

INITIAL WORKING DRAFT
NOT FOR PUBLICATION

EDUCATING FOR THE 21ST CENTURY:
THE FIFTH CITY MINISCHOOL
(A PROGRAM FOR ONE AND TWO-YEAR OLDS)

THE ECUMENICALS INSTITUTE: CHICAGO
A DIVISION OF THE CHURCH FEDERATION OF GREATER CHICAGO
SEPTEMBER, 1967

INTRODUCTION

THERE HAS EMERGED IN RECENT YEARS A NEW AND EXCITING INTEREST IN THE EDUCATION OF THE YOUNG CHILD. A NUMBER OF THINGS HAVE PRECIPITATED THIS INTEREST. FIRST, THE EXPANSION OF RESEARCH DEALING WITH CHILDREN FROM BIRTH TO SCHOOL AGE, HAS RESULTED IN NEVER BEFORE DREAMED OF POSSIBILITIES FOR EDUCATING THE VERY YOUNG. SECONDLY, THE EXPLOSION OF KNOWLEDGE IN OUR TIME HAS PLACED THE DEMAND TO LEARN MORE, EARLIER. THIRDLY, RECENT INTEREST IN THE NEGRO GHETTO CHILD AND HIS INTELLECTUAL AND CULTURAL DEPRIVATION HAS POINTED TO THE NECESSITY OF AN INTENTIONAL FOCUS UPON EARLY EDUCATION.

IN VIEW OF THE NEED FOR NEW AND ADEQUATE EDUCATIONAL STRUCTURES FOR YOUNG CHILDREN, THE ECUMENICAL INSTITUTE HAS TAKEN UPON ITSELF THE TASK OF CREATING MODELS ADEQUATE FOR SUCH PROGRAMS. ONE OF THESE PROGRAMS IS FOR ONE AND TWO YEAR OLD CHILDREN. THE CONCRETE IMPERATIVE OF THIS PROGRAM COMES OUT OF THE WORLD IN WHICH WE LIVE. IN THE MIDST OF THE SCIENTIFIC, URBAN AND SECULAR REVOLUTIONS OF THE 20TH CENTURY WORLD, WE MUST EDUCATE CHILDREN ABLE TO LIVE IN THIS WORLD. WE WILL, THEREFORE, IN THIS PAPER EXAMINE MORE CLOSELY THE WORLD IN WHICH WE LIVE, WHAT A CHILD LIVING IN THIS WORLD SHOULD BE LIKE RELATIVE TO AN EDUCATIONAL MODEL, AND THE WAYS IN WHICH THE NEGRO GHETTO CHILD AND THE WHITE MIDDLE CLASS CHILD DEVIATE FROM THIS MODEL OF THE EDUCATED CHILD. WE WILL THEN TALK ABOUT EDUCATION IN THE 20TH CENTURY AS IT APPLIES TO ONE AND TWO YEAR OLD CHILDREN AND IS IMPLEMENTED IN THE ECUMENICAL INSTITUTE'S PROGRAM FOR THESE CHILDREN.

THE 20TH CENTURY CULTURAL REVOLUTION

THE 20TH CENTURY IS IN THE MIDST OF A RADICAL SHIFT IN THE COMMON SENSE (SCIENTIFIC REVOLUTION), THE COMMON STYLE (URBAN REVOLUTION), AND THE COMMON SYMBOLIC LIFE (SECULAR REVOLUTION). THIS DEMANDS A TOTALLY NEW UNDERSTANDING OF WHAT IT MEANS TO BE HUMAN AND THEREFORE, WHAT IT MEANS TO APPROPRIATE THE GIFTS OF THIS NEW AGE.

IN THE FIELD OF SCIENCE THE EINSTEINIAN REVOLUTION BROKE OPEN NEW IMAGES OF WHAT IT MEANS TO BE WHEN YOU ARE NO LONGER THE CENTER OF EVERYTHING. THE THEORY OF RELATIVITY RELEASED A NEW ORIENTATION OF HOW TO GRASP YOURSELF IN A NEW COSMOLOGY THAT ALLOWS YOU TO PARTICIPATE FULLY IN THE SCIENTIFIC REVOLUTION. MAN HAS GONE THROUGH OTHER RADICAL SHIFTS IN HISTORY BUT ONLY AT THIS POINT IN HUMAN CONSCIOUSNESS HAS HE BEEN ABLE TO SEE THAT HE IS IN THE MIDST OF A RADICAL TRANSITION. WHAT THIS MEANS IN EDUCATION IS THAT MAN NO LONGER GRASPS HIMSELF AS STRIVING AFTER SOME ETERNAL PATTERNS OF HOW ONE CAN FIT INTO SOCIETY AND IS THEREFORE A VICTIM OF THOSE PATTERNS. INSTEAD, MAN SEES THAT HE MUST STAND IN THE MIDST OF A NETWORK OF RELATIONSHIPS AS A DYNAMIC AND SINGULAR BEING WHO CAN PREDICT AND DIRECT THE TREND. MAN NOW SEES THAT IN A RELATIVE UNIVERSE, HISTORY DOES NOT JUST HAPPEN. IT IS CREATED, EITHER BY DECISION OR DEFAULT.

BY PARTICIPATING IN THE URBAN REVOLUTION OR THE SHIFT IN HUMAN STYLE, MAN HAS HAD TO CONSCIOUSLY OVERCOME THE 19TH CENTURY STYLE OF LIFE, WHICH IS ESSENTIALLY THE RURAL MIND SET. THIS MIND SET OF SIMPLICITY AND SLOW AND CERTAIN RHYTHM IN TERMS OF PACE, PAROCHIALISM IN TERMS OF SPACE, ONE-TO-ONE MUTUALITY IN TERMS OF RELATIONS, AND FINDING OUR ROOTS IN THE PAST IN TERMS OF SOCIALITY WAS ADEQUATE TO THE CLOSED WORLD OF THE PAST CENTURY. IT WAS POSSIBLE TO BE A RESPONSIBLE PERSON IN A LIMITED AREA IN THE 19TH CENTURY, TO SEE JUSTICE IN THE REALM OF A HIGHLY PERSONAL SOCIETY, TO

ASSIMILATE KNOWLEDGE AND BECOME EDUCATED IN GENERALIZED AREAS, AND TO UNDERSTAND OUR HERITAGE IN TERMS OF OUR PAST HISTORY. HOWEVER, THE URBAN WORLD WE NOW LIVE IN DEMANDS BY ITS VERY NATURE A COSMOPOLITAN OUTLOOK, A CONTINUOUS AND COMPLEX RHYTHM, AN IMPERSONAL STRUGGLE FOR JUSTICE, WITH OUR ROOTS ORIENTED IN THE FUTURE. THE KNOWLEDGE, POPULATION, AND TECHNOLOGICAL EXPLOSION WITH THE RESULTING COMPLEXITY OF OUR SOCIAL LIFE HAS CREATED A NEW WAY TO DEAL WITH WHOM WE HAVE HAD TO BECOME. TO PICK UP THE LIFE STYLE THE 20TH CENTURY DEMANDS TO HAVE PERMISSION TO APPROPRIATE THE POWER OF THE URBAN LIFE STYLE AND THEREFORE OF THE WORLD.

FINALLY, THE SHIFT IN COMMON MOOD OR THE SECULAR REVOLUTION IS SEEN IN THE REALIZATION OF HUMANISM. WESTERN MAN, UNLIKE OTHER CULTURES, IS JUST BEGINNING TO UNDERSTAND THAT HE CANNOT BE HUMAN WITHOUT A SYMBOLIC LIFE. EVERY MAN HAS MYTHS, RITES, AND SYMBOLS THAT TELL HIM WHO HE IS AND HOW HE CAN FIND CERTAINTY. MAN PARTICIPATES IN THE SECULAR REVOLUTION BY DECIDING ON THOSE DESTINAL IMAGES THAT ALLOW HIM TO BE THE PREDICTOR, THE URBAN, AND THE INTENTIONAL MAN.

THE 20TH CENTURY CHILD

THE EDUCATED CHILD

DOWN THROUGH THE AGES MAN HAS STRUGGLED WITH FIRST ONE FORM AND THEN ANOTHER OF HOW TO BEST EDUCATE HIS PEOPLE. EDUCATION HAS TAKEN MANY FORMS AS MAN HAS TAKEN INTO ACCOUNT THE CHANGES OF HISTORY AND ATTEMPTED TO MEET THE DEMANDS OF ANY PARTICULAR PERIOD IN HISTORY. HOWEVER, THE EMERGENCE OF THE 20TH CENTURY HAS BROUGHT CHANGES SO DRAMATIC WITH SUCH FAR-REACHING EFFECTS THAT OUR EDUCATIONAL PROCESS HAS BEEN CALLED RADICALLY INTO QUESTION IN A WAY NOT HERETOFORE EXPERIENCED. THE SCIENTIFIC, URBAN, AND SECULAR REVOLUTIONS OF OUR TIME HAVE RAISED EVEN A PRIOR QUESTION: WHAT MUST THE EDUCATED MAN LOOK LIKE IF HE IS TO COPE WITH THE NEW WORLD IN WHICH HE FINDS HIMSELF? WE MUST HAVE A PICTURE OF WHAT KIND OF MAN IS NEEDED FOR 20TH AND 21ST CENTURY LIVING IF WE ARE TO EDUCATE PEOPLE TO LIVE IN THEIR ACTUAL WORLD. ONLY IN THE CONTEXT OF SUCH A PICTURE OF THE "EDUCATED MAN" IS IT RELEVANT TO TALK ABOUT THE EDUCATIONAL PROCESS NEEDED, MUCH LESS ACCOMPLISH SUCH A GOAL.

WHAT, THEN, MUST THE EDUCATED MAN LOOK LIKE? IN VIEW OF THE SCIENTIFIC, URBAN, AND SECULAR REVOLUTIONS, THE EDUCATED MAN MUST, DRAWING ON THE COMMON SENSE OF OUR TIME, BE UTTERLY COMPREHENSIVE. SECONDLY, THE COMMON LIFE STYLE OF WHICH HE MUST PARTAKE MUST BE FUTURIC IN KIND. FINALLY, THE SYMBOLS BEFORE WHICH HE LIVES MUST HOLD BEFORE HIM THE NECESSITY OF BEING UTTERLY INTENTIONAL IN EVERY DECISION HE MAKES.

TO BE COMPREHENSIVE, ONE MUST HAVE SOME WAY OF GRASPING AND ORGANIZING THE OVERWHELMING AMOUNT OF DATA WHICH HAS SUDDENLY BECOME AVAILABLE IN THE 20TH CENTURY. THE EDUCATED MAN MUST HAVE A MODEL WHICH INDICATES THE DATA HE NEEDS, AND INTO WHICH HE CAN PUT THE DATA THAT COMES TO HIM. FURTHER, IF ONE IS TO BE COMPREHENSIVE HE MUST HAVE AN EXPLICIT MODEL WITH

CATEGORIES THAT PROVIDE THE BASE FOR ENABLING HIM TO APPROPRIATE WHAT HE KNOWS.

SECONDLY, THE EDUCATED MAN MUST BE FUTURIC. CHARACTERISTICALLY, HE WOULD OPENLY RECEIVE THE INFINITE VARIETY OF EXPERIENCES AND PICTURES THE URBAN WORLD BRINGS HIM AND RESPOND IN VIEW OF THAT WORLD INSTEAD OF OUT OF PICTURES OF A RURAL SITUATION WHICH HAS LONG SINCE PASSED. A FUTURIC MAN WOULD ALSO BE DISCIPLINED. THIS MEANS HE WOULD BRING UTTER CONTROL TO HIS LIFE SO THAT HE WOULD BE ABLE TO DO WHATEVER IS NECESSARY IN ANY SITUATION. FINALLY, VIEWING THE PERPETUAL CHANGE OF THE URBAN WORLD HE WOULD SEE HIMSELF AS THE ONE WHO CREATES THE TOMORROW KNOWING THAT WHEN TOMORROW COMES THE JOB WILL BE THERE TO DO AGAIN. BINDING HIMSELF TOGETHER WITH HIS CONTEMPORARIES, HE WOULD SENSE THE IMPERATIVE AND THE POSSIBILITY OF ASSUMING FULL RESPONSIBILITY FOR THE FUTURE.

THIRDLY, THE EDUCATED MAN MUST CREATE AND/OR UTILIZE SYMBOLS WHICH HOLD BEFORE HIM THE FUTURIC LIFE STYLE HE HAS DECIDED IS NECESSARY, ENABLING HIM TO PERIODICALLY DECIDE AGAIN TO BE FAITHFUL TO THAT LIFE STYLE. THESE SYMBOLS COULD TAKE THE FORM OF RITES, STORIES, OR PARTICULAR OBJECTS WHICH HAVE RELEVANT SYMBOLIC POWER.

PROBLEMS OF THE NEGRO GHETTO CHILD

WHEN ONE LOOKS AT THE PICTURE OF THE EDUCATED MAN IN THE 20TH CENTURY, IT IS APPARENT THAT THE CULTURALLY DEPRIVED CHILD OF THE NEGRO GHETTO FALLS FAR SHORT OF BECOMING THAT MAN.

IN THE FIRST PLACE HE IS NOT COMPREHENSIVE. THIS IS MOST DRAMATICALLY MANIFEST IN HIS LANGUAGE PROBLEM, WHICH TAKES A NUMBER OF FORMS. HIS CONCEPTUAL KNOWLEDGE IS EXTREMELY LIMITED AND HE DOES NOT UNDERSTAND RELATIONSHIPS SUFFICIENTLY TO FOLLOW SIMPLE DIRECTIONS. THE OTHER SIDE OF THE LANGUAGE PROBLEM IS MANIFEST IN HIS INABILITY TO ARTICULATE IN A MANNER COMMON TO THE DOMINATE SOCIETY IN WHICH HE LIVES. HIS SOUNDS ARE MUFFLED RATHER THAN ARTICULATED CLEARLY. HE CHARACTERISTICALLY SPEAKS IN AN EXTREMELY LOUD VOICE OR SO QUIETLY THAT HE CANNOT BE HEARD.

SECONDLY, THE CHILD OF THE NEGRO GHETTO IS NOT FUTURIC IN HIS LIFE STYLE. HIS PAST EXPERIENCES ARE LIMITED IN KIND AND HE TENDS TO BE EXTREMELY AFRAID OF THAT WHICH IS NEW TO HIM. HE IS NOT DISCIPLINED. IN THE EARLY YEARS THE MOST CHARACTERISTIC MANIFESTATION OF THIS IS THROUGH THE USE OF HIS BODY. HE EITHER INDISCRIMINATELY "FLOPS" HIS ARMS AND BODY OR WITHDRAWS. HE MAY ALSO SLING HIS LEGS IN WALKING AND HAVE DIFFICULTY IN POINTING TO OBJECTS IN A DIRECT MANNER. NEITHER IS THE GHETTO CHILD FUTURIC IN VIEWING HIS URBAN WORLD IN SUCH A WAY THAT HE IS ABLE TO SEE HIMSELF AS THE ONE WITH POWER. INSTEAD, AS MANIFEST IN THE YOUNG CHILD, HE TENDS TO WITHDRAW OR ACT WITHOUT DIRECTION.

THIRDLY, THE SYMBOLIC LIFE OF THE GHETTO CHILD PERPETUATES THE "VICTIM IMAGE" OF HIS HERITAGE RATHER THAN DEMANDING OF HIM INTENTIONALITY IN EMBODYING THE URBAN LIFE STYLE OF THE EDUCATED MAN. THE CHILD OF THE NEGRO GHETTO IS ESSENTIALLY WITHOUT SEQUENTIAL ROUTINES AND RITUALS TO RELATE HIM TO THE TIME STRUCTURES OF THE URBAN WORLD. THE IMPLICATION THAT HE HAS NOTHING OF SIGNIFICANCE TO CONTRIBUTE WHICH DEMANDS THAT HE BE RELATED IS RITUALISTICALLY HELD BEFORE HIM. THE STORY THAT IS MOST TYPICALLY TOLD HIM IS THAT HE IS A "WORTHLESS, NO-GOOD KID WHO IS AN ADDED BURDEN AND IN THE WAY". HIS BLACKNESS IS THRUST BEFORE HIM AS THE ULTIMATE SYMBOL OF THE FACT THAT HE IS "NO GOOD" AS, FOR EXAMPLE, THROUGH THE DERROGATORY USE OF THE WORDS "GIRL" AND "BOY" IN REFERRING TO THE NEGRO.

PROBLEMS OF THE WHITE MIDDLE CLASS CHILD

ALTHOUGH THE MIDDLE-CLASS CHILD IS NOT FACED WITH THE SEVERE EDUCATIONAL DEPRIVATION CHARACTERISTIC OF THE GHETTO CHILD, HE FALLS SHORT, IN A NUMBER OF WAYS, OF WHAT THE EDUCATED MAN SHOULD LOOK LIKE IN THE 20TH CENTURY.

IN CONSIDERING WHETHER OR NOT THE MIDDLE-CLASS CHILD IS COMPREHENSIVE IN HIS EDUCATION, ONE DISCOVERS THAT ALTHOUGH THERE ARE INADEQUACIES, THIS IS NOT THE BASIC PROBLEM OF THE MIDDLE-CLASS CHILD.

HOWEVER, IN THE AREA OF THE URBAN LIFE STYLE THE MIDDLE-CLASS CHILD'S PROBLEM IS MORE SERIOUS. THE MIDDLE-CLASS ADULT HAS NEGLECTED TO CREATE

RELEVANT IMAGES FOR LIVING IN AN URBAN WORLD RADICALLY DIFFERENT FROM THE RURAL PAST. IN THE ADULT'S INABILITY TO DEAL WITH THE NEW URBAN WORLD HIS STANCE TOWARD THE CHILD HAS BEEN ONE OF PROTECTION FROM THE PRESENT AND AN ATTEMPT TO CLING TO THE PAST. IT MIGHT BE SAID IN PASSING THAT FOR THIS REASON, SEEING THE BOURGEOIS SOCIETY AS THE EDUCATIONAL SOLUTION FOR THE GHETTO CHILD HINDERS THE GHETTO CHILD IN BEING EDUCATED FOR 20TH CENTURY LIVING.

IN TERMS OF LIFE STYLE, THE MIDDLE-CLASS CHILD, HAVING BEEN PROTECTED IN THE EARLY YEARS FROM THE VARIETY OF IMAGES PROVIDED IN THE URBAN WORLD, TENDS TO BE OVERWHELMED BY THE BOMBARDMENT OF IMAGES HE EVENTUALLY ENCOUNTERS. CONSEQUENTLY, THE LIFE STYLE OF OPENNESS DEMANDED IN THE 20TH CENTURY IS CHARACTERISTICALLY LACKING. WITH REGARD TO A DISCIPLINED LIFE STYLE THE MIDDLE-CLASS CHILD IS RELATIVELY DISCIPLINED. HOWEVER, HAVING BEEN REARED IN THE CONTEXT OF THE IMAGE OF INDIVIDUALISM AND SELF-PROTECTION, HIS DISCIPLINE IS CENTERED AROUND HIMSELF IN AN ATTEMPT TO CREATE A SECOND WOMB WORLD. BEING DISCIPLINED FOR THE SAKE OF THE WORLD IS CHARACTERISTICALLY AND INITIALLY QUITE BEYOND HIS IMAGINATION. FINALLY, THE LIFE STYLE OF THE MIDDLE-CLASS CHILD IS INADEQUATE FOR 20TH CENTURY LIVING BECAUSE HE DOES NOT SEE HIMSELF AS THE PERPETUAL REVOLUTIONARY. HE DOES NOT SEE THE NECESSITY OF CREATING AND RECREATING THE FUTURE OF THE WORLD IN WHICH HE LIVES, AND EVEN HE DRASTICALLY UNDERESTIMATES HIS ABILITY TO DO SO.

IN LOOKING AT THE SYMBOLIC LIFE OF THE MIDDLE-CLASS CHILD, ONE SEES THAT THE SYMBOLS OUT OF WHICH HE LIVES ARE ATTEMPTS TO CLING TO THE RURAL PAST AND TO RUN FROM THE URBAN WORLD WITH WHICH HE IS INEXTRICABLY BOUND. THE FAMILY THRUST UPON HIM SUPERFICIAL RITES SUCH AS EVERYONE BEING TOGETHER FOR MEALS AND FAMILY OUTINGS. LIKEWISE, THE MYTH HE LIVES UNDER IS THAT IT IS THE SUBURBAN LIFE RATHER THAN LIFE IN THE INNER CITY THAT IS, OR EVER COULD BE, THE "GOOD LIFE". THE SYMBOL OF SUCH A LIFE STYLE IS FOR HIM THE SPLIT LEVEL HOUSE AND GREEN GRASS. THIS SYMBOLIC LIFE HOLDS BEFORE THE MIDDLE-CLASS CHILD A HOPELESS ATTEMPT TO CLING TO THE RURAL PAST, HARDLY RELEVANT TO 20TH CENTURY LIVING.

EDUCATING FOR THE 20TH CENTURY

THE DEMAND

AS EDUCATORS OF CHILDREN IN THE 20TH CENTURY WORLD ONE IS THROWN UP AGAINST THE NECESSITY OF DECIDING WHAT KIND OF PERSON HE WILL CREATE AND HOW HE WILL DO IT. WE HAVE NOT DARED TO COME UP WITH THE RADICAL MODELS NECESSARY TO DEAL WITH THESE QUESTIONS. INSTEAD WE HAVE CONSERVATIVELY WAITED FOR "THE ANSWER" IN EDUCATION AS THOUGH WAITING FOR THE "RIGHT" MODEL CONSTITUTES A NEUTRAL POSITION. IN THE MEAN TIME THE WORLD GOES ON AND CHILDREN GROW UP TO BE THE LIVING SPECIMEN OF THE "NEUTRAL POSITION" CREATION - HARDLY EQUIPED TO LIVE IN THEIR WORLD. THE TIME HAS COME FOR US TO EMBRACE THE FACT THAT EVERY MODEL IS RELATIVE. THERE IS NO SUCH THING AS AN IDEAL MODEL WHICH WE WILL SOMEDAY FIND. FURTHERMORE, WITH THE RAPIDLY CHANGING WORLD IN WHICH WE LIVE, WE MUST BE CONSTANTLY ALTERING OUR MODELS IF THEY ARE TO APPROXIMATE GENUINE RELEVANCE.

ANOTHER BLOCK TO CREATING ADEQUATE MODELS HAS BEEN OUR FEAR THAT WE WOULD MAKE CHILDREN NEUROTIC IN ONE WAY OR ANOTHER. WE ACT AS THOUGH IT IS POSSIBLE TO EDUCATE CHILDREN IN SUCH A WAY THAT THEY WOULD NOT HAVE NEUROSES. THE TIME HAS COME FOR US TO ACKNOWLEDGE THE FACT THAT NOT ONLY WILL PEOPLE ALWAYS HAVE NEUROSIS BUT THAT ONE'S NEUROTIC MAKEUP IS HIS GIFT TO HISTORY. WE MUST STOP RAISING THE QUESTION IN TERMS OF HOW WE CAN PREVENT THE EMERGENCE OF NEUROSIS. RATHER, THE QUESTION WE MUST ASK OURSELVES IS HOW CAN WE ENABLE ONE TO THRUST HIS NEUROSES CREATIVELY INTO HISTORY?

AS EDUCATORS, THEN, WE HAVE ONLY TWO CHOICES. EITHER WE COME UP WITH POSITIVE MODELS OR WE ANSWER BY DEFAULT THE QUESTION OF WHAT KIND OF PERSON WE WILL CREATE AND HOW WE WILL DO IT. IT WOULD SEEM TO US APPARENT THAT

ONE MUST TAKE UNTO HIMSELF THE RISK OF CREATING MODELS WHICH ARE ONLY RELATIVELY ADEQUATE AND WHICH WILL HAVE TO BE ALTERED IN RESPONSE TO THE CHANGING WORLD IN WHICH WE LIVE.

IN SUCH A CONTEXT AND IN VIEW OF THE WORLD IN WHICH WE LIVE, IT WOULD SEEM TO US THAT THE EDUCATED MAN OF THE 20TH CENTURY MUST BE COMPREHENSIVE, FUTURIC, AND INTENTIONAL. FURTHER, SUCH A MAN CAN EMERGE BY PROVIDING AN EDUCATION WHICH GIVES HIM THE COMMON SENSE, COMMON STYLE, AND COMMON SYMBOLS NECESSARY FOR 20TH AND 21ST CENTURY LIVING.

THE THEORETICAL APPROACH: IMAGINAL EDUCATION

1. DYNAMICS OF IMAGES - TO TEACH A CHILD IS NOT A MATTER OF GIVING INFORMATION BUT ONE OF SHAPING AND CHANGING HIS IMAGES OF HIS SELF AND HIS WORLD. ALL MEN LIVE BY IMAGES - IMAGES OF ALL THAT IS AND HOW TO RELATE TO ALL THAT IS. IN IMAGINAL EDUCATION, EDUCATION IS UNDERSTOOD AS THE BOMBARDMENT OF IMAGES THAT ALLOW A PERSON TO SELF-CONSCIOUSLY LIVE AN AUTHENTIC LIFE. IMAGES ARE UNDERSTOOD AS THOSE OPERATING PICTURES THAT ENABLE A PERSON TO THRUST HIS CREATIVITY EFFECTIVELY INTO THE 20TH CENTURY. TO BE EFFECTIVE, THESE IMAGES NEED TO INCLUDE A RATIONAL AND INCLUSIVE PICTURE OF THE WORLD IN ORDER TO OPERATE IN THE WORLD; FUTURIC PICTURES THAT ALLOW A PERSON TO BE RELEASED FROM THE PAST AND NOT BE SWALLOWED UP BY THE PRESENT; AND INTENTIONAL PICTURES THAT ALLOW HIM TO DIRECT HIS TOTAL ENERGY INTO HISTORY. NOT TO HAVE A COMPREHENSIVE PICTURE OF THE UNIVERSE IS TO REDUCE LIFE TO A SMALL AREA OF PARTICIPATION. NOT TO BE FUTURIC IS TO BE HELPLESS IN THE MIDST OF EXTERNAL SITUATIONS. NOT TO BE INTENTIONAL IS TO BE BORED.

IMAGE CHANGING IS SIMPLY THE PROCESS OF BEING A HUMAN BEING. THAT IS, MAN IS CONSTANTLY BOMBARDED BY VERBAL, VISUAL, AND TACTILE MESSAGES THAT AFFIRM, CLARIFY OR CONTRADICT HIS OPERATING IMAGES. WHEN A PERSON HEARS A MESSAGE HIS IMAGE IS LIKELY TO BE CHANGED IN SOME DEGREE, AND WHEN THERE IS AN IMAGE CHANGE BEHAVIOR PATTERNS WILL BE CHANGED. MESSAGES CAN BE CONSIDERED TO BE INFORMATION IN THE SENSE THAT THEY ARE STRUCTURED

EXPERIENCES. THE IMPORTANCE OF A MESSAGE IS THE CHANGE WHICH IT PRODUCES IN THE IMAGE.

WHEN A MESSAGE IS RECEIVED THREE THINGS CAN HAPPEN TO THE IMAGE. FIRST, THE IMAGE MAY REMAIN THE SAME. SECONDLY, THE IMAGE MAY CHANGE IN A REGULAR AND WELL-DEFINED WAY AS IN SIMPLE ADDITION. THIRDLY, THE MESSAGE MAY CAUSE A REVOLUTIONARY CHANGE, A TOTAL REORGANIZATION OF THE IMAGE. IF THIS HAPPENS, THE IMAGE IS RESISTANT TO CHANGE. TO OVERCOME THIS RESISTANCE, REPETITION OF THE MESSAGES CAN EVENTUALLY REVISE THIS IMAGE. THE FINAL STABILITY OR RESISTANCE TO CHANGE DEPENDS ON THE INTERNAL CONSISTENCY AND AUTHORITY OF THE MESSAGE.

2. DYNAMICS OF TEACHING IMAGINAL EDUCATION - FOR THE IMAGINAL EDUCATOR IT IS NECESSARY TO CHANGE THE EXISTING CRIPPLING IMAGES OF THE INDIVIDUAL STUDENT, TO COUNTERACT THE OVERWHELMING MESSAGES OF OUR CULTURE, AND TO CREATE THOSE MESSAGES THAT CAN EXPLODE THE IMAGES NECESSARY FOR THE INDIVIDUAL AND SOCIETY TO APPROPRIATE THE POWER OF THE 20TH CENTURY WORLD. THESE IMAGE EXPLOSIONS CAN BE ANYTHING FROM OBJECTS TO BE OBSERVED, TRIPS TO BE EXPERIENCED, AND ACTIVITIES IN WHICH ONE CAN BE INVOLVED. THEY MUST BE ABLE TO EXPLODE THE MIND, SIMPLE ENOUGH TO CAPTURE THE IMAGINATION, AND REPEATED ENOUGH TO BE EFFECTIVE.

IMAGINAL EDUCATION CAN TAKE PLACE ONLY WHEN THERE ARE INTERNALLY CONSISTENT MODELS FOR THE SELF, SOCIETY, AND THE WORLD, AN IMAGINAL STYLE OF TEACHING, AND A SELF-CONSCIOUS UNDERSTANDING OF IMAGES. THE CULTURAL STUDIES CURRICULUM PROVIDES THE INTERNALLY CONSISTENT MODELS IN ITS GESTALT OF THE HUMAN MIND, SOCIAL STRUCTURES, AND RATIONAL CONSTRUCTS, WHICH THEN BECOME THE BACKGROUND FOR ALL QUESTIONS, COMMENTS, AND PROBLEM SOLVING.

THE IMAGINAL STYLE OF TEACHING OR "TEACHING IMAGINALLY" IS AN INDIRECT TEACHING TOOL THAT INVOLVES THE USE OF DECOR, STRUCTURE OF THE ROOM, AND THE SCHEDULE OF THE DAY AS WELL AS THE PEDAGOGICAL STANCE OF THE TEACHER. USING THE DECOR IMAGINALLY COULD INCLUDE SUCH THINGS AS CHANGING THE MAJOR ART FORMS DAILY TO PUSH THE CHILD TO EXPECT THE

UNEXPECTED, OR PERHAPS TO HAVE DIFFERENT CULTURES REPRESENTED TO PROVIDE COMPREHENSIVE INFORMATION ABOUT THE WORLD, OR PERHAPS A PROJECTED SCULPTURE OF HOW LIFE MAY BE ON THE MOON IN THE YEAR 21000. THE STRUCTURE OF THE ROOM COULD BE USED TO EXPLODE IMAGES BY BEING DIVIDED INTO AN URBAN WORLD SETTING, A SCIENTIFIC WORLD SETTING, AND A CULTURAL SYMBOL SETTING. THE SCHEDULE OF THE DAY BY ITS VERY SYSTEMATIC AND FORMAL STRUCTURES CAN BE USED IMAGINALLY BY HAVING THE DIFFERENT EVENTS IN THE DAY DEMAND UNEXPECTED, CREATIVE, AND DECISIONAL RESPONSES. IN THE PEDAGOGICAL ROLE, THE IMAGINAL TEACHER STANDS AS THE IMAGE EXPLOSION HERSELF. HER PRESENTATION OF CURRICULUM EVENTS AS WELL AS HER INDIRECT TEACHING IS DIRECTED BY HER SELF-UNDERSTANDING OF HER ROLE AS THE INTRUDER, OR THE ONE WHO DARES TO DECIDE TO INTRUDE INTO THE LIFE OF THE CHILD, HAVING HIM ENCOUNTER NEW IMAGES THAT ALLOW HIM TO STAND BEFORE ALL SITUATIONS, AND DEMANDING THAT HE SEE HIMSELF AS ONE WHO MAKES HIS DECISION ALONE.

TO SELF-CONSCIOUSLY UNDERSTAND WHO WE ARE, IT IS NECESSARY TO SEE THAT OUR BASIC SELF-IMAGES INCLUDE NOT ONLY KNOWING THAT WE LIVE BEFORE OUR LIMITS, OUR POSSIBILITIES, AND OUR POWER TO DECIDE, BUT CAN SELF-CONSCIOUSLY STAND BEFORE OUR KNOWING.

IN UNDERSTANDING YOUR LIMITS, OR THE GIVENS IN YOUR LIFE THAT ENCOUNTER YOU, YOU UNDERSTAND THAT YOU EXPERIENCE BEING ONLY WHEN YOU BUMP INTO NON-BEING. BUT YOU KNOW WHO YOU ARE ONLY WHEN YOU STAND BEFORE YOUR SELF AS A PERSON WHO IS ALWAYS FINDING YOURSELF RUNNING INTO YOUR LIMITS. IF A CAT FINDS HIMSELF TANGLED UP IN A ROPE, HE FIRST REBELLS AGAINST THE SITUATION AND THEN CAN LITERALLY STRANGLE HIMSELF IN THE FRENZY TO GET LOOSE, THUS LETTING HIMSELF BE SWALLOWED UP BY THE SITUATION. A HUMAN BEING CAN STAND BEFORE THE SITUATION OF BEING LIMITED AND THEN TAKE A RELATIONSHIP TO IT, THEREBY HAVING THE POSSIBILITY OF OBJECTIFYING THE SITUATION, AND THEREFORE, NOT HAVE TO EITHER REBEL OR BE SWALLOWED UP BY THE EVENT. IMAGINAL EDUCATION POLISHES THE MIRROR OF NON-BEING AND HOLDS UP THE DEMAND TO TAKE A RELATIONSHIP TO IT.

THE POSSIBILITY IN THE MIDST OF OUR LIMITS IS THAT WE CAN AFFIRM

OUR SITUATION AND TAKE A RELATIONSHIP TO BEING THOSE WHO CAN AFFIRM WHAT-
EVER MAY COME AND THUS RELEASE OUR PARTICULAR UNIQUENESS INTO HISTORY.
THE TASK OF IMAGINAL EDUCATION IS TO ALWAYS HOLD THAT POSSIBILITY BEFORE
THE CHILD AND HOLD UP HIS TASK TO BE THAT ONE WHO DECIDED TO AFFIRM HIS
POSSIBILITY IN HIS LUCIDITY.

THE LIFE STYLE THAT FLOWS OUT OF THIS POSSIBILITY IS THE NEW MUTATION
IN HUMANNESS. ONLY WHEN THE CHILD CAN SEE THE NECESSITY OF ALWAYS HAVING
TO DECIDE CAN HE TAKE A RELATIONSHIP TO HIS BEING A DECISIONAL BEING AND
EXPOSE HIMSELF IN ACTING OUT HIS HUMANNESS. THE TASK OF IMAGINAL EDUCATION
IS TO PRESENT THE DEMAND OF BEING IN THIS WORLD THAT REQUIRES A NEW LIFE
STYLE AND EXPLODING THE IMAGES NEEDED TO APPROPRIATE THIS STYLE.

THE PRACTICAL IMPLIMENTATION

1. COMMON SENSE - TO KNOW THIS AGE AS THE CULTURAL REVOLUTION IS TO
HAVE A COMPREHENSIVE UNDERSTANDING OF THE TRANSITIONAL STAGE OF OUR
CULTURAL WISDOM. NEVER BEFORE HAS MAN HAD SUCH A RADICAL SHIFT IN THE
COMMON SENSE OF THE ENTIRE CIVILIZATION. IT IS OBVIOUS THAT MAN HAS
LEARNED MORE IN THE LAST FIFTY YEARS THAN HE HAS IN THE LAST 20,000 YEARS.
THE SHIFT IN COMMON SENSE HAS COME TO MAN AS BOTH A CURSE AND A CHALLENGE,
CAUSING CONFUSION AND CREATIVITY. THE EDUCATIONAL QUESTION OF OUR DAY IS
HOW DOES A 20TH CENTURY CHILD APPROPRIATE THE PRACTICAL COMMON SENSE IN A
REVOLUTIONARY TIME.

FOR THE ONE AND TWO YEAR OLD CHILD, IT IS NOT ENOUGH TO BE ABLE TO
LABEL, DISTINGUISH, AND CATEGORIZE OBJECTS. THE TASK OF CHILDREN TODAY
IS TO BUILD THESE INDIVIDUAL, SOCIAL, AND RATIONAL CONSTRUCTS THAT ENABLE
A CHILD TO SELF-CONSCIOUSLY PARTICIPATE IN THIS WORLD OF COMPLEXITY, CHANGE,
AND CREATIVITY.

THE VERY COMPLEXITY OF THE 20TH CENTURY CAN SHAPE THE MINDS CAPABLE
OF DEALING WITH THE MULTIPLE PROBLEMS. THIS DEMANDS THAT WE UNDERSTAND
THE INTERNAL DIMENSION OF THE INDIVIDUAL, THE SOCIAL DYNAMICS IN THE
HUMAN COMMUNITY, AND THE COMPREHENSIVE GRASP OF HUMAN EXISTENCE.

THE SPIRAL CURRICULUM DESIGNED TO DEAL WITH THE TOTAL CHILD USES THE INDIVIDUAL, THE SOCIAL, AND THE UNIVERSAL POLE OF THE DISCIPLINES OF THE SCIENCES AND THE HUMANITIES.

ON THE INDIVIDUAL POLE, WE DEAL WITH THE SCIENCE OF PSYCHOLOGY AS IT IS EXAMINED IN ITS BIOLOGICAL, SOCIAL, AND RATIONAL SCHOOLS. IN THE HUMANITIES UNDER THE DISCIPLINE OF ART WE STUDY IMPRESSIONISM, EXPRESSIONISM, AND INTENTIONALISM.

ON THE SOCIAL POLE, WE DEAL WITH THE SCIENCE OF SOCIOLOGY WHICH INVOLVES THE ANALYTICAL MODELS FOR THE ECONOMIC, POLITICAL AND CULTURAL ASPECTS OF SOCIETY, AND THE HUMANITY DISCIPLINE OF HISTORY THAT HAS TO DO WITH THE OBJECTIVE, RATIONAL AND EXISTENTIAL POLES OF HUMANNESS.

ON THE UNIVERSAL POLE, THE NATURAL SCIENCES OF BIOLOGY, PHYSICS, AND MATHEMATICS ARE PLACED IN RELATION TO THE PHILOSOPHICAL APPROACHES IN THE CATEGORIES OF THE ANALYTICAL, EXISTENTIAL AND METAPHYSICAL.

FINALLY, THE CURRICULUM INCLUDES A BASIC IMAGE COURSE DESIGNED TO DEAL WITH AUTHENTIC SELF-UNDERSTANDING AND DECISION MAKING THROUGH THE FUNDAMENTAL IMAGES OF THE LIMITS, THE POSSIBILITY, AND THE LIFE STYLE OF THE 20TH CENTURY.

SYSTEMATIC CURRICULUM

TO DEAL WITH THE PARTICULAR AGE LEVEL OF THE ONE AND TWO YEAR OLD, THE CURRICULUM IS BASED ON A 13 WEEK SESSION, WITH THREE MAJOR MONTHLY CATEGORIES, THREE WEEKLY CATEGORIES, AND ONE REVIEW WEEK EVERY FOURTH WEEK WITH AN OVERALL REVIEW IN THE 13TH WEEK.

INDIVIDUAL POLE

PSYCHOLOGY - PSYCHOLOGY AS A SCIENCE HAS THREE MAJOR FIELDS OF STUDY THAT ALLOW THE PERSON TO SEE HIMSELF AS A TOTAL DYNAMIC RELATIONAL BEING. WHEN A CHILD PARTICIPATES IN THE 13 WEEK CURRICULUM HE IS ABLE TO SEE THAT HE IS A BIOLOGICAL BEING WITH CERTAIN PHYSICAL DRIVES, A SOCIAL BEING WITH CERTAIN DRIVES TOWARD HUMAN RELATIONSHIPS, AND A RATIONAL BEING WHO HAS CERTAIN DRIVES TO FIND MEANING IN LIFE.

	<u>BIOLOGICAL</u>		<u>SOCIOLOGICAL</u>			<u>RATIONAL</u>		
<u>THRUST</u>	<u>ENCOUNTER</u>	<u>RESPONSE</u>	<u>THRUST</u>	<u>ENCOUNTER</u>	<u>RESPONSE</u>	<u>THRUST</u>	<u>ENCOUNTER</u>	<u>RESPONSE</u>
BLIND	IDENTITY FROM NATURAL WORLD	RELATING SELF TO NATURAL WORLD	DRIVE FOR ACCEP- TANCE	IDENTITY FROM SOCIAL WORLD	RELATING SELF TO SOCIAL WORLD	MEANING	IDENTITY FROM IRRATIONAL WORLD	RELATE SELF TO IRRAT. WORLD

ART - ART AS THE DISCIPLINE IN THE HUMANITIES ENABLES THE CHILD TO SEE THAT 20TH CENTURY ART EXPRESSES ITSELF FUNDAMENTALLY IN IMPRESSIONISM, OR VIEWING LIFE IN ITS EXTERNAL IMPRESSIONS, IN EXPRESSIONISM, OR VIEWING LIFE AS THE EXPRESSIONS OF THE INTERNAL DIMENSIONS, AND IN INTENTIONAL ART, OR VIEWING LIFE IN ITS DECISIONAL STANCE.

<u>IMPRESSIONISM</u>			<u>EXPRESSIONISM</u>			<u>INTENTIONAL</u>		
<u>PLASTIC</u>	<u>RHYTHMIC</u>	<u>LITERARY</u>	<u>PLASTIC</u>	<u>RHYTHMIC</u>	<u>LITERARY</u>	<u>PLASTIC</u>	<u>RHYTHMIC</u>	<u>LITERARY</u>

SOCIAL POLE

SOCIOLOGY - IN THE 13 WEEKS OF SOCIOLOGY, IT BECOMES CLEAR THAT OUR SOCIAL LIFE CONSISTS OF THE ECONOMIC DYNAMICS OF SOCIETY, THE POLITICAL STRUCTURES OF SOCIETY, AND THE CULTURAL SIGNIFICANCE OF EXISTENCE.

<u>ECONOMIC</u>			<u>POLITICAL</u>		<u>CULTURAL</u>			
<u>RESOURCES</u>	<u>TOOLS</u>	<u>DISTRI- BUTION</u>	<u>ORDER</u>	<u>JUSTICE</u>	<u>WELL- BEING</u>	<u>COMMON SENSE</u>	<u>COMMON SYMBOL</u>	<u>COMMON STYLE</u>
			STRUC. TURES	ACCON- TABILI TY	RESPON- SIBILITY FOR SOCIETY	SCIENTI- FIC	SECULAR	URBAN

HISTORY - HISTORY, IN ITS MOST COMPREHENSIVE FORM, IS SEEN AS THE OBJECTIVE DATA, THE EXISTENTIAL PARTICIPATION, AND THE RATIONAL SIGNIFICANCE OF ALL SPACE, TIME, AND EVENTS.

<u>SPACE(OBJECTIVE)</u>			<u>TIME(EXISTENTIAL)</u>			<u>EVENTS(RATIONAL)</u>		
<u>PLACE</u>	<u>PERSON</u>	<u>THINGS</u>	<u>PRESENT</u>	<u>PAST</u>	<u>FUTURE</u>	<u>HAPPENING</u>	<u>SIGNIFICANCE OF HAPPENING</u>	<u>EVENT</u>

RATIONAL POLE

NATURAL SCIENCE - SCIENCE IS SYSTEMATICALLY ORGANIZED FOR THE CHILD TO BE ABLE TO SEE THE BIOLOGICAL METHOD OF CLASSIFICATION, THE PHYSIOLOGICAL NATURAL PHENOMENON, AND THE MATHEMATICAL ELEMENTS IN HUMAN THOUGHT.

<u>BIOLOGICAL</u>	<u>PHYSIOLOGICAL</u>	<u>MATHEMATICAL</u>
METHODS OF		
<u>CLASSIFICATION</u>	<u>MECHANICS</u>	<u>ELECTRICITY</u>
<u>ORGANIC GENETICS</u>	<u>ASTROPHYSICS</u>	<u>ELEMENT</u>
		<u>RELATIONS</u>
		<u>SYSTEMS</u>

PHILOSOPHY - THIS FIELD OF STUDY FREES A CHILD TO PARTICIPATE IN HIS EDUCATIONAL TASK OF BECOMING THE ANALYTICAL MIND, THE EXISTENTIAL PARTICIPATOR, AND THE UNIVERSAL MODEL OR METABOLIC CREATOR.

<u>ANALYTIC</u>	<u>EXISTENTIAL</u>	<u>METABOLIC</u>
<u>SCIENTIFIC METHOD</u>	<u>INDIVIDUAL SELF</u>	<u>ONTOLOGICAL RATIONAL RESP.</u>
<u>PRAGMATIC UTILITY</u>	<u>SOCIAL FU. OB.</u>	<u>SYMBOLS</u>
<u>LINGUISTIC ANALYSIS</u>	<u>MEANING</u>	<u>STRUCTURE</u>
		<u>LANGUAGE</u>

IMAGINAL - IN ORDER TO BE ABLE TO STAND BEFORE ONE'S OWN EXPERIENCES AS A HUMAN BEING, IT IS NECESSARY TO BE ABLE TO UNDERSTAND ALL PEOPLE AS EXPERIENCING THEIR OWN LIMITS THROUGH THE WORLD, THE SOCIETY, AND THE SELF. ONLY THEN CAN ANY PERSON SEE THAT IT IS POSSIBLE TO TAKE A RELATIONSHIP TO THESE LIMITS, AND CARVE OUT THE LIFE STYLE DEMANDED. THUS, THE IMAGINAL CURRICULUM IS NOT ONLY CONCERNED WITH POINTING OUT THE LIMITS, POSSIBILITIES, AND THE LIFE STYLE, BUT ALSO WITH THE DYNAMICS OF TAKING A RELATIONSHIP TO THEM.

<u>LIMITS</u>	<u>POSSIBILITIES</u>	<u>LIFE STYLE</u>
<u>WORLD</u>	<u>EVENT</u>	<u>LUCIDITY</u>
<u>SOCIETY</u>	<u>CONTEXT</u>	<u>CONCERN</u>
<u>SELF</u>	<u>DECISION</u>	<u>DECISION</u>

DAILY SCHEDULE

IN ONE DAY A CHILD MIGHT PARTICIPATE IN THE PSYCHOLOGY CURRICULUM BY SHOWING A LARGE TOOTH ALLIGATOR HOW TO BITE THE BITING RING INSTEAD

OF THE OTHER CHILDREN. (WE REALIZED THAT ONE CHILD UNDERSTOOD THE FUNCTION OF THE BITING RING WHEN THE TEACHER STOPPED HIM FROM HITTING ANOTHER CHILD, WATCHED HIM DECIDE NOT TO HIT THE TEACHER, AND FINALLY SAW HIM GRAB AND CHEW ON THE BITING RING AND GO BACK INTO THE GROUP TO PLAY.) THE ART CURRICULUM MIGHT BE SEEING A DALLEY DANCER PRESENT A UNIQUE DANCING STYLE THAT THE CHILDREN COULD THEN TRY TO IMITATE. THIS ENTIRE PSY/ART CURRICULUM MIGHT TAKE AS LONG AS 40 MINUTES WITH ABOUT 20 MINUTES OF FREE TIME TO PLAY, READ BOOKS, HAVE SNACK OR DIAPER CHANGE BEFORE THE NEXT CURRICULUM AREA.

IN THE NEXT UNIT, SOCIOLOGY/HISTORY, THE CHILDREN MIGHT TAKE TURNS BUYING TOYS IN OUR MAKE-BELIEVE STORE WITH PENNIES OR A CREDIT CARD TO ILLUSTRATE THE ECONOMIC ASPECT OF SOCIETY IN OUR STUDY OF SOCIOLOGY AND THEN WATCH A WALT DISNEY PRESENTATION OF A YOUNG AFRICAN BOY LEARNING TO PLAY THE DRUMS IN OUR HISTORY CURRICULUM. ONE OF OUR FIRST DISCOVERIES ON THE CHILDRENS POTENTIAL WAS IN SEEING THEM REPRODUCE A FORTY MINUTE MOVIE BY BUILDING A SIMPLE AFRICAN VILLAGE WITH BLOCKS AND USING THE DIAPER PAIL CANS AS DRUMS. EVEN THE YOUNGEST ONE YEAR OLD ENJOYED THIS MAKE-BELIEVE BY BEATING HIS RHYTHM ON THE NEAREST OBJECT. OR AGAIN, THE HISTORY CURRICULUM MIGHT BE A CHALK BOARD STORY ON A FAMILY OF RABBITS WHO HAD MORE AND MORE BABIES BUT GREW THE SAME AMOUNT OF FOOD, AND, THEREFORE BECAME THINNER AND THINNER, STARVING THEMSELVES TO DEATH. WHEN WE THEN SHOWED THEM PICTURES OF STARVING PEOPLE IN INDIA, ONE CHILD ASKED WHY THEY DIDN'T GROW MORE FOOD.

IN SCIENCE THE CHILDREN MIGHT LEARN THAT IF YOU EXPERIMENT WITH A BLOCK, AN EGG, AND A MAGNET, ONLY THE MAGNET WILL PICK UP OBJECTS AND ONLY CERTAIN KINDS OF OBJECTS. TO LEARN PHILOSOPHY, ONE OF THE FAVORITE CURRICULUMS IS LEARNING WORD SYMBOLES, OR READING. THE TEACHER'S PART OF THE DIALOGUE GOES SOMETHING LIKE THIS: "THIS IS MY NOSE; THIS IS YOUR NOSE; THIS IS A PICTURE SYMBOL FOR NOSE; THIS IS A WORD SYMBOL FOR NOSE; WHAT DOES THIS SAY?" WITH TEN MINUTES A DAY THE OLDER TWO YEAR OLDS HAVE LEARNED ABOUT 15 WORDS IN THREE MONTHS AND CAN PICK THEM OUT OF BOOKS

WHILE THE YOUNGER CHILDREN ARE LEARNING THE VERBAL LABELS AND THE VISUAL SYMBOLS AT THE SAME TIME. ONE UNEXPECTED ASPECT OF THE READING PROBLEM UNDER THE PHILOSOPHY CURRICULUM IS THE DELIGHT OF THE CHILD WHEN HE DISCOVERS THAT TO READ IS TO BE ABLE TO MANIPULATE, CREATE, AND EXPLORE A WHOLE NEW WORLD. IN TEACHING ONE CHILD, THE WORD "SISTER" AND WHAT THAT CATEGORY MEANT, SINCE SHE DID NOT HAVE ONE, SEEMED TO BE AN IMPOSSIBLE ABSTRACTION. THE NEXT DAY, AS SHE WAS FIGHTING WITH HER "BEST" FRIEND, SHE TOLD HER THAT "YOU AIN'T MY FRIEND NO MORE." SHE THEN TURNED TO ME AND SAID, "DUT SHE'S STILL MY SISTER."

AT THE END OF THE DAY, WE PRESENT THE IMAGINAL CURRICULUM AS THE FINAL IMAGE EXPLOSION FOR THE DAY. ONE THEY ENJOY WATCHING IS HAVING THE TEACHER RUN INTO THE DOOR AND START CRYING (EXPERIENCING HER LIMITS), HAVE THE SECOND TEACHER TELL HER SHE CAN DEAL WITH IT (EXPERIENCING HER POSSIBILITIES) AND ALL THE CHILDREN SING THE "PICK YOURSELF UP" SONG (EXPERIENCING THE LIFE STYLE). THE EFFECTIVENESS OF THIS KIND OF BOMBARDMENT IS EVIDENT WHEN SEVERAL CHILDREN TOLD ONE OF THE YOUNGER CHILDREN THAT HE DIDN'T HAVE TO CRY OVER HIS BROKEN TOY, HE COULD DEAL WITH IT BY PICKING ANOTHER TOY.

THE PRESENTATION OF THIS CURRICULUM EVERY 13 WEEKS IS THE BEGINNING OF THE CRUCIAL EDUCATIONAL PATTERNS THAT OFFER EVERY CHILD THE POSSIBILITY TO APPROPRIATE THE POWER OF LIVING IN THIS CENTURY AS RATIONAL, RHYTHMIC, AND VERBAL PEOPLE.

2. COMMON LIFE STYLE - ONE'S CAPACITY TO CREATE IMAGES AND THE KIND OF POWER ONE HAS IN THE UNIVERSE IS EXTREMELY LIMITED AT THE YOUNG AGE OF ONE AND TWO YEARS. HOWEVER, IT IS AT THIS YOUNG AGE THAT THE BASE OF ONE'S LIFE STYLE IS FORMED. IT IS CRUCIAL THAT THE LIFE STYLE WHICH BEGINS TO EMERGE EVEN NOW BE RELEVANT, FOR IT IS THIS LIFE STYLE THAT WILL TAKE A MORE COMPLETE FORM IN LATER YEARS. IN THE CREATION OF A LIFE STYLE, THE CHILD LEARNS TO OPENLY RECEIVE THE INFINITE VARIETY OF EXPERI-

ENCES OF THE URBAN WORLD AND HE MUST RESPOND TO LIFE OUT OF AN URBAN WORLD VIEW. SECONDLY, HE LEARNS TO DISCIPLINE HIMSELF. THIRDLY, HE COMES TO SEE HIMSELF AS THE ONE WHO DECIDES THE FUTURE.

IN ORDER THAT THE CHILD LEARN TO RECEIVE AN INFINITE VARIETY OF EXPERIENCES, THE MINI-SCHOOL CHILDREN ARE THRUST INTO SUCH A PATTERN, RATHER THAN PROTECTED FROM IT. THIS IS ACCOMPLISHED NOT ONLY THROUGH THE COMPREHENSIVENESS OF THE CURRICULUM BUT ALSO THROUGH THE METHODS AND TOOLS USED TO IMPLEMENT THE CURRICULUM. A VARIETY OF PAINTINGS ARE USED, INCLUDING PICASSO'S "GUERNICA." THE IMPACT OF GUERNICA WAS DEMONSTRATED WHEN ONE CHILD AFTER SEEING HOW IT REFLECTED THE DIFFICULT ASPECTS OF HIS LIFE, WANTED TO THROW IT AWAY. THE CHILDREN SEE FILMS RANGING IN TYPE FROM DOCUMENTARIES TO MORE ABSTRACT ONES SUCH AS "BOOGIE DOODLE" OR "ASTERISK." THE CHILDREN AS A GROUP BECOME INTRIGUED BY THESE MOVIES, WATCHING THEM FOR AS LONG AS 30 TO 40 MINUTES. OBJECTS AND MUSIC DEPICTING A VARIETY OF CULTURES ARE USED. RATHER THAN BEING OFFENDED AS MANY ADULTS ARE BY THE STRANGE SOUNDS AND OBJECTS, THE CHILDREN RESPOND VERY MATTER-OF-FACTLY BY - FOR EXAMPLE - DANCING TO THE MUSIC JUST AS THEY WOULD RESPOND TO MUSIC FROM WESTERN CULTURES. THE CHILDREN GO ON TRIPS WHERE THEY SEE ANIMALS IN THE ZOO, THE MUSEUM OF NATURAL HISTORY, AND ELECTRONIC AND MATHEMATICAL DISPLAYS DEPICTING MORE COMPLICATED CONCEPTS. OBVIOUSLY, THEIR COMPREHENSION OF THESE EXPERIENCES IS LIMITED. IN THE FUTURE THEY WILL HAVE HAD AN INITIAL ENCOUNTER WHICH WILL ERASE THESE EXPERIENCES AS PSYCHOLOGICALLY FRIGHTENING OR INTELLECTUALLY STRANGE. THROUGH SUCH A VARIETY OF EXPERIENCES AT THIS EARLY AGE OF ONE AND TWO YEARS THE CHILDREN REDUCE THE NUMBER OF POSSIBLE STRANGE ENCOUNTERS IN THE FUTURE. HOWEVER, MUCH MORE THAN THIS HAPPENS, FOR THE CHILDREN LEARN INTRIGUE AND EXCITEMENT AS THE DOMINANT RESPONSE RATHER THAN FEAR. THIS KIND OF GENERALIZED RESPONSE WAS APPARENT THE SECOND SCHOOL TERM WHEN SOME GUINEA PIGS WERE PROVIDED. ALTHOUGH NONE OF THE CHILDREN IN THE SCHOOL WERE FAMILIAR WITH THE ANIMALS, THE CHILDREN WHO DISPLAYED FEAR WERE THOSE WHO HAD BEEN IN THE SCHOOL ONLY A FEW WEEKS.

HOWEVER, THE PREVIOUS TERM SOME OF THE SAME CHILDREN HAD BEEN VERY FRIGHTENED AT THE PLAYING OF A BARITONE SAXAPHONE. WITH SUCH A VARIETY OF EXPERIENCES EARLY IN LIFE, THE CHILDREN'S STANCE TOWARD THE FUTURE IS ONE OF OPENNESS TO THE VARIETY OF EXPERIENCES THEY WILL EVENTUALLY ENCOUNTER IN THE URBAN WORLD.

THE CHILDREN ALSO NEED TO ACT OUT OF THE EXISTING URBAN WORLD VIEW. CONSEQUENTLY EMPHASIS IS PLACED ON PROVIDING THE CHILD WITH IMAGES OF THE URBAN WORLD RATHER THAN ASSUMING AN EMPHASIS ON THE RURAL AS IS MORE TYPICAL IN OUR CULTURE.

HEAVY EMPHASIS IS PUT UPON PRESENT DAY IMAGES OF OUR WORLD IN THE SONGS SUNG AT THE MINI-SCHOOL. FOR EXAMPLE, TO THE TUNE OF THE FOLK SONG, "I LOVE THE MOUNTAINS," WE PUT THE WORDS:

I LOVE THE CITY
I LOVE THE PLANET, EARTH
I LOVE THIS DAY AND TIME
I LOVE THE UNIVERSE
I'M ALWAYS READY TO SEE THIS WORLD OF OURS
I TELL YOU MAN I LIKE IT HERE
I TELL YOU MAN I LIKE IT HERE, YES!

THIS ENABLES THE CHILDREN TO UNDERSTAND THAT THEIR WORLD IS THE WORLD OF THE 20TH CENTURY, RATHER THAN INADVERTENTLY GIVING THEM THE IMPRESSION THAT THE RURAL WORLD IS THEIR WORLD. ALTHOUGH CHARACTERISTICALLY THE ONE AND TWO YEAR OLD CHILDREN DO NOT SING THE SONGS WITH THE TEACHERS, THEY SING PARTS OR ALL OF THEM AT OTHER TIMES IN THE DAY AS WELL AS REQUEST A PARTICULAR SONG AT TIMES WHEN THE GROUP IS TOGETHER.

IN ORDER FOR THE CHILDREN TO LEARN TO BE DISCIPLINED THE STRUCTURES AND ROUTINES ARE CAREFULLY PLANNED. MOST TYPICALLY, THIS DOES NOT OFFEND THE CHILD. RATHER, IT ENABLES HIM TO ACT OUT EXPECTATIONS OF A DISCIPLINED LIFE AS WELL AS GIVING HIM THE SECURITY THAT COMES WITH COMMON STRUCTURES AND EXPECTATIONS. MANY OF THESE ROUTINES AND RITUALS ARE DIRECTED TOWARD IMPLIMENTING THE CURRICULUM EVENT. UNLESS DANCING OR SOME SIMILAR ACTIVITY IS REQUIRED, THE CHILDREN SIT AT THE TABLE OR AGAINST THE WALLS DURING THE CURRICULUM EVENTS. ASKING THEM TO "SIT IN A CIRCLE" AT THIS AGE IS NOT AS CLEAR A DEFINITION FOR THEM AND IS

THEREFORE NOT SO HELPFUL. THE TEACHER THEN SINGS A SONG TO GET THEIR ATTENTION AS A GROUP. THE TEACHER MAY ALSO ASK THE CHILDREN TO PUT THEIR HANDS IN THEIR LAPS. WHERE RELEVANT, THE CURRICULUM EVENT TAKES PLACE ON A "STAGE" OR SHELF WHICH HELPS TO KEEP THEIR ATTENTION FOCUSED. WHERE VERBALIZATION IS TOO DIFFICULT OR INAPPROPRIATE THE CHILDREN ARE ASKED TO POINT AS, FOR EXAMPLE, "TO POINT TO WHAT THEY LIKE IN THE PAINTING." AS EACH CHILD CARRIES OUT SUCH AN INDIVIDUAL TASK IN A CURRICULUM EVENT THE OTHER CHILDREN CHEER FOR HIM. THIS NOT ONLY REWARDS THE ONE BEING CHEERED FOR, BUT ALSO PROVIDES A WAY FOR THE OTHERS TO PARTICIPATE WHILE WAITING THEIR TURN AT THE TASK. BEING INTRIGUED BY THE CURRICULUM EVENT, THE CHILDREN OFTEN WANT THE OBJECTS USED IN THE CURRICULUM AFTER THE EVENT IS COMPLETED. SINCE THERE IS NOT USUALLY ENOUGH OF THE OBJECT OR OBJECTS FOR EACH CHILD TO HAVE ONE, THE CHILDREN ARE ASKED TO SAY GOODBYE TO THE OBJECT NAMING EACH PARTICULAR OBJECT. THEY HAVE THUS MADE THE DECISION TO GIVE UP THE OBJECT AND ARE READY TO MOVE IN ANOTHER DIRECTION.

OTHER ROUTINES AND RITUALS ARE DIRECTED TOWARD DISCIPLINING THEMSELVES TO MOVE FROM ONE PLACE TO ANOTHER AS A GROUP. FOR EXAMPLE, WHEN THEY GO OUTSIDE OF THE MINI-SCHOOL THEY ARE TO STAND AGAINST THE OUTSIDE WALL. AS THE TEACHER SINGS A PARTICULAR CHANT OR A PARTICULAR MARCH, THEY MARCH ALONG TOGETHER IN A CLOSE GROUP. IF ANYONE FALLS BEHIND THE OTHERS OR THE GROUP GETS TOO LOOSE, THE ONES AT THE FRONT SQUAT DOWN AND WAIT. THE CHILDREN LOVE THIS AND ARE EAGER TO GET TO SQUAT AND WAIT. THIS ROUTINE IS ESPECIALLY HELPFUL ON TRIPS. TO MOVE THE CHILDREN INTO LUNCH A FEW ARE SENT AT A TIME TO STAND BEHIND THEIR ASSIGNED CHAIRS. AFTER ALL ARE GATHERED, A PARTICULAR SONG IS SUNG; THEY ARE THEN TOLD TO "SIT DOWN AND PICK UP THEIR FORK TO EAT THEIR LUNCH." THE CHILDREN ALSO HAVE ASSIGNED SLEEPING PLACES AND COAT HOOKS SO THAT THEY CAN TAKE A DECISIONAL PART IN GOING TO BED AND IN HANGING UP THEIR COATS. AT CLEAN-UP TIME THEY ALSO HELP PUT THE TOYS AWAY. IN SUCH ROUTINES AND RITUALS THE CHILDREN ARE GIVEN THE POSSIBILITY OVER AND OVER AGAIN TO

DECIDE ABOUT THEIR PARTICIPATION IN THE GROUP, THUS ENABLING THEM TO BE THE DISCIPLINER OF THEIR LIVES. THEY ALSO LEARN TO HEAR AND FOLLOW PARTICULAR INSTRUCTIONS. AT POINTS WHERE THEY ARE UNABLE TO MAKE THE NECESSARY DECISION OTHER ROUTINES AND RITUALS ARE PROVIDED. IF A CHILD IS CRYING OR DOES NOT CHOOSE TO PARTICIPATE HE IS GIVEN A SPECIAL PLACE TO SIT UNTIL HE IS READY TO RETURN. IF A CHILD "FEELS LIKE BITING" OR BITES ANOTHER CHILD, THERE IS A SPECIAL BITING RING HE MAY GO AND BITE INSTEAD.

AS THE CHILDREN DECIDE AGAIN AND AGAIN HOW THEY ARE GOING TO LIVE THEIR LIVES IN EACH PARTICULAR SITUATION, THEY ARE ABLE TO BECOME DISCIPLINED PEOPLE WHO MAKE DECISIONS ABOUT THEIR LIVES. THE CHARACTERISTIC EXTREMES OF IRRELEVANT BODY MOVEMENTS OR WITHDRAWAL OF THE GHETTO CHILD BEGIN TO DISAPPEAR. THE MIDDLE-CLASS CHILD IS ABLE TO BEGIN DIRECTING HIS DISCIPLINE TOWARD THE GROUP NEEDS, RATHER THAN SEEING HIMSELF AS THE CENTRAL FOCUS IN LIFE.

WHEN ONE HAS AN OPENNESS TOWARD THE WORLD IN WHICH HE LIVES AND IS ABLE TO DISCIPLINE HIS PARTICULAR LIFE IN RELATION TO THAT WORLD, HE MUST THEN HAVE IMAGES WHICH ENABLE HIM TO FOCUS HIS INFINITE RESOURCES AND HIS PARTICULAR DISCIPLINE TOWARD THE CREATION OF THE FUTURE. FOR THE MINI-SCHOOL CHILD THE IMAGE OF HIS FUTURE IS LIKELY TO BE VERY IMMEDIATE. HOWEVER, HE CAN STILL BE POINTED IN THE RIGHT DIRECTION. FOR EXAMPLE IN THE RITUAL WHERE HE CHOOSES WHETHER HE IS GOING TO STOP CRYING AND PLAY OR CONTINUE TO SIT IN A "SPECIAL PLACE," HE SOON LEARNS THAT HE IS THE ONE WHO DECIDES WHAT IS GOING TO TAKE PLACE. AS IT IS PUT IN ONE CHANT:

I DECIDE WHAT I HAVE TO DO
AT FIFTH CITY MINI-SCHOOL
HOW ABOUT YOU?

A SONG THROUGH WHICH THE IMAGE THAT THEY DECIDE THE FUTURE IS HELD BEFORE THEM IS THIS SONG, SUNG TO THE TUNE OF "HEIGH HO":

FREE, FREE, FREE TO DECIDE
WHAT THIS WORLD IS GOING TO BE
THIS IMPERATIVE IS OURS

TO BE FREE, FREE, FREE TO DECIDE.

ALTHOUGH ONE AND TWO YEAR OLD CHILDREN CAN ONLY BEGIN TO UNDERSTAND THE IMPLICATIONS OF SUCH A SONG, THE EFFECT IT CAN HAVE BECAME APPARENT IN THE RESPONSE OF ONE ONE-YEAR-OLD BOY: HIS MOTHER WAS ABOUT TO GIVE HIM HIS BATH WHEN IN EXPRESSING HIS OBJECTION HE SAID, "FREE TO DECIDE, MOMMY, FREE TO DECIDE."

ANOTHER CHANT WHICH BEGINS TO THRUST BEFORE THE CHILD HIS POWER AND RESPONSIBILITY IN THE WORLD IS THIS ONE:

I BEND HISTORY
WHEN I DECIDE TO
AT FIFTH CITY MINI-SCHOOL
WHAT ABOUT YOU?

IT IS IMPORTANT NOT TO USE THE CHILDREN'S LIMITED UNDERSTANDING OF TENSES AS AN EXCUSE FOR NOT POINTING THEM IN THE RIGHT DIRECTION. IF THE GROUNDWORK OF THE VOCABULARY CAN BE LAID NOW, FULLER MEANINGS AND IMPLICATIONS HAVE A STRUCTURE THROUGH WHICH TO EMERGE AS THE CHILD PROGRESSES.

3. COMMON SYMBOL - THERE ARE A MULTIPLICITY OF EVENTS, SONGS, AND OTHER ACTIVITIES THAT DIRECT THE CHILDREN TOWARD THEIR EMERGING AS COMPREHENSIVE, FUTURIC, AND INTENTIONAL PERSONS. HOWEVER, IN ORDER TO REPEATEDLY AND CONCISELY HOLD BEFORE THE CHILDREN A 20TH CENTURY SELF IMAGE, A COMMON SYMBOLIC LIFE IS CRUCIAL.

IN THE MINI-SCHOOL THE MOST HIGHLY SYMBOLIC EVENTS ARE THE OPENING AND CLOSING RITUALS WHICH ARE REINFORCED THROUGH THE SYMBOLS OF THEIR UNIFORM AND THE BLACK BERET.

UPON EACH CHILD'S ARRIVAL HE STANDS BEFORE A MIRROR AND THE TEACHER SINGS, "WHAT IS YOUR NAME?" TO WHICH HE, OR HIS PARENT ON HIS BEHALF, REPLIES "MY NAME IS ____." WHAT HE HAS SENSED EARLIER THROUGH HIS UNIFORM NOW COMES TO A FOCUS: HIS FULL PARTICIPATION IN THE FIFTH CITY MINI-SCHOOL HAS BEGUN. AFTER THE CHILDREN HAVE ARRIVED AND BEFORE THE FIRST CURRICULUM EVENT THE OPENING RITUAL FOR THE GROUP IS PARTICIPATED IN THROUGH SONG AND GESTURES:

THIS IS THE DAY WE HAVE
THIS IS THE DAY WE HAVE
WE CAN LIVE THIS DAY
OR THROW IT AWAY
THIS IS THE DAY WE HAVE.

THE CONTEXT IS THUS SET FOR THE ENTIRE DAY.

THE CLOSING RITUAL OF THE DAY IS BEGUN BY ASKING THE CHILDREN,
"WHAT DID WE DO TODAY?" THE CHILDREN AND/OR THE TEACHER RESPONDS TO THE
QUESTION, THUS EXPERIENCING ONCE AGAIN THE COMPREHENSIVENESS OF THEIR
DAY. THEN THE CLOSING SONG IS SUNG, TO THE TUNE OF "WHEN THE SAINTS
GO MARCHING IN."

WHEN IRON MEN GO MARCHING IN,
WHEN IRON MEN GO MARCHING IN,
THERE'LL BE A NEW DAY TOMORROW
WHEN IRON MEN GO MARCHING IN.

WHEN CITY FIVE HAS COME ALIVE,
WHEN CITY FIVE HAS COME ALIVE,
THERE'LL BE A NEW DAY TOMORROW
WHEN IRON MEN GO MARCHING IN.

THE MINI-SCHOOL IS THE NEW COOL,
THE MINI-SCHOOL IS THE NEW COOL,
THERE'LL BE A NEW DAY TOMORROW
WHEN IRON MEN GO MARCHING IN.

THIS IS THE CLOSE OF OUR SCHOOL DAY
THIS IS THE CLOSE OF OUR SCHOOL DAY,
THERE'LL BE A NEW DAY TOMORROW
WHEN IRON MEN GO MARCHING IN.

THERE ARE SEVERAL IMAGES LEFT WITH THE CHILDREN IN THIS SONG.
FIRST, THAT OF THE IRON MAN AS THE ONE WHO CREATES TOMORROW. THEN THE
CHILDREN ARE REMINDED THAT THEY ARE PART OF A LARGER COMMUNITY, FIFTH
CITY, IN THE CREATING OF THAT TOMORROW. THE VERSE ABOUT THE MINI-SCHOOL
HOLDS BEFORE THEM THAT THEY ARE A PART OF A PARTICULAR GROUP WHICH WILL
BE IN BEING AGAIN THE NEXT DAY. IN THE FINAL VERSE THE END OF THE DAY
IS ANNOUNCED. THE FINAL SYMBOL OF WHO THEY MUST BE IS LEFT WITH THEM
BY ASKING "WHAT DO YOU SAY WHEN YOU SEE THE BLACK BERET?" TO WHICH THEY
REPLY, "IRON MAN."