Urbanization has produced changes in institutional relationships of such a magnitude that the cultural function of the high school as presently conceived and the organization currently implementing it may be obsolete. However, a "freeing" of the secondary stage of education from the constraints imposed by the inadequacies and the demands of the elementary and post-secondary organizations is a prerequisite for the type of experimentation capable of resulting in a significantly different role and a variety of imaginative new forms for secondary schooling.

PAT DUFFY HUTCHEON*

Is the Urban High School Obsolete?*

The public school system, as one of the organizations comprising the educational institution in our society, must be continually assessed in terms of its functions within that total institution and the larger society. Where a society has been undergoing rapid and fundamental change as a result of accelerating technological innovation and expansion, corresponding fundamental changes would be required in the educational institution. This change would be expected not only within the various branches of the institution, but in the relation and role of these vis a vis one another and the society as a whole.

It seems reasonable to expect that a school system designed to function adequately in a simply organized rural society might require drastic overhauling by the time that society has evolved into a densely associated and highly complex web of interrelationships such as is found in the urbanized and industrialized Canada of today. However, Canadian educators have consistently failed to insist upon professional and public analysis of the role of the elementary and secondary school in the light of changes in other educational organizations and in current society. They have been content to drift along, allowing piecemeal and often contradictory alterations in schooling practices to occur sporadically in response to temporary interest group pressures. It is time that we looked long and hard at the social context in which the Canadian school is operating today, and at the consequences for society of its continuing in its present role. It is especially imperative that we turn a critical eye upon the urban high school and at the societal function it is assumed to be currently performing for Canadians.

A generation ago, perhaps, it was still possible to justify the allocation of ever-increasing resources to the high school without questioning the

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cost or value to society of the services rendered. This justification was made on the grounds that the high school was providing the majority of adolescents with an education both for life in an increasingly democratic polity and for making a living in an increasingly industrialized economy, while effectively preparing a minority of future knowledge-producers for the advanced academic pursuits of the university. Whether the high school was in fact ever successful in accomplishing these objectives is highly questionable, but for a time at least considerable consensus prevailed as to the legitimacy of this threefold function.

The high school which had previously served primarily as a selective preparatory agency for the university was to serve *all* of society's children. It was to prepare all of them as wise citizens, competent consumers, trained technicians, and scholarly candidates for university. Along with this mandate went the assumption that, on their entrance to high school, all of society's children would be as well equipped with the basic concepts, skills and motivation for higher learning as had been the few whom the high school had previously served. This assumption proved to be increasingly unwarranted during the 1950's for a complex set of reasons. Among these was the fact that previous to the expansion in the high school the elementary school had been called upon to multiply its tasks a dozenfold, with the changes always being treated as merely quantitative rather than as qualitative. In an attempt to be all things to the whole group the school gave each child fewer and fewer of the necessary tools for learning, and more and more of unrelated information for memorizing, while pushing him through the system at the same rate as before. At the secondary level, because the world of work or the armed forces still claimed a majority of the less committed or less passive long before graduation day, the enormity of the high school's failure to achieve the confusing and impossible tasks imposed upon it went unnoticed except by a few of the more aware among the harassed teachers and administrators. And they seldom dared to talk about it — even to one another.

During the last decade another subtle but highly significant trend began to be felt by the high school. An egalitarian ideology by then began to demand and an under-employing economy seemed to necessitate the extension of the preparatory stage of formal education beyond the high school leaving age. All students were to be retained (or contained) not only for the high school period, but for a post-secondary stage of schooling as well. During this latter phase the student would be more specifically prepared for making a living or for subsequent academic knowledge-producing endeavours.

But as usual, the implications for the high school of this major structural change in the educational institution have been overlooked. If the crucial school-leaving selection point is to be pushed back yet another

four or five years, what will this mean for the high school which is even now so overwhelmed and corrupted by its custodial and certifying roles? What it could mean is that we have been granted a gift of these precious extra years in the lives of young growing humans which we can continue to waste or use to destroy growth potential as we have in the recent past — or which we can use to develop autonomous personalities capable of building wise, satisfying and culturally-enriching lives. If we merely continue to accept more of the same old incentive-destroying custodial function for our high schools while allowing them to be employed increasingly as a selecting and certifying appendage of the post-secondary institutes as well as business institutions, then the results for Canadians and their society can only be disastrous. But if the high school were no longer forced to serve as the selecting, training and restraining agency for the economy and college, and if we could insist that the elementary school accept as its sole responsibility the task of developing in children the instruments for learning without destroying the desire to learn — an educational opportunity of truly astounding proportions might be opening before us. We might at last be free to have youth devote the years from age fourteen to nineteen to *education* — that is, to the development of wisdom and morality — rather than to the collecting of information, or to training in manipulative techniques, or simply to serving time. If the latter pursuits were merely non-educational but neutral in their human consequences our concern would not be so great. However, the situation in many of these schools is now so destructive of personality growth for teacher and student alike that we no longer have the choice as to whether or not we make some form of fundamental change in secondary education. The only question remaining is in what radically different direction should we move?

It is the contention of this paper that the urban high school, as one of the structural components of our educational institution, may well be obsolete. Evidence of this obsolescence is already accumulating in those parts of the country where the trend toward urbanization has proceeded furthest. It is observable in the failure of the urban high schools to prepare the adolescents who pass through them with the minimal skills necessary for adequately coping with the complexities of urban living. We seem instead to be producing a generation of lost children who view their urban environment as a frightening and incomprehensible no man's land through which they can only wander passively in the wake of some seductive Pied Piper. To understand this strange phenomenon we must be aware of the dissolution of the bonds of neighborhood community which, in more rural areas, acts as a mediator between the formal schooling establishment and the larger society. As a result of this, the high school has become isolated from its cultural and ecological environment. This means that its societal role has become increasingly artificial as it is being determined less and less by environmental demands and more and more by administrative goals as defined by key decision-makers *within* the various branches of the educational system.

Due to this artificial isolation the only channels available to the school for the feedback so necessary for self-corrective evaluation are those connecting it to the agencies of higher education who take the more successful of its graduates. Accordingly, societal achievement objectives which would necessarily apply to *all* of the high school's clients have tended to be displaced by short-term service goals determined by the post-secondary branch of education. However, these goals are relevant only to the students who move on up the formal educational ladder, and are often based on criteria totally unrelated to performance in the real world beyond the walls of academia. All this has happened because the Canadian public has been sold on the idea of formal education as a valued possession in itself — as something capable of being obtained in some final and absolute sense in a sort of "rite of passage". Our cultural climate has always tended to be hostile to the concept of education as a means of organizing and thereby coping more adequately and beneficially with the environment as immediately experienced. The urban high school, in conforming to traditional cultural ideals and to the patterns so successfully exploited by its senior sister organizations, has contributed to this widespread tendency to settle for meaningless symbols of learning instead of genuine performance criteria. Our children, and their emerging urban society so desperately in need of reasoned judgment and competence, are the losers.

I believe that it is partly the growing domination of the formal education enterprise by professional and administrative bureaucracies that has brought about this dangerous isolation of the urban high school from its environment. Many would-be reformers within and without the school system have been frustrated into impotence not only by the power of the local Board of Education and/or the Provincial Department of Education but by that of the official teachers' organization (in which membership is compulsory) — not to mention that of the high-status professionals in higher education. Although these two types of bureaucracies have both made valuable contributions to education in a not-too-distant but more rural past, it could well be that radically different organizational structures and policies for the recruiting, preparing, employing and rewarding of teaching personnel will be required for the urban society of tomorrow. It is time that we began to ask whether the social consequences of modern-day unionization and professionalization, as well as management forms of highly centralized bureaucratization, are not *all* too costly in terms of lost opportunities for self-growth and for democratic control of a complex society. Perhaps the crucial first step in the re-establishment of social control of large scale organization must be taken is that one vital institution which ultimately shapes all the rest of society's institutions.

Already there are discontented murmurings at the lack of social control of education as awareness grows of the enormity of its cost and the inadequacy of its achievement in areas other than technology. Growing

resistance by taxpayers to the ever-expanding cost of education is now being fed by increasing public recognition of the irrational pollution of our cultural and ecological environments — both of which are perhaps ultimately traceable to educational failure. There is even the dawning suspicion that this pollution has to a large measure been furthered rather than prevented by the human, physical and cultural products of these costly urban high schools and the universities they are bound to serve.

Although the pollution of our ecological surroundings is receiving much publicity, too little is being said about the corresponding pollution of the cultural environment, with its equally devastating potential for humanity. A society whose social organization prevents thousands of men able and willing to handle hammer and saw from working at construction jobs and inadequately provides for the housing of scores of families is providing a poisoned cultural setting for its young. Similarly, a high school-university system that has for a generation been spewing into the interconnected stream of cause and consequence that is our evolving urban society an effluent of historical know-nothingness, functional illiteracy, technical barbarianism, militant anti-reason dogmatism, and addiction-prone titillation-seeking could perhaps be termed a greater threat to the future of mankind than are the current operations of General Motors, Dow Chemicals, and Aristotle Onassis all rolled into one.

Given the seriousness of the existing situation and the fact that it is at the adolescent level that our problems are now reaching crisis proportions, educators across the country would do well to recognize as the greatest challenge of the next decade the urgent need for innovation, experimentation and evaluation in the area of secondary education. Already at least two major but quite different orientations toward reform are discernible on the educational scene. These could be identified as the free school movement on the one hand, and on the other, the broadly scientific inquiry approach to learning. Because both advocate radical departures from the established status quo in education they are often confused or assumed to be identical in their premises and objectives. There are important differences, however, which might well be touched upon briefly at this point, even at the risk of oversimplifying necessarily complex issues.

The free school movement is based on a Rousseau-like perspective which regards the learning process as a "natural" unfolding or flowering of an inherently good and uniquely human potentiality. This perspective is often coupled with a religious existentialist view of man and reality. Its psychological assumptions are derived largely from the psychoanalytical school of modern psychology — particularly from Gestaltist theorists such as Max Wertheimer and Neo-Freudians such as Eric Fromm and Erik Erikson. Its "non-programs" usually borrow much from the writings of A. S. Neill, Paul Goodman, and (more recently) Edgar

Friedenberg and various Canadian experimenters such as the members of Rochdale College.

The objectives of the free school movement involve attempts to free the growing individual from socially-induced inhibitions, role expectations, and administrative structuring of his experience. It is assumed that in this way his values will develop without cultural determination and that his knowledge-seeking will be an internally-motivated, creative process rather than one imposed from an outside, authoritative source. He will remain detached from his culture until he has achieved a sufficient level of self autonomy to enter society as an innovator of normative and technical patterns, rather than as a compliant role performer and imitator. Secession from the formal school system is usually considered imperative but at the same time there is an insistence that the "freed" students be allowed the social symbols or certificates which will ensure them a share in the societal rewards that the formal system guarantees for its successful clients.

Proponents of the free school idea on a system-wide scale — such as Christopher Jencks, Edgar Friedenberg, or Milton Friedman — would seem to be advocating a return to a nineteenth century type of laissez-faire individualism applied to the educational institution. This could conceivably result in greater variety and efficiency, as large numbers of independent schools would be forced to innovate and produce or else lose out in the competition for survival. However, there could well be numerous adverse long-term social consequences which have yet to be adequately identified and assessed.

While it is scholars from the humanities and arts who most often spearhead free school movements, reform experiments stemming from the inquiry approach to learning tend to be initiated by science and social studies people. The inquiry approach is based on a model of man as a valuing and choosing organism, evolving *within* nature rather than located above or against it. The human organism, in developing an autonomous self, organizes its values and constructs its beliefs about the good and the real through interaction with other organisms and objects in its environment, rather than from some mysterious inner source that demands separation from society. The philosophical assumptions of the inquiry approach owe much to Alfred North Whitehead, John Dewey, Thomas Kuhn, and those modern existentialists who have insisted on the ultimate primacy of sensory data and feeling-states in the validation of both knowledge and norms. It rejects the simplistic positivism of much of modern sociology and the behavioristic premises of the associationist school of psychology, while building on some of the verified findings of the latter along with the theories and research of Jean Piaget and Jerome Bruner in developmental psychology.

This reform movement sees individual growth as a process of selecting and ranking environmental inputs and of choosing either consciously or

unconsciously on the basis of this ranking. It therefore follows that formal education is defined as the systematic structuring of a rich diversity of experiential inputs so that wasteful repetition and frustrating gropings into blind alleys will be avoided at least to some extent, and the opportunity for autonomous self growth will be enhanced. Contrary to the free school idea, the inquiry approach assumes the necessity for a structuring of experience — in fact, it maintains that it is this very structuring that distinguishes formal education from everyday trial and error learning.

The advocate of the inquiry approach to education believes that autonomous selves are developed — not by divorcing students from the context of their cultural and ecological environment — but by involving them in it as fully and directly as possible. This approach requires also that, in addition to a richness and variety of experience, the school provide students with the conceptual, symbolic and technical tools for organizing this experience, for rendering it meaningful, and for evaluating it. ("Experience" here includes that of a vicarious nature — especially data contained in historical sources — as well as that involving immediate, concrete events.)

As the modern urban high school is very far from being "free" in Rousseau's terms or "inquiry oriented" in the Dewey or Kuhn sense, both reform movements agree on the need for immediate and fundamental change. Both also tend to agree that for those three or four crucial value-shaping adolescent years our students should be gaining the widest possible variety of experience in the richest and most authentic surroundings available. It is in the spelling out of these learning environments and in the varying emphasis on their social contexts and long-term cultural consequences that the holders of the two world-views diverge. As an advocate of the inquiry approach to education I would like to suggest one intriguing possibility for radical reform, while at the same time hoping to stimulate other proposals from other reform-oriented groups.

This particular proposal involves the idea of high school students doing socially constructive work in an environment hopefully not totally shaped by the artificial, mass media-manufactured "teen-age subculture" now so desperately stultifying to adolescent personality growth. It would also be an environment freed from the strictures imposed by the professional and administrative bureaucracies which now pose such serious obstacles to really fundamental changes. A necessary first step in this freeing process would be serving an ultimatum to the elementary and post-secondary branches of education. To the elementary school we would say: "We intend to straighten out our priorities; we earnestly hope that you will begin to do the same. It has long been agreed that in order for a child to learn at the high school level he must have achieved a certain level of competence in a minimum set of skills. These include certain manipulative or sensorimotor abilities, crucial symbol using skills

such as speaking, reading, writing and figuring, and simple tools of inquiry such as a core of basic mathematical and scientific concepts and a refusal to take anything for granted. You tend to the development of these skills. We'll take it from there."

To the post-secondary branch we would point out that any proposal to free the secondary school requires that the higher educational organizations establish their own independent criteria for entrance: criteria *directly related* to the competencies required. We would applaud the beginning of the trend toward a diversity of post-secondary and continuing education schools, each striving for excellence in a particular area or task, and each independent and competing with the others for students. We would attempt to encourage this trend by suggesting that a number of technological, research, and professional institutes be established — quite separate from the university. In fact, we would recommend that the liberal arts university withdraw completely from the field of technological, scientific, professional and vocational preparation and accept a drastically altered relationship with society. It would do away with formal entrance requirements (other than that of several years of work experience) and with all grading and certifying. Each university would be small, and would be identified more as a dynamic community of scholars and an extensive library than as a static set of buildings. People would move in and out of the university for a year or two of study in some field of interest, with a few who were judged by their professors and fellow students to excel in achievement and dedication being invited to remain and teach. So that everyone would have the opportunity to attend university at least once, government stipends would be made available for the purpose for each adult for a maximum period of two years — the only qualifying requirement being class attendance and assignment completion. Of course what would be offered at the university would be a general, liberating education for living; specialized education for medicine, law, engineering, pedagogy, etc. would be available in professional schools. Research institutes co-operating with the latter would also be closely related to the university — perhaps sharing personnel to a considerable degree.

The secondary branch of education would be freed from its present task of coping with non-readers, non-communicators, and "turned-off" non-inquirers, as it would establish its own entrance requirements specifying minimum achievement levels in the three categories of skills previously discussed — all of which are amenable to measurement. Those adolescents not qualifying for entrance would attend specializing upgrading schools designed to provide remedial teaching for the educationally handicapped of all ages.

Secondary education would then for the first time be free to determine its own learning objectives, independently of the other branches of the school system. The priorities are clear; the development of wisdom and morality should be the central task of education at this level. Perhaps,

in its apparent generality and all-inclusiveness, this statement would seem to represent a learning goal too remote and incapable of assessment to operate effectively as a guide to programming experience. But this need not be so if we define wisdom specifically as the ability to relate cause to effect (increasingly difficult in modern urban society where these are far removed in space and time) and to predict accurately the consequences of human actions, and if we define morality as the ability, given some degree of this wisdom, to select those actions whose long-term consequences will be *best* for humanity. Because increasing wisdom reveals the impossibility of *certainty* here, an essential aspect of morality will of necessity be the willingness to act on faith that one's carefully reasoned and morally evaluated choice is the best possible — given the evidence currently available. But as the process of knowledge-building in the sciences, which is a major source of further evidence, has the effect of edging mankind in one evolutionary path rather than another, it is imperative that this very process be made subject to the direction of human wisdom and morality. This means that the inquiry approach must now be directed to the realm of social relations and human goals with the same energy and effectiveness as it has been applied to that of physical relations. The alternative is to continue allowing our schools to contribute by default to the mass production of that most destructive of modern weapons: the human organism devoid of wisdom and morality.

Once we have identified the nourishing of wise, concerned and knowledgeable human beings as our goal for the secondary phase of education and have rid ourselves of all culturally-induced preconceptions about appropriate means of achieving this, a vast realm of exciting possibilities opens before us. Presumably the student enters this stage with a set of the tools of inquiry and a number of years of elementary school experience in using them. Presumably he enters as well with the modern adolescent's urge to escape the artificial classroom situation and to experience life at first hand. It remains for us to determine where and how in this expansive and variable country and society of ours with its wealth of undeveloped human and physical resources, potential teen-agers could best be helped to acquire wisdom, morality and useful knowledge. Anyone who suggests the modern urban high school with its present curriculum and peer group pressures is doing this in all probability has not taught in one.

One alternative to the present structure might involve secondary teachers serving as co-ordinators of youth corps which could be organized on a district, provincial or nation-wide basis. Under such a system students could be free to choose the type of socially useful work that they preferred, and could be assigned and re-assigned to youth corps branches on the basis of preference. Urban adolescents urgently require first hand knowledge of how cities work — and of the irrationalities in social organization which prevent them from working. In addition they

need the experience of learning from trappers, guides, bush country homesteaders, hunters, fishermen, forest rangers, farmers and ranchers the difficulties and satisfactions of coping with an untamed physical environment. Rather than approaching the hunting and fishing community or the homesteading outpost as a patronizing "superior" and "do-gooder" who has come to show the natives how to organize and improve their lot, the youthful secondary school apprentice would be there to work with and to learn from those capable of teaching him how to survive without the services and amenities of advanced technology.

Such an apprenticeship period would also contribute to an equalization of future educational opportunity among the members of the various social classes. Many of the aptitudes of the lower class youth which ear-mark him for failure in our present high school system might conceivably prove to be just those abilities and interests most rewarded in this different kind of educational milieu. Affluent youngsters would benefit in their turn by being removed from permissive home and school situations in which they are the undeserving beneficiaries of a grossly unequal reward structure. Initially, of course, many families might be reluctant to see their fourteen-year-olds leave the nest — even though they would be working under adult supervision and care. Such parental objections and concerns would probably necessitate a very broad selection of possible work experiences, allowing some students to live at home while participating during the first year or two.

A high degree of organization and co-operation from government, business and the public would be necessary for such a plan, and much resistance from organized labor and teachers' groups would have to be anticipated. In an economic and political system which still refuses to come to grips with the problem of unemployment, hordes of students entering the regular job market could only be seen as a very real threat to the security of their elders. It would therefore be necessary to devise new types of jobs for these students — jobs involving socially required and presently not available services and rather spartan living conditions. Even so, it might be convincingly argued that in an increasingly urban and automated society, socially useful tasks suitable for unskilled young people might well be at a premium, and might better be left to those poorly educated members of the work force who need them.

But is it indeed a fact that there is a decreasing need for jobs requiring a low level of technical skill? Is it rather not the case that there is an increasing unsatisfied demand for mother's helpers, grass cutters, park attendants, tourist guides, nurses' and teachers' aides, companions for the handicapped and elderly, housemaids, instructors in individual and group sports and hobbies, children's club leaders, assistant therapists, apprentice forest rangers, assistants to biologists and surveyors, chore-boys on farms, readers for childrens' libraries, etc.? And what about a whole cluster of new types of jobs needing doing such as that of junior pollution detectors, police helpers, consumer researchers and advisors (a

sort of junior Nader's Raiders group), assistant social workers aiding lost and addicted adolescents, junior ombudsmen, reporters' aides, companions for mental hospital and reformatory out-patients, teachers for adult illiterates, and even innovative entrepeneurs with socially useful goods and services to sell?

The list is seemingly endless, pointing up the fact that it is not a shortage of *demand* for the performance of technically unskilled tasks that we are suffering from, but the high cost of such services relative to the ability to pay of those who require them most. A volunteer youth corps need not pose a threat to an unskilled work force perched precariously on the brink of unemployment. It could instead contribute to the creation of a vast new complex of business and government-subsidized social roles, low in technical skill level but high in social status, commitment and social skill requirements, and in personal satisfaction.

The corps co-ordinator's role would be all-important, as regular group discussion meetings (along with individual counseling sessions) would be imperative. A reading program designed to provide a grounding in the history of the region and the institution with which the individual is involved as a worker, and in the evolution of *ideas* pertaining to both would be organized by the group and pursued as individual interest dictated throughout the entire three or four years. Academically inclined groups preferring to spend the majority of their time in the formal educational setting would no doubt choose to serve as teacher aides in the elementary school or in upgrading schools for adults. They could at the same time be encouraged to do library research on problems which happen to arouse their interest, and which they might wish to pursue at university or a research institute later.

Co-ordinators' and corps members' salaries could be provided jointly by business and government with the expectation that eventually the project would pay for itself in increased social productivity. Hopefully, teen-agers would soon come to be recognized everywhere as our most valuable resource, as their learning and work groups would be found wherever there were also to be found human beings or physical environments in distress.

A secondary education program involving structural changes of so fundamental a nature would of course have to be initiated very gradually, with randomly selected groups of students and teachers and as controlled and carefully evaluated experiments. Preferably other experiments of the free school type would be pursued and assessed concurrently, as would numerous variations of the traditional high school situation which would be expected to continue to dominate the Canadian scene until alternative approaches had proven themselves.

If a large number of experiments in the direction of this particular proposal proved workable and fruitful the present high school system

could be phased out gradually. After a decade or so a majority of our high school buildings would be available for continuing education for all ages — of the upgrading, liberating, or specializing variety. Certainly the next formal stage of education, the post-secondary, would be much more enriching and relevant for the eighteen or nineteen-year-olds who entered the professional school, technical or research institute, junior college or university of their choice after a prolonged stint in the work force. It would be the individual student's responsibility to see that he had achieved the prescribed entrance standards by any means available to him by the time he applied for admission. In many cases this might mean a government supported study period at an upgrading school, but it is likely that for the majority additional formal preparation would not be necessary. An important aspect of the corps co-ordinator's task would be the guidance of the reading and independent study of students who had expressed interest in specific careers.

Co-ordinators would have to meet periodically with employers, concerned educators, students, interested parents and other lay people in order to ensure that the major objective of the secondary stage of education — the development of wisdom and morality — was not lost sight of. For work experience in the society at large could only lead to wisdom and goodness if the student were encouraged to analyze the historical context of his work situation as well as the social antecedents of his own and others' actions and to assess consequences in terms of a set of beliefs about what is good and possible for man at this moment in time.

This would seem to imply a measure of consensus among those contributing to the students' learning experiences as to beliefs. Such a consensus could surely be attempted — not on any specific moral code of behavior or body of dogma, but on a basic core of universally applicable beliefs about the "good" and the "real" from which humanity-enriching working values for individuals could be derived.

It should not be impossible to select a set of core beliefs which would be viable and valid for all men by virtue of their membership in the human race. In fact it is now rather painfully apparent even to the most ethnocentric that we can no longer afford to indoctrinate our young in values that separate rather than unite. It has become equally apparent that we can no longer safely assume that as long as the frontiers of knowledge are being pushed back it matters not at all which aspects of that frontier are given emphasis to the neglect of others, and with what consequences for humanity.

To begin with, a universal morality would have to be applicable to and inclusive of all human groups, as well as being sufficiently general to be acceptable to all of the world's currently influential ideologies. In addition, in order for it to be meaningful to today's existentially inclined youth, such a morality would have to be based on acknowledgment that it is the senses which are the organism's receivers or means of knowing

his surroundings, and therefore the ultimate check on the validity of his beliefs about what is real. It would have to be based as well on the belief that the individual can also know that one alternate act will make him feel better than another, simply because he is biologically equipped to experience sensations and to recall those experienced from similar acts in the past. This implies that these remembered feeling-states are in the final analysis the determinants of his predispositions to make particular choices, or the means of validating his beliefs about what is good.

However, although necessary as ultimate tests of the individual's values, feeling-states or the emotions they arouse are not in themselves *sufficient* as sources of values or guides to "goodness" in behavior. A third core belief — in the necessity of relating cause to consequence, or applying reason to one's interpretation of present and probable future conditions — is a fundamental prerequisite for the making of choices that will be good for tomorrow as well as today, and for others as well as for oneself. Involved in this belief is awareness that the greater the distance in time and space between cause and effect the more elaborate the reasoning process required to interpret and make the necessary connections; accordingly, the more important it is to realize that in complex situations when the limits of reason have been reached there may still be room for reliance on "cultural wisdom" as expressed in group norms. And finally, if one is to act at all, there is the need for *faith* in the rightness of one's choice.

In this era of increasing awareness of the disastrous consequences of man's irrational activities, the fourth among our core of universal beliefs would have to be that all things in the universe are interdependent: that each individual's every act evokes irrevocable consequences for the cultural and ecological environment. This implies human responsibility that has nothing to do with the concepts of guilt, punishment or conscience, but has to do with being alive in an interacting, inextricably intertwined web of humanity.

A fifth suggested core belief would be simply the golden rule. Nothing can be best for the individual concerned if it injures others. On prudential grounds one might avoid injuring others for fear of retaliation, or for fear of creating a social environment in which no one is safe from injury. But "cultural wisdom" and the wisdom of individual experience support an additional and more positive reason for adhering to the golden rule: that the ultimate in satisfaction is to be attained only when that feeling is simultaneously experienced by all within one's field of interaction.

The sixth and final core premise proposed here is that norms and knowledge are social products which are based on a consensus of individual beliefs about what is "good" and "real", and which owe their validity not only to privately experienced sensations but to their *public*

verifiability in terms of usefulness for enabling individuals to deal effectively with their social and physical environment. This means that norms and knowledge are continually evolving, just as is the web of humanity and the individual selves which contribute to it.

Such a core of universal beliefs about the "good" and "real" would in fact comprise a world view capable of generating the kind of values in the corps members that would equip them with the tolerance and human concern necessary for autonomous personality growth through interaction with others. This valuing equipment would in turn guide their selection of experience during their secondary education service period, so that all of it would contribute to their emergence as concerned, wise and aware members of a global community. With this type of candidate entering our post-secondary institutes we would have little need for alarm about the effect of a period of prolonged specialization at that level. In fact, we might at last have some cause for confidence in the ability of our knowledge-producers to contribute *direction* to the course of human evolution, rather than to continue their current pursuit of propelling us helplessly along in the wake of uncontrolled technological drift.