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CYBERNETICS

META-IMAGE OF THE TWENTIETH CENTURY

This report by WILLIAM R. COZART, a member of the staff of The Ecumenical Institute who has been assigned to the faculty of California Institute of Technology was received in August. Mr. Cozart deals in his report with the relationship of education to the information revolution in our time.

In terms of the secular spirit man as we grasp him today, it seems to me there are six things that are just obvious now, that hardly need repetition except to quickly get before our minds an immediate context from which to move on, six taken-for-grantednesses that everyone realizes are shaping the new man in the secular world.

The first, it seems to me, using insight which is widespread across the world today, is that man must be discovered first as a species. Not as some kind of romantic abstraction, man with a capital M, not in the service of some kind of ideology or manifesto, but he must be discovered simply historically, anthropologically, under developmental principles. It is now cliché that we no longer look at man under the canopy of eternity as we had always done in the West until recently, but under the canopy of evolution. This is all I mean by the first taken-for-grantedness.

Second, the place where man lives is fundamentally not the 20th century, not the contemporary world (however you might describe that sociologically or with impressionistic categories), not the western world, not any of these partial descriptions, but fundamentally man lives today in the invisible envelope of thought that surrounds the globe, or, as Teilhard de Chardin has introduced it, in the noo-

sphere, which in a way capsules this whole insight. As you remember the illustration in *The Phenomenon of Man*, if a Martian should come to the earth the first thing he would notice would be neither the urban revolution in the cities nor the outline of geopolitical areas, but the strange green phosphorescence of thought that flickers around the globe. This is our place today, a luminous kind of intelligence that controls, directs and guides the future of this planet. The world of contemporary man is a noosphere. It has become through electronics a global village which Marshall McLuhan is calling the electronic village.

And thirdly the world has become "cool" in the new sense of the word cool. One point that McLuhan makes over and over again in his essays on mass media is that "the medium is the message." The mass media do not purvey messages, do not transmit messages; they *are* the message. What you see on television is not the message; the message is the screen itself and you are the screen in his language. For example, you have to become, because of television, cool not in the old sense of detached but in the new sense of involved, just as in watching the television screen with its millions of electronic particles that shape the image you have to fill in with your eyesight the gaps in between the dots that are

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racing across the screen. You have to project yourself and literally create whatever it is you see. Therefore McLuhan says that it is beside the point in the first instance to say that television is bad, that the content is written for nine-year-olds. The most significant thing is that television exists and cools you down. It makes you involve yourself in whatever bad "Bonanza" or "Big Valley" is going on. As a matter of fact, he points out, the western on television really has just one story and it should be titled "Let's Make a Town." And as you are making the town of all the disorderly elements that are there you are forcing yourself to construct your model of what that town could be, forcing yourself to cope with the disorder practically, not just abstractly. You are becoming immersed in the concrete flesh and blood of a life situation even as you are supposedly being entertained. Therefore, McLuhan points out that when children who have been brainwashed for years by this kind of process go to school, they are horribly bored because they are presented with the kind of education which is purely verbal, linear, literary in the old Renaissance sense of linear perspective. They sit around drumming their fingers saying, "When's the action going to start being turned on? When are we going to become cool in the classroom? When are we going to project ourselves and become involved?" This is the phenomenon of the noosphere. Electronically the world is being not only brought together in terms of our awareness of events simultaneously, but it is being cooled down together, brought together as a participation kind of experiment, so that everyone is forced to do something with his existentialistic lucidity of ten years ago.

Fourth, another taken-for-grantedness is that the knowledge industry or the "multiversity" is the context in which global education on a mass scale will go on structurally for the rest of our century. As you know from Clark Kerr, who coined this word "multiversity," the knowledge industry has become responsible for forty percent of the gross national product in America alone. It is the greatest industry in our country and the same is rapidly becoming true in Europe. The multiversity itself is a totally new animal in history. There is no longer the ivy tower image, no longer the kind of rural academy that formal higher education used to be; but now the multi-

versity as a kind of network that surrounds the city, or to use another Clark Kerr word, the ideopolis in the center of the city. You think of the Boston-Cambridge area in Massachusetts around which on Route 128 are companies and industries that have grown up as a result of the presence of Harvard and MIT. This is the multiversity physically. It is the technical and liberal arts type of institution which feeds directly the world's work—the government, the industry, the business, the arts and crafts, so that the multiversity is taking over all other images of higher education and is practically, is physically, reshaping our culture.

Fifth, wealth is no longer measured, economists tell us today, in terms of property or goods. Wealth means simply know-how. You can get rid of every other past kind of wealth. As long as you have the know-how you have wealth. The knowledge industry is just obviously synonymous with the direction of tomorrow's work. If the social revolution which is a world-wide phenomenon and also a taken-for-grantedness — that is, if the world-wide restoration of human privilege repeats itself on the city-wide level, the country-wide level, and in the class war between the nations, the 'have' nations and 'have not' nations; the social scientists tell us we are going to see in the future the strangest kind of connection arising between the mass media and the restoration of human privilege (or the revolution of rising expectation) which at the moment have not been connected in any dramatic way. This is on the horizon.

And lastly is just this taken-for-grantedness of our time. Humanness, whatever else we may mean by that, has to do with the existential edge of coping with the information revolution; not with simply the explosion of knowledge for by information I do not mean a sort of atomistic image of small particles of facts which stream out toward us but rather with the question of meta-images. The edge of the question of humanness as it is concerned with the fundamental identity, the human identity that a man has and from which is created the image beyond all the images (meta really means beyond), is located squarely in the phenomenon of the information revolution. Therefore the key to whatever the meta-image of tomorrow will be has to come from this area.

Let us remind ourselves that historically we have been able at least until the 20th century to chart rather clearly the controlling meta-image of the period, usually within thirty years after it has died or been corrected or been in the process of correction. If you look back just a little space of time to the end of the Baroque meta-image of the 17th century you can see that the 18th century appropriated for itself, as its fundamental picture, what everyone called in one way or another the mechanical meta-image, the mechanistic or clock-work picture which we can draw for ourselves in any number of ways. It arose, as all meta-images do, out of the technological and social practices of the age preceding it, going all the way back to the Middle Ages. But its fundamental assumption as a meta-image or a meta-model was of a whole which was made up of several parts which were separate and independent and which could be replaced. You could rub this circle out and put in a square and there would be no fundamental damage to the whole because the parts were interchangeable. They were also reversible in terms of the temporal running of the mechanism, and the kind of models that grow out of this matrix idea take directions in the most amazing way. The solar system as we imagined it first came from this. The idea of balance of power, checks and balances in government, deism in philosophy, the Newtonian universe of gravitation, action at a distance, and the analytic method which we still make use of today, (the methodology of seeking out the basic fundamental laws which can be abstracted into simple elements which are unchanging) came through this meta-image. And it gave us the images of atoms, corpuscles and waves which persist into the 20th century. From this meta-image came economics in the idea of economic man in Adam Smith's sense. Jeremy Bentham's increments of pain and pleasure is a mechanistic concept. You can not read a word of Benjamin Franklin without meeting this, listen to a symphony of Hayden without hearing it, or tour the gardens of Versailles without seeing it.

This was the age, in terms of humanness, of faculty psychology, seeing yourself as a collection of parts, dimensions or faculties and yourself as part of the enormous whole made up of many other parts which can never be known. The great summa of this meta-image, which for me is Alexander

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Report From Kenya

HARRISON SIMMS, who was one of the first Negroes to join the staff of the Ecumenical Institute, was sent to spend the summer as director of an Episcopalian work-study project in Nakuru, Kenya. This was one of five groups sent by The Anglican Communion to the African continent made up of young adults from Canada, England, and the United States. This is his report.



It is important that the Western Church as well as the Western World at large understands that sub-Saharan Africa is undergoing a second series of revolutions. East Africa is undergoing a reconstruction period very much resembling that period in United States history after the Civil War. Although East Africa does not call its historical present a reconstruction period, its state of economic, political and cultural transition bears witness to the reconstruction of a nation. The structures that held in being the nation that was British Colonial Kenya must all be made anew as the young African legislators and ministers pick up the reins of power.

The economic structures are by far the most difficult to remake. The British system included little control on wealth. Economic power has been in the hands of individuals. Few Africans can supply wealth — and attempts to apply leverage on European wealth (even toward a broader based economy with openings for Africans) tends to discourage investment. Thus since independence in 1963, Kenya has lost many of her European settlers and consequently much of their wealth. Even so about ninety percent of all economic resources are still controlled by non-African capital. This in contrast to the fact that ninety-six per cent of the total population is native African. As a result of the short-sighted policies of colonialization which did not see the utter necessity of developing the central resource, the people; the majority of Black Africans, with little education or skills, live a mere subsistence kind of life. It is therefore the primary task of the new government to provide the bare necessities for her people. Kenya's reconstruction period exemplifies the struggle of all of Africa's newly independent nations. The economic and political instability of a country that *begins* to govern itself is the repeated story of the African continent in the 20th century.

In order to grasp the nature of the political reconstruction and understand the future of the developing revolution in Kenya, one must look at her recent political history. In 1963 two political parties evolved out of the indigenous people: Kenya African's Democratic Union, KADU, and Kenya African's Nationalist Union, KANU. KADU came into being under the leadership of Thomas Mboya, representing the agrarian minority tribes who favored a loose federal state that would grant a high degree of autonomy to local authority. KANU, under the leadership of now president Jomo Kenyatta, was the more powerful of the two parties and stood, with the support of the majority tribes, behind urban

nationalism. In 1964, under the influence of the United States, Thomas Mboya disbanded his party and threw his lot in with Jomo Kenyatta. It is thought that the United States feared that the tension of opposing parties in the new nation might open the door to Communism. In the following election Mboya became Kenyatta's Minister of Justice and Constitutional Affairs, a position which allowed him to cut off any communist influence arising in the country.

Jomo Kenyatta, the Prime Minister of Kenya, has played a crucial role in holding together the newly independent nation. He is the most important single symbol of national identification for the Kenya population and is the indispensable keystone holding together the disparate segments of the governing KANU. His is the authoritative voice capable of reassuring the country's remaining 55,000 Europeans that independence will never usher in the kind of open race war which took place in the Congo. His political policy of consolidation of power and authority centrally instead of in the regions, as suggested by the British, has played a large role in maintaining stability.

After the disbandment of KADU and the rise to power of Kenyatta's KANU, there emerged a third party, the Kenya People's Union, KPU. Oginga Odinga, the prime figure and organizer of KPU, is a former friend and colleague of Kenyatta. Odinga served as Minister of Home Affairs under Kenyatta, but lost his ministerial position when he demanded radical changes in the political, social and economic structures of the country. Upon his dismissal Odinga began forming KPU to bring about his suggested changes, the central three of which are: 1) a balance of tribal representation in political positions (now Kenyatta's Kikuyu tribe, holds approximately seventy per cent of the top political positions), 2) free education (education except for the fourth through eighth grades must be paid for by the individual), 3) and land restructuring to place more Africans on their own land (through government purchase and resale). The last two points are in KANU's manifesto for Kenya, but have not developed according to KANU's original time plan.

Many Kenyans claim that Odinga is now supported by Communist China in his attempt to push through the additional needed economic and political reforms. Support by Communist China or any form of communism would normally be sure death to a political leader in Kenya. The story many of the East Africans tell themselves that allows them to deal with Odinga positively is that he intends only to use the communists but never

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Pope's *Essay on Man*, almost painfully inches its way in horribly mechanical heroic couplets, making clear that there is a great chain-of-Being mechanized. You cannot grasp it in the whole, but you know that whatever is, is right; therefore do not commit the sin of pride by going beyond your little square and questioning the greater order.

Let us remind ourselves that this meta-image is grounded in technology. It came out of experimentation with clocks, mills and pumps in the later Middle Ages. It also grew out of social experience and finally, of course, collapsed when somebody, who will always remain nameless, decided that he did not grasp after his humanness that way at all. Or, as a later spokesman puts it, the reaction that became known as romanticism said, "You cannot reduce me to a paragraph. I am not simply a cog in a machine." And in the 19th century, under the great Romantic rebellion which is perhaps introduced historically by the French Revolution, two other meta-images came in as protests against the mechanistic to compete with each other and in some ways overlap. One I like to call the organic meta-image and the other the image of process. Neither died at the end of the 19th century. Both are still with us, but they reached their heyday in the middle of that period.

The organic meta-image could be drawn as a model of a whole which is not equal to the sum of its parts and which could not be tampered with at all without doing severe damage to the total organism. The organism, to be itself, cannot be dissected the way the machine can but rather must be allowed to work out its own inner telos or inner goal, whatever that might be, on a one-way street. It is not reversible. It can only go one way to fulfillment and then will die when maturity is reached. Poetically, we of course meet this most strongly in literature, where the I says to the world, "I am not synonymous with the sum of my parts. I am not even synonymous with my self. There is a gap between myself and my self which means that possibility is always there. The imagination, which is not really a faculty but a capacity to conceive possibility, is controlling a mysterious kind of emergence within me that is so mysterious that I do not know what to call it. Some people call it simply spirit, some people call it survival, some people (reviving Aristotle) call it poten-

tial that you are fulfilling. At any rate, there is some kind of working out of an inner mystery which must be allowed to come to its conclusion.

If you were looking at cultures through this meta-image as Spengler did, there was the same kind of organic urge to maturation and decline that you had in an individual. The important thing was that there was a mysterious question mark at the center that made you who you were. It is interesting that the first major poem after Pope's *Essay on Man* is Wordsworth's *Prelude*, which is subtitled *The Growth of a Poet's Mind*. This is exactly what this image points to—the mystery which you sense being inside you as a seed that you hope will come to flower. As a genius of the 19th century put it, "It was a longing — a yearning."

The process image, which is very similar to this keeps the linear progression of the working out of the spirit but is interested in how this working out meets the external world in the form of conflict. An individual's longing is moving along in history. It encounters resistance from one side and the other which changes the direction in which it is evolving, though not drastically. The antagonist is absorbed into the self and the self moves on until another conflict is met. (The Hegelian dialectic is similar to this but perhaps is more often understood through the organismic image.) In the arts the movement called Realism, which in some ways follows the development of romanticism, can be understood in terms of the process meta-image. All of this we know — except we do not really know it because we are still in it even though there is some kind of detachment going on any time someone calls this to our attention. There is also a vested interest which I have in this particular meta-image since I have always found it amenable to my own mythology and very useful in talking about evolution. And of course it is the image in which evolution was born. The only problem is that none of these meta-images fits the reality of technological experience, of social experience, and I want to insist of personal experience today. Finally, the preceding is history and nothing more. This is not contemporary man however much we may find it useful to use these meta-images. Life is not really in any of these three places any more. It has gone on somewhere else and our question is *where is it now*.

What kind of image of a human being, beyond all other images that we have, could we get at, could we intuit, as being most basic, most beyond, most meta? Just possibly, I would like to suggest, since 1940 something has appeared in history that has absolutely changed man's way of grasping himself. Because of it our inner life will never be the same again. It happened in technology. It happened in the social world. It was called many things. Some people simply called it the communications revolution or communications engineering. It got all kinds of popular titles, such as data processing or the computer technology. But the most significant and the clearest word that has been applied to this is the word cybernetics. This is a word heard every day but I am wondering if it is not a sleeping giant in terms of the next direction of the human self-image, rather than simply being a phenomenon that surrounds us in the technological world. Let me say why I am persuaded this is true.

By the end of the 19th century organism and process had been called into question by three developments which make them forever obsolete. The first is the development of probability theory in physics which of course is very old as a theory (going all the way back to Pascal). It assumes that there are certain classes of events whose outcome is never certain but that there is a predictable regularity to the uncertainty. This has found itself summarized most popularly in the uncertainty principle of Heisenburg but it has nothing to do really with any of these three meta-images and therefore seems to be calling them into question.

The second is the development of non-Euclidian geometry, that is geometry based on postulates other than Euclid's fifth postulate. This says to us through the voices of men like Gauss, Bolyai, Lobachevsky and Riemann that it is not necessary to have geometry follow a certain kind of linear, planal imagination. You can, to put it crudely, image for yourself any kind of world you want to — *any* kind of world. As long as it is internally consistent it is real. This was an earthquake. We are still reeling from the idea that the human mind can create reality from scratch—from its own postulated givennesses which can follow any direction you please. There can be in theory an infinite number of non-Euclidian geometries. A corollary to this is the development of symbolic



'Twenty seven are teachers...'

THE THIRD ORDER



The common meal



'... the High School House'

The staff of the Ecumenical Institute has doubled again this fall as the response to the program and consequently the demand for a vastly enlarged program continues. This year there are forty single adults (of which seventeen are university students) and thirty-five couples with sixty-one children. Soon there will be added to this number a beginning nucleus of fifteen inner city and suburban young people making up the High School House. The entire group has covenanted together to spend their corporate life toward the reformulation of the church in our time.

The staff comes from a wide variety of backgrounds. All sections of this country are represented as well as Brazil, the Panama Canal Zone and Italy as the international program begins to take shape. Many on the staff come from the local pastorate, some are new clerics from a wide range of backgrounds in industry and education: a safety engineer, a systems analyst, a librarian, a mathematician, teachers — from preschool to university, nurses and several from the mission fields of the various denominations.

The order is self-supporting. Some are therefore assigned to salaried jobs in the larger community of Fifth City or Chicago. Where possible these jobs relate directly to the missional thrust of the order. Twenty-seven are school teachers: nine in the preschool, six in the elementary schools, ten in the high schools and two teaching at the university level. Six are nurses, three at a hospital in Fifth City, two in the Public Health Service and one at Cook County Hospital.

All are caught up in the threefold thrust of the order: *research, training, and participational experimentation*; first, within Fifth City as the order struggles with the people of Fifth City to weld out an image of the new Negro individual, the new family-in-community, and the new community of responsibility which stands before the world as a sign of possibility; secondly, within the local church as a new image of what it might mean to be a man of faith in communion with other men of faith is thrust out in the local and national training program; and finally, within the order itself as children and adults grapple with being the third order, a religious body of families living together toward a common missional task.

Cybernetics (continued)

logic as it relates to mathematics. I am thinking particularly of Boole and Boolean algebra, but it is the whole idea of geometry not having to reflect any kind of practical world, or let us say not having to be useful at all but insisting on its own abstraction. This may be simply another way of pointing to the insight of non-Euclidian geometry but the point I want to make is that the deep irony of history that has presented itself to us since the end of the 19th century is that as mathematical systems have become more and more abstract they have become more and more useful. It is their abstraction, their indifference to being part of the naturalistic world, the empirical world, that have made them so powerful. This is what has given us confidence in building models of the future and has given us the realization that unless you guard the "sacredness" of the model that you are building in your mind life is nothing but one empirical hell after another. Finally you realize that you have to have yourself anchored in the model-building enterprise itself.

So where are we? We are in the 20th century, the post-modern world, the post-civilized world, and most particularly, in the world of energy (as again Heisenberg tells us) which becomes matter by way of being the models (these mathematical forms) which are now located in the elementary particles. This energy has one horror to it and that horror is everything. As Gibbs tells us, there is in nature a certain kind of phenomenon which tends to degrade, to destroy, all model building that goes on and all rationality and abstraction. There is in energy a tendency toward randomness. There is on every level a tendency toward disorder to increase. There is in nature a "devil," not a Manichean devil but an Augustinian devil, an absence of order or an inorganic lack, a tendency to randomness which degrades meaning so that even as I talk I am conscious of the fact that every third word, to put it generously to myself, is becoming void, rather than a unit of meaning. I have no choice about this. It is in the nature of sound. And if I were really clever I would talk so improbably that the probability of disorder would be cheated in every word. This is just a fact of life, as much a taken-for-grantedness as anything else we have looked at in our time. But the horror is greater or let us say the tragic dimension of life meets us more heavily in this area now than anywhere else. You cannot escape the

fact that all energy in this universe runs downhill. Or, as in the practical formulation in thermodynamics, the tendency of nature is toward increasing entropy. Increasing entropy is just a measure of this disorder itself. Finally the universe and everything in it runs down no matter what cosmological model you are working on. This is the fate that the Greeks always knew was there. This is necessity. You do not escape this however else you bring your intentionality to bear on your world. This finally wins.

However, at the same time you have to say along with people in this area that though this is true in the general picture there are local enclaves within this great disorder which seem, at least temporarily, to run in the opposite direction. There are local enclaves in which order seems to increase or energy seems to run uphill. Life, biological life, finds itself in front of these enclaves. Evolutionary man is just becoming aware that he lives in what biologists call today open systems, that is, systems that are not closed — in systems which do not tend toward disorder but rather sweep into themselves energy from outside that system, feed on it the way flame feeds on wood, and maintain their being, their openness as a system, by taking away energy from their surroundings and building it up within themselves. Entropy still increases but not reducing enclaves. Entropy increases on the outside. A plant grows because it steals energy from the sun. The sun is burning itself out by giving that energy and of course will ultimately die. The plant temporarily is going the other way. It is going uphill toward some kind of destiny, following some kind of mysterious law.

This, it seems to me, is what is crucial for our look at cybernetics. Keep in mind that this theory of thermodynamics is the way the world is, that negative entropy, which is the kind of information which an open system draws into itself to stay alive is the method by which all of life maintains itself and escapes, at least temporarily fate, and thus creates the universe of the future. Information in this sense is not simply factual data. It is anything that informs, that brings into being form. It is anything that cheats the disorder and brings about order—anything that cheats the probability of randomness and brings about new probable creation, such as any individual who feeds off negative entropy in order to maintain a system in order to create a future. Now, cybernetics is

the field of thought which attempts to cope with this phenomenon in the universe on every level. We think of it erroneously in terms of computers, or in terms of internal self-regulating mechanisms like thermostats or elevators that operate automatically, receiving feedback from the outside world and regulating their course on the basis of an internal kind of programming. Actually, the word cybernetics comes from the Greek word for the steersman who is guiding the ship, the helmsman. The Latin word is gubernator, governor, the one who sails the ship. Therefore all cybernetics means is steersman, that is self-steering, not being steered from the outside. If you draw a model of the meta-image of cybernetics it looks like a net where information is stored. The human brain is such a net, the computer is such a net, social systems are such nets. In them information is stored, recombined and retrieved on the basis of the goal or telos out in the future toward which the system is steering itself. I have to draw pictures for myself of a steersman, a little man, somehow in the midst of this net, who is sketching for himself a shore, a horizon, way out here in the future. He knows that he is sketching it, that it is not objectively there. He is putting it there, his goal. And the information that he is receiving, or the learning that is going on in this system is being combined on the basis of his intentionality and the direction of the shore toward which he is steering. But, and this is again the tragic dimension, the irony, he knows that he is the one who is sketching the horizon out in the distance. He is the one who, upon reaching that shore, discovers footprints and discovers that they are his own footprints. And that, lo and behold, he must create another horizon beyond this toward which to steer his network. Therefore his only appeal to history is, "I am who I am because of my openness toward all of these streams of negative entropy and information that are rushing into myself, because of my capacity, call it imagination if you want, to create horizons toward which I steer myself. And finally I am who I am through learning, in the deepest sense." This whole network is really, as people in cybernetics call it, a learning net. It is made up of all of the education that a person undergoes his whole life long that is self-conscious, not the little things that he picks up, but that which he consciously feeds himself from as wide a series of sources as possible toward as complex

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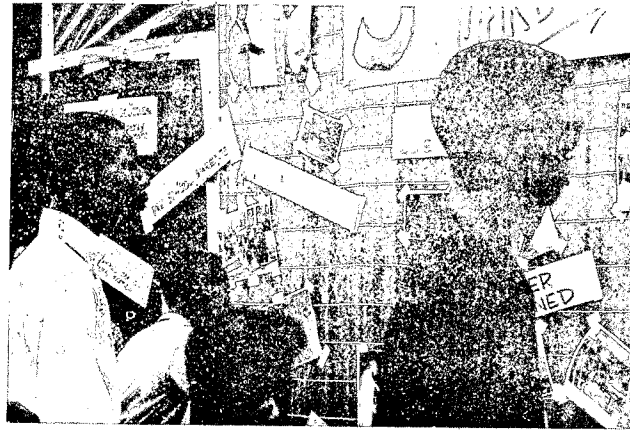
Supplementary Education

— Elementary Level

This fall marks the beginning of an after school program of supplementary education for elementary children. At present seventy children are enrolled in a program of arts, music, language and math as they are related and expressed in various parts of the world. The rhythm for each week begins with background information on the area of the world to be considered and continues with exposure to and discussion of representative art and music from that area. A film, slides or a movie ground the experience at the end of the week, as do direct encounters such as a visit to Chinatown and lunch at a Chinese restaurant at the close of a unit on the Far East.

The program will soon expand to a core of imaginal education plus intensive small group tutoring in the areas of reading, language and math. The intent here is to get on top of the basic skills while learning what it really means to be a human being in the 20th century.

Another part of the experiment is to find out what it is that draws ghetto children to gang structures and how this attractive power can be used in Fifth City to create "Revolutionary Gangs" which are committed to building the new world rather than destroying the old.



**Learn,
Baby,
Learn**

In October, the Fifth City community gathered in a festival celebration of the beginning of the new academic year. Together, they rehearsed the role education plays in their lives. They held up the enabling role of education that sustains life physically in pointing to health education, the Legal Advice Clinic, and the Employment Service. Together they spoke of the sign for education that Wardell Brent and Mike Ware are to the community.* And together they participated in the drama of imaginal education through poetry, music and dance which affirm the Negro significance of history.

Composer-singer Maurice Woodard captured the theme with his song, *Learn, Baby, Learn*:

The middle of the summer, a hundred and ten degrees
In a crowded apartment, bitten by flies and fleas.
I went outside, it was the middle of the night,
All I had was a match in my hand, I wanted to fight.
So I said, Burn, Baby, Burn — Burn, Baby, Burn
Nowhere to be, no one to see, nowhere to turn
Burn, Baby, Burn

At the march on Washington I had heard Dr. King speak a dream,
A dream I tried to catch. That dream turned into a nightmare
for me,
But all I had was a match. I couldn't get oil from Rockefeller's
well,
I couldn't get diamonds from a mine, I said if I can't live this
American dream
There won't be water, but fire next time.
So I said, Burn, Baby, Burn — Burn, Baby, Burn
Nowhere to be, no one to see, nowhere to turn
Burn, Baby, Burn

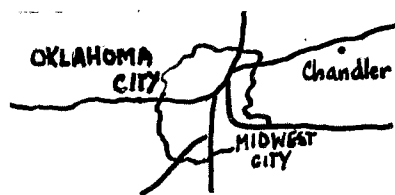
Now that the riot in Watts is over, people should look around,
They'll see the same damn problems and frustrated people
And a fool has burnt the whole town down.
So I say, Build, Baby, Build — Build, Baby, Build
No need to kill when you got the skill, so just use your will,
Build, Baby, Build

I'm on the West Side of Chicago, looking all mean and mad.
I see people drinking wine, and smoking reefers and they all
think they are bad.
I see gangs with switchblade razors; they tell me they are mean
and tough,
But if they try to burn down the slums, they may burn
Their own selves up. Learn, Baby, Learn — Learn, Baby, Learn
Inside you'll yearn, if you show some concern, you've got
midnight oil to burn —
Learn, Baby, Learn

* See article in this issue, *Emissaries in Education*

EMISSARIES IN EDUCATION

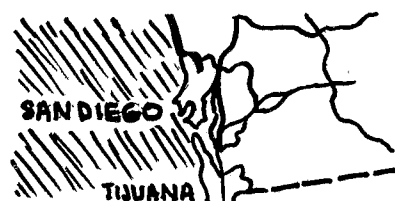
The order has been increasingly aware that the time of lucidity comes now at an earlier age than it did even twenty years ago. The time for a person to gain most from the creative participation in another culture is therefore in the early high school years. For this reason the order has sent nine young people to live and study in other parts of the world, four within the United States and five abroad.



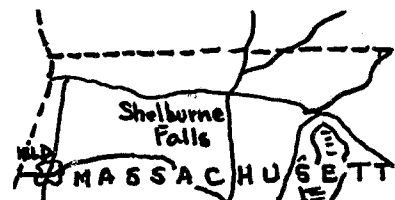
WARDELL BRENT. A June graduate of Marshall High, Wardell spent the summer in Kenya, Africa, as a representative of Fifth City. His participation in the life style of Negroes in political leadership is a symbol to Fifth City that a man from the West Side can go and be whatever he decides. Wardell is now enrolled at Oklahoma City College where he continues to forge out what it means to be a Negro in the United States in the 20th century.



JOSEPH W. MATHEWS. Joe is a second semester sophomore at Raymond College, University of the Pacific in Stockton, California. As a graduate of Marshall High School and a participating member of the order, he takes an unusual gift to Raymond. He is now specializing in economic anthropology.



PHYLLIS CHRISTMAS. Phyllis spent an intern year at the Institute during which she served as part of the PreSchool staff. She has training and experience in practical nursing. As a native of Chicago she gains new perspective and training this year enrolled at California Western University.



MICHAEL WARE. Mike is a Fifth City high school student spending his sophomore year living with a family in Shelbourne Falls, Massachusetts, and attending high school there. He is not only gaining a more comprehensive picture of what it means to be a high school student in the United States but he is providing the new image of the Negro young person for his New England colleagues.



J. DALE PIERCE. A high school sophomore, Dale is enrolled at Kingswood School, Bath, England. The direction of his thought is indicated by the following quote from a letter to the staff:

As I was looking out the window of the train as it rolled north, from Southhampton toward London, it occurred to me that the English countryside looked as much like Northern Illinois as it did like England. The question that came to me was how do you tell the difference between these two English-speaking countries? What differences, and what likenesses are important in understanding the gulf between us? How can I come to know the mind of England, which is the key to the door of understanding the European mind.



JAMES J. MATHEWS. Jim is a high school senior at College Cevenol, Le Chambon-Sur-Lignon (Haute-Loire), France. It is significant that as he left he asked the order to hold him responsible to be a diplomat and world citizen, to attend to his studies (and for him this includes the task of mastering a second language) and to be aware of the cost in order to be responsible in his use of finances. He will keep a daily journal.



JOHN MATHEWS and WILLIAM SLICKER. John and Bill are sent together as high school freshmen to the Americano Instituto at Cochabamba, Bolivia. They go with a strong sense of themselves as emissaries of the order. They have decided to be separate in order to participate fully in the Bolivian culture. The order understands their going as a rite of passage to manhood. Thus, they go as men, as adventurers, and as revolutionaries who see the need for a reformulation of society in our time.



GREGORY PIERCE. Greg, as an eighth grader, is the youngest to be sent. He is in public school in London. His particular task is to compare the educational patterns of England and the United States and to understand the significance of the youth culture which now dominates the English scene.

SEMINARS IN THE EDUCATION EXPLOSION

The educator in the last third of the 20th century stands in a difficult but exciting position. The world is in the midst of a cataclysmic reorientation comparable to the reorientation that took place when the nomadic hunter peoples first planted a field and stayed to gather the crop. The teacher today must have a depth grasp of the 20th century shift in orientation that enables him to decide what the education will look like that prepares the new student to create the new humanity. The full responsibility of Dietrich Bonhoeffer's ultimate question, "How is the coming generation to live?" rests on the shoulders of educators today.

This summer twenty-five teachers grappled with what the 21st century teacher would be, how he would teach, and what he would teach. Now a series of four weekend courses are being offered at The Ecumenical Institute to capture this same struggle. The four weekend courses are a unit with a \$50 tuition fee covering room, board and supplies.

January 20th-22nd. *The Imaginal Curriculum*

The experiencing of and work in developing a curriculum which would change the self image of the student to enable him to participate in the 20th century.

February 24th-26th. *Strategies for Educational Change*

A depth struggle with building the model for the education of the future. A practice course resulting in a fully developed concrete plan, the manifesto.

April 7th-9th. *Structuring the Comprehensive Curriculum*

Work on structuring the inter-relationships of the various disciplines and developing a sequential curriculum.

April 28th-30th. *Local School Practices*

Applying the model to the local community and school situation.

It is recommended that the basic course RSI, *The Twentieth Century Theological Revolution*, be taken sometime in advance of the initial teachers' weekend. It is offered every weekend through November 27th and again every weekend beginning January 6th. Also of help in preparation would be the course *Pedagogy*, which is an RSI teaching practice offered November 11th-13th.

For additional information contact:

THE ECUMENICAL INSTITUTE
3444 W. Congress Parkway
Chicago, Illinois 60624
phone: 722-3444



Give him a chance

For his classroom:

- \$10 will buy a set of wooden alphabet letters
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- \$50 will buy a set of cuisenaire rods (imaginal mathematics tool)
- \$100 will buy forty library books
- \$200 will buy a television or an opaque projector

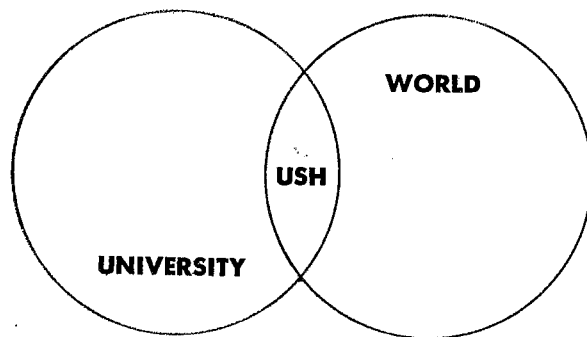
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Beyond Protest - - -

USH

The Urban Student House is a combined venture of college students attending colleges and universities in the Chicago area and the staff of the Ecumenical Institute in order to bring about a more intensive student involvement in the 20th Century secular mission, the humanization of man.

Students no longer caught up in the psychologistic question, "Who am I?" are raising the question, "What do I?" Yet disciplined structures for action in a clear, concerted direction are painfully few and far between. The Urban Student House is moving to provide experience in total community reformulation on Chicago's West Side, in which the student's academic responsibilities are combined with the possibility of creative action in a dynamic urban situation.



For additional information contact:
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FILLING THE GAPS

The Fifth City Minischool. It has long been known that the most crucial years developmentally are from age one to age four or five. The ghetto child arrives in kindergarten with the scars of these years already formed. The preschool program has been an attempt to avoid these wounds. Now The Ecumenical Institute has conceived a program for one and two year olds—the Fifth City Minischool.

The Minischool attacks three areas of need head on: 1) the lack of a comprehensive intellectual context for further education, 2) the language problem of the ghetto child, and 3) the ghetto image of insignificance and depreciation. Using an infinite variety of tools and the basic cultural curriculum developed by the Institute, the Minischool has structured a full eight hour day, five days a week, toward producing a new breed of ghetto children.



Portuguese is Spoken Here

Joining the staff this year is a young couple from Brazil, Erivan and Alzemira Araujo. They bring with them a long background of life lived at the point of history. Erivan graduated from the Baptist Theological Seminary in North Brazil in 1964. During the time he was in seminary he also served as state wide director for youth training, and as a coordinator of an eleven-state program of training in clinics, camps and seminars to prepare the laity for effective ministry.

Alzemira did her graduate work at the School of Social Service of The University of Guanabara. She served five years with the Church Federation of Brazil as coordinator of its many social service projects. She also participated in the training of social workers. For six months she directed the work of 56 social workers of the *Caritas Brasileira*, part of the National Conference of Bishops (Roman Catholic) of Brazil.

Since their marriage Erivan and Alzemira first lived in Belem, Para where he served as pastor of a church and taught at the Equatorial Baptist Theological Seminary. During this time Alzemira taught in the department of social work at the University of Para. They relocated in Campos at the Fluminense Baptist College where Erivan taught and acted as a guidance counselor while at the same time serving a rural parish. Alzemira taught geography in the high school.

They come to the Institute from Campos bringing their many talents to contribute to the life of the order.

Report from Kenya (continued from page 3)

to adhere to any demands they might try to place on him. This means he would use their strategies and possibly their war materials, and yet would grant them no power over him. Kenyans believe this story.

Perhaps the most amazing political evolution is in the political stance of the common people. The Kenyans have a deep respect and love for KANU's President Jomo Kenyatta and he serves as a symbol of power for the new Kenya. At the same time, however, Oginga Odinga is developing followers among many of these same people, especially his tribal brothers (Luo). And there are few Kenyans who divorce themselves completely from Odinga because of his possible communist connections except those in the controlling KANU government. In addition to this the Kenyans fear that Kenyatta has been separated from the poor majority too long and has forgotten their needs; for example, free education, agricultural development, and new sources of capital for Africans. Even though the people have these doubts about Kenyatta they will not harm him verbally or physically. What will happen to the country when the Mzee (wise old man) dies? The people are ready to pursue the revolution and Odinga is the only man now building models for this revolution.

Intimately woven in and through the economic and political revolutions in Kenya, being given content by these two and at the same time shaping them, is a cultural revolution whose ramifications, needless to say, are global. The aspect of the cultural revolution in which many Kenyans are caught at the present is in the shift from the rural to the urban mindset. Too many, seemingly unaffected by this revolution, remain in their tribal cultures. Those who have come to the city and become safari drivers, waitresses and hotel boys have often found themselves participating in a fast, easy, carefree kind of life that is an unrestrained response to suddenly becoming 'rich.' Many young Kenyans are leaving the tribes, dishonoring tribal laws and going to the city

for that new life. Nairobi, Kenya, is a superb example of an established East African city with large modern hotels, banks, groceries, stores and night clubs in sharp contrast to the hundreds of Indian dukas (shops) that line the streets with their open fronts and uncovered wares. Within the city are Europeans who control the primary capital; Indians who own small businesses, and Africans who are the labor force. There is in Nairobi a mingling of peoples from all over the world, brown, black and white, rich and poor.

The tribal to urban transition is a reality which places a demand on the Kenyan to make a decision concerning his stance in the midst of that transition. Many Kenyans, out of fear of change, still see agriculture as their hope for the future of Kenya. These people have had no experience with a system which includes credit transactions instead of goods for goods and therefore try to cling to the life they know.

Kenya is the only African government that has maintained stability since independence. It has been the tremendous symbolic power of Jomo Kenyatta which has been able to hold in being the oneness of a region which previously existed under hundreds of tribal structures. The young government must not be permitted to falter. The reconstruction which was begun must be reached to reach all the people or tribalism will easily return. Tribal warfare will never provide for the tribesman the rite of passage to world citizenship that will allow Africa to fully assume the world leadership role that is hers.

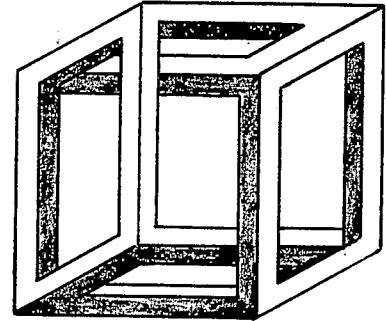
The Church in East Africa appears not to be aware in depth of the actual situation in Kenya. It seems to be far too willing to live in the 19th Century and not to have realized that the great missionary movement of the 19th Century is finished. A brand new role for the Church is required in Africa which relates it to the economic, political, and cultural life of the new Africa which is emerging. Perhaps this is the greatest imperative that the writer experienced on himself as a Western churchman in the months he spent in Kenya.

Cybernetics (continued)

and improbable a goal in the future as he can sketch for himself. He must be willing to bear the burden, the horror and the glory, of being a self-steering system, knowing that there is no invisible map floating around on the dark waters in which the system floats which will guide him out beyond. He must be willing to take upon himself the courage of being a learner in the deepest sense of literally dreaming the impossible because he has no other choice. The more impossible his horizon is, the more improbable it is, the better chance he has to escape the degradation of all energy, the better chance he has of any kind of future at all.

In teaching scientists this year who, because they are all mathematicians, are enormously lucid about abstraction and enormously lucid about models and how models create the future, I found the one thing that they read all year in the humanities that electrified them was that old friend Don Quixote. Why? I ask myself. The question they wrestled with for weeks was, is this man mad? Which is really the question. Is this our future, being *this* kind of human being? In one sense he must be mad — he has to be mad. On the other, he hasn't any choice but to mount his nag, ride forth in the world and create a future for it, which as you remember, is a hilarious adventure of the spirit energy. What also captivated them was a song which appeared this year in the musical version of Don Quixote, *Man of La Mancha*. There is a song in it called "The Quest for the Impossible Dream." A part of it goes like this:

To dream the impossible dream
To fight the unbeatable foe
To bear with unbearable sorrow
To walk where the brave dare not go
To right the unrightable wrong
To love pure you from afar.
To strive though your arms are so
weary
To reach the unreachable star.
This is my quest, to follow that star
No matter how hopeless, no matter
how far.
To fight for the right without worry
or pause.
To be willing to march into hell
for a heavenly cause
And to know when my ending is
here, when my journey is done
That my heart will rest knowing
that the world is better
That a man scorned and weary of
scars gave his last ounce of courage
To reach the unreachable stars.



We don't promise miracles but . . .

Our basic course, The Twentieth Century Theological Revolution (code name RSI) offers the awakened layman an opportunity to rediscover the Christian life style in a secular world. Only out of this comprehensive, intentional, futuristic style can the renewal of the structures of justice be brought into perspective. The 20th century requires a lucid, sensitive response to the reality of life going on around us. Geneticists have estimated our overall life time span to be 600,000 hours. Will you spend 44 for the future of perspective?

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November, 1966

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