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EDUCATION AND THE EMERGING HUMANIST MOVEMENT

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy in the Graduate School of The Ohio State University

By

Wesley Carrol Miller, B.S., M.A.

* * * * *

The Ohio State University
1971

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To Professor Joseph Quaranta for picking me up when I was really down.

To Professor Loren Tomlinson for sticking with me since 1958.

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To my son and daughter, Scott and Kathy, whose lives represent in the concrete what this dissertation presents in the abstract.

To me, for the Perversity to Be.
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CHAPTER ONE

INTRODUCTION

The Problem Stated

The general problem to which this research was addressed is the present state of American society and education, a state which may be characterized as one of crisis and change. The specific problem was to examine the state of both the society and the schools from a humanist point of view and to describe the educational implications seen as a consequence of this examination.

The Problem Explicated

This study was based on the premise that there is a clear need for a new pattern of education to be devised arising from and responsive to the profound changes which are taking place in the social structure of America. America is a divided society. On one side is the traditional culture -- the majority -- the product of the view that the proper functioning of man is achieved by the application of rationality to that which is empirically verifiable. This is the scientific/rational mode. It is directed external
to the person and has utility as its justification. Western man has been dedicated to this mode for over a century and it has influenced his whole life style -- his way of thinking, acting, behaving. Ranged on the other side is an emerging subculture, consisting mostly of young people, who feel that man is primarily a feeling, sensing, emotive, psychic being. Their mode of functioning turns inward on the individual person and gains its justification from the quality of personal experience. This means of functioning has produced its own set of values and a distinctive life style, a highly visible one that contrasts vividly with the life style of the dominant culture.

Today these two factions are polarized and the fabric of the nation is torn -- adult versus youth, parent versus child, the establishment versus the counter culture. In response to this turmoil the cry, "Bring us together," is heard. Viewed in its broadest sense, it is to this plea, "Bring us together," that this research is directed, for the problems of the society and the schools are seen to be inextricably related.

The crisis of the society is mirrored in the schools: students increasingly alienated from their teachers lash out at the system with acts of violence; lost public confidence in the schools is reflected in widespread financial crises; teacher militance makes school closings commonplace; and, perhaps worst of all, the charge is made that the schools
are failing to educate adequately the bulk of their students either for lives of personal fulfillment or useful societal roles.

Part of the change taking place in connection with this crisis includes a re-examination and restructuring the philosophical bases underpinning both the schools and society. This re-examination is coming from a multiplicity of sources and includes reformulated views of man himself -- new images of man that differ from society's dominant image -- that of man as primarily a scientific/rational being. These new images appear to have been influential in creating change within society for they are being actualized in the lives of citizens throughout the land and are being manifested through the proliferation of subcultural groups with differing values and life styles. The youth culture is the most obvious and striking example.

The schools are inescapably involved in these changes. New views of education are being formulated which reflect new philosophies. A variety of educational techniques are being worked out that concretize these philosophies. Innovative schools and programs are springing up nationwide. And for those for whom no satisfying public school program is available there are alternative schools popping up all over to accommodate their notions of what education ought to be. Not all are changing, however: conventional schools continue to operate along traditional lines, but the
response of their charges to their lack of sensitivity to the changes taking place in the society make their position increasingly unstable.

Such, then, is a capsule description of the present state of affairs. The function of this research is to examine the matter from a humanist viewpoint; humanism being defined as direct concern for the welfare of man -- a view that stands in contrast with concern for ideas, beliefs, things, or doctrines. The research seeks to answer these questions: To what extent is present society and traditional schools seen to be humanistic? What about the changes? Is there a humanistic trend in what is occurring? What effect has all this had on education? Are the schools becoming more, or less, humanistic? And if the answers to these questions are found, what does this mean for education? What are the educational implications?

The Remainder of the Study

In order to achieve the answer to these questions this investigation proceeds through the following steps: (1) Humanism is defined and a brief history of its development in society is given. (2) The present society and the schools, together with the image of man upon which both are based, are examined to determine the extent to which they reflect the humanist ideal. (3) A description is given for a new image of man that is emerging in the society as a
result of influences in science, existentialism, psychology, general semantics, and Zen Buddhism. The relationship of this image to humanism is determined. (4) Evidence is presented that this emerging image of man is being actualized in the society through humanistic psychology and the youth culture. The humanistic nature of this movement, too, is examined. (5) A description is given of the influence of the foregoing movement on educational literature and practice within both established schools and alternative schools. (6) Implications are presented which the investigator has formulated as a result of the study.
CHAPTER TWO

HUMANISM: THE CONCEPT AND ITS HISTORY

**Humanism Defined**

The word humanism has two general meanings. One, not forming the focus of this research, refers to the study of the humanities: Latin and Greek classics, literature, philosophy, art, languages, history, politics, and so forth. The second usage of the term, the meaning concerned with in this study, is variously defined as follows:

The general outlook which finds central importance and value in man -- his abilities, aspirations, and achievements in his earthly life. — Encyclopedia International.¹

A way of thought and life which takes as its central concern the realization of the fullest human career. — Collier's Encyclopedia.²

Any system or mode of thought or action in which human interests, values and dignity predominate. — The Random House Dictionary of the English Language.³

A doctrine, set of attitudes or way of life centered upon human interests and values...devotion to human welfare: interest and concern for man. — Webster's Third New International Dictionary.⁴

These definitions are given amplification by J.H. Randall, Jr., who writes:

Humanism is, in the first place, an emphasis on the power and dignity of man, on the worth of human personality. There is, second, an emphasis on the obligation to respect and cultivate that dignity and worth in oneself and in others. And there is, third, an emphasis on responsibility, on self-control, on self-direction toward integrity and wholeness as the foundation on which the others rest.

Of these three factors, the underlying one, responsibility, implies that in some meaningful human sense man is "free." The humanist temper has always protested against any subservience to an external law, whether religious or mechanical, imposed on man from without. But at the same time, "obligation" means that insofar as man recognizes that obligation, he is not wholly free. The very essence of the moral life is bondage. Obligation is a curtailment of the "freedom" to do wrong. Both "freedom" and "obligation" are united in the notion of self-control.5

Throughout the literature of humanism one comes constantly across the phrases that identify its concerns: faith in man...reverence for life...a quest for the ethical and spiritual values of life...worship of the human being...individual sense of well-being...self-fulfillment...service to mankind...idealism, naturalism, growth and purpose...the betterment of humanity.

The central theme that defines humanism is the deep concern for human beings, for their quest for the fulness of life. Throughout runs the common motif: The humanist seeks to enrich and enoble man's earthly life by liberating

the latent potentialities of human nature.

In some measure humanism is brought into relief by what are not its primary concerns: "...the natural world beneath man and the theological uncertainties and metaphysical abstractions beyond him." Or, to rephrase it; humanism's central concern is not with intellectual abstractions, metaphysical systems, the physical world, outer space, the sea around us, manufactured products, religious theology, the historical past, the uncertain future, or abstract values. Its central concern is human welfare. To the extent that other things affect human welfare, humanists are interested in them and for this reason their importance to the human condition is not denied. Further, to the extent that anything promotes human welfare it may be said to be humanistic; to the extent that anything denies human welfare it is dehumanizing. The distinction, as may be imagined, is not always easy to perceive, but, in any case, the humanist is interested in things other than humans only as they are means to ends -- only as they bear on human welfare. They remain secondary, or peripheral concerns in and of themselves. Hence it is that for this study humanism is defined as direct concern for human welfare.

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The History of Humanism

Alfred North Whitehead has traced the historical development of humanism in Adventures of Ideas. In particular he relates the history of the forces that changed the slavery of Athenian times into the modern givens of freedom and equality. The beginning of humanism, says Whitehead, was in the classical period, "the first period which introduced moral principles forming an effective criticism of the whole system." Plato's Dialogues and the Stoic Lawyers introduced the principle that human nature has certain rights, and the onset of Christianity added moral ideals to these rights. Unfortunately, as the church became institutionalized it became an agent of conservation, not change, and humanism remained largely quiescent throughout the middle ages until its flowering during the Renaissance. From its re-emergence in the Renaissance up through the present day, the humanitarian ideal, Whitehead states, has slowly developed in an ideational and societal matrix of opposing forces. Thus while the protestant reformation made the conception of the brotherhood of man a reality, the church again soon lapsed into a conservator role. The development of technology too, played a dual role: it undermined the economic necessity for slavery but at the same time produced a factory system

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7 Alfred North Whitehead, Adventure of Ideas.
8 Ibid. p. 22.
which was a kind of feudalism itself. The nineteenth century saw the emergence of several strands of thought which were decidedly anti-humanistic. One was social Darwinism: it extrapolated the theory of natural selection into the human realm with the pronouncement that the laws of nature dictate only the fittest survive -- human or otherwise. Another stemmed from Malthus' *An Essay on the Principle of Population*, from which was gleaned the notion that the mass of men shall ever exist at the bare subsistence level -- no substantial amelioration of the physical misery of mankind is possible. The third was Hume's criticism of the notion of the soul of man: that "there is no such passion in human minds as the love of mankind." Together these ideas represented what was thought to be a valid and scientific worldview: the laws of nature are implacable, relentless, and unconcerned with the human condition -- no use to struggle.

These ideas spurred a belief in competition as a doctrine of life. However, in opposition to this was the also prevailing belief gathered from science that the universe was harmonious. These contrary beliefs were reconciled in the operation of the economic system: it featured harmonious functioning as a total system but depended upon competition among individual men. The belief in individual competition was in theory a humanistic position for it was

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thought to be freedom itself in operation. Unfortunately, according to Whitehead, it failed, for the freedom of some led to exploitation of others and the miseries of the mines and factories under the industrial system was the outcome.

Whitehead concludes his discussion of the march of humanism with the observation that its formulation has been the consequence of ideas generated by men: "The conclusion to be drawn from this survey is a momentous one. Our sociological theories, our political philosophy, our practical maxims of business, our political economy, and our doctrines of education, are derived from an unbroken tradition of great thinkers." This observation by Whitehead is an underlying premise of this study, which is, in essence, a survey of the emergence of certain humanistic ideas during the past fifteen years or so and of the actualization of these ideas into the lives of people.

In a remarkably prescient statement (it was written in 1933) Whitehead makes a comment that seems to foretell the unsettled conditions of today and the emergence of the present generation gap:

The whole of this tradition (of a guiding philosophy set down by great thinkers) is warped by the vicious assumption that each generation will substantially live amid the conditions governing the lives of its fathers and will transmit those conditions to mould with equal force the lives of its children. We are living in the first period of human history for which

10 Ibid. p. 99.
this assumption is false. . . .

In the past the time-span of important change was considerably longer than that of a single human life. Thus mankind was trained to adapt itself to fixed conditions. Today this time span is considerably shorter than that of human life, and accordingly our training must prepare individuals to face a novelty of conditions.11

Whitehead continues with an observation that has ominous overtones:

"But there can be no preparation for the unknown."12

Summary

The essence of humanism is a preoccupation with the welfare of man -- individual and collective man -- as opposed to a preoccupation with things or ideas. Throughout history Western society has gradually become more humanistic though opposing forces have perturbed the movement. The progress of humanism has been the result of ideas about man generated by great thinkers. Today, society is changing so rapidly that the conditions under which humanism is determined remain stable for less than a generation. Under these changing conditions the state of humanism in today's society is established, and it is to an examination of humanism today that this study now turns.

11Substantially the same theme is advanced by Margaret Mead in her recent book, Culture and Commitment. She suggests that the generation gap is caused by the fact that the world is changing so fast young people perceive it in ways quite different from their elders.

12Ibid.
CHAPTER THREE

HUMANISM: THE PREVAILING STATUS TODAY

Introduction

The purpose of this chapter is to bring the focus of this study clearly into view; that is, to examine the extent to which both the society and the schools are seen to be humanistic, to identify the issues upon which such a determination is made, and to define the forces that establish the status of humanism. In order to accomplish this the chapter identifies the major issue that determines the state of humanism in society -- the relationship of the individual to the society. This is followed by a review of the literature commenting on the state of humanism in today's society. Then one of the determinants of humanism in society -- the image of man -- is identified and expanded upon and this is followed by an examination of the critical commentary regarding the schools.

Societal Criticism

There exists today, as always, a species of writer whose specialty is discourse on the quality of life in the
society as a whole -- the state of the humanist ideal. These writers are a mixture: scientists, theologians, economists, authors, lawyers, and others. Many of these commentators write well and many are widely known as well as widely read. Some are deeply critical of the society while others are less severe in their views. There is no way of knowing, of course, how responsible their writings have been in causing the current unrest within society, but if one accepts Eric Hoffer's thesis that the "Men of Words" must establish the theoretical basis for dissatisfaction within a society as a necessary prelude to revolutionary times, then these men have indeed served this function.

The general tone of contemporary social commentary is one of deep dissatisfaction with the state of man in society. Harvey Cox comments:

Every college sophomore knows that modern man is a faceless cipher. The stock in trade of too many humanities courses and religious-emphasis weeks is the featureless "mass man," reduced to a number or a series of holes in an IBM card, wandering through T.S. Eliot's "waste land" starved for a name. "Loss of identity" and "disappearance of selfhood" have come to play an ever larger role in the popular pastime of flagellating urban culture.1

Despite the mildly derisive shading to Cox's comment, he concedes the credibility of this position, for he cites Kierkegaard, Ortega y Gasset, Rilke and Kafka in support of his statement that "regardless of how cheapened and trite

1Harvey Cox, The Secular City, pp. 34-5.
such criticism have become in our time, they do stem from an impressive intellectual ancestry.\textsuperscript{2}

What is the nature of these criticisms? What are the issues? Why dissaffection? Before reviewing what modern day critics have to say about the humanistic state of present society, this study examines the issues upon which social commentaries are based.

The Issue: The Individual
Versus the Collectivities

Alfred North Whitehead's tracing of the historical development of the humanist idea in \textit{Adventures of Ideas} is valuable because of its clarification of the issues. He sees the fundamental problem of modern man as being "variations in the emphasis between Individual Absoluteness and Individual Relativity." He defines them: "'Absoluteness' means the notion of release from essential dependence on other members of the community...with 'relativity' meaning the converse fact." The conflict expresses itself "in the antagonism between notions of freedom and of social organization."\textsuperscript{3} The conflict Whitehead identifies can be visualized as fixed along a continuum:

\textsuperscript{2}Ibid.

\textsuperscript{3}Whitehead, \textit{Adventures of Ideas}, p. 56.
The center issue of humanism today is seen to be the question of where to place the emphasis between these two poles. Whitehead himself asserts that no extreme position is feasible: "Political philosophy can claim no exemption from the doctrine of the golden mean." Still, it is an issue that represents continuous tension between two valid concepts, that of the individual's freedom on one hand and the necessity for a harmonious social order on the other. And it is to this issue that the social commentators direct their attention in one fashion or another.

Negative Commentary

Inasmuch as this study concerns itself specifically with the status of humanism and the changes that have occurred in society with respect to it during the past, roughly, fifteen years, this examination of the pertinent literature will be confined to writings which have appeared during this period. The survey is intended to be representative, to deal with the major works of prominent authors of the period. Further, this review is not concerned with

4Ibid. p. 63.
the overall viewpoint of these works; the concern, rather, is to review the extent to which society is seen by these authors to be humanistic or dehumanizing. Because the humanistic movement of the past fifteen years has proceeded as a continuous development, this review begins with works early in the period and later covers more recent works.

**Herbert Marcuse**

Surely one of the most important critics of our time is the University of California at San Diego philosopher, Herbert Marcuse. The theoretician for the radical left, Marcuse not only sees society as dehumanizing, he supports activist measures to revolutionize it. One of his influential books has been *One-Dimensional Man*, (1964), in which he pictures society less as repressive than seductive. Though his writing is tortuous, his argument is simple: the seduction of man into one dimension arises as a consequence of the technological society's ability to convince people they need material goods and of its productive capacity to supply these goods. This is, in effect, a circular, self-escalating process. The persuaders of commerce convince men that they need such goods and then proceed to supply them. This cycle is repeated indefinitely: since the people get what they are persuaded they want, they see no reason to overhaul the system: "The more rational, productive, technical, and total the repressive administration of society becomes, the more unimaginable the means and ways
by which the administered individuals might break their servitude and seize their own liberation.⁵

Yet this willful denial of liberty is the destructive agency of man himself, for Marcuse states:

The distinguishing feature of advanced industrial society is its effective suffocation of those needs which demand liberation -- liberation also from that which is tolerable and rewarding and comfortable -- while it sustains and absolves the destructive power and repressive function of the affluent society. Here, the social controls exact the overwhelming need for the production and consumption of waste; the need for stupefying work where it is no longer a real necessity; the need for modes of relaxation which soothe and prolong this stupefication; the need for maintaining such deceptive liberties as free competition at administered prices, a free press which censors itself, free choice between brands and gadgets.⁶

Thus, Marcuse sees society as dehumanizing not primarily as a consequence of repression (though in other places he states that he sees plenty of that too)⁷, nor even because it is not concentrating on human gratifications, but, rather, because in operation the seemingly beneficent system neglects man's total welfare and denies his freedom.

Paul Goodman

Henry S. Resnik has said, "Paul Goodman may be the most important writer in America," and called him "...the major intellectual force behind the New Left, an anarchist and social critic who has articulated the evils of American Society "

⁵Herbert Marcuse, One-Dimensional Man, pp. 6-7.
⁶Ibid. p. 7.
for two generations of rebels." Goodman's reputation comes from twenty-five years of social commentary. His second and perhaps best known book is *Growing Up Absurd*, published in 1956, at the beginning of the movements that mark the interest of this study. In this book Goodman excoriates society forthwith:

Our abundant society is at present simply deficient in many of the most elementary objective opportunities and worthwhile goals that could make growing up possible. It is lacking in enough man's work. It is lacking in honest public speech, and people are not taken seriously. It is lacking in the opportunity to be useful. It thwarts aptitude and creates stupidity. It corrupts ingenuous patriotism. It corrupts the fine arts. It shackles science. It dampens animal ardor. It discourages the religious convictions of Justification and Vocation and it dims the sense that there is a creation. It has no honor. It has no community.

Like others, Goodman sees the essential conflict as one of conformity versus individuality, for he states, "Our society cannot have it both ways: to maintain a conformist and ignoble system and to have skillful and spirited men to man that system."

Goodman lists specific complaints in addition to those cited:

...the lack of bona fides about our liberties, the dishonorable politics in the universities, the irresponsible press, the disillusioning handling of the

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10Ibid.
adventures in space, the inferior and place-seeking high officers of the State, the shameful neglect of our landscape and the disregard of community...our trivial leisure...the persistent immediate ugliness...the cases of graft social injustice, stupid law, and injustice to persons...racial segregation and prejudice."11

It is significant that Goodman's complaints are specifics, for his viewpoint is different from many of the other critics who feel the ills of society are inherent in the functioning of modern society. Goodman states, "These ills are by no means inherent in modern technological or ecological conditions."12 He goes on to list specific proposals designed to cure these ills. Yet, curable or not, in Goodman's eyes this is hardly a society that can be characterized as concentrating primarily on the welfare of man.

Jacques Ellul

In contrast to Paul Goodman, Jacques Ellul, in The Technological Society, (1964), sees the erosion of humanness in society as being inevitable. His argument closely parallels that of Marcuse, but centers on a more basic phenomenon than the seductiveness of modern materialism; what Ellul calls "Technique." By "technique" Ellul refers to "any complex of standardized means for attaining a prede­termined result,"13 and comments, "It seems odd that the application of a technique designed to liberate men from

11 Ibid. p. 113-4.
12 Ibid. p. 15.
the machine should end in subjecting them more harshly to it." The reason for this subjugation is that technique bears a defect -- it demands increasing specialization -- and the result is progressive alienation of man from the wholeness of his effort and of himself. The consequence is that "the human personality has been almost wholly disassociated and dissolved through mechanization." With Ellul, then, as with Marcuse, man is himself dehumanized by the enticements to which he so enthusiastically subscribes.

Jules Henry continues the mournful recitation of the ills of society in *Culture Against Man* (1963). Henry pins the fault on "almost 150 years of lopsided preoccupation with amassing wealth and raising the standard of living." This preoccupation with material goods creates what Henry calls "technological driveness," in which the two commandments are, "Create more desire!" and "Thou shalt consume!" The result is that "man in our culture has always bargained his impulses against higher (material) goods." To fill this created desire "most people do the job they have to do regardless of what they want to do...and with the average man or woman...his job dream, so often an expression of his

14 Ibid. p. 387.
15 Ibid. p. 402.
16 Jules Henry, *Culture Against Man*, pp. 4-5.
17 Ibid. p. 21.
dearest self, is pushed with all his other unmet needs to churn among them for the rest of his life." 18

Again, with Henry, the spectre of social imposition on the individual is the theme as he notes, "In Toqueville's day (1831) 19 the American nightmare was what he called the despotism of the majority, the absolute power of the majority to control thought. Now the same tyranny broods over us." 20

Charles A. Reich

This survey of the literature of social critics now moves to more recent authors. It begins with the best-selling *The Greening of America,* (1970) by Charles A. Reich, a Yale University law professor. Reich relates the manifestations of America's present crisis in unambiguous terms:

1. Disorder, corruption, hypocrisy, war.
2. Poverty, distorted priorities, and law-making by private power.
3. Uncontrolled technology and the destruction of environment.
4. Decline of democracy and liberty: powerlessness.
5. The artificiality of work and culture.
6. Absence of community.
7. Loss of self. 21

In attempting to account for this sorry state of

18Ibid. p. 25.

19A reference to *Democracy in America,* written as an outcome of his visit to America in 1831-32 by Alexis de Toqueville, French author.


affairs Reich states:

We no longer understand the system under which we live, hence the structure has become obsolete and we have become powerless; in turn, the system has been permitted to assume unchallenged power to dominate our lives, and now rumbles along, unguided and therefore indifferent to human ends.22

The understanding Reich refers to is not simply "a set of opinions, information, or value, but a total configuration in any given individual."23 To this total configuration Reich assigns the term "Consciousness," and he classifies the consciousness of Americans today into three types, "Consciousness I is the traditional outlook of the American farmer, small businessman, and worker who is trying to get ahead. Consciousness II represents the values of an organizational society. Consciousness III is the new generation."24 He then posits the notion that the ills of society are the consequence of the prevalence of Consciousness I and Consciousness II:

Today a large segment of the American people still have a consciousness which was appropriate to the nineteenth-century society of small towns, face-to-face relationships, and individual economic enterprise (Consciousness I). Another large segment of the people have a consciousness formed by organized technological and corporate society, but far removed from the realities of human needs (Consciousness II).

In the second half of the twentieth century, this combination of an anachronistic consciousness characterized by myth, and an inhuman consciousness dominated by

22Ibid. p. 10.
23Ibid.
24Ibid. p. 16.
the machine-rationality of the Corporate State, have, between them, proved utterly unable to manage, fuel or control the immense apparatus of technology and organization that America has built. In consequence, this apparatus of power has become a mindless juggernaut, destroying the environment, obliterating human values, and assuming domination over the lives and minds of its subjects. To the injustices and exploitation of the nineteenth century, the Corporate State has added de-personalization, meaninglessness, and repression, until it has threatened to destroy all meaning and all life.  

Reich too, then, sees the present as dehumanized. The basic cause lies not, however, in institutions nor technology, but, rather, in the prevailing inadequate consciousness of man.

Theodore Roszak

A year prior to Reich's work, Theodore Roszak wrote The Making of a Counter Culture (1969). Roszak refers to the society as a "technocracy,...that social form in which an industrial society reaches the peak of its organizational integration." Roszak defines technocracy as a self-justifying form of totalitarianism:

...that society in which those who govern justify themselves by appeal to scientific forms of knowledge. And beyond the authority of science, there is no appeal.... When any system of politics devours the surrounding culture, we have totalitarianism,...In the case of the technocracy, totalitarianism is perfected because its techniques become progressively more subliminal. The distinctive feature of the regime of experts lies in the fact that, while possessing ample power to coerce, it prefers to charm conformity from us by exploiting our deep-seated commitment to the scientific

25 Ibid. p. 18.
world-view and by manipulating the securities and creature comforts of the industrial affluence which science has given us.

So subtle and so well rationalized have the arts of technocratic domination become in our advanced industrial societies that even those in the state and/or corporate structure who dominate our lives must find it impossible to conceive of themselves as the agents of a totalitarian control. Rather, they see themselves as the conscientious managers of a munificent social system which is, by the very fact of its broadcast affluence, incompatible with any form of exploitation.\(^{27}\)

The result of this totalitarianism is a society that "after ruthlessly eroding the traditionally transcendent ends of life, has concomitantly given us a proficiency of technical means that now oscillates absurdly between the production of frivolous abundance and the production of genocidal munitions."\(^{28}\)

The consequence of all of this, in Roszak's view, is a social system more committed to the promotion of itself than the humans who constitute its mass.

This baleful recitation could go on and on, for, as the quotation of Harvey Cox which was cited earlier in the chapter suggested, castigating modern society has become commonplace. For the most part the authors cited to this point see society in broad terms; that is, they view society as a whole and not from an special stance. Most of them, too, are strongly negative in their view as to the quality of

\(^{27}\)Ibid. pp. 8, 9.

\(^{28}\)Ibid. p. 13.
life in America. They unanimously agree this is a dehu-
manized culture. They call for a thoroughgoing transforma-
tion -- revolution, as it were -- of the society. Though
each takes a slightly different view of what is wrong and
what needs to be done, they are in general agreement that
things are bad.

In contrast to these authors there are other critics
who write from particular points of view: science, eco-
nomics, psychiatry, to name several. Though these authors
too, see society as dehumanizing, their criticisms are
pointed in a single direction in most cases and many of them
are less bitingly condemnatory. The summary viewpoints of
several of these critics follow.

Rene Dubos

Rene Dubos, a prominent microbiologist, continues the
gloomy portrait of modern society in his Pulitzer Prize-
winning So Human An Animal.

The "square" life, as usually understood, is stifling
and thwarts the responses essential for man's sanity
and for the healthy development of human potentiali-
ties. All thoughtful persons worry about the future
of the children who will have to spend their lives
under the absurd social and environmental conditions
we are thoughtlessly creating; even more disturbing
is the fact that the physical and mental characteris-
tics of mankind are being shaped now by dirty skies
and cluttered streets, anonymous high rises and amor-
phous urban sprawl, social attitudes which are much
more concerned with things than with men.29

29Rene Dubos, So Human an Animal, p. xi.
Dubos sees a poorly conceived, mismanaged science as a central cause for the failure, for he states,

The scientific enterprise is too lopsided to allow science to be of much use in the conduct of human affairs. We have accumulated an immense body of knowledge about matter and powerful techniques to control and exploit the external world. However, we are grossly ignorant of the effects likely to result from these manipulations; we behave often as if we were the last generation to inhabit the earth. 30

Dubos places science itself as significantly a part of the problem as he comments:

Technological advances endlessly create new dilemmas, since every innovation has unforeseen consequences. Social regimentation, traffic jams, environmental pollution, constant exposure to noise and other unwanted stimuli are but a few of the undesirable accompaniments of economic and technological growth. Indeed, many innovations that have enhanced the wealth and power of our society in the past threaten to paralyze it at a later date. Abundance of goods, excess of comfort, multiplicity of means of communication are generating in the modern world situations almost as distressing as the ones that used to result from shortages of food, painful physical labor, and social isolation. We are creating new problems in the very process of solving those which plagued mankind in the past. 31

The state of humanism today in Dubos' view is best summed up in his own phrase: "attitudes which are more concerned with things than with men." 32

Erich Fromm

Erich Fromm has spent a third of a century examining the culture. As long ago as 1941, in Escape from Freedom 33

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30 Ibid. p. 17.
31 Ibid. p. 12.
32 Ibid. p. xi.
33 Erich Fromm, Escape from Freedom.
he put forth the notion that totalitarian movements appealed to a deep-seated craving for modern man to escape from the freedom he potentially could exercise in the modern world, and in his most recent book, *The Revolution of Hope* (1968) he sees mankind at the crossroads: "One road leads to a completely mechanized society with man as a helpless cog in the machine...the other to a renaissance of humanism and hope."  

**John Kenneth Galbraith**

John Kenneth Galbraith's influential book, *The Affluent Society*, offers the thesis that modern man's slavish devotion to the "conventional wisdom" in economic matters keeps him from achieving a society in which humane priorities can receive their appropriate dues.

**John Gardner**

John Gardner, in *Self-Renewal*, sees society as in a state of great peril as a consequence of institutional decay, which he defines as the failure of institutions to properly serve their clientele as a result of becoming self-serving instead.

**Lewis Mumford**

Lewis Mumford in *The Myth of the Machine* states, "Our

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age is passing from the primeval state of man...to a radically different condition (in which) man will become a passive, purposeless, machine-conditioned animal whose proper functions...will either be fed into the machine or strictly limited for the benefit of de-personalized, collective organizations.\(^{37}\)

**David Riesman**

David Riesman, in *The Lonely Crowd* views people in the present day as moving from "inner direction" towards "other direction" as a consequence of "forbiddingly powerful and efficient institutions."\(^{38}\)

**William H. Whyte, Jr.**

William H. Whyte goes Riesman one better in *The Organization Man*. He states that the modern organization man "is not only other directed, to borrow David Riesman's concept, he is articulating a philosophy which tells him it is right to be that way."\(^{39}\)

**Hendrick M. Ruitenbeek**

Hendrick M. Ruitenbeek in *The Individual and the Crowd* denounces society in these words: "Modern life is so highly organized that the individual has no opportunity to establish the pattern of his own identity because the organization


\(^{38}\)David Riesman, *The Lonely Crowd*, p. 287.

\(^{39}\)William H. Whyte, Jr., *The Organization Man*, p. 439.
imposes its pattern on him."  

C. Wright Mills

In a study of the powerlessness of modern man, C. Wright Mills' book, *The Power Elite*, asserts, "The issues that now shape man's fate are neither raised nor decided by the public at large.... Sunk in their routines, they (the public) do not transcend, even by discussion, much less by action, their more or less narrow lives."  

Victor Ferkiss

Enough. The point has been made. Victor Ferkiss sums it up in *Technological Man*:

"Beyond all the difference of emphasis among its attackers... a common image emerges. Man is a cog in the machine, or a product produced by it, or both. He is subject to forces beyond his control, just as are his fellows to whom he has become identical. Gone is freedom, gone is identity. Man is simply a machine, in a society of machines, in a physical environment of machines."

In a nation of over 200 million people these writings are the thoughts of only a handful of men. However much their ideas may be influencing the times, they cannot be assumed to be representative of the population as a whole. These are exceptional men -- men of high educational attainment and verbal facility. They have chosen to put into

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40Hendrick M. Ruitenbeek, *The Individual and the Crowd*, p. 27.


words their impression of the state of the society, itself an exceptional activity. In the main, the men considered here are disenchanted with the society. Yet, it cannot be concluded from this that the mass of men share their disenchchantment. Nor can it even be said that the intellectually gifted generally share their views. Further, this examination is restricted to non-fiction writers. It does not consider the commentary of playwrights, artists, writers of fiction, and others who comment on the state of things through artistic forms. In short, these are the analyses of a limited group of persons -- an important group, to be sure -- but by no means an all-inclusive one.

Positive Commentary

Further, not even social commentators are unanimous in the condemnation of society. No one, of course, suggests that the society is perfect, but the charge that the essence of society is one of dehumanization is denied by some social critics.

Alvin Toffler

One of the most forceful denials is by Alvin Toffler in his best selling, *Future Shock*:

One of the most persistent myths about the future envisions man as a helpless cog in some vast organizational machine....If, however, we set our conceptual cliches aside and turn instead to the facts, we discover that....what is happening today is a resurgence of entrepreneurialism within the heart of large organizations. The secret behind this reversal is the
new transience and the death of economic insecurity for large masses of educated men. With the rise of affluence has come a new willingness to take risks. Men are willing to risk failure because they cannot believe they will ever starve....Thus we find the emergence of a new kind of organization man (Associative Man) who, despite his many affiliations, remains basically uncommitted to any organization. He is committed to his own career, his own self-fulfillment.  

Toffler goes on to describe the differences between the organization man of the past and associative man of today.

<table>
<thead>
<tr>
<th>Organization Man</th>
<th>Associative Man</th>
</tr>
</thead>
<tbody>
<tr>
<td>Established, permanent</td>
<td>Mobile, transient</td>
</tr>
<tr>
<td>Subservient</td>
<td>Insoucience</td>
</tr>
<tr>
<td>Economically concerned</td>
<td>Economically unconcerned</td>
</tr>
<tr>
<td>Fearful of risk</td>
<td>Unafraid of risk</td>
</tr>
<tr>
<td>Failure is fatal</td>
<td>Failure is temporary</td>
</tr>
<tr>
<td>Hierarchy conscious</td>
<td>Hierarchy un-conscious</td>
</tr>
<tr>
<td>Organization motivated</td>
<td>Self motivated</td>
</tr>
<tr>
<td>Orthodox, conservative</td>
<td>Innovative, creative</td>
</tr>
</tbody>
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Toffler asserts that temporariness is the cause for the freedom which associative man enjoys and concludes that transience is liberating.

Harvey Cox

Toffler's analysis is in striking contrast to those of his counterparts. But he is not alone. Harvey Cox reflects

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43 Alvin Toffler, Future Shock, p. 133.
a similar view in *The Secular City* when he asks, "Must the modern writer be antiurban?", and answers:

Many nineteenth-and early twentieth-century writers did not see that urban anonymity has its distinct benefits as well as its horrors. A writer who is essentially antiurban forfeits his claim to greatness, for what is often left unsaid by the morbid critics of anonymity is, first, that without it, life in a modern city could not be human, and second, that anonymity represents for many people a liberating even more than a threatening phenomenon. It serves for large numbers of people as the possibility of freedom in contrast to the bondage of the law and convention. The anonymity of city living helps preserve the privacy essential to human life. Urbanization thus contributes to the freedom of man.\(^{44}\)

Cox goes on to defend the oft-decried impersonal nature of interpersonal relationships with an explanation of their rationale and consequent necessity. Modern man he says lives in a society where his life functioning puts him into contact with vastly more people than his rural predecessors. Most of these relationships are for business purposes and are in no way hostile; they are brief and efficient -- properly productive of the ends they are designed to serve. At the same time, however, the richer field of contacts makes it possible for modern man to select relationships which will be most gratifying to him. Cox says:

From this perspective, urbanization can be seen as a liberation from some of the cloying bondages of pre-urban society. It is the chance to be free. Urban man's deliverance from enforced conventions requires that he choose for himself. His being anonymous to

\(^{44}\)Harvey Cox, *The Secular City*, pp. 34-5.
most people permits him to have a face and a name for others.45

Emmanual Mesthene

And in a recent scholarly study, Technological Change, Emmanual G. Mesthene asks, "What do technological change and the social and political changes that it brings with it mean for the life of the individual and the responsibilities of citizenship?" and answers, "It is not clear that their effects are all one way." In his ensuing examination of both sides of the question Mesthene cites the following on the plus side of the ledger:

(1) The average citizen today can "reach" and influence his government more easily than could his counterparts in earlier societies....(2) Compulsory universal education, social security legislation, and public health measures -- are all antithetical to privacy ...but it is the rare individual today who is loath to see that kind of privacy go....(3) Economic productivity and modern means of communication allow the individual to aspire to more than he ever could before, (4) Better and more easily available education not only provides him with skills and with the means to develop his individual potentialities, but also improves his self-image and his sense of value as a human being....(5) The scope of individual choice and action today are greater than in previous times, in the choice of consumer products, marital partner, occupation, place to live, objects of loyalty, and allegiance to religious, political, and other social groups....(6) The very impersonality of the big organization -- like the promise of anonymity that attracts so many people to a big city -- can help to protect individuality and personal freedom....Organized effort is not in itself demeaning, provided the participants in it understand their individual roles and learn to perform them well.46

46Emmanual G. Mesthene, Technological Change, pp. 82-7.
It is evident from the foregoing review of the literature that the society can be viewed either as humanistic or dehumanizing. Some critics take a long view and come to a deeply pessimistic outlook. Others take an equally broad view and show optimism. Some see things as they are and, while they may not see them as perfect, are willing to accept society basically as it is. Others see things they are, dream of things that ought to be, and vigorously ask why not? Yet, however true all of this may be, among the social critics of today the dominant view surely is that the society is dehumanized. In the struggle between the individual and the society, the preponderant opinion is that not only has society become dominant, the individual has, in fact, lost his humanness.

In order to gain another perspective on the dimensions of this problem this study now turns to an analysis of factors relating to the state of humanism in society.
The Determinants of Humanism: Senseless Agencies and Articulated Beliefs

In Alfred North Whitehead's view, the state of humanism at any point in time is the resultant of forces tending toward humanism in opposition to those that are dehumanizing. These forces may either be "senseless agencies" or they may exemplify "articulated beliefs." Senseless agencies are those forces which operate on society in unplanned, unforeseen and irrational ways, usually as the byproduct of something which in its intended effect is perfectly rational. An example of a senseless agency operating in a dehumanizing fashion on society is what Whitehead designates as "Steam," a reference to the mechanization of man which accompanied industrialization. The utilization of Steam as a means of doing the work of man was an act of deliberate sense, but its enlistment of humans into the slavish servitude of the industrial system was its senseless byproduct.47

Articulated beliefs are those philosophies, judgements, observations and generalizations that bear specifically on questions related to humanism. An illustration of such a belief is the adoption by society of the egalitarian principle, a principle that has become functional in society as the basis for modern democracy and as a cornerstone of law.

47 Whitehead, Adventures of Ideas.
All of the articulated beliefs concerning the nature of man himself constitute what will in this study be referred to variously as the "image of man," "view of man," and similar terms. These refer to the body of beliefs as to man's essential nature: beliefs concerning his relationship to his God, himself, his fellow man, and to the physical world; beliefs concerning his personal and social role on earth; beliefs as to his importance; beliefs as to what he knows and how he gets to know it; beliefs regarding what he values; beliefs concerning his personal experience, and so on. The image of a man held by a society in its various stages throughout its history constitutes, as Whitehead said, one of the forces that establishes the humanistic state of that society. For it is at least partially upon man's image of himself -- what he believes himself to be and what he values about himself -- that men -- individually and collectively -- base their decisions, their actions, and, as a result, establish the nature of their society. This study now turns to an examination of the image of man prevailing in society today.

The Contemporary Image of Man:

Scientific/Rational Man

Descriptions of the present age of man commonly, if not inevitably, center around one aspect of another of the enterprise science: its rational methodology as a means of
arriving at knowledge; the technology which is the applica-
tion of that knowledge; the complexity of modern society
which is the consequence of the technology, and, finally,
man's image of himself as a result of his embracing the
rationale and values forming the underpinnings of science.

Scientific/Rational Man

Floyd Matson summarizes the process of the development
of the present view of man in The Broken Image: "The
Copernican revolution had dislodged man from the center of
the universe; it remained for the Galilean-Newtonian revo-
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dution to remove him from the universe altogether." The
image of man that resulted from this revolution places its
highest values on man's capacity for reasoned thought and on
his ability to describe, explain and control the physical
universe. This is scientific/rational man. He values head
over heart, intellect over passions, reason over intuition,
thought over sensation, action over contemplation, inven-
tiveness over acceptance, reality over fantasy. This view
of man does not deny human passions, values or sensory im-
pressions; rather it sees these elements of man's function-
ing as baser, more animal-like, and therefore less desirable
than rationality. Man's most distinctive feature, this view
states, is his intellect -- it separates him from the beasts

48 Floyd W. Matson, The Broken Image, p. 4.
and is therefore good -- and it is his intellect which must predominate in order to escape from the vagaries of his baser functions.

The valuing of rationality above all else comes from the edification of science; what E.N. da C. Andrade called, "a belief that precise measurement and prodigious calculation will lead not only to widespread human happiness...but to a knowledge of ultimate reality." The promise of this belief increasingly came to dominate the mind of western man throughout the eighteenth and nineteenth centuries and still remains the basis for the prevailing image of man in society, however much the promise may have faded.

Critics of Scientific/Rational Man

Rene Dubos

The scientist/rationalist view of man has been vigorously attacked by a variety of authors. Understandably, many of those who criticize scientific/rationalist man are also those who criticize the society. For example, Rene Dubos. In So Human an Animal, Dubos develops a strong argument against the distortions of man engendered by an equally distorted view of science:

Ever since the seventeenth century, science has been concerned primarily with atomistic descriptions of substances and phenomena. Its philosophical heroes have been Democritus (fifth century B.C.) and Rene Descartes

(1596-1650), both of whom taught that the way to knowledge is to separate substances and events into their ultimate components and reactions. The most pressing problems of humanity however, involve relationships, communications, changes of trends -- in other words, situations in which systems must be studied as a whole in all the complexity of their interactions. This is particularly true of human life. When life is considered only in its specialized functions, the outcome is a world emptied of meaning. To be fully relevant to life, science must deal with the responses of the total organism to the total environment....We must develop a science of modern man considered not as an object, but rather in his interplay with other human beings.50

Theodore Roszak

And in The Making of a Counter Culture, Theodore Roszak scathingly denounces the "Myth of Objective Consciousness." Roszak defines objective consciousness as roughly equivalent to science: "a state of consciousness cleansed of all subjective distortion, all personal involvement."51 He asserts that the concept "is an arbitrary construct in which a given society in a given historical situation has invested its sense of meaningfullness and value."52 He then decries such a view with the statement, "It is not of supreme importance that a human being should be able to be a good scientist, a good scholar, a good administrator, a good expert....What is of supreme importance is that each of us should become a person, a whole and integrated person in whom there is manifested a sense of the human variety genuinely experienced,

50 Dubos, So Human an Animal, pp. 28-29.
Bertrand Russell comments on the limitations of the scientist/rationalist view:

In Plato, the ethical and the scientific are ultimately run together. The good is identified with knowledge. It would be comforting if this were so. But unfortunately Plato's view is altogether too optimistic. Those who know most may sometimes turn this knowledge to evil account... Science can tell him how certain ends might best be reached. What it cannot tell him is that he should pursue one end rather than some other.54

The Inadequacies of Scientific/Rational Man

The inadequacy of scientist/rationalist man arises from two of its features: (1) the placement of primary emphasis on external reality -- external to the person -- and the de-emphasis of the importance of the individual and his inner reality; and (2) the placement of primary emphasis with regard to man himself on his rational functioning and the de-emphasis of his affective and sensori-motor functioning.55

Floyd Matson describes the effect of placing primary emphasis on external reality:

53Ibid. p. 235.


55The term scientific/rational man was selected because the word "scientific" denotes the first feature -- the placing of emphasis on external reality, and the word "rationalist" denotes the second feature; the placing of emphasis on man's intellective capacities.
Through the inexorable reduction of all knowable reality to the dimensions of objective mechanism, the gap between the knower and the known, between the subjective self and the world, came to be the measure of the distance between appearance and reality. Only the primary qualities (number, figure, magnitude, position, and motion), inhering in the object "out there," were henceforth to be regarded as substantially real; the secondary qualities (all else which the senses perceive or the mind assembles), inhering in the human subject, were in effect unreal... And so, for purposes of science, the animal was removed -- except as mechanism.56

Erich Fromm puts his finger on the underlying fallacy of placing primary emphasis on man's rational capacities in his statement, "Man was -- and still is -- easily seduced into accepting a particular form of being human as his essence."57 Thus, Fromm points out, to define man as Homo sapiens -- wise, or rational man, is to deny him as Homo ludens -- playful man; Homo esperans -- hoping man; Homo negans -- man, the negater of his potential; as well as many other possible designations. Fromm's point is that the scientist/rationalist image of man fails to account for man's total functioning -- for all the elements of his being: cognition, affect, values, spirituality, sensory functioning, interpersonal relations, consciousness, and so on. Fromm's position is the cornerstone of humanistic psychology, whose principles will be elucidated later in this study. The net effect of his and the other criticisms is that while the scientist/rationalist view of man may represent an articulation---

56Matson, The Broken Image, p. 4.
57Fromm, Revolution of Hope, p. 56.
ed belief, it is nonetheless a dehumanizing one, for it de-emphasizes man, and it negates parts of man's nature -- parts, as we shall see, that are considered by the advocates of a new image of man not only as parts of man's essence, but sources of great fulfillment for him as well.

**Summary: Scientific/Rational Man**

It is evident from the foregoing that though scientific/rational man may be the outcome of "articulated beliefs," it is nonetheless a view of man that is seen by its critics to have grievous shortcomings. Its development as the consequence of the edification of science has led to its adoption as the dominant contemporary image of man, but it has failed to provide a humane society -- to allow for man's full development -- for it gives short account to man's full functioning. Thus, the dehumanized society is in some measure seen to be the product of man's view of himself as scientific/rational man.

The effect that this view of man has had on education is a question of this study. Therefore, the attention of the study is now directed to contemporary critical literature regarding the schools and to an analysis of the general question of humanism in the schools.

**Educational Criticism**

It would be glib to say that the schools are being
criticized today as never before. Anyone who has followed the literature of education with even a mild interest will find it difficult to recall any period when the schools were not amply criticized. Joseph Mayer Rice's blast against the schools in a series of articles in the Forum magazine in 1892 was an early example of what has become a happy hunting ground for writers of every stripe. But the concern here is not to know that schools are criticized; rather it is to explore the nature of that criticism -- specifically, to what extent are schools seen as humanistic -- fully, deeply and genuinely concerned with the well-being of their charges.

The Issues

The individual versus the institution

The principal issue in the school business is much the same as it is for the society at large -- the individual versus the institution, "inner direction" versus "outer direction," absolute freedom on one end of a continuum and total coercion at the other. In America, the early nineteenth century champion of universal education, Horace Mann, wrestled with the problem. His struggle is described by Lawrence A. Cremin in The Transformation of the School:

How does one free a child and shape him at the same time? A free society concerns itself with individuals, not masses. How, then, can the values of individuality be reconciled with the teaching of the children in groups? Mann by no means solved the problem, but -- to his great credit -- he did recognize it. He counseled, for example, that children differ in temperament, ability, and interest, and that lessons should be adapted to these differences. He insisted that the discipline of a free school must be the self-discipline of the individual. "Self-government," "self-control," "a voluntary compliance with the laws of reason and duty," are the phrases he used....He rejected blind obedience on the one hand and anarchic willfulness on the other. For Mann the essence of the moral act was free self-choice; and insofar as his ultimate purposes were moral, only in the arduous process of training children to self-discipline did he see the common school fulfilling its commitment to freedom.59

The first phrase of the quotation, "How does one free a child and shape him at the same time?" highlights a subtle yet essential difference between the problem of freedom for adults in the society and the problem in the schools. By and large, it is a philosophical given that in the society the collectivity acts only as a force of restraint upon its members in order to prevent antisocial acts; it does not demand a contribution to the collectivity nor does it act to compel behavior. In effect, the control is negative -- This is what thou shalt not do!, rather than positive -- This is what thou shalt do! The schools, on the other hand, are charged with molding their clientele and this, by its very nature, means not only applying restraints, but with directing and manipulating behavior as well. Hence, while the

59Ibid. p. 11.
problem for the society is one of where should the restraints begin, for the schools, there is the added question, How should behavior be controlled?

**Personal goals versus social goals**

There is another, closely related, dimension to the problem of freedom in the schools. That is the question of the extent to which the goals of the educational process should be personal and the extent to which they should be social. To phrase it in the form of a question: To what extent should the schools stress the personal goals of autonomy, authenticity, privacy, individuality, caprice and freedom; and to what extent should they stress societal goals of social responsibility, group processes, concern for others, patriotism, servitude and service? This problem too is an ancient one; Frederick Mayer, in his book, *A History of Educational Thought*, sees it as a central contrast between Voltaire and Rousseau:

Voltaire believed in the advantages of civilization, Rousseau stressed the benefits of primitive life. Whereas Voltaire believed in progress, Rousseau maintained that progress was an illusion and that man had been retarded with the advances of scientific knowledge. Education, to Voltaire, meant the cultivation of the mind, an understanding of the past so that its errors could be avoided. To Rousseau, education depended on the wisdom of the heart so that the child would not be corrupted by the false standards of society.60

A statement reflecting an emphasis on societal goals is

that of William T. Harris, United States Commissioner of Education at the turn of the century:

The school is the great instrumentality to lift all classes of people into a participation in civilized life....Education is the process of adoption of this social order in place of one's mere animal caprice; it is a renunciation of the freedom of the moment for the freedom that has the form of eternity.\(^{61}\)

And at the extreme other end -- emphasizing the goals of the person -- are the words of Rousseau himself:

Whether my pupil be destined for the army, the church, or the bar, matters little to me....How to live is the business I wish to teach him....Love childhood; encourage its sports, its pleasure, its lovable instincts. Who among us has not at times looked back with regret to the age when a smile was continually on our lips, when the soul was always at peace? Why should we rob these little innocent creatures of the enjoyment of a time so brief, so transient, of a boon so precious, which they cannot misuse? As soon as they can appreciate the delights of existence, let them enjoy it. At whatever hour God may call them, let them not die without having tasted life at all.\(^{62}\)

Rousseau's position is reflected in a contemporary statement of the goals of education by the Community School of Santa Barbara (California), a present-day "free school:"

The idea is that freedom is a supreme good; that people, including young people, have a right to freedom, and that people who are free will in general be more open, more humane, more intelligent than people who are directed, manipulated, ordered about.\(^{63}\)


This, then, delineates the two interrelated issues that determine the humanistic state of the schools: (1) inner versus outer controls, (2) personal versus social goals. And it also introduces the question of whether or not there is a clear-cut humanistic position on the questions. To be brief, the answer is that in this writer's view there is not. Humanism is a concept, not a thing, and is defined in context and usage as a matter of human judgment. In any instance its meaning represents in some measure, to borrow a term, a stipulated definition. In this study, a definition has been used that represents a consensus: humanism is any doctrine or practice that concentrates specifically on the welfare of man. Man, in this sense, refers to human beings both collectively and singularly. Both considerations are included, both are essential, both are important. If the issue is analyzed -- inner versus outer control (outer meaning from other people), and personal versus social goals, it will be noticed that each of the four elements involves humans; hence any of the four positions may be considered equally humanistic and no clear-cut position is suggested.

Yet, the problem is not that simple. For it is not accurate simply to say that controls and goals are humanistic if they emanate from humans. It must be asked, What is the nature of these controls and goals? Are they themselves
humane? Do they concentrate on the welfare of man? In that respect humans may choose, for example, to permit the necessities of machines to control human behavior, but such control may not be humanistic. Likewise, humans may obliterate cities with bombs, but neither is this humane. And so it is that the issue of humanism in the schools is not so much one of which is to predominate -- the individual and his purposes, or society and its purposes; but rather, the nature of these goals and purposes.

A Historical Perspective on the Issues

Though the concern of this study is to examine the contemporary state of humanism, a historical perspective is illuminating. From such a perspective it is possible to interpret the history of education as a series of trends fluctuating back and forth between emphasis on inner controls and personal goals on the one hand and on outer controls and social goals on the other. Frederick Mayer identifies Rousseau, who was, of course, the champion of individualistic freedom, as the man who brought the issues to a head. Mayer states that "Rousseau's influence upon education in modern times is so great that, some believe, he almost accomplished a Copernican revolution in that field. We can divide the history of education into two periods: before Rousseau and after Rousseau."64

64Mayer, Educational Thought, p. 239.
In our own times, the progressive movement in education that began with the aforementioned articles of Rice in the 1890's and petered out in the 1950's can be seen as a movement which emphasized inner control by the learner over the outer control of previous school practices. As Cremin puts it, "Progressivism in education (was) a many sided effort to improve the lives of individuals." And early in the period encompassing the events of this study, 1957, there occurred a remarkable and sudden shift toward emphasis on societal goals. The specific incident that triggered this movement was the launching of Sputnik I by the U.S.S.R. This event, occurring as it did at a time of intense U.S. - U.S.S.R. rivalry, sparked a convulsion of educational self-searching by the society and a subsequent castigation of the schools by critics from both within and without education. The outcome of this flagellation was the entry of the federal government into the school business via the passage of categorical aid to science, mathematics and modern foreign language instruction for the express purpose of achieving national goals (Beat the Russians!). The motive for this movement toward emphasis on social goals cannot be called humanistic -- directly concerned with human welfare -- by even the most generous appraisal. To a very large extent the motive was to assuage a wounded national pride, for the

65Cremin, Transformation, p. xiii.
Russians had reaped a whopping reward of international prestige by beating the U.S. to the initial space launch; and the action from then on was never hidden in euphemisms: it was a "Space Race," and the two contenders were the world's super-states. Nor, even, was the effort itself humanistic, for the conquest of outer space, by its very nature, means directing attention to places where humans are not. That there might be military advantages to be gained from space exploration is hardly humanistic, so the only justification for the space effort on humane grounds was indirect -- the spin-off benefits to be gained: communications satellites, weather prediction, thermonuclear weapon detonation detection, and so forth.

In any case, the moment Sputnik was launched there began a movement toward societal priorities: a hard line was adopted regarding pupil achievement; the curriculum reform movement emphasized the disciplines; subject matter that had previously been delayed was introduced earlier into the curriculum; subject matter became more complex and more difficult; and federal grants were made available for support of the sciences especially. In short, there occurred a movement away from emphasis on personal freedom and individual goals; a movement, which as will be shown, now shows signs of coming to a halt in the face of a countermovement rapidly gaining strength.

This, then, sets the stage for an examination of
contemporary educational criticism.

Educational Critics

Contemporary educational critics can be classified into three categories, (1) critics from within the educational establishment, (2) critics from outside education, and (3) radical critics; this latter group consisting of persons from both within and without the profession. This study turns first to those who write from outside.

Critics from outside education

Paul Goodman

Well, perhaps not, for Paul Goodman has taught at all levels and is listed in Who's Who as both an author and an educator. Yet, education is neither the principal occupation nor preoccupation of this remarkably catholic man. In any event, Paul Goodman deserves to be considered first in any survey of contemporary critics, for he began attacking what he considered to be the inanity of the schools as early as 1956 in Growing Up Absurd. Those were the Eisenhower years, the time of the silent generation, when social and educational criticism was neither fashionable nor widespread. Goodman, in his vigorous, no-nonsense writing style begins his assessment with the judgement that the education business, teaching particularly, is a decidedly humanistic endeavor:

Teaching is necessary and useful work; it is real and creative, for it directly confronts an important subject matter, the children themselves.
And then goes on to assess the situation in the schools:

The job is carried on under impossible conditions of overcrowding and saving public money. Not that there is not enough social wealth, but first things are not put first. Also the school system has spurious aims. It soon becomes clear that the underlying aims are to relieve the home and keep the kids quiet; or, suddenly, the aim is to produce physicists. Timid supervisors, bigoted clerics, and ignorant school boards forbid real teaching. The emotional release and sexual expression of the children are taboo. A commercially debauched popular culture makes learning disesteemed. The academic curriculum is mangled by the demands of reactionaries, liberals and demented warriors. Progressive methods are emasculated. Attention to each case is out of the question, and all the children — the bright, the average, and the dull — are systematically retarded one way or another.

Charles Silberman

The most comprehensive, the most massive, the most heavily financed and the lengthiest indictment of the schools to be published in recent years is the Carnegie Corporation financed study of Charles Silberman, Crisis in the Classroom. In a statement that is representative of modern critics Silberman asserts with vehemence:

I am indignant at the failures of the public schools themselves. "The most deadly of all possible sins," Erik Erikson suggests, "Is the mutilation of a child's spirit." It is not possible to spend any prolonged period visiting public school classrooms without being appalled by the mutilation visible everywhere -- mutilation of spontaneity, of joy in learning, of pleasure in creating, of sense of self. The public schools -- those "killers of the dream" to appropriate a phrase of Lillian Smith's -- are the kind of institution one cannot really dislike until one gets to know them well.

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Because adults take the schools so much for granted, they fail to appreciate what grim, joyless places most American schools are, how oppressive and petty are the rules by which they are governed, how intellectually sterile and esthetically barren the atmosphere, what an appalling lack of civility attains on the part of teachers and principals, what contempt they unconsciously display for children as children.

Silberman lays blame:

What is mostly wrong with the public schools is not due to venality or indifference or stupidity, but to mindlessness....It simply never occurs to more than a handful (of teachers, principals and superintendents) to ask why they are doing what they are doing -- to think seriously or deeply about the purposes or consequences of education.67

Ivan Illich

One of the most startling of all school critics is the defrocked Roman Catholic priest, Ivan Illich, now director of the Center for Intercultural Documentation in Cuernavaca, Mexico. Harvey Wheeler, the political analyst, after listening to Illich, remarked, "Your argument is very striking and almost certain to have a flamboyant and notorious career."68 Just how striking may be seen from one of Illich's proposals (He is serious!): "The first article of a bill of rights for a modern humanist society should parallel the First Amendment of the United States Constitution. The state shall make no law with respect to an establishment of education." Illich is simply against formal public

67 Charles E. Silberman, Crisis in the Classroom, pp. 10-11.

schooling per se. His argument — profound and scholarly, and, unfortunately, impossible to adequately present here — is that schooling falsely defines the success or failure of individuals and nations. Falsely, because schooling neither teaches of life itself nor is it a reflection of life. Further, the competitive nature of the venture preordains poor people and poor nations to failure.

Illich's case is stated by him in an article entitled "The False Ideology of Schooling."

Schools affect individuals and characterize nations. Individuals merely get a bad deal; nations are irreversibly degraded when they build schools to help their citizens play at international competition. For the individual, school is always a gamble....Of course, as any professional gambler knows, it is the rich who win in the end, and the poor who get hooked....But no matter how high the odds, everyone plays the game, for there is, after all, only one game in town....(As a result), more and more, men begin to believe that in the schooling game the loser gets only what he deserves. The belief in the ability of schools to label people correctly is already so strong that people accept their vocational and marital fates with a gambler's resignation. In cities, this faith in school-slotted is on the way to sprouting a more creditable meritocracy — a state of mind in which each citizen believes that he deserves the place assigned to him by the school.... School inevitably gives individuals who attend it and then drop out, as well as those who don't make it at all, a rationale for their own inferiority.

Illich doesn't simply see schools as dehumanizing, he sees schooling as dehumanizing.

Jules Henry

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70Ibid. p. 58.
Jules Henry, in addition to assessing society, passes his judgement on the schools in the previously cited *Culture Against Man*:

Education is burdened with the weight of cultural anxieties and hatreds to the degree, indeed, that what it loves is often obscured, and originality is thrust aside. Children everywhere have been trained to fit culture as it exists....As a device for teaching what was necessary and preventing deviation, education became an instrument for narrowing the perceptual sphere, thus defining the human condition of being absurd; of learning to be stupid; of learning to alienate one's Self from inner promptings....School creates what I have called the essential nightmare.71

This enumeration of those outside the field of education who are critical of the humanistic state of the schools could go on at length, but two more such critics will suffice.

Peter Marin

Peter Marin, an author deeply sympathetic with the aims of the cultural revolution, asks, "What sense can one make of the public schools?" and answers:

They are stiff, unyielding, microcosmic versions of a world that has already disappeared. Their main structural function is to produce in the young a self-delusive "independence" -- a system of false consciousness and need that actually renders them dependent on institutions and the state. Their corrosive role playing and demand systems are so extensive, so profound, that nothing really human shows though -- and when it does, it appears only as frustration, exhaustion, and anger.

That, of course, is the real outrage of the schools: their systematic corruption of the relations among persons. Where they should be comrades, allies and equals, and even lovers, the public schools make

the "teacher" and "student" — replaceable units in a mechanical ritual that passes on, in the name of education, an "emotional plague"; a kind of ego and personality that has been so weakened, so often denied the experience of community or solitude, that we no longer understand quite what these things are or how to achieve them.\textsuperscript{72}

Peter Schrag

And Peter Schrag, in wondering why critics of education have been so slow in seeing what is wrong, states:

The greatest failure of American educational journalism in the last decade is that its practitioners refused to believe what they saw, and reported instead that they were supposed to see.\ldots And thus we have read, with increasing incomprehension, about student uprisings, protests and boycotts and strikes. But few of us ever described the boredom, the emptiness, the brutality, the stupidity, the sheer waste of the average classroom.\ldots It is a world of its own. It is mostly about nothing.\textsuperscript{73}

Radical Critics

Going beyond the conventional critics in the intensity of their language — and at that only slightly — but not in the basic denunciation of the schools, are the counter culture critics of education. This refers to writings that appear, for the most part, in the "underground press," and in books and pamphlets with unconventional formats. Three notable publications in this field are This Magazine is About Schools, a product of Canada; The Teacher Paper, a magazine that only accepts articles by classroom teachers; and the


New Schools Exchange Newsletter, a clearinghouse publication for information about the "free schools." Out of the literature produced by these and other counter culture sources, a representative and celebrated example is the essay, "The Student as Nigger," by the then Los Angeles State College English professor, Jerry Farber. The work has been widely reprinted in the underground press and is now available as part of a series of essays in a paperback book of the same name. It has never been printed in the popular press, though, inasmuch as it contains unacceptable language which its author has refused to permit deletion.

Some excerpts:

Students are niggers. When you get that straight, our schools begin to make sense. It's more important, though, to understand why they're niggers. If we follow that question seriously enough, it will lead us past the zone of academic bullshit,...and into the nitty-gritty of human needs and hangups.

First, let us see what's happening now....Students are politically disenfranchised...they have no voice in the decisions which affect their academic lives...A student is expected to know his place. He calls a faculty member "Sir" or "Doctor" or "Professor" -- and he smiles and shuffles some as he stands outside the professor's office waiting for permission to enter....The faculty tell him what's true and what isn't. Some teachers insist that they encourage dissent but they're almost always jiving and every student knows it. Tell the man what he wants to hear or he'll fail your ass out of the course.

Even more discouraging than this master-slave approach to education is the fact that the students take it. They haven't gone through twelve years of public school for nothing. They've learned one thing and perhaps only one thing during those twelve years. They've forgotten their algebra. They've grown to fear and resent literature. They write like they've been lobot-
omized. But, Jesus, can they follow orders! Freshmen come up to me with an essay and ask if I want it folded, and whether their name should be in the upper right hand corner. And I want to cry and kiss them and caress their poor tortured heads.

Students don't ask that orders make sense. Things are true because teacher says they're true. . . . Outside of class, things are true to your tongue, your fingers, your stomach, your heart. Inside class things are true by reason of authority. And that's just fine because you don't care anyway. Miss Wiedemeyer tells you a noun is a person, place or thing. So let it be. You don't give a rat's ass; she doesn't give a rat's ass. 74

The literature of the countercultural critics is widespread and growing. The objective is summed up by George Martell: "What the New Left (including the free schools) has been pushing for more than anything else, is some kind of humane social order. They know in their bones the world has been a madhouse for too long." 75

Critics within education

To speak of critics outside of education is one thing. It is quite another to ask what those within the profession say. How do they feel about the schools? Is there agreement with the foregoing sorrowful judgements?

National Education Association

A most important organization within the profession is the National Education Association; it has long been a bulwark of the Establishment. Recently, however, the NEA made

74 Jerry Farber, The Student as Nigger, pp. 114-7.
75 George Martell, "What Can I Do Right Now?" This Book is About Schools, p. 298.
a fundamental reassessment of the schools of such magnitude as to cause Howard J. Langer to comment in an article in Saturday Review, "Those who still think in terms of the old NEA are in for a rude awakening." The reason for this statement is a report of the NEA called Schools for the 70's and Beyond: A Call to Action. In it the association's new stance is clearly stated: "The major goal for educational reform in the coming decade (is) that of making the schools humane." And it also spells out the reasons why:

The primary function of education is to make people fully human. (Yet), we have equated sheer competence in manipulating information with education -- and now we reap the frightening harvest sown by a million A students, each pursuing his own specialty without any reference to any unifying concept of a common humanity. ....But the widespread failure of the schools to confront this question -- to consider the central proposition that education must serve individual human beings before attempting to serve the state by "developing its human resources" -- has placed them in danger of losing their value, to the state and to the individual.

Association for Supervision and Curriculum Development

The Association for Supervision and Curriculum Development Yearbook for 1971, Freedom, Bureaucracy and Schooling deals at length with the problem of humanism and the schools.


76NEA, Schools for the 70's and Beyond: A Call to Action, p. 75.

77Ibid. pp. 18-9.

78ASCD, Freedom, Bureaucracy and Schooling.
More than a dozen author-educators contributed articles. The dominant theme throughout is a searing indictment of many of the current practices of a "bureaucracy-bound tradition of schooling." In the opening article Donald Arnstine relates that in the schools, "freedom becomes not simply a condition that is hard to get; it is one that is virtually impossible to conceive." The reason for the lack of freedom is that schools are a bureaucracy; that is, they have these features: "a hierarchy of offices filled by appointed people on fixed salaries whose promotion depends largely on seniority...specialization, rules and regulations, and unemotional, impersonal relationships." As a result of this bureaucracy "teachers and pupils live in a state of social anomie -- of social disintegration and alienation....the uncontrolled impact of bureaucracies on their members is a destructive one."

In the book's final article Vernon Haubrich concludes, "This study reinforces the point that school systems tend to generate their own bureaucracy, tend to limit the nature and rate of change within the system...and tend to create a uniformity of response so as to protect those within the system from those without....what emerges from this consideration of

72 Donald Arnstine, "Freedom and Bureaucracy in the Schools," Ibid. p. 4.
80 Ibid. p. 12.
81 Ibid. p. 17.
the system of education in the United States is an enormous
capacity to undergo change while not changing at all." 82

John I. Goodlad

One of the esteemed men in the educational profession,
John I. Goodlad, dean of the Graduate School of Education at
UCLA, conducted a large study of in-school practices of ele­
mentary schools and in the end passed this judgement:

Jeers of bygone decades occasionally asked whether our
schools had outlived their usefulness -- and we laughed. The question is no longer funny. The schools are con­spicuously ill-suited to the needs of at least 30 per cent of their present clientele: the large numbers of
children from minority groups who live in harsh en­
vironments; the tens of thousands who suffer from crip­pling mental, physical, and emotional handicaps; and a
few whose rare gifts separate them sharply from their
peers. But the lack of "fit" between school and client extends into other realms until one is as forced to ask
whether our educational system serves even 50 per cent
of its clientele in reasonably satisfying ways. 83

John H. Fischer

Another distinguished educator, John H. Fischer, Presi­dent, Teachers College, Columbia University, also raises
Goodlad's question about the schools: "Are they necessary?"
and asserts,

The evidence is plentiful and conclusive that by using
schools as sorting mechanisms we reject, psychologi­cally and physically, vast numbers of children whose
potentiality is neither determined nor developed. For
others, who do manage after a fashion to survive, the

82 Vernon F. Haubrich, "Does the Common School Have a
83 John I. Goodlad, "The Schools vs. Education," Satur­
day Review, April 19, 1969, p. 61.
The overriding lesson learned in school is that education is a meaningless waste of time.\textsuperscript{84}

He does not, as might be suspected, conclude that they are not necessary, but he does call for a "fundamental alteration in the system."\textsuperscript{85}

\textbf{The Romantic Critics}

Also within the education profession there has emerged in the past decade a handful of writers whose names have become household words to those who follow the schools. They have become known as the "romantic critics" of education. All of them have taught in the elementary schools and much of their writing stems from their own experience. They include John Holt, Herb Kohl, George Dennison, Jonathon Kozol and George Dennison. They paint a bleak picture of the schools:

Jonathon Kozol never generalized from his experience but he said of his students who had been incarcerared, "I do not believe that an institution would have been necessary for any of those boys if they had ever received anything like a humane education."\textsuperscript{86}

George Dennison says, "The educational system in all its branches is corrupting to the individual."\textsuperscript{87}

\textsuperscript{85}Ibid. p. 90.
\textsuperscript{86}Jonathon Kozol, \textit{Death at an Early Age}, p. 214.
\textsuperscript{87}George Dennison, \textit{The Lives of Children}, p. 276.
Herb Kohl says, "The thirty six children (I taught) are suffering from the disease of our society. They are not special cases; there are many hundreds of thousands like them, lost in indifferent schools."88

John Holt calls schools, "Jails for Children."89

And finally, James Herndon concludes, "Frankly, I have almost no hope that there will be any significant change in the way we educate our children -- for that, after all, would involve liberty, the last thing we may soon expect."90

Neil Postman and Charles Weingartner

Neil Postman and Charles Weingartner summarize the consensus opinion of those whose works we have reviewed:

If (school) is irrelevant, as Marshall McLuhan says; if it shields children from reality, as Norbert Wiener says; if it educates for obsolescence, as John Gardner says; if it does not develop intelligence, as Jerome Bruner says; if it is based on fear, as John Holt says; if it avoids the promotion of significant learnings, as Carl Rogers says; if it induces alienation, as Paul Goodman says; if it punishes creativity and independence, as Edgar Friedenberg says; if, in short, it is not doing what needs to be done, it can be changed; it must be changed.91

Summary: Educational Criticism

From all of this comes a judgement of schools that is

88 Herb Kohl, 36 Children, p. 224.
90 James Herndon, The Way It Spozed To Be, p. 224.
91 Neil Postman and Charles Weingartner, Teaching as a Subversive Activity, p. xiv.
decidedly uniform — schools are dehumanizing. One searches
in vain for a defense of the schools on humanistic grounds.
Some defend the schools on the basis that they have done a
decent job of educating to competency for operating the com-
plex machinery of our technological society, but no one
says the machinery of the schools itself is humanistic. Of
course, the disclaimer that was applied in connection with
societal critics — that the critics represent a small group
— can also be applied to school critics, but the disclaimer
loses its force in the face of the unanimity of the opinions.
And especially does the disclaimer lose its force when one
contemplates the actions of students and teachers. The
riots on college campuses and the disruptions and closings
of high schools, however complex the causes, are at least
partly the acts of people frustrated by institutions that
simply fail to acknowledge their humanness. Further, the
trenchant militancy of teachers and their willingness to
shut down their own schools through strikes hardly bespeaks
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92 This is the position of the NEA as expressed in the
previously cited Schools for the 70's and Beyond: A Call to
Action, in which it is stated, "The very failure of Ameri-
can education may be that it has been such a thumping suc-
cess, at the expense of virtues that have nothing to do with
final examinations." (pp. 16-17) It is also a point made
by Charles Silberman in Crisis in the Classroom, who, after
listing the shortcomings of the schools, states, "And yet
from another perspective the United States educational sys-

tem appears to be superbly successful -- on almost any
measure, performing better than it did ten, twenty, fifty
or a hundred years ago." (p. 14)
love for ivy covered walls. As Paul Goodman asserts, "In brief, every one of these campus disorders is essentially a prison riot. If the schools were truly voluntary associations, the disorders would never occur or would be immediately quelled by the members who would protect what they love."93

Education and Scientific/Rational Man

The question naturally is, Why are schools so dehumanizing? There must, of course, be a multiplicity of reasons: some basic, some superficial; some transient, some lasting; some obvious, some obscure; some inherent, some created. Obviously too, the causes and the means of their correction are thorny problems indeed, for certainly no one wants schools to be dehumanizing. In addressing itself to these problems this study makes no attempt to penetrate in any massive way into the thicket of this vexing state of affairs. Nor is the thesis of this study to be construed as the promotion by its author as the cure. Yet it is the central theme of this dissertation that a deep and pervasive cause of the problem arises from the inadequate image of man held by the schools and the society. This study has already described the prevalent image of man held by the society -- scientist/rationalist man. Essentially the same view is

93Paul Goodman, New Reformation, p. 68.
held by the schools. They are interchangeable -- mirror images of one another. And it is the shallowness, incompleteness, simply erroneous nature of this image of man that underlies at least some of what is wrong with the schools. This is so because what the schools aim to do -- their goals -- and how they go about achieving these goals, is determined in large measure by their image of man; the image of man being what is perceived as the essential nature of man and what elements of that nature are most esteemed. The image of man predominant in society today, scientific/rational man, is the product of several centuries of emphasis on man's cognitive functioning. The scientist/rationalist image does not deny the totality of man's being, but it does place emphasis on what is most valued; namely, those aspects of his functioning that have enabled him to successfully cope with the physical world, the world outside himself. Likewise, this image de-emphasizes the animal in man; his emotions, impulses, and instincts -- all of which, in this view, are seen to be the source of harmful acts, mismanaged existence and myriad unhappiness. Earlier in this study the criticisms of this image were described: (1) that in placing the primary emphasis on external reality this image has reduced the importance of man himself; and (2) that in placing primary emphasis on man's rational functioning this image has lead to the withering of his other functions, which, though they may be treacherous, nonetheless are the
source of man's greatest joys, triumphs, experiences, and meanings -- in short, the source of his full humanness.

This study has defined humanism as "direct concentration on the welfare of man." Inasmuch as the scientist/rationalist image of man places its direct concentration outside man, and further, mitigates against man's full functioning, it follows that the scientist/rationalist image of man is not humanistic.

Summary

To this point this study has held that there is a widespread judgement among critics that both the schools and the society are dehumanizing. Further, it was asserted that the cause of this dehumanization is in part the result of the image of man dominant in society. This image, man as a scientific/rational being, is not humanistic. The study now turns to an examination of trends in contemporary thought and society that appear to be running counter to this dominant view, trends that give promise of a resurgence of humanism in society.
CHAPTER FOUR

THE EMERGING HUMANIST MOVEMENT

The Emerging Image of Man

To now in history emphasis on the humanist ideal has been rather much an arbitrary choice; it was simply stated that man was important and that was that. Lacking any theoretical base the humanist position had no grounds save moral suasion. The scientist/rationalist position, however, was strongly buttressed by a theory and a praxis that not only seemed to square with reality but produced demonstrable results as well. Today this is changing and there appears to be emerging a picture of reality and of man that is strongly humanistic. This new picture of reality and of man is supported by a theory and a praxis of its own. The theory itself meets the criteria of scientist/rationalist man, for it is both rational and empirically based. Yet it negates the essential proposition underlying scientific/rational man and in so doing corrects the shortcomings of scientist/rationalist man.

The new image of man comes from no single source; it is an amalgam from a variety of sources. Further, its elements are not new as philosophical constructs. What is new is
that there is considerable evidence that this image of man is not only gaining widespread acceptance -- it is changing man's consciousness of himself -- but that it is being actualized in the society and in the lives of millions of people. The remainder of this study is devoted to an exposition of this image of man, an examination of how it is being realized in society, and an enunciation of the educational implications arising from it.

Characteristics of the Emerging Image of Man

Neither the emerging image of man nor scientist/rationalist man are strictly descriptions of man only; both are, rather, descriptions of the nature of reality, of man, and the relationship one to another. The characteristics of the emerging image of man can be stated as a series of propositions. These statements follow and are presented together with explanations which are deliberately brief since these concepts will be further amplified in the succeeding section.

1. Man is inescapably a part of reality. The notion of man-in-reality stems from the destruction of the scientist/rationalist proposition that there exists an external reality that man can perfectly come to know -- that man is a creature standing apart from the world trying to understand the nature of it as it exists "out there." This is the posture of the scientist/rationalist view. To be sure, the scientist/rationalist view includes man in it but the
truth of the world is considered to exist outside his own skin. The original scientist/rationalist position saw reality as something whose truth was ultimately attainable through the application of the method of science. Later, with the collapse of Newtonian physics and the findings of perceptual scientists as to the limits of man's capacities to know, the prevalent view became that reality existed, but that its truth was unattainable because of human limitations. The shift now resulting sees reality as being man-in-reality. By this is meant that reality includes man in it -- it is man/reality.

2. **There is an external reality that is in some measure knowable.** The new image of man does not deny the existence of external reality. It does exist and it can be observed and described. To be sure, it cannot be observed apart from the influence of the observer, but it can be conceived of and described as existing separately. Further, descriptions of it are communicable. The knowledge obtained by observation and communication has varying degrees of accuracy. In general, the methodology of science is an effective means for obtaining both precise and general descriptions of the nature of external reality.

3. **There is an inner reality that differs qualitatively from external reality.** This is the reality of the individual human's own experience: his perceptions, moods, feelings, thoughts, sensations, and so on. This reality is
not directly observable by others; however, it can be described, though imperfectly, by a person himself and this can be understood by others on the basis of their own experience.

In one rather limited sense this inner reality is the only reality, for human knowledge is always mediated through personal experience. Thus, though it is possible to generalize about men -- to talk about "mankind" -- consciousness exists only in the minds of individual persons.

4. For the individual, reality is created by him from the unity of his inner reality, his experience, and external reality. This is the keystone concept of the emerging image of man, for the impossibility of separating external and internal reality makes all knowledge and experience personal. Much knowledge is commonly shared, of course, but always this knowledge is personally interiorized by each person sharing it. Because reality arises from a fusion of the inner and the outer, it has two important features: (1) it is a personal creation, and (2) it is ever-changing. That is, individual men are continuously acting upon reality, organizing it perceptually, and assigning it meaning. In thus organizing reality man does not so much discover truth as he creates it. Since man is constantly in process -- forever interacting with his environment -- man is continuously creating himself and the world and simultaneously his picture of both. That is, he is an organizer and manager of
reality -- one who perceives and acts upon it, shapes it, and is in turn acted upon and shaped by it -- all while at the same time perceiving, acting, acting upon and shaping himself. Such is man that his successive creations of reality are never complete; yet there is no escaping the necessity for their creation and the inevitability to act out of them.

Part of this created reality includes man giving meanings to his experience of reality. These meanings include values, ethics, morals, habits, acts of valuing, moods, feelings and emotional responses. Scientist/rationalist man virtually denied the meanings of life since the very construct had no objective existence. The significance of the new image can be appreciated fully only in relation to a prior image of man -- supernatural man -- who conceived of life's meanings as having origins external to himself and who thought of them as absolute and unchanging. The emerging image recognizes that meanings are man-created and personally held.

Further, the scientist/rationalist view, dealing as it did only with atomistic, observable events from which generalized abstractions could be made, tended to ignore and thus to divert man's attention from direct, conscious engagement with the primary experiences of life: birth, death, love, anxiety, choice, celebration, peak experiences, pain, festivity. All of these have been restored to prominence in
Additionally, scientist/rationalist man denied the validity of that which it could not observe and quantify and in so doing cut man off from the mysterious, the occult the divine, the spiritual, the fantastic, the sublime, the inexplicable, the ineffable. These too have been restored to a place of legitimacy in the emerging image of man, for what man creates he is free to consider real, however unobservable it may be.

5. **Man has a vast potential for fuller functioning; for experiencing life, for knowing and performing.** The scientist/rationalist view placed a value on cognitive functioning above that of man's sensory, emotional, meaning, valuing, spiritual, and interpersonal functioning. It saw man as operating best when he used his head over his heart. The emerging image of man places emphasis on all his capacities and sees their full functioning as necessary for human realization.

6. **Reality transcends human powers of expression, for language is incapable of communicating perfectly or completely.** Symbols are unable to abstract any aspect of reality -- man's inner experience/the external world -- without some distortion, without leaving something out. In other words, when humans experience something they come to know dimensions of it that are beyond words. Further, they have not words sufficient to tell what they have experienced. In
short, there is an ineffable dimension to human life -- to understanding, to experience, to knowledge -- which is beyond human power to tell.

Summary: The Emerging Image of Man

In summary, the picture of reality and of man's place in it that is emerging at the present time is this: Objective knowledge can neither be known nor communicated. Each person inescapably creates his own reality as a result of his experience of himself and the world outside himself. He has enormous potential for expanding this experience.

The Significance of the Emerging Image of Man

Taken together these aspects form the emerging image of man and converge to produce its most important and significant feature: the elevation of the individual person to central consideration in picturing the world. Thus the emerging image of man is not merely humanistic -- it is humanistic in a particular way. That is, in comparison to the scientific/rational image of man it places emphasis on the individual person. It does this by emphasizing the personal nature of reality and the importance of the individual reaching his full potential.

Earlier in this study it was held that humanism is, in simplest terms, the direct concern for human welfare, and it
was stated that this definition established no particular bias regarding the basic humanistic issue of the day, personal freedom versus social control. The emerging image of man does not itself establish a bias in one direction or the other either, for human welfare necessarily continues to include social groups as well as individuals. But what it does do is to move the emphasis from where it has been — outside the individual — to a new place, to the individual himself. It is a premise of this study that the image of man prevalent in society helps to establish the characteristics and actions of the society. That is, such collectivities as the schools, for example, establish their goals, organization, programs, and methodology on the image of man they hold. Since the emerging image of man centers its emphasis on the individual human, it follows that this image has social and, necessarily, educational implications. These implications are the raison d'etre for this study, but before considering them, the sources of the emerging image of man and its impact on the schools will be explored.

Sources of the Emerging Image of Man

An image of man writ large and held by so complex a society as present day Western civilization obviously is going to represent strands of thought coming from innumerable sources. Likewise, any image held by a large segment of that society is likely to have multiple origins. This is
certainly the case with the new humanistic image emerging into public consciousness, as we shall see, for this section examines the various sources of this image in turn. Each of the sources contributes something: in some cases an original idea, in some cases an old notion seen in a new light, in some cases confirming evidence, in some cases merely the weight of added opinion. Yet, in each instance something is added to give outline, richness, texture and dimension to the new image of man as it emerges.

In preparation to a consideration of these sources, though, some mention must be made of the role of those critics whose works have been reviewed here who have disparaged the present society and the prevalent image of man: men like Jules Henry, Paul Goodman, Jacques Ellul, et al. Although the role of these men has been essentially a negative one -- to tear down -- rather than to suggest alternatives, still, their function has been essential, for a recognition of the existence of a problem is a necessary precondition to the generation of ideas and efforts to solve it. Hence, it has been the role of these perspicacious men to provide insight into the dehumanizing state of present society and the deficiencies of scientific/rational man. They have by their writings set the groundwork for the creation by others of new views of man. These views in turn have given direction to people who have sought out new sets of values and life styles. And thus these men of words have contributed to
the emerging humanist movement that forms the attendum of this study.

Science

Science is frequently referred to as a "self-correcting" system because of its openness to new propositions and its willingness to modify existing propositions on the basis of new evidence. Yet, the openness of science has its limitations inasmuch as the evidence which is admissible must meet the criteria which science itself has set up and about which there is no openness. The criteria are rigid, exact and unyielding. The consequence is that in the eyes of science something is true (or probable) only to the extent that it meets scientific criteria. It may be personally true for a whole variety of reasons, but if it fails to meet the demands of science it is rejected or treated as non-existent. Thus, in effect, science itself is a closed system in very much the same fashion as religion or any other construct which rules out propositions on the basis of pre-existing standards.

In science the evidence for establishing the validity of a proposition is derived from direct observation, inference, or a logically coherent theory. Thus an incoherent theory seemingly fabricated from nothingness and not amenable to observational verification is prima facie unacceptable. In considering such a proposition a scientist
would say it is neither true nor false, but, rather, meaningless. Meaningless because, to use P.W. Bridgeman's term, no operational definition can be given for it. The effect of this, of course, is to deny its truth.

As may be imagined, this poses a problem for any proposition which aspires to acceptance by those who hold to the scientist/rationalist view of knowledge. For this study, the importance is this: the propositions underlying the emerging image of man must meet the criteria of science in order to be accepted by these criteria. Since the propositions assert the criteria themselves are invalid, the effect of meeting the test of acceptability will be to negate the criteria. If this is done, the effect also will be to negate the scientist/rationalist image of man since it is based on the assumption that the criteria are valid. Hence, establishing the validity of one of the two images of man will be to invalidate the other.

But before proceeding to this question a note of caution is in order. The foregoing explanation of the issue is stated as briefly as possible in language that is unmodified by any qualifiers. This is done simply for the sake of clarity. As a matter of fact, however, strictly speaking these are not mutually exclusive images. Both are abstractions of a rather general nature, and though they are sufficiently precise to be generally true, they nonetheless are also sufficiently ambiguous so as not to be mutually ex-
clusive in any absolute sense. That is to say, validating the emerging image of man would not destroy science and rationality any more than scientist/rationalist man has destroyed emotions and values. The consequence of validation is simply to establish the validity and importance of one image in relation to the other.

Another caution. The assertion is made that the establishment of the validity of the emerging image of man is dependent upon meeting the criteria of science. At this point it must be emphasized that this holds true only for meeting the criteria of science. That is to say, the emerging image may be accepted as valid on the basis of criteria that have nothing to do with science; for example on intuition, or belief, or hope, or whatever. This is, of course, another way of saying the human being is free to believe what he will for whatever reasons he may wish, science to the contrary notwithstanding.

In any event, as will be demonstrated, the case for the emerging image of man does meet the criteria inasmuch as science itself has exposed its own limitations and in so doing not only negated scientist/rationalist man but contributed to the emerging image as well. The case itself does not, of course, stem from the criticisms which were rendered against scientist/rationalist man earlier in this study, since these criticisms were value judgements and not, therefore, scientifically valid repudiations. Rather, the repudiation
comes from the failure of science to meet its own goals. These goals stem from the necessity for science to separate the subjective from the objective: that is, the goal of science is, to use Dubos's phrase, "to achieve an objective description or explanation of reality."¹

The inability of science to reach this goal arises from its incapability to achieve any of the three elements contained in Dubos's statement: "objectivity," "description or explanation," or "reality." A discussion of the failure of science in terms of description and explanation will be deferred to the section on general semantics which follows later. For now, consideration will be given to the effort of science to achieve objectivity. In that connection, Abraham Maslow, who was himself trained as a laboratory psychologist, describes what has happened to shatter the illusion of achieving objectivity:

The picture of truth and of reality that we have inherited from the classical science of the impersonal is that it is "out there," perfect, complete, hidden but uncoverable. In the earlier versions the observer simply observed. In later versions it was understood that the observer had spectacles that distorted but which could never be removed. Most recently physicists and psychologists have learned that the act of observation is itself a shaper, a changer, an intruder into the phenomenon being observed. In a word, the observer partly creates reality, i.e., the truth.²

Floyd Matson has related the history of the notion of

¹Dubos, So Human an Animal, p. 118.
²Maslow, Psychology of Science, p. 110-1.
objectivism. Its birth was in a Newtonian, mechanistic conception of the universe, a notion that begat "a faith in the existence of an objective Reason, impersonal and mechanical, harmonious and determinate, existing entirely apart from individual men and indifferent to their purpose." And as for its death, "It was finally in the submicroscopic interstices of the atom...that the primary postulates and 'necessary truths' of the Newtonian cosmology were one by one brought under critical scrutiny and one by one found wanting." Although Matson ascribes the finis of the concept of objectivity to a number of events occurring throughout the history of post-Newtonian science, the phrase "submicroscopic interstices" is a reference to the main event that marked its end -- Werner Heisenberg's principle of uncertainty; that is, Heisenberg's finding that at the atomic level it is impossible to observe an event without disturbing the event itself. This, in effect, renders objectivity impossible; what the observer wishes to describe is not something that exists apart from him, but, rather, exists as a result of the interaction between himself and it. There is, therefore, no way for him to know its objective existence.

Of course, if objectivity is impossible it follows that the "out there" reality which science aspires to describe is

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4 Ibid. p. 122.
likewise impossible. Yet, things are relative, and if objectivity at an absolute level is impossible, common knowledge certainly confers on science an extremely high degree of accuracy and predictability in many achievements, for example in the physics and mathematics of a moon shot, so that it might well be said that the conclusion drawn from the Heisenberg principle is no more than nit-picking. The point is well taken in terms of the practical effects of the findings, but the importance of the conclusion lies not in its practical effects but in its refutation of objectivism within the rules and constraints of the methodology of science itself. That is, to restate: "In science the evidence for establishing the validity of a proposition is derived from direct observation, inference, or a logically coherent theory." In the case of objectivity, direct observation refutes the proposition.

Yet, the nit-picking objection may still be raised, so the second aspect of the inadequacy of science is now to be considered -- its capacity to describe or explain reality. To define what is "real" is to enter truly into a thicket of uncertainty, for it is an enterprise that has occupied minds for centuries. Yet, the question need not be met head on, for it can simply be asked to what extent is science capable of describing or explaining the totality of human experience. If all human experience is admitted to be real, then there is no problem and the capability for
science to deal with it can be investigated straightaway. But if elements of human experience are denied as part of reality, the question of the capabilities of science to deal with these elements is still just, for, real or not, experience is the human condition and the capability for science to deal with it remains pertinent.

What the human experience consists of is described by the poet W.H. Auden, "The world in which all of us, including scientists, are born, work, love, hate and die, is the primary phenomenal world as it is and always has been presented to us through our senses, a world in which the sun moves across the sky from east to west, the stars are hung in the vault of heaven, the measure of magnitude is the human body, and objects are either in motion or at rest."5

There is no gainsaying that science describes and explains this world almost not at all. Maslow cites its failure:

The world of experience exists and comprehends all experiences, i.e., the experiential, phenomenological, or esthetically experienced world. The other, the world of the physicists, mathematicians, and chemists, of abstractions, "laws," and formulas, of systems of postulates, is a world that is not directly experienced but rather rests upon the experiential world.6

And Jacques Barzun tells the why of the failure:

6Maslow, Psychology of Science, p. 76.
Physical science has in the main proceeded by division, breaking down into smaller and smaller units the thing to be studied. The aim is to make measurement exact and to sort out causes. But the social sciences deal with man, and man is refractory to division. No sooner has "economic man" been split off by the economist than the same in-dividual (aptly so-called) acts in his ca-pacity as "sentimental man" or "Englishman" and defeats the investigation.

Any reduction of the living being to imaginary units like the atom is falsification, and in modern so-ciety where the ease of motion multiplies the relations into which man enters, the sorting out of parts is im-possible. Physiological psychology, Ricardian and mathematical economics, physical anthropology, all of them describing a single aspect of man, produced the same kind of barren science, true perhaps in Laputa, where tailors make clothes by trigonometry, but not on this pragmatic planet.7

And Rene Dubos passes judgment:

The most damning statement that can be made about the sciences of life as presently practiced is that they deliberately ignore the most important phenomena of hu-man life.8

The conclusion to be reached from all of this is that science itself has destroyed the notion of science as an all-embracing, objective source of knowledge. The importance of this fact is that it desacralizes scientific/rational man and contributes importantly to the emerging image of man. Scientific/rational man was a logical outcome of the propo-sitions upon which it was based. If the real world is out there and if it is knowable and controllable through objec-tive observation and the methodology of science, then it fol-


8Dubos, So Human an Animal, p. 142.
lows that man in all his life activities should take unto himself the objectivity, the methodology and the attributes of science. That is, he should stand apart from that in which he is involved; he should manipulate, test, observe, quantify and generalize about it; and he should bring to the process rationality, non-prejudice, care, deliberation, sobriety, openness and honesty. In short, he should utilize all of the resources of his rational intellect together with the associated virtues. At the same time, and this is the key condition, the process demands that he ignore the transcendent and the inexplicable; that he subvert emotions, commitment, haste, valuing, spontaneity, caprice and his physical self. In brief, it is in his own best interest to deny elements of his being which interfere with his scientist/rationalist functioning.

With the unseating of the propositions underlying scientist/rationalist man all of this is importantly changed. Man is now freed to function as a whole self. However, though the unseating of science as the paradigm for life itself comes about through the destruction of the myth of objectivity and the inability of science to deal with human experience, it does not therefore destroy the value of the methodology of science in any other respects. This latter point cannot be overstressed, for the worth of the methodology of science for man both personally and socially retains its essentiality as much as anything else for the full
development of man's potential. Further, both the methodology and the findings of science continue to stand among the premier achievements of humankind. Thus the negation of the propositions underlying scientific/rational man, while they do delineate the limitations of science, do not significantly diminish the value of science or rationality. Rather the importance of the negation lies in its effect on the image of man. That effect is (1) to permit the restoration of man to an essential place as a part of reality, and (2) to acknowledge the personally-created nature of man's pictures of the world. In so doing it restores to centrality the individual person and legitimizes all his capacities. The result is a restoration of man's self-image that has the possibility for ennervating his spirit and awakening him to the possibilities of his selfhood. In this respect, the emerging image of man goes beyond simply a revised picture of the nature of the world; it has in it the capability to spark a resurgence of hope -- yes, hope, that virtually forgotten, internally experienced impulse that gives life meaning.

It would not be fair to conclude from all of this that science has failed. Retrospectively it can be seen that it was an error to extrapolate the early findings of scientists into a prospective system offering total illumination. It is not anti-science to say that science supports the emerging image of man. What is important is that it does.
Existentialism

Perhaps the most significant force in establishing the emerging image of man has been existentialism, though, of course, there is no way of knowing this. In any case, existentialism is strongly humanistic -- concentrating on human welfare -- for it is by definition "a movement . . . emphasizing man's responsibility for making his own nature as well as the importance of personal freedom, personal decision, and personal commitment."\(^9\) In fact the term "existence" as used in existentialism implicitly refers to human existence. But in addition to its concern for the human condition, existentialism is also a reaction against the scientist/rationalist image of man, for as Bertrand Russell said, "The general point of departure which is common to the entire movement seems to be this: rationalism as a philosophy is held to be unable to provide a viable account of the meaning of human existence."\(^10\)

Although existentialism does not emphasize human potentialities in quite the same fashion as it is attended to in humanistic psychology, all of the other principle features of the emerging image of man are characteristic of existentialist thought as this summary description by Ivan 


\(^10\)Bertrand Russell, Wisdom of the West, p. 302.
Soil illustrates:

Existentialism is largely a revolt against traditional European philosophy, which...tried to produce principles of knowledge that would be objective, universally true, and certain. The existentialists argue that objective, universal, and certain knowledge is an unattainable ideal....The existentialists do not make the traditional attempt to grasp the ultimate nature of the world in abstract systems of thought. Instead, they investigate what it is like to be an individual human being living in the world.

The existentialists stress the fact that every individual, even the philosopher or scientist seeking absolute knowledge, is only a limited human being who must face important and difficult decisions with only limited knowledge and time in which to decide.

For the existentialists, this predicament lies at the heart of the human condition. They see man's life as being basically a series of decisions which must be made with no way of knowing conclusively what the correct choices are....There are no objective standards or rules to which he can turn for answers to his problems of choice, for different standards supply conflicting advice. Ultimately, the individual himself must decide which standards to accept and which to reject....

Because the individual makes his own choices, he is free; but because he freely chooses, he is completely responsible for his choices....

When man realizes that he is completely responsible for his decisions actions and beliefs, he is overcome by anxiety. He tries to escape from this anxiety by ignoring or denying his actual situation, he succeeds only in deceiving himself. The existentialists strongly criticize this flight from freedom and responsibility into self-deception. They insist that a man must accept full responsibility for his behavior.

The existentialists believe that man learns about himself best by examining the most extreme forms of human experience. Consequently, they write about such topics as death and the shadow it casts on life; the difficulty, if not the impossibility of maintaining satisfactory relationships with other people; the ultimate futility and absurdity of life; the terrifying possibility of suicide; the alienation of the individual
from society, nature, and other individuals; and the inescapable presence of anxiety and dread....

Moreover, the existentialists have involved themselves in social and political disputes. They believe that it is the responsibility of every man to engage himself in these disputes and commit himself by choosing a side.11

Though existentialism is closely related to humanism because of its preoccupation with the human experience, it is by no means synonymous with it, for while humanism is concerned with human welfare existentialism is concerned with the human condition. In this sense, humanism is normative; it places a strong positive value on humans. Existentialism, on the other hand, asserts both positive and negative values; it tells what it is like to be human. Further, there is a difference, and it is a key one, between existentialism and the emerging image of man. Existentialist writers often present a picture of man that is despairing and gloomy, what Maslow calls, "High I.Q. whimpering on a cosmic scale."12 The emerging image of man, on the other hand, is one of hope; a picture of man that offers personal rejuvenation for the individual and the possibility of a renewal of society.

In summary, the contribution of existentialism is to direct man's attention away from abstractions and into a direct engagement with life itself.

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12Abraham Maslow, Toward a Psychology of Being, p. iii.
Psychotherapists

A third source of the emerging image of man comes from certain writings within the field of psychotherapy. These writings are disparate, and originate from persons of widely varying geographical locations and psychic orientations. Yet, these men share in the creation of new ways of looking upon humans and the human condition.

Existentialism and Psychotherapy

It is probable that all the psychotherapy authors have been influenced by existential thought, if not directly, then by diffusion, for the spirit of existentialism pervades their writings in diverse ways. There are, in fact, branches known variously as existential psychology, existential analysis, and existential psychiatry. The debt to existentialism of the humanistic view of man emerging in psychology and psychiatry is acknowledged by Abraham Maslow, who sees existentialism as having focused attention in two principle ways: "First, it is a radical stress on the concept of identity and the experience of identity as the sine qua non of human nature....Secondly, it lays great stress on starting from experiential knowledge rather than from systems of concepts or abstract categories or a prioris."13

Maslow acknowledges the influence of existentialism as

13Maslow, Psychology of Being, p. 9.
going well beyond the two principle means just cited, how­
ever. Additional influences include:

1. The total collapse of all sources of values outside
the individual...There's no place else to turn but
inward....

2. Existentialists may supply psychology with the
underlying philosophy which it now lacks....

3. Existentialism deals radically with that human pre­
dicament presented by the gap between human aspira­
tions and human limitations....

4. (Existentialists) raise also the problems and tech­
niques of integration of this twofold nature of man, his lower and his higher, his creatureliness and his god-likeness. On the whole, most philosophies
and religions, Eastern as well as Western, have
dichotomized them, teaching that the way to become
"higher" is to renounce and master the "lower." The existentialists, however, teach that both are
simultaneously defining characteristics of human
nature....

5. From this flows naturally a concern with the ideal,
authentic, or perfect, or godlike human being....

6. (From existentialists) we can and should pick up
their greater emphasis on what they call "philosophical anthropology," that is, the attempt to de­
fine man, and the differences between man and any other species....

7. Existential philosophers are stressing the self­
making of the self....

8. (Existentialists have emphasized not only) the
problem of responsibility and of will, but also
their corollaries of strength and courage. ¹⁵

¹⁴Maslow feels they are doing it too exclusively, ig­
noring genetic and environmental determinants. Nonetheless
their regard for will, responsibility, and autonomy does
give credence to self-determinism.

As a result of these existential influences an image of man is emerging among at least some psychotherapists that is highly personalistic and humanistic -- a view of man importantly supportive of the view emerging from other sources. The study now turns to an examination of the writings of some of these men.

R.D. Laing

Among the new-image building psychotherapists contributing to the emerging image of man who have been heavily influenced by existentialism is the celebrated Scotsman, Ronald D. Laing, whom Time magazine called, "one of the most articulate and controversial interpreters of that branch of psychiatry commonly known as existential analysis."16 Time's description of his particular field of psychiatry explains why Laing must be included among those who are building a new, more humanistic image of man: "The existential analysts regard the sex-based anxieties that are the preoccupations of Freudians as only one small part of man's problems; successful therapy, they insist, must take account of the patient's whole social being, his total existence."17 (Emphasis added.)

Laing's principal contribution to the emerging image of man, as the quote suggests, is in centering on the individual

16"Metaphysician of Madness," Time, February 7, 1969, p. 64.
17Ibid.
person. It is a personalist point of view. In so being it strongly supports the validity of the individual's experience and clearly favors it in the struggle between the individual and the collectivities of man. Further, it is a view that deplores present psychiatric practice of labeling and classifying people according to "symptoms," and of treating them as objects according to their category rather than as unique persons.

Laing's theory of mental illness views the individual as having perceptions and an inner life which is in conflict with a social world that the individual sees as preposterous and alien to his own experience. Schizophrenia, Laing's major interest, develops when a person in effect shuts out the outer world and turns inward to experience himself, a perfectly reasonable step from the standpoint of the person, one which is labeled an "illness" simply because we do not understand. Laing's therapeutic technique is truly remarkable; it is to grant validity to the schizophrenic's experience -- his excursion into himself -- and to encourage him to work it through. Eventually, according to the theory -- and there is clinical experience to support it -- the patient returns to relationship with the outside world, having been permitted to go the whole way on his trip into himself. Conventional therapy fails, even harms, according to Laing, because the patient's trip is aborted by the intervention of therapy.
Laing expresses it:

Can we not see that this voyage is not what we need to be cured of, but that it is itself a natural way of healing our own appalling state of alienation called normality?

If we can demystify ourselves, we see "treatment" (electro-shocks, tranquilizers, deepfreezing -- sometimes even psychoanalysis) as ways of stopping this sequence from occurring.18

In The Politics of Experience, his most popular book, Laing uses a writing style which is the embodiment of his beliefs; it is a mystical, brilliantly written personal exposition of his views on human existence -- totally unlike conventional scientific and psychiatric writings. The departure from convention is intentional, for Laing is disdainful of the methodology of scientism when it is applied to human affairs. He writes:

Natural scientism is the error of turning persons into things by a process of reification that is not itself part of true natural scientific method. Results derived in this way have to be dequantified and dereified before they can be reassimilated into the realm of human discourse. . . . If human beings are not studied as human beings, then this once more is violence and mystification.

In harmony with existentialist thought that human existence requires involvement and commitment in social affairs, Laing does not hesitate to speak his mind on matters outside his discipline. Although his language is unmis-takenly colorful, likewise his position is perfectly clear,

as in the following passage:

There presides over America a female effete laughing Buddha -- fat beyond reason or imagination -- creased with myriad folds and convolutions. The fat is on the turn. This she-Buddha is compounded of some cosmic muck, and that is now fibrillating with monstrous pruritic desire. Millions of men fall on her to fuck away her unspeakable and insatiable obscene itch. They all get lost in the endless, greasy, fatty morass of her rancid recesses. . . .
If I could turn you on, if I could drive you out of your wretched mind, if I could tell you, I would let you know.19

Despite his striking manner, Laing speaks directly to the issue of the day -- the individual versus the society -- and in the end contributes to the personalist, fully functioning concept of man:

The condition of alienation, of being asleep, of being unconscious, of being out of one's mind, is the condition of the normal man.
Society highly values its normal man. It educates children to lose themselves and to become absurd, and thus to be normal. . . .
As adults, we have forgotten most of our childhood, not only its contents but its flavor; as men of the world, we hardly know of the existence of the inner world; we barely remember our dreams, and make little sense of them when we do; as for our bodies, we retain just sufficient proprioceptive sensations to coordinate our movement and to ensure the minimal requirements for biosocial survival -- to register fatigue, signals for food, sex, defecation, sleep; beyond that, little or nothing. Our capacity to think . . . is pitifully limited: our capacity even to see, hear, touch, taste and smell is so shrouded in veils of mystification that an intensive discipline of unlearning is necessary for anyone before one can begin to experience the world afresh, with innocence, truth and love.20

The importance of Laing in influencing contemporary

19Ibid. p. 186-7.
thought extends well beyond the professional boundaries of psychiatry, for his books are widely read among laymen, particularly among college students. In fact so dramatic and revolutionary are his insights that one is intrigued with the notion that history may regard him as one who ignited a revolution.

Thomas Szasz

Another psychiatrist who has departed the fold of conventionality, and as a result of a critical assessment of the tenets of his profession has helped to develop the emerging image of man is Thomas Szasz. His major work, *The Myth of Mental Illness*, tears down the former and erects the latter. While Szasz' study is confined to mental illness (specifically, hysteria), it reflects a view of man consistent with the holistic, personalistic view of the emerging image. The following chart contrasts his view of mental illness with the conventional view:

<table>
<thead>
<tr>
<th>ITEM</th>
<th>CONVENTIONAL VIEW</th>
<th>SZAŠ' VIEW</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goals of psychotherapy</td>
<td>Understanding of mental illness</td>
<td>Understanding of human beings</td>
</tr>
<tr>
<td>Causality</td>
<td>Behavior is caused by antecedent conditions</td>
<td>Behavior is also caused by valuation, choice and responsibility</td>
</tr>
</tbody>
</table>

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21 Thomas Szasz, *The Myth of Mental Illness*. 
<table>
<thead>
<tr>
<th>ITEM</th>
<th>CONVENTIONAL VIEW</th>
<th>SZASZ' VIEW</th>
</tr>
</thead>
<tbody>
<tr>
<td>Descriptors of persons</td>
<td>Categories, labels, definitions, classes.</td>
<td>Individual traits, processes, behaviors.</td>
</tr>
<tr>
<td>Focus</td>
<td>The patient</td>
<td>The individual in his life context</td>
</tr>
<tr>
<td>Responsibility</td>
<td>None. Mental illness a disease. Patient absolved.</td>
<td>&quot;Mental illness&quot; is a behavior over which the individual has some control.</td>
</tr>
</tbody>
</table>

A study of the chart makes it clear that the conventional view sees men as governed by physical phenomena over which they have little control and that they are objects which can be understood in terms of the categories into which they fit. On the other hand, Szasz' contributes to
the emerging image by seeing each man as governed by his own actions as well as by his social environment: that each person is a subject who can be understood only in terms of his unique self.

Eric Berne

The chart necessarily leaves out much, so that one of the central themes of Szasz' work, an analysis of human behavior in terms of games theory, hardly comes through on the chart. Game theory is a way of looking on human actions that has received widespread public attention since the publication of Eric Berne's Games People Play. It is a metaphor that contributes significantly to the emerging image of man because it focuses attention on falsity and authenticity in human relationships. Briefly, the theory behind the game-model analysis as it is advanced by Berne is this. In infancy humans receive gratification from physical stimulation by other humans. Such stimulation, called "stroking," is essential to well-being and growth. The desire to continue to receive this gratification continues into adulthood but is thwarted to some extent by social, psychological and biological forces. Also, the direct forms of stimulation which were experienced in infancy take on more subtle, even symbolic forms, until any act that implies recognition of one's presence is, in effect, a form of stroking. Social

\[22\text{Eric Berne, Games People Play, pp. 11-20.}\]
intercourse is a series of strokes called "transactions," from which persons gain advantage. All of this, according to the theory, is perfectly normal, even necessary. The problem is that in the social context these transactions become so heavily regulated they no longer represent real intimacy, but become rituals and games instead -- substitutes for real living. They are superficial engagements rather than unions. They are motivated by ulterior (though not necessarily conscious) designs and are engaged in for the expectancy of "pay-offs". According to Berne real intimacy is rare and most social activity consists of playing games.23 So thoroughly have most people been indoctrinated into gamesmanship they are unaware of its existence, not to mention their own more or less continuous participation in it.

23 The term "game" is likely to be misleading because it suggests intentionality and sport. As used by Berne, however, it is a metaphor that transforms the meaning of the term as ordinarily used. Games, in this sense, refers to ordinary human contacts which are not utterly candid; that is, to the guarded, position-seeking maneuvering (largely unconscious) which, in his view, is characteristic of most intercourse.

There is a temptation to dismiss Berne's formulations as simplistic, even a caricature. Certainly his formulation is lighthearted in using such terms as "If it weren't for you," and "There I go again" as names in his classification of games. Also his use of the terms Parent, Adult, and Child as parallels to Freud's terms superego, ego, and id may seem a travesty unless it is born in mind that Freud's terms too, are metaphors. They are terms used to represent processes, not entities, but it has been their unfortunate fate to become thought of as actual things. The terms Parent, Adult, and Child, whatever their shortcoming, seem unlikely to succumb to such misinterpretation.
Accordingly, the route to restoration of autonomy lies first in achieving awareness — "of seeing things in one's own way, and not in the way one was taught." The second step is spontaneity, "the freedom to choose and express one's feelings....liberation from the compulsion to play games." The third step is the attainment of intimacy, "the spontaneous, game-free candidness of an aware person."\(^{24}\)

**Carl Rogers**

Berne's contribution to the emerging image of man lies in his emphasis on authenticity in human relations. On the other hand, other psychiatrists contribute by stressing the authenticity of the individual. Carl Rogers is perhaps the preeminent therapist writing from this view.\(^{25}\) The substance of his ideas on therapy is summed up in his own words in what is probably his best known work, *On Becoming a Person*:

> One brief way of describing the change which has taken place in me is to say that in my early professional years I was asking the question, How can I treat, or cure, or change this person? Now I would phrase the question in this way "How can I provide a relationship which this person may use for his own personal growth?.....

\(^{24}\)Ibid. pp. 178-81.

\(^{25}\)Personal authenticity and authenticity in interpersonal relations, are, of course, two sides of the same coin. One implies the other. The difference between Berne and Carl Rogers, is in their starting point. Both have as their goal to achieve both personal and relational authenticity.
I have found that the more that I can be genuine in the relationship, the more helpful it will be. This means that I need to be aware of my own feelings, in so far as possible, rather than presenting an outward facade of one attitude, while actually holding another attitude at a deeper or unconscious level....Being genuine.26

Being genuine for Rogers means being a "real person," or simply a "person." These terms describe his goal of authenticity for the individual. His summary definition of the term is captured in a phrase borrowed from Kierkegaard, "to be that self which one truly is." Rogers elaborates on the meaning of the expression by citing the trend taken by clients as they go through the process of becoming a person:

1. Away from facades. A tendency to move away from a self that he is not.

2. Away from "oughts." Moving away from the compelling image of what he ought to be.

3. Away from meeting expectations. Moving away from what the culture expects him to be.

4. Away from pleasing others. Many individuals have formed themselves by trying to please others, but again, when they are free, they move away from being this person.

5. Toward self-direction. He chooses the goals toward which he wishes to move.

6. Toward being process. Movement toward more openly being a process, a fluidity, a changing.

7. Toward being complexity. The desire to be all of oneself in each moment -- all the richness and complexity, with nothing hidden from oneself, and nothing feared in oneself.

26Carl Rogers, _On Becoming a Person_, pp. 33-4.
8. Toward openness to experience. The individual moves toward living in an open, friendly, close relationship to his own experience.

9. Toward acceptance of others. An openness to and an acceptance of other individuals.

10. Toward trust of self. Increasingly he trusts and values the process which is himself.27

Rollo May

A psychiatrist who cuts across several lines is Rollo May. He is an existentialist as well as active in humanistic psychology. Like Rogers, May's view of man heralds the necessity for autonomy for the individual. In his recent best-selling book, Love and Will,28 May stresses the personal nature of will by defining it as intentionality and citing it as the relations between man as subject and the things of the world as object. The point he makes is a denial of the "out there" concept of reality of the scientist/rationalist image of man. Intentionality means both cognition, or knowing, and conation, or willing, for knowing itself is an act of conation; it is the source of the existentialist statement that "every meaning has within it a commitment." The emerging image of man sees man as "creating" reality. May affirms this position with the summary statement, "Intentionality contains both our knowing and our forming reality, these are inseparable from each other."29

27Ibid. pp. 167-75.
28Rollo May, Love and Will.
29Ibid. p. 230.
Or, as he said in his earlier work, *Existential Psychology*, "There is no such thing as truth or reality for a living human being except as he participates in it, is conscious of it, has some relationship to it."\(^{30}\)

Aside from this affirmation of the centrality of the individual, May's general outlook is in harmony with the emerging image of man. He stresses the task of each person to experience himself, to create himself. Indeed, this is the theme of an earlier work of his, *Man's Search for Himself*, \(^{31}\) (1953) a work that could well stand as the prototype of much of what has been covered in this study to this point. For in it he deals with the dehumanized character of the society, the loss of identity, the necessity for rediscovering selfhood, the experience of becoming a person, the struggle to be, and the goals of the integration of the self: freedom and inner strength, the creative conscience, courage, and the capacity to transcend the tyranny of time. In so doing, May speaks the message of all of the psychotherapists whose works have been covered here: "The basic question is how the individual, in his own awareness of himself and the period he lives in, is able through his decisions to attain inner freedom and to live according to his own inner integrity."


\(^{31}\)Rollo May, *Man's Search for Himself*. 
In summary, then, this section has reviewed a group of psychotherapists who are assisting in defining the emerging image of man. Their view of man is neither mechanistic nor unduly abstract. Instead it concentrates on the experience of the individual human being and holds as its highest value the autonomous, authentic individual.

Humanistic Psychology

There is surely no clear dividing line between the humanistic view of man emerging from the writings of psychotherapists and the general field called humanistic psychology. Yet there seems to be enough to recommend a separate treatment in this study inasmuch as some of the psychotherapists cannot fairly be included under the mantle of humanistic psychology even though their writings may be influential. Likewise, humanistic psychology is much more than psychotherapy; indeed there is some question of whether it is therapy at all. So the investigation proceeds now to the contribution of humanistic psychology to the emerging image of man, but does so with the proviso that its separation from psychotherapy is rather arbitrary.

The role of humanistic psychology in the development of humanism as a societal movement will be discussed more fully in a later section; the present concern is with its influence in establishing a theoretical basis for the characteristics of the emerging image of man.
Humanistic psychology is a broad, diffuse, amorphous phenomenon that emerged into being around the late 1950s. Its major contribution in establishing a new image of man has been in focusing emphasis in a very particular way on the full realization of human potentialities, and, concommitently, in concentrating on the whole person and his ordinary experience as he goes through the business of living. These emphases are suggested in the definition of humanistic psychology given by the American Association for Humanistic Psychology:

Humanistic Psychology may be defined as the third main branch of the general field of psychology (the two already in existence being the psychoanalytic and the behaviorist) and as such, is primarily concerned with those human capacities and potentialities that have little or no systematic place, either in positivist or behaviorist theory or in classical psychoanalytic theory: e.g., love, creativity, self, growth, organism, basic need-gratification, self-actualization, higher values, being, becoming, spontaneity, play, humor, affection, naturalness, warmth, ego-transcendence, objectivity, autonomy, responsibility, meaning, fair-play, transcendental experience, psychological health, and related concepts. This approach can also be characterized by the writings of Allport, Angyal, Asch, Buhler, Fromm, Goldstein, Horney, Maslow, May, Moustakas, Rogers, Wertheimer, etc., as well as by certain aspects of the writings of Jung, Adler, and the psychoanalytic ego-psychologists, existential and phenomenological psychologists.32

The key phrases in the definition are "human capacities and potentialities" and the listing that follows, "love, 

creativity, self,..." etc., for these illuminate the holistic, personal frame of reference in which humanistic psychology operates. In brief, humanistic psychology is interested in the individual human being and his achievement of a rich, fully human life.

Significance

The significance of humanistic psychology has been expressed by one of its foremost leaders, Abraham Maslow, who wrote, "I must confess that I have come to think of this humanist trend in psychology as a revolution in the truest, oldest sense of the word, the sense in which Galileo, Darwin, Einstein, Freud, and Marx made revolutions." 33

Rationale

Just as the emerging image of man in society is a reaction away from scientific/rational man, so also is humanistic psychology a reaction away from the view of man and the methodology of psychoanalysis and behaviorism, the two psychologies that preceded humanistic psychology. Although James F.T. Bugental, one of the leading figures in humanistic psychology, says that humanistic psychology does not see itself as "competitive with the other two orientations," 34 still, one finds in the literature of humanistic psychology a good many swipes at both behaviorism and psychoanalysis,

33 Abraham Maslow, Psychology of Being, p. iii.

particularly behaviorism. Hadley Cantril states the case against behaviorism:

The main body of psychology started its career by putting the wrong foot forward, and it has been out of step with the march of science much of the time. Instead of beginning with studies of the whole person adjusting to a natural environment, it began with studies of a segment of a person responding to a physical stimulus in an unnatural laboratory environment. One consequence of this false start has been a proliferation of model building which often takes on the aspect of playing games. Another consequence has been an overemphasis by some investigators on a single variable which proves at best tentative and partial after the fad for it has run its course. It is no wonder that so many students of psychology have found it an insufferably dull subject and that many social scientists and inquiring laymen feel that most of the psychology they read provides them unconvincing, unrewarding concepts from which to choose as they try to give plausible accounts of the behavior of men and women in real-life situations. They sense that somewhere along the line too much of human experience has been left out of account. 35

The behaviorist outlook arose as a consequence of the adoption of the physical science model for the study of humans. Its genesis is traced to around 1913 by Floyd Matson who saw it as a "reaction to the excessive preoccupation of nineteenth century psychology with consciousness and with introspection." 36 As a consequence -- and an erroneous one, Matson declares -- "they (the behaviorists) threw out not only consciousness, but all the resources of the mind." 37


37 Ibid. p. 8.
In adopting the methodology of the physical sciences behav-
orism resorted to objectivity, dispassion, controlled
experimentation, manipulation, quantification, and precise,
atomistic investigations, all involving human beings.
Matson uses strong language in his denunciation of this
methodology.

It is almost, as it seems to me, a defining character-
istic of behaviorist psychology that it begins with
disrespect for the subject matter, and therefore leads
straightaway to what Norbert Wiener (a pretty hard sci-
entist himself) called the "inhuman use of human be-
ings." At any rate I know of no greater disrespect for
the human subject than to treat him as an object -- un-
less it is to demean that object further by fragmenting
it into drives, traits, reflexes, and other mechanical
hardware.38

The most extensive and reasoned argument against strict
use of a physical science model in studying humans, one
which is in favor of an existential, holistic, life-centered
approach, is that advanced by the person who has been called
the "spiritual father" of humanistic psychology,39 Abraham
Maslow, in his book, The Psychology of Science. He states,
"The model of science in general, inherited from the imper-
sonal sciences of things, objects, animals, and part-pro-
cesses, is limited and inadequate when we attempt to know
and to understand whole and individual persons and cul-
tures."40 Maslow continues:

38Ibid. p. 7.
39Ibid. p. 10.
40Abraham Maslow, The Psychology of Science, p. xii.
This artificial habit of abstraction, or working with reductive elements, has worked so well and has become so ingrained a habit that the abstractors and reducers are apt to be amazed at anyone who denies the empirical or phenomenal validity of these habits. By smooth stages they convince themselves that this is the way in which the world is actually constructed, and they find it easy to forget that even though it is useful it is still artificial, conventionalized, hypothetical -- in a word, that it is a man-made system that is imposed upon an interconnected world in flux....I believe mechanistic science (which in psychology takes the form of behaviorism) to be not incorrect but rather too narrow and limited to serve as a general or comprehensive philosophy.41

Psychoanalysis is rejected by humanistic psychologists for somewhat different reasons than behaviorism. One deficiency with psychoanalysis is that it has too limited a picture of man. Psychoanalysis is a theory of personality that is based largely on the life of the mind, not on the total individual. It is a theory short on experimental procedures and one which gives little credence to conscious behavior. It is a psychology that probes the inner workings of the psyche and one which is primarily concerned with explanation and correction of deviant, abnormal or destructive processes rather than upon the healthy organism. Its therapeutic processes are slow and painful and are criticized as evading rather than confronting the pressing problems of individuals. Humanistic psychology, on the other hand, gets away from psychoanalysis' preoccupation with malfunctioning humans and concentrates instead on how to arrive at health.

41Ibid. pp. 4-5.
As Maslow says, "Freud supplied to us the sick half of psychology and we must now fill it out with the healthy half."\(^{42}\)

Additionally, psychoanalysis emphasizes the control of man's unconscious drives over his attitudes, emotions and actions. This view belittles man's conscious thoughts, reasoning powers and perceived states. It is a kind of determinism that leaves little room for spontaneity, creativity, rationality, or responsibility. Such a view tends to rob man of his capacity to control his own destiny, to rise above his present state, to realize himself -- all of which are basic tenets of humanistic psychology.

Yet, the contribution of humanistic psychology to the emerging image of man is not essentially critical. It is, in fact, forthrightly a position of advocacy, for as Matson says, "Humanistic psychology tries to tell it not like it is, but like it ought to be."\(^{43}\) One of its fundamental oughts concerns human potentiality, the premise that human beings, singly and collectively, are capable of a level of functioning in terms of sensory awareness, creativity, mentation, physical performance, and interpersonal relations which goes far beyond what they themselves have previously known or what psychologists have previously viewed as within human capability. It is a basic belief of the humanistic

\(^{42}\)Maslow, *Psychology of Being*, p. 5.

psychologists that the path toward full realization of potential becomes blocked for most people in a thousand different ways as they grow toward adulthood and that these and other blocks continue to function in adult life. To cast aside these blocks and free oneself for the tasks of self-realization has become, then, a central goal of humanistic psychology.

A major theorist of humanistic psychology and particularly the notion of human potentialities was the late Abraham Maslow. His books *Motivation and Personality* \(^{44}\) and *Toward a Psychology of Being* \(^{45}\) relate his theory in detail. Briefly it is this: Human needs are hierarchical in the necessity for their gratification. Certain needs (called deficit-needs) are of first rank in their demand to be satisfied. These include basic needs of love, safety, belongingness, and respect as well as strictly physical needs. Other needs (called growth-needs) tend to motivate the individual toward satisfaction after his deficiency needs are gratified. These growth-needs represent the fullest flowering of human potential, and in the healthy individual they naturally assert themselves when deficit-needs are met. The trouble is that the movement toward growth-needs gratification is easily thwarted by both the anxieties generated by

\(^{44}\) Abraham Maslow, *Motivation and Personality*.

\(^{45}\) Maslow, *Psychology of Being*. 
growth itself and by the delights found in safety -- in not growing. Maslow feels that safety needs generally are more potent than growth-needs and as a consequence, "in the choice between giving up safety or giving up growth, safety will ordinarily win out." Hence, most persons never realize their full potentiality. And, hence it is that as a result of Maslow's formulations a basic tenet of humanistic psychology is that most persons have a vast store of untapped potentiality.

Maslow describes persons whose capacity for realizing their potential has not been blocked. These he calls self-actualizing people -- those who "have sufficiently gratified their basic needs for safety, belongingness, love, respect and self-esteem so that they are motivated primarily by trends to self-actualization (defined as ongoing actualization of potentials, capacities and talents, as fulfillment of mission..., as a fuller knowledge of, and acceptance of, the persons own intrinsic nature, as an unceasing trend toward unity, integration or synergy within the person)." Such self-actualizers have certain characteristics. They are:

1. MORE EFFICIENT PERCEPTION OF REALITY AND MORE COMFORTABLE RELATIONS WITH IT. Ability to detect the spurious, the fake, and the dishonest in personality, art, music,

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46Maslow, Psychology of Being, p. 49.
in things of the intellect, in scientific matters, in politics and public affairs. Ability to distinguish far more easily than most the fresh, concrete, and idiographic from the generic, abstract, and rubricized: in other words tuned more to the real world of nature than in the man-made mass of concepts, abstractions, expectations, beliefs, and stereotypes that most people confuse with the world. Unthreatened and unfrightened by the unknown, comfortable with it, and, often more attracted by it than by the known. Not only tolerant of the ambiguous and unstructured, but liking it. Do not cling to the familiar, do not have a catastrophic need for certainty, safety, definiteness and order. Able, when the situation calls for it, to be disorderly, sloppy, anarchic, chaotic, vague, doubtful, uncertain, indefinite, approximate, inexact, or inaccurate. Able to live with doubt, uncertainty, and tentativeness.

2. ACCEPTANCE (SELF, OTHERS, NATURE). Ability to accept selves and own nature without chagrin or complaint. See human nature as it is and not as preferred to be. Accept and enjoy selves on the animal level: appetite, sleep, sex, etc. Lack aversions and disgusts with things physical: food, body odors, body functions, body products. Lacking in defensiveness, pose, and protective coloration, and distasteful of such artifici-alities in others. Lacking in cant, guile, hypocrisy, front, face, game playing, trying to impress others. At the same time, feel guilt with (1) improvable shortcomings such as thoughtlessness, and loss of temper, prejudice, jealousy, etc.; (2) shortcomings of the group or culture with which identified.

3. SPONTANEOUSITY. Spontaneous in behavior, inner life, thoughts, impulses, etc. Simple, natural, reactions. Does not allow convention to hamper or inhibit from doing anything that considered very important or basic. Can break laws and conventions when situation demands it. At the same time, very ethical, but the ethics are of own making and choosing, not merely convention. For the most part willing to behave in a conventional fashion because no great issues are involved or because of awareness that other people may be hurt or embarassed by any other kind of behavior. This acceptance of convention is done to avoid disagreements over trivialities, but is perceived as restrictive and represents a limitation on free choice.

4. PROBLEM CENTERING. Strongly focus on problems outside selves. Have a mission in life, some task to fulfill
that is likely to be seen as an obligation rather than as a choice. Concerned with ethical and philosophical questions. Have a framework that is broad and universal, not petty and local. Lack concern for what is immediate and trivial, therefore easy to get along with.

5. THE QUALITY OF DETACHMENT; THE NEED FOR PRIVACY. Can tolerate, even enjoy solitude. Remain detached and undisturbed in situations that upset others. Are more objective. Able to concentrate and therefore become absent-minded and oblivious of surroundings. Do not need other people in the ordinary sense and are therefore perceived to be cold, snobbish, lacking in affection and unfriendly.

6. AUTONOMY; INDEPENDENCE OF CULTURE AND ENVIRONMENT. Are independent of other people and the culture for satisfactions. Find satisfactions intrinsically, rather than extrinsically. Remain independent of hard knocks, deprivations, etc.

7. CONTINUED FRESHNESS OF APPRECIATION. Able to appreciate again and again, freshly and naively, the basic goods of life with awe, pleasure, wonder, and even ecstasy. Find the casual workaday, moment-to-moment business of living can be thrilling, exciting and ecstatic; not all of the time, but occasionally and at unexpected moments. Various experiences provide these moments of appreciation -- nature, children, music, -- but they come from things natural, not from money or material things. Sex is especially rewarding for some.

8. GEMEINSCHAFTSGEFEHL. A deep feeling of identification, sympathy, and affection for human beings in general in spite of occasional anger, impatience, or disgust. A genuine desire to help the human race.


10. THE DEMOCRATIC CHARACTER STRUCTURE. Friendly with everyone of suitable character regardless of class, education, political belief, race or color. Unawareness of superficial differences. Willing to learn from anyone. Do not try to maintain outward dignity, status, prestige, etc. Humble and respectful before those who have something to teach. Select friends on the basis of character, capacity and talent rather than on the
basis of birth, race, blood, family, age, fame, or power. At the same time give respect to every human just because he is human.

11. DISCRIMINATION BETWEEN MEANS AND ENDS. Are certain about right and wrong, have definite moral standards, are strongly ethical; but not in a conventional sense. Are not religious in a formal way, yet few are atheists. Generally are concerned more with ends than means, though they are able to convert means into ends by becoming involved in the processes.

12. PHILOSOPHICAL, UNHOSTILE SENSE OF HUMOR. Find nothing laughable in humor based on hostility, superiority, or authority-rebellion. Humor is based on what is thoughtful, philosophical, and spontaneous rather than on punning, witty remarks, or gay repartee.

13. CREATIVENESS. A universal characteristic. Not genius creativity, but like the naive and universal creativeness of unspoiled children. Less inhibited, less constricted, less bound.

14. RESISTANCE TO ENCULTURATION. Are conventional in clothes, food, language but not fashionable, smart or chic. Yield to convention in unimportant things. Yet have a calm, long-time concern with cultural improvement that recognizes both the slowness and necessity of change. Can work for quick change when necessary though. Could become radical in drastic straits but do not favor useless sacrifice. Were pugnacious, impatient, and eager in their youth but have learned to temper their optimism. Believe in having a good time themselves which radicalism would destroy. Weigh the various features of the American culture and make their own decisions regarding them. Are ruled by the laws of their own character rather than by the culture. Yet the society forces certain inhibitions and restraints upon them and they are thereby lessened in their spontaneity, potentiality and authenticity.

15. THE IMPERFECTIONS OF SELF-ACTUALIZING PEOPLE. Possess plenty of the lesser human failings: vanity, partiality, temper outbursts, bad habits, ruthlessness, independence to the point of estrangement from others, impersonal, unsocial etc.

16. VALUES AND SELF-ACTUALIZATION. Strength of personality provides a basis for the creation of own values. Fundamentally differing perceptions results in unconventional values.
17. THE RESOLUTION OF DICHOTOMIES IN SELF-ACTUALIZATION. See self as a single whole, rather than as split into warring entities such as mind/body, heart/head, work/play, mature/childlike, sobriety/humor, self/society, acceptance/rebellion, etc. See the world in wholes and as multifaceted rather than as polarized.\textsuperscript{48}

The term human potentialities is rather vague. Herbert Otto, chairman of the National Center for the Exploration of Human Potential lists the following as areas where humans operate well below their potential:

- Sensory capacities: sight, taste, smell, hearing, touch, and kinesthesis.
- Interpersonal relationships: awareness of others, sensitivity, love, community.
- Self-awareness: sensitivity towards one's feelings and physical states.
- Mental abilities: creativity, problem-solving, recall, learning.
- Emotions: joy, spontaneity, peak-experiences.
- Physical abilities: strength, performance, skills, conditioning.
- Spirituality: religious experience, meditation, conversion experiences.
- Artistic talents.

He buttresses this rather expected listing with these:

- Parapsychology: ESP, telepathy.
- Rhythms: biorythms, psychorythms.
- Other cultures: Zen, satori.\textsuperscript{49}

\begin{flushright}
\textsuperscript{48}Maslow, Motivation and Personality.
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In addition to its emphasis on potentialities, humanistic psychology also stresses the personal, individual nature of experience, of being, of knowing. As Matson says, "The recognition of Man-in-Person as opposed to Man-in-General goes to the very heart of the difference between humanistic psychology, in any of its forms or schools and scientific psychologies such as behaviorism." J.F.T. Bugental sees it as arising from humanistic psychology's "model of man" in which Man is viewed as a subject in the midst of his own living, acting on the world, changing himself and all about him. While man's reactivity is certainly recognized, the humanistic psychologist regards this as less distinctive of the human experience and tends to look to those ways in which humans distinguish themselves from objects, from lower animals, and from one another: conceptual thinking, vicarious experiencing, imagination, communication, invention and discovery, mystical concern and inquiry, artistic creation.

The result of this model of man, Bugental asserts that scientific attention is once again being directed toward the primacy of the subjective....The humanistic psychologist concerns himself with those aspects of the human experience which have importance in daily living. Thus he will study and seek to increase our understanding of such familiar experiences as love, pain, willing, fearing, hoping, and so on.51

The purpose of such emphasis on the person is to enable people to achieve authenticity, that is, to discard the fake, the spurious, the cultural encrustations of a lifetime and


to uncover what is genuine and real in themselves and in their relations with others. This is a theme that runs throughout humanistic psychology and related literature.

In summary, then, humanistic psychology has contributed to the emerging image of man both by moving away from the views of man held by behaviorists and psychoanalists and in moving toward a view of man that emphasizes the existential life of the individual person and his attainment of his greatest potential for experiencing that life.

General Semantics

General semantics has influenced the emerging image of man by calling attention of the limitations of language; it is the study of the way the structure of language influences how people think and act. It is a discipline that is largely the work of one man, the late Polish born mathematician-physicist, Count Alfred Korzybski. Its source-book is Science and Sanity, a stultifyingly dense tome whose message is nonetheless comprehensible and is one that has been disseminated by a number of noted men, among them, S.I. Hayakawa, Stuart Chase, and Wendell Johnson. Korzybski visualized his work as a whole science of man, and, although events have not confirmed his vision, still his conclusions have influenced thinkers in diverse fields. A synopsis is

52 Alfred Korzybski, Science and Sanity.
difficult but the substance of the findings of general semantics is this. The chief function of language is to represent reality, yet it cannot do this well because of certain characterological differences between reality and language. These are summarized by the late University of Iowa speech professor, Wendell Johnson, in *People in Quandries*:

(1) Reality is process-like; language by comparison is static. (2) The structure of reality shows a practically infinite degree of differentiation. The structure of language, on the other hand, is much less highly differentiated. (3) Language structure implies that reality is made up of things that possess qualities....The sort of language that appears to be needed in order to represent the relationships in the world of not-words (non-verbal reality) is one which expresses a space-time order among facts and between the observer and observed, between the speaker and what he speaks about.53

Further, the structure of language itself causes humans to think, speak and act in ways that are faulty. The principle shortcoming lies in the premise of identity: the notion that a thing is what we say it is -- that "A is A." It is not, of course, A is many things besides what we say it is. Also: what we say A is today is not what it will be tomorrow; what one A is differs from what another A is; the word A means many things besides the thing A; and, lastly, there are many descriptions aside from A that can be used to describe A. In addition to this, language uses various levels of abstractions and speaks of values, qualities, and facts without itself reflecting in its structure the differ-

ing nature of such statements.

There is little that can be done to correct the shortcomings of language: its structure is, of course, set. Korzybski urges the employment of "extensional devices" in the use of language in order to overcome some of its shortcomings, but these are palliatives, at best. On the other hand, an awareness of the shortcomings of language which the general semanticists have pointed out can have a marked effect on the thinking processes and the use of language for an individual personally; it is in this regard that the findings of general semanticists seem to have been influential.

The contribution of general semantics to the emerging image of man is rather specialized; its role has been to draw attention to the limitations of words, to their incapability to describe or communicate the full richness of reality itself or of personal experience. For scientific/

Extensional devices include (1) Indexing: the use of subscripts (A₁, A₂, A₃,...) to indicate that identical names do not denote identical things; (2) Dating: the use of subscripts (A₁₉₇₁, A₁₉₄₅, etc.) to indicate the temporality of things; (3) Etc.: the use of etc. to indicate the incompleteness of statements (A is A, etc.); (4) Quotation marks: the use of quotation marks as a safety measure to indicate that a term means other things (A is "A"); and (5) Hyphenating: the use of the hyphen to indicate the inseparability of separately named things such as mind-body, and space-time. My personal observations cause me to conclude that the extensional devices of quotes and hyphenating have caught on and are much in use, though there is no way of knowing, of course, how much this is attributable to general semantics.
rational man language is his chief tool; it not only commun-
cicates knowledge -- it is knowledge. The emerging image of
man, on the other hand, sees knowledge in a much broader
scope and relegates verbal knowledge to a less dominant po-
sition.

Zen Buddhism and Eastern Cultures

The philosophies, religions and practices of the East
seem to be playing a significant part in establishing the
new image of man emerging in America. The various aspects
of these Eastern influences are not identical to the char-
acteristics of the emerging image, but there is a close con-
vergence. Further, and what is perhaps most important, the
simple fact that many people in Western society are showing
a receptivity to the ways of the East is fostering an open-
ness to new ideas which is a hallmark of the emerging image.

It is possible that the most significant of the Eastern
influences is that of Zen Buddhism. It is described by
George Noel Mayhew as

...an intuitive school of Buddhist meditation. It is
not a philosophy or religion in the proper sense. It
has nothing to teach and no rituals. Zen is a method
of self-training that leads to an understanding of re-
ality. Its basic idea is that a person can discipline
his mind so that he comes into touch with the inner
workings of his being. He aims to grasp intuitively
what he cannot grasp rationally. This larger "aware-
ness" cannot be taught. Each person must find it for
himself. 55

55George Noel Mayhew, "Zen," World Book Encyclopedia,
It would be fraudulent of this investigator to pretend any passable knowledge of Zen. Its foremost interpreter to America speaks of the difficulty of putting it into words: Alan Watts, author of *The Way of Zen*, states, "But fortunately, or unfortunately, Zen is above all an experience, non-verbal in character, which is simply inaccessible to the purely literary and scholarly approach,"56 or, as Watts quotes in a couplet

Those who know do not speak;
Those who speak do not know.57

Yet, while an understanding of Zen itself is beyond this inquiry, Watts and others have described its image of man sufficiently so that it can be compared with both scientific/rational image and the emerging image. In that connection, one of the fundamental differences between the Zen image and that of the West, according to Watts, lies in ways of thinking. By that is not meant simply one of mastering different ideas, but, to quote Watts,

The problem is to appreciate differences in the basic premises of thought and in the very methods of thinking...The reason...is that we have taken a restricted view of human knowledge. For us, almost all knowledge is what a Taoist would call conventional knowledge, because we do not feel we really know anything unless we can represent it to ourselves in words.58

This difference in ways of thinking between East and

57 Ibid. p. xii.
58 Ibid. p. 4.
West stems from differences in the entire cultural orientation and is passed on through succeeding generations. Part of this in turn arises from language differences, the West having a language made up of single words and the Chinese (a source of Zen) having one of pictures. The consequence of this is that Chinese thought grasps things as wholes more than does Western thought. Further, it sees the limitations of symbolic forms and grasps more fully the ineffable nature of much knowledge and experience. The result is a rejection of verbal, intellective techniques as a means of knowing. As Watts puts it, "So long as the conscious intellect is frantically trying to clutch the world in its net of abstractions, and to insist that life be bound and fitted into its rigid categories, the mood of Taoism will remain incomprehensible; and the intellect will wear itself out."\(^59\)

Another difference in thinking is in the manner of making decisions. The practice of the West is, of course, to make decisions by a rational process in which all of the relevant factors are expressed in language and consciously weighed. The Chinese on the other hand rely more on meditative, intuitive, yet spontaneous means under the assumption that, as Watts puts it, "decisions...are effective to the degree that one knows how to let one's mind alone, trusting it to work by itself."\(^60\) The rationale behind this technique

\(^{59}\)Ibid. p. 19.

\(^{60}\)Ibid. p. 19.
is the belief that only the unfettered mind can grasp the totality of a problem; the rational process -- a verbal process -- is inadequate simply because it cannot represent the whole.

But even this explanation is inadequate, for Watts states the Western concept of mind is too intellectual, too cortical. He refers instead to the word hsin and states, "hsin means the totality of our psychic functioning." Thus, decision making in the East is not simply a "mental process," but involves the whole of one's psychological being.

Watts continues, "When a man has learned to let his mind alone so that it functions in the integrated and spontaneous way that is natural to it, he begins to show the special kind of 'virtue' or 'power' called te, (which) is the unthinkable ingenuity and creative power of man's spontaneous and natural functioning -- a power which is blocked when one tries to master it in terms of formal methods and techniques."

D.T. Suzuki, prominent interpreter of Zen, summarizes the differences between East and West in a statement that is here arranged in columnar form.

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61 Ibid. p. 25.
Watts mentions the difficulty of translating Eastern ideas into Western language, of the fact that Easterners do not even see things in the same way as those of the West. One of the intriguing differences in Eastern thought comes from the view of the "individual versus the collectivities" struggle which is seen by Western man to be a fundamental issue in human life: it is the issue that forms the central attendum of this study. According to D.T. Suzuki, in Eastern thought this is not seen as a problem: "Western ideas

<table>
<thead>
<tr>
<th>The Western Mind</th>
<th>The Eastern Mind</th>
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<tbody>
<tr>
<td>Analytical</td>
<td>Synthetic</td>
</tr>
<tr>
<td>Discriminative</td>
<td>Nondiscriminative</td>
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<tr>
<td>Differential</td>
<td>Integrative</td>
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<tr>
<td>Inductive</td>
<td>Deductive</td>
</tr>
<tr>
<td>Individualistic</td>
<td>Totalizing</td>
</tr>
<tr>
<td>Intellectual</td>
<td>Intuitive (rather, affective)</td>
</tr>
<tr>
<td>Objective</td>
<td>Subjective</td>
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<tr>
<td>Scientific</td>
<td>Spiritually individualistic</td>
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<tr>
<td>Generalizing</td>
<td>Nondiscursive</td>
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<td>Conceptual</td>
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<td>Schematic</td>
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<tr>
<td>Impersonal</td>
<td>Socially group-minded</td>
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<tr>
<td>Legalistic</td>
<td>Dogmatic</td>
</tr>
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<td>Organizing</td>
<td>Nonsystematic</td>
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<tr>
<td>Power-wielding</td>
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<tr>
<td>Self-assertive</td>
<td></td>
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</tbody>
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...
of individual freedom and personal responsibility run counter to the Eastern ideas of absolute freedom."^^

Eastern notions of freedom appear to be related to the underlying attitude of the organic wholeness of all things. Thus, the individual is not apart from the social order -- it is all one. It is, therefore, useless to talk of the individual in separate terms since he cannot be separated.

Hence, there is no conflict. Suzuki states it:

The person is free only when he is not a person. He is free when he denies himself and is absorbed in the whole. To be more exact, he is free when he is himself and yet not himself. Unless one thoroughly understands this apparent contradiction, he is not qualified to talk about freedom or responsibility or spontaneity."^^

Alan Watts expresses the same thought:

This unity of organism and environment is a physical fact. But when you know that for sure that your separate ego is a fiction, you actually feel yourself as the whole process and pattern of life. Experience and experiences become one experiencing, known and knower one knowing.^^

However brief the foregoing explanation of Eastern thought may be, it is evident that what it describes is in harmony with the image of man emerging in Western society. It is, first of all, a humanist philosophy -- its concern is for human well-being. Secondly, it is a personalist orientation -- it centers on the individual. As we have seen, 

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^^Suzuki, Zen and Psychoanalysis, p. 9.

existentialism, humanistic psychology and the new trend in psychotherapy all share this concern. Further, in taking into consideration the incapacity for words to express or, for intellection to encompass, the whole of reality, Zen allies itself with general semantics as well. Then, too, it is consistent with the finding of science that human conceptions of reality are inevitably in a personal mode.

There are two major differences between Zen and the other sources of the emerging image of man that have been examined so far. First, Zen is clearly a denial of Western rationality whereas the outlooks of existentialist and humanistic psychology are revisions of the role and importance of rationality. Secondly, Zen, encompassing as it does the whole life of the person, is much more a directed search for personal fulfillment. Existentialism is a way of looking at life; humanistic psychology a means for achieving a fuller, richer life; but Zen is a way of life. In this special sense, then, Zen is the most personal, most humanistic of the sources of the emerging image that have been examined so far.

Summary: The Emerging Image of Man

This chapter has asserted that there is a new image of man emerging in Western society. This image of man is based on a revised conception of the nature of reality. It is a conception that sees objective knowledge as impossible: man
exists inescapably in a world created by himself as a result of the interaction of his own functioning and that of external reality. This view of reality comes from a variety of sources: science, existentialism, psychotherapists, humanistic psychologists, and Eastern cultures. The consequences of this revised view of reality is a new image of man, one that places prime importance on the individual person and his own experience.

The Realization of the Emerging Image of Man

To this point this investigation has asserted that there is a new image of man emerging in Western society, that this image is a reaction against the scientific/rational image of man, and that this image is derived from several sources. But always in this report this image has been spoken of as precisely that -- an image. Never has it been called concrete, never has it been said that this image is being realized in society, never has the study spoken of flesh-and-blood humans and said, "This is what we are talking about." At this point, however, this is what will be done, for the investigation now turns to two phenomena that appear to be making the emerging image of man a reality -- humanistic psychology and the cultural revolution. Humanistic psychology is well on its way to becoming a mass phenomenon and the cultural revolution (or counter culture, or youth cul-
ture) already is one. Both embody many of the characteristics of the emerging image of man -- not as theoretical constructs -- but in the lifestyle and values of millions of people. And both appear to be having a strong influence on the society.

The study turns first to an investigation of humanistic psychology.

**Humanistic Psychology**

The previous chapter described the theoretical basis for humanistic psychology and its contribution to the emerging image of man. It will be recalled that humanistic psychology is a departure from the limited outlook of psychoanalysis and the scientism of behaviorist psychology. Its principle contributions to the emerging image of man has been its concentration on the life experience of the individual person and on the fulfillment of human potentiality. Today the principles and practices of humanistic psychology are spreading widely and as an outcome the emerging image of man is becoming a reality in the lives of untold numbers of people. One of the characteristics of this growth has been the diversity of viewpoints included within the general field. According to Abraham Maslow humanistic psychology includes Adlerians, Jungians, Rankians, Neo-Freudians, Post-Freudians, organismic psychology, Gestalt therapy, Lewinian psychologists, existential psychologists, self-psychologists,
phenomenological psychologists, growth psychologists, and so on.

This diversity expresses itself in a multiplicity of groups and organizations. Of course, such diversity means humanistic psychology is far from being a mature discipline with a coherent theoretical base and an established framework of principles and practices from which methodology, research, and growth can be measured. Yet, at the same time it retains the pluralism and openness to innovation that is necessary to generate new knowledge and to prevent the fossilization which seems to be inherent in rigid structuring. In any event, openness and variety are valued aspects of the movement inasmuch as the notion of human potentialities itself implics such characteristics, and the embodiment of these features in the institutional phase is merely an extension of the theoretical position. Thus, unless the movement undergoes a basic shift in orientation, it is likely to continue to shun organization, credentialization, formal structuring, exclusionary provisions, titles, and professionalism -- all of which are viewed as practices that promote the rigidification of attitudes and techniques, tend to categorize people, and serve to separate humans one from another.

Yet if this seems like a movement utterly without

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normal credentials or lacking the backing of recognized institutions this is not true either. A number of universities, for example, Sonoma State College, California and the University of Massachusetts both have departments that are involved in the movement. Further, there are several institutions that are carrying on serious studies: the National Center for the Study of Human Potentialities and the Western Behavioral Sciences Institute, both of La Jolla, California are two. Additionally, the leading figures in the movement, Maslow, Carl Rogers, Gardner Murphy, Herbert Otto, James F.T. Bugental and others carry the full array of academic credentials and are respected members of their professions. In fact, Maslow, the leading theorist for humanistic psychology, was elected to the presidency of the American Psychological Association and this event would seem to suggest tacit approval of his views by his colleagues.

Of the various facets of humanistic psychology, by far the most widespread is the human potentialities movement and its offspring, the phenomenon known as "groups." Groups are variously called T-groups, sensitivity groups, or encounter groups. Such groups consist of a dozen or so people who join together, usually under a trained leader, for extended periods of time, for example, twenty-four consecutive hours, or perhaps several hours a week for a year or so. There is no format to groups and no hard and fast rules so that the results vary widely, but the general procedure is for the
attention of the group to be concentrated on the group itself and on what is going on between the members in it. Further, there is a sort of unwritten rule against intellectualizing. The purpose of the group is to facilitate encounters between its members that are marked by freedom of expression, complete honesty, and candor. This is achieved by specific techniques which the leader utilizes. Freely given remarks about persons are not often experienced in society at large, of course, so that the group experience quickly moves to a level of personal engagement which is deeply moving for all but the most hardened. As a consequence, there are strong expressions of emotion as people begin to deal with their deepest thoughts, emotions and feelings: tears run down cheeks, joy shines through, tensions ebb and flow, intimacy prevails. Since the participants are usually strangers and since they deal only with what is going on in the group, each person is left without the categories and roles he occupies in his at-home, day-to-day existence. Thus each is revealed for his unadorned self and the byplay is unencumbered by preconceptions or future threats.

To one who has never participated in a group, the process must seem mystifying, even bizarre, and there is likely to be wonderment in the mind of the uninitiated as to why rational people would choose to involve themselves in something so contrary to ordinary experience. Unfortunately,
it is impossible to put into words the spirit and mood characteristic of the group process and the personal experience which the individual comes to know as a result. But the outcome of the group experience for the person is a deepened insight into his own personality, into how he is perceived by other people, and into his own capacities to relate to other people. The experience is likely to be humbling, for one is not apt to emerge with his old generalizations about himself intact. In fact, the experience is so disturbing for some people -- perhaps 5 per cent\textsuperscript{68} -- as to leave them worse off for it. Yet, most people who participate come away not only with new personal insights, but with a buoyant and ennervated sense of self and an opinion that the experience has been worthwhile. That this is the general feeling of participants seems self-evident from the growth of the movement itself, for it must be remembered that participation costs money, is voluntary, and offers no extrinsic rewards.

Though the basic technique for groups was worked out by the National Training Laboratories beginning in 1946, the spectacular stage of growth began when the techniques were refined after the establishment of the Esalen Institute in 1962. Today the movement is national in scope. Time magazine describes the growth:

Aided by widespread publicity, including the movie "Bob and Carol and Ted and Alice" and Jane Howard's best-seller, Please Touch, the movement is spreading explosively. Two years ago, when California's Esalen Institute first sought to export its own brand of the new gospel east, 90 curious New Yorkers showed up for a five-day encounter group in Manhattan. A similar event last year drew 850; last April, 6,000. Since January 1969, when Donald Clark counted 37 "growth centers" -- established sites for the development of human or group potentials -- the census has risen past 100.

To Esalen in San Francisco and Big Sur, the institute's beautiful Pacific retreat south of Carmel, come 25,000 people a year -- and if the pilgrim is turned away there, he can find similar sanctuaries in San Diego (Kairos), New York (Aureon, Anthos, Grow), Chicago (Oasis), Houston (Espiritu), Austin, Texas (Laos House), Washington, D.C. (Quest), Decatur, Ga. (Asanta), Calais, Vt. (Sky Farm Institute), and scores of other communities.  

Humanistic psychology includes much more than the group experience, however. One of its central concerns is with the human body. This includes such things as sensory awareness, movement, massage, body awareness, expressiveness, biological rhythms, psychophysical integration, voluntary control of internal states, Yoga exercises, and so forth. There is a literature and a fund of techniques dealing with these matters; for example, Sense Relaxation by Bernard Gunther is a best-selling compilation of exercises designed to enhance "sensory-reality." It includes self-slapping, breathing, lifting, stretching, tapping, touching, hearing, tasting, seeing and dancing. Another noteworthy book containing

69 Ibid.
70 Bernard Gunther, Sense Relaxation, 1968.
specific techniques for the expansion of human potential is *Joy*, by one of the Esalen Institute founders, Dr. William Schutz. Contents include: The Body, Personal Functioning, Interpersonal Relations, Organizational Relations, and The Potential for Being More.

And beyond both the group experience and interest in body functioning, humanistic psychology branches out into a wide variety of activities. Some notion of the catholicity can be gained from this list of programs which are being offered by the Esalen Institute during the summer of 1971. The list, which is incomplete, is taken from Esalen's published bulletin -- a bulletin which is much like those of other growth institutes:

- Couples Workshop; Gestalt Awareness Training; Tai Chi Workshop; Myth and Identity; Meditation; The Experience of Environment; Joy and Woe; The Mystic, The Clairvoyant, the Physicist; The Inevitable Transformation of Mankind; Conversations with Krishnamurti; Bimodal Consciousness; Sexuality, Self and Society; for Professionals (sic!); Deepening Life Values; Workshop for Families; Week for Detoxification; Hypnosis and Encounter; Transpersonal Photography; Opening to Creativity; Sufi Word-Pictures and Stories; Saying Yes to Life; Divorce: a Creative Experience; Play, Touch and Talk; and Psychology of Over-Eating.

The image of man that is emerging in the society was described as personalist -- centering on the totality of the self and one's own life experience. It is an image that

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*72* Esalen Programs, Big Sur and San Francisco: Esalen Institute, Summer, 1971.
takes into account man's values, emotions, sexuality, physical states, psycho-motor functions, interpersonal relations, moods, fantasies, wishes, spirituality, sensory functions, consciousness, and so on. Humanistic psychology has evolved a rationale consonant with this image. But what is of capital importance is that from the theory there has been formulated a wide variety of practices and techniques for achieving the kind of authentic person the image calls for; and that, further, these practices and techniques are being utilized on a vast scale by individuals, groups, and institutions throughout the land in a massive effort to bring the image into being.

The Cultural Revolution

There is a revolution coming. It will not be like the revolutions of the past. It will originate with the individual and with culture, and it will change the political structure only as its final act. It will not require violence to succeed, and it cannot be successfully resisted by violence. It is now spreading with amazing rapidity, and already our laws, institutions and social structure are changing in consequence. It promises a higher reason, a more human community, and a new and liberated individual. Its ultimate creation will be a new and enduring wholeness and beauty -- a renewed relationship of man to himself, to other men, to society, to nature, and to the land.\(^73\)

With these striking words does Charles A. Reich open his controversial best-seller, *The Greening of America*, in what appears to be one of the most widely quoted paragraphs

\(^{73}\) Reich, *Greening of America*, p. 4.
from a work of non-fiction to appear in years. Reich continues by identifying the source of this revolution:

This is the revolution of the new generation. Their protest and rebellion, their culture, clothes, music, drugs, ways of thought, and liberated life-style are not a passing fad or a form of dissent and refusal, nor are they in any sense irrational. The whole emerging pattern...makes sense and is part of a consistent philosophy. It is both necessary and inevitable, and in time it will include not only youth, but all people in America.\(^74\)

It is to this phenomenon, the counter culture, or youth culture, that this study now turns, for its values and lifestyle in many ways is an embodiment of the emerging image of man. At the outset it should be understood, though, that the inclusion of the counter culture as an object of study does not imply approval of it in all its manifestations. There are aspects which are associated with the counter culture that are most controversial: such things as flag-burning, drug use, draft resistance, public use of obscenities, sexual promiscuity, violent demonstrations, revolutionary rhetoric, personal filth, and so on. But whatever the feelings of an individual about these matters they should not be permitted to obscure judgment about the movement in others of its particulars.

At this point a definition is in order, but none is to be had because definition implies the drawing of clear lines, and in this case none is possible. The youth culture, en-

\(^{74}\)Ibid.
compassing as it does literally millions of people, is a diverse phenomenon and involves a variety of things, events, customs, attitudes, values and so forth. Perhaps it will suffice to say that the cultural revolution is the mass movement occurring largely among young people in Western society which is characterized by rejection of the values and life style dominant in the past and still existent for the bulk of citizens, and, instead, by the creation of new sets of values and life styles. This definition is broader than one which would restrict the counter culture simply to "hippies," "freaks," and "street people." It would include all young people who have substantially rejected the life style and/or values of their elders. And it would also include many older persons who have outright become a part of the counter culture as well as other adults who continue to lead what appears to be a "straight" life but whose values have undergone a significant change. At the same time, it would not include all youth, for obviously many, if not the majority, continue a life that mirrors that of their parents.

An example of the diversity to be found in just one aspect of the counter culture (though an important one) is given in an article by John Peterson. He distinguishes between street people, hippies, and college students:

Most hippies have roots, maybe even political or family interests. Street people are dropouts, from just about everything except their own hedonistic pursuits.

Nobody knows how many hippies there are or how
many street people there are. Some estimate the number of street people alone may total 500,000. But it's a guess.

The street people are today's bitter, alienated, apathetic version of yesterday's happy, love-filled, evangelic flower children. Perhaps their idealism remains, but their patience and perseverance are gone. Their ballyhooed "youth culture" has soured, producing more and more disenchanted youngsters roving the country.

The difference between hippies and street people, though sometimes hard to perceive, needs to be emphasized. Hippies often work, occasionally full-time, to get money for food, soft drugs, and rent. They may settle down in one place for some time.

Street people never work. When "crahing" or pan-handling don't produce bed and board, they move on. Some hippies are activists, deeply involved in politics or other causes. Most street people are political ciphers, nonrebels in a non-cause. They're generally preoccupied with themselves, but, paradoxically, this trait makes them ripe for causes. Once they begin looking outward, they often leap from disinterest to zealotry in one bound, wholly embracing religion, or radical politics, or whatever. This and the fact that they often join in rallies and demonstrations just for kicks, makes it difficult to frame a definition that doesn't contradict itself.

All kinds of young people grow their hair long and wear tattered and faded clothing so that appearance doesn't mean much.

Hippies and street people look very much like still another group -- those thousands of college students taking 6 to 12 months to travel the country and beyond. These young people are still part of the system, even though the uneducated eye couldn't prove it.75

This diversity is found generally among youth, not merely those in the counter culture, and has been schematized

Despite the diversity to be found among youth in general and in the counter culture specifically, there are generalizations about the counter culture that can be made.

Benjamin DeMott makes these:

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Youthcult holds that everyone in power is hung up on procedures and forms, blind to the great issues, scared of looking the facts of the age in the eye.

Youthcult holds that we are living in a world about to be trashed, a hair or two away from cataclysm.

Youthcult holds that the work ethos at once begets and is begotten by cruelty and hatred.

Youthcult holds that the attempt of the elders to hide the prevalence of brutality from the young (and from themselves) is both criminally evasive and doomed to failure.

Youthcult holds that openness is the highest virtue, and that moral and intellectual rigidity — the belief that absolute right or wrong can be known by men — is the root of our sickness.

Youthcult holds that Possibility is all, that men must trip out to the border of self and experience, penetrate the countries wherein ordinary sequences of time break down and past and future coexist, wherein ego and isolation vanish — wherein, like, thought and feeling, man, like, they just flow."

And in another study Alexander Frazier identifies some of the major concerns of "the growing numbers of counter cultures on the scene today:"

**Immediacy:** Concern for the quality of immediate experience; honoring now, the present; joy.

**Austerity:** Concern for spending time and money on first things; investing in what really matters; essentiality.

**Authenticity:** Concern for truth, for evaluation of facts and feelings; telling like it is; honesty.

**Openness:** Concern for new possibilities in every area of human existence; valuing the new, the unfamiliar, the untried; risk-taking.

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Autonomy: Concern for "universal emancipation" from institutional, social, or political pressures; deciding for oneself; selfhood.

Responsibility: Concern for living by values that transcend national boundaries, reach out to world; acting in terms of what know to be right; community.

Reverence: Concern for meaning in human experience; searching for the significant.\textsuperscript{78}

For this study this investigator has compiled the tabulation which follows. It compares elements of both the dominant culture of society -- the culture which is the product of the scientist/rationalist view of man -- and the youth culture. The tabulation has been gleaned from a study of descriptions of both cultures by a variety of authors.\textsuperscript{79} Since it is a synthesis, specific references to original sources are not possible.

A note of caution in reading the chart is advisable. For the most part the sources from which the data were taken are sympathetic to the youth culture. This bias shows through in the table itself where wording often reflects a value stance. Since it would be difficult to devise a tabulation of this dimension that was value-free, the original

\textsuperscript{78} Alexander Frazier, "The Quality of Life and Society in the United States," unpublished ms. approved by the Board of Directors of the Association for Supervision and Curriculum Development, March, 1970.

\textsuperscript{79} Principal among them are Reich, Greening of America; Roszak, Making of a Counter Culture; DeMott, "Vonnegut's Outerworldly Laughter;" Frazier, "Quality of Life;" Harvey, "College Students;" and Peterson, "Street People."
Bias is retained in the chart itself and the reader is hereby apprised of its existence. When due consideration is given to the bias, however, the chart does offer a rather comprehensive analysis of the scope of the differences between the two cultures.

**SELF-CONCEPT**

<table>
<thead>
<tr>
<th>Dominant Culture</th>
<th>Counter Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary goal is leading the good life as defined by society's values: to live a stable, sensible life; to contribute to society by gainful employment; to gain life-adjustment; to get along with things as they are. Personal satisfaction best gained within existing social structure.</td>
<td>Primary goal is creating one's own life style: to experience full humanness; to achieve continuous growth; to gain self-fulfillment; to confront things as they are and to try to change them, if necessary; to contribute to society by enriching lives of others or helping to eliminate social evils. Personal satisfaction found in societal subgroups.</td>
</tr>
<tr>
<td>Important things: power over self and others, social status, stability, security, tranquility, moderation, safety, truth, things, rationalism, control of emotions, economic security, material goods, sexual satisfaction.</td>
<td>Important things: acceptance of self and others, self status, variety, adventure, stimulation, risk, living fully, people, physical well-being, sensory awareness, social closeness, psychic discovery, spiritual growth, harmony with nature, sexual exultation.</td>
</tr>
<tr>
<td>Fixed future goals stabilize life, act as a reference point, give life meaning.</td>
<td>Fixed future goals are a trap that reduce flexibility and hamper natural growth. Remaining uncommitted enables one to grasp opportunities as they develop.</td>
</tr>
</tbody>
</table>
The search for meaning is no mystery. It is found within society's values.

External forces shape the person and are accepted uncritically (advertising, institutions, mass media, traditions, rules, law, custom).

Social responsibility. "I do my part in this world but I am not responsible for the rest of the world."

Self-disciplined.

Possible new experiences are prejudged on the basis of an existing attitude. Many new experiences rejected on that basis.

The search for meaning is personal and endless. It must be forged by the individual.

Internal forces shape the individual. External forces are resisted. Appropriateness for self is the criterion. These forces include desires, needs, feelings, experience, perceptions, personally appropriated values, and psycho-physical states.

Social responsibility. (1) Activist: "I share a responsibility for all the world and must do my part to right things." (2) Drop-out: "The world is beyond redemption. The only salvation is personal."

Free.


Experience peripheral.

Pace of life hurried. Controlled by external matters: things, schedules, responsibilities, institutions, society, traffic, advertising, school, money.

Experience central.

EXPERIENCE (continued)

Important experiences center around vocation, home, TV, social affairs, material possessions.

Experiences are purchased: ski vacations, trips to Europe, social affairs, dining and dancing, weekends in Las Vegas, etc. The value of an experience is proportional to its cost.

Time is money -- vitally important. The clock is a means of regulating one's life.

COGNITION

Goal of knowledge is what is real, i.e., what is verifiable.

Rationality pre-eminent: the chief instrument of making sense of the world, of thinking straight, of achieving understanding. Subjective experience is deceptive.

Reality is that which can be observed, measured and quantified: empirical reality. Only verifiable

Important experiences center around sensory stimuli, communal affairs, inner experience, nature, participant sports, hiking, rapping, physical play, "children's" games, meditation.

Experiences are where you find them. Some cost money, most are free. The quality of an experience is not dependent on its cost. Campfires, fishing, gathering nuts, cloud watching, running, hiking, games, daydreaming, sex, nature, companionship, sunset, doing arts and crafts, music, drives in the country, picnics, books, and camping all are cheap.

The here and now counts most. The clock is enslaving; it deprives people of full experience.

Goal of knowledge is what is actual, i.e., what I experience.

Experience pre-eminent: rationality, logic, analysis, etc., all are limited, leave out the total person: all of his perceptions, emotions, feelings, etc., and results in a partial picture of reality.

Reality includes all personal experience, even that which is beyond empirical observation: intuitions, feelings, thoughts.
knowledge is valid. The processes for acquiring knowledge are known.

Think deductively; judge specifics on the basis of pre-existing generalizations. Think categorically.

Confronted with a new situation a person (1) identifies its apparent features, (2) fits it into a pre-existing category, (3) judges it on the basis of values applied to this category, (4) acts on the basis of these values.

Conventional ways of thinking result in conventional perceptions, ideas, and values.

Reason can be the basis for formulating ethics, values and morals.

Personal experience is prima facie valid. New knowledge sources are being discovered: religious experience, drugs, meditation, etc.

Think inductively. Form generalizations out of experience. Each specific is experienced before being fitted into general categories. Reject categorical thinking.

Confronted with a new situation a person responds according to his feelings at the moment. He avoids fitting the situation into any category or passing any judgment until he has experienced it.

Unconventional ways of thinking result in totally different ways of perceiving, ideating, and valuing. The world is seen through different eyes.

Emotions and feelings must be included in morals and values. Reason alone distorts the valuing process and can be used to justify grotesque and hideous attitudes and acts.

LANGUAGE

Language is the chief and best means of thought, understanding and communication; for achieving clarity.

Language is a limited means of thought, understanding and communication. Total experience -- fantasy, intuition, emotions, feelings and hunches are all valid for knowing and
Words and things are separate. Words denote and describe. Quantification is by number. Nouns most used. Meaning exists in words.

Principle sphere of existence is a world of abstractions: words, TV, newspapers, conversation, letters, paperwork, advertising, etc. Also, non-verbal symbols of status, position and attitude such as car, dress, home.

Discussion is the chief means of communication. Should be objective and impersonal.

Standard English is correct and a proper norm for judging people.

Communicating. Language can be a trap.

Words and things interrelated. Words function causally as well as descriptively and denotively. Non-verbal symbols important. Quantification is by adjectives. Verbs most used. Meaning exists in persons.

Principle sphere of existence is the world of immediate experience in relations with concrete things, people, inner states, consciousness.

"Rapping" is the best means of communicating. Should deeply personal.

The free use of one's natural dialect is best and correct. The use of standard English as a norm for judging people is an establishment practice that degrades black people, the poor and other out groups.

VOCATIONS AND WORK

Career of primary importance. Career validates value of self.

Establish goals in terms of money and title and then strive to reach them.

Career of secondary importance. Self validates value of career.

Establish no goals. Remain flexible. They are a trap. Revise concepts as the situation demands.
VOCATIONS AND WORK (continued)

Be careful to make the right career choice. The wrong choice can cost years. Seek the advice of experts. Be measured for interests and aptitudes.

Work is serious business.

Discipline and hard work reward one with the worthwhile ends of money, title and status.

All gainful work is valid but there is a difference in stature, training and title. The status of one's job fixes one's status as a person: superior job = superior person.

Persons in high position are treated with respect and deference. They are addressed by title and spoken to with appropriate courtesy.

Work is defined as gainful employment and is separated from the rest of life. Work is intrinsically good. Idleness is self-indulgent, unproductive and indicative of laziness.

No career choice is wrong since one can learn from any choice. In any case one can move on to something else. Trust yourself.

Relax! Give your employer his due but don't sell your soul.

If you think a job is important and you enjoy doing it, discipline and hard work will give you great satisfaction. But if done for money and status they will deprive you of your own Self.

Work that serves human purposes is good. Some work, e.g., war work, is evil. All good work has equal status. Persons who have unusual competence are honored for their abilities but this does not make them superior in other ways.

Persons in high position have no generalized superiority. They are treated like anyone else. Deferential treatment is degrading.

Work. Any human activity which brings satisfaction and growth to the individual is worthwhile. "Finding one's head" is particularly worthy. This may mean being unemployed for a time. Work is good only to the extent that it enriches oneself or others. It has no intrinsic merit. If it is not fulfilling it is actually harmful. Idleness integrates
VOCATIONS AND WORK (continued)

Work modifies personality. One's personality, enabling one to find his principle interest sources.

At a job which is out of harmony with oneself one may quit or acquiesce: take it or leave it!

The corporation is benevolent: the source of financial security, status, social contacts.

Personality modifies work.

Dimensions of a job beyond those called of in the job description are irrelevant.

Jobs have external dimensions that can make them valid: a custodian can beautify a building, a postal clerk spreads cheer, a teacher becomes a friend to children.

Greatness in work comes from achieving the top job. It is validated by social recognition.

Greatness in work comes from doing devotedly and well what one sees personally as important. It is validated by personal satisfaction.

Compete and win.

Love and share.

Work of artists is recognized if it brings fame and money.

Work of artists is recognized if it represents the authentic expression of his own Self.

SEXUALITY

Sex is a biologic drive essential to reproduction. It is legitimated

Sex is a great gift humans can enjoy. It is a supreme experience. It is free for all to
in marriage and its means of expression is intercourse. It is a pleasurable act for men and can be for women. There are proper roles for each sex: women passive, receptors; men active, initiators. Women are to be virginal, men virile. Extra-marital sex, homosexuality, masturbation and other variants to marital intercourse are condemned.

The morality of sex is established by social norms.

Sex is a need to be satisfied in order to achieve homeostasis, release from tension.

Sex is the ultimate in getting to know another person: the ultimate intimacy. It is appropriate only as the culminating activity in relationship.

Casual sex is out: it is sordid and demeaning.

"People won't want to get married if they can get it free."

"All right, there have always been people who have violated the sex code, but you don't have to be so brazen about it."

enjoy and can be best enjoyed by those free from social restraints and mental hang-ups. Each individual is free to choose his sexuality. Any solitary practice is condoned, any practice between consenting adults approved including homosexuality, sadomasochism, oral and anal sex, and extra-marital sex. Sex roles other than those biologically determined or personally chosen are rejected.

The morality of sex is determined by whether or not any other person is harmed.

Sex is a means of personal fulfillment, total expression, a magnificent experience.

Sex is a means of getting to know someone: one kind of intimacy. It accelerates intimacy and may be appropriate at any time.

Casual sex is in: it enables one to learn sex without emotional hang-ups.

"Marvelous! Nobody needs to get married who doesn't want to. Anyone can enjoy sex if they want to."

"We're just doing openly what people have always done secretly. We're just not being hypocritical about it."
SEXUALITY (continued)

Unmarried couples living together unheard of.

Lights out.

In bed, at night.

Soft music, slow movement, tenderness.

Words of love and endearment.

Pornographia shunned.

Restrained.

Modesty.

Prone, male superior, piston-like.

Seven minutes on the average.

Unmarried couples living together not uncommon.

Lights on.

Anytime, anywhere.

Wildness, dance, celebration, vigor.

Words of sexuality and obscenity.

Pornographia used.

Sensual, lustful, carnal engorgement.

Display.

Horizontal, vertical, upside down, and backwards.

On and on and on and on and then over again.

MARRIAGE

Marriage permanent; a life-time contract. Divorce not conceded as a possibility at the time of marriage.

Trappings of wedding ceremony important. Big weddings. Ritual established by custom.

Marriage for as long as it is satisfying. Divorce conceded possible.

Ceremony unimportant as a ceremony, important as a personal event. Ritual varied and creative, personally selected.

DRESS AND GROOMING

Dress and grooming considered important.

Dress and grooming considered unimportant except as a
Dictated by social status and occasion. Clothes not functional; stress is on design and quality. Cleanliness, perfection of fit, and absence of wrinkles important. Personal wardrobe is as large as one's finances will permit. Purpose of dress and grooming is social status; to gain approval.

Different dress for differing occasions. Sometimes necessary to change clothes several times a day. Few outfits are suitable for games, rough work or play.

Young people wear clothes as expensive as their parents can afford. This creates a social hierarchy based on money that mirrors adult society.

Conventional clothes declare "I accept society's life style and values."

Hair short, trimmed and well-groomed. Face shaved.

For girls, make-up and bobbed hair. Bras essential.

Same clothes for all occasions.

Wearing inexpensive clothes means that each person must be accepted for what he is, not on the basis of apparent social class.

Clothes of the counter culture declare, "I reject the establishment and what it stands for."

Hair long. Face possibly bearded.

Girls wear no make-up and their hair remains uncut and unbobbed. Bras optional.

ALCOHOL AND DRUGS

Alcohol ok.

Alcohol inferior to drugs.
ALCOHOL AND DRUGS (continued)

Legal drugs are all right for ease of tension and promotion of tranquility. Illegal drugs are all bad.

Marijuana harmful and properly illegal.

Alcohol causes people to fight, brag, argue, throw-up and get hung-over.

Legal drugs are no different from illegal ones. Hard drugs are bad, other drugs good. Drugs can be used to intensify experience, enhance performance, and for self-enlightenment.

Marijuana harmless and should be legalized.

RELATION TO SOCIETY

Freedom WITHIN social constraints. Conformity valued. Non-conformity discouraged. Social constraints operate through law and customs and include all of life: dress, drugs, sex, religion, politics, etc. Favor freedom through law and order.

Meritocratic society approved.

Most wealthy people earned and deserve their wealth. The cause of poor people is the poor themselves.

Freedom FROM social constraints. Non-conformity tolerated, even valued. Freedom's sole boundary is actions that harm others. Favor freedom from law and order. Personal affairs are beyond social restraints: dress, drugs, sex, etc.

Meritocratic society disapproved.

The rich are the benefactors of a corrupt society. They use their wealth to maintain their power. The poor are victims of an unjust system.

INTERPERSONAL RELATIONS

People get to know each other by discussing things: jobs, lives, friends, sports, children. Facts of people's lives unimportant.

People get to know each other by shared experiences: music, drugs, hiking, rapping. Facts of people's lives unimportant.
about people are important. Conversation is primary social lubricant and is constant.

Disagreements are avoided. Personal confrontations out. If a disagreement erupts it is treated impersonally, intellectually and quickly disposed of. Deep feelings kept hidden. Arguments covered by rules of civility and logic.

Lodging and meals provided to invited guests of long acquaintance on special occasions. Host goes to great lengths to provide services for guests.

All persons expected to be joiners, to play out their social roles.

Good manners and courtesy determined by customs of society and established by social leaders. Very important.

Competition necessary to survival. Aggression essential and valuable.

Persons judged categorically: job, title, race, money, social status. Important category means important persons.

A smooth, non-emotional, non-turbulent relationship is best.

Silence appreciated. Communication often non-verbal.

Disagreements are faced. Honesty demands their exposure. Arguments are loud and vigorous because real feelings are not repressed. On the other hand basic orientation to all is love. Disagreements held to specific issues. Not taken too seriously. Seen as temporary.

Lodging and meals provided anyone, including strangers — no questions asked. Guest shifts for himself.

Person may be joiner or loner. Everybody does his thing.

So-called good manners and courtesy are superficial, ritualistic and hypocritical. True manners are established by concern for others.

Competition degrades. Aggression ugly.

Persons judged uniquely. All persons important.

An honest, candid relationship is best. Let the chips fall where they may.
INTERPERSONAL RELATIONS (continued)

Athletics for competition. Primary value is in winning. Total person judged on basis of athletic ability. Inept performers degraded. Non-participants scorned.


Social affairs formalized by invitations, elaborate preparations and food, orderliness, time restrictions, role playing, people standing or sitting, host waiting on people.

"I must strive to please you. See that you have a good time and think highly of me."

Smiles calculated and measured. Based on expected return.

Athletics for physical joy. Competition gives meaning to physical activity but ceases at conclusion of event. Superior performance admired but does not generally define person. Everyone welcome to compete. Non-participants respected.


Social affairs informalized by being impromptu, open to all, come and go as please, no preparations, no time limitations, no dress consciousness, get-it-yourself refreshments, people sprawled on floor, no host ("Just Joe, he lives here.").

"I am not responsible for your having a good time. I hope you like me, but if not, it can't be helped."

Smiles openly given without thought of return. Friendliness to all.

ROLES

People play roles in life depending on their social position.

Role playing unrecognized.

Individual resists being placed in social niche. Acts out of free choice.

Role playing instantly spotted and scorned (the President pontificating, a professor lecturing). Naturalness demanded.
ROLES (continued)

High social status is important.

Social roles based on sex permeate all social activity. All male/female relationships are colored by sexual implications.

Life style appropriate to 20th century technological society.

Status roles are an "ego trip" or a "power trip."

Sex roles rejected. Relationships are personal without hang-up over sexual implications.

Life style taken from all ages of man: closeness to nature, communal intimacy taken from tribal man; antiestablishmentarianism, spirituality from early Christians; physical and sensual pleasures from Romans; love of art from Renaissance; love of nature from Romanticism; home-making and artifacts from 19th century rural life.

POLITICAL INVOLVEMENT


Political commentary is rational, respectful, restrained.

Peaceable processes are available for making change.

Dissatisfied with system. Voting felt to be ineffectual. Concerned for nation but not patriotic in traditional sense. Rejects system, leaders, and symbols. Drop-out believes system beyond redemption. Activist tries to change system through protest and involvement.

Political commentary is forceful, irreverent, encountering.

Peaceable processes are ineffective in bringing about change. Confrontation and disobedience necessary.
POLITICAL INVOLVEMENT (continued)

"Law and order must be preserved."

Violence is physical destruction of property.

"Justice must be served."

Violence includes destruction of human spirit, loss of freedom, discrimination. Political institutions are repressive and therefore violent.

INSTITUTIONS

Purposes of all legal institutions presumed legitimate. Individual attaches self to institution on basis of self-interest. Individual subjugates self to institution. Becomes "organization man." Abdicates personal responsibility in favor of institution.

Institution is legitimated and made permanent through buildings, traditions, constitution, titles, contracts, structure, and so forth.

A person is defined by his place in the hierarchy of the institution. High position reflects personal competence.

Favored institutions: police, public schools, military services, church, department stores, public utilities, supermarkets, TV networks, NASA.

Purposes of all institutions suspect. Individual refuses to attach self to one whose aims he does not support. Individual refuses to compromise self in favor of institution.

Institution is made rigid by physical trappings, rules, etc. There should be no permanent trappings.

Leadership position means person has denied his Selfhood.

Favored institutions: underground newspapers, free schools, rock festivals, Peace Corps, head shops, coffee houses, synanon.
ECONOMIC SYSTEM

Economic system beneficent. Produces necessary goods.

Advertising necessary.

Economic system evil. Produces unnecessary goods, pollutes, wastes resources, de­ poils land.

Advertising ugly. Promotes false values.

WAR

War regrettable, but occasionally necessary.

War unthinkable. Totally evil.

SCIENCE

Science accurately describes world. World is orderly, governed by cause and effect, predictable.

The world is disorderly, unpredictable, unfathomable to man in its deepest sense.

MUSIC

Music soft, delicate, cerebral, harmonious, melodious, escapist, and romantic.

Music wild, throbbing, driving, penetrating, strident, loud.

Moderated volume.

Very loud.

Big bands.

Small groups. Electronically enhanced.

Listeners separated from performers.

Audience identifies with lifestyle, values, dress, political beliefs of performers.

Music mostly romantic. An aural experience.

Music speaks of experience, values, social concerns, drugs. A sensual, physical, social event.
VALUES

Values established by eternal truth and society. Are historically rooted, valid and immutable. Responsibility of person is to obey.

Values are personal. Must be personally adopted. Most are situationist but love and peace are absolute. Criterion for values is effect on self and others. Individual is responsible for his values and the way he lives them.

The tabulation indicates that the youth culture does indeed embody the features of the emerging image of man: it does center on the person, it does stress the uniqueness of personal experience, and it does emphasize full human functioning. Further, the tabulation indicates how strikingly different are the life styles and values of those who follow this image of man from those who follow the image of scientist/rationalist man. The counter culture, in contrast to the dominant culture, stresses personal freedom over social control, the rejection of traditional values over their acceptance, the unleashing of emotions over their suppression, openness and flexibility over certainness and stability, personal experience over objective knowledge, the living person over abstract principles, candor over cant, authenticity over authority, concrete thinking over categorical thinking, self-realization over social realization, risk over security, intimacy over guardedness, and on and on and on. The result is a life style and a system of values that vividly contrasts with that of the dominant culture.
Additionally, the tabulation confirms the role of the image of man in determining the actions of men and it demonstrates that the resultant gulf between the cultures resting on the two images is both wide and real.

Summary

The image of man which has been described in this study is being turned into an actuality in society both by humanistic psychology and the youth culture. Both of these phenomena incorporate the essential features of the emerging image of man and both are revamping the personal values and life style of large numbers of persons. The result is the widespread emergence of a humanist movement in society.
CHAPTER FIVE
THE INFLUENCE OF THE EMERGING HUMANISM
ON EDUCATION

The humanist movement which has been described to this point has had an influence on education. In fact there is considerable reason for believing education itself is well into the beginnings of a humanistic reform movement. Certainly the groundwork has been laid in the literature of criticism, and the humanist movement in both psychology and in the cultural revolution provide a significant citizenry to wield its influence on the schools. The literature of education itself has become flooded with cries for more humane schools; in fact, it appears as though the word "humane" itself may become the rallying cry for this approach to education just as "progressive" was in an earlier day.

There have been movements of various sorts in education in the past. The previously mentioned post-Sputnik curriculum reform movement was a dehumanizing trend to which the present movement is a contrary. This study now moves to a description of the impact of the present humanist movement on education. The description will not repeat the previously presented review of literature critical of education.
Suffice to say, that criticism all pointed to the schools as dehumanizing and by implication called for a reform of schools to make them more humane. The concern at this point, however, is to describe the influence of the humanist movement on the literature and the practices of the schools. For convenience and clarity the description will deal with the impact of the movement in two ways: (1) on the existing educational establishment, i.e., professional educators and traditional public and private schools; and (2) on education outside the existing establishment, i.e., writers who are not professional educators and schools set up outside the province of existing models. The first consideration will be the impact outside the existing establishment.

The Influence of the Emerging Humanism on Education Outside the Educational Establishment

It is notable that the preceding review of the sources of the emerging image of man did not include contributions from within education, for it is safe to say that the modern humanist movement has received its primary impetus from outside the field.\(^1\) To the extent that education is moving

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\(^1\)An exception to this might be granted to educator Earl C. Kelley's *Education for What is Real*, a book that interpreted the educational significance of Adelbert Ames' experiments demonstrating the personal nature of perceived reality. But Kelley's work goes back to 1947 and was not influential. It deserves recognition, however, for its prescience. Addi-
into a humanist phase it is doing so as a reactant to forces outside itself. This includes responding to certain of the authors outside education whose writings have contributed to the emerging image of man and who have also written on education. To a man, the approaches of these authors call for humanizing education through a program that has one or more of these features:

1. The learner is conceded to be of prime importance; more so than the school, the content, the teachers, the rules and regulations.

2. Attention is concentrated on the intrinsic needs, motives, and interests of the learner; autonomy is conceded to him.

3. The learner is considered as a whole person; all his psycho-biological traits and his total experience is recognized.

4. In very large measure the student is given freedom and responsibility to direct his own learning; the teacher acts to help him find direction and to guide in facilitating his actions.

5. All of the following are modified or rejected: the teacher as a fount of knowledge; formal instruction as a technique for teaching; classified, formalized verbal knowledge as the attendum of learning; the clock as a regulator of learning; the institution of school as more than a means.

Charles Silberman

Of the authors outside education who have written specifically about education and whose works signify the impact of the humanist trend, perhaps Charles E. Silberman and his

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1tionally, Arthur Combs, is an educator who sought out the meanings of third force psychology early in that movement's history. Also the 1962 yearbook of ASCD, Perceiving, Behaving, Becoming, was an early plea for humanistic education; it was, however, derivative.
massive study, Crisis in the Classroom, is most representative, for his viewpoint seems to reflect the trend of the times. He states:

Our most pressing educational problem, in short, is not how to increase the efficiency of the schools; it is how to create and maintain a humane society. A society whose schools are not humane is not likely to be humane itself.  

Silberman's view reflects the humanist contention that learning is more than simply cognition, for after citing the necessity for learning basic skills he states, "More important, education should prepare people not just to earn a living but to live a life -- a creative, humane, and sensible life." He goes on to define what this means to the individual: "...the desire and the capacity to learn for himself....that one can think for himself....to know something of the experience of beauty....to understand something of how to make our intentions effective in the real world."  

Paul Goodman

Of the social critics who have written about the schools Paul Goodman is prominent, for he has been a longtime proposer of specific reforms. His pitch is in favor of de-institutionalized, incidental education. He states his program, greatly condensed, as follows:

2Silberman, Crisis, p. 203.

3Ibid. p. 114.

1. Incidental education, taking part in the ongoing activities of society, must again be made the chief means of learning.

2. Most high schools should be eliminated, with other kinds of youth communities taking over their social functions.

3. College training should generally follow, rather than precede, entry into the professions.

4. The chief occupation of educators should be to see to it that the activities of society provide incidental education, rather than exploitation or neglect. If necessary, we just invent useful activities that offer educational opportunities.

5. The purpose of elementary pedagogy, through age 12, should be to delay socialization, to protect children's free growth, since family and community pressure them too much and do not attend to them enough.®

Carl Rogers

Of the humanistic psychologists Carl Rogers has written extensively about education; in fact, recently he published a book on the subject, Freedom to Learn. Yet what is probably his most significant contribution to education remains a series of statements for a brief paper of his. The statements are here slightly condensed:

a. My experience has been that I cannot teach another person how to teach....

b. It seems to me that anything that can be taught to another is relatively inconsequential, and has little or no significant influence on behavior....

c. I realize increasingly that I am only interested in learnings which significantly influence behavior....

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6Carl Rogers, Freedom to Learn.
d. I have come to feel that the only learning which significantly influences behavior is self-discovered, self-appropriated learning.

e. Such self-discovered learning, truth that has been personally appropriated and assimilated in experience, cannot be directly communicated to another....

f. As a consequence of the above, I realize that I have lost interest in being a teacher.

These findings, which Rogers identifies as being very personal, are seen by him as having the following implications if widely held:

a. We would do away with teaching....

b. We would do away with examinations....

c. We would do away with grades and credits....

d. We would do away with degrees....

e. It would imply doing away with the exposition of conclusions, for we would realize that no one learns significantly from conclusions.

Abraham Maslow

Abraham Maslow, Chief theoretician for humanistic psychology, has not written extensively on education per se, but he has proposed self-actualization as the goal for education. Maslow distinguishes between "extrinsic" and "intrinsic" education and favors the latter, as might be expected. His theory states that intrinsic human motives are easily overpowered by extrinsic forces (society, school) and as a consequence intrinsically motivated learning is usually

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7Rogers, On Becoming a Person, pp. 276-8.
lost. He favors restoration of the individual to center stage forward in the learning process. This means establish­
ing the learner as an active entity, not as a passive re­ceiver. It also means concentrating on the great personal experiences of human lives. In this connection "peak ex­periences" are among the most important.  

Radical authors

The foregoing authors all fall within conventional lit­erature. Outside the fold exist the radical authors who write for the underground press. As with their critical views of school, their departure from convention in regards to what schools should be differs from conventional authors only in degree -- they propose more drastic changes and their language is stronger. But their educational goals are the same -- to develop free, authentic persons; and so is their method -- freedom and self-direction for the learner. Gene Youngblood, writing in an educational supplement to the under­ground newspaper, the Los Angeles Free Press, elaborates:

They ask me what I know of counter-education and I answer that I am the son of our fathers who stoked the furnaces of affliction in the dark satanic mills of the empire. They ask me what I know of counter­education, and I answer: listen to the Earth, and it shall speak to thee.

Counter-education must find ways in which tech­nological control of matter and energy can safely co­exist with spiritual ecstasy -- that is, with total

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human freedom -- for neither can long exist without the other.

Swiftly and decisively we must conceive an enormous revolution of education whose highest priority is making the world work....

Counter-education must involve a process of continual personal awakening. Awakening is not so much concerned with truth and cognition, but with experiencing and providing oneself in the real world....

It is the business of counter-education to produce agents of change who will not mesh with the powerhouse gears of the Tinker Colossus, who are psychologically incapable of submitting to the system, for whom joy is the only redemption and all repression is a little death. Faith in the primacy of the passions is both absolute and insurgent. It is mystical.

Strip away the color of the language and Youngblood's statement is confirmed by all that has been represented as the emerging humanist consciousness; i.e., the criticism of society, the necessity for change, the focus on the person, the recognition of experience beyond cognition, and the granting of validity both to passion and transcendence.

Michael Rossman defines the methodology of counter-education in contrasting it with conventional instruction:

In the University it is called a "class," and is defined in this way: (a) People joined by random schedule and program rather than common purpose, (b) with minimal mutual commitment, (c) come together for brief isolated meetings (d) scattered in a longer arbitrary time (e) to encounter each other in one or few of their many dimensions, mainly mind, (f) in an authority-centered society (g) dominated by a punishment/reward framework of motivation, (h) to learn of a specialized splinter of knowledge (i) made and known in advance (j) and beyond this be trained in certain skills of social conditioning and data processing.

Begin by inverting that definition. People joined by common interest and mutual design choose to commit

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themselves to come together extensively and intensively over an open-ended period of time that will shape its own form and limits. They meet each other on as many of their human levels as they can, in a democratic peer society which generates its own norms and internal motivations, to learn and create the general and particular knowledge now needed.10

Rossman's comment comes from the underground press but it could well have been written by John Holt, or Jules Henry or any of a number of highly respected educational critics. But of course, the radical press is many other things besides these quotes and one can find revolutionary rhetoric quite beyond anything offered by mainstream critics. One thing is quite certain: few underground critics see any hope for successfully directed change within the system.

The "Free Schools"

In any case, for an increasing number of American citizens the necessity for the schools to become humane has ceased to be academic: Children are alive and in school now! With no immediate prospect of conventional schools becoming humane, these people have taken to setting up schools on their own. This includes both parents and teachers. The result has been what is known as the "free schools" or "alternative schools" movement. Donald Robinson wrote in March of 1970 that over 700 such schools had been started during the past three years.11 Bonnie Barrett Stretch describes


The new schools charge little or no tuition, are frequently held together by spit and string, and run mainly on the energy and excitement of people who have set out to do their own thing. Their variety seems limitless. No two are alike. They range from inner-city black to suburban and rural white. Some seem to be pastoral escapes from the grit of modern conflict, while others are deliberate experiments in integrated multicultural, multilingual education. They turn up anywhere -- in city storefronts, old barns, former barracks, abandoned church buildings, and parents' or teachers' homes. They have crazy names like Someday School, Viewpoint Non-School, A Peck of Gold, The New Community, or New Directions -- names that for all their diversity reflect the two things most of these schools have in common: The idea of freedom for youngsters and a humane education. (Emphasis added)

For the most part these schools follow a Summerhillian or British Infant School type of program. That is, a variety of materials and learning stimuli are provided from which the student has freedom to choose. The teacher acts as a resource to guide and assist learning, not to direct and inculcate. Honesty, equality, and authenticity mark all relationships: pupil - pupil, pupil - teacher, teacher - teacher. The result of all of this, according to Stretch, is that the common reaction of children who come to a free school for the first time is to run wild for the first few weeks. But eventually the exhilarating effect of freedom from coercion wears off and they settle down to seriously pursuing constructive interests of their own choosing. Of course, some children do this more diligently than others.

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12 Stretch, "Rise of Free School" p. 76.
and this introduces the fundamental issue that every free school sooner or later must face. Surprisingly, or unsurprisingly, it is the same issue that conventional schools face -- "structure" vs. "unstructure." That is, to what extent are children given freedom and to what extent are they controlled? But, of course, the issue is one of degree and there is an enormous difference in degree between the viewpoints of the two types of schools. For example, for a public school the question might be, How much "free reading" time should the children have? while for the free school the question might be, Should a child be required to read anything at all?

Depending as they do on private funding and operating as they are on a model widely at variance with common experience for Americans, many free schools have found the going rough and their existence short-lived. Still, it is a measure of the dissatisfaction of many people with conventional schooling that the free school movement has become so vigorous. And the measure of dissatisfaction, it may be fairly said, is a reflection of the humanist spirit sweeping the land.

The Influence of the Emerging Humanism

Within the Educational Establishment

Earlier, in the section dealing with the critics of education, this report reviewed a sampling of the literature
coming from the pens of those who are themselves educators. This included organizations as well as individuals. Most of these same authors and organizations proffer something or other in the way of suggestions, and it is in these suggestions that the influence of the humanist movement can be seen.

**National Education Association**

One example of the influence of the humanist movement on education is illustrated by the aforementioned position statement of the NEA, *Schools for the 70s and Beyond: A Call to Action*: the essence of its recommendation is that schools must become more humane; in fact, the section of the report describing the goals for school is entitled "The Humanistic School."\(^1\) In describing the role of this school the report states:

The schools must now go beyond their previous role of preparing children for social functions, whether these functions are traditional or in line with our changing society, to preparing children to become totally realized individuals -- humane, self-renewing, self-directed individuals -- who will not only survive in society, but will take a conscious role in shaping it for the better.\(^2\)

There is an important nuance contained in the statement. It is in the phrase, "the schools must now go beyond their previous role of preparing children for social functions..." The statement is subtle indication that in the

\(^1\) *NEA, Schools for the 70s*, p. 25.

\(^2\) Ibid. p. 20.
never-ending struggle between individual freedom and social control the NEA has opted in favor of a shift of emphasis toward the individual. Such an emphasis is, of course, in harmony with the emerging image of man which, as has been pointed out, has evolved into a distinctly personalist stance.

Association for Supervision and Curriculum Development

The Association for Supervision and Curriculum Development has been far ahead of the rest of the education profession in responding to the humanist trend in society: The 1962 yearbook of the ASCD, Perceiving, Behaving, Becoming, was an explication of the meaning of the fully-functioning person; its 1970 yearbook, To Nurture Humaneness, stressed the need for humane goals for the schools; its board of directors recently adopted a humanistic policy statement on the quality of life in the United States; and its journal, Educational Leadership, has recently devoted issues to the themes of "Sensitivity Training," "Multiple Goals in a Diverse Society," and "Alternative Curricular Designs," all of which were decidedly humanistic in their orientation.

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15Association for Supervision and Curriculum Development, Perceiving, Behaving, Becoming.

16ASCD, To Nurture Humaneness.

17Frazier, "The Quality of Life."

Aside from these professional organizations, individual educators, too, echo the theme of humanization. John H. Fischer not only criticizes the schools in his previously cited "Who Needs Schools," but he summarizes the demands currently being placed upon them as a result of the humanist revolution:

Out of the welter of irate demands, visionary campaigns, and authentically creative ideas for reforming education, certain recurring emphases are beginning to emerge with reasonable clarity. Through them run the dual threads of unifying purpose that have long characterized humane education: that every young person should find the means to make the most of whatever he has in himself to become, and that simultaneously he should come to understand the world of man and nature deeply enough to want to live in it with responsibility and grace.

And Dwight Allen, dean of the School of Education at the University of Massachusetts, lists the "seven deadly myths of education," all of which mechanize people and objectify learning -- and all of which he sees as wrong. Allen declares, "Education is a human process, not a means for producing machines, laboratory animals, or well-designed textbooks." He calls for an educational reform that will make it possible for teachers to be "normal, emotional, responsive, human beings," and "for treating children as human beings who have awareness, dignity, will, humor and love."
Elementary Education

But the influence of the new humanism on education goes beyond simply rhetoric and calls to action. The free schools movement outside the educational establishment has its counterpart within the establishment in the form of a raft of experimental programs being tried out in public schools throughout the nation. Seemingly without exception these programs carry elements of humanism: self-direction for the learner, freedom, choice, diversity, equality, liberty, fraternity. On the elementary level perhaps the most far-reaching movement has been toward what is variously called the integrated day, English Primary School or British Infant School. The terms refer to a system of organizing an elementary school classroom which was developed in Great Britain and introduced into America largely as the result of a series of articles in The New Republic by Joseph Featherstone in 1967.\textsuperscript{21} Since then the concept has served as a model for elementary school reform efforts nationwide. Charles Silberman waxes particularly enthusiastic about it in Crisis in the Classroom, and he cites its widespread adoption.\textsuperscript{22}

The essence of the concept lies in establishing a series of "interest centers" in a classroom. Each center


\textsuperscript{22}Silberman, Crisis in the Classroom.
is organized around some phase of the curriculum -- art, maths, reading, etc. -- and has in it sufficient materials to engage children in meaningful learning for extended periods. School consists of children freely selecting centers in which they work, sometimes independently and sometimes cooperatively. The teacher gives enough direction to insure that in the long run each child experiences a variety of learning activities covering the full range of the curriculum. Needless to say, in providing the individual with freedom of choice and self-pacing, the integrated day is decidedly more humanistic than the lock-step practices of the traditional classroom.

Secondary Education

On the secondary level there are also specific programs being tried throughout the nation. These programs are sufficiently widespread and significant to cause Paul R. Klohr to remark, "My stance on this matter is that of an optimist....I am convinced that there is a 'greening,' to use Reich's controversial term. Moreover, I predict this greening will continue." Klohr's optimism stems from the nature of these innovative programs -- programs which he sees as "qualitatively different....genuine and, most importantly, worthwhile."23

John Adams High School

Among these programs is that of the John Adams High School of Portland, Oregon, a total effort to create a new kind of high school. The program of the school is based on the notion that "school climate" is itself an inherent determinant of educational effectiveness. Patricia Wertheimer gives the rationale:

Our goal was active student participation in educational decision making, both in guiding their individual progress and in shaping the school curriculum; the preconditions we assumed necessary for this participation were freedom of movement and course choice for the students and close student-teacher relationships. 24

Obviously, in giving students freedom, and in involving them in decision making, the program reflects the humanistic, personalist image of man which is emerging in the society.

The Parkway Program

Another experimental project on the secondary level is the Parkway Program of Philadelphia. Its director defines it:

The year-around Parkway Program sets up new boundaries and provides a new framework in which the energy of all of us can be used in learning....There is no school house, there is no separate building; school is not a place but an activity, a process. We are indeed a school without walls. Where do the students learn: In the city. Where in the city? Anywhere and everywhere. If students are to learn about television...we use

television studios, and we use radio stations, and we use the museums, social service organizations, the business community...the police department and the District Attorney's office.25

To facilitate this program Parkway is set up in "tutorial groups" of fifteen students, one teacher, and a university intern. Course offerings include the humanities and basic skills in addition to the institutional offerings named above. Additionally, students are encouraged to work on "special problems," to participate in the work programs of the cooperating institutions and to involve themselves in the management of the school itself. No grades are given (students are personally evaluated), there is no dress code, and student-teacher relations are on an informal, first-name basis.

The humanistic nature of the Parkway Project may be judged from its goals for the students: "self-reliant, self-defining, self-directed; a responsible individual and worthwhile member of a dynamic social group."26

Berkely High School

In contrast to John Adams High School and the Parkway Project, Berkely High School retains the traditional program for most of its students while at the same time in-


corporating many of the humanist features into its school and also carrying on experimental programs. The experimental programs are a "Community High School," which has a student directed curriculum featuring such subjects as wilderness survival, revolutionary theory, and radical U.S. history; and a "Black House," specializing in black studies and closed to white students. Though most of its students follow a standard curriculum, in its operation the school permits individual freedom, is without a dress code, and has no hall patrol. Generally, the students are responsible for their own conduct and achievement.\footnote{David DuPree, "Berkely High School: Where Students Do Their Own Thing," \textit{Ohio Schools}, May 28, 1971, p. 12+. (Reprinted from the Wall Street Journal)}

\textbf{Instructional Projects}

The programs just described cover the whole of the curriculum for the schools involved. Besides such programs there are others reflecting the humanist movement that deal with just one aspect of education. One such project was the Ford-Esalen Project in Affective Education. It borrowed directly from humanistic psychology in order to develop "confluent education" -- the integration of affective and cognitive elements in individual and group learning. The project was carried on in public schools in California and used a wide variety of techniques from sensitivity training, encounter groups, body awareness, and so forth which it worked...
into the regular activities of the schools.\textsuperscript{28}

Another project, this one "emphasizing the need for co-
ordination of the cognitive approach with emotional and im-
aginal ones," is reported in \textit{Fantasy and Feeling in Educa-
tion}, by Richard M. Jones. It reports on the teaching of
the Jerome Bruner developed "Man: A Course of Study," and
presents a theory of instruction incorporating both cogni-
tion and affection.\textsuperscript{29}

Then, there is \textit{Toward Humanistic Education}, by Mario
Fantini and Gerald Weinstein. It presents an elaborate
model representing the teaching/learning act that is based
on the premise that "significant contact with pupils is most
effectively established and maintained when the content and
method of instruction have an affective basis."\textsuperscript{30} The book
gives an extensive description of techniques used by teach-
ers with ghetto children -- all of these techniques bringing
the affective element to learning.

The one feature common to all of these books is the ex-
position of specific techniques to use with students: tech-
niques such as blind walks, meditation, dramatic play,
dance, personal discussions, confrontations, acting out, and
so forth. Weinstein and Fantini state that some 3,000 affec-
tive exercises have been identified.\textsuperscript{31}

\begin{itemize}
\item \textsuperscript{28} George I. Brown, \textit{Human Teaching for Human Learning}.
\item \textsuperscript{29} Richard M. Jones, \textit{Fantasy and Feeling in Education}.
\item \textsuperscript{30} Gerald Weinstein and Mario Fantini, \textit{Toward Humanistic
Education}, p. 10.
\item \textsuperscript{31} Ibid. p. 220.
\end{itemize}
Besides the programs described in these books there are many others. Terry Borton summarizes their common features:

All of them deal in a very special explicit and direct way with the students feelings....Most of the programs use non-verbal experiences, either through physical expression and involvement or through art, sculpture or music....Another common technique...is the reliance of many of the programs on games, dramatic improvisations, and role-playing.\footnote{32}

Even within the disciplines the humanistic movement is having its effect. The Earth Science Educational Program of Boulder, Colorado is an example. It is a direct outgrowth of a prior federally supported program in which it was found that students were being turned off by authoritarianism, grading, cognitive emphases, and so on in an otherwise well thought out program of instruction in earth science. The new program, taken right out of Carl Rogers, emphasizes personal meaning, authentic relationships, affective learning, and the impact of the total learning experience.\footnote{33}

The Significance of the Humanist Movement in Education

This, then, finishes review of the impact of the emerging humanist movement on education. There is no way of measuring with any great precision either the extent or the

\footnote{32}{Terry Borton, "Reach, Touch, Teach," \textit{Saturday Review}, January 18, 1969, p. 69.}

\footnote{33}{ESTPP Newsletter, September 1, 1970, p. 2.}
intensity of the movement, of course. *Time* magazine estimates that in addition to the free schools, some 500 public schools across the nation are involved in some way or another in a reform movement along these lines. Of course, no one knows where it will all lead -- or even, as a matter of fact, what it has accomplished. Dr. Alfred Alschuler, who has done research in an effort to determine results states:

> We have very little hard evidence that programs in this new field accomplish much more than natural maturation. We have claims, promises, and fascinating anecdotes. But we should not institute these programs without using the most sophisticated research.34

The hooker in Dr. Alschuler's statement is "hard evidence." By this he means (presumably) evidence meeting the criteria for scientific validity. But, of course if one accepts the premise that there is a legitimate level of knowledge beyond the limitations of science, then his caveat may simply not be germane.

In connection with the direction of the humanist movement in education, it is worth noting that there is no organization specifically organized and so identified for pushing education toward humanism -- an organization comparable to the Progressive Education Association. Further, the federal government has not established humanism as a national goal and funded its promotion as it did science

34Terry Borton, "Reach, Touch, Teach," quoting Dr. Alschuler, p. 69.
Even the thought is startling). Thus the future of the humanist movement in education (and also doubtless in society) remains cloudy. Terry Borton gives a warning about its role in the schools:

The ethical problems are likely to be compounded by the reporting of the mass media. The new field is particularly open to parody ("HARVARD PROF TEACHES PAPER AIRPLANE CONSTRUCTION") and to easy association with the exotic and erotic....Sensational publicity is not what the new field needs....The new programs are too important to allow that to happen.35

Yet, of course, the movement is more than just "sensitivity training," and if unfavorable public reaction should kill certain aspects of it within the schools, it seems hardly likely that the entire movement could be destroyed. Still, one is reminded of the progressive education movement. At its peak its advocates hailed it with untempered enthusiasm and saw it as a wave of the future. It died, nonetheless.

Summary of the Study to Here

To this point this investigation has asserted that there is a humanist movement taking place in society which is based on a new, more humanistic image of man. This image is a personalist one: it centers on the individual, grants validity to his experience, and emphasizes his full functioning. This image of man is being realized in society

35Ibid. p. 70.
itself through humanistic psychology and the counter culture. Further, it is influencing education via a humanist reform movement currently sweeping both the literature of education and the schools themselves.

Having established this much, this study now moves to a consideration of the educational implications which are suggested by the total phenomenon as it has been presented to this point.
CHAPTER SIX

EDUCATIONAL IMPLICATIONS OF THE
EMERGING HUMANISM

Introduction

Jesus, I'm glad that's over.

I mean, the University and the dissertation people are still all in the academic bag (scientific/rational man), and if you want their assent you have to play their game -- follow their rules. That means footnotes and bibliography and cited sources and logical structure and impeccable reasoning and perfect English and no personal references and so on and so forth. Academic bullshit, that's what it's called. And since this is a dissertation and I want it approved I've had to conform to the rules of the game. Which is all right. I respect scholarship, and science too, for that matter. In fact I am awed by great scholarship. It is as stupid to degrade scholarly and scientific activities as it is to degrade emotions or values or actions or interactions or most any other type of human functioning. These matters are not inherently in conflict. The question is to find a balance.
And finding a balance does not mean always giving consideration to all elements in all instances. Rather, it is more a situationist thing. In some situations intellection is most appropriate; in other situations some other behavior is most proper. To this point in this paper my purpose has been to establish that there is emerging a humanistic, personalist image of man. To accomplish this I have tried to marshall an argument that is both scholarly and persuasive. I do not feel that an argument necessarily has to be scholarly to be persuasive, but it is a legitimate technique and one which is suitable in this instance. To what extent I have succeeded is up to others to judge, but for me, I'm satisfied.

But it has gotten to be a drag and I am glad to be moving on to the implications chapter, for it is quite a different matter from what has been attempted so far. So let me review a moment what has been attempted to here and that will give some bearing on the direction now being taken.

I have said that a new, person-centered image of man is emerging into the consciousness of the West and that this image is being realized in some measure in society through humanistic psychology and the cultural revolution. Having asserted this it is now time to explore the educational implications which are suggested by this phenomenon. Thus the situation in regard to this study has changed -- this investigation has a new purpose -- and it is now fitting to
adopt a new technique which is appropriate to the new circumstances. Since the personalist image of man is the focal point of this study it is proper -- I might even say rational -- to switch to a modus espressi characterizing this image. That is to say, it is not only worthwhile to explore the educational implications of the emerging humanist movement, but it is also desirable to do so through an approach and a writing style that reflects these implications. Thus it is that for this section the scholarly approach which was proper to this point is abandoned for a personal approach reflecting the emerging image of man.

**Implication One: Personal Writing**

Thus, by implication, is introduced the first implication: Much of what is now written in an impersonal, objective style should, in my opinion, be written in a personal, subjective style. This is so because the impersonal style perpetuates the myth of objective knowledge. To correct this, exposition should unabashedly contain first person references and be peppered with such phrases as, it appears to me..., in my opinion..., my experience is..., and so on. Such usage may be objected to on the grounds that it is distracting, that everybody knows that knowledge is ultimately subjective anyway, and the use of personal references adds nothing. I simply disagree. Language structure makes it possible to express thought without reference to a speaker
-- as though it came from some disembodied source. Such objectification tends to promote in the mind of a reader the conception that he is dealing with universal truths having no reference to persons, times, or places. This is overcome when a personal, subjective method of communicating is used. This, then, explains why this paper has turned to a personalist mode of expression. It is a position which I hope will become clearer as the exposition continues.

Implication Two: There Are No Implications

The second implication is that there are no implications. I have said that the purpose of this research is to explore the educational implications that arise from the emerging humanist movement. But this statement is misleading for there are no implications that arise from anything. There are only meanings which persons create as a result of their experience. The meanings (or implications) do not inhere in the events as a consequence of the nature of the events. The meanings are produced by people. The term implications is unfortunate, for it commonly indicates that the significance of a thing lies in the thing itself. Bearing in mind the central tenet underlying the emerging image of man that each person exists in a world created as a result of the interaction between himself and the world outside himself, then were this paper to continue in an objective mode, it can be seen that what would be claimed to be
educational implications, would, in fact, be personal mean­
ings which I, Wes Miller, have perceived as a consequence of my picture of the event -- the emerging humanist movement -- and my unique self -- summer, 1971. This is not to say, of course, that there is not an empirical basis for these mean­nings nor to suggest they have no application beyond just me; but it is to say that there is a Wes Miller element in each of these meanings and any method of expression which tends to diminish the personal element is misleading. For this reason I am forthwith abandoning the use of the term impli­cations unless it is qualified in some way by a personal reference.

On Receptivity to Creative Ideas

I don't know, I've spent hours pondering this business of creative thought and have come to the conclusion that the thing that stops many of us from expanding our horizons is the unrecognized barriers which our minds unwittingly hold. These barriers act as stoppers to our capacity to expand thought without our ever knowing it. They are structural limitations; that is, they represent what we assume are the givens in a situation -- the things that cannot be question­ed because they are inherent. And the phenomenon is com­plicated by the fact that we usually are not even aware of what these boundaries are -- or even of their existence. Then, when somebody does expose them, the lot of us, or so
it is my observation, find it unfathomable to question the legitimacy of these limits. Yet, often the barriers to our thoughts are arbitrary, capricious, and unnecessary. In short, they can be cast aside, other options can be entertained, new frames of reference can be erected.

Despite this, we give up hard.

If all of this seems obscure perhaps some examples will clarify. One example is the difficulty with which people came to give up the Ptolemaic picture of the universe; or even presently, the difficulty with which some people continue to resist the theory of evolution. More recently we are witness to the problem of revising racial attitudes which seemed almost to be inborn, or to changing the attitude prevalent in America at the beginning of the Viet Nam war that our country's actions in international affairs was always deserving of unquestioning citizen approval.

Though these examples are of a general nature, the same thing holds true on a personal plane, I do believe. In my own life I suppose there have been hundreds of cases of resistant thinking. For instance, I have found it very unsettling as an adult to go beyond certain "moral absolutes" which I had accepted without question as a youth. Also, there has been a more or less continuous battle to free my mind to accept (insofar as I have) both the thesis and the meanings of this dissertation. Steeped as I have been for many years in the literature of science, I have found it
personally unsettling to discover the limitations of "truths" I had acquired over the years. For example, my conversion experience in Alcoholics Anonymous some nine years ago brought me to the startling realization that I did, in fact, have a spiritual component to my self. This spirituality is something I experience even though it may be ineffable and beyond the probings of the scientist's methods.

The purpose of this aside as to the difficulties of creative thinking is twofold. The first is to apprise the reader of my own incapacities to probe more fully for the meanings of the emerging humanist movement. I too, have limitations, and operating as I am, essentially alone, I am unable to mine the useful alternatives which free interchange with others would likely provide. I yearn for a Cuernavaca.

The second reason for the aside is to warn the reader of his own limitations. I will not be put off from sounding this warning by the risk of offending someone. Undoubtedly some are more open to new ideas than are others, but I am by no means convinced this characteristic may be gratuitously assumed. Further, even for those who are open to the unexplored, I believe that the limits of consciousness operate to maintain barriers despite the best of intentions. The way this operates is that there are levels of openness. At the first level a person is open to ideas within a given framework, the limitations of which he is unaware. The
trouble at this level is that he is unwilling to consider alternatives outside the framework. Such alternatives he is likely to dismiss as "preposterous," or "unthinkable," or "going too far." At the second level of openness a person may not initially be aware of the limitations of his structural framework, but as soon as he comes across an idea which goes beyond it, he recognizes this and reacts by saying, "I never thought of that," or "That's an interesting proposition," or some such expression that indicates a willingness to transcend what he had previously thought possible. What I have been talking about may be shown with Venn diagrams:

The Closed Mind

[Diagram of a closed eye with the text: Here is the truth]
Maybe "Boss" Kettering expressed it as well as anyone when he told his engineers as they convened for problem-solving sessions, "Leave your slide rules at the door," by which he meant that their mathematical calculations put limits on what their own minds were open to consider as possibilities.

So I would advise the reader to leave his educational slide rule outside the door. I am interested in probing the humanist movement for whatever educational implications
I can generate. I am not interested in limitations or what is feasible, probable, possible, rational or workable. It seems to me that we are living in a time of such remarkable changes it is no longer possible surely to distinguish between the probable and the bizarre. Today's dreams may indeed be tomorrow's reality. Who foresaw the cultural revolution which has swept our nation in the last half-dozen years? And who told of the remarkable change of mood that has overtaken the national consciousness in the recent past? Who predicted the change in attitude among large segments of our black citizenry from yesterday's integrationist aspiration to today's separatist hostility? And on the school front, who knew of the hard-line reaction the schools would take as a consequence of Sputnik I? Or who predicted the spectacularly growing free-school movement? And what of the future? We simply do not know. I am reminded of a passage from John Wesley Powell's narration of his 1869 exploration of the Colorado River and the Grand Canyon:

> We have an unknown distance yet to run; an unknown river yet to explore. What falls there are, we know not; what rocks beset the channel, we know not; what walls rise over the river, we know not. Ah, well! we may conjecture many things. The men talk as cheerfully as ever; jests are bandied about freely this morning; but to me the cheer is somber and the jests are ghastly.1

But Powell's words are gloomy and I do not wish to

transmit that. I only wish to convey the sense of uncer­
tainty with which we face the future and also the idea that no possibility should be dismissed out of hand.

Before proceeding to a consideration of what I see to be the implications of the humanist movement let me repeat that my intent is only to suggest possibilities. I am not interested in "programs" or what is feasible or concrete suggestions or the best way of doing things. There was a time when I thought such pie-in-the-sky dreaming was a use­less occupation, that every suggestion had to be accompanied by a feasibility appraisal. I am no longer convinced this is so. This study has convinced me that actions of wide­spread adoption have their origins in seminal ideas issuing as solitary thoughts from lone men. Whitehead said this, as has been noted. And though Will and Ariel Durant have commented that for every viable idea a thousand die aborn­ing, nonetheless, this is a profitable ratio, for ideas cost neither blood, sweat, nor tears. Their generation can, as a matter of fact, be a source of deep aesthetic joy to their parent.

Not that I am under delusions about the impact of any­thing I may produce. I have neither the genius nor the sig­nificance to be of influence. But if indeed we are moving to a more humane society and more humane schooling, then per­haps I can add my jot. In any case, I write neither for posterity nor influence nor recognition. I write out of the
compulsion to explore my own psyche, to move to the outer limits of my own capacities, to experience the pleasure of personal construction. In short, I write for me: for my personal satisfaction, for my personal growth, for my personal knowledge. For this, to me, is one of the truly significant meanings of the personalist image of man.

**Understanding the Ineffable**

Yet, though I may be writing primarily for personal satisfaction, I have come to believe that when we express our inner thoughts, when we communicate our personal selves, then -- not always, but often -- we also communicate to others most effectively. For then we communicate to the deepest concerns of our reader. When someone tells us a private experience he has had which we too have had, we empathize with that person and a level of communication is achieved both verbally and non-verbally that far exceeds impersonal language. We come to understand one another and a bond is developed between us. This is seen in the Alcoholics Anonymous fellowship where those who have gone through the alcoholic experience are able to come to know one another in ways unknown to non-alcoholics. This is true also among drug addicts in the Synanon program, black people, women who have had babies, people who have had heart attacks, and those who have been to Paris. It is, in short, a fundamental basis for human fraternity.
And thus it is when I write of personal education in a personal way I open the possibility of close communication with those who have had similar experiences, with those who have come to similar insights. Yet, the persistent, nagging worry to me is the people who have not experienced what I have experienced. They will not understand, and such is our legacy from scientist/rationalist man that they may well reject everything I have to say. This arises from the fact that the converse of shared understanding of shared experience is non-understanding of un-shared experience. Such non-understanding is common enough in ordinary experience and is accepted and easily understood. For example, though a non-visitor to Paris may be bored stiff at the conversation of a couple of people reminiscing over their respective trips, still, he will understand the reason for his inability to empathize with them in their conversation. The same thing does not hold true, however, for much inner experience, which we are prone to reject since it has no externally visible existence. Take, for example, the spirituality (or religiosity) of man and one of its manifestations, the conversion experience. Some would say that spirituality and conversion are "merely subjective." Scientists have avoided these matters like the plague. Yet several hundred thousand alcoholics have experienced conversion as a personal event.\(^2\) Some view this as a form of self-delusion,

\(^2\)Based on an estimated membership of 6000,00 in Alcoholics Anonymous.
not really "real." Such an unfortunate judgment this is. Even if we grant that conversion is not "real" or that it is a form of self-delusion, this does not erase it as an event that happens in the lives of people. And when one considers that the conversion experience has the capability of restoring to wholeness the lives of people afflicted with that most disabling addiction, alcoholism, then the argument that it is not real seems to me the sorriest sort of niggling.

And it doesn't only happen to alcoholics, of course. William James's classic study, Varieties of Religious Experience, relates the wide scope of conversion. I think it a sad commentary on the inadequacy of scholarship and science that this enormously important human phenomenon has been so neglected by scientists, psychologists, scholars and higher institutions of learning generally.

All of this is by way of saying that there exists a non-verbal level of understanding which one must experience in a non-verbal way in order to come to certain kinds of knowledge. The people who write about Zen say this repeatedly. It would be wrong to think this involves only profound experiences such as spiritual conversion. It may be as simple as spray of surf against one's skin. In any case, it is an experience of cognition, or insight, which one

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grasps in a sudden, ineffable fashion. And it really isn't all that mysterious. In its mundane forms it is recognized by scientists. Jerome Bruner speaks of it as intuition in his book, *The Process of Education*,\(^4\) and grants validity to it as a part of the learning process. In fact, this means of coming to knowledge forms the basis for the "discovery method" of instruction that has received so much attention from educators for the past few years.

This, then, gets to what I have been leading up to all along: much of what I am writing about requires this intuitive, non-verbal type of insight in order to be understood. This I do believe.

Of course, the conclusion to be reached from this is that if you do not agree with me it is because you haven't experienced insight. If you had you would agree. And this establishes an unassailable defense of my position. By definition. My definition.

That such a conclusion must be manifestly unacceptable is obvious to me and I cheerfully agree that you may disagree with it on any grounds you may wish. Nonetheless, I do hold that the notion of ineffable understanding is valid and that its rejection as a result of the scientist/rationalist image has caused Western man to cut himself off from a valuable avenue of human understanding.

I don't know what your personal reaction is to what I have been talking about, but perhaps it is one of wonderment that I would reveal such a personal matter as my alcoholic experience in such a candid way. If you are startled or bothered by what I have said, why, fine. That is one of the implications I gather from a personalist view of education. By that I mean that one of the ways by which educational experiences may be measured is by the extent to which they arouse feelings. As I see it, contemporary education seldom provides us with viewpoints that deeply challenge and provoke us. If I have provoked you -- in any way -- this fact is a demonstration of one of the implications of my view of personal education: the desirability of educational experiences that confront basic beliefs and elicit strong reactions.

But my purpose in discussing such personal matters as my experience with alcohol has another, more important, dimension. It reveals another implication I envision from considering a personal view of education; that is, that we should deal with our personal experiences, our human failings, our private lives, in ways that are open, candid and honest. What I have told about myself is not really very remarkable -- about one man in eight between ages 40 and 60 is alcoholic. What is remarkable is that I should speak of
it. Yet who is the person anywhere who does not have such "dark secrets" in their life? I favor the open admission and discussion of such experiences. By talking about such matters we can learn from one another how to cope with our own humanity. Existentialists bemoan the loneliness, the estrangement, of modern man. But it need not be. If we accept our own humanity and that of others in ways that are compassionate and understanding, then I see no reason why we cannot reveal ourselves with utter candor. Such openness, I think, helps us better to cope with the most personal challenges of our existence -- challenges that convention now dictates we keep hidden.

Perhaps alcoholism is not a good example to illustrate my point inasmuch as most people never experience it. But I give it only as an example. A more ordinary experience would have done as well. Everyone deals with sexuality, interpersonal relations, love, hopes, fears, death, jobs, money, health, old age and rejection. These are the essence of our humanity. As such, I believe they should also be the essence of our educational efforts.

But, of course, some people don't want to get into personal matters. What I have described would be an anathema to many. Fair enough. I would not force it on anyone. When I say education ought to be personal, I mean it only for those who wish it. I favor each person having choice. And this is a matter I shall deal with at some length later.
Science and Alienation

In any event, though it may not be obvious, what I have been talking about is related to science and to the views of knowledge which were discussed in connection with the emerging image of man. One view of science is that it is a quest for what is general from a survey of particulars. That is, science is the process of looking at many events in order to find general principles to describe these events. The emphasis in this process is in finding general principles, as they are more important than particulars. This view is carried over into education where the orientation of the profession is to try to make education a descriptive discipline with a coherent theory and a body of general principles. An example of this is seen in Piaget's work in which a generalized description of the stages of the cognitive growth of children has been arrived at as a result of hundreds of investigations into the responses of individual children on specific tasks. I have no quarrel with such endeavors as long as their limitations are recognized. And one limitation is that whereas the general principles may be true, they are insufficient to deal fully with the experience of the individual person: they are non-personal. For example, as a teacher I may run a test on Piagetian tasks on a child and as a result I may learn what category of mental development to which that child has grown. This information may
have predictive value insofar as that child's cognitive performance is concerned. But the information is worthless to the child and of no value to me unless I am able to translate it into some significant consequence in dealing with the child on an existential level. The rub here is that while the inferences that may be drawn from such tests may be generally true, they may not be true at all in the case of a particular child. And this to me is the crux of the whole problem. That is, it seems to me that much of the general knowledge generated in education has little or no value in specific instances. And people -- the raison d'être of education -- are specific instances.

Thus it is that our generalized, scientific approach to education has failed to deal with the person. Yet, this view has dominated society for so long we have become conditioned to it. It has invested itself into our mores and customs so pervasively we feel it is the natural order of things, and thus, when someone acts in a contrary way as I have done in telling of my alcoholism we are astonished as a result. To me the wonder is that we have for so long permitted ourselves to be separated one from another in our deepest concerns by an image of man that denies our own humanness.

More on Personal Writing

It would be nice at this point to propound a coherent,
comprehensive philosophy of what personal education means. The tradition of logical exposition demands that my discourse be sequential, logically organized and so forth. But that is not where I am at this time. For over a year I've been thinking about the meaning of personalist education. In and out of my mind at odd times day and night I get flashes of insight into what it means and I ruminate on these things. I've got little notes jotted down here and there regarding some of it but mostly it is just in my head. So now I want to get it down and if I have to organize it and meet the criteria for scholarly discourse (rather than personal discourse), then what I'm thinking will become emasculated and distorted. If what I have to say is to be authentic, if it is truly to represent me, if it is to be personal, then it has to be, well, what follows.

You see, this is all related to what I see as the central meaning of personal education; that is, the development of the person. As I see it, when we say personal development is a goal of education, then the emphasis has to turn away from the outer and toward the inner. I mean truly. This means, then, that at least part of the time writing has as its primary function to serve the purposes of the writer himself on his own terms -- not communication according to someone else's terms. This doesn't mean communication is abandoned entirely, but it does mean that in this kind of writing the writer is concerned most of all with his
personal development, with the evolution of his own thought, with the use of writing as a means of personal growth.

For me, in this paper, it means that if I must fit someone else's criteria of what is acceptable, everything I write will be fenced in by what I think is acceptable to them. Thus, in effect, I would be operating within barriers not of my own choosing that would act to constrict my creativity, prevent my growth, restrict my reaching out.

Oh, I know the counter-argument. Mankind has developed techniques for rational discourse consisting of logical argumentation, empirical evidence, objectivity and the like, all of which are designed to obviate the errors of rampant subjectivism, fanaticism, and so forth. I know all of this. I respect it and I honor it. But what I am saying is that rational discourse is not universally appropriate for all circumstances. The entire first section of this study was devoted to stating this. Right now, in this circumstance it is not appropriate for two reasons: (1) I want to demonstrate what I think personal education means and this personal writing technique is part of it; and (2) I want to explore in really far-out ways the meanings of all of this and that necessitates the casting off of shackles.

I suppose sometime, somewhere, it might be appropriate to digest and sift this into a coherent exposition. Perhaps in such a form my conclusions would be communicated more effectively, but it certainly couldn't communicate the
process as well.

In any case, the purpose in such a synthesis would be convergent and at the present moment my purpose is divergent. Thus, a free-flowing, stream-of-consciousness style is now proper.

The Pedagogical Put-down

I don't think anybody can really understand what I am talking about unless they can come to realize what a tremendous put-down (denigration, degradation, insult) to the integrity of the person that the requirements of academic achievement are as they are normally applied. Conceive, if you will, of the single individual -- the five year old child -- ready to enter school. Looming before him are a dozen or so years of schooling that will tell him with unremitting pressure that the standards, truths, and procedures others have discovered are superior to what he can discover for himself. Implied in all of this is the notion it is he who must live up to their truths. They, in this case, being the immense accumulation of preserved human knowledge, the vast institutions which are the repository of that knowledge, and the implacable horde of teachers who are the deliverers of that knowledge. Virtually without let up everything he will do over the coming years will be subjected to the scrutiny and evaluation of others. They will look at what he does -- what he "learns" and say, "This is
good," or, "This is bad," or, "This is true," or, "This is not true." I have no present recollection of ever having heard a teacher say to a student, "Is that true to you?" Always it must be true to something outside him, it must be a general truth, or a truth that others perceive as true. It is almost as though what he experiences and knows does not exist. For certainly it does not count. The institution of school is in no way geared to give credence to what goes on inside the person.

Marcuse and others speak of the enticements by which the industrial society seduces its members into mindless conformity. But the conformity impressed upon peoples by the schools is anything but an enticement. It is a massive coercion that begins in early childhood and almost totally destroys a sense of self-validity because it is so universally supported and so utterly efficient in masking alternatives. Thus is the individual put down without his even realizing it.

I'm going to make this personal. One of the most important educational experiences of my life was reading the words of Carl Rogers that the truly significant learnings of life could not be taught, nor could they be learned from the curriculum of the schools. And I think it was Postman and Weingartner who suggested that the reader write down the most important things he had learned in life. I did it. Came up with a list of twenty things. And then they asked
how many of these learnings came from school. Well, it
turned out that thirteen of mine had nothing whatever to do
with schooling. That leaves seven that did. Of that seven
-- and this is significant -- five had nothing to do with
the teachers or curriculum. They were personal things that
happened in the school setting but which involved other stu-
dents, self-concept development and the like -- but not the
school program. That leaves two. Both came from teachers,
but neither had anything to do with the curriculum. Both
were the result of the impact of the teachers' personalities
on me.

I say this was important (It was more than important --
it was earthshaking) because as a result I came to believe
that schooling should deal very directly with the problems
of life itself, that schooling should not be conceived of
simply as a means of acquiring knowledge in the conventional
sense, but that it should be unambiguously concerned with
the individual student's direct engagement with life and his
personal efforts to realize himself.

This dissertation is the outcome of that belief.

But know you that this occurred because I followed up
what was an important personal learning. Mind you, it was
what I considered important. Not what a curriculum com-
mittee or a textbook or a teacher had told me was important.
Fortunately, it was also an important professional learning
and I decided to capitalize on it by making it the focus of
my dissertation. What happened then was ample commentary on the incapacity of an institution -- or at least the Graduate School at Ohio State -- to accommodate the personal learnings of its students. It so happens that my field of specialization is elementary school science and, of course, this dissertation is not in that area. So I took my dissertation proposal to five professors in succession in an effort to get one of them to be my major advisor and to guide my efforts. One by one they turned me down. Not that they didn't think it was all right. It just wasn't their thing. I won't go into the details but it was a very discouraging experience. Finally, thank God, Joe Quaranta said yes. He did so at a time when I was really down about the whole thing.

There is a point to all of this and it is that the university is just not geared to handle important personal learnings unless it fits into the university's categories. The university is set up to handle the world as it has defined it and classified it. In that respect education is conceived of as a discipline and is chopped up into elementary education, secondary education, science education, art education and the like. It is not chopped up into Joe Smith's education, or Sam Brown's education, or Wes Miller's education. Joe and Sam and Wes have to fit the university -- not the university fit them. And it so happened that the personal learning of Wes Miller (Remember, it was also a
professional learning -- though not in any proper category) got shuffled around in what was really a sort of embar­
assing episode.

It wasn't anybody's "fault." It's just the way it is. It is built into the system. And if that sounds like a cli­che, so be it. It is also true.

Certainly the five professors were not at fault. They are all fine men. But they are tied to the classification scheme of the university too. They are interested in me professionally; they are interested in me personally. But when the juxtaposition of my professional and personal in­terests failed to mesh with their own professional categories they were simply unable to accommodate me.

My point in this is that education as it normally oper­ates is a put-down to the person. Not really in any in­dividual way. It's just the way the operation has developed over the years. Operating as they do from the scientific/ rational image of man, schools have simply come to be un­conscious of the personal, human stirrings and passions of the lone student. The result is that students themselves soon lose their own awareness of their own stirrings and are transformed quietly into quietude itself.

My own response to the failings of education is one of tremendous vacillation and uncertainty -- a vortex into which is tossed zeal, idealism, practicality, rationality, morality, concern, detachment, frustration, objectivity,
protest and acceptance. This implications section is an ef-fort to make some sense out of it -- to come to some mar-riage between what is feasible and ideal. I find it not easy. For me -- and I think that this is generally true -- I have found that when the walls come tumbling down they come tumbling down all over the place. It seems to me it would be easy to frame implications if the old structure were still in place. But to build anew -- that is a chal-lenge.

But of one thing I am certain, I must do something. The men of words have torn down the walls with their crit-ical commentary. The builders of a new image of man have laid down a new foundation. Within the context of this dissertation I must begin to rebuild my personal edifice of what education ought to be. To complete the work I need to put it into practice in my own teaching.

The Meaning of Personal Education

In my conception, more than anything else personal ed-ucation means turning to the learner and saying,

"The world is yours to create, to control, and to know in ways that can only be discovered by you. The job of the school is to help you. Take off, man! We'll watch you, help you, guide you, tell you what we've found out, point out your options, warn you, even stop you if necessary. But the freedom, the responsibility, is yours."

Such a concept means that our primary view of students becomes one of directing them to look within. This implies
not only that the individual student becomes the center of the educational purpose of the school, but that he himself becomes the center of his own educational attentions. He goes to school not so much for what the school has to teach, but for what he can learn. Thus it becomes the job of teachers to focus his attention upon himself so that he realizes that he -- not the school -- is the primary force for what he becomes, and, further, to realize that he himself is primarily responsible for the process. The school then becomes in his eyes a place that functions to aid him in creating himself, a place that turns him on to himself.

Such a view calls for teachers to stop asking questions that focus only on external events and to begin asking questions that cause each student to turn inward on himself: such questions as, How do you feel about...? What was your reaction to...? How do you value...? Such questions as make the student deeply aware of his traits, attitudes, feelings, experiences, destiny, self-image, and so forth.

In short, school exposes him to how to live his own life: how to confront the world in terms of his own perceptions; how to experience himself; how, in Sartre's phrase, to chose himself. Further, the school's job is no longer one of simply directing him into the Weltenschauung which society has adopted. He creates his own Weltenschauung as well. No longer is he brought up merely to become something or other: a lawyer perhaps, or a housewife or teacher. Nor is he even
taught to choose among alternatives which are defined for him. Rather, the concept is that as he goes along, the feedback from himself continuously modifies and delineates his becoming. Never does he strive toward an abstract model based upon externally imposed values. Always his strivings are based upon his perceptions of himself as well as of the external world. He asks What am I? What are my attitudes? What do I want? His task becomes one of managing the enculturation and coercion to which everyone is at times subjected. Such management is based on the premise that in the general run of things what is best for him is what he himself perceives is best for him. And on the further premise that what is best for him is, in the long run, the best for all concerned. But even if these premises are faulty, no matter; they are based on a still higher premise -- a premise that contains an ought: the individual ought to have the freedom to chose himself.

Yet, even this is not an absolute. For, as has been previously pointed out, the individual ought not to have the freedom to harm others. Further, no child ought to have the freedom to harm himself by denying his future or destroying his chances.

And so we come again to the everlasting problem of finding the desired mean.
And this introduces the particular kind of education and school operation I personally favor. I call it "education for choice." It has as its goal to develop in each person (1) the capacity to recognize his options, (2) the ability to exercise choice, (3) the competence to act upon the options of his choice, and (4) the capacity to recognize the limitations on choice and the ability to respond in satisfying ways to these restrictions.

Education for choice does not mean absolute freedom for the learner. The term "education for choice" was selected rather than "education of choice." It is, of course, a legitimate goal of education to prepare young people for adult life. It is therefore a necessary responsibility of the school to impose upon the learner those experiences essential to giving him such preparation. In line, then, with the goals formulated above, each learner must be trained in an intentional way to recognize options, to exercise choice, to cope with whatever he chooses, and to react satisfactorily to restrictions placed upon his freedom to choose.

In order to develop the capacity to recognize choices, the educational experiences of the learner must be as varied as it is feasible to make them. He must be exposed to a rich array of peoples, places, situations, things, tasks, ideas, experiences, values and so on. Divergency should be
the keynote of his educational fare. Through such fare he comes to view the complexity of the human condition and the immensity of the world about him. The natural outcome of such exposure will be the development of values -- not simply in the abstract, but concrete expressions -- and that, of course, is part of the process of defining (choosing) himself.

Throughout these experiences the learner is given the freedom to choose. But included in this, at least to some extent, must be the freedom not to choose; that is, the option to turn choice over to someone else. No need to go into it, but much has been written about the agony, the inability, the unwillingness of some people to choose. Freedom, to use Erich Fromm's term, includes the right to escape from freedom. Since personal education has as its central purpose to enable the learner to define himself, it must give him the option of denying himself choice. Despite this, however, personal education has as a necessary purpose to enable the learner to be able to choose if he chooses to do so, and he must be trained for that. This means, then, that he is taught ways of making decisions and is given experience in the process.

But, of course, it does no good to be able to select options if one is not able to act upon them. And this introduces the necessity for an education that requires the learner to develop certain minimum levels of competencies
in various skills essential to pursuing whatever he may choose. To put it on a very basic level, the learner has no choice about, say, learning to read. It may be an abrogation of a child's freedom to require him to learn to read, but since reading is a skill essential to the later exercise of freedom, it is correct to demand its instruction.

Of course, such skills as may be necessary go far beyond the three R's. They include human competencies of every sort. The extent and range of these competencies is suggested by the diversity found in human life itself. In sum, they call for a man prepared to cope, however he chooses himself and his world.

I wish to add, though, that I do not conceive of a sort of modern-day Renaissance man -- a person of varied skills, high taste and refined talents. Nothing could be further from my mind. Renaissance man (as I understand the concept) was a person defined by cosmopolitan standards and was ever catholic in his interests. What I conceive of is a person who is defined by himself. Some may define themselves to be very narrow indeed. When I talk of education for choice, I speak only of opening unto each person all of the feasible options within his sphere of potentiality. To suggest what persons should become -- to try to make them into something -- would be a denial of the choice I wish to reserve for them. In that sense, education for choice has no goal other than helping the individual to know himself. Knowing him-
self means that he comes to know the potential catholicity of his own interests, but it by no means suggests that he actualizes all such interests. He chooses. His choices may be wide and varied or narrow and circumscribed. In either case it is necessary for his education to bring him to the fullest awareness of his options, for after all, should he wish, he should be free to select his rut.

But, there are restrictions, both external and internal, that limit the behaviors that one may choose, and in my view one of the tasks of education should be to educate children to recognize and deal with these limitations. Within my own experience was the pathetic sight of a student teacher -- a splendid person, really -- whose life had been characterized by such a complete freedom from restraint that she was simply unable to find any satisfactory solution to the restrictions placed upon her in her student teaching situation. She said to me plaintively, "I wish that somewhere along the way I had been taught to toe the line." In this girl's case, she had made a choice, but she was unable to deal with the restrictions involved in her choice.

By learning to deal with restraints, I don't mean only the capacity to recognize limits; I mean also the experience of being limited. That is, students should have the experience both of having to conform in situations involving the restrictions of liberty and being compelled to do certain things whether they want to do them or not. Now, such
a concept may run against the grain of libertarians but I maintain such training is a necessary condition to freedom. My student teacher friend had no freedom to become a teacher, for, try though she did, she was unable to bow to authority and was denied the necessary recommendations to get a job. There is no sense in arguing that she was better off in not bowing to the restrictions on her liberty because this denies the validity of her own wanting to do so. Further, had she succeeded, later on she may have been able to act in some way to modify the system which she found repressive. In that case the temporary acceptance of restriction would have served a higher purpose. I suppose I'm belaboring the point, but I can't help but pointing out that the acceptance of restrictions is sometimes a necessary condition for survival itself. My observation of the social and economic deprivations of the German people shortly after World War II brought this home to me in a personal way. Viktor Frankl has written eloquently of it in his narration of his concentration camp sufferings in Man's Search for Meaning.\(^5\) I don't mean to suggest by all of this that training young people to cope with restrictions on their freedom means training them to submissiveness or against the possibility of revolt. But I do mean to suggest we should train a person to be able to make a choice and to be able to live with

his choice whatever it is.

Wes's Dialogue

How far back?

Back to children. Nothing else.

OK. So now you've got all those children. What are you going to do with them?

Look. Sometimes we ask the wrong questions. Who says we have to do anything with them?

Well, what do you mean? You just can't leave them alone.

Who says we can't. That may be just the thing to do.

What would happen to them?

They've got parents haven't they? Maybe they'd be better off at home. I'm serious. I mean we really don't know what it would be like. We've never tried it. Who says they have to be taught? Maybe they should simply be freed to learn. Maybe there other ways to learn. Other things to learn.

Learn what? If they don't go to school? Who's going to teach them the things kids learn in school; English, history, science, stuff like that.

Glad you asked. And just what do kids learn in school? As a matter of fact the overriding thing that children learn -- far more important than anything else -- is to accept for themselves the values, behaviors, attitudes, dress and regimentation of the school. They really don't have much choice in the matter. And by doing this the schools destroy the capability for children to develop their own unique selves.
Think for a minute, of a child's day in school. Every action is preplanned, regimented and controlled either by some sort of regulation or by an adult. The child lines up at a particular door, goes to a particular room, sits in a particular seat, and does a particular thing. And he does this all day long every day. The school regulates where he goes, what he wears, what he learns, what he thinks, what he does, what he says. Everything. Some kids love it. But people are not all alike, you know. Some kids hate it. They drop out as soon as they are old enough. The decision to drop out puts them under a terrible dilemma. They don't want to drop out. They know how high the value is that society places on staying in school. But they hate school so much they drop out anyway. Every time a kid drops out of school we should stamp an F, for Failure, above the schoolhouse door. John Holt is right when he refers to the under-achieving school.

OK. Everybody is sorry about the drop-out. But most kids don't drop out. Most kids go through high school and go on to become decent, law-abiding citizens.

That is right, and it is important. We certainly want to train young people to take their places as useful members of society. But what about the quality of their lives?

Well, what about the quality of their lives? I know there are a lot of messed-up people in the world, but it seems to me that the average Joe goes through life all right. You know, he raises his family and has a job and gets by ok.

Thanks for making my point. You are right. He gets by ok. But I want something a whole lot better than that for him, a giant step better. I think our mythical average guy could be immensely better than he is now.

Look. Analyze the life he leads. Here is what you'll see: On his job he is just as regimented as he was in school. He surrenders his individual self to the corporate personality just as thoroughly as he did in school. He is forced to "fit in." He makes his way home from work in the misery of perhaps the most regimenting experience that modern man has to contend with -- the traffic jam. He sits down to dinner with children who are strangers to him -- they have their own subculture. He shares almost nothing with them
save bread and board. He watches the TV newscast and mindlessly permits his civic attitudes to be molded by what a handful of men decides is "news." For the remainder of the evening he loses his contact with himself and the world he lives in -- I mean he literally shuts it all out -- under the influence of that audio/visual opiate, the TV set. Occasionally he may share an evening with what are known as friends. These are people he doesn't know because he doesn't know how to know people. The nature of modern life precludes it by physical isolation. Instead of getting to know these people he plays with them what Eric Berne calls games. Games like One-Upmanship, We've been to Europe, We've got Money, Our Daughter is Smart, Our Daughter is Pretty, and so on. At the close of the evening he goes to bed with another stranger -- his wife. And perhaps this is the saddest part of the average Joe's life for this is the one place where modern man still has the freedom to realize himself. But he can't do it, because he's never learned it anywhere and doesn't know how to. Oh, yes, he knows a lot about his wife, you can't live with someone and not know that; but with the possible exception of a few rare occasions when they were both under heavy stress he has never bared his soul to her, nor she her soul to him. My God, how could it be otherwise? He doesn't know his own soul! Long before his intellect reached the place where deep personal introspection was possible the school, and probably his parents and the rest of society too, had molded him into a kind of mindless acceptance of what is -- a passive non-man. His own humanness lies buried deep within him, encrusted over, a treasure of a thousand profound and moving gifts waiting to be unearthed. He has lost his soul. He had it when he was young but he had it taken away from him.

Now maybe you think I am overstating the case because, as you say, the average Joe is a pretty good guy after all. I'll buy that. There isn't anything really very wrong with him. He's all right.

The trouble is not what he is; it is what he is not. If you are satisfied with what he is it is simply because you haven't a conception of what he could be. It's nothing against you that you haven't. You've never really thought about it. You've never captured a vision of what man can be like. Frankly, I think life can be magnificent -- utterly magnificent. The average guy doesn't have to be what I have described. He can be gloriously alive. Full of a passionate response to life. As it is he is like Millet's "The Man with a Hoe." He can be like Hals's "Rummelpot Player."
OK. So you've clobbered Mr. Average Joe. What kind of a guy are you talking about?

To tell you the truth the whole concept is only about ten years old. Psychologists are just beginning to discover what individual men can become when they are freed. Oh, we've always had a vision of what the ideal man ought to be. But it was always society's view; that is, other people's view of what traits they admired in others which we then wanted to have so we ourselves would be admired in turn. The old question asked, "What is a great person and how can I become one?" The new view switches perspective (not at all easy to do) and asks, "What would I be if I let myself be what I would be?" The subtle difference is that the new question is self-answered on the basis of one's self. The shift has been from social values to personal authenticity.

But anyway, to answer your question. First of all, I am talking about a guy with a different set of values. Or perhaps I should say, life style. One arises from the other so it doesn't really matter.

In view of what I've said before it won't surprise you to know that the fundamental way in which this new man would be different would be in his freedom to be himself. He would be free to be himself because he would value himself -- his own opinion of himself -- and this self-opinion would play an important part in what he would mold himself to be. At present our primary value is in what others think of us. So we mold ourselves to fit into what they think we ought to be. This new man would take his own opinion into account. He would become his own man.

You mean he wouldn't pay any attention to what others thought?

No, I don't mean that at all. He would take other people's judgments into consideration. But their opinions would be a far less determining factor they are now. Or, rather, his own opinion would play a more important part than at present. Look, I want to make one thing clear. The things I'm talking about are not either/or phenomena. They are degree phenomena. In the specific situation we're talking about it is not a case of either self-opinions or society's opinions. Both must be considered. The question is one of the degree of importance that is put on each of them. How much weight do we give to each viewpoint? In this case what I'm saying is that we have relegated our own selves to a grossly in-
ferior position in deciding what we will do and become. We need a better balance.

And I'm further saying that the school has been one of the principle agencies in creating this imbalance. And this is why I am deadly serious when I say we really should start all over again from the beginning -- from just children and nothing else -- and see what kind of alternatives to present schools that we can come up with.

But let's get back to the question of what this new kind of person might be like. Remember, now, we want to permit people to become what they will be. Well, a curious thing about this concept is that we cannot describe what such a person will be like. This is obvious if you stop and think about it for if we are going to encourage people to their own personalities, then what is right is right for the individual and the individual alone. We cannot generalize on it. This means that if a particular person values, say, privacy, he will become an unsocial being. Fine! Thoreau did this, you know. On the other hand if the person wants to become an "organization man," he can do that too. To each his own.

Doesn't this emphasis on individuality mean we're going to get a lot of oddballs running around?

I don't like the word oddballs, but, yes, I'm sure it means there will be a great deal more variety in individuals. After all, now we are forcing people toward the center of society's norms. When we let them go so they will be themselves, we certainly are going to see a lot of diversity. But if this produces oddballs, the present situation produces artificial balls. You know, flakes. I'll take the genuine article every time.

It seems to me we would get a lot more anti-social behavior. Crime.

That is an interesting question and I can only speculate on it. It is possible you are correct. It is possible that encouraging self-value will encourage selfishness. But remember now, we're not talking "either/or." Our social obligations will not be abandoned. Or even lessened. Again, it means finding a proper balance. George Dennison said this, which I think is pretty good, "For at the bottom this is what morality precisely is: the sense of the necessary
relation between self and others, group conduct and individual fulfillment." Dennison posits the thesis that in interpersonal relations our unfettered behavior is overwhelmingly moral simply because our own dependency on others requires it. I agree with him. We notice the fights out on the school playground, but what we overlook is the fact that the playground as a whole is manifestly a scene of cooperative activities. Even the fighters go back to playing together if you leave them alone.

So while I'm not sure there would be much increase in crimes against persons, I can't say the same for the larger social context. I mean immoral acts against society at large and institutions. The shoplifter and the insurance cheat excuse their actions saying, "After all it isn't like stealing from an individual." So I suppose that might happen and it might be that would simply be a price we would pay.

But there is more to it than that. Roughly there are two kinds of crime: self-gain crime and anti-social crime. Self-gain crimes have as their purpose to appropriate something belonging to someone else for one's own advantage. These are the kinds of crimes that might increase. On the other hand, anti-social crimes are destructive. They represent a lashing out against society as a result of personal frustration. The anti-social criminal is saying, "You have denied me my right to be. I hate you for it. I am. And I validate my identity by my destructive acts."

Now I hope you can see that this is one of the very things I have been talking about. If we can remake our educational patterns so that we recognise and value the primacy of the individual -- myself and yourself -- then I would hope we would discontinue breeding these deep social hatreds that seem to be so pervasive in society today.

There is another aspect to this too. David Seabury has written a book called The Art of Selfishness. How about that for a title that turns you off right now? But he has a most intriguing thesis: That when we act in our own self-interest we also act in the best interests of those around us. Now he doesn't condone our ever behaving in ways that harm others. But he does say that when we serve our own interests we receive maximum satisfaction and operate on a high level of personal achievement; hence, those with whom we are in contact benefit in some fashion or other as a result of what we do. Conversely, if we always operate in the interest of others, we become increasingly frustrated by the denial of our own impulses, consequently we not only become morose and disjointed about it, we do not do a good job of whatever we are doing. Thus in the end we not only harm
ourselves but we also fail to help others as we should. There is truth in Seabury's idea, of course, and it strongly supports my notion that we need to raise individuals who value themselves and seek to become themselves.

Go on.

All right. So now, we can't describe a stereotype of what we want to produce simply because we don't want to produce a stereotype. But we can explore some trends of what might be the outcome of such an approach. Bear in mind that the goal is to produce people who are more truly themselves. Self-fulfillment based on self appropriated values; that is what we are striving for. Freely functioning humans.

This means, then, that people will tend to develop their potentialities to the fullest much more certainly than under the old concept of that phrase when it meant developing potentialities according to society's values. To accomplish this, people will have to be more self-aware, introspective, self-understanding and knowledgable regarding their own strengths and weaknesses. Inherent in the concept is a greater openness to others. There will be less uniformity in dress, attitudes and behavior. Moral standards will become self-developed; prescriptive standards will be rejected. The trend will be toward the situation ethics described by Joseph Fletcher in his book of that name.

Greater honesty, too, is inherent in the concept. After all, when we alter ourselves to conform to society, we are changing ourselves from what we would be naturally to something else. In other words, we cover something up, hide it, and our actions are therefore, in one sense, dishonest.

Certainly social intercourse will be much more satisfying. We would be ourselves to others and they to us. No more sham. No more pretense. I suspect that self-fulfilled persons would be very much aware of their own uniqueness and would therefore tend to respect the uniqueness of others. They would respect the immense range of human personality and would realize that some persons interact more harmoniously with some people than they do with others. Thus, while they would tend to be tolerant toward all, they would tend to be more selective in establishing friendships. No hard feelings. They would simply move on to find those with whom their own personalities more satisfyingly meld. The emphasis is on the person, not upon his title or wealth. No more country club set. Whoops! Except for those who wish it.
Such consequences this has for courtship and marriage! Couples would reveal themselves more wholly to one another. They would see one another in a truer light. They would value one another for what they are -- not for shallow appearances. Despite the emphasis on self -- or rather because of it -- I predict more happy marriages than at present. The selection process would be so much better. No more trying to live up to an image of what we should be. This is what I am! the lover will proclaim. And if the personalities of he and his lover are harmonious they will be drawn together.

What about divorce?

This doesn't necessarily mean less divorce. There might be more, in fact. There is no paradox in saying that there might be more happy marriages and more divorce. The fact is that at the present time there is an enormous quantity of unhappy marriages that are not resulting in divorce simply because the people involved have resigned themselves to their misery. These new people who value themselves and their own self-fulfillment are not likely to tolerate continued stifling of their own growth in unhappy marriages.

And children?

Parents would have an authentic relationship with their offspring. No longer would they have to play a role of what they think a parent has to be. No more slavish adherence to "the Book." They are as they are. They value their uniqueness and pass this on to their children by valuing them. They let the child be what he will be. The emerging selfhood is not stifled.

How about work?

Oh, man, things are going to get shook up. You can't get any decent figures on this because it is a degree phenomenon, but certainly a very large portion of all the people who hold jobs are unhappy in them. This would certainly change for self-valuing people. A person who had a job that was onerous to him would be much quicker to leave than a passive person. But here again, I think the selection process would be better. The person who knows himself and is faithful to
himself will tend to turn down the job which he sees will be unsatisfying. That doesn't mean that he would be unyielding, of course. We all must compromise to some extent. But I would expect him to shop around more and switch jobs more often. This, I view as good because it means he would probably get a satisfying job eventually. He would, of course, do better work on such a job so that in the end his search for fulfillment would pay off for both him and his employer.

OK. So now you've given a notion of what it would mean if we were to switch the emphasis of our goals from society to the individual. How are you going to accomplish this in the schools?

Well, of course, that is the key question, but in any case it seems apparent to me that we are not going to do it within the existing framework of the schools. That is why I am serious when I say we ought to look at the problem from scratch. Existing school structure, by its very nature, is suppressive of individual development. People like John Holt have called schools jails for children. That gets me. The thing that gets me about it is that kids have been saying it for years. Why should we pay attention when John Holt says it when we have ignored the students who have been saying it for years. It shows how much kids count; what schools really think of young people. It's sickening.

Hell, man, you're moralizing now. You're shook up.

You goddam right I am. It's important. Students count. They are the thing that does count. It's high time people in education got off their asses and did something about it. Excuse my language, but, dammit, teaching is a moral act. It shows our values. Teaching is teaching people. Supposedly it shows that we think people are important. Now if we really think people are important why don't we act like it? If we are turning out robots -- and we are -- then I think it's time somebody got mad. We talk endlessly about creating change and all our talk changes nothing. What we need is some angry people who look upon education as a mission. Angry people, committed people, make change. We've had some in society the last few years and their impact has been enormous; Martin Luther King, Ralph Nader, Rachel Carson. We've even got some in education right now but we haven't reached the critical mass yet -- the point where
their influence can trigger a revolution. It takes shock -- I mean SHOCK -- to get massive change, and that just hasn't happened yet. We need some sort of sputnik, a humanistic sputnik, to jolt society into reassessing its values. It can happen. It has happened before. But usually this kind of change occurs as the result of some unforeseen circumstance, and I cannot pinpoint at this time what it would take to make it happen in education.

All right, I get your point, but, you know, this education for self-fulfillment you have been talking about is as old as the hills. It's the "child-centered approach." John Dewey and all that. That's what it is. You have just dressed it in new words.

What you say is accurate. It is not entirely true, but in large measure the things I have been talking about are mostly old wine in new vessels. However, and this may be a bit hard for you to understand, it does not change the importance of it. What we are talking about here is a concept, and concepts are described by words. It is in the nature of words to change their meanings. They become corrupted, worn-out, meaningless, vague, imprecise, unfashionable and sterile. This seems to be unavoidable. As a result certain words lose their impact, their power to communicate, their capability to transmit meaning. They take on value meanings that were never meant; they become ineffective and misleading.

Just one example: The word "progressive" got bloodied so badly in the past that it still is not used in educational language.

So, in answer to your statement; yes, to some extent this is an old idea dressed in new garments. But this is all right. We have to use today's words for today's people. We drop yesterday's words. We find new words for the now that is. When these words lose their zip we will discover new ones for use tomorrow. You see, this all relates to the existentialist's notion that while we carry our past with us, we nonetheless create anew our own world and its meanings in each moment of our time. Thus, under the influence of the past, this generation of educators creates anew its own perceptions of the nature of the educational enterprise. So while what I'm proposing may closely approximate past creations, it is nonetheless wholly appropriate that we conceptualize it in the language of our own times.
Another thing in this connection, the child-centered curriculum movement did have an impact on education, an impact that has persisted to this day. Yet it never became as influential as I would have it. Therefore I would be delighted to see it resurrected and brought back full flower. And if it takes new descriptive language to do it, splendid!

**Conclusion**

Two forces have pulled at me in writing this last chapter. The first has been a temptation to arrange what I have written into a logically structured presentation. I am now thankful that I have resisted this. I want to transmit the flavor of what I have gone through and am going through in coming to my personal views of education. I can't believe that I am unique in going through this. Surely there must be others who know the route and empathize with me. In any case, I want others to confront my personal experience in the hopes that it will cause them to confront theirs.

The second force has been the temptation to chicken out. I confess to trepidation in pushing out to the forefront of my own thinking and then letting it all hang out like this. It would have been so easy to slip into the old routine. I will tell you that my first draft of this chapter was thoroughly conventional. I'm sure it would have been acceptable to anyone. As it is, in writing this I have had to fight off personal doubts and fears of being rejected. But I believe that what I have said in this last chapter is
surely true for me and likely true for at least some others as well. To those for whom this is not true, I wish to say that more than anything else I feel personal education means arriving at your own philosophy. I don't want to put my trip on anyone. So go ahead. Do your thing.
What follows is a set of implications which, though they may be personal creations, nonetheless are addressed specifically to the question of what this study means for established schools.

An Elementary School Educating for Choice

A scenario for an elementary school operating on the notion of Education for Choice calls for a school which is coercive part of the time, permissive part of the time, and half way in between the rest of the time. This method of operation is in line with the idea that children should come to know a vast variety of educational experiences. Specifically, the program calls for the first hour of each school day to be devoted to high-pressure, concentrated instruction in the three R's. Lessons during this hour would be tightly structured, objectives clearly stated, discipline hard-line, the standards unequivocal. In short, it would be a traditional type education imposing uncompromising demands on the students. Following this, the next several hours of the school day would be characterized by student choice under teacher guidance. The model for this part of the day would be the British Infant School, in which children are given much freedom but are nonetheless guided in certain directions by the teacher. The final hour of the school day would be characterized by near total freedom — freedom as complete as it is possible to give. That is,
each child would be free to do anything he wanted to do except bother someone else, damage property, or disappear.

The beauty in this design is that it exposes the child to the gamut of educational practice. These educational practices stem from philosophies of education which view the human animal in varying ways. Inasmuch as these philosophies are products of the human intellect and therefore reflect man's freedom to create himself, it follows that a certain amount of validity be granted to each of the philosophies and that practices which reflect each be utilized in school.

A Model Curriculum

Under the personalist goal of education for choice the object of schooling is for the individual student to be guided (1) to fully realizing himself primarily in terms of his own definition, and (2) to choose what he sees to be the desired relationship between himself and the world outside himself. To accomplish this a curriculum follows which is designed to reflect the total life experience of the individual human being. On paper the curriculum is outlined in a fashion similar to many other curricular designs, but the bare outline communicates only faintly its substance. It is in operation that it needs to be understood.

In operation the curriculum would be utilized in an ex post facto fashion. That is to say, it would not be used to
predetermine the experiences of students. Rather, it would be used ex post facto to analyze what they had experienced and, if advisable, to then direct their future activities. For example, a particular student would be guided in his school experience by the continuing needs of whatever personally meaningful activity he had selected (with the exception of those that might be prescribed in the coercive segment of the day). Over any given period of time this would undoubtedly include a number of the areas listed in the curriculum. For instance, a student might become involved in writing and mailing letters to people as a result of something or other he became interested in. In so doing he would be utilizing language arts skills in a natural activity -- a most desirable form of learning. Periodically, however, the activities in which the student has been engaged would be analyzed in terms of the curriculum to determine the extent to which they reflected the full range of possibilities. On the basis of this analysis the student would be directed into other experiences if deficiencies existed. In this way freedom would be combined with direction.

A Model Curriculum

I. The Person
   A. Cognitive functioning
      1. Input skills: sensory awareness, reading,
listening, non-verbal communications sensitivity, perception training, factual and abstract knowledge.

2. Processing skills: mentation, imagination, reasoning, memory, comprehension, theorizing, analysis, synthesis, logic, meditation.

3. Output skills: writing, speaking, non-verbal communication, grammar, spelling.

B. Affective functioning

1. Aesthetics: literature, TV, art, music, sports, games, movies, humor, nature, interpersonal relations, peak experiences.

2. Values: philosophy, preferences, commitment, freedom, responsibility, desires, morality, attitudes.

C. Psycho-motor functioning

1. Emotions: love, hate, control, expression, moods, anger, frustration, anxiety, joy.


3. Personal meaning: Spirituality, God, religion, mystical experiences, immortality, conversion, transcendence.

D. Personal affairs

1. Personal management: money, insurance, grooming, alcohol, drugs, consumer affairs, use of time, leisure activities, dress.

2. Health and physical functioning: nutrition, disease, fitness, disability, death, biorythms, Yoga, exercise, sexuality, food, old age.

3. Vocations: professional training, trades, apprenticeship, aptitudes and interests, job surveys.
II. Symbolics: mathematics, linguistics, general semantics, non-verbal communication.

III. Human Affairs

A. Interpersonal relations: marriage, sex, friendship, family relations, school, agreement and disagreement, preferences, honesty, kindness.

B. Transpersonal relations: politics, history, geography, sociology, anthropology, psychology, race, philosophy, religion.

IV. The Physical World: the natural and physical world, science, technology.

The Student Experience

Though there are doubtless many implications which will arise from the emerging humanist movement that are as yet undreamt of, it is nonetheless one of the ironies of a personalist philosophy of education that a vast armamentarium of school practices have been developed and are being used which are in harmony with this view. Many of these practices have long been accepted and widely practiced. These practices arise from these sources: (1) humanistic psychology, (2) the British Infant School, (3) the Free Schools, and (4) Progressive Education. With regard to humanistic psychology, as previously mentioned Fantini and Weinstein have stated that some 3,000 activities have been developed dealing with affective functioning and other aspects of humanistic education. Currently, the British Infant School, too, is a model of school operation along humanistic lines. It has been widely heralded for its per-
sonalist approach. The Free Schools, also seen as humanistic, seem to operate from a stance of non-unanimity save for a dedication to freedom; yet the strength of their commitment to freedom is adding a dimension of experience to education on just how far schooling can go in permitting learner self-direction. Finally, Progressive Education offers an enormous body of literature and practice -- now largely ignored -- nearly all of which is harmonious with the emerging humanism.

**Changing the Schools**

But while there is a thorough literature on techniques of instruction and school practices for operating humane schools, it remains a problem to know why schools are not more humane as a consequence. They have the techniques; Where is the spirit? There is a vast literature too, on creating change in the schools. A perusal of this literature causes me to conclude that many people have described certain concommitent conditions to change but no one has prescribed the way to ensure change taking place. My position on the whole problem of humanizing the schools can be stated very simply: The humaneness of a school is almost entirely a function of the humaneness of the people in it. This generalization is of deep significance; if accurate, it means much. For one thing it means that schools can be personalized and humanized only to a limited extent.
through curriculum practices and instructional techniques. It also means that schools cannot be humanized through administrative dictates or by policy-making.

My own view is that most teachers (and other people too, for that matter) have the humanness kicked out of them both by their own school experiences and the generally de-humanizing state of the society. Most people have no idea of what humanness means as a living reality as it is being developed through humanistic psychology and the youth culture as a result of the emerging image of man. Some educators have become aware of the stirrings that are taking place along these lines and a literature has developed that tells in words what this means. But it is not possible to humanize persons -- and as a result schools -- through words alone. To attempt to do so is to create the form without the substance and this is something we have seen happen in the schools before. For example, non-grading has been adopted with unsatisfactory results by many schools because teachers adopted the practice without coming to an understanding of the philosophy which underlies it. Similarly, schools representing the emerging image of man cannot be created through manuals, curriculum guides, in-service workshops, visiting lecturers, organizational schemes or other such administrative practices. They can only be achieved by people who themselves have become humanized. And the humanization of the typical adult member of our society can
come about only through the agency of a personal transformation -- a conversion experience described in the last chapter.

A personal transformation (or conversion experience) is a profound change in a person's consciousness (perceptions, awareness and values) that results from the achievement of insight and understanding on a non-verbal level into something that was previously understood dimly, if at all. This transformation deeply affects his behavior and relationships with himself and others. This experience may come suddenly or gradually, but it is accompanied by an awareness that a great change has taken place. It is a psychologically enervating event that results feelings of euphoria, renewed interest in life, high spirits, optimism, and good will. These latter feelings diminish with the passage of time but the change in consciousness is relatively durable and likely to be permanent, particularly if it is nurtured in an environment of like-minded people.

Such transformations are not at all an unusual human phenomenon. It has been a part of religious knowledge for centuries. Charles Reich speaks of "conversions" to Consciousness III in The Greening of America. The group experience in sensitivity training often triggers the deep insights necessary to personal transformation. Hence the situation now is that some Americans have a new, more humanistic view of education arising from the emerging image
of man, whereas others still have a traditional view stemming from a scientist/rationalist image. The difference between the two groups comes from the fact that the latter group has achieved a revised consciousness and a non-verbal level of understanding as a result of a personal transformation.

It should be noted that this change of consciousness is apparently much easier for young people to come to than for older people. Further, evidently many young people are coming to it not as a change of consciousness, but rather, they are growing into it as the predominant consciousness of their peers. In any case, these young people share in this revised view of education.

One of the consequences of this split between the two views of man and education is the emergence of the free schools movement and the revolt of students in high schools and colleges. This is not surprising; anyone who has arrived at the new consciousness could hardly be expected to be content with traditional schooling. Teachers who have adopted the new values are bound to balk at their traditional role as authority persons and youthful parents from the counter culture cannot be expected to stand still while the schools put "society's trip" on their children.

The uninitiated should know that transforming experiences have varying degrees of profundity. The conversion experience of an alcoholic is necessarily a shattering
event. The transformation experience of teachers in coming to a new consciousness about education could hardly be expected to be that massive. Yet it would be erroneous to imagine that such a change of consciousness would involve only one's educational philosophy. A change of consciousness which is harmonious with the emerging image of man does involve a person's whole life -- all of his values and attitudes. As such it is an event of first rank importance in the life of the individual who experiences it.

So the key question is, How can a transforming experience be achieved? Or more specifically, How can it be achieved by teachers? The answer is that in order to undergo it a person has to expose himself to situations and experiences which promote its occurrence. At the present time the most common places are among those who have achieved the consciousness of the youth culture and also in the practices of humanistic psychology. It is also found among most of the people involved in the Free Schools and also with some people involved in experimental educational programs. Further, reading can be of help to one who is receptive. But in any case exposure to these situations in no way guarantees that a conversion experience will take place. One can only hope that it will occur.

In conclusion it is my recommendation that school districts establish alternative schools within their jurisdictions for parents, teachers and children who subscribe to
the new view of education. These alternative schools would be staffed by teachers and populated by students on a voluntary basis. Since the whole operation would be voluntary, these schools would wither and die or grow and prosper in a sort of free market condition. This situation would be desirable since it would provide an alternative (and in a sense, competitive) type of schooling. Thus, these alternative schools would have the potential to proliferate and eventually to transform education as a consensual event; or, contrariwise, to go soon out of business if they fail in their mission. This is a much superior course of action to any directed program of change for an entire school district. A directed program would be bound to failure since teachers who had not arrived at a revised consciousness could not be expected to succeed at an educational approach to which they had not achieved understanding. Inasmuch as the option to alternative schools is no program at all, the alternative schools plan is a feasible approach.

There is an important plus factor in support of establishing such schools. That is, it requires no shift in the educational policies or practices for the majority of schools within a district. It requires only that school districts live up to what Americans have traditionally professed to hold dear -- the freedom for the individual to choose for himself.
APPENDIX A

VITA II

The word vita means life. Yet nothing is quite so lifeless as the standard vita. It is the epitome of depersonalized objectivity. It mirrors nothing of the humanity, the individuality, the joys, sorrows, and the lifeblood of the person it is supposed to represent.

The vita that follows does.
I THINK LIFE IS TREMENDOUS, I REALLY DO!
<table>
<thead>
<tr>
<th>Years 0-12</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grand Rapids</td>
</tr>
<tr>
<td>East Leonard Elementary</td>
</tr>
<tr>
<td>Ball games</td>
</tr>
<tr>
<td>Snowball fights</td>
</tr>
<tr>
<td>Saturday nite baths</td>
</tr>
<tr>
<td>Stubbed Toes</td>
</tr>
<tr>
<td>Sunday School</td>
</tr>
<tr>
<td>Maw's cooking</td>
</tr>
</tbody>
</table>

**The Age of Playful Obliviousity**

The last of the real Tom Sawyers: uninhibited, happy, joyous, unrestrained. I am the youngest of seven. We run free and shoeless from dawn to dusk.

"What, me worry?"
Years 12-15
Creston Hi
Clothes consciousness
The thrill of physical maturity
The '39 Buick
Caddying
More Sunday School

THE AGE OF FEARFUL RELIGIOSITY

The church puts its trip on me. I'm "saved" in the Berean Baptist Church. I become pious and prayerful. But a stern God loses the battle of my wakening sexuality in a titanic, soul-wrenching struggle.
THE ATHLETIC SUPERTRIP

The high school football captain. No greater success can be known (I think, then) anyone not an athlete is simply out. My head swells and swells and swells and I develop faulty attitudes that plague me to this day.

Years 15-18

Grand Rapids
Popularity
Glenn Miller
Zoot suits
"Feeling our oats"
The war years
FDR
Jobs and money
Dear John,” My first sorrow. Deep and seemingly endless. I regret and come to a significant personal truth; I will recover from sorrow, no matter how intense.

And then…...

Love: Glorious, sensationally exquisite, utterly debilitating love. The beautiful Emma Jean.
### The Service

**Years 18-20**
- Amarillo
- Germany
- North Carolina etc.
- More football
- Learning to drink
- Aviation mechanics school
- Furloughs
- SprechenDeutsch
- Real S-E-X
  (Not much maybe, but the real thing)

**Two years in the Army Air Force. Some things good—some bad.**

Maturining years: weened from home, the ego trip and a provincial point of view. But nothing coherent develops—no goals.
FROGGING AROUND

The returning service-
man messes around.
Cars, sports, booze,
parties, beaches, jobs,
etc. I stay in col-
lege, but to no pur-
pose.

But then.....
MARRIAGE AND THE SEARCH FOR IDENTITY

Years 22-27
Central Mich Univ
First teaching job
Financial problems
Job problems
First selling
Birth of Kathy and Scott
Grand Rapids
Bayside, N.Y.
Parties
Junk cars

A youthful marriage brings a jolting recognition that there is something to life. I struggle for a life view. I "learn" the scientific/rational mode: objectivity, controlled emotions, denied spirituality, cool detachment. Sorrow denied—also joy.

The marriage is a series of ups and downs, but mostly OK, until
Year 27
Bayside, L.I., N.Y.

October 12, 1953

In one day the marriage crashes...
God, such agony.
This is followed by →
The year of redeeming grief


A year of reflection, soul-searching, meditation.

A year of small joys—but oh, such important joys. A year in which I come to treasure what is good in life because I have so much suffered from something bad. My consolation: "I thank whatever God may be for my unconquerable soul."
THE STEREOTYPE
TRAVELING SALESMAN

So it's a road to nowhere.

I go on the road.


I live in five cities in four years.

New York, Pittsburgh, Columbus, Indianapolis.

Dozens of towns.

Miles of driving.

Flashy clothes.

28-31 years.

THE STEREOTYPE
THE BLAH YEARS

I remarry and go back to Teaching. I decide, "I’m going to settle down and live a nice quiet life."

I do and it is.
But I become as dull as concrete. The collapse of the first marriage has whipped me — the scientific/rational bit has, yes, dehumanized me. And so these are the years of blah ........

Still there are some stirrings.
1. The death of my father rekindles search for life values.
2. My son, my daughter and me: a triad of deep love
3. My brush with alcoholism and recovery through Alcoholics Anonymous causes me to recognise my own spirituality.
4. My salary committee work uncovers scholarly abilities.
5. I learn to groove on nature

By the way, the second marriage sort of just fades away and ends along there somewhere.
OHIO STATE UNIVERSITY
AND A PERSONAL TRANSFORMATION

Years 42-Now
Goodbye Arlington
College teaching
Long hair, beard
Long, personal papers
USOE grant proposal
General exam
Esalen
Herb & the freaks.
The fabulous K.C.F.
JIG

To OSU for a Ph.D. degree. Maslow's Toward a Psychology of Being opens a whole new world for me—humanistic psychology—and to paraphrase Perls, "I suffer my own death and am reborn."

But it's more than humanistic psychology: it's the youth culture, the romantic critics of education, the existentialists. All combine to awaken me to life. To an affirmation of my SELF. My God, I am me. I am free. I am alive. I can think. But I can also laugh and love and thrill and joy and run and risk and it is great and if they don't like it they can go f*ck themselves cause I am somebody and I count. At least I count to me and that is what matters.

And, my God, this great! Life can be super. Super sorrow sometimes, that's for
sure. But sugar joy too. So I will have them both, for I am alive, for I am alive and want to know it all. So bring on life—and thank you, kids, for waking me up.

But, Oh! Awful. I'm a teacher and the schools are crushing millions of kids, denying them their own liveness. God, how can we stop it. How can what I know be brought to kids. To teachers. It cannot be taught. It cannot even be understood by someone who has not experienced it. It is beyond words. Yet it happens. It has happened to millions. Young people know—some of them. It is real and it is good.

What next?
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(See also Cultural Revolution)


Goodman, Paul. (See also Educational Literature).


H. Zen


