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ESSENTIAL QUESTIONS FOR SELF-PROFESSIONAL DEVELOPMENT:
A SEMINAR ON MEANING FOR TEACHER EDUCATION

DISSERTATION

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

by

Edward John Schober, B.A., M.A.

***

The Ohio State University
1975

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Advisor
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This dissertation is dedicated to my father, Edward Andrew Schober, who somehow imparted to his son an impatient need to inquire.
ACKNOWLEDGEMENTS

The writer would like to acknowledge the many kindnesses, the hours of intense learning and the continuous support which many members of The Graduate Faculty of The Ohio State University contributed to his self-professional development. In particular the following members of that faculty merit special thanks:

Professor Ross L. Mooney, my advisor throughout the writing of this dissertation, who helped me to learn about my own existence and creative potential as type of all educational development. For the many hours of sharing, of passionate inquiry, of laughter, of intense learning I shall be always grateful.

Professor Donald Sanders, my advisor through my general examinations, who helped me to gain critical insight into the nature of educational development as inquiry and experimentation. The writer wishes to express his deepest appreciation for his special encouragement which helped me to begin these doctoral studies to complete this dissertation.

Professor Paul Klohr for his availability as resource in the preparation of this dissertation and for all of his help.

Professor Robert Barger who agreed at the last moment to be on my reading committee in Professor Sander's absence.
Professors Leonard Schniederman and Virgil Glanke, both former members on my doctoral committee, who taught me much, both in the classroom and in our meetings, about the power of clear thinking in the analysis of social and educational problems.

In addition I wish to remember all of my friends whose lessons in response to my own essential questions of self-development will always be a part of me. Especially I wish to thank Lance Shreffler, Gregg Furth, Cynthia Gibling, and Mica.

To my faithful and devoted typist, Miss Vicki Leach, I wish to express special thanks for a job well done.
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## Fields of Study

**Major Field: Educational Development**

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CHAPTER ONE

ESSENTIAL QUESTIONS AS MEANING-SEEKING
MEDIATORS IN THE EDUCATION OF TEACHERS

"By nature men are neither kings, nobles...nor millionaires. All men are born poor and naked, all are liable to the sorrows of life, its disappointments, its ills, its needs, its offerings of every kind, and all are condemned at length to die. That is what is really means to be a man, that is what no mortal can escape. Begin then with the essentials of humanity, that which really constitutes mankind."

Rousseau

"We must know what man is trying to do, what he is trying to get out of his world, and what he is trying to put into it."

Ernest Becker

"As the very meaning of life is to be found in the richness of the meanings experience unfolds, so our concern must be with creating the conditions under which desirable meanings can occur."

John Dewey
"It has seemed to me over the years, that nature, looked at rationally, is put together according to order. We should be able to think our way through many problems in the social and biological sciences if we could only get hold of a germinal order pertaining to the forming of life structures."

Ross L. Mooney

"Purposes lie inside individuals and cannot be given to them."

A. W. Combs

"What we see, therefore, is the simultaneous growth of the sets of values that are in conflict with each other at many points."

(The New Values: "personal self-fulfillment" and a striving toward a vision of what a just and harmonious society might be", on the one hand. Resurgence of "traditional career aspirations on campus, such as the desire to get ahead, to find economic security", on the other.)

Daniel Yankelovich Surveys, Inc.

"What is it that an individual can do in a lifetime to determine what life is really about?"

"What do I want out of life? and where am I going?"

Freshmen at Ohio State University

"What we look for is eternal, even if it is embedded in time."

Ralph Harper

"For a long time now I have been convinced that all the questions of life can be subordinated to the three major problems - the problems
of communal life, of work, and of love."

Alfred Adler

Introduction

What better way to commence this study than by presenting a series of quotations from some of the sources of our inquiry for the purpose of introducing the reader to the kind of concerns which underlie a dissertation which deals with the essential questions of human-professional development. In selecting various quotations from these sources, we have been moved to focus upon only those which give credence to our own longing after what is essential in the process of human learning, experience, the search after meaning. For it is our firm belief that the very essence of education around which all of our "learnings" revolve is contained in a few essential concerns—captured in the form of recurring questions of development—whose utility lies in the simple fact that they help men to return to the core of their humanity; that is, to cut through the heavy layers of time, space and events which (too often for most of us) dull the memory of what we truly are as men, what we need, and whence we tend.

- Rousseau movingly reminds us of the nature of man and that certain "essentials of humanity" are the common inheritance of each human being. He urges educators to return to a concept of education which permits men to explore and to share these essential matters as the very heart of the educational process. There is time enough to specialize and particularize after men have sensed their commonality.
Indeed, he seems to imply that without this inquiry into the common condition of man, men with their specialized learnings and skills may tend to become unmindful of the collective needs of man. What is more, if one doesn't realize his essential nature and its bond with that of all men, is he not likely to disregard that nature, that bond, in his daily living arrangements? Otherwise is one not likely to focus upon those aspects of his experience and personality which tend to separate him from the rest of his fellows? Rousseau, that great, radical, romantic figure of the 18th century admonishes his readers to learn, first and foremost, of the human condition and about the "essentials of humanity" in order to structure fitting social arrangements and educational experiences.

- Ernest Becker asks us to take a steady look beyond the confusing plane of apparent human activity toward the deeper, underlying significance of this activity. His works in cultural anthropology—which he understands to be the drama, history and interrelatedness of man's collective search for self-knowledge and understanding of the human condition—have been an inspiration and invaluable aid to us as we sought in those works, in the works of others whom his works suggested, and within after the essential questions of human development. What are men trying to accomplish with their lives? What human questions are really basic? What, again, is essential to the human condition?

- Next, I have selected a quotation from the work of John Dewey, that great, integrating philosopher whose works in the field of education have given birth to entirely new and fresh efforts in
American education designed to place the developing child, his needs, problems, and questions at centermost point in the educational process, around which all other aspects of school curriculum, instruction and organization should revolve. Dewey reminds the educator that his primary office is in the preparing of environments (human-interactions as well as facilities) where experience may be broadened and explored as meanings are sought. To this, I need but add that meanings in the Dewey sense are the result of mediating questions which treat experience to the scrutinization of intelligence. Meanings are the distillate of experience having undergone a process of treatment by which the essential nature of man--the thinking, inquiring animal--comes to grips with the vastness of experience in a multi-phasic, natural, human-interactional, and ideational world. Another important point in Dewey is his advice to seek after the understanding of the essential nature of man; for, without this search one may find it impossible to know what it might mean to create the conditions under which desireable meanings can occur" -- in other words, what it might mean to educate.

- In the writings of Professor Ross L. Mooney of Ohio State University and more intensely in our dialog has been revealed some measure of understanding of "the elementary conditions of existence." How do we come to know man--his problems, his potential, his vital striving--Mooney asks at every point. The "germinal order" to which Mooney refers has to do with the essential nature of all thinking, fitting creatures on earth as they seek to become more aware of the core of their being within their universal belonging to a race of men"
in time and space and nature, while they reach out in longing (evolutionarily-endowed) to become always something more than what they are. To but discover that "germinal order" has been Mooney's quest in his lifetime of teaching and helping his students to tap into that unseen order for growth and development. For him education is a process of life development in which essential questions have always been a basic element.

- Next there is Professor Combs at The University of Florida whose perceptual approach to teacher education calls upon the process of deep personal exploration into the meaning of education and learning within the meaning of a human life. His primary point of departure in teacher education is that all basic learnings start with the questioning nature of man. If we would discover the meaning of life, or of teaching, or of learning, we might start from the center of our being, and gradually it would become apparent that such meaning was already there within, waiting for a way to surface. The process of surfacing in education is a large part, however, of what the learning environment is about. If we believe that purposes lie within, then we seek to plan experiences and environments which are designed to work with their need to come forth.

- Then there are our contemporary students for whom my teaching, and, indirectly, this dissertation (it is hoped) will make some contribution to their meaning-seeking process of development. For them the college years are a time of urgency to determine which are the dimensions of life most worthy, useful and satisfying. It is for them to discover personally meritorious life styles, life goals, and
a harmonious combination of the manifold competing presses of physical, emotional, spiritual existence. So little opportunity to encounter and confront such essential human conditions and dilemmas is afforded in our conventional, urban environments, or even in our universities. Yet our position is that teachers need to confront essential questions of human development as a life's work. How can they do so if they have not consciously experienced such confrontation in their own lives, in their own educational experience? So little opportunity to do this is available in the curricula of schooling.

Taken together the quotations from Harper and Adler provide us with four dimensions—"major problems"—of the human condition within the texture of a developing tapestry of self. Man must somehow weave threads of meaning as revealed in (1) the human hunger for/to love; (2) the satisfactory resolution of the need to relate openly with other men when so many situations, including all the faults of human nature, militate against this; (3) the urge to make some worthwhile contribution to society and loved ones by means of a life's work by which to give oneself and find a practical meaning in the affairs of the world; and finally, perhaps all-inclusively, (4) the ultimate concern of time-bound beings with the eternal, with destiny and meaning beyond the obviously short duration of a human lifetime. These four dimensions of the human condition are indeed the threads of a highly stylistic and individual tapestry for each man. No two are alike; yet each unmistakably deals with what is universal to all.
What we have been attempting to do as prologue to this dissertation, then, is to give the reader some familiarity with the kinds of concerns we have in mind when we speak of "the essential questions of development." We want the reader to see why we have chosen these writers as the sources for our process of exploring the conditions of human life, and what these conditions suggest to us as the essential questions of development.

The Problem

The college years for American youth (for most from age 18-22) represent a period of intense developmental stress. Youth must continue to search for increased coping capacity and strategies to deal with the changes in the body which mark full growth to physical maturity. These bodily changes are most intense in seeking socially acceptable means of expression for the pressures of developing sexuality and they are compounded by the psychological stress which is the result of inexperience and sanctions against free sexual expression. The entire period of the college years is marked by the predominance of various aspects of the sexual question and its press for integration in satisfactory behavior, feelings and moral codes within the self-concept. This predominance of the sexual problem is especially felt as youth confront an increasingly ambiguous set of cultural expectations and must find their own way through highly conflicting models of what is best. Essential questions of sexuality cover the entire range of values, propriety, social relations, ideality, the resolution of passion. They revolve around
the issue of "who am I?" in relation to the needs of body, spirit, psyche, and one's fellows.

As if this were not enough, the college years are pressing years when youth are expected to define themselves in terms of the choice of and preparation for a career. They are expected to begin the process of forming the self-at-work. This is a particular problem because so much of college work is isolated from the reality of a world of careers and because college youth are so preoccupied with other often more immediately evident dilemmas like that of sexuality which we have mentioned. There is limited energy and interest to be invested in "the life's work" area. Often the level of maturity of college youth is not such that they are readily able to stretch to the required breadth required to appreciate the significance of professional education. For example, in teacher education it is often difficult for college youth to understand the joining of developmental theory and the "how-to" of teaching methods. Often the mechanical aspects of teaching are what is most readily learned because experience and confidence are insufficient to prompt more creative adaptations.

Besides these two areas of development, college youth are interested in relationships with increasingly wider circles of human beings occasioning the necessity to raise further questions about how a developing self, still in many ways quite undefined, should relate to the many new personalities one meets in college, beyond the more parochial confines of family and neighborhood. There is much
confusion and conflict here (indeed this may be so throughout life, but the confusion is more intense when the inexperienced self is confronted simultaneously with too much stimulation from too many sources).

Finally, many youth begin to formulate questions concerning the larger order of the meaning of life in general for which the more particular questions are prelude. Some start to raise the "what's it all about" variety of questions which seek some superordinate meaning to which all of life tends. This is the beginning of philosophic man--for many a period of active, often painful, inward exploration either alone or in the company of close friends; for others, the occasional glimpse or wondering from which one runs to the many lighter options open for youth to be immersed within.

So here we have four areas of concern, each of which is of vital importance to growing youth, each affected by the confluence and overlap of developing body, emotions, social relations, philosophic concerns. Related to each of these four areas of concern is a set of essential questions with which a human being has to deal because he is a living system in the world. To be sure there is much interaction between these sets of questions as there are relations between concerns of love and destiny or any combination.

Now, the school has important questions with which it deals in its contacts with students. Some of them encompass certain aspects of our youth's essential questions through coursework. However, many of these pressing questions of development remain unaffected and untouched by the college's programmed experiences. It is the
observation of the writer that some of the most vital questions of life development are left unconfronted in the forums of college classroom and of teacher education program. This is especially disturbing as the writer believes that these same questions and concerns will be encountered by the prospective teacher with the children and youth in his charge later in his teaching career. He needs to be as prepared to meet them as to meet any other demands of the teacher.

Therefore, the problem of this dissertation is to construct a set of essential developmental questions to be utilized in a seminar for teachers-in-training with a view to seeking their answers, sharing related experience, and together trying to understand the human condition. Hopefully the press to learn will be an important contribution to the development of more fulfilled human beings who, becoming teachers, can in turn help others in their development. The seminar should be a start in that direction; a challenging experiment in learning.

Importance of the Study

The writer became interested in the area of essential questions and their potency as a vehicle for professional education in 1974 while studying for his doctoral examinations when it became so very apparent that his many notebooks full of knowledge and accumulated data seemed about as useful as water without a container. It became glaringly apparent that a great deal had been missing in my educational experiences and those of my friends because of the lack of meaningful
focus. We took courses, studied for exams, read books, learned a lot of things, but so rarely did many of these activities really seem a part of our life experience, and our own development. I started to reflect upon the reality of these delimiting conditions and began to have doubts about their inevitability. I concluded that the conditions of life and its problems did not mandate this traditional form of education. This study is an attempt to show that education can have a unity internal to the development of the professional teacher and of his person.

During the present period of American history when most of our traditional rockbed assumptions and value premises are being called into painful question, it seems only to follow that an approach to teacher education which begins with questions—essential questions—rather than answers is more appropriate, more potentially pluralistic, and more respectful of self-determination of the individual. I think such an approach also holds promise for permitting greater social solidarity as questions are addressed openly and in a forum of peers inviting a kind of dialogue.

Dewey observed:

"The old principles do not fit life as it is lived, however well they may have expressed the vital interests of the times in which they arose. Thousands feel their hollowness, even if they cannot make their feelings articulate... The essential need, in other words, is the improvement of the methods and conditions of debate, discussion and persuasion."
This, then is the goal of this study: to re-examine the problems of men and present conceptions and perceptions of them; to openly articulate alienation; to foster dialogue and discussion; in other words, to facilitate the rediscovery of the creative excitement of active engagement of self-in-nature, of self-in-situation, of self-in-society.

**Nature and Components of the Study**

In this dissertation we are in the process of developing a set of questions (inquiries, problem, longings) which will be of help to the young teacher-in-training in order to look at contemporary society, contemporary teacher education, and contemporary youth as, potentially, within a developmental process which, when recognized and fostered, might lead to improved development in students, teachers, educational settings and society, in general. We emphasize questions because we believe that they are vital carriers of connection between society, teacher education, and the experience of youth; and, at the same time, are in themselves instrumentalities of development.

Questions function for the development of man and the ongoing rush of intelligent inquiry as do reaching branches and pushing roots function for the growth of a tree. A good system of questions like a good system of branches and roots enables good growth. The peripheries are united in common joinings and purposes. We want to focus the teaching of prospective teachers through such a system. In this dissertation we are finding--creating--our way toward such a goal.
In essential questions are the seeds of development for more development.

In order to extract this set of essential questions of development for teachers-in-training we shall begin by carefully examining the writings of Ernest Becker whose works are pregnant with inquiry into the meaning of human life. From Becker we shall gain a framework for the appreciation of the human developmental drama and some basic questions implicit for all men. This will be the primary function of the second chapter.

In the third chapter, we shall first examine the most pressing concerns of contemporary youth. What do youth need most clearly as they develop in a complex, urban society? What are their sources of psycho-social-physical-needs-meeting, and how successfully are these sources meeting the challenge? Then we shall explore contemporary approaches to teacher education with this analysis of the needs of contemporary youth in mind? How well are present approaches to teacher education preparing teachers to help contemporary youth solve their most pressing problems? We want to explore the fit between what we understand the conditions of contemporary teaching to involve and the kind of teacher education programs that are presently offered. Then we wish to make a judgment as to most fertile directions for teacher education programs of the future to pursue.

The fourth chapter will be concerned primarily with the construction of a seminar for encountering basic human questions designed to help prospective teachers develop personally and professionally. Operating from the assumption that development is the best
aim of education, we want to explore the link between developing person and developing teacher. To do this we will suggest several different sets of essential questions of life development—the product of our inquiries in chapters two and three—into a seminar format by which teachers-in-training, as they progress between general and professional education, may experience exploration into the essential questions of development which they will examine in relation to their own life experience, shared within the seminar.

Figure #1 is a graphic representation of the components of the dissertation.
Terminology

1. Webster's International Dictionary renders essential as "having and/or consisting of the basic, most fundamental nature, property, quality, or attribute peculiar to its kind or indispensable." Therefore, what is essential is what is basic, elementary to the study we are commencing, nothing less than examination into the meaning of education. Essential questions of self-development have to do with the nature of man. What it is that he is, and what it is that he is about; his relationships to a natural world, to other human beings, to institutions; as well as his creative and transcendent tendencies ever to be more than he has been (his need to grow). In attempting to unfold essential questions as the spring board for a teacher education seminar we find ourselves immersed in the very assumptions about the meaning of life upon which we base our lives with so little awareness. Through the study of essential questions we want to help prospective teachers to get below the unquestioned, naive assumptions—to doubt them, to seek alternatives, in short to think for themselves.

2. "Self" is a very difficult term which many use with great imprecision. Gordon Allport sees the self as "all aspects of the personality that make for inward unity and warmth." In a more precise, yet hardly more illuminating way, John Horrocks defines self as: "the continuing cognitive-affective organization and reorganization of the experienced past, experiencing of the present, and anticipated future of the organism so structured as to be symbolic of the organism's perception of its being at any point in time." Horrocks'
definition stresses the unity of time and symbol in binding together experience and organism through a bridging construct called self.

For the purposes of this study, self is both the subject and object of education which is concerned with its development. The self is that binding force which works, characteristically in each man, to integrate experience through time and space, always maintaining one's special sense of being. Still, self-development is not the sole focus of education. Other aspects of educational philosophy, theory and practice often introduce conflicting focal points for a process of education. We'll compare and contrast some of these conflicting focal points as we examine alternate philosophies of education and their consequences for teaching.

Finally, with regard to our use of the term self, we wish to affirm that self-development is implicitly a process of asking essential questions, of striving for tentative answers bound as they will necessarily be by our experience and our facility in its integration. New experience, along with the onrush of events of varying levels of urgency, always mandates the re-asking of these same essential, meaning-questions. If the self is a constant processor of experience, with each man's indelible mark of identity on it, then essential questions are the very foundation with which that processing is done.

3. The seemingly simple term "question" may be problematical. Question is a noun whose meaning denotes the settled form of the verb "to quest" (i.e. search, seek after). A question is a reaching-out in pursuit of a fulfillment in a truth, or a fact or some information source by which its uncertain urgency (or that of the asker-quester)
may find a measure of quiescence, the solace of knowing. In a way, that which separates man from the rest of nature is his cognition. The basis of that cognition is in man's native ability to bind experience which is the fruit of asking questions, seeking relationships, finding out why and wherefore.

**Which Are "Essential Questions?"**

Essential questions have to do with the origin, process, and destiny of human life, the processes of development, and how they may be enhanced or stifled for enrichment and growth or for poverty, pain and regression. They are questions of the relationship of man to his fellows and to nature, of his longing for immortality, for earth-transcending meaning. Essential questions are those which help one to focus upon the various conceptions of human nature as means for the clarification of personal and transpersonal identity. Here again, however, we sense the almost total interaction between self and experience. We have cultivated a sense of ourself as identity, but how is it formed? What are its antecedents? Nathan-son\(^{15}\) observes: "Experience is not only what we have, but what we are. The kinds of experiences each of us has, largely determine what we become."

Self is more than arithmetical amassing of experience. It is that active principle taking raw experience and bringing it into engagement with our own established unity, discarding what does not fit while it is enriched by renewing and reintegrating experience.
Self is that great processor and developer of experience.

Ideally, education develops the self so that it may take in meaningfully ever greater amounts of ever higher qualities of experience so that it can open even more fully to the possibilities of life. In a real sense, essential questions are the very guardians of self for they constantly refer back to the center-most region of human experience from the extended peripheries in which so much of life as lived. They function to permit us to reassert perspective and allow us to communicate in very human terms inwardly with our essential being and with that of other beings. They help us to test the quality of experience as they subject it to the scrutiny of critical essential questions of life development. The distillate of this process is the nutriment for more life oncoming, for richer and more vital potency to live, to grow, to give.

It is the writer's position that the omission of curricularly structured experiences of inquiry into essential human development questions has resulted in many of the recent problems of education, many of which are problems of meaning--existential dilemmas of which we have too often been unmindful in planning our educational institutions and their programs. Students have protested because they could not see how they--with their human needs, longings, values--fit into the structure of education as it has developed. An even broader question concerning human values and the institutional values of society may be drawn here. It includes such dimensions as how may society help "me" to become ever more human and how "I" may help society to be of service to ever wider-ranging circles of men?
In other words, which are points of intersection for what development?

We hold that the highest office of education is as an active force and process for the fostering of an increased awareness of humanity in each human being, while each discovers his distinct individuality--his uniqueness--in that same process. We suggest that the way to make this high office of education a reality is through the formulation and the development of a forum for the asking of essential questions about the meaning of human life in the world. The theory is that each human being must serve as the center of his own world but that in order to define that center a process of inquiry with a set of companions is desirable.

**Essential Questions and Values**

How one addresses himself to essential questions depends greatly upon the philosophical, valuational or ideological framework to which he subscribes. The entire question of value formation and moral education has re-emerged for further investigation recently. Are values emotionally internalized correlates of early experience which atrophy and entrap our responses to later similar experience, as some have maintained? Are they cognitive-social in nature and only meaningfully influenced in adulthood; or are they enduring and constant to be transmitted intact and accepted from without? This is surely a crucial matter of inquiry which will be addressed in detail later.
For the purposes of this study values will be considered as simplified guidelines for behavior as derived from one's philosophy of life, regardless of how one gets it. One's philosophy of life is a combination of interacting affective, cognitive and behavioral components all of which are mediated by an emerging self-concept and derived from experience. The philosophy of life is more often than not, less formal than intuited. It consists of a variety of components which animate the values which one attaches to life and its experiences.

In the field of education, Kohlberg identifies three philosophical positions which have been most influential in the development of educational theory and in the conduct of its practice. He discusses, analyses and contrasts romantic, progressive-developmental, and cultural-transmission philosophical tendencies in education. Exemplary of educational writers representing these three perspectives are:

**Romantic:** Jean Jacques Rousseau, in theory and practice; A. S. (Liberal or Left) Neill, as father of the English open school; Carl Rogers in counseling.

**Progressive-Developmental:** John Dewey and William James, in (Interactive and Mediating, but NOT Center) philosophy; Jean Piaget in child study.

**Cultural Transmission:** from Locke and Herder to Bereiter and. (Conservative or Right) Skinner.

The significance of Kohlberg's analysis of these three philosophic perspectives to this study on essential questions of self and professional development lies in its utility for understanding how varying philosophic perspectives confront and respond to essential
questions. By means of examination of these ideas, beliefs, assumptions, psychology, and methods of thinking in relation to the essential questions of development, we might help students to understand better philosophical decision-making within themselves and within the profession. This will be a task within Chapter Two.

Problems of Youth

The problems of youth as they strive to grow to take their places in the adult or professional world, to assume the responsibilities of age and family, to develop in capacity and facility in dealing with life's difficulties as well as its joyful possibilities are problems of all men. It is artificial to think that the condition of a 20 year old teacher-trainee is basically isolated from that of other human beings. Essential questions stress the common condition of man. The age-specific language and style of expression of each generation too often camouflages this for those who are shortsighted. Even various systems of development and life stages are but the same meaning - seeking dilemmas as seen from various experiential bases in response to similar human needs at various times of stress in a human lifespan. Still, for the youth who encounters such potent and overwhelming change all at once, while his storehouse of experience and facility in "sorting it out" is so limited, the dilemma is greater than that generally felt by other men. Who can he turn to? How can he explore?

It is necessary to demonstrate by means of a review of recent literature on youth and their problems that essential questions as
understood and presented in this study are related to the problems of youth. The seminar depends upon the clear congruency of essential questions of contemporary youth and those of men of all times. Also we need to ask how effectively present schools and teacher education programs are meeting these pressing developmental needs of youth.

This will be a major focus in Chapter Three.

**Teacher Education**

It must be clearly demonstrated that the essential questions relate to the effective preparation of teachers. Therefore it will be necessary to discuss the validity of including such questions within teacher education while we examine various contemporary approaches to teacher education. The composition and process of programs for the preparation of teachers has always been a controversial subject which is even in greater controversy today as less certainty prevails in the assumptive structure of what education is for and how it should be accomplished. Therefore there is less consensus about the role and skills desirable to aim for in teacher education. The current popularity of the competency-based teacher education model seems to be a reaction in favor of certainty and accountability in uncertain times. Other models such as the perceptual one of Combs, "basic skills" model of Bereiter, and still others will be examined in relation to a seminar involving essential questions. I want to show how such a seminar may be beneficial regardless of the teacher education model, although certain models may be shown to
be intrinsically more in line with development than others. This will be a second major focus in Chapter Three.

The Seminar

The ultimate goal of this study is the conceptual development, the component concerns, and a process of inquiry into the essential questions of human—teacher development for teachers-in-training to experience early in their program. Without certain specifications—a curriculum of inquiry, one might say—for that seminar, all of the discussions of youth's developmental process and problems, the status of teacher education, and the condition of man would be merely re-working of familiar territory.

The seminar should be a lively and novel aspect of the student's experience. The format for the seminar will be a form of "shared experience," to borrow Dewey's term. We will use essential questions to tap into past experience while, in the here-and-now, we use the seminar to share impressions, learnings, alternate attitudes. Making use of various aspects of the body of knowledge on "group process", the seminar will include an interaction of cognitive, affective and experiential components. The curriculum will include essential questions having to do with:

1. The developmental process in children, adolescents, young adults—the commonalities and specifics of growing. Helping along that growth process for person, for institution, for professional.
2. The various aspects of alienation as bar to development—in
the person, the school, the society.
3. The ideal tendency in man—what are our ideals, goals,
purposes? How are they related to development, alienation,
education? What is our destiny?
4. How are we to learn to creatively live with the challenge of
life to love, to work, to relate with fellow men?
The seminar will have the following general characteristics:
1. It will be small in size so that members may get to know and
trust each other readily.
2. It will strive to be intimate and "risk-free" whereby members
will feel safe to share concerns, experiences, and problems.
This is the primary importance of the initial phases of the
seminar. Students must realize that their greatest concerns
are also on the minds and in the hearts of their fellows.
3. It will encourage active participation in self-exploration.
Thinking will be related to doing, feeling and experiencing.
The answers to essential questions are only of value to "me"
when they are "my answers". Therefore the accent will be
on participant learning.
4. It will be structured in such a way that the inquiries of
individual members will lead to group products. Such
products might be a consensus philosophy of education—a
curriculum whereby essential questions might be brought to
other populations of learners—or some other product of
the encounter with essential questions.
The development of the seminar will be the single major focus in Chapter Four.

**Summary of Component Questions of the Study**

What follows is a compilation of the questions which guided the author in the writing of this study. These are the sources from which this inquiry began.

1. What are essential developmental questions which are central to the human condition?
2. How are they essential to the development of the person, his various reference groups, the school, the culture? The generation of essential questions for youth and teacher training today will come from a survey and distillation of the works of Ernest Becker. What is the essence of his teachings and how does it relate to what Becker calls, "The crisis of democracy?"
3. Can I show that the compelling problems and dilemmas of the human being cross arbitrary time and space demarcations? That there is a progressive line of inquiry connecting our emotionally - felt, contemporary problems with those whose heritage is ours?
4. Are the meaning dilemmas of today's youth the same dilemmas of other men today and in the past? The problems of men of all times and the natural anxiety of the rational-emotional creature called man are basic to understanding the meaning,
the goals and the processes of education.

5. How do the various perspectives on education (e.g. romantic, cultural transmission, progressive) address themselves in ideals, theory and practice to the education of the young? What do they tell us about the nature of the psycho-social progress of human development? of alienation and constriction? of ideal typologies and the nature of human striving?

6. How do the methods and theories of teacher education help on-coming teachers to understand critically their own developmental concerns, values, ideals and role-institutional constraints? Are essential questions a necessary part of the development of the educator? Why? Finally, and most importantly:

7. By what means, through which instructional processes may one bring essential questions to students entering professional education? How can one help to connect the minds, hearts, dreams and pain of experiencers of the past, as they grappled with timeless dilemmas of humanity, with the contemporary confusion and striving of youth—youth who through teaching aspire to bring life to still others?
REFERENCES

7. April 1974. Written in response to: "What is the question that re-occurs most often in your life?"
10. Mooney has grappled with these elementary conditions in a life of mutual inquiry with his graduate students.

15. Nathanson, p. 159.


CHAPTER TWO

ERNEST BECKER AND THE PASSIONATE PURSUIT OF MEANING—
DEVELOPMENT AS THE AIM OF EDUCATION?

"Only Connect"¹
E. M. Forster

"A few, however, hear a voice in the night
saying, 'In vain do men seek to find that which exists nowhere
but in their dreams. The world of your vision is not found,
but created.' And a few of the few accept the challenge"²

M. C. Otto

Before his untimely death,³ Ernest Becker taught cultural anthropology at Simon Frazier University in British Columbia, and prior to that, at the Berkeley campus of the University of California. He was a "radical"⁴ of sorts; a student of inquiry; an asker of and seeker after the big questions of life—those of ultimate concern to men as they experience life in its many forms, for its many purposes.

Becker was not a "famous" man during his lifetime if fame is to be measured as the outward acclaim of his professional colleagues or as a mass-following of the general public.⁵ He was a teacher, a ponderer and a scholar. Beyond such role descriptors Becker had a certain need—call it a compulsion, if you will—to give back in a new and
characteristic form that which he took in through his study, teaching and reflection. For Becker that characteristic form expressed itself in a quest to integrate what he saw as the confusion of an American culture which had lost its ability to sense its community and wholeness to the pursuit of its disparate, increasingly complex, and fractionized intellectual and practical interests. In this sense Becker was a facilitating medium, a relationship seeker, a fitter of meanings. In his books he brought together thinkers of all sorts—scientists, psychologists, artists, writers, philosophers, social and political theorists and men of practical affairs. These were men whose works spanned several centuries but shared the vitality of timeless human concerns expressed in their groping, half in the darkness, and their grappling with the essential questions of the nature of man, the meaning of his evolution and his destiny. Becker is in constant dialogue with these writers and through his skillful process of fitting, a sense of the development of cultural thought unfolds.

Throughout his abbreviated lifetime Becker was concerned about what he often called "the defaulted promise of a science of man". Such a science, it had been the fond hope, would have placed the concerns, welfare and continued development of man as the central focus and critical bearing around which to unite the explosion of knowledge accumulated since the 17th Century along with its attendant, undisciplined compartmentalization. Through this compartmentalization/fragmentation, parts of truth competed against one another. Becker believed that the "general welfare" which the eighteenth century had promised was to be the rational pursuit of men, emotionally charged
and for progressive humanistic ideals, had been lost somehow as a
vision for man with eminently practical implications.

In his books, published between 1961 and 1974, Becker drew
circles of ever increasing circumference for his explorations into
meaning. In the pages of these books Becker's efforts toward inte-
grating his intellectual and scholarly experience--his ongoing
dialogue with those minds through whom his own conceptual development
was deepened and enhanced, blended with ever-expanding experience of
the common human condition, and the personal experience of his
individual life history in its characteristic development--come alive
and truly illustrate the exciting process of human development which
is open to anyone who will passionately and steadfastly keep to
essential human questions while seeking out relationships which permit
ever expanding fields of inclusion and integration.

The books of Ernest Becker include the following:

1961 - Zen: A Rational Critique
1962 - The Birth and Death of Meaning (completely revised in 1970)
1964 - The Revolution in Psychiatry
1967 - Beyond Alienation: A Philosophy of Education For The
      Crisis of Democracy
1968 - The Structure of Evil
1969 - Angel in Armor: A Post Freudian Perspective on The Nature
      of Man
1971 - The Lost Science of Man
1974 - The Denial of Death

What I intend to sketch in this chapter is an overview of the
development of Becker's process of integrative inquiry into the nature
of a "science of man". I want to demonstrate the quality and substance of Becker's approach to life's basic questions—his conjoinings and dialectics, his critical insights and juxtapositions, his "fusings-together" and "pushings-beyond". We shall use in addition illustrative non-Becker materials and sources as means to increase, support, contrast, and generalize his inquiry approach into the basic conditions, dilemmas and possibilities of men.

Finally, it should be made clear that we examine the works of Ernest Becker and his framework of inquiry not as an end in itself, but rather as a means to the generation of essential questions of development which are intended to serve as a basis for the process of a teacher education seminar which will start with the growth and development of the person as the essential basis for all forms of educational development. Becker's system is faithful to the questions from which any truly educative endeavor springs forth, not merely to the answers which some ideology or point of view mandates a priori. Therefore a close examination of Becker may bring to consciousness essential questions and new dimensions of the human quest for meaning.

**Human Nature: A Three Dimensional System**

What does Becker offer by way of a conception of the meaning of human life? An answer to this question is illustrated in Figure 2:
First, he is concerned with developing an adequate understanding of how a man becomes a man—what, in other words, is the process of his self (human) development? Becker explores this area widely and deeply because an understanding of the natural development of man is essential to an understanding of what specifications his social and moral development should take, and therefore, what practical, facilitative arrangements for his education need be made. He often returns to the basic quandary of the nature of man, and how he develops, and what various interventions of other men in that developmental process might produce.

Secondly, he is interested in the whole, broad area of alienation—the problems of constriction and circumscription of life space and barriers to the life-seeking process of human growth and development.
Alienation includes physical, psychological, social and cultural boundaries which limit or confound the development of the person, the group, the society or the species. Becker is concerned with both the positive and negative aspects of circumscription and how they interrelate producing the paradoxical aspects which are so characteristic, so frustrating, so beguiling in the human condition.

The third major area of Becker's analytical model which he calls "ideal typologies" or "hero systems" is in a certain sense whatever an individual or, more usually, his culture, views as ultimate values—conceptions of the "really real." An ideal typology or hero system is that which motivates human striving, suffusing it with meaningful direction and providing it with a sense of conviction that life is worth living and that obstacles are not overcome nor efforts made in vain. Ideal typologies are the ideational or spiritual domain of human nature—they help to explain human motivation to strive and how it relates to levels of coping with various sources of alienation.

Becker's model for understanding the nature of men is not easily disassembled into its component parts to be scrutinized and understood singularly; still, that is what we shall attempt, realizing full well that while such separation is necessary for explanation, authenticity to the spirit of Becker's conceptualizing will require a certain amount of interactive overlapping.
"It is appalling, the burden that man bears, the experiential burden...he doesn't know who he is, why he was born, what he is supposed to do, what he can expect. His own existence is incomprehensible to him, a miracle just like the rest of creation, closer to him, right near his pounding heart, but for that reason all the more strange. Each thing is a problem, and man can shut out nothing."  

Ernest Becker

The condition of the infant as he progresses through childhood is truly awe-ful. So much unknown, so little wherewithal to derive meaning—to place some semblance of order upon seeming chaos. In this sense each new human being experiences the process of creation as it is described in Genesis—the power and wonderment of meaning in formation. As the newborn child is pushed out from the body of its mother and pulled into a strange and unknown world—one which no longer enfolds him in blissful unity, abundantly satisfying his every need and supporting his unconscious being—he is confronted by a barrage of strange, seemingly hostile stimuli of which he can know nothing. His concern, if he could have a concern—and ours, in his stead—must be for bare survival of the fragile organism.

Let us consider briefly, as Becker does, the condition of the child. He is totally dependent upon the parent figure to insure his very survival, safety and security. He has only needs—no means to independently monitor or satisfy them. In a sense he is a unidirectional organism capable of receiving messages but not of
effectively responding to them. He may react to conditions (e.g. hunger, he cries out) but he cannot act to modify those conditions or his environment in some self-satisfactory manner. Becker describes the condition of the child as one in which feelings are regnant because the capacity of cognition and the potency for action are not preformed, but must be learned in order to impact upon a situation, thereby lessening the force of these feelings. The kind of feedback which feelings in the infant and young child are likely to convey is that of inferiority -- the feeling of being unsatisfactory, lowly - "not - ok" , to use Eric Berne's terminology. If the child were already a rational creature he might explain away his fears and depend less upon his feelings as reactors to experience. But the infant and the child are not rational creatures. What they "conclude" about life and its significance for them must be based upon affect as it intersects with human experience in the very limited experiential field of the immediate family. A child may have his needs met smoothly and completely --physiologically, and psychologically (he is loved and manifestly valued by his family). Or he may perceive life as hostile to his needs and striving --as unloving, harsh and cruel. His experience of needs - satisfaction and love represent the initial stages of the child's valuational hierarchy --the values which he attaches to himself and to the objects in his interactive field. From this valuational hierarchy, (affective and based upon the way his human and material environment make him feel about himself) emanates a process governed by certain "rules" about how to engage life for needs-meeting (i.e. how to continue to
feel good and to feel good about himself).

From these rules proceed characteristic behavior aimed at arriving at desirable ends, those which make him feel good. To summarize, Becker's five stages of self-formation with consequences for self-development are as follows: 13

1. A feeling organism encounters

2. Neutral objects in its action field

3. Which are valued according to their potency for enhancing and maintaining self-esteem (the need to feel good and to feel good about oneself, which is initially physically informed but develops to encompass psychological and social meanings).

4. These values expressing themselves in a code of rules for transacting with experience (sorting it out and benefitting from past successes or failures)

5. And these rules apparent in the characteristic behavior of the organism. (Who at this stage of his development is a thinking-feeling-acting organism, a human being)

That which links the basic animal, man, with the complex, rational and symbolic human being is self-esteem according to Becker. And we need to view self-esteem as affective or emotionally-based.

"The supreme law of life is this: the sense of worth of the self shall not be allowed to be diminished." 15

"Self-esteem is an automatic-ethical imperative." 16

A human being needs to derive his own identity and self-recognition from his fellows. He cannot provide that identity by reference only to himself, he can only know himself through his reflection in others and they in their reflections. We all need our lives to be affirmed and this can only come about through actively transacting with other
human beings—getting and giving (i.e. sharing) meanings. The self is known in health and vitality only transactionally. 17

Man will go to great lengths to feel good about himself—to protect and, if possible, to enhance that image which he holds central to the meaning of his being. He will structure and re-structure external events, relationships, his own perceptions so that, no matter what others or situations are in reality, in appearance he finds himself admirable and worthy of the approval of his peers.

Still, there is a problem here. Self-esteem maintenance is not so simple a matter, as Mill 18 points out, because there are a number of self-images with which we must be concerned: 1) who we think we are, 2) who others think we are, 3) who we think others think we are and, possibly 4) who we are, if that can really ever be known directly. How can we ever maintain a sense of self-esteem that is acceptable and vital to us and to our peers and others? What is needed is some sort of amalgamation which some contemporary writers, notably Rogers 19, have labelled "congruence". Congruence refers to the integration of varying images of self which have been formed during the childhood of the oncoming human being. It refers to the integration and refinement of self as a means to a more effective engagement with goal-directed living.

Figure 3, which I have developed, exemplifies such a conception in "transactional-analysis" terms. In it I try to show how self is formed as reflective process of cognition, inter-personal relationships and phenomenological experience, while indicating the boundless
Figure 3  A Conception of Self-Development
in Terms of Transactional Analysis

1. Birth
2. Infancy
from mutual reflections of P-C the formation of self proceeds.
3. Early Childhood
development itself as mediating intelligence.
4. Developing Childhood

5. Puberty and into Adolescence
Maturity of physical organism.

6. Initial efforts at integration.

7. Getting things together
(with the fittings still too obvious)

8. Essential tensions of boundaries

9. OR

10. The self expands taking in and fitting more and more of the non-self world having less and less use for non-becoming and arbitrary boundaries.

11. In this sense the greatest
Individuality does become the greatest commonality - at the death of his body, the wise man, in his material and spiritual sharing, becomes a part of everyman.

12. Mooney
Conception of Development of Self in Being: the process of fitting Me into the World.

13. The self expands taking in and fitting more and more of the non-self world having less and less use for non-becoming and arbitrary boundaries.

14. In this sense the greatest
Individuality does become the greatest commonality - at the death of his body, the wise man, in his material and spiritual sharing, becomes a part of everyman.

15. Difficult to imagine the reverse process by which Eastern Religious Posit Re-incarnation.
potentiality of self-development beyond the limitations of necessary, but not sufficient, self-formation. Boundaries can be functional and supportive of development as well as destructive and inhibitive. It all depends upon whether such boundaries are used as transition and integration mediators, or as end results to be held to despite the need to grow. As Becker repeatedly reveals, self-esteem and consistency of image are the keys to potential development. Only insofar as the various images one may have of himself are congruent and consistently life-affirming is it possible to bridge the chasm between self and society, between me and them. But I am getting ahead of myself.

Becker discusses at some length the problem of self-formation as an irrational (or, to be more specific, pre-rational) stage of development. Our image of self is confirmed before we have enough perspective or sophistication to test out its implications both for ourselves and in our interaction with other human beings. Why, he asks, do we continue to act in ways which have repeatedly demonstrated their disfunctionality (lack of fit) and cause us pain or, putting it in Becker's own words, "why does the individual continue to feel obligation even after the early figures of authority cease to put on pressure." The answer is that what was external coercion, manipulation or misguided love has worked its way beneath the surface of our identity into our very being. What was outside is now inside and becomes, to a great degree, a part of the self-repertoire. By meeting survival and esteem needs of their children, adults and parents in a field of dependency extend their influence to the very
core of self-development in their children. This is not so difficult
to understand when we study cases in organizational behavior where a
like phenomenon occurs in adults as their welfare becomes embedded
with the welfare of their organization. How much more compelling
is the internalization of a non-rational, totally dependent being—the child?

A basic consideration, then, which Becker asserts in response
to his reading of James, Royce, Mead and Dewey is "that [man] is the
only empty organism in nature, who consequently has to fill himself
with the stuff of culture." Unfortunately, because this filling
is done in an overwhelmingly affective context and overseen by his
parents, the child is not able to critically examine this process
for himself until a much later state of his development when with
the powerful aid of cognition, he may strive "to be born again."
But even then cognition does not make a very good tool when working
in the very different element of affect.

Becker concludes that:

"only when each individual painfully examines his own life
style, how it came into being and how it functions, is he capable
of placing his own self-esteem maintenance under some kind of
rational control, allowing for conduct that is virtuous, that is,
which attempts to meet each new situation on its distinctive merits
and does not automatically reflect previous training."22

This is much the same message to be gotten out of the work of
Eric Berne in transactional-analysis theory under the rubric
"I'm OK - You're OK"—an open, accepting, situational orientation to experience. A parallel might be drawn as well from the "gestalt" type therapy, "here-and-now" oriented, of Fritz Perls. Earlier the psychoanalysis of Freud, in a different mode, for different purposes, with different underlying assumptions had also stressed, perhaps less hopefully, the need to critically appraise development in order to protect and to actualize one's potency to become. For, as Becker observes:

"The problem for the individual is always one of developing greater unity and flexibility of personality in the face of new challenges and experiences."  

To do so, however, requires a frank appraisal of one's own development—how one became the person he is. Only in such self-knowledge can one honestly affirm himself or plan effectively for change.

Mooney on Self-Development

At this point it should prove valuable to introduce the conceptualizations of Professor Ross L. Mooney of Ohio State University into the area of self-development because they are complimentarily enlightening alongside of the work of Becker. The frames contained in figure #4 show Mooney's conceptions of the process of evolutionary development of man—the individual, the aggregation, the species.
Frame 1
A man's outward relation to other energy forms

Frame 2
A man's inward relation from other energy forms

Frame 3
A man's sequential transaction with other forms

Frame 4
A man's selective fitting during transaction

Figure 4 Mooney's Figures in "Essential Conditions for"

Frame #1 Reminds us that each separate being brings some special and individuated gift to contribute to all of Being; each has a place and exerts a force in the whole of time and space.

Frame #2 Shows that each separate being is of the totality of Being; that each belongs as an important component of all.

Frame #3 Represents the dynamic exchange of forces (1) as "my" differentiated being interacts, transactionally, with all of Being, (2) as I take in life forces, material and experience, giving it back again with my stamp upon it, (3) as I become more than I was through the constant input of my environment, while making my own contribution to the improvement of the environment.

Finally, frame #4 Represents the process of fitting. Not all that I may take from my environment will meet my needs, as not all
that I may characteristically give back into the environment may meet the needs of society. Therefore I must be selective taking only that which my environment provides for my growth and development in the proportion that is growth facilitative. The rest I must reject. This process of fitting is a complex interaction of cognitive, affective and action modes of meaning-seeking. It is the center of the educational process.

In this brilliant manner Mooney is able to capture a reflection of the dynamism of the developmental process. He leaves us with a clearer understanding that free interaction with life through experience is endless potentiality—the very essence of the meaning of "creation"—and that it is possible for all men who dare to be open to it and to risk the discovery of themselves. Mooney is moved to see life as a pulsating, unified process. He looks to nature as his reference and model of disciplined freedom—of the "takings-in" and "givings-out" of the life process itself. In another form (figure 5) Mooney presents the unity of self development as the trans-engagement of four vital conditions of life. Many humans are more likely to see life as out of balance and in painful disarray. This is, perhaps, because what is so simple in theory is so difficult in the complex web of human institutional arrangements.
The conceptualizations of Mooney grasp a certain truth about the
dynamic conduct of life which is at once simple and profound.

Perhaps belonging is the most central of these four dimensions
of existence because as Harper observes, "Men have to be known by
others so that they can be sure they know themselves; there are no
objective means to evaluate what one is and what one does." 27
Without the security of "home" we lose sight of ourselves and lose faith in
our potency to affect our environment, to be an active force for
development. The integration of life experience is certainly to be
a major focus of Becker as we follow his line of conceptual develop-
ment. Still, we might ask, why don't the models for development--
Becker's or Mooney's or any other--not hold constant in the world of
phenomena, change and the affairs of men?
Mooney observes:

"Many of us do not genuinely believe in the intrinsic potentiality of man as a creative being. We do not clearly realize that we are required to act toward man as if he were creative if we are to find improved ways of getting his creativity out of him." Perhaps this is another way of saying with Geothe, "We see only what we look for; we look for only what we know." The basic idea is that we shall get out of men only as much as we see in their potentiality and in the measure that we are willing to invest of ourselves in its cultivation.

Just as we observed earlier, man as an empty organism which must be filled in his transaction with culture has, therefore, the potentiality to become just about anything imaginable. Mooney is saying—and there is some measure of psychological research to back him up on this—accept man and treat him as a free, good, loving, and creative being and he will reflect back to you that which your image suggests. The transactional nature of self-development, as we also said, is a mutual experience of development—in this lies its greatest regenerative hope as we shall see later.

Other Views on Self-Development

Gordon Allport, the American psychologist, calls for a perspective on man which recognizes his dynamic, striving, organizing nature rather than a conception of man which, while more amenable to experimental method research models, does a distinct, common-sense disservice to the subject and the object of such research by "pigeon-holing him" (i.e. trying to isolate his characteristics for in-depth study).
With regard to the underlying sources of variety in human personality, Allport observes that:

"the most comprehensive traits in personality are broad intentional dispositions, future-pointed. These characteristics are unique for each person and tend to attract, guide, inhibit the more elementary units in accord with the major intentions themselves. This proposition is valid in spite of the large amount of unordered, impulsive and conflictful behavior in every life. Finally, these cardinal characteristics are not infinite in number but for any given life in adult years are relatively few and ascertainable." 33

Allport, of course, is writing in reaction to the trait and factor approaches of the thirties, and forties, in particular, which attempted to understand man by measuring various traits of personality which led to vast lists and sub-lists of fragmented, jargonistic psychological attributes. According to Allport man is a cohesive, unified, striving organism and he cannot be understood in any other way. Along with Becker, Allport has argued that the major goal of self development is the continuous increase in the level of openness and freedom by which a person may experience life and confidently engage it.

"Having known acceptance in an affectionate environment, he learns more readily to accept himself, to tolerate the ways of the world, and to handle the conflicts of later life in a mature manner." 34

Acceptance and affection are words for love and there is no substitute in self-development for that sense of freedom, value and affirmation which love alone brings. Love, given and received during childhood, can be the best basis for continued growth and development in later life. If it has been denied or under-endowed, other compensatory sources for its infusion may be brought to bear later, but never with such natural ease and effect as through the nurturing love of child and parent. The psychologists, themselves, tell us this and men of
all ages have known love's centrality in healthy development.

"Love received and love given comprise the best form of therapy."35
"Love is nature's psychotherapy."36
"Life's great meanings - to love and to work."37

The experience of the child is one of continuous tension between unity and differentiation. To learn in the adult world he must give up what seemed like the way things were, wholly and without exception only a moment before in order to conform to changing conditions. Oftentimes as adults we envy the child for his holistic world, a world in which the child takes in all without rejection of prior experience. The philosopher Otto describes this child's world:

"However the world may come to be for the child, no distinction is at first made in it between fact and fiction. Everything is accepted on the same footing; all experience is of one tissue...out of doors is real, but so is the wonderland of Alice...They all are, and the question of what they are has not arisen. In this golden age the lion of fact and the lamb of fancy lie down together."38

The world of the child is much like the world of Shakespeare's Tempest peopled by murderers, brave young princes, savages, drunkards, and wise sages, in whose assembled presence Miranda joyfully exclaims, "How Beauteous Mankind Is! O Brave New World, that has such people in't."39 Still such total acceptance, and wonderment, such happiness and unity has not yet been the stuff of this world as we, or the growing child, have found it to be. All too soon "the thirst for knowledge closes the gates of Paradise."40

The long and arduous development to the self-actualized human being from the human organism is the exciting story of spiraling
successions of differentiations (that is, taking-in of new experiences to be processed, pulled apart, comprehended bit-by-bit; to be digested by the self within its cognitive, affective and physical-motoric systems) interspersed with periods of integration (that is, pulling together, self-suffusing, unifying within the integrity of evolving self). Like the body, the psyche or self can only bear the introduction of new experience, the challenge of change, at such a rate and in such a time span which permit assimilation. We can only go out to gather that which we are able to carry back in for our proper development. Anything more is at least non-functional, and may even inhibit further development. In the life cycle certain stages of differentiation and integration have been observed and a consideration of them in Figure 6 will allow greater appreciation of human growth and development.

Figure 6
Stages of Differentiation and Integration in the Human Life Cycle.
In all of the above frames we see expansions of experience along with the introduction of new life tasks. To successfully meet the requirements of life tasks requires the opening-up of being to sufficient new experience in order to introduce enough life material from which to transform and integrate solutions and creative assimilations with room to grow. Always the challenge is to let in the right amount of experience for optimum growth, while not introducing so much that we are unable to effectively integrate. The process is potentially endless. Beyond physical and social tasks lie the creative realms of expression, of communication—the spirit in limitless possibilities. Mill and Gerth describe it thusly:

"Man [is] a unique animal species in that he is in historical development. It is in terms of this development that he must be defined, and in terms of it no single formula will fit him. Neither his anatomy, nor his psyche fit his destiny as he responds to his experiential situation and both his situation and his experiences of it are the complicated products of the historical epoch which he enacts. That is why he does not create his destiny as an individual but as a member of a society. Only within limits of his place in an historical epoch can man as an individual shape himself, but we do not know, we can never know, the limits to which men collectively might remake themselves."42

If human development is potentially without limit, the product of sequential differentiation of experience monitored by self; still, we need to explore the problem of "getting things together," in integration.

Mill43 has a model (Figure 7) for understanding the relation of character and psychic structures, of meaning and phenomena. It is reproduced on the following page as figure 7.
To the left of this scheme are terms more clearly related to the animal nature of man (his soma), its passive receptivity and reaction capacity. On the right side are terms and processes more clearly related to the humanness (his psyche) of man which is developed, through the mediation of cognition in the social arena of learning.

There is an interactive process here which Mill's figure does not portray through which the organism and the person reflect back and forth, producing unexplainable, transformational happenings. Man, we know not exactly how, unifies his dual nature through emerging "meaning that is new and singular, which expresses his especial relationship with nature, with other men, and to himself. His meaning is that which places him squarely in the world, but not of the world"—which permits him to leap back and forth, like a charge of electricity between
positive and negative poles, as he strives to connect his organism with his person. The physical limitations and eventual demise of his body interact somehow with the purposes, goals, aspirations, longing and meanings of that which for lack of a better term we must call his soul and spirit.

In relation to figure 7, Mill asks:

"What types of infant and childhood experiences are most likely to be important in influencing the formation of an adult character structure [and] how do these experiences influence adult character?"40

In other words, how should we structure roles so that children by learning role requirements and obtaining experience within their bounds would best be able to derive and give off new meanings requiring development of new and original roles to meet newly developing goals, relationships?

Otto Rank, the psychoanalyst, asks a variation of Mill's question: "the question is, then, what should the adult's emotional life be in order to make possible a sound emotional life in the child?"46 It is obvious that one needs to ask both questions, in order to understand the nature of self development; still, the experiences and developing role definitions of childhood will always be planned in relation to the emotional life of the adult, therefore, Rank's concern is basic.

Conclusion: The development of self is a forward-pressing, evolutionary process of becoming according to Becker and other sources cited herein. Biology, and the sciences of inquiry into the meaning of human behavior and social relationships give ample evidence for this position. Man needs to experience his becoming in the security of his belonging and acceptance; his being, that which he is able to
take in experience from around him in order to fill his void, by his fitting and forming of that which is found fragmented, through the medium of his inquiring self. What we need to explore next is what happens when growth processes are inhibited, how they are inhibited, why such inhibitions occur and what can be done in response to inhibitions of development. For inhibitions of the free flow of experience,retarding development,are indeed blockages to learning.

**Alienation**

"What is it to grow up but, among other things, to learn that the world is not what we had thought it to be?" [47]

M. C. Otto

In the preceding section we have been discussing various conceptions of the development of the self as it occurs, especially intensely and in microcosm, in the growth processes of the infant and child. We have followed Becker's line of thinking which has revealed to us the centrality of self-esteem enhancement and maintenance—the veritable core of development around which all of the crowded panorama of experience is anchored. However, development means nothing if we are unable to discover through the history of the experience of the individual what characteristic behavior appears necessary to him in order to preserve and protect his very being, his identity. If any of us were to look back upon our life experience, a certain looming sense of consistency would probably appear manifest. We could see a consistency and line of development which we could
recognize as stamped with our individual character. Still, upon
closer perusal, it would come to light that this surface consistency
was more likely the "averaging-out" of retrospect—a kind of drawing
of a straight line between a past and present point in time which
hardly reflects the back-and-forth, to-and-fro, disjointed progression
which really made up our day-to-day encounters with experience and
with ourselves. As we look back we summarize that development, saying,
"how could it have been otherwise?" Back in those former times we
felt buffeted between the waves of uncertainty and the frustrations
of fathomless fortune; as we felt our fears and the gnawings of
anxiety, while we doubted our potency to grasp meaning either on the
outside or the inside of our being. We wondered how we could go on
and in what direction, through what actions. We grappled with what
Michael Novak describes in his brilliant little book as:

"the experience of nothingness...a mode of human consciousness...a kind
of exhaustion of spirit that comes from seeking 'meaning' too long and
too ardently. It is accompanied by terror. It seems like a kind of
death, an inertness, a paralysis...Yet even more vivid than the dark
emotions are a desert-like emptiness, a malaise, an illness of the
spirit and the stomach. One sees all too starkly the fraudulence
of human arrangements. Every engagement seems so involved in half-
truth, lie, and unimportance that the will to believe and the will
to act collapse like ash."48

The "experience of nothingness" is the end of the long road of
alienation, which consists of the constriction of available life space,
of self-circumscription of perceived life space, and of blatant
repression in its many forms through which is "imprisoned" both flesh
and spirit. It is the "dark tower" to which Childe Harolde came in
Browning's brilliant poem—the realization that all is or has come
to naught and, in this case, the difference between "is or has been"
makes all the difference in the world. The line separating endings and beginnings is a very thin one indeed and a leap is almost always possible. Perception is a key, but even more important is faith that becoming is still possible as we shall see later.

In this section we want to explore with Becker the reality, potentiality and meaning of alienation as mediator of individual and environment, of development and attainment of ideals. At first glance it might appear that life as it is lived by man is the very arena of all manner of alienation. Our bodies are always getting in our way, it seems. We bump ourselves, suffer all manner of minor and major injuries. This would not be so terrible if we were not equipped to think about them. Animals, it appears, do not. They react to stimuli within the natural confines of an instinctual repertoire and let nature take its course for their survival or annihilation. But man, who can think, not merely sense and react, transforms all that happens to his body into form palatable to the workings of his mind. He may plan ahead for his survival, or cope with the unpredictable, or he may magnify life's experiences so that pain makes itself felt not merely by an arm or a leg but deep into the recesses of his very being. He can hurt himself through his imagination and memory even without the stimulus of external reality or of external constriction. Perhaps the very meaning of alienation is to be found in the cognitive capacity of man. He can think; he can feel. Most importantly, he can bring together his feelings and thoughts so that what is body-bound and what is mind-bound are almost inseparable.
Becker turns our attention to the child, that unaware creature of "paradise", impelled to know all that is about him, to experience everything. But, seemingly, at every turn bars to his explorations are manifested. He burns his hand, he falls from the chair, the dog's pretty white teeth bite him. Still, he continues on his way, testing out experience wherever he finds it.

From whence, then, derives alienation? Is it in the constriction of a physical environment oblivious to naive, childlike explorations. Partially, but that is not really what we mean by alienation. A bump on the head, a minor scar or burn--these things heal and are forgotten, while our minds have learned better how to navigate our bodies through the perils of a material world. Alienation is more than this. It has to do with not merely how we feel or what happens to us; but how we feel about ourselves in relation to how and what we feel, and how others feel about us (from which we derive, returning to the previous section, our self-image and our self-esteem).

If our ongoing contacts with significant "needs-meeters" (those upon whom we are dependent and through whom we learn our operational meaning of 'love', of self) in our lives help us to gain confidence in engaging the problems, adversities and blockages in every day life (both real and apparent) and to view them as potentialities, as challenges which we have a chance to overcome, then we are less likely to feel impotent. Still, if our early experiences have given us a positive push to engage life's problems, may we not find obstacles beyond our ken and beyond our strength? We might, indeed, but the intrinsic will to succeed, to try again is an important factor in
eventual success or survival. In the one case we defeat ourselves and wait to be carried away, in the latter we continue to fight, maintaining our chance to succeed. The point of all this is that alienation is importantly related to self-esteem maintenance which, as we have seen is the key to the development of the person. How one feels about himself largely determines:

1) How he will perceive other persons, situations, potentialities which enter his "life space"

2) How he will react to and/or relate to those persons, situations, potentialities—with openness, confidence, creativity or with pre-conceived and stereotypical indifference, hostility, fear

3) How he will order his experiential field in order to derive more of whatever it is he is about in life

4) How likely he is to attain whatever goals in life he seeks, whether immediately or as he goes along, renegotiating goals at succeeding points

5) What the quality of those goals says about his being, belonging, becoming and befitting processes as evidence of his growth capacity.

If the human being is an evolving organism, then his evolution is the business of his life; his active living is what life is about and the measure upon which the validity and success of that life must be evaluated.

Becker notes three dimensions of alienation crucial to our understanding of the structure of evil in society. He is wrestling with the problem of evil in the world—how one can subscribe to the Belief in man's intrinsic goodness in a world drenched in blood. These dimensions include:

1) History of alienation in one's own life. How evil arises as result of the law of individual development
2) History of alienation in society. How evil arises as a result of the workings of society, and of the evolution of society in history.

3) The total problem of alienation under the conditions of existence. How evil arises as a result of the conditions of life itself.

If as Rousseau asserts, man is a naturally good and noble creature, from whence is evil derived? Well, Becker, as we might predict from what has preceded, stops short of the assertion that man comes into this world goodness-incarnate. Rather he explains that "goodness and human nature were potentially synonymous terms." The key word is "potentially"--the law of development is "becoming", pressing forward of creation through the infusion of man's meanings into an ambiguous universe. And, Becker continues, "evil was a complex reflex of the coercion of human powers." Evil is the result of constricted experience, of narrowness of vision, of the repression of mind and body--apparent and real. Evil is the perverse product of restricted self-esteem maintenance and enhancement, the foundation and style of which is derived in childhood from the parents, as well as derived in the historical and cultural streams in which those parents and that child are immersed (in-and-out-and in-and-out-again). Self-esteem must be maintained at all costs and only a limited vision of potential behavior is available. Whatever we do, whether we are St. Francis or Hitler, must reflect back to us a worthy image, for without a worthy image how can we continue to live with conviction? Men will exert much energy to make a world in which their image is benign.
For Ernest Becker, the central problem of mankind--of the very meaning of men--is expressed in the problem of evil in the world (its derivation and expurgation) which he calls "anthropodicy", man's grand dilemma of alienation. If man is good, how do you account for Dachau and the Gulag? If man is evil, how do you account for love and heroism? How can we know, very clearly and compellingly, what we need to do in order to encourage and cultivate goodness and life? This, in fact, he regards as the very office of social science-- "an attempt to come to grips with the fictions that constrict human freedom, with the ideas, beliefs, institutions that stifle the intelligent, responsible self-direction of people." Through social science was to emerge an intervening force by which man might with some scientific and moral assurance combat his own alienation as he endeavored to know:

"What is false? Experimentally! What is illusory? What prevents health? The coping with new problems, the life and survival of a given society. What [in other words] is the cost in adaptive capacity and freedom to perceive the world of a given hero-system?" What Becker is making a case for, with passion is a renegotiated 18th and 19th century vision of progress--a vision of science as handmaiden of a truly brave new world which, of course, has not been the result of the past 200 years of history, especially of the past 60. Becker sees the period since 1914 as that of the age of alienation--of cataclysmic self-hate. The twilight of the gods has become the twilight of man. His vision is not condemnatory; rather, it is a hard look at where our world has been, and a very painful one at that. Man does not have to blow himself off the face of the world.
He may learn this before it is too late. He may still, as we shall see later, reconstruct his world in such a way that self-esteem, peace and universal love are congruent and real.

But let us stay for a while longer with this problem of alienation, called a problem of evil. We speak of goodness and evil in a separate, dichotomous way as if they were opposing camps in a war (even though both sides are singularly embodied in the human form). This is, perhaps, a basic flaw in our way of thinking. We pull apart and contrast much more facilely than we integrate. Alexandir Solzhenitsyn, the great contemporary Russian novelist and moralist, sees the problem of evil as a personal problem of life development for all men as well as a social problem. Good and evil wage their battle within the heart of each man and not merely between men or groups of men.

Who, after all, ever admitted or believed he was evil? We are all good as our very survival demands constant proof and reflection of that life-giving esteem all men must have. Let us hear from Solzhenitsyn:

"If only it were so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?

During the life of any heart this line keeps changing place: sometimes it is squeezed one way by exuberant evil and sometimes it shifts to allow enough space for good to flourish. One and the same human being, at various ages, under various circumstances is a totally different human being. At times he is close to being a devil, at times to sainthood. But his name doesn't change, and to that name we ascribe the whole lot, good and evil...

'From good to evil is one quaver,' says the proverb, And correspondingly, from evil to good."
"It is impossible to drive evil out of the world altogether, but it is possible to try to drive it out of every individual."56

So the study of the development of man, the field of his early childhood experiences, his education, the social structure as he interacts with it, is the field in which evil and its undergirding alienation are to be combatted. We cannot triumph directly over evil but we can subject it to starvation, ourselves to reformation. Harper warns us, "when men cease to take evil for granted, they learn all the degrees of dehumanization they can go through."57 Evil is within and without; we can no more rid it from our hearts, than we can ignore it or treat it as merely a structural problem, we must see it whole, inside and out. The office of education may well be the analysis of and, eventually, the expurgation of evil in man, but this is certainly not the office of most contemporary schools at the present time.

Alienation may be studied in the psychic development of the person; the pioneering work in this domain was that of Freud and his followers. Also it may be studied in the social structure; the pioneering work in this area was done by Marx and various structuralists who followed him. Alienation is to be found superordinately in the nature and conditions of life on this earth in general, the traditional domain of philosophy and theology. Without anchoring psychic and social development along with alienation schemes in an ultimate inquiry into meaning, the anxiety, fear and attendant threat to self-esteem grow and consume. This is the whole theme of Becker's last book, The Denial of Death. In an age of potential if not actual totalitarian
government making most decisions for us, of the indifference, of mass society; of bureaucratic "efficiency", of cradle-to-grave care lessening the threat of the perennila pressures of affliction, what do we have to live for and what fear need we have, asks Ralph Harper in his book called Nostalgia. The answer is that so few of us can answer with life-affirming conviction that we know something of the meaning of life (or have even grappled with it) and can embrace it. So many aspects of life which we staked out as meaningful) have become ephemeral and unworthy of the esteem which we hold or need to hold for ourselves. What then, we ask. Silence is our only reply. Our alienation grows and will continue to grow as long as we look for answers on the outside which can only be gotten in transaction with the inside.

In another context alienation is a very individual, emotionally-charged phenomenon. It involves certain of the individual's assumptions about life and its meaning upon which he bases his style of action. Becker holds that it is a common human predilection to deny the biological realities of human existence (i.e. eventual death and dissolution) and to formulate some personal and/or communal fiction by which to hold firmly even in the wake of death.

The very processes of socialization and acculturation, according to Becker, are the requisite armorings of a rational organism in an irrational (or at best, unapparently rational) universe in defense of that rationality. In his need for purpose and conviction, man provides his own "micro-meanings" in the absence of clear and immutable
"macro-meanings." These micro-meanings may be personal, shared by a few, or even held in common (assumed) by a great aggregation. In any case they are musings held as reality. They are neurotic in that what we wish for outside of our distinct being in the environment, we hold to be really there. Our personal and communal activities are structured in relation to a world which functions as if what we desire is.

Becker holds that neurosis is the shared human condition—a kind of truce made with the uncertainty of existence which is such a burden to the cognitively reflective human being.

"The humanization process, itself, is the neurosis: the limitation of experience, the fragmentation of perception, the dispossession of genuine internal control."

Becker is telling us that the initiation of a young person into the value structures of a family within a sub-culture within a larger culture, political division, etc., is the burden each man must bear if he is to be granted his beingness by his kind; if he is to be permitted to sense his belongingness with his fellows; if he is to be able to become in a context where "the roads" are clearly marked; if he is to be permitted to fit the many disparate elements within him into the configuration established and held to by his cultural companions. As he makes his way through the unfolding of his natural development the young person is very uncritical in his acceptance of "the way things are done" as his parents instruct him. He cannot be mindful of the limitations of experience which are imposed by his only experience with life, nor can he appreciate how fragmented his perceptions might be in order to fit together his experience into the
order which he has been taught. He is not able to think through for himself the kinds of questions which the development of his reasoning begins to suggest—that endless stream of questions of the young child. He must accept the answers which his needs-meeting, love-providing parents are able to present.

Becker asserts that the problem with this emotionally-laden, uncritical acceptance of the nature of reality is in "the restriction of experience." In order to protect and enhance an inherited world view, "the ego develops...by skewing perceptions and by limiting action."60 Buy why are people so intent upon protecting that which is not even their own world view to begin with? There might be many answers to this: It has worked before for my kind, therefore it will work for me... It is too much trouble to rethink this complicated matter of the meaning of my existence and what difference can it make?... It is the precious inheritance of my own kind... Even if I could come to grips with all of the uncertainty and questions involved, how could I be any more certain that my own answers would be any closer to reality?

All of these interesting responses provide us with some measure of what we are about as a culture, even of the meaning of a culture. We commonly see things in certain ways because we need the support and agreement of our fellows in the absence of any final understanding of our existence.61 A system of assumptions, beliefs, and shared ritual helps to relieve the underlying existential anxiety which a thinking animal must feel and which may interfere with his social living arrangements.
"Man must at all times," Becker asserts, "defend the utter fragility of his delicately constituted fiction, deny its artifici­
ciality." Why? Simply, because to see through "the curtain" requires one to take full-force upon himself all of the uncertainty and the vacuum of unanswered essential questions of his existence. While we surrender being the master of our own destiny by our subscription to cultural norms, we are saved the painful process of self-delineation, of meaning-making.

Freud saw clearly that "normality is neurosis," that by acceptance of cultural norms man surrenders his own opportunities to confront the unverified explanations (along with their concomitant life styles and reward systems) of his kind. Normality is neurosis because it provides that all men behave as if the norms were reality without any explicit assurance that this is so. On the other hand, the individual who makes strident efforts to restructure his surroundings and social relations around his own sense of himself and his reality is labelled by his culture as a neurotic. In a very real sense then, neurosis is a proper description of the very nature of human life, of natural life separated from other forms of life by cognition.

Becker observes that "the whole problem of neurosis and anxiety is basically a problem of cognition because we cannot be anxious about that which we truly understand." Yet we cannot clearly understand the true nature of our existence, nor can cultural conventions truly satisfy most. Therefore we are left with a constant residue of anxious psychic energy either on or below the surface of our consciousness at most times and this, it would seem, is a constant fact
of human existence.

The personal problem of an alienated human being might take several forms:

- the guilt of participation in a cultural drama which one cannot without reservation subscribe to
- the guilt of non-fulfillment and not even knowing what that fulfillment might mean
- the guilt of non-fulfillment of the dictates of a "life-plan" mandated by the cultural model

The personal problem of alienation might be described in terms of one or combination of the following:

- spiritual loss: of sin and separation from perfection as treated by the clergyman
- emotional - psychological trauma: of painful neurotic behavior or of a psychotic split as treated by the mental health clinician
- physical debilitation: of the breakdown of various systems of the body as treated by the physician

At the root of all of these manifestations, Becker holds, is the basic human condition of being bound to death, but beyond it in mind and in the intimations of immortality of the spirit. Minimally, at all times, a suffused tension exists. We would be one; we must be both. For the human condition certifies "the complete isolation of the individual, his disharmony with the rest of nature, his hyper-individualism, his attempt to create his own world from within himself." It were as if to say that men are plagued constantly with a need to define the world in terms of their own experience of it while their culture requires them to swear allegiance to it as it has been experienced by the mass. The trouble is that these two
types of experiencing—that of the individual and that of the culture—are not the same. One must either take his experience and find a fitting place for it within the broader confines of cultural experience or become a rebel to the cultural experience. In each case life exacts a "price" for the individual to pay as the cost of living in this world. The exact degree and nature of that price is somewhat different for each individual. That price may be called "alienation," and its cost will result in a constriction of experience and lessening of human potentiality; or it may be the constant pain of refusing to bow to the culture, which is in itself alienating. Alienation in some fashion is a constant of human experience.

**Ideal Typology - Becker's Third and Motivating Force**

"Every development in an individual's life is determined by his ultimate goal, by which the successive phases of his life are organically connected."69

Alfred Adler

What Becker refers to as "ideal typology"68 is the force or goal which draws one onward; that which motivates one to persevere in a quest, for the achievement of some purpose. Purpose is not always apparent and that which is apparent ideality is not always purpose. Sometimes that ideal typology which centers (or off-centers) one's life is not even clear or even privy to consciousness. In another work,69 Becker refers to his concept of "ideal typology" as "hero system"...that which provides a modicum of conviction that whatever hardships a lifetime requires, whatever the price one has to pay,
the end result is well worthwhile. Ideal typologies have varied culturally over space and time throughout the ages of man. Men have seen "the Ultimate" - "the Really Real" captured in representations of animals, genitalia, cherubic infants, madonnas, suffering victims, smiling politicians, beatific gurus, abstract ideas, computer centers...and there are many other examples. Figure 8 provides one way of looking at changing conceptions of such ideal typologies or hero systems.

One should notice in this figure not only the changing nature of the ideal typology but also the changes in how the individual person relates to that ultimate, beckoning Ideal. In frame #1 a great sense of drama unfolds as forces of good and evil vie for the eternity of that single soul. In frame #6 there is little or no shared consensus of an ideal typology. Each entity is "doing its own thing" and there is little binding agreement on any ideal conception—all is disaggregation in practical and ideal terms. In between, frames 2-5 reflect changing ideals and less universal relationships of individuals to them.

Why do human beings strive? Why do they carry-on and persevere in an often hostile world? What is it that urges men to continue even in the face of universally impending death? Adler comes to grips with this problem and concludes that man is basically a goal-directed, purposive being. In the absence of a clear and compelling goal or ideal, he will create some substitute—his particularly satisfying ideal typology or hero system. In Adler's words:
Heaven - Eternal Reward -

The Way
Constriction
Alienation
Temptation

World
Body
Soul

Damnation

Life and Death Forces in the Drama of Man

The State - Duty -

Dishonor
Disgrace

Industrial Order
- Progress

Disaggregation of Man (Social Disorganization - Attendant Loss of Meaning)

Rejects and Charity Wards

Evolution "Onqingness"

The Relativists Plight - the road to nowhere

Figure 8
Changing Conceptions of Ideal Typologies
"We cannot think, feel or act without the perception of some goal. All the causalities in the world do not enable the living organism to conquer the chaos of the future and the planlessness of which we should be the victims."71

Much earlier in time the French philosopher and social experimenter Fourier in his "Law of Passional Attraction"72 (1803) concluded that what was most characteristic of man—that which most clearly separated him from lower forms of nature—was a kind of transcendent sense which moved him to identify some non-material, spiritual being or self-less, everlasting cause with which to identify. For Becker, Fourier's sense of striving in man is evidence of what he calls an ubiquitous "denial of death" in human history. Fourier referred to this as the "cabalist" sense in man—that sense which required an aura of mystery around which man establishes with conviction and integrity the value as well as the meaning of their life on this earth. In conjunction Fourier posited two other "senses" in man. One he called "papillon" for that restless, striving nature of man which requires variety and, at very least, the illusion of change. The other was known as "the composite," which is the creative sense in man (on a variety of levels from helping in the creation of babies to the creation of the work of art where mundane materials are combined with man's own spiritual sense to produce through this "composite" sense of the artist something which is at once a fusion of the material and the spiritual).

It were as though man is the only natural being who must discover some purpose—some meaning in his existence. The animals just live and as the old song goes, "do what comes naturally". Even when
men try to get back to nature, there is a strain, it seems. We are natural creatures with a built-in contradiction. Our being is somehow joined to our cognition which is able to project itself far beyond the confines of our biological structure. We are the paradox of nature—in it and of it, yet, still beyond and, veritably, transcending it in our cognitive-spiritual domain.

Becker finds a tragedy in this paradox:

"Hence the ultimately and deeply tragic nature of life; man cannot consummate himself once and for all...one wants to transcend 'mean' present meanings by finding the ideal love object...one wants to be spared the frustrations of this world, its meanness, its imperfections, its clash with one's own unique visions. But to find the ideal in this real world is impossible...the most one can hope for is to be sustained by the fantasy, and in this way gain courage for the everyday struggle."

Again and again he reasserts in his work the simultaneous necessity and futility of ideal typologies. While he realizes that any ideal conception requires a leap of faith, it were as though he was not willing or able to so leap. For Becker, in a certain sense, human life is a game which must be played but which is ultimately impossible to win. Becker seems to feel that the more man can throw himself actively into some phase of that game, the better life is for him in his own time. Our present age is not one in which the ideals are clearly and dramatically drawn, hence: "without any specifications about things worthy to acquire, models really worthy to follow, things worth doing when alone, man was thrown back upon the collective myth: he was harangued from all sides to "enjoy, enjoy. He could only give in." What Becker is here saying is that man has to be more than a type of the species to be truly man...he must aspire to
be ever more than what he is just in order to be what he is. The sadness is that contemporary life does little to encourage this self-transcendence.

In *Denial of Death* Becker asks: "What is creative projection? What is life enhancing illusion?" as if to reiterate an earlier concern in *Beyond Alienation*: "Do we project from our inner needs, our anxieties, an Ideal - a personalistic God? Or is the God that we worship on the outside a true reflection of the godlikeness of humanity, itself?" In either case what he tells us is that each man must name his own ideal--that this is a fact which cannot be denied. Each must live as if his ideal conception of life were real. And this is no less true for the hedon, the atheist, the saint, the murderer.

But Becker is not a pure relativist. Rather, he holds that there is a hierarchy of ideals. Therefore, as a behavioral scientist and moralist, he is vitally interested in the question: "When a man fails to draw the powers of his existence from the highest source, what is the cost to himself and to those around him?" He traces in his books various answers to that question in several case histories and biographies, always with the question in mind of just what that highest source might be and the consequences of holding it.

Ideal typologies are grounded in firm, simple philosophical foundations which grant the individual freedom to move along with strength of purpose and identity. Our age seems to be a wasteland in terms of practical-while-life-enhancing philosophy, of ultimate purpose, of transcendent meaning.
In M.C. Otto's words:

"In so far as the vast majority of us are equipped with anything resembling an outlook upon life and the world, it consists of a substratum of superstition about the supernatural, a smattering of social theory, a nest of group prejudices, a few wise sayings, a rumor or two from science, a number of slip-shod observations of life. To call this hodge-podge a philosophy is to take unwarranted liberty with language. No, the best that can be said is that, speaking generally, we are spiritually hungry and hanker after cosmic interpretations. It is this lack of philosophy which accounts for the ease which any philosophic wind sweeps us off our feet."78

Philosophy is something more than erudition and scholarship to such as Otto or Becker. It is the asking of vital questions which do make a difference in the ends as well as the means of human lives. Man must have a reason to live in any age. The question to be asked is whether one's reason is life enhancing, death dealing, or merely stoic, tolerant and joyless. In the present age when so little certainty and conviction are shared; when so many alternative answers and optional choices are available; when so little sense of community in important existential matters seems forthcoming--man is thrown back on his own wiles to answer vital questions or, if possible, to ignore them. But at what cost to ignore them in an "age of discontent."

Recalling the Figure #8 in this section, the following observation of Harper is most poignant:

"Our time is impoverished, not only like other times when man thought of the world as a passageway to a better or worse one, but because we can no longer see it as a way anywhere. Our civilization not only lacks clarity about grief, death and love...it lacks the spirit to sustain purposes and promises."79

Becker repeatedly reveals a similar vein in his interpretations and inquiries in social anthropology and the history of social
philosophy. Man, in order to be man, must understand on a variety of planes:

I. The processes of human development

II. Alienation as a result of constriction of life space which interferes with human development—physical, spiritual, psychological, social, economic

III. Ideal typology or the necessity for man to aspire to meanings beyond his meager, individual existence.

In the next section we will deal with Becker’s attempts to integrate—to draw meaning from many of the paradoxes we have already encountered—and in the final section of this chapter we shall posit the essential human questions of development as suggested by Becker.

"The state of society is one in which the members have suffered amputation from the trunk, and strut about so many monsters—a good finger, a neck, a stomach, an elbow but never a man."80

Ralph Waldo Emerson

"A science can be comprehended as a whole; including its central problems, or not at all."81

Karl Jaspers

There is an unity which encompasses all the apparent diversity, contradictions and misconceptions of human life. This is a rather baffling statement to the casual observer and participant in life, one who knows the flurry and inconstancy of human affairs. Still we have but to consider the difference in perspective encountered at rush hour on a crowded city street by a pedestrian caught in the press of traffic, and a man looking down on this scene from the tenth story of some office tower. To the first, the chaos of purpose and cross
purposes is fatiguing and bothersome as he darts in and out of
hostile traffic and is jostled in the crowd. But to the comfortable
overseer, all is rather orderly and amazingly so considering all of
the minimally-coordinated activity below. So it is with unity in the
affairs of human life; a matter of perspective broad enough (even
though in imagination, or in a leap of faith) to see past apparent
contradiction and bias to the core of human experience. It is from
this vital core that essential, developmental questions of existence
emanate and toward which, when renewed on the peripheries of experience,
they return.

Becker seeks intensely in all of his works after an interpretation
of thought which might make possible the kind of dialogue—that
possibility for empathic communication among men—which might avert
the destruction of the entire species, a terrifying fear of men (and
a reality) since 1945. Observing that "it goes right to the heart of
the human condition because without a unitary, critical world view,
human dignity and social order are impossible"\textsuperscript{82}, Becker finds that
unitary world view, that integration of thought, in the presence of
man around which all of the works of nature center in evolution—in
man, the striving being in and beyond nature.

"It is the presence of man that renders natural existence
interesting... Why should we not make of man an agreed center?
Man is the unique end from which we must begin and to which
everything must return... If I omit my existence and the happiness
of my fellows, what can the rest of nature mean to me?"\textsuperscript{83}

In the human condition is the subject, object, process and end, Becker
observes, of all inquiry. With man as center, meaning and order may
be derived from the apparent disorder and uncertainty of nature, society, and transcendence. For, as spokes on a wheel, each essential question spans a related, unifying radial space; each one is different and distinct, while each is essentially the same if only seen in such a light.

**Becker's Essential Questions**

Over and over again in his works Ernest Becker is concerned with a certain set of liberating themes which may be reconstructed in a list of basic, essential questions; these I present below.

1) Am I, as a representative of my species of Man, an animal of organic nature and doomed to die? Or am I something much more—a spiritual/symbolic and eternal manifestation of mind? And if both, what is the nature of the bond, and how am I to live with both natures and their very different needs, promptings and agendas?

2) Is all of life merely senseless change, myself included as a character, chameleon-like, and passing into and out of chaos? Or is there some non-changing, unity around which all of this apparent flux is anchored and what, if it exists, is its nature...and how can I discover it?

3) Is life a paradox where all of my answers are to call forth echoes which seem diametrically opposed. Is truth both an Eternal Yea and an Eternal Nea and if so is not Shakespeare's MacBeth most correct in declaring life as "full of the sound and the fury; signifying nothing?" Or is not the whole of life to be paradoxically comprehended, as modern physics demonstrates in matter and anti-
matter each of which is essential to reality? If one recalls Solzhenitsyn on good and evil (quoted earlier) this hardly seems far-fetched. Also is we recall John Dewey's cautioning against "either...or" thinking, we may become convinced that paradox is a very natural way of thinking. It certainly is in the books of religion. Still, paradox is not a particularly American mode of thinking or living. We need to know and for an American realist knowing is "either...or." Many of our students are certain that there is one way of knowing and their existential indecision and anxiety are very painful.

4) Is there some ideal which above all of life's diversions and confusing components warrants my living with it as central motivating focus? How can I know what it is, this ideal allegiance which will give me integrity and a conviction that my life is truly worthwhile?

5) What among the many variations of human development (physical, behavioral, spiritual) is normality? Is it statistical consistency and who is to determine the boundary of consistency and why? How do I know when I am normal, conforming and "in the mainstream?" What do I do with this gnawing feeling that I should be more than consistent with my fellows--that I should be an individual--that I am one of a kind and should develop that singular nature of mine?

6) Why is it that sometimes nothing is more important to me than to be alone while at other times I literally ask to be absorbed in the crowd? What makes me vacillate--is it some unknown thing inside of me or changing conditions on the outside in my environment?
7) How can I know what is right and what is wrong so that I may make decisions by which I may live? Should I look inside of me for answers or do I look to some truth and code that has already been established for me to follow? Either way I get confused by all of the impulses I am subject to; all of the opportunities to deal with them and all the confusion about what is right/wrong? Or is it all relative and no one way of doing things is better than another? But then, what difference do any of my decisions make and what is the value or the necessity of all the agonizing?

8) What is the purpose of my becoming an educated person? Is it so that I can make a good living and be a successful middle-class person in the suburbs where I raise my 1 1/2 kids and mow the grass every week? Is education the key to this "good life."? Or is it self-discovery? or social adjustment? Perhaps it is the subjugation of the masses by the power elite through potent propaganda. Maybe it is just to provide a place to be where I can spend time with my friends going things we like to do while putting up with the things that teachers like to do as a necessary price to be borne? Furthermore what do I need to know to get me through life and who is to determine this?

Under these eight headings of major questions Becker deals with variations and subtle conjoinings to produce many patterns of inquiry. Still, these I hold are his major questions for the development of his life's work as represented in the products of his books. Later in this study we shall employ Becker's essential questions which I have here selected and reconstructed, inevitably a product of my own
experience, as part of the basis for a developmental seminar on meaning for inclusion in a teacher education program.

Postscript: Lawrence Kohlberg on "Development as the Aim of Education"85

In the pursuit of meaning which, it appears, is the major guiding function which distinguishes the reflective thinking animal-man from other living ones, one wonders how it is that different men, or, more correctly, "schools of inquirers," come to see the human condition in such characteristic, though divergent streams of light. Of course the very fact that different "schools of inquirers" seem to see man's nature in different lights has great importance to the profession of education and the education of teachers. This topic is no more brilliantly discussed than in Lawrence Kohlberg's article, "Development as the Aim of Education."

In that article, Kohlberg points out that "the most important issue confronting educators and educational theorists is the choice of ends for the educational process."86 Then he identifies and discusses:

"Three prevalent strategies for defining objectives and relating them to research facts...
- the desirable trait or "bag of virtues strategy";
- the prediction of success or "industrial psychology" strategy;
- and the "developmental-philosophical" strategy. 87

And these, Kohlberg identifies (in the same order) with Romantic; Cultural-Transmission; and Progressive Educational ideologies. By way
of contrast and comparison we have prepared Table I.

Kohlberg, perhaps reminded of John Dewey's categorical rejection of the "either-or" in philosophy and in educational practice, contrasts Romantic and Cultural Transmission conceptions of education, the dichotomy of which have dominated educational thought since publication of Rousseau's *Emile* in 1762. First he rejects competing metaphors of the educational process which seem to necessarily liken men to either plants or machines—bound either from within or from without to processes beyond free intervention and development. Rather Kohlberg, likens the developmental process in man to an open-ended, spiralling, interactive process by which men are actively involved in the continual fitting of inner and outer structures of knowing (one is reminded simultaneously of Dewey's, Mooney's, and Becker's images of development).

Moving down the table we can appreciate the incisive quality of Kohlberg's analysis. He rejects an educational ideology based upon a limited, prepatterned, maturationist conception as he rejects a purely associationist-environmentalist conception in favor of the progressive interaction of the two views, a dialectic consisting of structural-hierarchies and cognitive development. He rejects a system of knowing which is completely private-existential as he rejects a purely objective conception in favor of a functional-pragmatic view centered in inquiry and "the free flow of critical intelligence" to use John Dewey's words.

Finally, Kohlberg considers the area of values and ethical standards as guide to action. Here he again rejects the position
TABLE I

Comparison of 3 Ideologies of Education (based on Kohlberg)

<table>
<thead>
<tr>
<th>Romantic</th>
<th>Progressive-Developmental</th>
<th>Cultural-Transmission</th>
</tr>
</thead>
<tbody>
<tr>
<td>Metaphor:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Biological Metaphor</td>
<td>Spiral</td>
<td>Machine (eg. computer)</td>
</tr>
<tr>
<td>of health; organic growth</td>
<td>Philosopher-scientist-poet</td>
<td>&quot;Tabula Rasa&quot;</td>
</tr>
<tr>
<td>Becoming:</td>
<td>Giving forth</td>
<td>Taking in</td>
</tr>
<tr>
<td>Psychological Theory:</td>
<td>-pre-patterned stages</td>
<td>-associationist</td>
</tr>
<tr>
<td></td>
<td>-maturationalist</td>
<td>-stimulus-response</td>
</tr>
<tr>
<td>Epistemology:</td>
<td>-embryological</td>
<td>-environmentalist</td>
</tr>
<tr>
<td></td>
<td>existential-phenomenological</td>
<td>-adjustment-oriented</td>
</tr>
<tr>
<td></td>
<td>(internal states)</td>
<td></td>
</tr>
<tr>
<td>Ethics and Values:</td>
<td>-individual freedom</td>
<td>-social relativity and control (of Skinner's</td>
</tr>
<tr>
<td></td>
<td>-self is primary</td>
<td>Walden Two)</td>
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<tr>
<td></td>
<td></td>
<td>-society is primary</td>
</tr>
</tbody>
</table>
that either individual freedom or societal preservation is to be defended at any cost, and he does so because he cannot imagine either the individual or society in isolation. Such an idea is just too baffling upon reflection. Rather, Kohlberg echoes Dewey as he calls for the new ethical liberalism in moral development. And that ethical liberalism requires children be a party to educational experiences which actively stimulate the naturally critical questioning and inquiry process by which humans reach (in an orderly fashion though not always apparently so) to ever more humane stages of social-moral-behavioral relationships and levels of functioning. He reminds us that the key to such educational experiences lies in an atmosphere characterized by freedom of expression, democratic respect for the individual, wide-ranging attention to the facilitation of communication in human learning experiences, altogether and ideally, an atmosphere where no bars to the pursuit of meaning are tolerated.

In calling for "Development as the Aim of Education", Kohlberg freely admits that "the present paper essentially recapitulates the progressive position first formulated by John Dewey" with a few up-datings in terms of the new work in developmental psychology of Jean Piaget. The reason for our choosing so to close this chapter having to do with Ernest Becker's work in pursuit of meaning is fourfold:

1) The repeated recognition by Becker of the influence of John Dewey upon his insights into human and social development, and the nature of the educational process.

2) The constant human phenomenon which prompts symbolic-man to think in terms of images and, often, interactional processes. This
is especially the case in our "everyday" conduct of affairs in response to the pressure of events.

3) The utility of a comparative analysis of three educational perspectives (ideologies) by which students in teacher-training may understand the derivation of competing ideas, strategies and programmatic approaches to contemporary educational issues and situations.

4) The writer's devotion to the educational philosophy of progressive-developmentalism and to the ideas of its brilliant founder, John Dewey. More is owed to the insights of John Dewey than to any other seminal mind in American education and not merely by this writer. Nowhere in the history of ideas and practical matters is more confidence placed on the distinctly human power of inquiry than in the works of Dewey.
REFERENCES


4One who tirelessly looks in out-of-the-ordinary places in search of convincing explanations for compelling questions of the highest order.

5Only his posthumously published Denial of Death has received any wide public acclaim.

6Perhaps most clearly and systematically revealed in The Structure of Evil (1968).

7A term used frequently by Becker to distinguish the merely apparent and transitory from that which is essential and ultimately true.


The idea of a "life position" or emotionally based decision about the meaning of life or one's "philosophy" of life being formed at age 2-3 is not new. Stendhel (1837), reported in Otto Rank's, *Modern Education*, ([New York: Alfred Knopf, 1932], p. 65) is on record as follows: "Psychologists are of the opinion that man's character is derived from his mother; it begins to form in the second year of life and is established at 4 or 5 years of age...These individuals have from childhood a definite way of seeking happiness, a way that later adjusts to changing conditions, yet always remains the same." Alfred Adler, follower of Freud and founder of "individual psychology," recounted that "everyone carries within himself an opinion of himself and the problems of life which keeps fast hold of him without his understanding it or giving himself account of it." [Hans and Rowena Ansbacher, *The Individual Psychology of Alfred Adler*, (New York: Basic Books, 1957), p. 195.]

In this sense the hedonism of the Bentham school of utilitarians is not without foundation—the pleasure principle is all that a non-rational, non-meaningful creature can perceive as life focus.

Ernest Becker, *Birth and Death of Meaning*, (p. 68).

Becker, *Structure*, p. 158.


26Especially from the following monograph: Ross L. Mooney, "Perception and Creation," (Columbus, Oh., 1957) (monographs).
Ross L. Mooney, "Essential Conditions of Existence", (Columbus, Oh., 1956) (monographs).


30Becker, Structure, p. 327.


33Ibid., p. 92. See also Carl Jung in Analytic Psychology (New York: Pantheon Books, 1960), who sees Ego Development as the interaction and potential integration of thinking, feeling, sensing and intuiting.

34Ibid, p. 32-37.


37Sigmund Freud, quoted in Perls, Gestalt Therapy, p. 144.


42Mill, Character and Social Structure, p. 480.

43Ibid., p. 43.

45 Hill, *Character and Social Structure*, p. 148.


54 Becker, *Birth*, p. 159.


56 Ibid., p. 171.


58 Ibid., p. 27.

59 Becker, *Birth*, p. 82.

60 Ibid., p. 89.

61 or as Becker observes: "free men need the encouragement of other free men in order to sustain each others original meanings" (in *Beyond Alienation*, p. 202.).

62 Becker, *Birth*, p. 139.

63 Ibid., p. 180.

64 One is reminded of Plato's Allegory of the Cave where reality is known by the occupants of the cave at the expense of living a whole, various existence outside of the cave. What an investment accumulated time and habit exact, at what a cost.
67 Ansbacher, p. 315.
68 In *The Structure of Evil*.
69 In *Denial of Death*.
70 A favorite expression of Becker's used often throughout his works.
71 Ansbacher, p. 96.
72 See Fourier directly or an account of his work in Becker, *Structure of Evil*.
74 Ibid., p. 275.
75 Becker, *Denial*, p. 127.
76 Becker, *Beyond Alienation*, p. 221.
77 Becker, *Denial*, p. 205.
78 Otto, *Things and Ideals*, p. 3-4.
80 Quoted in Becker, *Beyond Alienation*, p. 132.
81 Quoted in Becker, *Structure of Evil*, p. 73.
83 Ibid.
84 Thomas Carlyle's terms used in his essay of the same title.
86 Ibid., p. 449.
87 Ibid., p. 451-54.
89 Kohlberg, "Development", p. 493.

90 For an interesting treatment of this phenomenon see Kenneth Boulding, The Image, (Ann Arbor: Univ. of Michigan Press, 1966.).


CHAPTER THREE

CONTEMPORARY TEACHER EDUCATION AND CONTEMPORARY COLLEGE
AGE YOUTH: WHAT IS THE BEST FIT FOR THE PROFESSION
AND FOR THE DEVELOPING PERSON?

"The importance of a heuristic basis for education is familiar
and withdrawal from answering questions and a move towards helping
the young to ask good questions of their own...is a feature that we
may hope will increasingly spread to aspects of the curriculum even
in a traditional kind of schooling"

Charity James

The purpose of this chapter is to present a short literature
review of writers who are involved in studying contemporary college-
age youth and also a short review of the positions of a number of
contemporary contributors to and critics of teacher education. The
purpose in so doing and the underlying question in the development
of this chapter is this: Are today's commonly utilized approaches
to teacher education meeting the human development needs of con-
temporary college age youth undergoing such teacher education programs;
and are these approaches likely to prepare future teachers to help
in the integrative development of the youth whom they will be meeting
later in the schools? If so, how so? If not, what kind of teacher
education is wanting? How does the work of Becker (and others) and
the essential questions which we have discussed in his works, relate to the design and progress of contemporary teacher education as well as to the developmental processes of contemporary youth?

I. Teacher Education

As preface to this section, the writer wishes to point out that the study of teacher education is a very broad, many-faceted area, and that he must necessarily be quite limited and selective in presenting his view of it.

Generally, it can be safely stated, the period since 1957 has been a stormy, uncertain one in teacher education—a time of challenge, change and stress. It was in 1957 that our nation's system of schooling was challenged by the Soviet Union especially in the areas of science and technology. Many critics of education\textsuperscript{2} at the time came down hard on the progressive approach to education influenced by the work of John Dewey and his followers which they claimed had made our schools "soft," had emphasized social skills and life adjustment frills in place of the intellectual disciplines, and had contributed to a certain laxity in discovering, motivating, and channeling talented intellectual leaders into the "hard" knowledge disciplines.

While massive, federally-financed and directed efforts at curriculum reform and guidance program improvement were set underway, much less attention was directed toward an analysis of the effectiveness of teaching in the schools in relation to the kind and quality of teacher education programs which teachers were experiencing in undergraduate
teacher education units of instruction. Of course, as we are about to see, such an analysis would be no simple matter. So many complexly-interrelated human factors are involved, making research a most difficult matter.

To begin with, opinions of the role of the teacher vary greatly making it difficult to ascertain with clarity and unanimity what qualities, competencies, and levels of proficiency insure adequate performance of that role. Even within disciplines teachers espouse philosophical positions which point to valued practices (and preparation modes) which vary from where the product of performance is all important to where the person as wonderful person is all that should matter. Attitudes toward education have tended to move back and forth along this value continuum (much in the manner so well grasped by Kohlberg) and with them so have the values and methods which comprise the substance and progress of teacher education.

Traditional teacher education in America has been "experience based". Students were exposed to varying amounts of general education, perhaps a specialization in some subject area (generally for high school teachers who we considered subject matter specialists in comparison to the generalist elementary school teacher), a variable dose of "how to teach" and "what to teach" all culminating in the student teaching experience where, it was assumed, under guidance of a practitioner, student teachers would put theory into practice. Much criticism has arisen in recent years as to the wisdom of such a plan for teacher education. Many claimed that its components were
too loosely joined—that teachers-in-training were not helped to see that teaching was an holistic activity which one developed into, rather than one for which one assembled various building blocks and then suddenly removed all of the scaffolding. Others claimed that such an approach to teacher education did not do justice to the research that was being generated in learning theory and teacher-behaviors. They called for a more research-based approach to the training of teachers.

One must remember that any teacher education program is based upon how one conceives human nature—"what makes Sammy run"—as well as how one sees that human nature in relation to the needs and expectations of a complex web of social, economic, and political relationships which we call "society." How one trains teachers depends upon these conceptions and their interrelationships. If all that is important is the welfare and continued existence of the "Thousand Year Reich" we will have quite different forms of education than if all that matters is the happiness and development of a little boy or girl. The kind of teacher and the methods we will employ to train him/her will be quite different also.

There has been a movement afoot in recent years referred to as "competency based" or "criterion referenced" education. The purpose of this widespread movement is, minimally, to encourage teachers and/or school systems to clarify their values or philosophic positions in education by stating them in a set of competencies (or criterion points) against which the level of achievement of students in relation to these competencies may be evaluated. One of the foremost advocates
of competency-based education, W. J. Popham, calls for "a focus on the attainment of a modest set of competencies" [the basis for which]

"some would prefer to focus on the teacher's attainment of a wide repertoire of instructional techniques. Others would attend more directly to the teacher's becoming a more integrated human being. Still others would emphasize the teacher's acquisition of subject matter expertise."

But regardless of the point of focus, Popham continues, every teacher-in-training would be expected to clearly demonstrate the following minimum competencies:

1) Teachers must be able to achieve pre-specified instructional objectives with diverse kinds of learners.

2) Teachers must be able to both select and generate defensible instructional objectives.

3) Teachers must be able to detect the unanticipated effects of their instruction.

Really, all of this is not new; rather, Popham is advocating a non-philosophically-biased call for teaching by objectives with the specification of clearly operational (i.e. evaluable) objectives. Still, the state of evaluation in education and the social sciences, in general, favors the measuring of achievement variables which may be on paper and pencil evaluation instruments. Therefore it would appear that competency based education would favor the focuses which call for teacher attainment of "a wide repertoire of instructional expertise" more than it would call for a focus on the teacher becoming a "more integrated human being." The reason for this conclusion is that it is far easier to measure these two focuses and to build a case with quantitative data. Better education in this
sense is taken to mean that it can be demonstrated that students do better in eliciting certain skill or informational responses as a result of certain specified instructional content and teaching techniques.

The problem with competency-based education is not so much the general idea of requiring teachers to specify various instructional competencies and clearly communicating to students the expectations which the school holds for them in order that they may achieve the successful completion of its program. The problem is the often mundane selection of competencies chosen by many of the planners of such programs, chosen perhaps because of real or apparent limitations for the demonstration of higher level competencies. Even worse, there is the problem of the meanness of some specified competency demonstrations for more esoteric or sophisticated functions. Still more distress arises as educators consider which competencies are to be generally required of all students. For example, in the State of Oregon a school bill is currently calling for the demonstration of the ability to change a flat tire by all students receiving a standard high school diploma. While this may prove to be a most valuable skill for many, one cannot but help asking: "is this education?"

It would appear that competencies are best demonstrated in the areas of skill development. Many other of the areas in which schools have contributed both now and in the past to the development of youth—in fostering awareness, appreciation, and sensitivity—are not to be so easily identified and made a part of clearly demonstrated
competencies. Is going to a play to be construed as appreciation of drama? It may be, but one finds it difficult to equate the act of physical movement with the complex critical processes involved in such appreciation.

Since 1970 some highly vocal critics of education have been criticizing the current trend in teacher education which they claim, loses sight of the person in its glorification of technique and the convergent end results of instruction, rather than the process of learning. They seem to be saying that all of education derives its meaning from man--his development, his needs, his aspirations, his quest for fulfillment in meaningful activity. Among these critics is R. V. Iannone who states that:

"the major problem...is related to the way teacher training institutions have neglected human learning experiences for prospective teachers; that is, they have failed to recognize that teaching is primarily concerned with human beings interacting with each other in a very human process."

What Iannone proceeds to call for in teacher education revolves around "Human Encounter" - encounter with

1) The Self in relation to: a) human growth and development  
b) continuing problems in education  
c) the environment of community, family, school

2) Basic Teaching Skills: a) analytical structure of teaching  
b) structure of knowledge

3) Real Teaching: a) practice  
b) interaction with experienced teachers with sharing as a basis  
c) critique of teacher's role in action

Of prime importance in this scheme is the learning agenda of the teacher-in-training as developing self, developing person.
R. Blume calls for a humanistic conception of teacher education which starts from and, in spiral fashion, repeatedly returns to questions of "ultimate life values" and "self-knowledge" through the progressive introduction and refinement of knowledge, human relations skills, and problem-solving techniques.

R. Todd in what he calls "a synergistic approach to teacher education" calls for "component packages" of teacher performance criteria with the accent on inquiry into the relation between philosophy and school practices as well as the infusion of William Glasser's Reality Therapy in the training of teachers.

Finding fault with underlying assumptions of "competency-based education" as professional skills education which trains teachers on the basis of the mastery of mini-skills, techniques and dispositions, Nash and Agnew observe that "the disastrous consequence of this is that our students perceive our efforts to prepare them to be learning specialists as nothing more than a systematic attempt to fit them into a life-time of quiescent professional conformity." They continue by presenting three aspects of the status quo which they feel will be disastrous as teacher education.

1) "A professional curriculum that emphasizes professional skills and is oblivious to the feelings, values, and attitudes of the trainee serves to underscore the larger society's devaluation of the person in favor of the functionary-expert."

[As students search for values and increasingly integrated self-hood] "we have been unable to formulate experiences that would objectively enable a student to resolve questions relating to such personal issues as loneliness, meaningfulness, anxiety, sexual and drug conflicts, authority problems, hostility, helplessness and discrepancies between reality and idealism."
2) "A professional curriculum that is content to prepare students to take their places as skilled professionals in the conventional public school classroom is serving to perpetuate an educational status quo in an area tragically in need of renewal."

3) The injustice of sending students keen on improving society into an educational technician's profession whose highest virtue is efficiency.

Perhaps, J. S. Coleman\textsuperscript{11} grasps the primary problem which distresses people about schools in impacting upon learning beyond cognitive-knowledge construction.

"The mode of organizing schools, the fact that they are staffed by teachers who themselves have been measured by academic performance, the fact that they lead in a natural progression to more and more intellectually specialized institutions, the universities and graduate schools—all this means that they are destined to fail as educational institutions in areas other than teaching of intellectual skills."

Further in the same article Coleman calls for a full-scale reassessment of American education along the lines of development and essential, integrating questions:

It is important to ask, along with specific questions about how schools function, more general questions about the development from childhood, through youth to adulthood. Only by continuing to ask these more general questions can we avoid waking up some morning to find that our educational institutions are finely tuned and efficiently designed to cope with the problems of an earlier day.\textsuperscript{12} Among the more general questions, we need to ask how it is that the young become adults, and what are the current and changing roles of various formal institutions in that development?

Writing of the first-year teacher, but equally applicable to the student teacher or initial trainee, S. Simon\textsuperscript{13} observes:

"More likely the first-year teacher's tears will be expressions of doubt about her worth as a teacher, a daughter, a friend, a lover, an adult—in short, as a person. Beyond that self-doubt there will often be a set of values shot through with confusion and conflict. [Therefore] "It seems vitally important that programs in teacher education have a component, a module or a course that has to do with values clarification."
Here, as in Coleman's observation above, one sees a concern for a human being becoming; trying to resolve the conflicts and stresses of differing roles, behaviors and expectations.

Simon and his colleagues\textsuperscript{14} proceed at a somewhat later point in time to produce a book containing various group exercises in values clarification applicable to the classroom. As admirable and useful as this volume is, still it seems that the exercises presented in their book are directed more clearly to the classroom practitioner than to the developmental and programmatic needs of the teacher-trainee. Values clarification as a part of self-professional development in teacher education seems, at least to this writer, to require a broader context than possible in a series of values clarification exercises designed for the classroom, though these may be a part of that broader context.

H. S. Broudy\textsuperscript{15} presents the debates in teacher education as philosophic confrontations often clothed in matters of educational practice. The problem (and also the blessing) is pluralism in a free society amidst the need to choose a course of action at some level:

"When there is no view about man or society that all parties to the controversy accept, there is no general criterion against which any institution can be checked [then]...Most of the current controversies about schools are really rationalizations of social and personal predicaments and philosophical preferences."

This had been Becker's point taken earlier—that without a common body of experiences, ideas, and concerns human beings cannot communicate with one another. The commonality of men is still there, though it is less apparent in complex society. Education should function as a vehicle by which that commonality might be explored.
The crucial problem, Broudy continues, is this:

"We have yet to find a system of mass schooling in which both induction into the intellectual disciplines and the process of social and personal maturation can be brought off equally well by the same sort of teachers, at the same time and in the same school."

Broudy's point is well taken. Even the movement toward alternative schools was not designed to integrate the developmental and intellectual induction functions of schools. Rather they were, as the name implies, an alternative to the standard intellectual-discipline-mastery school. Students who wanted both often had to live simultaneously in two different worlds. Still the possibility of some form of integration remains. And the major thesis of this entire study is that all forms of learning must be anchored to questions which help to cultivate the developmental process of the youth—his natural, social, philosophical need to grow.

Pines in a 1972 article sees learning as "the personal discovery of meaning, involving affective structures as significantly as intellect." However his process of developing such learning in teacher education seems doomed to ineffectiveness, at least as he expresses it later in the same article:

"Always students should be exhorted to define and seek out those experiences and, in general, to behave in those ways which are the most meaningful for them."

Haven't students always been exhorted to seek out truth and justice and beauty even as Polonius exhorts his son Laertes on his way off to the university at Wittenberg in Hamlet? What is needed in contemporary teacher education, it would appear, is not more exhortation; rather, it is more intimate involvement in some active, shared process of
inquiring into personal, social, professional meaning which dynamically binds the many elements of practical training within a charged, creative, developmental context. Exhortation (even if we know what to exhort) would not do the job.

Pine's article is inspired (although seemingly misdirected) by the perceptual approach to teacher education of A. W. Combs at the University of Florida which can be introduced by this simple declaration of Combs that "teacher education must be concerned with the developing self of the fledgling teacher." He goes on to explain in great depth what that means programmatically in his book and we shall examine, in brief, his basic tenets here as they relate so clearly to the type of teacher education which we have been calling for in this study.

Combs, reporting a study he performed in 1962 in which he asked experienced teachers and trainees what were the traits of good teachers, presents the following list of good teacher traits:

- know subject and related fields
- open and adaptable to new knowledge
- understands the process of development (becoming)
- recognizes individual differences
- is a good communicator
- has a curious, inquiring mind
- is available
- enthusiastic
- sense of humor
- humility
- cherishes his own individuality
- has convictions
- sincerity and honesty
- tolerant and understanding
- caring
- compassionate
- courageous and risk-taking
- sense of personal security
- creative and versatile
The list says more about what kind of human being the good teacher is than what competencies, techniques or "knowings" he has. From these results Combs concludes that the effective teacher is "a unique human being who has learned to use himself effectively and efficiently in order to carry out his own and society's purposes in the education of others." Combs calls this concept of the teacher "self as instrument" and declares that it demands that teacher education programs must concern themselves with persons rather than competencies. It means that the individualization of instruction we have sought for public schools must be applied to person development programs as well.

Combs identifies the type of perceptual approach which he is championing as having to do with "a deep concern with questions of man's being and becoming. [It] takes a view of behavior which is highly consistent with the experience of the superior teacher: it is a point of view that sees people as growing, dynamic organisms. It sees human beings not as things to be molded but as unique events in the process of becoming." Therefore the best role for the teacher is that "of facilitator, encourager, helper, assister, colleague and friend of his students." And that role suggests three conditions for effective learning which will require all the talent and sensitivity of such a teacher in order to:

1) Create or tap into student needs for understanding (initial intervention)

2) Develop an atmosphere which makes the exploration of personal meaning possible (a place to be designed for becoming where those who belong may fit)

3) Assistance and encouragement in the active exploration and discovery of personal meaning which requires a program in which differences are valued; wide choices are available; and personal decisions are met with respect and admiration"
What Combs is describing in his work in perceptual teacher education are the specifications for the active process of training the kind of educator which the vocal critics of schooling have been touting during the past decade. He seems to be saying that in order to do this kind of teaching one must have been through it--that one cannot have been told how to do it, he must first have experienced it.

"Out of this kind of confrontation with problems and the continuous search for why? What for? What is good? What works? What is important? What do I believe? purposes and principles become formulated in ways that can later be counted upon to make a difference in how the teacher behaves."

Here again Combs stresses the practicality of existential questing and the search for meaning in self and professional development, just as John Dewey insisted that "theory is, in the long run, the most practical of all things because it has the widest implications and the most long range applications." Quite simply put, if one is able to confront a forest, make his way through it, chart its perils and promises, surely he'll learn to appreciate a tree.

Therefore, Combs is describing an approach which

"attempts to challenge students to ask new questions and acquire new knowledge. It involves the student simultaneously in new experiences and in active consideration of their meaning both for himself and for the society of which he is a part."

Realizing that much of what he is calling for in teacher education might be construed as merely a call for more of traditional "philosophy of education," Combs draws this distinction which is much in agreement with the Deweyan approach that

"The development of a philosophy is neither a formal matter nor a descriptive matter. It must be a dynamic problem of personal discovery."
"one does not learn John Dewey's philosophy and apply it. One discovers John Dewey's philosophy in one's own purposes and activities. That is a highly personal matter."

Here are some of the essential questions which are identified by Combs as the field for such questing:

1) What is really important?
2) What am I trying to do?
3) What do school and society want of me?
4) What do I really want out of teaching?
5) Is what I want worthwhile?
6) Are the things that I do fulfilling my purposes?
7) Are there better, more important purposes that I might turn my attention to?
8) Whose purposes are most important here?"

The questions above are similar to those raised already by Becker and they seem to be the kind of existential dilemmas which do concern the young adult with varying levels of urgency as teacher-in-training. That which we have not done nearly enough of in teacher education is to practice and apply what we preach in regard to the education of the child; that is, to take him from where he is in his development, in his questioning, and help him to grow beyond perceived impasses. We have failed to develop educational experiences which allow the teacher to satisfy his own existential demands while addressing, through his own striving being, the needs of children. This should be the perennial work of the developmental teacher--working with the same essential questions and dilemmas in ever changing contexts with
new seekers.

Another interesting approach taken to the potential of the college academic program for inquiry into the meaning of life itself is offered by Philip H. Phenix, in his book *Realms of Meaning*. In the preface of his book, Phenix states his central thesis:

"The central thesis is that knowledge in the disciplines has patterns or structures and that an understanding of these typical forms is essential for the guidance of teaching and learning. This thesis grows out of a concept of human nature as rooted in meaning and of human life as directed toward the fulfillment of meaning. The various patterns of knowledge are varieties of meaning, and the learning of these patterns is the clue to the effective realization of essential humanness through the curriculum of general education."

Phenix proceeds to develop a theory of curriculum in general education which is ever mindful of the interaction of the logic of interrelating disciplines, of the psychology of the learner, of the social psychology of the teacher-learner transactionality, and of the existential striving of man, the would-be knower and inquirer.

Contemporary human experience, according to Phenix, is an amalgam of (1) skepticism, the bequest of the critical spirit of a scientific heritage; (2) depersonalization and fragmentation caused by the high level of specialization of a complex, interdependent society; (3) overabundance of cultural artifacts, especially knowledge as yet unassimilated; (4) transience, caused by a rapid rate of change and resulting in a sense of insecurity and impermanence. What Phenix is describing as the components of a massive threat to meaning in the contemporary world has recently been popularized by Alvin Toffler as *Future Shock* and has been the study of social scientists and educators such as Daniel Bell and Philip Combs. The point
which Phenix is making is that these conditions of modern industrial existence are a threat to the very integrity of the species of man—an integration-seeking being whose change-rampant environment makes it increasingly difficult for him to adapt to it with a sense of satisfaction and conviction. The resulting condition is what Becker has described in detail as alienation, what Novak describes as "the experience of nothingness," and what mental health professionals have labelled as the neuroses of our time.

Phenix tries to point some ways by which contemporary educators may design a curriculum and a developmental process by which some semblance of order in the systematic search for the nature of and a process for meaning may be the touchstone of college-level education.

Stating that the "basic concept of meaning is itself inherently social", Phenix leaves room for the development of a group process of sharing and seeking-after meaning through the germination and cultivation of essential questions. We see this as a far better approach than initial immersion into what he should do in a classroom. Whatever he does, as a teacher to do it well in the service of development, first he must know more of himself in relation to other aspects of life and profession.

In a very wise new book, George D. Stoddard takes a broad look from the twilight of his career at many aspects of contemporary education and the directions they portend. With respect to teacher education he raises several interesting questions. First, he observes:

"For teacher education our researches and demonstrations in the supporting disciplines of psychology and sociology may safely be
confined to learning and to the reverse process, escape from learning."

Essentially, Stoddard is reiterating Becker's advice to study not only the natural process of development for men (learning) but also those factors and processes which interfere with learning which he calls alienation.

The design of education, as well as teacher education, always begins with the image which one holds of man and the "best of all possible worlds": "The persistent question is, what do we expect a child to know, to do, to be, to become." Therefore, Stoddard observes, the question of what teacher education we shall have, at least in free society, is always an open question. What disturbs Stoddard and so many others is the tendency of movements like "competency-based education" to close that question--to define the best ends for all and to train teachers specifically in methods to achieve those ends. It seems that this flirtation with "ends-as-focus" education is more indoctrinative than many of us would care to admit.

Something which we have not touched upon and which may encourage the acceptance and growth of competency-based education is the increasingly fundamental difference between education and schooling. Education may be a life long engagement in meaning as we have often-enough described it; while competency based education is a schooling methodology. The recent outcry against schools by such as Illich and Reimer, as well as interesting inquiries by such social scientists as Kenneth Boulding and Howard S. Becker reveal that
schooling and education may be very different phenomena. Education is more likely to be identified with the emerging person while schooling, as a social institution is, most clearly allied with the existing values of society.

According to Ronald Gross, society sees schooling to be essential as:

"Industrial society has no use for unschooled people, because unschooled people are too difficult to organize. Lacking the sense of discipline and responsibility the schools provide, lacking the minimal literacy they purvey, people will not pay what they owe, buy what they ought, report for work on time, appear for induction when summoned, dial the right number, sign on the dotted line, fill out the form correctly. They will not know what the advertisement says, they will not know where to put their mark on the ballot, they will not know why the war is necessary, they will not know wherein lies the genius of their leaders. Unless equipped with a good, practical education—an education for life."

Here we have a good illustration of how one may use the same rhetoric for two very different purposes. Education for life may mean just what Gross's article warns us it is becoming. Or it can be used in a Deweyan sense as a defense of and invitation to inquiry. The same is true in teacher education. We can have teachers who are developing thinking facility in their interaction with students as well as helping to encourage ever refined sensitivity in relating to other human beings, or we can have teachers who see themselves primarily as merely transmitters of lessons. At the present time the accent in teacher education is on the more conservative, skill-development, transmitter model, technologically inspired and bolstered by the massive federal aid.

Now let us take leave of teacher education and various conceptions of it for a more direct consideration of contemporary youth.
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UNIVERSITY MICROFILMS
Perhaps it might be wisest to begin with two general conceptions of human development widely held; to describe and contrast their basic tenets; and then to see how they relate to schooling and to the higher education of the young. Following from that we may inquire into their practical import in the area of teacher education.

The two descriptive conceptions we will examine are those of Abraham Maslow, noted "humanist psychologist", and Erik Erikson, the eminent and long-time influential psychoanalyst. Taken together these theories, or rather hypothetical, descriptive sequences of human development, have been and are more widely held by contemporary educators and other human services professionals than any other theories.

<table>
<thead>
<tr>
<th>Maslow's Hierarchy of Human Needs</th>
<th>Erikson's Eight Stages in Personal Career</th>
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<tbody>
<tr>
<td>1. Physiological (Air, water, food sleep, elimination, sex)</td>
<td>1. Trust (in the reliability and goodness of existence)</td>
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<tr>
<td>2. Safety (security for continued survival)</td>
<td>2. Autonomy (able to &quot;stand on own feet&quot;)</td>
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<tr>
<td>3. Love</td>
<td>3. Initiative (ability to do and to make)</td>
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<tr>
<td>4. Self-esteem</td>
<td>4. Industry (use of various means to his own ends)</td>
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<tr>
<td>5. Information (knowledge)</td>
<td>5. Identity (internalizing and integrating various social roles in which one is cast)</td>
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<tr>
<td>6. Understanding (sense of inter-relationship)</td>
<td>6. Intimacy (fulfillment by losing himself in others)</td>
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<tr>
<td>7. Beauty (appreciation, cultivation)</td>
<td>7. Generativity (producing next generation of his kind)</td>
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<tr>
<td>8. Self-actualization (to strive to be all that I might become given my individual potentiality and environmental opportunities)</td>
<td>8. Integrity (insurance of order and meaning; feeling of personal dignity and absence of fear of death.)</td>
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In Maslow's sequence of basic human needs, although he warns us that there is a linear progression in their manifestation (i.e. if one on a lower level is not satisfied, it will not be possible to
satisfy a higher-level need), it appears that one may observe all stages operating with varying degrees of urgency in college-level youth. Indeed, our colleges and universities have become compendious, adolescent needs-meeting institutions, which tend to try to do everything for contemporary students from providing housing and meals to urging the students to become all that they may become as integrated, individuated, self-actualizing human beings. In between is the drama of life as students endeavor to match needs with sources of satisfaction. Many are fighting academic and other survival battles day-to-day. There are the manifold searches for love and human affection, so strong an urge in the late adolescent within this characteristic collegiate-youth culture. During the college years, the campus environment provides a natural context for searches within to discover new and changing bases for self-esteem, for the acquisition of information and its assimilation in understanding; while, liberal education confronts youth to look for new insights into the nature of truth and beauty.

Since all of Maslow's needs dimensions are so readily apparent during college years, the teacher-in-training may be assumed to have experienced many dimensions with a "mixed bag" of successes and failures during his time as a student. More than likely, however, he has not had much success in "getting it all together." He has probably had little help in the informal structure of student life to understand the full range of his psychic/social needs, as well as their interrelationships, and what options there are for his own development. It seems safe to say that he has not considered his
own life experience as a type of human development, in general, with all its inconsistencies and problems. Yet, a case could be made that the active inquiry into life experiences is exactly what general education could and should be doing. (This was Phenix's recommendation). We have been making a similar argument for professional education (i.e. essential questions of development are first-rank priorities in self and professional development and may be utilized profitably as preface to teacher education.) Nothing could be more important to the teacher than an understanding, analysis, and practical sharing of experience to understand himself and the work of the teacher more clearly.

In Erikson's "life-cycle", with the probable exception of #7, again there is apparent evidence that college age youth are fully immersed in all of the dimensions of life. They are encountering and dealing with the full spectrum of the conditions, perplexities, and potentialities of existence. Again, however, it seems that the learning potentiality for a rich experience world available on campus is not tapped adequately in the formal learning structure, and not critically enough in either the formal or informal structures of college life. Why are we not more actively making efforts to build our curricula around the natural, developmental experiences of youth coming to adulthood? Isn't this exactly the challenge which Coleman presented in an earlier section of this paper in calling for an arrangement of inquiry around the needs and development of real, live youth in our schools who will be heirs to our culture?
Instead our colleges and universities seem much more caught up in the transmission and facile manipulation of information, more interested in putting our youth "through the paces" which will grant them a type of certification of which even now the society is beginning to question the value.

Instead of discovering excitement within the actual process of learning, exploring, and discovering too often our students must merely endure the educational process as-is and get their "excitement" from other non-academic areas of college life.

Perhaps more than any other contemporary inquirer into this matter, Arthur W. Chickering has had most resounding success in awakening college teachers, administrators and student development specialists to the potential power of an integrated model of student development in higher education.

In the preface of his widely read Education and Identity Chickering declares, perhaps overdramatically, that:

"Higher education and society are mired in frustration and conflict. These conditions will persist until men—not materials, nor systems nor institutions—again become the focus of education and the focus of human concern."

While one might agree with Chickering's rallying point, it is difficult to support the unsubstantiated contention that higher education 50 or 100 years ago "aimed to produce men prepared to engage in the society of man" any more than today's higher education programs, processes and organizations actually produce the idealic goals found in most contemporary college catalogs. If one looks at the organization, curriculum and approved life styles of the pre-
1920 college or university, one finds it difficult to believe that the higher learning of those times was any more in touch with "the society of man" than critics complain it is today.

Taking a very broad view of college education rather than a narrow knowledge-skill transmission view, Chickering's fundamental assumption is that

"colleges and universities will be educationally effective only if they reach students 'where they live,' only if they connect significantly with those concerns of central importance to their students. Civil rights, the draft, managing violence, conflict, interpersonal relationships, sexuality, and religious orientation, balancing short-term hedonism against restraint, and self-discipline in the service of long-run satisfactions. These issues are of primary concern to the young adult. These are the topics of hot debate over coffee and beer, of quiet reflection, of unassigned papers and poems. These are the areas where learning and action are pursued vigorously and voluntarily, often against or in addition to the demands of the institution."54

As he reads the above quotation anyone who is intimately involved "on campus" in 1975 can sense that even in the three short years since these lines were written there has been some drastic change in the general style of student concerns and modes of expression. Perhaps this is a function of change in the larger society's problems, anxieties, and priorities. Perhaps only surface problems and modes of expression have been altered and the essential dilemmas of college youth remain. Still Chickering's examples of civil rights, the draft, even to a certain extent, sexuality are no longer the great issues and rallying points. Some have observed that today's college student has turned inward to deal with his developmental problems, having been disillusioned by the national scandals of Watergate and the disastrous debacle of our nation's policies in Indo-China. In
addition the most glaringly unjust aspects of racial discrimination, the women's movement, a broader perspective on sexual morality and life-style have been confronted and a newly assimilated sense of normality in these areas has been established. There is simply less impetus to actively pursue a counter-culture. It is a more quiet time of reassessment--a 1970's "return to normalcy."

To some who experienced the emotional upheavals of the recent past, today's youth are somewhat of a "let down;" to others they bring a sigh of relief. They are bright and are serious in the classroom. Still in many respects they seem more passive, accepting and extrinsically-oriented than their recent predecessors. They are more concerned with security and "fitting-in." Perhaps this is a result of the very uncertain economic conditions which prevail today (i.e. perhaps we tend to take more risks when times are less risky). Still, Chickering's position would be that time of upheaval or time of relative quiescence, college age youth are involved in the same search for identity; though its surface manifestations might change, the process of development and its component concerns to youth in college remain rather constant in their dynamic, reaching-out quality. What are the components and process of development in college?

According to Chickering there are seven vectors of development which "the experiences-and-opportunities-mix" of the college years should address in a meaningful and holistic rather than an haphazard and unbalanced manner. These vectors are:

1. "Competence in spheres of a) intellect, b) physical and manual skills, c) social and interpersonal skills."
Colleges have usually believed that their primary sphere was that of the intellect and that interpreted very conservatively as knowledge transmission.

2. Managing Emotions—the two major impulses to be managed are aggression and sex. In addition "questions of interpersonal relationships, of value and of identity are sharply raised." For Chickering the goal in this area should be

"integrating emotions with the stream of ongoing decisions" [and] "requires tentative testing through direct actions or symbolic behavior, and reflection upon the consequences for oneself and for others."

3. Becoming Autonomous: "maturity and independence are secure stable; coping behaviors are well coordinated to personal and social ends. This kind of maturity requires both emotional and instrumental independence, and recognition of one's interdependencies."

4. Establishing Identity: in Erikson's words quoted in Chickering:

"the accrued confidence that one's ability to maintain inner sameness and continuity is matched by the sameness and continuity of one's meaning for others."52

Still there is a problem here in that most of us hold vastly different meanings for many people depending upon our projection of them from inner needs and perspectives of our composite identity. Perhaps a better concept of identity is based upon clarity of one's own image and integrity in living it.

5. Freeing Interpersonal Relationships: "As an individual becomes more certain of his own identity and accepting of it, the more meaningful and frequent become his interpersonal relations."

With this competency one might expect increasing volume and intimacy of contacts with an expanding range of people.

7. **Developing Integrity**: "the clarification of a personally valid set of beliefs that have some internal consistency and that provide at least a tentative guide for behavior."

This takes the form of three overlapping stages: 1) humanizing of values, (from absolutistic rules to application in living),
2) Personalizing of values (from values, in general, to 'my' values),
3) Development of congruence (behavior consistent with statements and beliefs).

Chickering proceeds to analyze these several vectors of development and to make suggestions for how an integrated college experience might be planned around development. Ideally, we envision a fusion of Chickering and Phenix as the desired achievement in the education of college youth. The problem is that such a coordination of development is not likely to occur for the mass of college age youth in large, diverse educational institutions any more than the best developmental qualities of the secure village life are likely to be the way except for a few in the world we are building. Perhaps the best that one can realize, since it is not likely anyone shall be able to reweave the entire fabric of school and society, is that a process of development in youth is a reality and that it would be well if along the way those who care (educators and others) plan some activities or experiences which will recognize and help that development along. Asking essential questions in a sharing format is one such way.

In her wonderful book, *Young Lives at Stake: The Education of Adolescents*, English educator, Charity James, capitalizing on the
success and world-wide influence of the British open classroom concept, wonders why the principles underlying its success could not work in the high school and in college.

"We are now at a stage in human development where we can afford to take note of the true character of our extraordinary species, and in truth cannot afford not to. Look at any competent infant and you will find him or her exploratory, creative, aware. Look at any of the young people that our culture has damaged, and you will find them apathetic, passive, or insensitive to others and to themselves. People in schools need to engage in the 'living behaviours' in enquiry, making and dialogue—risky behaviors that require the supportive fabric of a living community."54

Miss James recognizes that living is engaging in living behaviors—that we are alive only to the degree that we are questioning, communicating (openly and freely), and making (creatively engaging in natural and/or social life). She senses that the problem with many schools is that they are not placed in which such living behaviors are "at home". Too often the end result of education-schooling is of prime importance (the right answer, a good job, graduation) and the inherently human is left out (quest to know, to play with the interrelating of things, people, ideas).

Putting aside competency-based conceptions of education in favor of one that owns the human, inquiring nature of youth, Miss James observes:

"Any fixed curriculum (and especially one based on knowledge as known rather than knowledge as knowing) is out of date, and always will be, and this is good although a difficult challenge, since it means that teachers and students, have the task of exploring and creating a curriculum appropriate to themselves."55

To try to force education for adolescents in any other non-natural way is doomed to failure and much hurt.

"Enquiry as curiosity; making as originality, and dialogue as
shared wonderment — these are the important processes of any good educational plan."56

Still, there is no education as difficult even while as meaningful, as the kind of education which Miss James describes. If our youth are to open themselves up, to come to grips with their own destiny and, take responsibility for their own learning, they should expect nothing less of their teachers and their schools. Instead we, too often, return to them with plans like competency-based education which keep us apart.

"The essence of our era is a kind of infidelity, a disciplined expediency. This expediency is not a breach of our tradition, but its very core."57 Expediency breeds alienation when it overlooks man's basic need to grow, often producing a form of "existentialism [which] is pessimistic, gloomy, and foreboding, emphasizing darkness, isolation and the meaninglessness of life."58 Surely, this has been the condition of too many American youth under contemporary cultural conditions. Without a way to derive meaning in their chaotic experience too many have sought to dull that experience in drugs and alcohol, rather than seek answers in healthy inquiry where learning may be fostered. If we can do no better than this in the schools or in teacher education one cannot help but ask with Carl Bereiter, Must We Educate?59

Conclusion

In this chapter we have examined contemporary youth and contemporary teacher education in a developmental frame of reference looking for clues as to how best to meet the needs of developing, questioning
youth in process of preparation to become teacher, as well as the needs of the development of youth in general. We have concluded that the best teacher education is that which goes beyond facile competencies and techniques to come to grips with the developing meaning questions which are essential to the integrative growth of the adolescent, the young adult, and all men. Further, we concluded that many contemporary models of teacher education do little to help in this regard. Foundations of education courses are far more likely to be of the "learning - Dewey's - philosophy-sort" than the "discovering - Dewey's - philosophy - in-my -experience sort." Furthermore, traditional models of undergraduate education in general are likely to present ideas and information with the onus of responsibility for "trying-it-out" (i.e. evaluation) left to the unguided wiles of the student. Yet, we also concluded that a general remaking of society, school or even teacher education (as Combs would have it) was not likely.

It seems from the proceeding that the most feasible compromise might be a seminar in "meaning and development," mediating the period of general education and that of professional education in the standard four-year undergraduate program. The purpose of the seminar would be to generate and reflect upon the essential questions of development as focusing medium for the individual student in his own development; as sharing medium to learn of others' worlds within the seminar; as educational medium to understand the developmental process in children as change, integration and meaning-seeking. The process
and content of this seminar will be described in the next chapter with the essential questions of development from which they will flow.
REFERENCES


4 Ibid., p. 69.


9 Reality Therapy (New York: Harper and Row, 1965) is an approach to psychotherapy which stresses the universality of human striving and the variability of satisfaction which human beings attain in response to bio-psycho-socio needs. Glasser accounts for this variability in terms of the early learning of each person which permits infinitely different quantities and qualities of experience. In his family each person learns "concepts" (with emotional and behavioral correlates) of reality, responsibility, and right and wrong. These "concepts"
must be the tools by which the person meets his needs, the most basic of which are "the need to love and be loved and the need to feel that we are worthwhile to ourselves and others." (which Becker would call love and self-esteem). Through "reality therapy" Glasser calls for a re-examination of a person's needs, needs-meeting capacities, and definitions of reality in relation to the "here-and-now", as well as in relation to the consequences of his present "concepts". The therapist takes an active and involved role in this exploration.

Glasser has proposed the utilization of Reality Therapy in schools in a developmental framework (rather than a therapeutic one) recently and with much success.


12Which is exactly the point John Dewey makes over and over again in School and Society (Chicago: U. of Chicago Press, 1900) and his other mature works as he contrasts traditional education for traditional society with the developing, pressing needs of industrial, urban, fluid society.


15H. J. Broudy, "Teacher Education: To Transmit or to Transform?" Educational Leadership 28: 695-7.


17William Shakespeare, Hamlet, Act I, Scene iii.


19Ibid., p. 2.

20Ibid., p. 9.

21Ibid., p. 9.
22Ibid., p. 12.

23Ibid., p. 6, or as midwife or cultivator in the words of Ross L. Mooney.

24A paraphrase of Ross L. Mooney-four basic conditions for existence.

25Combs, Perceptual, p. 31.

26Ibid., p. 90.


28Combs, Perceptual, p. 89.

29Ibid., p. 86.

30Ibid., p. 84.


33Ibid., p. 5.


37Ernest Becker, Beyond Alienation, (New York: George Braziller, 1967.).


39Victor Frankel, Man's Search for Meaning, (Boston: Beacon Press, 1970.).


41Ibid., p. 28. See also Erich Fromm's Escape from Freedom, (New York: Farrar and Rinehart, 1941), for an interesting treatment of the
phenomenon in men which recoils from freedom. His conclusion is that the need to know (certainty) is stronger than the desire to engage in the process of knowing-discovering.

42 Ibid., p. 87.


50 Ibid., p. ix.

51 For an alternative view, see L. B. Mayhew, The Chronicle of Higher Education, July 22, 1968:

"Whether or not a student burns a draft card, participates in a civil rights march, engages in premarital or extramarital sexual activity, becomes pregnant, attends church, sleeps all day or drinks all night is not really the concern of a collegiate institution. Colleges and universities are not churches, clinics, nor even parents. They are devices by which a limited number of skills, insights and points of view are communicated to the young in the belief that possession of these somehow aids the individual to become a more skilled worker."

52 Chickering, Education and Identity, p. 3.

53 Ibid., p. 13.

54 James, Young Lives at Stake, p. xvii.

55 Ibid., p. xviii.
56 Ibid., p. 112.


CHAPTER FOUR

BUILDING A SEMINAR TO CONFRONT ESSENTIAL QUESTIONS
FOR SELF-PROFESSIONAL DEVELOPMENT

"The highest expression of civilization is not its art but the supreme tenderness that people are strong enough to show to one another...If our civilization is breaking down, as it appears to be, it is not because we lack the brainpower to meet its demands but because our feelings are being dulled; what our society needs is a massive and pervasive experience of resensitization."

Norman Thomas

Introduction and Review of Conclusions Thus Far

Up to this point we have discussed various conceptions of the human condition and distilled them into the essential questions of development implied in the works of Ernest Becker and Ross Mooney. We have discussed the complex cultural conditions in which contemporary youth are immersed and through which they discover means to fulfill their developmental needs, as well as the type of experiences in self-exploration which might, thereby, prove useful to them in the schools. We have examined teacher education to see which philosophies, methods and curricula of teacher education seem to be most commonly employed in the preparation of the professional teacher. Through our
analysis of all of these sources we have concluded as follows:

1. In a lifetime each normal human being undergoes a multi-faceted developmental process of growth which includes physical, emotional, cognitive, social, moral, spiritual components.

2. At the center of this multi-faceted process of development we have posited a unifying force of integration and identity which we have called "self."

3. All true education is centrally concerned with the development of self. It is concerned with both its differentiation in the expansion of interest, awareness, knowledge, sensitivity, and skill; and with its integration within the unity of holistic individual development. It is concerned with today as well as tomorrow and yesterday. It is an active processing of experience, and its activity is significantly sharable with companion learners.

4. Modern mass education too often loses sight of the drama of an individual life in its striving, of the process of forming ideals and goals, of the confrontation of forces which are hostile or ambiguously neutral to this striving.

5. Modern mass education, like its organizational prototype, modern industry, is dedicated to the principle that standards of efficiency and rationality in the organization and conduct of schools are the best ways to achieve most productive educational results from the expenditure of funds. Productivity is defined as the realization of marketable skills and persons who, thereby, become equipped to take their productive places in the industrial society.
6. Development and growth are seen in two very different ways: first, human development, as we have been describing it, is self-development, integrating force, seeking-after meaning in its complex-manifold interactions with industrial society where the self--its continued development--is the end of education; second, economic development, in which the skilled person is an input in the prosperity and productivity of a national economy, and education is the functional process whereby one becomes skilled.

7. We concluded that the direction which contemporary American schools have taken is one which is more supportive of development in the second sense, as witnessed by the "career education" movement and competency-based education (something like "management by objectives").

8. The human development needs of the developing self--especially the "higher level" needs to discover, intrinsically, the meaning of self in work, in love, in relationships, in its destiny--have been largely ignored in the schools and in the institutions of teacher education. In teacher education, the emphasis has been placed upon how to transmit clearly discrete modules of knowledge or skill, rather than upon the helping of youth to inquire into their own meaning, as person and human being.

9. We concluded that the training of teachers better able to transmit knowledge and skills, while being held more clearly accountable for so doing, was one worthy function for a teacher education program to perform. However, we felt that the omission of programmatic elements in teacher education, designed to help teachers-
in-training to become more aware of their own developmental needs was to be decried and remedied; this if for no other reason, than because most educational systems declare their dedication to a holistic, meaningful development for youth and children, while doing very little to facilitate such development.

10. Finally, we offered the suggestion that processes of human development, alienation and life goals (indeed, aspects of the entire human condition) might fruitfully be explored by teachers-in-training in the format of a seminar on "essential questions of self-professional development." The essential questions, posited here, would be invitations to our students to become actively involved in inquiry into the various meanings and interrelationships of their life experience. Furthermore, such questions would probe for inquiry into the meaning and conduct of education in modern society for modern man.

The Plan of This Chapter

In this chapter, therefore, we shall discuss, specifically, the seminar for teachers-in-training under the following headings:
- a seminar for whom?
- overriding goals and fit of the seminar within teacher education programs
- essential questions of development and the questions of a university
- the process of small groups and essential questions
- some essential questions of development
- phases of inquiry in the seminar
- levels of inquiry
- products of individual/group inquiry
- evaluation

For Whom?

The Seminar for Self-Professional Development is designed for college or university students interested in professional education and training in order to become certified public school teachers. It is suggested that they participate in the seminar at the end of the sophomore year or at the beginning of the junior year. The rationale for this suggestion is that most programs of teacher education are structured in two sequences: one, a lower-division phase of general education during which the student completes the general-education, distribution requirements of the larger institution; and the other, an upper division phase of professional education and "laboratory" experiences in preparation for performance of the functions of the teacher.

During the period of general education, studies have shown that many students are still in a process of vocational exploration and inconstancy. Many who were "certain" about their choice of teaching find that they were certain only because they had so little information about available options or were unaware of many aspects of their own developing person. It is during these first two years of college that a great burst of experience in the form of new knowledge, life-styles, personalities, and situations confront the late
adolescent. His world becomes differentiated far more complexly than it was when he was in high school and living at home. By the end of the second year of college most students have had a chance to work through this initial barrage of experience. They have become accustomed to college life, made new friends, established a new, more collegiate identity, survived the new intellectual demands, and confirmed their desire to teach in various ways from in-service school experiences to reading about such a career. By this time most students are anxious to leave the general studies, which many feel are irrelevant to the work of the teacher ("why does a future business ed. teacher need music?") and enter the real world of concentrating on how to do that work of the teacher. They want to deal with "the real thing."

Many students at this point should be ready to grapple with what it might mean to be a teacher. They have plenty of their own ideas, and opinions about good teaching and poor, about what kids need in schools, about which are the best teaching methods and strategies, and about the facilities and organization of schools. They are ripe to confront what development has meant specifically in their own lives as well as what effects schools have had—in support, or as inhibitor—of that development. They are ripe to examine goals in life—their own as well as social goals—and to seek directions in which schools might help people to form and to achieve them.

Furthermore, it seems to the author that in a profession marked by so many alternative goals, methods, and philosophical bases, it
is pedagogically sound to begin professional teacher education with the basic questions around which differing and controversial opinions whirl. This is especially true in teacher education because it is not possible to present a very tight-knit program of professional education around a single firm philosophy of education. Such a unifying philosophy simply does not exist. A student in a typical contemporary teacher education program will be exposed to many teachers with widely-varying philosophies and methodological preferences. He needs to be aware of some of the crucial developmental questions of the child, of the profession, of the culture, and of himself in order to be able to navigate these "choppy waters" of his program.

Some will say that such questions have been confronted previously in the development of the youth. They point to psychology classes, to informal student "rap session", and ahead to philosophy of education courses. Still, it is our contention that these experiences are rarely intense and self-involving enough to promote depth (i.e. meaningful) learning. Basic psychology classes are generally quite traditional educational experiences in which a body of knowledge is presented and the learning of the material is demonstrated by the ability to give it back again on a test. This is purely a cognitive skill with very little deep human experiencing—emotional and tied to behavior—involved. This too often is true also in the case of educational foundations courses. "Rap sessions" may be meaningful experiences in that actual experience and feelings are utilized to review the condition of life. Still, such rap sessions, when they do occur at all, are often too disorganized and topical
as well as too "bitchy" to promote much real learning. They may be therapeutic ("getting things off my chest") while they are lacking as learning experiences. That is why we are proposing a seminar which has an agenda of developmental questions to which all can relate, but which does tap into real experience for purposes of inquiry. All of this, guided by a skilled facilitator who is vitally interested in the learning process.

Still, some would argue that essential questions are best left to the privacy of each individual to deal with as he chooses. One cannot espouse freedom and insist on participation in such an activity. To this objection we admit our respect. While we do force students to take required courses in college, this would be unwise in the seminar where the very nature of the inquiry must emanate from a desire to ask questions in common with a small group of inquirers.

Therefore the seminar should be optional. Students should be informed about it and should choose it if they honestly feel that its concerns are theirs, and that they would be willing to pursue actively such a process of inquiry. The point which we wish to stress is that such an option should exist for the many students who want and need such a growth experience, for whom such an option does not currently exist. Others might continue to take standard introduction - to - education courses in which they are offered a course of study to learn in the more passive mode.
Over-Riding Goals and Fit Within a Teacher Education Program

The overriding goal of a teacher education program should be the development of a teacher who is as competent in the classroom as he is alive to the process of life within him. The best teacher will be the one who in his education has come to some balance between his own developmental needs and those needs which society wishes to have met in the education of its youth for social and economic development. This is no easy fit because one's developmental needs are only partially satisfied in meeting the needs of society, and society's needs for development often leave out most of what the individual must have for his own development.

The institution of education must balance these often competing sets of micro (within man) and macro (societal) need systems. Figure 9, based on a model of Professor Ross L. Mooney, might help to clarify this problem. Within every man is a striving nature which seeks the answers to the superordinate questions of the variety: Who and what am I? What is the meaning of my existence? and, What am I to do with my available time and resources? These superordinate questions are differentiated and expanded as the developing man becomes aware of what kinds of activities, attitudes and belief systems are operating in the society of his membership. The big questions are just that, too big, too all-encompassing to be engaged in complex society which is specialized, compartmentalized, broken down into component parts, the concerns and organization of which need to be more readily grasped.
Figure 9
Meeting the Needs of the Individual and Society in Education
The problem for the questing person—for everyman—is to develop some self-system of beliefs, attitudes and behavior which makes him feel as though he "has gotten himself together," while safeguarding that that self system does not come into serious conflict with the society-system in his various interactions with it. The society-system is full of conflicting standards. Every man can find reasons for alienation as one sector of the society flaunts what another holds in awe. That which is an opportunity for advancement and satisfaction in one sector, is held to be an obstacle in another. After awhile one learns that he must strive to know something of society in order to protect and enhance his self-system, but that the ultimate value of what is outside of him in the social system is only to be valued insofar as it helps him to order and to fulfill his self-system.

Eventually, the harmonious flow of communication between self-system and society system is of essence. We fit what we need from society into the fabric of our needs-structure and our striving to grow, while we give back a part of our very being to society in work, and in human generation.

To effect this healthy balance whereby a self is developing, being liberated from ignorance and doubt, so that it can freely give back some of itself to the life process (those forces which charge the entire field engulfing self and society, which transcend any one person or any one society) involves a quest. A quest is the journey in search of meaning and conviction which for lack of a better word we call development. A quest is undertaken by the formation,
utterance, the free play of questions—the simple seeking-after of relationships among different aspects of self and society. Questions of the meaning of human life, then, are the basis for all systems of education. They have to do with survival—survival of the human being, survival of the society, survival of the species, and survival of life.

In a free and democratic society, questions are of essence. In a totalitarian society answers are of essence. When questions are the enemy of "the people" and "the answers" of a few are the law, then we know that we are no longer a free people. This is surely the message of Ernest Becker and of John Dewey both of whom defended inquiry and the free play of intelligence as America's best safeguard for freedom.

Next let us look at R. L. Mooney's essential conditions of existence as basis for essential questions of development.

Prelude to the Seminar: Mooney on Essential Conditions of Existence

We have often discussed the complexity of life in modern American society. How confusing our economic, social and political arrangements must seem to the youth coming out of some semblance of security and, for most, the rather simple arrangements of the family. His needs, changing and expanding on the inside of his mind and body, must seek satisfaction in an entirely new set of relations with a widening world outside—both the inside and the outside are novel, mysterious, sometimes vexing, even frightening. How to integrate
when one hasn't even clearly identified the components?

Perhaps it might prove helpful to recall Mooney's conceptions of the elementary conditions of existence and how they might apply to help us grasp the predicament of the late adolescent when the press to learn--to evolve--is so potent. First, Mooney reminds us that "one doesn't have existence until he has a place to be. When he has a place, he has something to belong to, and something that belongs to him; he has belonging." To belong is the very first press of human existence. One must have the security of acceptance and trust in order to get on with the business, joy, and pain of living. For the college student belonging centers about his circle of friends, often fellow teachers-in-training. There is still the family, but it is no longer so central. One must leave the family for his own development. He must reach out beyond it. Belonging also has to do with the preparation to be a part of a profession of teachers. A world of career and profession begins to unfold as decisions are made and steps taken to implement them. For many this also includes moving away from home to college with its new-found freedom, responsibilities and choices. With all these expanding facets of one's world, questions arise for which there are no clear, ready-made responses. Here is a sampling:

On what basis do I compare and evaluate the values I learned at home with the values of my new friends?

Do I seek friends who are just like me?

But how can I be attracted to so many who are so different?
Do I need to change to be more like them or, should they change to be more like me?

How can we come together in harmony?

How do I deal with what I think in relation to what I feel, and which determines how I act?

How can I settle the war which I sometimes become aware is going on between my body (it wants to take every possible opportunity to feel good even though it doesn't know what is good for it); and my mind (it wants order and balance in my living)?

What does belonging demand of my body, my mind and my behavior?

What are the costs and benefits of belonging in different reference groups and contexts?

Are they compatible or exclusive, and how so?

If belonging and my goals in life must be considered together, then what hope do I have if I am insecure in either or both?

Who is worthwhile to be with?

Why do I want to be with him/her/them?

What is really worthwhile to do?

How can I balance the contending forces of what various people or groups of people want me to do?

How can I be sure what I want to do?

How shall I deal with the choice of my friends--do friendships/associations just happen?

Do I look for friends in whose company I may find myself or lose myself? Do I know the difference?

Though one must have the security of a sense of belonging, one
also senses the need to define his special contribution within this belongingness. We do not wish to lose, nor ever can we lose ourselves completely. Nature calls upon us to pay a price for our belonging. Therefore, we must have a gift to give, and that gift is our very special self; it is our being. By this is meant our individuated, never-to-be-duplicated person-hood. It is to be cultivated and clarified, nourished and refined for the giving life eagerly requires. Therefore, Mooney reminds us, "to exist is to have a condition of Being."

To develop a condition of Being is a difficult and an exciting proposition for the college-aged youth who has initially found a place of belonging in college among familiar friends and haunts. It is difficult because belonging is often an obstacle to moving on to clearer and more personalistic modes of being. (This is especially true if the place of belonging is calculated to help one to lose himself.) We want to be more than we are; yet we don't want to lose the security of who, what and where we are. We sense a pushing-out of a new being while often we hold back in fear of what we are or may be. Being-ness suggests the following essential questions for youth:

What makes me different and distinct from others whom I know?
What do I know about myself--how conscious have I been about what is going-on in my body, in my mind?
What qualities or combinations of qualities operate within, which define or activate "the real me"?
In the pool of life's likenesses, how do I stand out and to what purposes? What are those aspects of me which are mine particularly?

How am I different? What contributions do I have to make? and to what? and am I satisfied or dissatisfied with the answers to these questions? What, then?

Still, the determination of my beingness and its reflective appreciation in my belongingness is not enough. Life is dynamic and changing, striving and progressing, I feel the building of pressure in my body, my mind, my very spirit to move along, to become something much more than that which I have been. This is the very essence of evolution--of life rushing on, always afresh, always the same. Therefore, Mooney reminds us that "to exist is to have a condition of becoming."

The college student at his point in life feels so critically the developmental presses of becoming as he asks:

Where am I going with my life? Can I even answer this and does it really matter? Why do I sometimes feel that nothing I can do will make any difference to myself or others? What is worth doing with a lifetime?

Do I want to be like people I see in my daily contacts with the "real world?" And if so, which ones and why?

Do I have any real choice as to who or what I'll become as time seems to lock me into various life scenarios?

Can I put-off making any choices about what to do next or what to do long into the future? How much time can I afford to bide?
How can I use past experience to help me make plans for the future?

Is life for me exciting and full of challenge? Do I feel confident that I can be a success; and what even would success mean to me?

Finally, Mooney reminds us that the flow of becoming is mediated by the level of sophistication and creative proficiency with which we are able to do the fitting of internal and external reality. "The becoming must also be a fitting or else it would not form a line of life at all." Fitting is done internally by seeking pathways of personal development which integrate our thinking, our feeling, and our acting domains which is no small feat. Simultaneously, we must take in what is appropriate from the external world for our growth as we extend ourselves out into it as our very personal contribution, our gift, for the growth and development of other selves.

Our college youth are striving to become better, more integrated fitters for more and greater becoming as they ask:

How will this or that experience benefit me?

How do I balance my felt needs with what I am told from different sided are the solutions to all of my problems?

What needs to be changed in order to bring things together—is it my interior world or that which I am sampling from the environment, or both? How can I know if what fits now will meet my needs in the long run?

One might graphically represent Mooney's elementary conditions of existence as illustrated in Figure 10.
Being is the essence of all life and it includes my being as an infinitesimally small part of all life.

Longing is the constant realization that my being is incomplete; still unfulfilled; not yet brought to fruition. The *Diary of Ann Frank*, the young girl awaiting her end before her blossoming during the Second World War, reveals so beautifully the poetry of longing in the adolescent (in all men?):

"The sun is shining, the sky is deep blue, there is a lovely breeze and I'm longing - so longing - for everything...I believe that it's spring within me, I feel that spring is awakening, I feel it in my whole body and soul. It is an effort to behave normally...I only know that I am longing.

It is truly springtime within the very being of the adolescent--the germinating press of life-forces bursting forth--and if we hold that the development of the human being is holistic, organismic, and
continuous, then we must know that the passage of spring into summer and autumn in a human life is more apparent than real. For springtime as longing is a constant elementary condition of existence.

If longing is a constant condition of existence in the living ones, its complementary condition is coming. Longing tells us that we need to be more than what we are: coming is the way by which our being is more fully revealed.

Finally, it follows that fitting is what binds longing and coming. In a human being fitting is an emotional as well as a cognitive and behavioral process. In a sense we might even view mankind as an experimental proposition— as evolutionary product of fit between feeling—thinking—acting.

It seems that in the quiet of the night we always sense a forward press to be still more than we sense we are. What this might mean is always each man's own task to discover. It were as if we were a sailor spending 50 years aboard a ship listening to the call of the Lorelei. Our body would change as time pushes springtime behind; in chronology the events of the world would pass by—still, the urgency, and beauty of the call would be always timeless, fresh and new.

Beyond the utility of the specific questions of development suggested by Professor Mooney's "elementary conditions of existence", his general conception helps to explain much about the human condition as one experiences it within his own life.

Starting, then with this conception of "the elementary conditions of existence", and the questions which they suggest for the development of youth, let us next examine the concerns of the university as
educator, as teacher trainer. While doing this our concern will be: what kind of bridge is needed to connect the developing person with his developing professional role? What will be the design of such a bridge; its building blocks and its cohesive bonding? What will our seminar be like?

The University and Essential Questions

The modern American university is devoted to the transmission of useful knowledge and skills, to research, and, to a certain extent, to public service. When it addresses itself to development, usually, it is in context of mind development or specialized skills development. Essential questions for the university in its interface with students are not of the same order of those we have been discussing in this study. They center about:

What interests have you?

What career can we help prepare you for?

What specialized field do you wish to master?

What research would you undertake?

These are important questions to the young adult, yet they are simply not of the same intrinsic order to youth searching for the meaning of their experience with life as those we have discussed above. The university thinks in terms of packages of knowledge, of modules of learning. It thinks far less in terms of integration and the development of the person undergoing its discrete educational experiences. In fact, a good case might be argued that the modern univer-
sity has lost sight of the person as it has focused-in on his functions. Even smaller liberal arts colleges have followed the example of the university. They claim to be person-centered, but their claims, upon closer examination, are more often founded upon size and setting than upon programmatic efforts to help youth in the process of their holistic development. Even such services available on campus as counseling centers or "student life" offices rarely come to serve more than a small minority of students and these, most often, as exceptional cases, for remediation rather than for normal development. If we hold for the time being, that conception of education as life development and the department, school or college of education as training ground for life developers, we begin to see how deficient out educational training experiences, our curricula, are for development.

Instead of practicing in teacher education programs what we teach to students about how they should tap into the experienced concerns and problems of the youth whom they will encounter in the classroom, we almost systematically ignore the essential developmental questions of our teacher trainees. It were as if the most pressing concerns and dilemmas of teachers-in-training were discredited as aids in the process of discovering the power of real daily concerns as a route to undertaking inquiry into the meaning of life's many tasks and difficulties. It might just be that to tap into experienced concerns of youth would be not only good advice for teachers to use in developing a lesson for primary-age kids, but the very key to the more effective development of teachers.
A modest suggestion for the improvement of teacher education would be a seminar in learning and development which is an active forum for the articulation, exploration, sharing and reconstruction of essential human development questions starting from the manner and form in which youth raise them. This last statement is very important because many forms, indeed, do essential questions take, as does that lowly piece of coal which Mooney uses as an example in one of his essays. It may be transformed into over 200,000 different forms and products; all are in that lump of coal if we would just see and transform our images into realities. So it is that rather trivial-sounding questions upon closer inspection are really essential developmental dilemmas in strange and unexpected raiment. In a sense the work of our seminar is to make over the particular questions of the individual into the sharable questions of all learners through inquiry.

Is it moral education, values clarification or something different that we are calling for when we speak of essential questions in teacher education? Really neither in the orthodox sense, but both in the practical sense. If, as Kohlberg tells us, moral education is an operationalization of a developmental sequence of moral stages "centered in justice" and as such the very foundation of "civic education", then our active exploration of questions revolving about relations among peers, to authority, and to conflicting conceptions of meaningful life will be a form of moral education concerned with the genesis and refinement of moral man as a being capable of systematic cognitive development.
If, in Sidney Simon's words, values clarification is a process which addresses these concerns:

"Every man, woman and child needs help in trying to make sense out of the confusion and conflict of today's world. For example, how does one know how to use Saturday? How can one raise his children better than he himself was raised? Where does one get insight into how each unique human being needs to live? What are the immutable bases for personal relationships? These are among the vital questions values clarification strategies deal with."

Then, there can be no doubt that our seminar will be concerned with values clarification. Indeed, there seems little likelihood a process of values clarification could be avoided in our seminar. Values would come out even if we tried to overlook them. What we want to do is to actively explore and utilize them.

What kind of seminar is needed for the engagement of the college junior in a critical and actively-inquiring process of professional education which will enable him to take his place in a school as a teacher, as a life-developer? What form will it take? How will it proceed?

In order to answer these questions one must clearly have in mind an image of his own self in development. He must have some idea of how he has come to his present place in life--what combination of experiences, influential others, personal characteristics, fears, aspirations, values, attitudes have led him to the university and his contemplation of a career as a teacher.

But this is only one side of the equation--also one must learn about his image of a teacher, of the role, functions and possibilities for development. What is the vital connection between "my" person and the profession? How does "my" person fit with the role of the
teacher as I understand it? What mutual possibilities for development exist in the interaction of person and teacher? What do I bring to teaching that will improve the education of the young? What does a career in education present to "me" as a means for "my" ongoing development?

The Process of the Seminar

We have been talking about a self-analysis related to an analysis of teaching as a means of expression and development in human service for that self. But we are planning a seminar, and a seminar must spring from a generating source. From that source it branches out to make contact with many other forces, persons and experiences. So our seminar for teacher trainees will be a small group encounter and inquiry into essential questions. It should involve 12-14 students and one leader-participant who is a professional educator.

We choose this composition not because there is any magic in it, simply because it represents the size of group which is large enough so that there will be a variety of attitudes, ideas, opinions and experience, while being small enough that members may come to know one another as individuals. In many classes there are too many students and too little deliberate class structuring to allow students to tap into the wealth of experience and wisdom available in the membership. In our seminar this experience and wisdom is essential to the success of the entire learning process.
The Small Growth Group Process

Many books have appeared during the past ten years which describe and extol the small group process as a type of social and interpsychic learning. Some have used the small group effectively in psychotherapy. Others, members of a broadly-based human potential movement, have explored uses of groups in various human encounters of the self in relation to specific developmental processes. Encounter groups have ranged from non-directive sharing to highly structured, specific purpose, growth experiences employing various simulations. They have been used as life-planning and career development modules as well as process media whereby drug users and abusers search together for the way out of debilitation of addiction. Small groups have been used very sparingly in schools and colleges. Though the dynamics of the small group has been the object of serious study since the 1930's and even earlier, they were thought of primarily as a remediative process for the treatment of psychopathology. It was not until the 1960's that the potential of small groups as growth and development facilitating processes was recognized.

In colleges and universities courses began to be developed to experience and to study the small group process as aid to exploration, reassessment and planning for "healthy" people. Still the educational utility of the small group encounter has been minimal at most colleges and universities. Most students never have such an educational experience.

What is a small group experience? How does it work? Is it
potentially dangerous? People often hear sensational stories of certain types of encounter groups which sound like orgies. They become "turned-off" to the entire concept. There are aberrational uses of group process by persons of questionable integrity just as aberrations exist in the use or practice of any other skill or body of knowledge. We must not let scare stories stand in our way of examining small groups.

There is really nothing magical about the group process. It goes on all the time wherever people come together—in meetings, socials, classrooms, wherever. Group process as a study is an effort to become more aware of what is going on when people come together (i.e. what dynamic processes and behaviors are characteristic in various situations among various people, and what generalizations may be made through a study of such group behavior). For the serious teacher educator such knowledge is essential as he plans learning experiences for his students so that they may interact most effectively in achieving their instructional goals. Group process knowledge is even more essential for the teacher educator if he believes that students who are striving to understand the configuration of the meaning of themselves will be better teachers than those who merely concentrate on the technique of teaching.

Stages of the Growth Group Process

J. H. Clinebell in his book, The People Dynamic sees the small group experience as potent force to help youth in the development of
Identity:

"the power of the people dynamic to awaken youth to the richness of existence. No age group is more concerned than youth about finding and fulfilling themselves. No age segment of a community can use growth groups more productively." 18

And again later:

"Growth groups are more than places to deal with 'hang-ups' which otherwise diminish relationship enjoyment. Our culture ordinarily provides relatively shallow interaction between the sexes during dating and courtship (even if sexual intercourse is involved as it often is). The dating games that youth are programmed to play by our society, hide real needs, fears and vulnerabilities. Growth groups encourage in-depth communication and allow persons to know each other without masks." 19

We might add that youth are also programmed to play schooling games and career choice games (among many others). Sooner or later one must take a hard look at how he is behaving, and in response to whose agenda. Sooner or later one must take hold of his own life development, but first he must explore it. The growth group is the laboratory to do just this.

In the growth group a certain unfolding order to stages of interactions may be observed. Gazda describes these stages as follows:

1. Exploratory Stage--characterized by introductions; personal goals discussion; image building; small talk; grappling with what the "group work will be; building a facilitative base of mutual trust and caring.

2. Transition Stage--one or more groups members begin to disclose deeper glimpses of self; feelings of threat to others who are not yet ready for such disclosure; attempts to revert to earlier stage; the slow and painful emergence of a new and deeper mode of communication.

3. Action Stage--consisting of the implementation of the action-oriented dimensions of the group process...of confrontation and immediacy plus the facilitative action dimensions of genuineness, concreteness, and appropriateness of self-disclosures.
4. Termination Stage—tapering off of self-disclosure; expression of positive regard and appreciation to group members.

Clinebell, similarly, sees the unfolding stages as "levels of interaction":

1. Discussing ideas, theories and generalizations.
2. Sharing personal experiences from the past.
3. Sharing current problems and feelings from outside the group.
4. Encountering here-and-now relationships and feelings in the group.
5. Sharing very personal problems.

In the seminar on self-professional development we need to be aware of the unfolding of these stages in order to intervene as necessary in their process of transition. The introduction of the seminar as a forum for the exploration of essential human questions provides a measure of structure for the group at its first meeting. Still students are accustomed to experiencing classes as they have experienced them—usually passively. When we ask them initially to set their own agenda—to raise some of their own most vital questions—some will feel threatened. How much should they, can they, safely reveal to these strangers? It is very important at this stage to make it clear that confidentiality will be the rule and that no one will ever be forced to do anything he/she would rather not do.

In line with stages of group development, the group facilitator who comes to his group with his own set of essential questions must not rush too hurriedly into the actual enterprise. Just because twelve people have gathered in a room does not mean that one has a group.
Members need to learn about one another to see at what level of authenticity they can feel free to operate. It is a common human trait that we fear strange people and situations because we do not trust our own ability to cope with the unknown. Only gradually do we obtain a sense of whom we can trust and whom we fear, and why we trust or why we fear. Until then, as group members, we keep the level of interaction to the more general, keeping our self to ourselves.

The beauty of the essential questions is that we may deal with them on many levels. They may be applied to others, to our past experience, to non-personal aspects of the past and present, to theory, to here-and-now interactions. Essential questions are not repetitive. At different stages of group cohesiveness and depth of exploration, returning to the same question may be a completely novel encounter as the context and involvement may be so different.

What of the functions of the facilitator or leader? The role of the leader is central, especially during the initial phases of the seminar. His major functions are as follows:

1. **He assembles and launches the group.** He is involved in whatever selection process is designed to form the group. He takes responsibility for the initial activities of the group. At this initial stage the group will be most structure-hungry and least likely to take on personal risks in an ambiguous context. His launching of the group in goal setting and raising of their own questions begins the process of shifting responsibility for learning from teacher to learner, its true locus.
2. **He teaches growth-awakening and relating behaviors by his example.** The group looks to the facilitator for behavioral cues (i.e. what is to be expected of them in this situation and how they may feel free to behave). If he shows them that they are free to be and to share themselves, as he is free to be and share himself with them, then they will risk. Each member is involved in sizing up the situation and the cast of characters at this stage.

3. **He facilitates the development of group identity.** The group needs to think of itself as an inquiring entity. Raising of essential questions, initial discussions of likenesses, commonalities of student-generated lists, and prioritizing of the questions will help to form the idea that the group's identity (and that of each of its members) is in essence what it is looking into.

4. **He maintains awareness of both the individual in the group and the group in the individual.** As active observer, the facilitator will be aware that certain aspects of the inquiry will tap into the needs of the many at the expense of a few. He should point this out so that the group can confront such a situation as it is, trying to be most relevant to the needs of all members.

5. **He focuses on untapped potentialities of the individual and the group through suggestion, modelling, interjecting of problematic material.**

6. **He encourages caring and confrontation as the primary process of inquiry.** These are the real key concepts to the entire seminar.

7. **He offers tools for enhancing communication and practicing deeper forms of relating.** Tapping into his experiential storehouse,
the facilitator will share his own teaching and educational background not as an expert but as one who has had some tentative learnings through some experiences. (Just like anyone else). It is best for the facilitator to make his contributions available to the seminar in the forms of exercises, simulations, discussion, role-playing, mini-presentations for discussion.

8. He helps those who need further support. One need constantly be watchful for students who are having difficulty with the group inquiry process. There is always the danger that someone may be hurt by digging too deeply into certain painful experiences. If this should happen the facilitator must be willing and able to help to meet whatever needs are uncovered or to find appropriate help for the student. The caring capacity of the group will help too. Depth learning is never an easy process and for some it may be excruciating.

From the foregoing it is obvious that the seminar facilitator must be one who is sensitive to the dynamics of group process; who is himself a creative and resourceful teacher; and is especially interested in the developmental process (broadly conceived in personal experience) of youth.

The seminar will be a blending of the structure of essential questions as critiqued within the rich experience potentiality of the small group.

**Group Growth and Essential Questions**

Figure 11 illustrates the developmental process of the seminar:
The loops represent vital transaction and communication in which a flow of experience is processed. In such a flow of experience a transformation is in the making—the receiver is not the same; his equilibrium (i.e. all of the interconnections upon which it is based) is altered. At the center are essential questions of development, those which go to the heart of meaning and constitute basic human life challenges. Around them within the same space (black dots) are the seminar participants engaged in similar process of inquiry, but each effecting his own transactional process governed by his own experience and characteristic mode of fitting. The sharing that goes on in the asking of essential questions never supposes a convergent set of responses. Responses to life's essential questions are always personal and active. Responses are always what fit a person's
characteristic transactions with questions embodied in flesh, experience, ideals, and nature.

Beyond the seminar are superordinate circles of meaning. The loops from the seminar to these circles represent the play of questions and inquirers as they reach beyond the seminar to grasp for more encompassing realms of inclusion, and of greater certainty.

All the while during the development of the seminar, the facilitator needs to help the group progress beyond blockages in these loops. There may be blockages in the loop of a student with one of the essential questions, preventing his inquiry into this aspect of meaning. In the words, he may not be able to address himself to this question. There may be communication blockages between seminar participants because of widely varying perspectives or styles of inquiry and expression. Whatever blockages occur are part of the very phenomenon of alienation which we are so concerned about—they are the laboratory of experience from which to draw learning.

**Some Essential Questions of Self-Professional Development**

Below we have some essential questions suggested by the search for self-development in mature, human relationships, love, destiny and the meaning of education which are illustrations of the inquiry process of the seminar.

**INVOLVING NATURE:**

*What is the nature (blend, dichotomy?) of a human being (material-spiritual)?*
*What does the design of a body say about what my nature is?

*What sustenance needs does my physical nature require? And to what ends?

*How do I relate to nature to satisfy my needs?

*How am I like other natural beings/creatures? How do I differ?

*What are the "mysteries of nature"? and how do I understand these mysteries in relation to my own life?

*What developmental processes do I see in nature? How are they like my own development? How different?

*Is there a simple system of development in nature by which I can understand orderly cycles and abrupt changes which seem to be jumbled together?

*How do we learn of nature?

*How may my choice of career help me to develop in this aspect of my being?

IN VOLVING HUMAN RELATIONSHIPS:

*What specifically human needs have I beyond those which are purely natural?

*To what degree can I meet these needs for myself?

*To what degree do I need the help and support of others to meet these needs?

*What are my emotions? How do they enrich my experience? Complicate it?

*How does my rational, cognitive capacity come into being? What helps (hinders) its development? What is the process?

*Do I need to get along with my fellowsmen? Why? How does one explain all of the variation in human beings—the endless variety of ways they think, feel, behave?

*How am I to be myself and get along in a world of so many diverse beings?

*How can I take what I need, when conflict arises between the satisfaction of my needs and those of others (actually or perceptually)?
*How can I protect and develop my individuality within the commonality of my participation in a group?

*What is just conduct in the social world? Virtuous conduct?

*What do the meeting of human needs, the reality of emotions, the scarcity of resources, say about the derivation of human institutions? (e.g. law, government, commerce, church, family).

*Why are some human beings so intent to take more than they need from nature, from human relationships?

*How is it that we learn of various human relationships?

*How can my choice of career help me to develop in this aspect of my being?

IN VOLVING LOVE:

*What is this longing within me to give back to, as well as to take from nature?

*How does one give back to nature? What can one give back that is intrinsically his to give?

*How is love different from other human relationships?

*What is commitment and why do men desire it—seek it out?

*What are the forms of love (self-love; platonic love; love of children; love of wisdom, romantic love, sexual love, neurotic love) and what do they suggest about the quality of one's experience and his needs?

*What happens to the quality of human life when one chooses not to love?

*How is it that some do not love themselves?

*What do I see as my personal ideal of love? How would I grow in love and why?

*How do I know beauty in my experiences in life?

*What is love?

*How is love learned?

*How can my choice of career help me to develop in this aspect of my being?
IN VOL V ING DESTINY:

*If I am different from the rest of nature in that I have the capacity to think, to respond to human emotions, to act purposively and often nobly, then am I to come to an abrupt and meaningless end like other beings I observe?

*Can nature, or God be so callous or unmindful as to allow me to develop so gloriously for such an ignoble ending?

*Or is there something beyond life in a natural world?

*Perhaps I have had certain glimpses which seemed to elevate me beyond mere clodden footsteps? What glimpses? What elevation?

*What are we to understand about teachings of immortality, about salvation and the power of faith?

*If life appears a contradiction between promising, creating, developing— all indeed glorious beginnings; and decaying, ignoble, tragic endings, then what am I to understand of the human condition?

*Where does purpose lie and is there no nobility in my striving to become?

*How can I deal with my fear of dying so as to live most fully?

*How can we learn more of our destiny?

*How can my choice of career help me to develop in this aspect of my being?

IN VOL V ING EDUCATION:

*What are the most essential learnings that men in contemporary urban culture should provide for their young? List them, discuss them, defend them, prioritize them.

*How should we teach (i.e. facilitate these learnings)? In what social settings?

*How are we to teach the young to provide for their basic needs, while encouraging them to discover new and higher level needs?

*How do we educate within a constant flux of change? How can we be certain that what one needs today (demonstrated competency) will be what he needs tomorrow? How can we address development in learning?
*How do we plan institutions and human resources approaches which can do more than merely react to change?

*How can we harmoniously educate the person, while training the functionary? Should we? What would that mean? How can we meet needs in society (which see "me" as part of system) while at the same time meeting needs inside "me" (which see "me" as most central being around which all aspects of my life revolve)?

**Essential Questions of Development Seminar: Content and Activity**

The seminar is designed to be offered during a standard 11 week academic quarter. If given for academic credit, which the writer recommends, it is advised that two weekly meetings of 90 minutes each be scheduled. Other arrangements might suffice such as one two-hour meeting each week. It depends upon the level of involvement and interest in each group. Therefore, there is much room for flexibility depending upon facilitator preference.

The plan of the various phases of the process of the seminar is specified in figure #12.

The topical areas which are suggested in the various phases and the suggested time spent on each of these may vary depending upon class interest. The single most important point which the author desires to stress is that the seminar involve disciplined inquiry into real concerns of its student-participants. These concerns should be examined from as many perspectives as possible in as many creatively novel ways that students and facilitators might devise. The phases suggested here are suggestive of format, not restrictive of it.
Phase 0: Leader's introduction to the seminar:
His introduction of himself and biography revealing his vital concern for human learning. He lays the foundation for the exercises to be undertaken in Phase 1 with an invitation to participate. Then he leads in the brief introduction of other participants.

Phase 1: The Self Description and Analysis.
At the start it should be made explicitly clear that all written exercises are the property of each individual student—as are all aspects of his person. He may share them or reject to keep them private. His control of self-disclosure is always absolute and to be respected completely.
A. Autobiography of My Formal Education
- a detailed remembrance of my experience with schools, teachers, learning, and other social-learning aspects of life.
- an analysis of the effects of my formal education. In which ways have these experiences contributed to the development of the person I am today?

B. Personal Sketch
Describe yourself in detail and in relation to your values, interests, attitudes, hobbies, sources of happiness and of frustration, hopes and fears. Be certain to include influence of "significant others" in your development.

C. List the ten (10) most important learnings you ever experienced.
- Why are these of central importance? describe how and under what circumstances you learned these. Were these 10 most important learnings, teachings? Could these have been a part of the instructional program in the schools which you have attended? Should they have been?

D. List the ten (10) most important questions or concerns which occupy your thoughts most often now or in the recent past.
From this initial phase of involvement the student will realize a clearer awareness of how and where he sees himself at the initial phase of teacher education--a point from which to evaluate his progress. From these written exercises the students will almost immediately be involved in reflective thinking committed to writing and further reflection. The reflections include a social history, an educational history and critique, a personal qualities assessment, a record of significant persons and events in the development of the individual,
a valuational list of most important learnings and their derivation, and finally an initial grappling with essential, recurring questions or dilemmas of each student which reflection on life and its experiences in the form of the prior written exercises has helped to frame.

Phase 2: An analysis of the seminal groups of essential questions. (Anonymous compilation duplicated and sharable). Areas of similarity defined and discussed. Reworking essential questions into a consensus listing. Prioritizing. From this proceeds the curriculum outline of the seminar. Ownership of the objectives and curriculum of the seminar is in the hands of the students.

"In truth, the ideas and images in men's minds are the invisible powers that constantly govern them."23

John Dewey

My hypothesis is that the essential questions (those which students report are of concern to them most often) will have to do with the developing self in search of clearer more integrative identity in relation to love, work, human relations, and destiny (ultimate meaning). Figure 13 expresses these major areas of identity which the self must integrate.

Most often the institutions of the family and the church are concerned directly with love and destiny. They address themselves to the meaning of life and the place of man in that destiny. However recent studies suggest a sharp deline in the influence of church and the effectiveness of the family in impacting upon the values of the young.24 Work and relationships are most commonly the province of the
other institutions (commerce, government, etc.) in our modern industrial society, though one would correctly argue that the lines of demarcation are anything but clear.

The striving self must integrate the many forces about it in some configuration which will be satisfactory to its particular developmental needs. Structure. This will depend upon an adequate perception and processing of internal and external reality.

Personal experience has taught that students generally frame their essential questions in ways which they feel are most socially acceptable, though, in so doing, at the risk of stating them in forms which may not correspond exactly to the way they are experiencing their dilemmas. A student concerned about the insufficiency of love in his
life when asking about how to choose a prestigious job or one that will permit him to engage in an unrealistic type of humanitarian service may be seeking substitute satisfaction for a basic human need; however, he may be asking the wrong question to express his longing. Similarly, one may limit his questions to those areas which his experience leads him to believe the school is specially competent. The other questions of his deep concern will not surface in the school setting.

Another way of looking at this phenomenon is that one is never really himself until he "feels at home." He does not truly reveal his feelings until he is certain he will be heard and accepted as he is without fear of derision or ridicule. Before reaching this stage of certainty he "tests the waters" raising less sensitive questions, slowly moving toward the essential dilemmas he feels.

Exhibit 1 on the next page shows the random listing of the responses of a group of freshmen students at Ohio State University in April 1974, to the question: "What is the question that recurs most often in your life?". Students in this unscientific sampling seem to be concerned most with finding a satisfying career. One wonders what satisfaction in a career might represent--security, autonomy, financial reward? Again, are they most concerned about a career because they are being asked to list their questions in a classroom setting, or perhaps because our modern, industrial society places such a great deal of importance on being a productive worker. It is difficult to know.
EXHIBIT I

The following are questions that were formed by the members of a freshman class in response to the question: "What is the question that re-occurs most often in your life?

Is the area that I am working in really what I want to put my life in, and am I really putting everything into it that is possible...If I will succeed in my field of business...Can I make it thru a degree starting at 40 in night school...Do I really want to finish my college education...Will I graduate from college...I think that I would have to say that the question would be whether or not I am doing the right thing with my life. If I am really heading in the direction that will benefit me the most. I have changed my major from Pre-Med, to Psych. and in doing so I feel that I have myself on the right track...Am I doing my best...In the field I enjoy...Are my goals going to establish a career that will have various standards which I want to live by...Is it necessary to choose a single career to challenge and interest you for the rest of your life...The future, what's going to happen...

What can I do with my life to make it worthwhile to me...Will I be able to do something worthwhile with my life (worthwhile in my own eyes, of course)...What direction am I going and is this what I really want...What do I really want out of life...Well, I believe that everything that happens to me is for some ultimate reason/purpose - my question is - mostly, what is in store for me? I do believe it to be something important...How can I be extremely effective in helping the world and/or humanity...Do you think there is hope for mankind...What do I really want to do...Survival...Where am I going...How to conform to the changing society...What am I doing to shape my life and where is to going...What will make me satisfied...What shall I be (that is worth being)...What do I want out of life...Where am I going...What am I going to make of my life...What am I going to become - make of myself- will I be happy as that person...Will I reach my goal...Why was man put on this earth or why was I put on this earth...Am I growing at a fast enough pace mentally and emotionally to be able to say that I have really lived and not just existed at the end of my being...What will I end up doing with my life...What is it that an individual can do in a life time to determine what
life is really about. False pleasures, false interpersonal relationships make life seem false itself...What will I do with my life and will it be fulfilling...Is my life style such that I am fulfilling my capabilities to their fullest...What do I really want in life...What I'll become in life...What is my real purpose on earth and what are my true goals...What am I really trying to get out of life...I am confused on what to do in life. There are a number of fields that I would like to enter, but I'm never sure what I should do...

What is most important to me--privacy or companionship...If one is so radical about the world then why doesn't he stand up and say what he feels instead of just griping about it to small groups...Why am I never satisfied, though I am basically happy...What is going to happen next, for a while I was satisfied with my job, but now I want to go to school part time. Maybe someday I'll decide to go to school full time...I don't know...I think the question that reoccurs most often is "am I really doing what I want to be doing or am I doing it because I have to be doing it"...

Whether I am going to become the typical housewife or a useful person...At thirty years, is it most important and meaningful to get a degree or have another child...What is my purpose, my potential, and how can I achieve them and fulfill my family obligations at the same time...How can I make my million and retire--before I am an old man...Am I sane...Why am I so afraid of finding out who I really am! I also ask myself why am I always losing...Why are things as they are, what can I do to change or influence my own future...Why is every means for a worthwhile existence a struggle. I ask myself will I be able to cope with the changes that are going on in society. I ask myself will I be able to cope with the changes that are going on in society, to be able to bring my child up properly...What can I do for myself and others that will be most mutually satisfying to me...Why are people illogical...When will that big break come my way...Am I ever going to feel like I have found exactly what I'm looking for in life...Is life worth all the hassles...Does it have a real meaning...Will I stick to my goal...Do I have that much control over my ambitions...What made him or her do that...(good or bad)...How can I grow...When I start feeling like my life is at a standstill I want to start growing some more...Where I am going as a senior member of a family...Am I doing the right things and going in the right direction with my abilities and interests...I would like to be able to look back on life and feel I have accomplished "SOMETHING" and feel I have gone in the right direction at least part of the time...
A surprisingly large number of the members of this class phrase their essential question in terms of personal destiny—will my life be worthwhile? what would its best use be as I don't want to waste it? how am I to live? The "What's it all about", existential dilemma is quite potent in this sampling. Of course one must remember how interrelated are all four areas of meaning we are considering here. Doing a worthwhile and satisfying job has much to do with destiny and my evaluation of my life—how I choose to occupy much of its time.

Far fewer students phrased their essential questions in terms of relationships or love. One might surmise that love is as important as area of human need as can be considered; but it was not the essential area of concern singled out by the respondents to this survey.

My major reason for considering this student survey is that the starting place for a consideration of essential questions is in the self-articulated concerns of the students themselves. To confront these, discuss them, reform them, share them, is the very heart of the seminar experience. From this starting point the students initial questions will develop in broader, more detailed perspectives. All in good time.

Phase 3: The Process of Human Development -- What do I need in order to grow?
This stage of inquiry will follow from the questions raised in Phase 2. From them will be excerpted those which clearly call for a clarification of what it is to be a human being. A closer examination of developmental theories of human growth will coincide with a process
of experiential criticism on the part of seminar participants. In other words, experience must validate or call into question the theoretical formulations. We learn more by testing knowledge against real life experience. The seminar will be an opportunity to do this.

For example, if we are considering a theory of development which postulates a period of emotional stress for the late-adolescent, we might ask ourselves what our own experience has been in dealing with emotional stress and how does that experience compare with the supposed state of stress claimed in the theory? What means for alleviating such stress have we found useful? What can the forces be which result regularly in emotional stress for the late-adolescent? As we progress in our dialogue, one question leads to another, while each succeeding one amplifies and enriches our understanding of the preceding. The leader helps to focus the discussion, to bring most participants into it, to introduce alternative viewpoints; in short, he is a kind of catalyst for intelligent inquiry.

Perhaps the basic question which must be confronted in Phase 3 is this: How do people grow and develop? What kind of experiences, environments, conditions are favorable to help the individual to accrue behavior, attitudes, cognitive styles which are ever more complex while consistent and meaningful? While the participants grapple with these questions one might introduce various developmental frameworks—Maslow's, Erikson's, Moorey's, Kohlberg's. Again, these will be introduced as possible conceptions against which students may test and discuss their own experiences of development. In this way we are always doing much more than merely presenting new material
to be learned. We are actually promoting the active evaluation of the conceptions. We are asking our students to "try them on" for fit. One possible criticism of this approach might be that students will not divulge their most meaningful or anxiety-laden experiences in such forum. Rather, they will not be willing to withstand the risk of self-disclosure in a group of near strangers. To this we answer that the single most important challenge to the leader-participant will be to deal with the "stranger-to-confidante" transition. Trust, rapport and an explicit agreement of confidentiality must be the foundation of the group. Without this, few essential questions will be confronted forthrightly. Trust-building is the first priority. It may be accomplished more readily at the initial phase by the leader's manifestation of behavior which bestows his trust to all participants by answering clearly all of their questions, by using whatever means he can muster to underscore the value of essential questions, by reinforcing a sense of self-worth for each participant. In this way the leader behaves as if trust were already established—that is, by his preparing an environment of trust, the participants will feel comfortable and confident that they too may relax the inhibitions which they may have had to trusting in this seminar. While there is little "hard" evidence to support this as if environment construction, the work of certain psychologists on "self-fulfilling prophecies" (i.e. events seem to happen in concord with our mental sets and expectations) and psychological cues (i.e. we control interpersonal relations, either actively or unconsciously by the cues we give off in terms of our feelings in the situation) seems to suggest that an environment of
trust may be actively encouraged by the openness and trust of the leader. Also in the human development phase, a unit on the formation or development of the self-concept must be provided. Within this unit such questions as these will be considered: How does personality/character develop? How and why do personalities differ? What factors/forces interact to produce a characteristic self-image with which I can identify and through which others identify me? How congruent are these images? How can I know myself?

At this point an introduction of Mooney's developmental model, "Elementary Conditions of Existence", would be most fitting. This dynamic scheme of being, belonging, becoming and befitting allows one to gain an appreciation of how experience is processed and becomes a part of the self. Following the introduction of the Mooney scheme with visual aids, one might lead a discussion in which students are asked to critique the model in relation to their own awareness of developmental processes in their experience.

Next, it will be useful to help the student obtain and process as much new data pertaining to his personality/character/self as possible. Paper and pencil tests might be administered and carefully interpreted (e.g. Myers-Briggs; Edwards Personal Preference; Allport-Vernon-Lindzey Study of Values; Jungian Introvert-Extrovert Instrument.). The idea is to come to a clearer understanding of consistencies and differences in the way one sees himself, the things he says he values, and the manner in which he behaves. This is clearly a process of self-exploration. It enables the student to see his self-configuration as individuated while he becomes aware of the
continua upon which all men vary. Thereby, he can more clearly formulate the value he attaches to different aspects of personality with the idea in mind that change, if desired, is possible in the direction of more valued dimensions.

A Word on Self-Exploration

An individual is prompted to explore his concept of self when he feels discomfiture because of ambiguity or conflict in the internal or external worlds which he is experiencing. When familiar or old patterns of relating to people, events, situations, or goals/objectives no longer seem to fit, one may be moved to seek alternatives—more "here-and-now-based" images of reality. Or he may redouble efforts to make present conditions conform to older patterns. Or, he may choose to drift, falling into fear and freezing into painful inactivity.

Exploration begins only when one believes that change is good, possible and necessary. Therefore in our seminar group we will find students who are eager to explore alternative conditions, attitudes and insights. There will be those who will find the concerns irrelevant because they feel that their concept of self and their image of external conditions are current and fitting (usually such students are interested in and open to further clarification and exploration). Also there will be the resistors who, while feeling the hurt of non-fitting relations between self and environment, are not yet conceding the reality of the situation; they hold to the status quo. In order to develop a type of experience meaningful to each class of seminar participants,
It will be necessary to present the seminar in light of clarification of what is for further development, when and if appropriate to the individual's developmental pace. This may be accomplished by including frequent activity modules in the seminar--modules which will help each participant regardless of his developmental press to gain useful insights into his self-concept, behavior, and attitudes. It is believed that only those few students actively opposed to such insights (and these will be few) will resist such a process. These should not be "force-fed"; but questions regarding their suitability for developmental education need be raised.

Options--Use Schober's "transactional-analysis"-based model of human development in Chapter Two as a spring board for further self-exploration. Do students see a stage-by-stage unfolding in their own lives? How so? How not so?

-- One might profitably present other conceptions of human development, say Maslow's Need Hierarchy or Erikson's Stages as models against which to measure individual experiences and to make comparisons among their own self reports.

Phase Four: Alienation and Blockages in Development
In this phase students will confront questions similar to these: What blockages to the development of a rich and integrated emotional life may occur? How does the person come to be separated from his fellows? To feel outcast and emotionally distraught? What are the conditions for behavior which is self-defeating?

Students will be asked to list some periods from their own lives
when they felt most alone and isolated. Then, they will be instructed to analyze one of these. What led to the sense of isolation? Did it involve a sense of guilt of isolation? (an overwhelming sense that my situation has never been experienced before?). A feeling that I am bad or unworthy? How does one manage to cope with such a condition?

What experiences have you had with "sin"? with failure to live up to parental expectations? with loneliness? with lack of understanding?

Options -- short story, poetry or artistic exercise -- Students will express the process and/or experience of alienation in one of these forms--how it commences, what conditions lead to its growth, and in what ways it touches the lives of those associated with one who is alienated.

-- Role play--interpersonal relations and alienation. What happens when one person in a dialogue is feeling alienated (in the form of inadequacy, inferiority, hostility)? What happens to the flow and quality of communication? What is likely to be the response of the non-alienated person? How can communication reach beyond alienation?

-- Alienation and developmental counseling -- Consider the uses of a learning experience in Transactional Analysis here. Within the parent-adult-child framework, how does alienation occur? What are some ways to deal with it? Consider the utility of Cudney's "self-defeating behavior" writings; of Ellis's Rational-Emotive Therapy (i.e. 10 Irrational Ideas which tend to control our lives); of Glasser's Reality Therapy. All of these learning-therapy approaches
are founded on the assumption that an individual's or group's flow of social learning becomes interrupted as he/it encounters a blockage in development. The blockage yields an alienated, experientially constricted being. The learning-therapy approach helps one to gain new insights into a problem so that it may be confronted from a different perspective, thereby alleviating the painful and dysfunctional effects of alienation and isolation.

Phase Five: Animal and Beyond - Toward Ideals
Here in a very real sense are the big questions which contemporary American society is so remiss in addressing--those which revolve about "what is the meaning of a lifetime?" We tend to get lost in the paraphernalia of everyday matters and to blow them up out of proportion. Then, one day, it becomes apparent that our everyday concerns are over-rated and insufficient for the longing we feel inside. Youth want to know why they must spend their time in certain ways, attentive to certain cues and experiences at the exclusion of many others which seem equally or more important. On what basis are they to decide what is ultimately of greatest importance? How are they to arrange their priorities?

Have students construct a listing of the five most important persons in their lives/the five things they like most to do/the five most important life goals they have ever considered. Then have them rank order all three listings. Do the lists overlap (i.e. do the goals include things one likes to do and/or with most important persons?)? What do the lists say about the ideals in my life as I
see them today?

What are the most important things in my parents lives? in the life of my favorite teacher? my best friend? in the programs I watch on TV? What relationships/conflicts do these comparisons suggest?

What is the greatest goal I have hope to accomplish with my life? in my career?

How does one deal with "body chemistry"--sexual desire in adolescence and beyond? How does sexual desire help or hinder us as we explore the development of the self in relation to love, relationships, work, destiny? How do we deal with the many questions of pleasure, propriety, morality, legality as they come to bear on the development of our sexual natures?

[This is an important area where natural development, alienation, and ideals mingle in many conflictual configurations--it is an area of ready concern to the young adult who feels acutely the urges of his body while his self-concept is not yet fully able to integrate sexuality into its image. There is much anxiety in regard to the satisfactory resolution of the sexual problem. The body tells us of its desire while cultural norms reveal permissible means of expression which often thwart the former. Still one feels the need to strike some balance by which he can meet his needs, protect his self-esteem and feel good about both.]

Option -- Show the film strip "Time Piece" audio-visual cassette which is a distilled experience of one man during one day of his life in an urban culture. It is at once humorous, problematic, disturbing. How do the students relate it to their daily experience
of life—such a mixture of the good, the bad, the ugly and the banal?

Phase Six: Making Plans and Taking Risks

The thrust of this phase is the examination of short term and long term goals and decision making. Such concerns as the following will be the object of inquiry: How do I plan for tomorrow when I can't decide what is truly worthwhile for a lifetime effort? Where do I focus? Should I live for today? At what costs and what benefits? Do I live for eternity? What would that mean in my life today? I don't want to waste my life but I don't even know what wasting my life might mean. The important matters and concerns in my life seem to shift and to conflict.

What are my most important specifications for a career? Is a career a means to some valued end I wish to achieve? or is it an all important area of concern to me? How might a career in teaching help me to grow? How might such a career alienate me from accomplishing my goal? What are the risks involved in making a choice? What are the risks of indecision?

Here present some theoretical model of decision making (e.g. Carkuff's). What are the stages, what inputs and cognitive processes as well as feelings and intuition go into making decisions and solving problems. Decisions change in their suitability as time and events change. Do I fear decisions and taking action because I value constancy? What is constancy? I feel anxiety because I would like to hold steady in the face of inevitable change?

When have events occurred in your life which seemed to throw all
of the patterns upon which you had based your life out of order?
How did you react? What course of action did you take? How did you feel? How did you regain control?

The uncertainty of the future is a potent force in the lives of all men though one may live in many relations to this encompassing uncertainty. It may signify vast potentiality for making a life of one's own choosing. In this case one feels free and confident to create. Yet, for others uncertainty is a demoralizing condition leading to pessimism, doubt and decline. How do we come to attach significance to neutral conditions? If both persons begin at ground '0', then how does one move to negativism while the other moves to the positive? Why do some of us commit suicide while others "never say die"? Why do some cling to ground '0', never seeming to really live or die?

Phase Seven: Companions

Man is a social creature. He derives much of his meaning and self-understanding in the reflections he receives from others in his daily interactions with them. Alone we cannot be truly human for loneliness warps and impoverishes the spirit, dulls the emotional life, even harms the body. All men must communicate among themselves in order to meet basic needs in society. Indeed, what is society if not a means by which men may communicate and organize to meet basic needs as well as the more esoteric needs of a lesser number. Still, the point we are making is that without companionship men die in various ways. If my only interactions with other men are designed merely to provide
me with physical sustenance, I shall be a very limited man—a mouth, a belly, an outstretched hand. However, if my interactions are such that I can share richer, broader and more interrelated aspects of my being with my life's companions who accept me as a complex being, who give me caring attention, who are joyful at my drawing near, then I can see myself more clearly—as body, as mind, as spirit, as friend and companion. Without this deep companionship and giving in return, I am only part of my being—my humanity is thwarted in its development.

However, there are several problems with the human need for companionship. In the first instance our need for acceptance and warmth may find its satisfaction in relationships with companions who hold us back from our ongoing development—from our becoming—instead of encouraging it and rejoicing in it. For the human being with the need to expand and refine his life, this can be a primary source of alienation expressing itself in boredom, repetition, avoidance, and eventual submission to maintenance of the status quo. Companions we need as a tree needs soil in which to grow, but not all soil is of the same quality—some trees thrive, others merely survive. So it is with men.

Option -- Put yourself in this situation...You are in a strange city; no one knows you there. You are feeling sad and the more you become aware of your aloneness, the sadder you feel. Ideas, confusing images, dialogue mingle in your mind...Complete the story.

- Where do you go for companionship? What are the qualities of a good companion? How do you rate yourself in each of these categories?
- How does one reconcile the need for companionship in a capital­­ist society whose system of achievement is competitive? Do we use our companions merely as sources of solace—as bastions of refreshment in hostile waters?

- How does the daily experience of students in schools contribute to or constrict the development of a sense of companionship?

- Do companions and our need to share merely permit toleration of otherwise unbearable conditions or do they teach us to foster change in social-economic-political arrangements?

Option -- Construct a "portrait of a companion"...a word picture, poem, or other mode of sharing which tells us what a companion means to you. What need does he/she help to fulfill? How does he/she make life more meaningful? How do you help this important person? In a relationship of companionship how is learning fostered? In sharing what/how may one be refreshed, renewed?

Phase Eight: Moral and Values Development

"Man's basic problems are moral (what shall I move to act upon; what is socially useful and will make me feel good about myself in its reflection from my fellows--which fellows?)"

E. Becker

For many, down through the history of education, schools and moral development have been synonomous. "What is schooling if not the inculcation of adult standards and virtues", one might have asked until quite recently. Even today this heritage of the transmission of adult standards to the next generation is strong in sentiment, even though it is not very clear what it might mean in fact. No greater
influence upon the development of character exists than that of parents whose influence is so constant, emotionally intense, and largely immune to dispassionate criticism. But parents are much less likely today to find it possible to transmit a cohesive system of attitudes, values and behavioral correlates to their young. Their own experience has been fragmented and ill-fitting to the challenge of the confusing rapidity of change in contemporary society.

- How does one deal with questions of good and evil--right and wrong/with the good life? with justice? With the setting of priorities?
- Is there a standard of conduct which is firm and clear to which one might hold without question? Or are we to judge each situation in its proper context without a steadfast system of ethical standards to guide us?

What is the basis upon which we judge the wisdom or righteousness of any course of action? In order to make any choice we must have some frame of valuation in mind -- What frame of valuation?

- What consequences can I predict emerging from this valutational framework (i.e. the concrete differences which will be evident from my behavior consistent with a given set of attitudes or values)?
- Is morality a system of "do's and don'ts"? with the accent on do or on don't? Is it basically of the mind, of the emotions, or seen only in behavior? How is adherence to a moral system rewarded (i.e. is virtue its own reward)? What about sanctions for non-adherence?

Option -- Have the members of the seminar group collaborate in the construction of a moral system which they feel will meet their
contemporary needs—emphasis on consensus, clarity and succinctness. It must reflect a code by which they feel they could live if they were on a desert island. What means for insuring adherence would they plan? What means for change and amendment? (There should be a time limit imposed and members should be asked to discuss the process as well as the product of this group project...leadership...decision making arrangements—dealing with stress and friction.)

- Is morality more a matter of conforming to the way things need to be for the stability of the society of men at large? or is it more a matter, to use Becker's expression, "of finding the strength to assume responsibility for one's uniqueness." In the former case one's quest is to surrender to conventional standards of truth and to live one's life closely in accordance with these; whereas, in the latter case one builds a moral system around the truth as seen in one's own experience of life. More than likely most lives are a variegated intermixture of these—a creative blending that has the unmistakable stamp of the personality. Perhaps the most fortunate of men are those who work the hardest to keep current and aware of changes in both worlds and to be adaptable enough to plan accordingly.

Phase Nine: Schooling and Formal Education

"Education is the process by which man becomes man." John Dewey

If the most important aim of education is the development of the person from its perceived status to a more adequate and valued status, then we cannot escape the question: "how well do our educational
Institutions help students in their process of development?

- What formal and informal experiences are planned by which students may clarify their images of self, society and career?

Building upon our exercises in Phase I, other such essential questions arise here such as:

1. What were my most important learnings in life?—what were the most important teachings which I ever experienced in the schools? Contrast and discuss.

2. Did the schools I knew seem to excel in helping me to master: vocational skills? ideals? attitudes? factual information? intellectual skills (to analyze data, make decisions, systematically solve problems)? Elaborate.


4. What should schools be today? What services should they provide? with what type of instructional program? What quality and quantity of teachers? What compulsory subjects and rules?

Option — Consider a certain type of contemporary school, a senior high school, in a central city district where perhaps 2,000 students are enrolled with a balanced white/black racial composition. The school yard and rest rooms are truly unsavory places. Obscene language and gestures abound. Fights and scuffles are frequently occurring in the halls, around the school building, even in the classrooms. Truancy is high. Teachers are often verbally and, occasionally,
physically assaulted.

Instruction in the classroom is often painfully inadequate. Students are usually inattentive to the conventional curriculum and to the teaching methods of a demoralized faculty. Few students are planning on advanced study—those who are, generally, intend to enroll in vocational training programs similar high school programs. The general attitude is that high school is meant to be "cake" and its subject matter will be repeated in college and the vocational school anyway; therefore, "why sweat it now?"

Survival seems to be the watchword—to the student it means making ends meet in the neighborhood through part-time jobs or less legitimate means of money-raising; doing only "enough to get by"; meeting other basic needs like shelter and family peace-keeping; and meeting the social/sexual/entertainment needs of the late adolescent. Survival for the teacher often means being able to plan lessons which maintain something of a truce in the classroom; not antagonizing or confronting students with a- or anti-social behavior (they might fight back); therefore; overlooking much which is antithetical to middle class values; trying to get on the good side of opinion makers and troublemakers by being "hip" or naive. We could too easily go on and on and, perhaps, that might be a useful exercise for students—to continue to describe this school, its organization and social structure— in order to form a more authentic and complete picture of many contemporary schools. But the importance of this exercise is in the production of at least one scenario of the contemporary school. Alongside of this we shall want seminar participants to construct
a picture of a school which they value. Then we want to encourage students to think about: "How do you get from there to here?"

What strategies for change should be devised and how would they work? What kind of instructional programs would work to tap student interest while still meeting various developmental needs, not only ephemeral or hedonistic ones? Who needs what education and how much of it, given the school we have been describing? given the type of schools we have attended? given the types of schools we would develop?

The components of professional education—for teaching most often include the following curricular elements:

- Social, historical, philosophical foundations of education: "the basis"
- Curriculum -- the "what"
- Instructional Technique -- The "how to"
- The Psychology of the learner -- the "who"
- Evaluation and Measurement -- "how well"

- How would each of these areas impact to explain some of the student-teacher behaviors noted or implied in the word portrait of the school presented in the foregoing? (i.e. How did this school, in this neighborhood, in this culture come to be the way it is?)

Describe various approaches to teaching which you have observed or in some other way have become familiar with. Which are more effective and for what types of learners?

Can one human being be all things to thirty youth at one time in one place? Is this being realistic? Why, or why not?

How is it that some teachers are successful in the worst possible
settings? while others "wash out"?

Are standard forms of testing and evaluation aids or hindrances to learning? Some argue that we need to do away with testing altogether as evaluation; others claim that to do so would serve to undermine the very integrity of the schools and their intellectual respectability. What do you think?

If we hold to education as life development and the schools as the social centers for such development, how well do you think schools are doing in helping youth to become more competent as human beings? How can we improve the use of schools as institutions which help youth to better cope with their changing and demanding bodily concerns, their psychological and social development, their intellectual development, the learning of useful and marketable skills, their development of a meaningful outlook on life. Most importantly, how can we, somehow, combine all of these into some holistic framework given the individual potentialities and goals of persons in a pluralistic society? Is such a holistic framework at all probable in the schools which you have known? Are we forced to concede that given the variety of American life, comprehensive needs-meeting institutions like schools are simply doomed to frustration and, eventually, to failure? Should we further specialize? Go back to schools or other social services which have pre-defined boundaries and objectives? But then, how to connect them--to fit them in ways which are not unduly fragmented, even dysfunctional?

Schools are laboratories for all of the elements we have been discussing throughout this dissertation. They are places where
youth are in fact developing in the many facets of that term. They are "hot beds" of alienation, much of which is beyond the ken of the school and some of which is even attributable to the school. They are places where contemporaneously predominant (and sometimes alternative) ideals of life are fostered or enforced. Teachers-in-training should see them in their multiplicity. They should ask the kinds of questions which are apparent but often overlooked in the culture of the school. Still, one might be concerned that to point at "the Emperor's Clothes" (or lack, thereof) is risky business, indeed. Better not to jeopardize one's security. To that we can only answer that one has but one life to live. Best to live it critically in awareness. Also, it need be remembered that without the right questions, solutions will not be forthcoming.

John Dewey in his memorable work, Democracy and Education, best sums the kind of questions we have been asking in this phase of our study in the following passage:

The point at issue in a theory of educational value is then the unity or integrity of experience. How shall it be full and varied without losing unity of spirit? How shall it be one and yet not narrow and monotonous in its unity? Ultimately, the question of values and a standard of values is the moral question of the organization of the interests of life. Educationally, the question concerns that organization of schools, materials and methods which will operate to achieve breadth of outlook without sacrificing efficiency of execution. How shall we secure the diversity of interests without paying the price of isolation? How shall the individual be rendered executive in his intelligence instead of at the cost of his intelligence? How shall art science and politics reinforce each other in an enriched temper of mind, instead of constituting ends pursued at one another's expense? How can the interests of life and the studies which enforce them enrich the common experience of men instead of dividing men from one another?
Dewey asks us to consider the difficult situation of the school with so many demands, so many constituencies, so few answers. How can it excel in any one thing when it seems bound to remaining "jack of all trades"? How can it move more clearly in line with one set of expectations? At every turn questions of a safe passage between dangerous "rocks" seems to be the call. It is little wonder that education so often seems to be tied to a status quo position or to the semblance of development if not the real, more radical thing.

In this sense our seminar group might consider whether teaching is an art or a science to which consideration the following questions are applicable:

Can we know for certain what is the best way to teach—what style, what techniques, what methods can insure my effectiveness in the classroom? Can't research into teaching methods, curricula, and school/classroom management make it clearer which are the content packages, delivery systems, social arrangements with "a big payoff" in achievement and harmonious arrangements? To such questions the answers vary. Certainly we can know something about the comparative merit of differing approaches to teaching and learning. Still the conflict of aims and means continues. Our research studies show such inconsistent results. While one may support a certain strategy and show superior results; another indicates success with an alternative, an opposite strategy. What are we to conclude? Some have concluded that methods and curricula are not to be determined "single-best". In other words, that most well-thought-out methods and strategies will operate comparably depending upon but one indispensable factor --
a good teacher. But does this clear up the matter for us? We seem back at the place we started from. Is a good teacher born or is he made? If he is made, then how to facilitate his development in teacher education? It seems that we should be clearer by this time in our cumulative research on the effects of our educational treatments and of the most effective processes of education. However, we continue to study every aspect of teaching, curriculum and methodology as though each study were encountering similar conditions and phenomena for the first time. One wonders what progress we make.

Option -- Have students in groups of three examine at least three studies on one educational topic which represents an important question in their minds. The facilitator can help them to articulate their topic and find the studies in the library. Let them discuss the findings. What questions do students raise in response to research studies about a question of interest to them? What are some of their naive observations about inquiry and research?

We need to invite our séminar participants to consider concerns like those presented and discussed here. Eventually they lead to this question: How do I safeguard my own individual style, integrity and creativity while performing certain standardized functions with predeveloped materials in the classroom? How the fit? This fitting is the essence of self-professional development, for if the self and the role do not fit, learning as life development is not likely to be the result of professional conduct. This then is the tenth phase of the seminar in which the students are asked to formulate and to share with the seminar group some representation of their personal
philosophy of education. In truth all other phases of the seminar culminate in this formulation and sharing.

Levels of Inquiry

In the wide ranging forum of the seminar several aspects which we shall call levels of inquiry are of importance. These are:

1. **Frequency** of raising various questions, concerns or problem areas

2. **Duration** of inquiry within a certain area

3. **Intensity** of the interaction (both outside in the verbal sphere and inside in the working-through of participants)

4. **Sophistication of form** (polish or articulation)

5. **Connectedness, continuity, or fears** of ideas

As we progress through the seminar we will be confronted with questions about all five levels of inquiry and how they relate to the level of "success" of the seminar (e.g. How frequently are various essential questions raised, by whom, in what forms? How long are they pursued at what levels of involvement and intensity? Are intense question areas engaged in less often than those is less turbulent areas? How are these essential questions connected and continuous? Are they? How may they be connected more effectively? What instructional techniques might improve the confrontation of learning and essential questions?).

The entire area should be fruitful of research possibilities.
Products of Inquiry

The author believes that some product of learning should be prepared by each seminar participant. The product is a result of actively confronting the experience of the seminar in some such way that the student can share with his fellows something of the substance of his learning. Products of the inquiry of this seminar, which by its very design is discursive and planned to widen the field of meaning, might come in many forms. These might include:

- personal statement of philosophy of education
- self-word portrait (in prose or poetry)
- some personally motivated research into some aspect of the seminar
- art work
- role-play
- other creative mode

Students should present their personal product of learning to the seminar group on one of the last two weeks of the quarter. These are the weeks reserved for termination and "capping off" the work of the seminar. They are also a time when members of the seminar each "give a gift."

Evaluation

Each seminar group should come up with its own evaluation format. The ultimate value of the seminar is that it have perceivable value to the students undergoing its process. Therefore, the honest feedback
of students is essential.

If a group develops a healthy, open, and honest process there should be enough feedback that "course-corrections" may be made directly in response to the consensus of the group. Still this is not an ideal world and such feedback is not always forthcoming (not such consensus). To this the author recommends the following strategies:

1. Have the groups select an evaluator - ombudsman - (i.e. a peer as intermediary for the sake of protecting anonymity etc). This shouldn't be necessary but in a credit-course situation it often is, the gamesmanship of school being what it is.

2. Have several sessions during the quarter with individual members of the seminar or sub-groups for feedback.

3. Use instant-feedback (oral or written) regularly during and at the close of phases to discover criticisms and tap into useful suggestions.

By such informal evaluation methods the facilitator can do much to improve his own facilitative leadership abilities, while improving his ability to get students to confront in-depth various essential questions.
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Witness the success of drug action programs like SYNANON and the long-time success record of Alcoholics Anonymous.

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"To have found one's work, to have struck one's true stride, to have achieved an ever growing, integrating outlook on life - these are life's great achievements."

William Heard Kilpatrick

Education by Professor Kilpatrick's standard is the experiential process by which society helps the young to discover and to begin to know "life's great achievements." Putting it another way, Professor Ross L. Mooney has called for "education as life development"--the time and space from which to explore with companions the elementary conditions of "my" life within the flow of life. Ernest Becker has urged educators to plan educational institutions broadly around inquiry into the existential dilemma of man, the meaning-seeking, paradox-suffused being. John Dewey has taught modern American educators (including all of the fore-mentioned) of the tentative, experientially-based, developmental nature of knowing--of the power of the free flow of critical intelligence and of the perils of constriction of that flow. From all of these and many others the reader has come to sense the spirit and the concerns of this study as an
exploration into and process for raising essential questions of
development in teacher education.

Figure 14 represents the basic model which we used as a blueprint
for this study.

The components are described section by section below by way of review.
Lastly, we shall make some recommendations for the use of the seminar
in various teacher education formats and in other educational settings.
Herein we have examined at close range an overview of the passion and urgency which Ernest Becker invested in his quest after a more incisive and inter-disciplinary conception of the nature of man. Through depth studies of man's development (both in the individual and in the species) Becker delved into:

1) The life cycle of the individual—needs, potential. The derivation of human tendencies through various bio-psycho-social processes.

2) The phenomenon of alienation in the space-time continuum of a single human life and in the historico-cultural development of the group.

3) The need of men of all times to posit some ideal typology by which their lives derive meaning, cohesiveness, closure.

We have traced his development of these three themes as an inquiry into the meaning of the human condition and its destiny. We have recognized their central importance as focal points from which students in higher education might explore self, society and their dynamic interaction.

From the work of Becker sprang the motivating, conceptual and inquisitive forces which have pursued the writer throughout the task of completing this study. Very simply put, the work of Ernest Becker, when transposed into the form of questions, provides the very curriculum of inquiry for youth which is 1) broad enough to cover most
aspects of human learning, 2) specific enough that it involves each learner's experiences of living as critical point of departure for learning, 3) interrelated enough that it invites students to make connections beyond disciplinary boundaries and their own narrow life experience, by means of shared inquiry and problem solving, 4) self-interesting and motivating because the learner and the inquiring group of companion learners are always participating in the process of learning. They define that process, seek it out, fit it into a larger fabric, and help each other to enlarge and enlighten that process.

Becker helps us to own that each of us has essential questions of life development because we are living ones, because we are human, because we are heir to a changing, ambiguous world, and, perhaps most importantly, because we are ever striving to cope with the challenges which each of these conditions presents to us.

From our earliest years as children we are engaged in inquiry--as we seek to understand the mysteries of our bodies, of other creatures, of nature, changing events, and of our identity so that we may establish with confidence some measure of competency and autonomy in our interactions with these. Asking questions is the external manifestation of that which characterizes the human animal--his cognitive capacity and facility. Reflective thinking is our evolutionarily endowed human birthmark; and not only in the abstract; for without our reflective thinking, human emotions and feelings would be nothing more than "a heaving of the guts", actions would be
random or pre-programmed in instinctive configurations. Becker, recognizing his inheritance from a long line of inquiring predecessors, gives evidence in his work of the excitement of the free flow of intelligence, guided by internally disciplined inquiry, into the nature of man and his becoming—revealing conceptions of both its promises and its perils. He invited educators to tap into the pool of the essential questions of all men who ever wondered about the meaning of their existence, of the vastness of a night's stellar ceiling, of the joy of life, the horror of human suffering, of the gulf which separates laughter and tears, good and evil.

Because men are men they have questions and the questions (or the ability to form them) is what it means to be human. If one would be a teacher of men—a developer of living ones—then he must be in tune with the designs of life, with the nature of man, with those central human concerns around which all of us formulate a self-concept through which to engage other people in a society, a culture, any social unit. If one would be a teacher he must realize that all educational endeavors begin with a child asking great and simple questions as he tries to understand what is in his head and heart in relation to what is going on outside. Indeed, the image of a child innocently asking questions within each man or woman as he/she proceeds through life led us to the realization that to bring this asking of essential meaning questions from within to a level of social intercourse among companion meaning-seekers would be a worthwhile endeavor for those who would be teachers. If one would be a teacher
he must realize that to appreciate the potency of a process of inquiry in all aspects of human learning, one needs to heighten his awareness of that process. The heightening of awareness of this process of essential inquiry can be accomplished, we believe, only by means of the inquiry itself.

The work of Becker has suggested to the author that only an active experience in grappling with essential developmental questions will prepare teachers to center themselves in inquiry. Around questions which are important and engaging for all men will the best education of youth be found and the best education of teachers.

Of Contemporary Youth

Next in the process of conducting this study our reasoning ran thusly: If it is characteristically human to need to ask questions about the meaning of life and our involvement in it, as Becker suggests, what then are the typical concerns and form of these questions as contemporary American youth ask them from their own developmental contexts. We concluded that contemporary youth are living in a period of history which makes great and often conflicting demands of them. The presses which they feel are those which call upon them to make early decisions about the expressions of their sexuality, social relations with family and friends, and a career. All of these decisions are made—or at least the press is felt to make them—at increasingly early ages with shrinking amounts of family influence and support. The rapid development of communications
technology has exposed youth to an endless, variable stream of information, while their ability to process that information and integrate it into meaningful human form (i.e. able to fit cognitive-affective-action modes interactively) has not been nearly as well developed.

We concluded that meaningful development of youth suggested the need for educational experiences which would be open-ended and inquiry-directed; and that this open-ended inquiry would be self-directed around questions of essential importance to youth who feel the intense desire to understand the world about them in relation to an understanding of their own self-development. Through the small-group experience of sharing human concerns, hopes, confusion, and longing, youth might come to have a clearer, more essential appreciation (love?) of what it is to be a human being; and that through such appreciation one might be able to gain a clearer perspective on his relationships with people, ideas, situations, attitudes and social arrangements in the outside world where one must actively live a life.

Finally, we concluded that essential developmental questions of youth—those having to do with the development of the identity of the self in relation to love, relationships, work, and destiny—whether addressed actively, imaginatively, and caringly within the experiences provided by educational institutions, or largely ignored in favor of educational experiences which are small-in-scope, practical in a narrow, utilitarian sense, and demeaning in their severe delimitation of the recognition of the vastness of human potential, are the real agenda of learning for youth. As educators we can take this
developmental, inquiring agenda and plan educational experiences which tap into its natural interest and potency or disregard it in favor of an "educator's" agenda for learning which ignores life development as the major aim of education.

Of Teacher Education

After having inquired into the developmental needs, concerns and problems of youth in contemporary American society we examined various directions and focal points which have been suggested and/or are being applied to the professional education of teachers. We wanted to discover not only the outward curricular plans of several visions of teacher education but also the philosophical values (social and educational) and human development assumptions which supported these views of teacher education. In so doing we found that teacher education may be conceived of as technical training in which one becomes proficient in the application of educational treatments for the realization of specific, accurately measureable competencies. It may be conceived of as a practitioner's field in which certain time-tried and proven ways of doing things in schools are handed down to and practiced by the initiates. It may be broadly conceived as social and human development in which the teacher is most concerned with the youth in his charge as a growing, problem-beset, questioning person around whom the competencies, school conventions, and intellectual activities are only part of a larger configuration of development.
Our conclusion was that the last of the above conceptions of the teacher most fully addressed itself to the holistic development of the meaning-seeking youth. This does not mean in any way that we depreciate the value of knowledge, and the learning of socially and economically useful skills. Knowledge and skills are eminently important to the development of youth but only insofar as they are means to his need to grow as suggested in the essential meaning and developmental questions of youth. When the essential questions are centrally considered there is fitting room for all modes of inquiry around the self and its need to grow.

In terms of the design of teacher education we recognized the need for professional education in the areas of philosophy of education, curriculum, instructional modes and evaluation. What we found fault with was the isolation of these components of professional education each in its separate courses taught by specialist educators. We argued against the "heroic" assumption that the teacher-in-training could be depended upon "to put it all together" in a personally meaningful and professionally facilitative manner with no assistance in the design of a teacher education program. More likely, our argument ran, the teacher would see himself as a specialist in subject matter, or technique and thereby cheat himself of the intrinsic human meaning of his work. Students would be cheated of attention to their intrinsic, developmentally inspired and socially encountered questions of meaning in life. What happened in schools would be at the peripheries of human experience and inquiry instead of connecting up with the most elementary and essential conditions of experience
with life.

In order to help teachers-in-training at once to gain some active appreciation of the potentiality of education as life development and to help them to see their discrete studies in teacher education as connected to and flowing from such a unified conception of education, we suggested that they become involved in a seminar at the beginning of their professional studies which would call upon them to share in formulating a set of essential developmental questions from their life experience and to engage as a group into inquiry around this set of questions. The seminar would serve as a point of sharing, a place for belonging, a chance for centering other professional studies. In the seminar students might learn to see education as a critical process in which the quality of life—their own life and that of a society—is vitally at stake and from which educational programs or institutions need to be planned and evaluated. They might, then, have a better chance to encounter studies in education and experiences in the schools in light of a critical intelligence aiming to discover meaning for the questing human being within these studies and experiences. In relation to the level of meaning discovered, the student would accept or reject aspects of his "learnings" inasmuch as they were fitting for the development of a human life or isolated from such development.

Of the Seminar

After having surveyed the essential questions of development as
reflected in the work of Becker and others, as gathered from the experience of contemporary youth, and as surveyed in contemporary teacher education, we turned to the construction of a format for the common asking of such questions as a group learning experience. We borrowed from various aspects of the work done recently in the related fields of group dynamics, encounter groups, growth groups, interaction analysis and existential inquiry to suggest a seminar for exploration of the growth and development of self in life experience.

The seminar was to be a real course in development—quarter-length and for credit—but the curriculum and process were to come from life (the life of each participant) as real cares, concerns and questions were formulated, shared and actively considered. In this way students, it was hoped, would come to see the possibilities of education as life development and a role open to them as facilitators of such development in the teaching profession.

Self-development, we surmised, comes in relation to the natural motivation of each human being to confront essential questions with regard to his needs to 1) love and be loved, 2) find a productive, useful, and meaningful career, 3) understand and be adept at the many relationships necessary in modern society while developing a critical sense which might be open to the value and necessity of change, 4) and find some superordinate purpose or destiny in his life. To confront essential questions in these four areas of self development we designed the seminar around ten phases of inquiry during a twelve week school term.
Phases of Seminar in Self-Professional Development

1) Introduction and preview
   - biography of educational experiences and meaning in school
   - list of my most important learnings in life
   - my 10 most important questions about life (now and recurring)

2) An analysis of the seminal groups of essential questions.
   - group consensus listing and prioritizing of essential questions
   - curriculum and process of seminar determined by the group

3) The process of human development

4) Alienation: blockages in development

5) Animal and beyond: toward ideals

6) Making plans and taking risks

7) Companions

8) Morality and values development

9) Schooling and formal education

10) "My" philosophy, values, learnings
    - summary product of learners (presentation)
    - beyond the seminar
    - termination

Within and prior to these phases we suggested essential questions and concerns, along with process-of-inquiry guidelines which might be encountered by groups of 12-14 teachers-in-training and an educator-leader-participant whose role and responsibilities we delineated. We tried to make it clear that the qualities of the leader and the environment he helps to create are of basic importance in the formation of the openness, freedom and honesty of the sharing in each seminar group.

It was our fond hope and sincere belief that such a seminar experience would be a worthwhile one for future educators— one which
they would build upon for their own development both as person (developing self) and as professional educator.

Observations and Recommendations

The writer would like to make several observations and recommendations to the profession, to teacher educators, and to any reader interested generally in the potentiality of education as aid to life development.

1) Believing, as the author does, in the primary need of the human being to seek constantly after up-dated meanings by which his internal development and external change are actively mediated for harmoniously, healthy growth, a constant challenge exists for educational institutions to provide experiences whereby persons may clarify their development in relation to external relations (in society, careers, beyond life).

2) Ideally, such mediating experiences should help each individual to recognize himself within the subject of his inquiry as well as the subject of inquiry within himself.

3) Such consciousness raising or awareness-heightening experiences may be a part of any educational program. The problem with many educational experiences is that they lose sight of the learner while focussing on the subject of learning.

4) It is the writer's further conviction that many programs of teacher education, unawares, contribute to the separation of the person from that which is to be learned in the schools. When such
programs emphasize techniques, curricula and school problems as separated from (or, at least, not actively interrelated to) the constantly striving, meaning-seeking activity of each human being, they do, in fact, alienate the learner from that which is to be learned.

5) Therefore, the writer recommends to teacher educators that some experience in bringing forward the vital questions and concerns of human life—whether it be in the form of a seminar as developed in this dissertation or something entirely different—be made a part of the teacher education program. It cannot be assumed that such a forum for raising essential questions will be provided in any other phase of the students' formal or informal education (as it often is assumed). The lives of the young are too beleagured and complex with too little time or place to sort out experience as things exist today. Teacher education is (or should be) a time to sort things out.

6) Some will argue, on the contrary, that teacher education is a time to specialize; that the complexities of modern, technological society and the new technology of teaching require schools of education to produce facile, skilled learning technologists. To this we reply that even if this is the case, still, the technology of education is only of value insofar as it fits human development needs and these must be understood by all in our educational institutions, especially by teachers. All we are asking is that essential developmental questions be given some active place in the curriculum of teacher education.
7) As we noted earlier such a seminar as we have delineated in this study should be a prelude to professional teacher education. Therefore we recommend that it come either at the close of general education or in the very first term of professional education.

8) There is great value of some type of pre-service experiences in the schools either concurrent with or prior to the seminar in self-professional development. Students will be in a far better position to ask the kind of questions which the seminar delves into, if they have seen the schools from the new perspective of potential teacher; rather than from the old perspective of student in the schools. The contrast alone is enlightening.

9) It would seem to the author that a seminar experience in essential questions might be adapted to a form for the engagement of in-service teachers by which they might usefully critique their personal development, in relation to their teaching, and relationships with students, peers and organizational structures in the schools.

10) The author is certain that such a seminar in modified form would be of definite value to senior high school students who are so deeply involved in the kinds of meaning-seeking activities which the sustained atmosphere of the seminar would help to focus. It would seem only natural that teachers who had been involved in such a seminar as teachers-in-training would want to share that kind of experience with students (an experience in inquiry with self-meaning at the core.).
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