever,

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39. *Ibid*., p. 327.
40. James Curtin, *Op*. *cit*., pp. 44, 45.

assemble often and break only finally, break and reassemble, perhaps, change in size, composition, purpose, duration, frequency. We have long recognized the desirability of flexible practices in putting two or more students together for educational purposes, and few would argue against this fourth of six "considerations" which Otto and Sanders list as a desirable guideline for grouping:

> Grouping of pupils should be related positively to curriculum design. Grouping, aims, and curriculum design are interwoven. If the school's emphasis is somewhat singular in stressing achievement in the academic fields, achievement grouping and subjects-taught-in-isolation, with or without departmentalization, make a harmonious combination. However, if broader learnings, unit teaching, cooperative teacher-pupil planning, larger blocks of time, the use of multiple resources including library and reference materials and field trips, and competence in library research and report preparation are considered important, a subjects-taught-in-isolation type of curriculum is inappropriate and the appropriateness of achievement or ability grouping is questionable.[41]

However, if grouping as an organizational practice is to serve the individual, the individual will simply have to be held as the prime consideration, and the implication of that statement should be obvious. If not, Harlan Hagman offers certain orientation:

> . . . purposes may be regarded as strong or weak in terms of the activity which is undertaken. It would appear that an individual is more apt to act in accord with group purposes if a particular purpose has emotional connotation to him, if he can see the purpose clearly and can identify clearly

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41. Otto and Sanders, Elementary School Organization and Administration, p. 100.

> his own role in the group activity toward that purpose, if the purpose is apparently attainable in the foreseeable future, if activity toward the purpose can be initiated without delay, and if he has no other purposes to serve within the existing situation.[42]

If any particular grouping at any point in the ongoing program of the new school does not match such qualifications as those just quoted, or other qualifications in which the individual participant is the prime criterion, that particular grouping must be held at best questionable. Groups will be formed when any participant requests the formation of a group (with the subsequent voluntary consent of the members of such a group), and whenever two or more requests of the total program are so similar that they can be met at one activity, or performance, or event, or whatever, to which the various requesters are then specifically invited.

Scheduling as a practice in the requestive school will come last in the organizational process, with participants' requests properly first, inventory and allocation of resources second. Scheduling itself will be an ongoing process under daily revision, development, and dissemination. Much of the total program of the new school will appear as an unchanging catalogue or index, just as the table of contents of a book need not change until the book changes. Any particular learning device or vehicle or activity or package that can be stored can be so catalogued: films,

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42. Harlan L. Hagman, _Op_. _cit_., pp. 28, 29.

books, pamphlets, videotapes, filmstrips, recordings, film-loops, open invitations to ongoing activities, programs, or projects. There might also be such larger, more continuing resources as learning pavilions, displays, exhibits, museums, collections, learning "automats" and fairs, computer banks, package or experience clusters, and the like, that could be offered in a relatively stable catalogue--one that might require major revision only every three or six months, or a year, or more. Many catalogues or lists could be borrowed without revision or special adaptation simply from sources that are not traditionally thought of as "education"--certainly not as "school." Program guides and "catalogues" have been disseminated routinely for years in magazines, newspapers, by radio and television stations, orchestras, service clubs, chambers of commerce, museums, foundations, and on and on. No reason not to consider them the catalogues of potentially educational experiences or opportunities that they have always been.

Beyond catalogued items, what is there to schedule day-by-day with such an organization as sketched in this proposal? What will appear on the daily program, a program most likely different from day to day as participants' requests for non-catalogued items of opportunities are brought into the central computer service and matched with other requests and then eventually with resources? It is rather obvious that people can be scheduled to perform whatever it

is they will perform: lectures, slide narrations, drama, seminars, concerts, physical exercises, group drills, rehearsals, skits, conversations, panel discussions, skill demonstrations. It is equally obvious that the daily program will need to notify participants of field trips, special films or videotapes, current debates or investigations, personal encounters, and other one-time events or opportunities --those things at least not storable enough for catalogue treatment. What can be scheduled? In short, anything in any shape or length or frequency or duration, anything that can be called a learning experience by anyone who requests it, including what some contributors to the program might see as requiring sequences of time, or of operation, or of lessons. However, unlike the scheduling now in use in just about every school in the country, the elective nature of the entire program, if its sponsors agree to allow such election as is guaranteed by strict adherence to parameters laid out earlier in this proposal, will compel no learner to persevere anything beyond his capacity or desire or need. Requestive is a better word than elective to describe the basic nature of the program of the new school, because elective connotes only choice from options provided by others, while requestive properly reflects the participatory character on which the program depends, with each participant both potential contributor and potential recipient in relation to the program.

The computer will be fully capable of handling such a scheduling task as the new school's; indeed, the computer is already capable of handling far more variables and far greater data loads than most schools are willing to offer or develop. It is indeed the computer that allows such a statement as the following to be made about the proper priority suggest above--

> Computer-generated flexible schedules, the result of technological development, represent a powerful tool that enables schools to offer complex and appropriate course designs and patterns of resource allocation. With computerized flexible scheduling, a school is able to identify its instructional goals and then make the administrative and physical variables support these goals, rather than fitting instructional goals into a preconceived administrative pattern as now exists.[43]

Program goals are indentified, then resources inventoried and allocated, with scheduling produced last. While a few schools even under flexible scheduling have practiced that priority in their procedures and decisionmaking, there is no reason to believe that the magnitude, complexitv, and flux of such a program as the requestive school will typically administer and provide will stretch beyond the computer's capacity. The Oakford and Allen report from Stanford's experiment with computerized school scheduling states:

> At the same time, computer scheduling allows educators to survey a much greater number of alternatives than would otherwise be possible.

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43. Coombs and Kessler, "Flexible Scheduling by Computer."

> The computer's capacity to handle a mountainous volume of data and to be programmed to handle it in a significant manner at lightning speed largely accounts for the advanced state of scheduling technology today. The computer based scheduling system presents administrators in each school with an opportunity to solve their own unique problems according to their own best judgment.[44]

Early in the development of the technology for computerized scheduling, different kinds of programs and demands were already being satisfied:

> The system's [SSSS] biggest job to date has been the scheduling of Marshall High School, in Portland, Oregon, which enrolls upwards of 2,000 students in a highly experimental program housed in a conventional building in the central city. At the other extreme is the Virgin Valley High School, in Clark County, Nevada--a rural six year secondary school with 150 students.
>
> Marshall High fully challenged the Stanford system. In the words of the school administration: "It would be impossible to prepare schedules manually for all students in a program such as the one now in use in Marshall High School" --a program that involves a school day of 21 modules of 20 minutes each, independent study averaging one-third of each student's time, instruction divided among large, medium, and small groups, and other innovations.[45]

Since those early days, development of the computerized scheduling technology has advanced considerably to accommodate an even greater number and variety of variables in the scheduling requests, and informal reports indicate that within three or four years, the technology will make it possible for

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44. Oakford and Allen, Op. cit., p. 2.
45. Judith Murphy, School Scheduling by Computer--the Story of GASP, pp. 41, 42.

so-called "daily demand" schedules to be generated routinely within any school that houses a terminal, with the central computer available to whichever "member" school houses such a terminal. Such a sophistication of the technology will easily accommodate deployment of huge numbers of participants in groups of widely diverging numbers, widely diverging durations, widely diverging frequencies, widely diverging starting-stopping times, for widely diverging specific purposes.

If those traditionally assigned to schedule-making were to reverse the major frame of reference which they typically have had to bring to the task, the scheduling of the requestive school will seem all the more feasible. Remember, the traditional parameters have been lifted: number of rooms, number of teachers, number of minutes per meeting, number of meetings per day, number of days per week, number of courses per student, number of students per teacher. All have been lifted, at least for initial purposes of scheduling the new school. Instead, events and times and places and people will be scheduled according to the collection of requests that pours into the central agency everyday--never the same in number and variety and combination and character. Thus, it will be absolutely necessary to build from smallest unit to larger, to think first of what two people or more have requested, to establish groupings of which experience will require the shortest period of time,

the smallest physical space, the least number of resources. It is toward such a frame of reference that those who have best used computerized scheduling within present "flexibly scheduled" schools have moved. They have tended to identify the module, or "mod," in smallest dimension rather than largest, and to begin building from that point:

> A module of instruction is not only a unit of time, but also a unit of class size (fifteen students, thirty students, etc.) Assuming a basic modular unit of of ten students meeting for fifteen minutes, multiples of this basic unit would include forty students meeting for one hour, one hundred students meeting for one-half hour, two hundred students meeting for one hour, etc.[46]

Among several other factors, expense has been an undeniable barrier to wider use of computerized flexible scheduling up till now. The hitherto limited (albeit expanding) capabilities of computer programs have not been a significant stumbling block, for as some of its proponents are quoted elsewhere in this volume, the computer's potential already available has gone 99% untapped. However, several other factors will tend to decrease such costs within the few years before any of the new school as proposed herein will become viable. First, it is likely that as the technology continually grows in sophistication and as its use proliferates, it will become a cheaper commodity. Second, there are already certain rudimentary cooperative arrangements

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46. Coombs and Kessler, Op. cit.

in operation[47] by which major costs of certain expensive services are shared by equitable distribution among participating school districts, who then share in the services made available by the cooperative service agency. Third, there is a certain element of illogic in the expense argument as already heard. Some school officers maintain that a $3,000 annual scheduling bill for a computerized flexible schedule in their school is extravagant. They choose rather to continue demanding that an $13,000 per year administrator or assistant spend a quarter of his year, or more, producing far less variable and productive scheduling results while thereby denying increased opportunity for him to be about more professional, more human pursuits within the program.

Certainly, the requestive school, as the term has been used here, will need to guard carefully against development of its own neo-orthodoxy. Thus, guidelines and parameters have been proposed in rather open terms--open to interpretation, open to varying applications. There is organizational process and there are even certain organizational parameters within which the process can take place, but the reader who reads these designs and their implications for the new school, who then sees but one school shaping up within those designs, and who believes that there is but one school model that

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47. The author knows of two such arrangements--the CESA programs in Wisconsin and BCCES in New York. There are doubtless others in operation elsewhere.

every other reader will see as he sees it--that reader is deluded. The genius of the new school as it develops from proposals here must be like the genius of Leicestershire that Yeomans describes:

> The genius of Leicestershire, it seems to me, is that they have so far avoided formulae, systems, and conformity. They are not out to prove one theory called "learning by doing," or another called "the ungraded primary," or a third called "programmed instruction." Instead, they have studied all theories, and have drawn upon those that seemed relevant to their situation, with classroom teachers' being the judges of what is relevant. It is this key role of the teacher, aided by the Advisory Center, that is unique in Leicestershire. Our Progressives never achieved the Integrated Day in the elementary grades, partly because we did not have the many structural aids to learning that are available now, and partly because we have been fascinated by methods of grouping children for optimum learning. Having the former and being less constrained by the latter, the people of Leicestershire have discovered that learning is enhanced when there is individual, rather than group inititative and responsibility, and that genuine choice of activity is accompanied by genuine involvement in activity.
>
> This is not only the doctrine of Froebel and Piaget; it comes close, if I understand it, to the doctrine of Marshall McLuhan as well. There is little conflict for children in the Leicestershire schools between the media of communication inside of and outside of school. Both provide a full range of opportunities for absorption and inventiveness. There is room in both for emotional life, for fantasy, for speculation, and for art, as well as for intellectual discipline. There are few boundaries that separate one kind of experience from another, authority from observer, work from play, child from adult, or school from life.[48]

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48. Edward Yeomans, Op. cit., pp. 25, 26.

Hopefully, the major implication of the openness of the present proposals in the structure and organization of the new school is the prevention of neo-orthodoxy within the system, and of the integration within the individual participant of what Yeoman sees in the integration of the school day at Leicestershire. Such prevention is built into the present proposals through the contributory-recipient nature of the ongoing program. If the system moves into neo-orthodoxy, the fault will lie squarely with the failure of its participants to participate well. No individualist, however, will fail in such a way. He will so welcome the integration of experience within himself rather than within some institution (if integration is possible there, to any great extent) that he will work to keep the new school working well.

Probably the most controversial implication of school organization as proposed here lies in the issue of political control of education. Local control of education is somewhat of a myth, but a myth in two senses of the word: First, in a negative sense, that local control of factors likely to lead to radically new departures from traditional education is pretty much a fantasy--that most local school boards do not primarily concern themselves with those factors, and that even if they did, the factors that influence local educational programs most profoundly are not normally within the province or resourcefulness of the local district. Second, in a positive sense, that local control of education is based on

a fundamental belief that is wholly within the Jefferson-Thoreauvian tradition that a responsible individual should be free to operate for himself, and that the concentric circles of government surrounding him (local, state, federal, in their day) should come into play only as he cannot fend for himself. In a sense, the present proposals bypass the question of who will control the school politically, and move the general area of concern into the issue of what there is to control (program) and how it can best be facilitated (organization). The bypass is effected through the openness of the program to whatever individual or group would contribute whatever learning opportunity to the ongoing program of offerings. Thus, the school system itself, as proposed, tends to be apolitical as an organizational framework, just as it tends to be amoral. Whatever "politics" or "morality" or "value" it produces, generally, is the result primarily of extrinsic purposes or controls built into it by its immediate sponsors. If no such purposes or controls are built into it, the closest that the system as proposed will come to disseminating or propounding any particular political, moral, or ethical persuasion is that implied or outlined in the description of the individualist that concludes the passage on the spectrum of human systems as explored in Chapter V.

A separate reason might be offered here for wanting to rid education of political control, even of political overtones:

> One reason why there are more people who want education kept free of politics is that today more are conscious of the harm that can be done when schools get involved in party strife, or are made to serve some dubious political purpose. Never before has it been so generally appreciated that schools and youth organizations can be used and exploited. Time has not obliterated the memory of how Hitler and Mussolini geared their nations for battle by indoctrinating the young with expansionist dreams and the worship of military prowess. But much has happened since then to demonstrate still further how ready some governments are to use education to mould opinion: we have seen it in different countries enmeshed in controversial politics with racial, sectarian, lingual, or other divisive features.[49]

From the point of view of the present proposals, it is more pertinent to consider the question of political control of education as such control has traditionally been the source and set the pattern of financial support of the schools, or, in the broader sense, of providing educational resources. While it was not written in the context of proposals like those under consideration here, the following passage may offer the first criterion by which such support can be organized for the new school:

> The ultimate test of a school district's adequacy lies in its ability to maintain a program sufficient in scope and quality to meet the educational needs of its clientele. A school district able to attract and retain a competent faculty, employ capable administrative and supervisory personnel in sufficient number, offer an educational program that enables students to become worthy members of society, satisfy a wide variety of student interests and abilities, provide adequate buildings and instructional materials, and maintain effective relations with the community is an adequate school district.[50]

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49. W. O. Lester Smith, Op. cit., p. 89.
50. D. Richard Wynn, Op. cit., p. 13.

The pattern of resourcefulness, then, that might build outward from the central core of the individual can easily be described if *school district* in the passage just quoted is replaced with an *x* quantity. For instance, *The ultimate test of an individual's educational adequacy lies in his ability to maintain a program sufficient in scope and quality to meet his own educational needs*. At whichever point he faces inadequacy in providing his own educational resources, he looks to a larger circle of resource, which then is subjected to basically the same criterion: *The ultimate test of the group's adequacy lies in its ability to maintain a program sufficient in scope and quality to meet its own educational needs*--in that sense, the needs of the individual who has joined with others to form a group. At whichever point the group faces inadequacy in providing its own educational resource for whatever specific purpose, it looks to a larger circle of resourcefulness--the *locality*, perhaps--which is then subjected to basically the same criterion, then the *region*, the *state*, the *section of the country*, etc.--always returning eventually to the individual as prime criterion, self-governing, practicing ultimate decisions over his own participation in the process by which resources are made available to him. Graphically:

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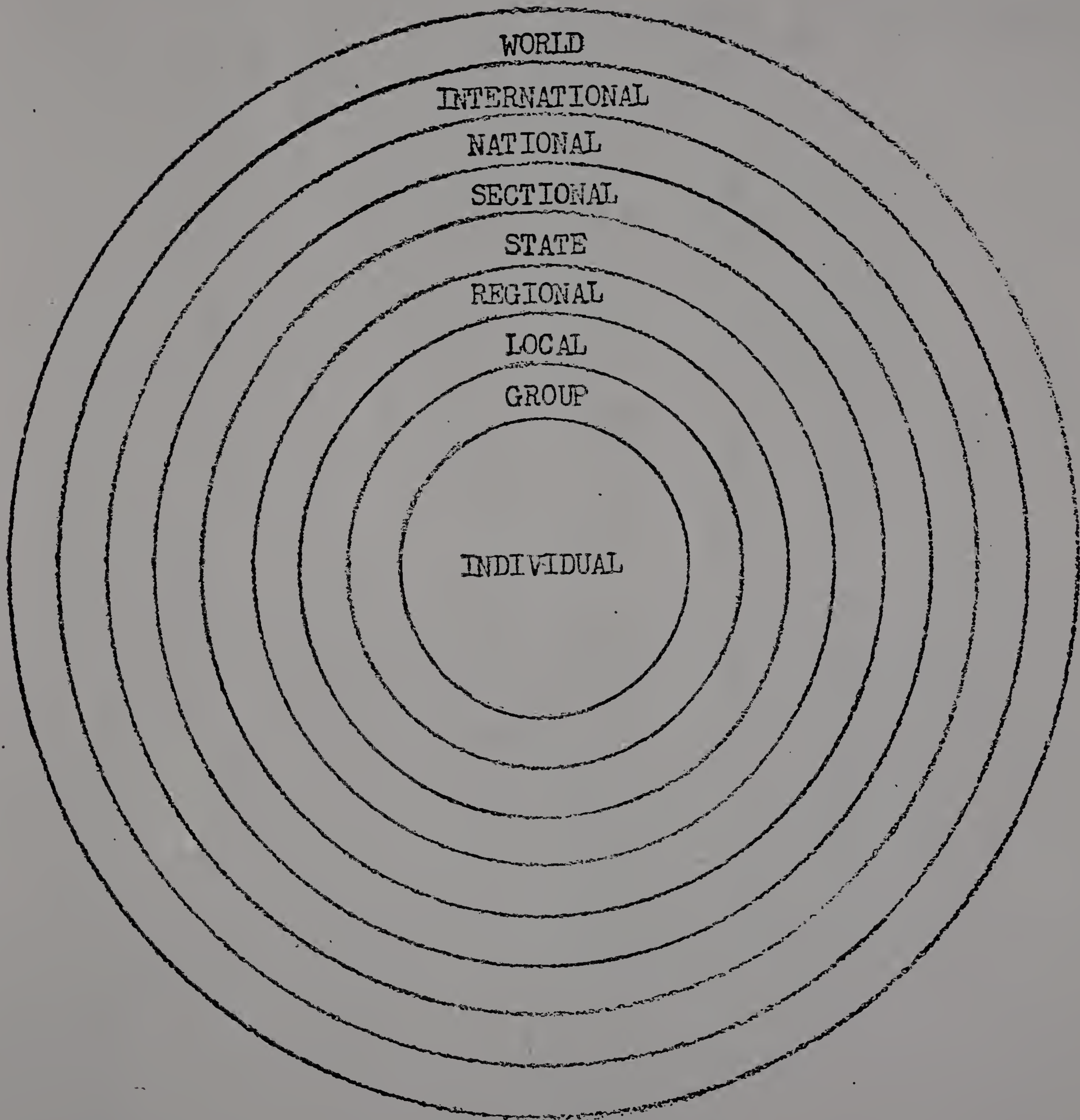

WORLD
INTERNATIONAL
NATIONAL
SECTIONAL
STATE
REGIONAL
LOCAL
GROUP
INDIVIDUAL

Each circle, however, does not represent a single source. The provision of resources (which is the same as saying the provision of potential components for learning within the total system or program) can come from at least three different kinds of source: (1) institutional--from what we can label school system itself in whichever circle; (2) entrepreneural --from educational agencies or sources not organized within school systems, but available to service them in many different ways; (3) occasional--from agencies, organizations, whatever, that are not basically educational in their own purposes, but which are nonetheless potential sources of educational experiences or opportunity. In simpler terms, there are some educational experiences which the individual participant can accomplish satisfactorily (according to one or more of the four kinds of certification) by drawing simply upon his own resources. There are certain other accomplishments available only through drawing on resources greater than his immdediate control or his own self-provision. Perhaps by joining with several other participants, such resources become available to him. Still other accomplishments are available only by drawing on a wider base of support--the community in which he lives, for instance, maybe simply his neighborhood. And so on, as costs increase and resources required for accomplishment grow in magnitude and comlexity from the individual's point of view. No local school district, for instance,

would have been able to land astronauts on the moon, if such a landing had been one educational goal of one of its students.

At the same time, institutional education itself--the requestive school, under present proposals--need not assume complete responsibility for providing all and the only resources of education as schools have traditionally tended to do. We have long passed that day--if we ever knew it at all--when a local school district can provide the talent it needs in quantity and quality sufficient to meet the needs of those students it is in business to serve. That limitation within the parameters of a basically limited and compulsory curriculum. If the open requestive program of the new school is to be brought even to a mild degree of realization, no local school district will be even close to self-sufficiency, from the point of view of all the participants it will serve. Recognizing and utilizing total community--expanding the notion eventually to world and universe as total community--as educational resource available to everyman simply opens up educational legitimacy and priority to what already in fact has been quite necessary and educational--those programs, agencies, services, etc., without which local schools already would be out of business. Unlimited expansion of such entrepreneural services as textbook and audio-visual producers have long supplied to schools would see curriculum packages, mobile "classrooms," educational road shows, professional

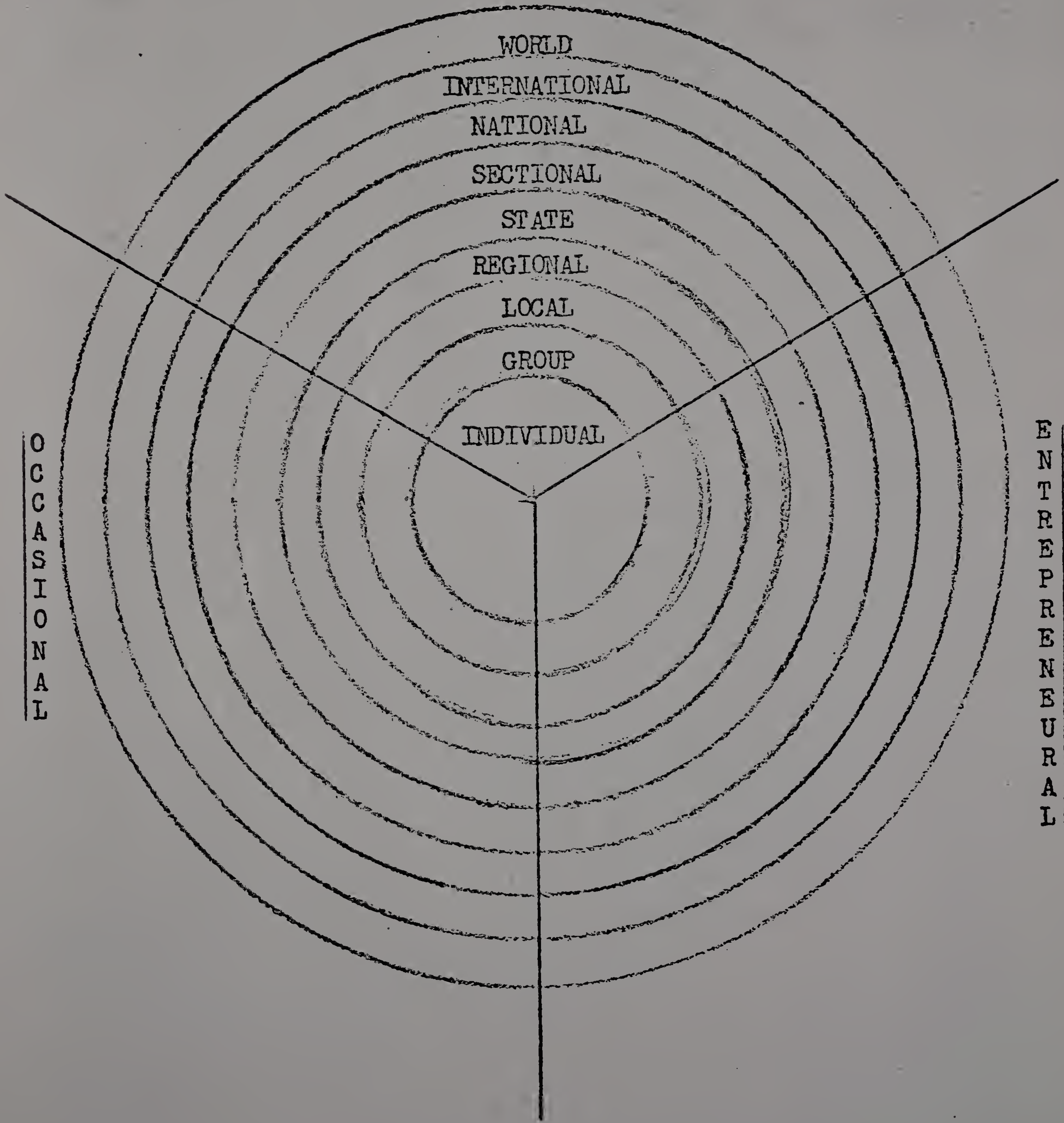
training, whatever the imagination can produce, become integral and fully legitimate resources upon which the individual participant might draw. Apprentice programs, work study projects, technical schooling, field trips to business and industry as well as to cultural centers already have been accepted supplementary or "fringe" components of many school programs. Expand such legitimacy with the voluntary contribution of whatever community resource is available, and provide for proper certification of the participant, and the school is for the first time enabled to approach comprehensiveness (and greater measures of relevance, no doubt) for its students or participants in fact as well as in verbal claim.

Graphically, then, the basic provision of resources available at anytime to participants in the new school draws generally from such a frame of reference as this one:

(CHART HERE)

Within the new frame of reference, then, "local school district" tends to go the way of "teacher," "classroom," "course," "grade level," and the other traditional terms that have been considered earlier then abandoned or drastically redefined. If the concept of the local school district as a necessary political unit or educational parameter is not jeopardized, perhaps rendered meaningless, it is certainly

INSTITUTIONAL



cast in a new role and a new perspective by the proposal for the new school as we are designing guidelines here. In other words, the term need not leave our vocabulary, but the assignment to such an entity as a local school district of universal control and responsibility for comprehensive education of a substantial number of all people who happen to live within its certain geographical boundaries would impose serious limitations on the implementation of the proposals now under consideration in this volume.

Within traditional practice, there are educational agencies and organizations that transcend or subordinate the local district. There are professional associations, county supervisory offices, state certification bureaus, federal commissions and disbursement offices. There are textbook publishers, standardized examination agencies, equipment producers and distributors, private consultants, and the like. All of them, however, have been created to serve the local district or the local school rather than the individual participant in those schools--called "student" in the traditional system. Such supra-local agencies and organizations have been created as entities unto themselves, generally; their members therefore tend to defend their presence as an agency unto itself. Structurally, such a system to which they and their organizations are members loses sight by its very organization of the individual every component of the system is supposed to be serving, ultimately. Let the

frame of reference be reversed: let no agency or organization be formed on any level until need arises, need generated solely from the requests of individuals, requests that cannot be met by any potential source of lesser magnitude or of smaller latent resourcefulness or support. In simpler terms, whatever one level of participation cannot provide for itself, let the next larger level provide. Or, to repeat the philosophical premise alluded to earlier, let the responsible individual free to operate for himself, and let the concentric circles of resourcefulness surrounding him come into play only as he cannot fend for himself.

It is quite possible, finally, for the individual participant in requestive schooling to be drawing at any one point in his life from many different levels of resource and from all three of the different kinds. He is the prime integrator of educational experience and potential system unto himself by which integrity will be realized.

How much the implementation of the new school might cost overall is unknown. There is no reason to believe that total cost would exceed total expenses now devoted to education. If investment and gain were seen in terms not solely of dollar outlay, but in terms of personal investment and reward of energy and fulfillment for participants, requestive schooling might be at once ridiculously economical and magnificently priceless. The more immediate dollar question is one of allocation and reallocation. In a traditional

society that has cursed increased local property taxes as a financial resource, then looked to federal tax money for relief from those local taxes, it seems rather insane to attempt to talk rationally of financial responsibility and reallocation. Tax money is tax money, and it happens to come from _my_ pocket whether the feds lift it or the locals. That is not to speak in favor of or against local property taxes or federal taxes of various sorts. It is not even to comment on taxes as a financial resource. It is to indicate that fogging educational issues with political-economic prejudices is to jeopardize education, to whichever taxpayer's or non-taxpayer's detriment. On a very simplistic level, it is honest enough to point out that any society which affords billions per year in the business of systematically maiming and destroying fellow human beings, or planning and preparing for such action, all in the name of securing freedom and the blessings of individual human fulfillment, should easily afford such billions to the same end, but through different means--through something called education. Ask how the billions are now delivered unto death. Let similar financial channels open toward life.

CHAPTER VIII

THE INVETERATE I AS CRITERION

> A good school program ought not only to accept the fact of individual differences among the children to be educated by the school but should foster each child's individuality as a good thing in itself. Through years under the guidance of teachers and others, each child should learn how to live with others in harmony, how to make necessary adjustments in his own living to provide for cooperative and mutually beneficial activity among members of the groups in which he is a participant. But he will be led to make his greatest contribution as a person to his society, if the values of his uniqueness are secured in the greatest measure possible.[51]

The entire notion of evaluation raises questions of suitable criteria, of targets to be evaluated, of means to be employed. Efficiency is certainly one of the elements of scheduling and organization that ought to be measured--efficiency in matching request with resource, in the context of whatever new schools might develop according to parameters proposed in this volume. Traditionally, criteria for measuring organizational and scheduling efficiency have included the use of available space and resources, usually figured in density of room use and in densities of teacher and pupil time within the prescribed school day. They have almost always included learning gains made by pupils within the school. And, they have claimed satisfaction of desires and goals of individual

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51. Harlan L. Hagman, Op. cit., pp. 166, 167.

students as a major criterion. There is always the still more general measure of "taxpayer efficiency"--the achievement or service or whatever, per dollar spent.

If we are to develop a new school devoted primarily to the service of individuals as such service and such schools have been suggested in the preceding sections of this volume, it seems rather obvious that the most appropriate criterion is none of those traditional ones, except perhaps the satisfaction of desires and goals of individual students. As a matter of fact, that is the only criterion of those listed above that could be adopted, and the only hesitation in borrowing it directly is the distrust that arises in realization of how that criterion has been interpreted in many traditional schools. Often, it has simply meant, "How many course requests from the approved list of requirements and electives have been granted?" The best means of testing the new school might simply be to follow a single participant through a specified time span and see what he accomplishes, how efficiently he does so, by what means, with what proportion of frustration or accommodation, under which sources of frustration or accommodation, and with what demand upon the system. At the same time that we try such a hypothetical "dry run" through the system, we will perhaps smooth out rough insights into the possibilities as well as the pitfalls that are potential within the requestive school.

However, even before we take that step, it is fruitful

and somewhat rewarding to read the proposals that underlie the requestive school, and to read them against the background of certain principles and criteria already stated for educational organization. Remember that the burden of the first chapter upon which this volume has built is that the goals and objectives, the principles and dreams of educational organization are not so much suspect or faulty; that in fact they are quite laudable. Rather, the gap, the inconsistency, the discord between dream and design are most unfortunate in our schools.

Three sets of organizational criteria follow, from three different sources, simply to offer to the reader the opportunity to see how closely the requestive school as enabled by rationale described in this volume comes to meeting educational goals that have long been held, but little realized up till now. The first set lists ten "principles of organization" and is abridged from about five pages of material prepared by Professor Harlan Hagman:[52]

> 1. An organization is a fluid thing of process and effort.
>
> 2. Organizations deteriorate if not used toward the purposes for which they were created.
>
> 3. Organizational arrangements tend to persist.
>
> 4. Organizations function best if individuals in the organization see the purposes clearly and desire to serve them.
>
> 5. Organizations need recharging periodically in terms of reaffirmation or redefinition or purpose.
>
> 6. Organization is desirably integrated in

52. Ibid., pp. 77-81

in terms of operations which can be observed in their entirety from beginning to end.

7. Organizations work best if individuals are free to act within them.

8. Roles of individuals in an organization tend to become emotionalized.

9. New organizational arrangements cannot be brought about entirely by appeal to reason since people typically cling to the familiar and reject the unfamiliar.

10. Evaluation of an organization must be in terms of both outcome and process.

Of the ten, at least five seem to be followed rather closely by the requestive school--numbers 1, 4, 6, 7, and 8. Item 3 might be somewhat antithetical to the present proposals, depending on the interpretation given to arrangements and persist. Number 9 undoubtedly points to one of the problems that needs to be met before the requestive school--or any other innovation--can be initiated. Items 2 and 5 seem rather like advice that should easily be accepted and taken to heart by the sponsors of any new program developed within the proposed parameters of the requestive school. Item 10 is, of course, rather wide open. If the development or at least accommodation of the individualist is accepted as primary goal of the requestive school as outlined in the proposals and as individualist is defined within the spectrum of human systems, then one would need to count the number of individualists produced, apparently. But, since the basic premise underlying the proposals is by open admission a mythical-philosophical base, and since it is rather unlikely

that any individualist exists except as an ideal, the feasibility of item 10 is rather marginal as a profound criterion by which the requestive school might be evaluated.

Elsbree, McNally, and Wynn "regard these principles of school organization as consistent with present day-educational philosophy."[53] They then elaborate on each of the statements, which are presented here without that elaboration:

> 1. The organization should facilitate intimate knowledge of the pupils by the teachers through extended association.
>
> 2. The organization should provide for the grouping of children in relation to the educational objectives to be sought.
>
> 3. The organization should be designed to attain greater flexibility in the use of time, space, staff, and field resources.
>
> 4. The organization should promote unity and continuity of the learning program.
>
> 5. The organization should be in harmony with known principles of psychology, mental hygiene, and child development.
>
> 6. The organization should be simple and administratively feasible.
>
> 7. The organization should be consistent with democratic principles and processes, and should facilitate the learning and operation of them.
>
> 8. The organization should be sensibly and efficiently related to local conditions.

None of the eight seems entirely or even mostly incompatible or impossible within the frame of reference that supports the requestive school. "Unity and continuity of the learning program" (number 4) is by definition to be realized ideally

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53. Elsbree, _et al_., _Op_. _cit_., pp. 134-136.

within the individual participant, but that ideal does not rule out unity and continuity within components of the program to be presented at any time in the requestive school. Whether or not the new school develops as "simple and administratively feasible" remains to be seen. It is likely, however, that it will in fact be at least as simple and administratively feasible as the traditional school; it might not look so from the traditional frame of reference in which most of us operate, whether or not we have absorbed the proposals and parameters by which the requestive school can be developed.

There is no reason, by the way, for jeopardy within the requestive school of the first principle listed by Elsbree, McNally, and Wynn. Extended association and facilitation of intimate knowledge will be quite as possible--probably far more possible--within an open program than within the tight and crowded organizational boxes within which we are used to working in traditional schools.

Morphet, Johns, and Reller list seven "organizational guidelines," though they claim neither exhaustiveness, comprehensiveness, nor universality for them. They expand each of the seven in a paragraph or two. Only the first statement of each guideline is quoted here:[54]

> 1. The value of any organizational plan must be determined fundamentally in terms of the opportunity that it provides for the development of the desired educational program.

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54. Morphet, *et al.*, *Educational Administration--Concepts, Practices, and Issues*, pp. 266-269.

2. The organizational units need to be understood as instruments through which more adequate provisions can be made for caring for individual differences.

3. The plan of organization involving the various schools must provide for the continuous educational development of children and youth.

4. The organizational plan must be continuously or periodically re-examined in a constructive manner with a view to assisting schools to meet educational purposes in a more effective manner or to provide a basis for modifying the plan.

5. The school should be large enough to make available necessary specialized competencies and services at a reasonable cost; it should be small enough to be comprehensible to the student and to facilitate the recognition of and the provisions for individual differences.

6. In large schools some of the advantages of the smaller unit can be attained through the organization of "schools within the school."

7. The school should be characterized by both homogeneity and heterogeneity.

While these seven items were obviously developed with the frame of reference that underlies traditional school organization, the requestive school appears all the stronger than the traditional school in meeting the criteria, and the criteria at the same time thus appear all the more valid, pertinent, and compelling.

Generally, if the requestive school rates well against five criteria, it might well justify its wholehearted support, development, and use by sponsors and participants:

1. <u>To what extent does it have the capacity to reflect all elements and persuasions evident in the spectrum of human systems?</u>

2. _To what extent does it have the capacity to incorporate the full spectrum of instructional modes and techniques now available to mankind?_

3. _How responsive is it as an institution or mechanism to whatever demands or expectations individual participants bring to it?_

4. _How responsive is it to changes in society, in bodies of knowledge, in articles of faith, in any new demands or challenges that transcend the limits of individual lives?_

5. _How responsive is it to those requirements that are intrinsic to social constructs and social imperatives?_

Certainly, it will be possible in time to develop more specific criteria by which the overall system can be evaluated. It is with a touch of envy that we can read such criteria as those held out to traditional schoolmen and schedule makers: that they should, for instance, expect 90% utilization of space in a junior high school, and about 80% in a senior high school, and that if the total enrollment of a school is 540 pupils and there are 625 stations (or spaces for pupils) in the school, the enrollment can be said to be 86%.[55] Perhaps in time, such computational precision might be turned around within the requestive school system in an attempt to determine efficiency or potential modification or pattern for development of one component of the system. We might ask, Is this particular facility used 90% of the time by participants?

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55. Austin and Gividen, _Op. cit._

If it is not, can it be reduced or eliminated or replaced or modified so as to make it all the more pertinent to meeting the requests of individual participants?

Hagman already offers a list of criteria developed from the perspective of the individual student, albeit within a somewhat traditional frame of reference. He reports:[56]

> The list of questions designed to be pointed toward specific activities in the school in terms of the development of individual children might be in this form.
>
> 1. Does, or did, this activity contribute importantly to his, or her, understanding of the world about him?
>
> 2. Does, or did, this activity contribute importantly to his, or her, ability to work with others?
>
> 3. Does, or did, this activity contribute importantly to his, or her, ability to communicate ideas?
>
> 4. Does, or did, this activity contribute importantly to his, or her, satisfaction in good work done?
>
> 5. Does, or did, this activity contribute importantly to his, or her, appreciation of beauty?
>
> 6. Does, or did, this activity contribute importantly to his, or her, developing skill in fundamental processes?
>
> 7. Does, or did, this activity contribute importantly to his, or her, ability to meet new situations capably and without fear?
>
> 8. Does, or did, this activity contribute importantly to his, or her, acceptance of personal responsibility?

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56. Harlan L. Hagman, *Op. cit.*, pp. 37, 38.

9. Does, or did, this activity contribute importantly to his, or her, development of understanding and practice of good health habits?

10. Does, or did, this activity grow out of his, or her, felt needs and interests?

11. Does, or did, this activity carry over into other phases of his, or her, life?

12. Does, or did, this activity have evident value which is inherent in it in terms of his, or her, development?

To move further into requestive schooling from the point of view of an individual participant, let us now follow one hypothetical boy--Andy Anyman--through a typical day of activity.

At 7:45 a.m., with his younger sister, he watches The Good Ship News on the television set at home. The fifteen-minute show is produced by a local television staff, is aimed at eight to twelve-year-olds, and has won an award within the television industry for specialized journalism. Although he is a bit over the age of twelve, Andy likes the show in part because it does offer a quick review of the day's news, because it often includes a historical sketch based on a current event, on some famous person's anniversary, or the like, and because it has become a habit with him and it is touched with just a trace of nostalgia for the days when he was eight or nine and understanding the show for the first time. His three-year-old brother will want to watch Sesame Street later in the morning, but by then Andy will have been long gone on his own day's program.

At 8:05 a.m., he and his sister leave their home together, but his sister stops off at the neighborhood autolearning center maintained by the local school system. She habitually makes that center her first stop after watching The Good Ship News, for there is always a computerized ten-point current events quiz available there based on videotapes of The Good Ship News broadcasts, and she likes the feeling of accomplishment she gets in recalling the substance of any one show. She hopes to enter a current events contest being sponsored next month by the League of Women Voters for youngsters between the ages of eight and ten.

By 8:15 a.m., Andy is watching a fifteen-minute demonstration at Union Hall on the care and use of hand and power tools. Such demonstrations are scheduled for each day at 8:15, 11:15, and 2:15, and a program guide is available to announce the specific tool or technique to be demonstrated at any of the scheduled times. The demonstrations are sponsored and staffed by the local carpenters' union with the cooperation of a major tool distributor. Some of the people that Andy has met at these or similar sessions in Union Hall are planning to seek disciplinary certification in the use of various tools. Most of them range in age from about ten to nineteen, although housewives occasionally show up at the sessions, as do a number of men for various reasons--hobbies, and the like. Every two weeks, representatives from the local trades council, the city board of inspectors, and the

contractors' association offer certification sessions at which novices can earn various credentials based on the skills they can demonstrate according to carefully specified performance criteria. Andy, however, is not particularly interested in seeking such certification, which might lead eventually to employment as a carpenter. He simply wants to pick up enough skill to be able to lead a Boy Scout renovation project which his troop is undertaking in their club room.

From 8:30 until 10:15, Andy works on a woodworking project in the hall. Because of crowded facilities, no participant may build anything larger than a chair in Union Hall, and Andy happens to be working on a doll cradle for his sister. Larger projects are available to participants in a warehouse nearby. Andy decides to clean up from his work at 10:15 not only because he has other things he wants to do, but also because he has promised a friend that he will help him in general MEASUREMENT. He met the boy one day during a Union Hall session when the other boy was apparently having a bit of personality clash with one of the union instructors --triggered by the boy's having measured a board a half inch too short for the particular project he was working on. The clash between instructor and boy was eventually resolved, but the friendship and interest between Andy and the boy remained, and led them substantively beyond simple measurement into interests that traditional educators would identify as geometry. Andy regularly checks out geometry texts from

the library, and he and his friend often work some of the problems they find there, with Andy taking the lead because of the ease with which he seems to work with the problems. His friend has become interested enough in geometry that he has considered sitting in on the lectures and demonstrations that are often scheduled in goemetry at the general education center.

By 11:15, Andy has arrived at the Boy Scout club room where he assists two den mothers in their Cub Scout meeting. It so happens that today's meeting features a lunch catered by a group of Senior Girl Scouts as a project in their regular weekly cooking class. The teacher of that cooking class insists on a regular basis of meeting, not only because she likes the security of a routine schedule, but also because she can better plan a strictly <u>cooking</u> class with such a routine, she feels. She herself does all the buying for the class, for instance, because she has carefully specified to potential participants before the series of classes began that they would concentrate on <u>cooking</u> skills, not on buying, or table-setting, or any of the other closely allied skills. Such restriction was geared rather directly at building a selectivity into the series of meetings, for it was announced before the course began that it would prepare its participants eventually to earn the general cooking certificate advocated by the local council of home economists with the support of the advisory council of the restaurant managers' association,

as a minimum requirement for any person hoping to gain employment as a short order cook at a lunch counter. Many of the Girl Scouts who enrolled are hoping to fill parttime jobs at such lunch counters, although others simply took the course because they were interested in it.

Andy's particular contribution to the Cub Scout luncheon is to give a short demonstration talk on model plane building--a hobby at which he excels. He had been ecouraged to share his talents in this way because he had taken a personality inventory a year or two earlier which indicated that his interests might tend to turn him into an introvert. He had, in turn, been advised to take the inventory after he had complained to his parents a number of times of feeling somewhat depressed at not having enough friends.

At 1:30 p.m., Andy goes to the general educational center and checks first with a computer to see what has happened to his most recent program request. He learns that the class he had requested in the use of the slide rule meets only on Tuesdays, Thursdays, and Saturdays at 8:15, and that it is built on a cycle of four weeks--that is, that the class begins anew each four weeks and repeats essentially the same ground that it covered the previous four weeks. He learns also that this restriction is caused by the fact that the only instructor presently available for the course is a gentleman "on loan" to the school program from a local architectural firm. He learns further that there are

several alternative instructional routes to learning slide rule use, and he immediately goes to the central materials storage room to check out one of them--a learning kit manufactured by Edu-do-it Corporation, "Introduction to Slide Rule," and catalogued and stored by the local school system.

Andy then picks up a three-day program guide mimeographed on a regular basis by the school system, and notes that a dramatization of the need for general conservation called "Wilderness Trail" is to be presented by a group that has been meeting in the drama center for several months. The presentation is scheduled for two days from now, and Andy marks the time and place on his note pad. He is himself interested in the program, but he wants to remind his father about the program, for his father has held a longtime interest in conservation.

Andy next registers a formal request for a scheduling of a film series on "Hand Tools of Colonial Days" which is not available in the local storage of materials, but which is available through the inter-state school service. He knows that as soon as enough requests are registered locally, the new film series--which is still limited in number of prints available--will be scheduled for local showing, and he and some of his friends are therefore requesting the series all within a few days of each other so that they can increase the chances of seeing the series soon.

Andy converses for about fifteen minutes with counselor

Edward Barker, who has been helping him keep track of the number of learning kits he has checked out. As soon as he accumulates a certain number of such credits, Andy will be given an institutional certificate, and he likes to see tangible evidence of progress or advance, however meaningless the evidence might be to someone else. He used to count the steps as he climbed a long set of them for much the same "kick" he gets from earning an institutional certificate for "learning kits checked out." In the process, of course, he and Edward Barker talk of many things of greater significance--the contents of the kit, Andy's interest and motivation, the criteria by which Andy chooses the various kits, and the like. In fact, the two have gotten to know each other quite well as individuals through such conversations, and if Andy were to need help in negotiating through the requestive school system, there is no doubt that he would seek such help first from Edward Barker.

At 2:30 p.m., Andy joins a group to see a visiting troupe perform a stage adaptation of "Winnie the Pooh." The subject seems a bit too "juvenile" for an adolescent like Andy, but his main interest is in the stagecraft being used. He is fascinated by the effects that stage designers can get simply from canvas on wooden frames, and he is even more personally interested in "hammer and nail" aspects of building stage scenery. And, frankly, he simply feels like relaxing this afternoon, and this production of "Winnie the Pooh"

just might be the most "mind-blowing" experience immediately available to him.

There are others in the audience who are mostly interested in things other than the drama itself. Five are drama students specializing in play direction; they are present as critical student-reviewers. At the lighting control panel is an apprentice undergoing the experience by which he hopes to gain desciplinary certification in lighting under the guidance and evaluation of a craft guild supervisor. Most of the audience, however, is made up of youngsters who are there simply to enjoy the play.

At 4:00 p.m., Andy joins a cross-interest discussion group. He has begun participating in this group on the advice of Edward Barker, to broaden the number of Andy's personal interests, hopefully. Most of the other members of the group are there for the same purpose, although each tends to represent a different set of narrow interests from the rest. In fact, on that basis the group was put together in the first place. Although she does not know it, because Andy has never told anyone, one girl in the group has almost convinced Andy that he ought to try serious reading of more books than he has up till now. She has long been hooked on poetry, herself.

One of the other participants is there for an altogether different reason. She is a student of group dynamics, and she moderates and analyzes each meeting, then

reports back to a specialist with whom she has been training to become a certified group facilitator. Eventually, she hopes to specialize in group therapy.

At 5:00 p.m., Andy tops off his visit to the educational center by lifting weights in a special room designed for such personal physical exercise and staffed by competent physical education specialists. Andy often stops off here before he heads home for the evening meal with his family, because he likes to work up an appetite (He wants to play fullback in the interneighborhood football league next fall and needs to gain some weight), and because he simply likes the relaxation that he gets from challenging his muscles at the end of a busy day. Whenever he stops off at the weight-lifting room, he never fails to say hello to another regular patron--a middleaged business executive who has taken a liking to Andy, but who stops in to lift weights simply to keep himself in shape.

Not every day is so full of formal activity for Andy. Some days he and friends simply play a pickup game of softball. Occasionally, Andy and his family go as a group to one or another learning fair or trade exhibit or museum for the entire day. At least once a week, Andy takes off strictly by himself for a quiet hour or two of thought under an open sky, or sitting and looking on a park bench, or playing the drums in a soundproof practice room at the music center. But, if you were to compute the moments of frustration and

the moments of fulfillment that Andy, or anyone else, meets in any such program of requestive schooling, it is certain that little of that frustration or fulfillment would be institutional *per se*. That is, where there is frustration and fulfillment, it is evident in and intrinsic to the particular moment or experience and the individual who is living that moment or experience. Where institution frustrates--in its failure to offer the slide rule class at a time suitable to Andy, for instance--institution also provides alternatives that are equally or more attractive to that individual.

CHAPTER IX

SIDEWALKS AND SYNERGY

> It is my personal hope that school will be successful in breaking out of its cocoon, in becoming the unifying force among all those educational agencies essential to the total educational community envisioned here. The school, with all of its shorcomings, is the institution charged above all others with responsibility for humanizing the content of man's experience and for developing those skills of disciplined inquiry deemed essential to a self-renewing society.[57]

It is quite likely that requestive schooling will be confused in discussion with permissiveness, with open license, even with anarchy, and it should be confused with none of those. Rather, the only challenge it should present philosophically is that challenge which is inherent in the spectrum of human systems. Generally, requestive schooling as proposed herein simply aims at logical priority in decisionmaking if the decisionmakers within a school "system" are to be serious in implementing actions toward the goals and beliefs they have long tended to proclaim about individualized learning programs. That priority simply requires that an individual's extremely complex pattern of learning be considered foremost, and that such consideration be consciously maintained as an integral base in any decisionmaking or

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57. John I. Goodlad, "School Organization."

organizational process that develops by which that individual's learning may be enhanced or facilitated. Such a baseline does _not_ rule out testing, in the best sense of the word, nor interaction, nor the concept of man as a social being. It _does_ tend to rule out, in its purest interpretation, any control or restriction of that individual simply for purposes of maintaining the institution known as school. And, that statement, in turn, certainly does _not_ rule out the existence of schools. It _does_, however, in its purest interpretation, pretty much rule out school as a single, compulsory social habit composed and maintained in arbitrary and severely limited categorizations of people, subject areas, and political geography--the fundamental state of traditional schools in traditional local school districts.

The objective testing of an individual, as such testing can aid him in getting a fix on his own abilities, is balanced in the happiest realization of requestive schooling with his own development of introspection. Hopefully, a personal journal might become as respectable and legitimate as a school transcript; in fact, it might become openly recognized by society as more legitimate, more respectable, and certainly more significant than institutional records in reflecting the "education" of that individual. Certainly, every requestive school program would be staffed in part by professionals skilled in helping other participants to develop their own capacities for self-evaluation and intro-

spection. Without such traits in an individual, his self-government could develop into nothing more than rote acquiescence to superficial social norms. True self-government --self-government in the sense that the individualist practices it (see Chapter V)--is far more profoundly creative than mere practice of rote forms imposed from without, whether imposed with consent of the practitioner or not.

From that prime consideration, then, of the individual and his unique pattern of learning, educational system can be initiated through requests which he and others make--first, of themselves, then, of those immediately around them, then of the locality, etc., only when and if they find that their requests call for resources beyond their immediate means. The "institution" (administration might be a better word) that results in the collection and analysis of such requests will then inventory the resources available, attempt to attract or develop those resources not at hand, or channel requests to a still larger circle of resources--the region, the state, the section of the country, whatever. It is also the responsibility of the "institution" or school to allocate those resources which it does attract, turning down no request whatsoever, but simply seeking to facilitate it in the most efficient and economical means possible, so long as those means are consistent with proper service to the individual participant who initiated the request. Only at that point can a "school schedule" be developed--a published or

a broadcast or computerized listing of all the activities, programs, experiences, etc., available on any one day.

In a slightly different sense, the school, then, is charged with asking what is common among individual needs. What is uncommon among them? What function follows from those answers for the schools? What form follows from such function? But, in asking those questions, the school never can arrive at any final or even lasting answer that can be reflected in a relatively unchanging schedule. Instead, it will forever ask those questions and its response in _form_ will be ever-changing, ever-responding to the needs and requests of its many participants. Simple words, broad generalities, and much the same questions that educators have asked traditionally for years, but requestive schooling does not assume the narrow parameters of school structure that traditionalists have assumed in arriving at their answers: classrooms, teachers, groups, subject disciplines, etc.

Freedom is not the ultimate goal of requestive schooling, just as freedom is not the ultimate goal of the individualist in the spectrum of human systems. Rather, freedom is the means toward other goals. We can talk about freedom as a _goal_ only in a context that is not free. Freedom connotes, almost insures variety within any social construct. It brings the facility, the malleability within that social construct by which the structural goal of individualized

learning in the schools can be achieved. But, as indicated in several different places within this volume, that structural goal of individualized learning can be channeled toward goals extrinsic to the process and extrinsic to the structure, if the sponsors of a school program so elect to channel it. Once such channeling enters into the design, *requestive schooling* as proposed herein becomes defined by degree rather than by essence, and, obviously, a particular school might enjoy a very low degree of requestive schooling within its program, just as another school might enjoy an extremely high degree of requestiveness--to the extent with which either implements practices and paramèters described in Chapter VI.

The present proposal for requestive schooling, then, is not a simpleminded, irresponsible junket into "doing your own thing." Much to the contrary. It is extremely socially responsible in its orientation, and ethical in its basic character, however much it might seem to swing with the "radical anxiety" which Northrop Frye describes:

> The ethics of change is a phrase which suggests an attempt to think about something that has already gone ahead of thought, like a car driver applying brakes in a skid. In society there is normally a conflict between two kinds of anxiety: a conservative, or let's-be-careful-about-losing-what-we've-got, anxiety, and a radical, or let's-clear-out-all-this-stuff-and-have-a-fresh-breeze-blow-through, anxiety. When one anxiety dominates the other, change is thought of as itself an ethical process, good if the radical anxiety is dominant, bad if the conservative one is. In our day we are passing through

> a period of dominant radical anxiety, because we feel that we have already created the conditions of a different kind of society from the one we are living in.[58]

Requestive schooling forces no one into a situation in which he would be so uncomfortable as to be rendered inoperative. Those whom educational radicals and change agents now identify as "recalcitrant teachers" or "conditioned kids" are quite as able to request doing things their traditional way in the requestive school--with the major exception that they cannot compel, through the system or the institution, others to become inoperative or uncomfortable for someone else's sake. Others might indeed respond to the requests that the "traditionalists" feed into the system, but for their own unique reasons or needs, and the tactic of unpunished withdrawal is available always to avoid cloture--whether cloture by killing or cloture by someone's acquiescence to stronger authority. Requestive schooling, indeed, while it most likely brings greater visibility of differences and diversity within and among its participants and its program, requires no polarization as polarization has typically been held to be an immediate prelude to showdown. Rather, it allows participants to avoid polarization to the point of cloture. Hopefully, its administrators seek not to control, to quell, to repress, but simply to allow and to facilitate until exhaustion of resources at hand--at which point requests are

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58. Northrop Frye, Op. cit., p. 4.

funneled to still other administrators or institutions at other levels of resourcefulness.

We have traditionally looked to our schools in part as a clinic in which to cure or least to treat our scoial ills, and requestive schooling is no less open to such use and expectation. It might, as a matter of fact, offer greater chance for such connection or immediacy to develop between "school" and "life" within a participant. One of the chief hopes that inspires this proposal for requestive schooling is that institution might be developed as more immediately accessible, facilitative, responsive in the integration of various components of life and society, both within an individual participant and within social constructs themselves. Requestive schooling seeks to cut down on the lag and the waste in such a pursuit that are now built into the traditional school structure.

Immediacy might well become the basic characteristic of the requestive school, for it catches the desire behind the proposal quite well. Let the educational experience be immediate to life-as-lived. Let the institution be immediate to the individual participant, the form be immediate to the function, the institution be immediate to social needs as reflected through requests and contributions, the society be immediate to the individual and vice-versa.

Requestive schooling is proposed, too, as a comprehensive system in that sense of the word as used traditionally in the

phrase, _the_ _comprehensive_ _school_. That is, it is designed for general use by all people. Rather obviously, requestive schooling incorporates every moment of all of life as potential "educational component," so it can hardly be anything but _comprehensive_. That fact does not rule out, again, the possible use of degrees of requestiveness in more narrowly specialized programs or pursuits, but as the requestive school has been generally proposed and outlined in this volume, it has been proposed to take the place of the traditional comprehensive school system. Indeed, there may be no other fruitful way by which to organize an educational system _per_ _se_ than as a comprehensive system, if we are to avoid fragmentation that could result in no formal education except through separate, highly specialized training programs for narrowly defined social or vocational roles. And, certainly, to hear the psychologists and learning theorists develop endless pieces of evidence that human diversity rapidly approaches infinity, within individuals as much as among them, is simply to recognize the needed compromise between _system_ and _individual_ which underlies this entire proposal--a compromise best served by the comprehensive school.

Piaget reports that children seem to learn in certain stages, but obviously not every individual learns with like proportion or timing among the stages, and there is always doubt that every person goes through every stage. Or,

another researcher reports that his findings apply only to a certain percentage of the people he has studied or observed, and that even his total sample of people represents but a minuscule portion of the general population. Even if he could conclude his studies with a comprehensive statement--"All people drink water"--pacing, degree, frequency, situation would be different among those people. Read Skinner and become convinced that people learn best through behavioral management, Bruner and believe in spiral learning, Rogers and convert to learning as becoming. Very soon, in tasting the several persuasions available at any moment, you draw the conclusion--even simply by matching percentages and samples and noting the inevitable overlaps and mismatches--that differences among individuals are the only constant, and that even within an individual, one might observe varying patterns in varying degrees and varying kinds at varying times. Nothing is constant but utter variety always. If such variety is not random or chaotic or infinite at any moment, it so rapidly approaches randomness or chaos or infinity that any single school which is organized according to any one or even several learning theories alone will automatically be effective only for a certain percentage of people and then only for a certain percentage of each learner's time. We soon approach the point of diminishing returns in such organization, just as surely as an exclusively phonics approach to teaching reading

in a traditional first grade is bound to fail with some of the youngsters as inevitably as an <u>exclusively</u> sight reading approach will fail with certain others or some of the same youngsters. The relativity of such traditional concepts as IQ--indeed, the biochemical remediation of mental retardation which is already being tried in this country--only tends to support comprehensive schools as the continuing pattern for the future.

Thus, the organization of the requestive school sooner or later is based not on a particular learning theory, primarily. It is based on a recognition of the infinite variety of the human experience and on a desire to accommodate that variety. It is based equally on the acceptance of change as a constant in the human experience. And, it is based on the various persuasions and beliefs held within the spectrum of human systems described earlier. If we are ever to begin to approach individual learning in any efficient manner, yet to retain our own humanity in the process, there seems no more sensible way than requestive schooling.

In several different ways, the requestive school seems more likely to develop synergy than any other school organization proposed or practiced, especially as each element of an educational program might be seen as a uniquely proportioned blend of all elements, or as a component with other elements that aggregate into a whole that transcends in value and essence the simple accumulation of those simpler

elements. Certainly such a creative effect should result through the synthesis expected within the individual learner as he participates in his program. It should be rather common within participants to experience that serendipity that some can now recall when they first realized the meanings of words that they had mouthed rotely for years--in common songs, for instance. Such a revelation it was one cold winter day to discover on your own that "Wee three kingsuv oree en tar" really meant, "We three kings are from the East." Or, that "I shall dwell in the house of the Lord forever" might be interpreted syntactically in at least two legitimate ways--"dwell forever" or Lord forever"--and that each interpretation carries starkly divergent and profound implications in faith and metaphysics. If the requestive school's insistence or encouragement of educational integrity within the individual participant carries no other hope, such introspection, personal inquiry, inner awareness should make it worthwhile. It certainly seems more attractive than the rote game-playing and test-passing for extrinsic or arbitrary "rewards" that characterize so much of the traditionally organized school.

A second thrust toward synergistic effect should develop in the increased utilization of total community as educational resource. Together with the release of creative energy and potential within the individual, similar releases within social institutions can be expected as normal consequences

of requestive schooling.

And, finally, as Dwight Allen has described it in various lectures and conversations at the University of Massachusetts and elsewhere, the "hourglass effect" might unfortunately be in evidence within the requestive school to a like or greater degree than it has been in evidence in schools which have tried such earlier innovations as flexible scheduling, performance curriculum, and differentiated staffing. Quite briefly, if each of three components of the school--curriculum, behavior, structure--is capable of modification or change, the total change effect or result is limited to the dimensions of that component which has changed least, or which has retained narrowest restriction. If, for instance, one opens the organizational structure of the school schedule almost to infinity, allowing all sizes and shapes of patterns of course structure, and if one alters or replaces the traditional staffing pattern and dramatically widens the repertoire of teaching behaviors at play within the school, but retains the traditional limited subject discipline approach to curriculum, the total effect of change within the school will tend to be limited to little more than was realized traditionally. Because requestive schooling shatters, or at least challenges, even such categories as "curriculum, structure, and teaching behavior," and because it calls everything up for question or request and fulfillment almost continually, the positive aspects that

countermand Allen's "hourglass effect" should be in constant play within the requestive school.

Overall, the individualist feels himself responsible _for_ the world even as he is responsive _to_ it. Control is a partnership between the world and the individualist at any one moment. So, too, the requestive school is responsible for the world and for educational service to the individuals in that world even as it is responsive to them both. Control is a partnership among the participants in the school--not by bureaucratic fiat or delegation or representative election or consensus, but by organizational structure itself. With such a definition and practice of _control_, development of synergy is insured to the depth and extent of participation in the school by whoever participates. That brings entirely new significance to the platitude "_X_ is what you make it." (Let _X_ read _school_, or _life_, or whatever you will.) If synergy indeed develops through the practice of requestive schooling, a second old platitude is significantly extended: No longer will you simply "get out of it what you put into it." Rather, you will most likely get _more_ out of it than you put into it. In the context of our having lost faith in institutions--a loss reflected no less in the inspiration for initiating the present proposal than in the diatribes and wailings of the "destructionists" now rampant in this country--such extension of an old saw is optimism indeed. Yet, it is not simply visionary; indeed, it looks forward no

more than it looks backward; it seeks utopia no more than it seeks restoration of belief and bedrock affirmed in the past:

> . . . it is becoming clearer that social institutions are, in a sense, projected from what man knows or imagines or wants to know, and which are his arts and sciences. The driving power of the continuity of social institutions is the continuity of knowledge and of the learning process, and in a time when social projections no longer command loyalty, we can only return to their source.[59]

Returning there via new roads of requestive schooling has been the burden of this volume.

There are those who will cry "Utopia!" at the proposals for requestive schooling--"Utopia" in the sense of "empty-headed," "dreamy," "naive." Perhaps the proposal is utopian in that sense. However, it is also true that charges of "fuzzy-headed utopianism" often emanate first and loudest from those who do not want to contemplate change, let alone participate in it or help bring it about. A far more practical concern for the educator seriously considering the proposal is the question of how much longer he is willing to put how much energy into maintaining a traditional or semi-traditional educational institution that no longer does what it claims to be doing. If requestive schooling is to him utopian (in the better sense of the word), and if reaching for that utopia seems like the more sensible tack for him to be on, he will either reach for utopia or live the rest of his pro-

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59. Ibid., p. 8.

fessional life in full recognition that he is his own worst professional adversary in the rational pursuit of fulfilling his best educational dreams.

In many respects, an institution, especially a school, is much like a sidewalk in its initiation and subsequent evolution. First conceived and laid down primarily as a service to people, it helps them keep their feet out of the mud; it is based on the rather valid assumption that most people would choose to walk on blacktop or concrete rather than up to their ankles in mud. The first purpose, chronologically, is to serve. However, once established as an institution or custom, and once accepted as common and eventually believed to be necessary--even to the point of being funded publicly and required of property owners--the sidewalk becomes a device to guide people as well as to serve them. Paths can be shaped, extra steps very subtly required of those people for whom the sidewalks were originally established simply to serve. It is then not too difficult to make the sidewalks into a control device, and once used for control, it is quite simple to turn the device into a restrictor, and indeed to prevent people from going their own ways as they would go, given their own impulses and desires and designs and purposes. And, if the sidewalk itself falters in its restrictive purpose, fences can be erected beside it, KEEP OFF THE GRASS signs placed

around it, and dogs can be unleashed to every area but the sidewalk.

Perhaps requestive schooling as designed and proposed herein sketches a reinstitution of the school as a sidewalk built to serve man, to facilitate his taking steps that are of his own volition in his own freely chosen direction. If so, the intent behind the development of the proposal has been partially fulfilled, and only implementation lies ahead.

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