DOCUMENT RESUME

ED 114 324 SO 008 703

TITLE Forum V: The Challenge of '76: Educational Democracy.
INSTITUTION Mayor's Office for Senior Citizens, St. Louis, Mo.
PUB DATE 75
NOTE 82p.

EDRS PRICE MF-$0.76 HC-$4.43 Plus Postage
DESCRIPTORS Academic Achievement; Adult Education; Career Education; Continuous Learning; Democratic Values; *Educational Change; Educational Development; Educational Finance; *Educational Objectives; *Educational Problems; *Educational Quality; *Educational Trends; Elementary Secondary Education; Equal Education; Futures (of Society)
IDENTIFIERS *Bicentennial; Missouri

ABSTRACT

This series of six dialogues televised in the St. Louis metropolitan area is designed to sensitize the general public to the needs of democracy and education within the framework of the Bicentennial. Participants in the dialogues include nationally prominent persons; local experts on education, humanism, and history; business people; and government agency officials. Topics under discussion include educational trends and problems dealing with education for democratic values, adult education, continuous learning, educational finance, structure of the educational system, low student achievement levels, career education, and education for the future. Program titles include (1) Educational Democracy: Evolution and Revolution, (2) Shareholders in the Future: Education for Present and Future Senior Citizens, (3) Good Education: Who's Going to Pay?, (4) Pluralistic Society--Monolithic School System, (5) Are the Three R's the Answer? and (6) Education for Living Vs. Technical Competence. (Author/DE)







# Forum V:

## The Challenge of '76: Educational Democracy

The Mayor's Office for Senior Citizens
St. Louis, Missouri
1975

Media cooperation
extended by
KSD-TV, KPLR-TV,
KTVI-TV, and KMOX-TV

# INTRODUCTION

There is a great deal of discussion and dissension today concerning education in these United States of America. There are numerous theories of education, there is disagreement concerning government aid to private schools, there are questions as to which arm of government should be responsible for education financially, there is a general public uproar that students are, in fact, being graduated from our schools with precious little equipment for coping with life. Prospective employers complain that new graduates can barely read and comprehend, that they are not able to submit to the discipline demanded by the work world. Their elders complain that their moral and ethical values leave much to be desired. The colleges and universities have noted a drastic lowering of average scores on admission and placement tests. All this has lead to a dichotomy of thought among our citizens - education has strayed too far from the basic 3 R's; education has not kept up with the changing times and the enormous technological advances.

The speakers who contributed their time and opinions to "Forum V: The Challenge of '76 - Educational Democracy" have confronted a wide spectrum of questions in endeavoring to delineate what democracy in education should encompass, what we should do to attain this ideal, in fact, just what this ideal is. They came with varying backgrounds, philosophies, and interests - but all have a fervent passion for providing the people of America, young and old, with the best possible opportunities for a meaningful education, an education that would enable them to get the best out of life.

Forum V was presented as a series of six televised dialogues. It was planned by the co-directors, Dr. L.F. Cervantes, S.J., St. Louis Commissioner of Aging, and Professor of Sociology and Anthropology, and Taffy Wilber, President of Taffy Wilber and Associates, Inc. Local television stations KSD-TV, KPLR-TV, KTVI-TV, and KMOX-TV graciously contributed television time, facilities and both telecasting and operational personnel to enable this series to be presented to the St. Louis Area viewing audience. The distinguished guests contributed their time and effort to these programs without monetary recompense, and in a number of cases traveled considerable distances in order to participate.

This project was supported by a regrant from the Missouri State Committee for the Humanities, Inc., the State-based arm of the National Endowment for the Humanities.

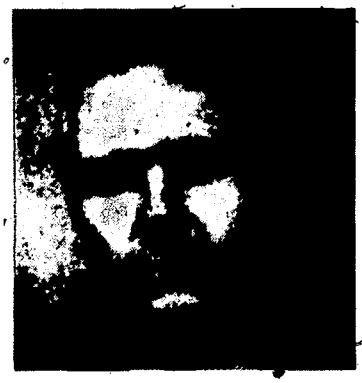
# FORUM V: THE CHALLENGE OF '76 – EDUCATIONAL DEMOCRACY

Professor Lucius F. Cervantes, S.J., Ph.D.

Taffy Wilber

John Roedel

Nancy Scanlon



Don Marsh

Ollie Raymand

FORUM V: THE CHALLENGE OF '76 - EDUCATIONAL DEMOCRACY

Professor Lucius F. Cervantes, S.J., Ph.D., Director
Taffy Wilber, President, Taffy Wilber and Associates, Inc., Co-Director
John Roedel, Chief Announcer, KSD-TV
Nancy Scanlon, Public Affairs Director, KPLR-TV
Don Marsh, Executive News Editor, KTVI-TV
Ollie Raymand, Producer and Editor of "St. Louis Illustrated", KMOX-TV

KSD-TV March 9, 1975 - Moderator: John Roedel

1. EDUCATIONAL DEMOCRACY: EVOLUTION AND REVOLUTION

Dr. Marshall McLuhan, Author and Professor, St. Michael's College, University of Toronto
The Reverend Walter J. Ong, S.J., Ph.D., Professor of English, St. Louis University and Professor of Humanities and Psychiatry, St. Louis University School of Medicine
Mr. Otis Jackson, Program Administrator, Danforth Foundation for Education and Urban Affairs
Mr. Robert Walrond, Executive Director of the Missouri State Committee for the Humanities
The Reverend Lucius F. Cervantes, S.J., Ph.D., St. Louis Commissioner of Aging and Professor of Sociology and Anthropology, St. Louis University

KMOX-TV March 8, 1975 - Moderator: Ollie Raymand

2. SHAREHOLDERS IN THE FUTURE

Dr. Robert Maston, President of Futuremics, Inc.
Dr. Clement Mihanovich, Professor of Sociology and Anthropology, St. Louis University

KTVI-TV March 16, 1975 - Moderator: Don Marsh

3. GOOD EDUCATION: WHO'S GOING TO PAY?

The Honorable John Poelker, Mayor, City of St. Louis
Mr. Charles Valier, Counsel to Governor Bond, State of Missouri
Dr. Thomas J. Graves, Twenty years with the Office of Management and Budget, The White House, Washington, D.C.

KPLR-TV April 6, 1975 - Moderator: Nancy Scanlon

4. PLURALISTIC SOCIETY - MONOLITHIC SCHOOL SYSTEM

Ms. Ann Macaluso, Office of Management and Budget, Executive Office of the President of the United States
Mrs. Martin L. Duggan, President of Parents' rights, Inc.
Mr. Harold Antoine, General Manager, The Human Development Corporation, St. Louis
The Reverend Lucius F. Cervantes, St. Louis Commissioner on Aging and Professor of Sociology and Anthropology, St. Louis University

KSD-TV April 20, 1975 - Moderator: John Roedel

5. ARE THE THREE R'S THE ANSWER?

Mr. David Frank, Director of the Loretta Hilton Repertory Theatre
Mr. William Campey, Executive Vice-President of the Retail Store Employees Union, Local 655

KSD-TV June 1, 1975 - Moderator: John Roedel

6. EDUCATION FOR LIVING VS. TECHNICAL COMPETENCE

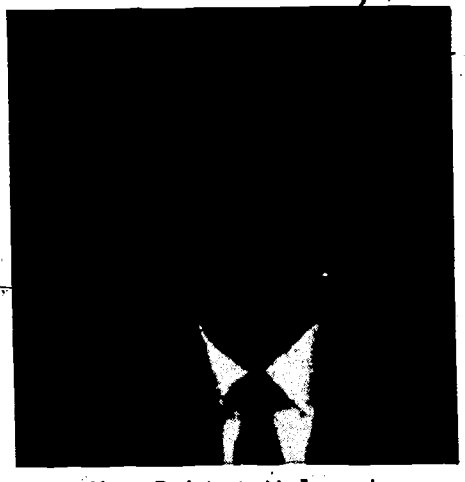
The Reverend John Padberg, S.J., Ph.D., Historian and President of Weston College, the Jesuit School of Theology, Cambridge, Massachusetts
Mr. Ernest Jones, Deputy Superintendent of City Schools, City of St. Louis

# 1. EDUCATIONAL DEMOCRACY: EVOLUTION AND REVOLUTION

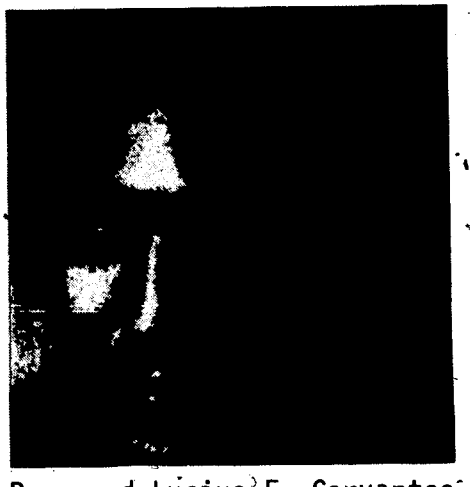
Dr. Marshall McLuhan

Reverend Walter J. Ong, S.J., Ph.D.

Mr. Otis Jackson



Mr. Robert Walrond



Reverend Lucius F. Cervantes S.J., Ph.D.

Dr. Herbert Marshall McLuhan, Noted Author and Professor, St. Michael's College, University of Toronto

The Reverend Walter J. Ong, Professor of English, St. Louis University, Professor of Humanities in Psychiatry, St. Louis University School of Medicine

Mr. Otis Jackson, Program Administrator, Danforth Foundation for Education and Urban Affairs

Mr. Robert Walrond, Executive Director of the Missouri State Committee for the Humanities

Reverend Lucius F. Cervantes, S.J., Ph.D., St. Louis Commissioner of Aging, Professor of Sociology and Anthropology, St. Louis University

John Roedel: Good morning, everyone, and welcome to Information 5. This morning's program is in cooperation with Forum V: The Challenge of '76 - Educational Democracy, and is designed to sensitize the St. Louis metropolitan community through a series of television dialogues between nationally prominent persons, local experts on education, humanism and history, agency practitioners and the general public to the needs for democracy and education within the framework of Bicentennial '76. To rediscover the meaning of America and to apply its revolutionary vision in a new time to the field of education in our own metropolitan area of St. Louis are the aims of this program.

For this morning, a featured guest in this first series of programs is Mr. Marshall McLuhan, professor, prophet, poet and provocative writer. Among his books are: War and Peace in the Global Village, Understanding Media: The Extensions of Man, Medium is the Massage, to mention just a few, and of all the chairs that he has held, we most like to claim him as a former professor at St. Louis University. Our other featured guest is the Reverend Walter J. Ong, Professor of English at St. Louis University and Professor of Humanities and Psychiatry in the St. Louis University School of Medicine. Father Ong is known as a scholar in both the renaissance field and the field of contemporary culture. His books, The Presence of the Word, and his latest, Rhetoric, Romance, and Technology treat interaction between expression and culture over the past six centuries into the present day. Now our special guests this morning, who will be questioning our two featured guests. Mr. Otis Jackson, Program Administrator from the Danforth Foundation for Education and Urban Affairs, Mr. Robert Walrond, Executive Director of the Missouri State Committee for the Humanities and the Reverend Lucius F. Cervantes, S.J., Ph.D., St. Louis Commissioner of Aging and Co-Director, with Taffy Wilber, of Forum V: The Challenge of '76 - Educational Democracy. Well, gentlemen, this morning the topic is communications. So I wonder, Reverend Walter Ong, if you and Mr. McLuhan would like to start the proceedings.

Dr. McLuhan: Well, I will undertake to address the ball, as it were to "tee off," but not that I am that eager to do so, because this is a very tough theme we have in front of us here this morning. I think of the phrase "grey at three" as the condition of the youngster of the TV generation. By the age of three many of our children have been around the world more often than Methuselah could ever have managed it. And then we send them to classrooms where the amount of information remains pretty much what it was long before television. One of the peculiar things about being inundated with this quantity of information is that, of course, it compels pattern recognition. Information overload leads quickly to pattern recognition. The youngster today is compelled into that strategy for survival. He has to be able to spot the shape of things in order to, like the hunter, relate himself to the new world he lives in. The classroom, with its echelons and categories and subjects and so on, is probably a hopeless loss to the world as far as he is concerned. The specialisms will not hold up the information that, with the speed of light, flows in on the youngster. One of the peculiarities of the information coming in such quantities to the young today is that they have in a sense a multiple choice of careers and opportunities and objectives. Single objectives and single careers, I think, become meaningless at that speed of information flow. And so one of the patterns necessary for the survival of the humanistic study would be, it seems to me, the need for multiple careers and multiple choices. If we in this group were to be told by the medical fraternity, as we might any day now, that we have a 100-year bonus in life expectancy -- that any day, because of the understanding of the aging process, it may be possible to give all of us 100 years more life--if this were to happen to us it would compel us to re-examine the program that we have set for ourselves. We might have to decide on doing half a dozen more Ph.D.'s in order to relate to the world immediately at our doorstep. I think, though, that this bonus, a 100-year bonus, has actually been given to the young today, considering the speed at which information moves in their world. At the speed at which institutions change in their world, they are already living through hundreds of years every decade. What sort of program would serve to sustain the humanistic goals and objectives at that speed I am not sure, but I don't think it has been found. I think, therefore, that we have to imagine a situation in which we are all living fantastic extra years with the possibility of completely varied and multiple careers such as we would choose for ourselves if we had another 100 years. In practice, I think this is exactly what has happened to us as educators, as students. We have suddenly been given an additional century of learning possibilities and career possibilities. So I suggest that we consider our alternatives within that perspective, within that sort of new framework of speeded-up information. I think that is about my limit of time.

John Roedel: Well, thank you, Mr. McLuhan. Now, Father Ong?

Rev. Ong: When I think about the situation of the humanities today and about the talk that we hear concerning an educational revolution, it strikes me that we often are not aware how much of the revolution has already taken place. One of the misapprehensions about the humanities,--the subjects concerned with man in his human lifeworld, such as, for example, history, language, literature, philosophy, religious belief, and so on--is the belief that the humanities have always been exactly the same. Now they haven't been and they aren't. Originally in classical Latin times, from which we get the word humanities, the humanities were contrasted with the bestial, with being an animal. They helped human beings liberate themselves from the lower animal world. That is not the way we think of the humanities

today, contrast the humanities with technology. Study of humanistic subjects liberates us from the machine. And yet the humanities have been very dependent upon machines. Writing itself is a technological invention. You have to have a certain technology to manufacture writing materials. The printing press was the first assembly line in the world. When man first started making things that were exact replicas of one another, it wasn't shoes or weapons, or even food that he made. Rather, it was printed representations of written words which were in turn representation of his spoken words and ultimately of his thinking. So there has been a great revolution in the humanities which does involve an interaction with technology. Early ideas of the humanities were governed by the orality of early cultures. Even after writing came into use, for centuries verbal communication remained dominantly oral. The objective of education in ancient Greece and ancient Rome, where writing was well known, was to produce the orator, the public speaker. We still have a few of the old style orators. I thought a few years ago when Senator Dirksen died that we had lost the last, but then when Watergate hearings came on you began to pick up a few of them on television once more, personalities organized by and for the oratorical performance. We don't realize today, though, how much we have turned away from that old oratorical kind of humanities. The McGuffey's Readers, of which it has been estimated there were 120 million copies sold between 1836 and 1920, have been characterized as oratorical readers. They were readers for boys and girls who were thought of as incipient public speakers, who were learning to handle the language in order to produce orations. We are far beyond that now. For us, freshman rhetoric, which really, literally, etymologically means freshman public speaking, does not in fact any longer refer to public speaking at all. It refers to writing. We have moved into quite a different universe from the old oral one. And now this universe is being infinitely complicated by the existence of the new electronic media, telephone, radio, and television, which make us oral but in a new kind of way. We don't go back. There is no way to go back to a former stage. You always have to move ahead. But there are many points at which our present, secondary, post-literate orality is very, very much like the orality of ancient times. Yet, at the same time and place where our secondary orality is like primary or preliterate orality, the two vastly differ. The kind of spontaneity that we like to cultivate in our education and in our life style is connected with orality. But note, we cultivate spontaneity, "happenings." Early oral peoples were subject to "happenings." They could not avoid certain happenings: they lacked control over their environment. Our secondary orality is tied in with "happenings," too. Only now we stage them very carefully so that we can be absolutely sure that they are spontaneous.

John Roedel: All right. Now we will have our questions from our special guests to our featured guests. Father Cervantes, would you like to go first?

Rev. Cervantes: Yes, Dr. McLuhan, you speak of the informational overburden of the youth, the children of today, and the need for each one of these children to be able to identify some pattern. I am wondering, from the viewpoint of the topic we are discussing, that is, educational democracy, do you foresee that all youth will be able to screen out some type of a pattern, since it seems to me that the education that they are receiving is so different--slums and suburbs, the different type of youth in one family pattern and another--do you see any future for democracy, the original insight of our founding fathers, to serve as an umbrella over all of the people so that education may be enjoyed by all?

Dr. McLuhan: Education, in the sense of the shaping of perception, training of perception, is something that has reached peaks unknown before. The entire advertising world is engaged in training our perceptions, our priorities, our sense of values, and using, incidentally, the most sophisticated forms of record toward that end. But pattern recognition pops up in the young people's spontaneous choice of costumes with which to survive their exposure to situations and to the establishment. This amazing consensus, by which they decide to have beards or long hair or jeans or other hairy costumes, is a form of pattern recognition, a kind of adoption of strategy for survival by playing a role. There is something perhaps futile about the enthusiasm with which young people adopt roles and play at various forms of living. This does seem to me a form of pattern recognition. I wouldn't say that it has been taught. I am not sure to what extent one teaches pattern recognition, but I think it does happen, especially when there is a great deal of information moving at very high speeds, as in the instant replay. In the instant replay, the thing that you would expect to observe and enjoy is the pattern of the play.

Rev. Cervantes: The thrust of my question, Dr. McLuhan, I feel was this. That individuals who were brought up in the slums get an entirely different education than those brought up in the suburbs. Do you see any possibility that in the future there will be a greater democratization of the resources of our society and in the educational world?

Dr. McLuhan: You mean a greater extension of the condition of the slum?

Rev. Cervantes: No, I hope not. I hope of the suburb.

Dr. McLuhan: I am not just joking. Jane Jacobs insists in her book, The Death and Life of the Great American City, that the only communities in America are the slums, that these are the places where people really help people, understand people, and work together as a community. The slum is an area not entirely hopeless. But it may be that democracy has some new meanings in our time. I think, I hope, that the panel or the group here will have some observations to make about democracy, which surely had a completely different meaning 200 years ago than it has now. That is to say, the conditions under which democracy was formed 200 years ago had relatively scarce resources. Today the resources are incredibly richer and surely the nature of democracy has undergone a tremendous change. Moreover, I would say if I could interrupt here, one of the big differences today, to get to Father Cervantes' question again, is that the different sectors in society are more aware of one another's existence. The kind of pattern or paradigm that people carried in their minds a couple of generations ago for thinking of society was largely a closed system. We operate with open system paradigms now. There used to be places 100 years ago or even less in large cities where the police couldn't go. These were closed off. Now at least we are aware of our problems in an explicit way that earlier urban affairs people were not. There weren't even any urban affairs.

Rev. Cervantes: What I am protesting, Father Ong, is this, and you know it; that the humanistic society has been built on slavery. In the time of the Greeks, in the time of the Romans, there was not a sharing of the wealth. We know likewise throughout history that this has been true, that education has been primarily for the upper classes. I don't buy the observation that the slums have a great deal to offer to the suburbs from the viewpoint of sociability and living, but my point is, how are we going to share the resources, whether financial or educational, with more people?

Rev. Ong: What you say is certainly true. The earlier humanities were an elitist possession. The humanities subjects were something that were studied by the people at the top of the society, more or less. Persons of the lower levels of society were considered animal-like: the humanities lifted you above their bestial state. Today the humanities are still somewhat elitist; but conditions are changing in a radical way. Not too long ago the Modern Language Association had a regional conference at St. Louis University concerned with minority groups and the teaching of literature. The concerns represented by such a conference are likely, I hope, to restructure our whole idea of what literature is, because it means that you have to take literature as it is representative of, and as it is representative to, sectors of society who are not the economic elite. These sectors are decidedly very human. There are definite human values incarnate in the poor and underprivileged sectors of society and we can be happy that these values receive a kind of attention today that the humanities, as earlier conceived, to speak quite frankly, did not use to give them.

Dr. McLuhan: There is a grotesque sidelight; I am not sure what it means. But in ancient Greece, only slaves were allowed to read. Free men were not permitted to read; it was considered a sign of servitude. And so, where are we democratically? Are we teaching people to become slaves by teaching them to read, or to become elitists? Historically, there are some strange sort of pranks played and you can't get a uniform effect out of any of these concepts. I think the concept of democracy takes on a totally new meaning in the electronic age. Rather, not so much of individual presentation of the self to society, but of total participation of the self in society, which is completely the reverse side of democracy. Democracy is no longer for the aggressive, ambitious individual.

John Roedel: I wonder if I could just interject here a moment. I think our special guests are only going to get one question to our featured guests here this morning. So, we might move on. Mr. Walrond, I believe you are next, and then Mr. Jackson.

Mr. Walrond: Thank you. I wonder if you would tell me whether you think the information dissemination mediums, including the schools, the press and the television and radio stations, have a responsibility to promote democratic values.

Dr. McLuhan: Ideally, yes. I am not sure that they are easily grasped. For example, under present conditions the feeling is that if you are in the presence of somebody being mugged it is none of your business and you don't want to get involved. This has become sort of an involuntary agreement with many people. They will not get involved in other people's miseries. Now is this democratic or not? It seems to me it represents a change of mood, a change of attitude.

Rev. Ong: When we speak of promoting democratic values, the kind of incident that Professor McLuhan mentions here is likely to come up; an incident that involves neglecting the needs of a person who is in suffering. I would like, however, to reflect on the fact that such neglect isn't quite so unusual as we might think it is and that there is certainly nothing distinctively modern about it at all. You remember that Jesus told a parable of the Good Samaritan. Somebody was in need and the other fellow figured it wasn't any of his business so he went his way. The people Jesus spoke this parable to almost 2000 years ago got the point. They were familiar with such neglect of others. But, to get back to democratic values and schools, I do believe that it is the business

of the schools to promote democratic values. However, I don't think there is any definite way of doing this. Democratic values have never been totally stated. Such values demand constant reinvestigation or reinterpretation in terms of the present situation in which we find ourselves. As Professor McLuhan has indicated, the media are an integral part of this situation. Democratic values at a time when everybody can be in contact with everybody else are going to exist in a different context from that which framed Thomas Jefferson's world.

John Roedel: Mr. Jackson.

Otis Jackson: Let's get back to the school itself. The humanistic school, I think that concept is really misunderstood. I would like to know what is the humanistic school, what are the components and how they intertwine. Then after you have responded to that I would like for you to tell me what you should look for in a teacher. That is, what are the qualities of the teacher in this kind of environment?

Dr. McLuhan: It takes a lot of courage to be there at all as a teacher. Yes, it used to be a privilege; it is now just a sheer act of derring-do. So there has been a change. The object, and I think it still remains, is the responsibility of the teacher to make people aware of their responsibilities and their privileges as individuals, to cultivate critical values and awareness, and to enhance human dignity by a sense of one's own being, one's substantial and metaphysical being as a free person. I think the extent to which that can be communicated in the school situation is much dependent upon the degree to which it is permitted outside the school.

Rev. Ong: I would agree with that. Let me add something--and acknowledge that in what I now add I owe very much to reflection stimulated by continued friendship with Marshall McLuhan. It seems to me that a school that is interested in humanities is one in which the pupils or students are taught to reflect about the human condition. The subjects we call the humanities--languages, literature, history, philosophy, religion, musicology, art history, and the like--entail reflecting on what human existence is. Its students gain reflective possession of their own human condition, they are humanities-oriented. Now the way you bring pupils or students to this reflection is varied. You do it differently in an elementary and in a secondary school. You could do it differently again in an institution of higher education. The way in which the humanities are effectively taught, too, depends a great deal upon the life style of the individual teacher. In any case, where the humanities are being cultivated, you are reflecting in some way or other on man, his destiny, his loyalties, his values, his morality and the things that he has made. Through such reflection a person can come more and more into possession of himself or herself, and by the same token relate better to other people.

Otis Jackson: Are we again asking schools to do something they can't do?

Dr. McLuhan: We always ask the schools to do something they can't do. The schools have never succeeded. This is complete illusion to think the schools have succeeded in the past. They have always been very good for a small number of people. I can cite a man in the year 1561 in Paris, at the University of Paris. He says that "Of the 2,000 people who come to listen to me, all but 200 ought to go back to elementary school. They don't know what I am talking about."

Otis Jackson: You know we live in a society where we have organizations that are designed in a specific manner. I use the term "the pyramid structure." And that is not unique to public schools. You find such structures in religious organizations, business enterprises and so on.

Dr. McLuhan: This is the organization chart.

Otis Jackson: Yes. How can you, when a child spends only a very little time in school, expect a kind of humanistic progression as the child goes through that structure? A child comes out into a world that is totally alien to that kind of humanistic environment proposed for schools.

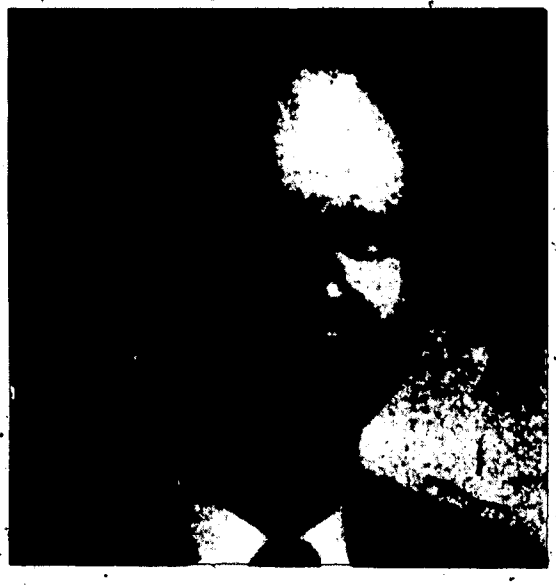
Rev. Ong: Well, I suppose in cases like that, as in many others, we do what we can. You have to try to establish some kind of rapport between the school and the rest of the environment. That is one thing. You have to try to understand the environment better so that you can find the elements in it that hook up with what you are trying to do. You have to work with the total situation. The school isn't that isolated from the rest of life. I know that this is no magic remedy for things, but there isn't any magic remedy in education.

Dr. McLuhan: If you think of the school as a processing plant for superior products it is a real tricky proposition to turn such people out into the new electronic world. Even the Rolls Royce now has gone out of production in England and the Public Schools over there are closing down. This is not an elitist stage that we are moving into. Maybe you think that that is what you have in mind, that elitism is passe. On the other hand, the school has always existed to shape some sort of elite, to make some sort of contribution to human awareness in the school condition or situation which will give that person an advantage outside. Now if you do not communicate some advantages in the schoolroom it is hard to justify the existence of the school at all.

John Roedel: Gentlemen, I hate to break in here but the time has come that we must remind our listeners that they have been listening this morning to Information 5. This project, Forum V: The Challenge of '76 - Educational Democracy, is supported by a regrant from the Missouri State Committee for the Humanities, Inc., a State-based arm of the National Endowment for the Humanities. We want to thank you, Mr. McLuhan, for being with us, Father Ong, Mr. Jackson, Mr. Walrond, and Father Cervantes. It has been a pleasure having all five of you with us today. Thank you very much. And now for Information 5, this is John Roedel saying Good Morning.

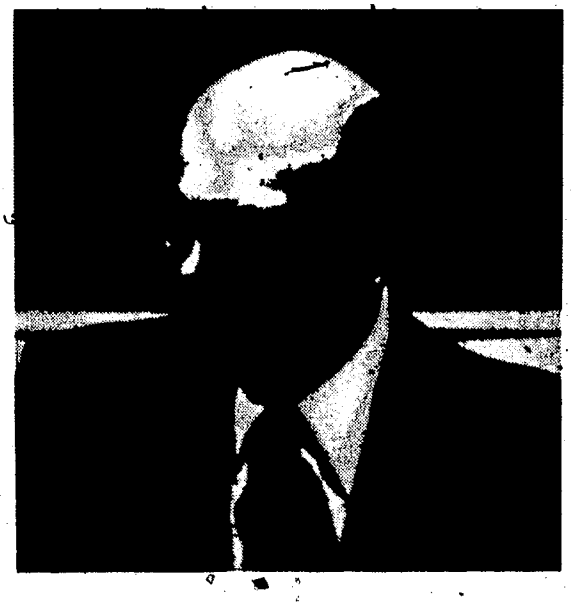
KMOX-TV March 8, 1975 - Moderator: Ollie Raymand

# 2. SHAREHOLDERS IN THE FUTURE



Dr. Robert Maston

Dr. Clement Mihanovich



## 2. EDUCATION FOR PRESENT AND FUTURE SENIOR CITIZENS

Dr. Robert Maston, President of Futuremics, Inc.

Dr. Clement Mihanovich, Director of Anthropology and Sociology, St. Louis University

Moderator: Mr. Ollie Raymand, KMOX-TV

Ollie Raymand: The longer I sit here, the older I get. That happens to everyone and yet, in a society where the emphasis is placed on youth, it causes problems. This article concerns Senior Citizens and is produced in cooperation with "Forum V: The Challenge of '76 - Educational Democracy," It is designed to sensitize the St. Louis Metropolitan Community through a series of television dialogues between nationally prominent persons, local experts on education, humanism and history, agency practitioners, and the general public to the needs for Democracy in Education within the framework of Bicentennial '76. To rediscover the meaning of America and to apply its revolutionary vision in a new time to the field of education in our own metropolitan area of St. Louis are the aims of this technique. With me today are Dr. Robert Maston, President of Futuremics, Inc., and Dr. Clement Mihanovich, long time Director of Anthropology and Sociology at St. Louis University. Dr. Maston, will you give us a bit of your background, please? And tell us about Futuremics, Inc. What is it all about?

Dr. Maston: Oh, all right. Well, I've been in academia for a good portion of my life, with half of that period spent abroad, starting in Afghanistan, the American University in Beirut, Lebanon, in Mexico; Seoul National University in Korea, as well as the University of Michigan, and Eastern Michigan University here in the United States.

Futuremics, Inc. is basically a small company concerned with the future, to help individuals, associations, business, government, and groups prepare for the future. This is part of our work, which involves helping people develop personally in terms of their own futures, as well as working with associations and groups.

Ollie Raymand: Dr. Mihanovich, would you give us a little of your background?

Dr. Mihanovich: I'm a professor of sociology at St. Louis University. I've been there as a student since '31 and as a teacher since '36.

Ollie Raymand: What was your connection with Alvin Toffler of Future Shock, Dr. Maston?

Dr. Maston: Actually, we were good friends both before the book was written and afterwards. Towards the end of the book-writing project by Toffler we got together and talked about how to get the book known to the public, not

knowing that it was going to take off all by itself. As part of that project we talked about how we could disseminate the information about Future Shock, because of its importance to all of us. We formed Futuremics at that time primarily to market the book. I was without a company at that time and marketing the book was only a sideline in my life. Soon after the company was formed the book came off the presses, and we sent copies all over the country and all over the world, trying to let people know about Future Shock, and we heard from many of them. Then the group I was working with went bankrupt, and I ended up with the company.

Ollie Raymand: Dr. Mihanovich, what are your thoughts on Future Shock?

Dr. Mihanovich: In regard to Alvin Toffler and his Future Shock - there are some of us who believe that Future Shock is also a gimmick to sell a book, and I would like to tell him that, too, because all societies that have been subject to change have been subject to "future shock." The only difference between our society and the previous societies is that the shock is more intensive, deeper and more lasting. We have not prepared ourselves to meet the future as we should have in order to be in a position to meet it. I only wish that I could come up with a gimmick like Alvin Toffler's to sell a book like Future Shock; then I could retire in peace and not worry about what is going to happen to the University.

Ollie Raymand: Dr. Maston, you should give Dr. Mihanovich one of these ideas and go into business with him and then you'll both make a living.

Dr. Maston: Right. Actually, we are not concerned about business as much as we are about people who are actually experiencing future shock. A program like yours is a good example; it is interesting that you move from a discussion on kidneys into the arts, and then into news of the week. You are quickly adding information - it is what we call "information overload" - and our minds jump from subject to subject. This has always been possible, but at no time in the history of the world has there been so great an input of information bombarding the senses. I think that it is not just intensity. Toffler is a good writer and he obviously has had a large impact in his description of a phenomenon that we are all experiencing. But those of us who spend almost every waking and sleeping hour of our days and nights relating to the problems of the future and their results on us, shocks they really are, believe that something is happening in the world that has never happened before. It is unprecedented not only because of the intensity of this kind of shock, but also because of the fact that it is global - the fact that it is all pervasive. If Toffler is right, and he is the only one who talks about this, there are upper and lower thresholds of adaptability. Although children born today may very rapidly learn to adjust to differing upper and lower threshold levels, it is certainly true of us and of older people, indeed for anyone over twenty today, that many of us are suffering, really suffering, from the vast amount of information, the new kinds of information, with which we are being bombarded. In Washington, where we have our office, I sometimes stand watching people come to work, fighting the traffic, and their faces are pretty grim as they sit behind the wheel. I think maybe they have indigestion, or maybe it's the radio

program they are listening to, maybe it's too much traffic, maybe waiting for the traffic signals - with a green light they can knock two minutes off their travel time, but with a red light they are thrown off schedule. I can't help but think,"Possibly they are suffering from future shock, and then they will go to the Hill and make decisions that will influence all of us!" In other words, the set of consequences that can result from a little chance occurrence can have tremendous worldwide effects. It is this kind of problem that some of us are really working on. We are looking for solutions, attempting to help individuals and groups not only to cope but also, if possible, to grasp the future in a way that will enable them to somehow shape it, control it.

Ollie Raymand: Do you think, first of all I guess I should ask you, do you think it's possible to ever have democracy in education?

Dr. Mihanovich: No, I don't think it's possible to have full democracy in education in the sense that each person's vote equals everybody else's vote. Education is, in one sense, a business and has to be run like a business and a business cannot be run democratically in the sense that everybody in the business has a say-so of equal weight with everybody else. Kind of like - the students have equal weight with the faculty and the faculty has equal weight with the administrators. That is not really efficiency.

Ollie Raymand: Do you think we'll ever reach a stage where everyone will have an opportunity at least to get the type of education they want?

Dr. Mihanovich: I think we will. We're approaching that particular level right now, that they will get the type of education that they want or, at least, the type of education that they need in terms of the needs of society at that particular time.

Ollie Raymand: We're talking about democracy in education and since you've had such a wide variety of experiences, Dr. Maston, how do you feel our educational system stacks up against the others?

Dr. Maston: Well, that's kind of a difficult question to ask me because with so many factors to judge I would say that, probably, my personal feeling is that there has been small change in terms of the academic situation, in terms of what is happening in learning programs outside of academia. In other words, much of the exciting innovation that's taking place has been going on in industry, in para-educational systems such as vocational education, and rehabilitation, and minority programs that are willing and able, without hurting the vested interests of those who sacrificed a lot of their life within academia to innovate large numbers of very exciting programs. This has to do with totally heuristic designs. Possibly the first contract education took place outside of school education systems, program instruction, and the application of programming was much more relevant and much more used in training situations outside of the school system. However, although academia tends to be slow and not interested in rapid change of its own value system and of its own design, there have been evidences of great change taking place within colleges and universities and within the public school systems. This has to do

primarily, I would guess, in terms of curricula. Within the curricula designed in high schools and elementary schools the public was first aware, of course, of the change in mathematics, with the New Math. But it's been changing in everything. In seventh grade biology the students are very much aware of DNA and RNA molecules; which just means that anything that was done and written ten years ago is completely out of date. In fact, one is really tempted to say that anything that was written a year ago is out of date, partly because it takes four or five years to produce a high school textbook and this process is very difficult to shorten, that almost by definition we are getting further and further behind, and the textbook is a very poor way of communicating. So the dynamic, heuristic educational programs that try to keep up to date are probably more relevant, and you see changes taking place in universities and in elementary schools.

Ollie Raymand: What would you feel is the reaction of the professors and the teachers to these changes; are they willing to make changes?

Dr. Maston: Well, I think a lot are uptight. The great changes that are taking place, such as in tenure for university professors, it's a real threat to them. The whole economic situation in which we are now moving in the United States, towards zero population growth, which means fewer and fewer students coming in, means a less expansionist program, and universities have always been geared up for expanding their plants, increasing their staff. Now the fact that you have to wait for someone to die or retire before you can move up a little bit is a threatening situation for a professor, so that they tend to be much more conservative. At the same time they are exploring new designs for education in the universities, where you're getting some new programs initiated where you have faculty transfers, much like what took place in the fifties - exchange programs between universities abroad and here, much like the Fulbright programs. Now there are some new, innovative programs in universities in which faculty transfer from smaller schools to some of the larger schools, which means a sharing of the academic prowess of certain scholars who have a lot of time for study, and such things. For example, Billy Rojas, who was part of the Futures program at Dartmouth, became a professor at Alice Lloyd College in Pippa Passes, Kentucky, a very exciting small school, quite provincial in terms of its interest in developing indigenous leadership within the hills. They had very seldom met someone like Billy Rojas, who is a very creative, energetic, dynamic futurist. And Billy went down to work with the student body and the faculty for a whole year. That kind of exchange program taking place now in colleges and universities is a very exciting, innovative type of approach to cross-hatching inter-disciplinary types of programs which lead to creativity. So I see a lot of possibilities even though there's a lot of problems with security, and a tendency to be afraid of too much change.

Ollie Raymand: Dr. Mihanovich, what changes have you seen in education? Has there been an increase in humanism in education since you've been at St. Louis University, or do you think it's become less humanistic in its approach?

Dr. Mihanovich: Well, I think it's become less humanistic in its particular approach, generally speaking. Theoretically, yes, there has been a change but I think that it has become increasingly impersonalized.

Ollie Raymand: Let's drop down to the lower elementary grades. Dr. Maston, do you feel that we're making the proper changes there? I've always felt quite strongly that we lose a lot of students at the time they enter kindergarten.

Dr. Maston: Yes. Well, now, it's not fair to try to analyze the whole broad scene, because too many things are happening, and it's happening too quickly, and unless you've been in the elementary schools in the last week you can't predict what's happening now, it's very difficult. But let me share my feeling which is that even with the emphasis on integrated curricula, in which each of the disciplines is trying to get together - geography and history and English teachers in the elementary system are trying to coordinate their efforts - or in a fused curriculum in which you might have classes without walls, such as we're talking about a great deal now. Even at that there tends to be a continuing of the philosophy of education in which it's from me to you, from teacher to student, from the institution to the learners, and this is one of the great shifts that is going to take place and is going to have to take place, in which both the teachers and the students join as a kind of community of learners, a family of learners, in which they are all learning because everything is new. Or they're going to have to have a total redesign of the approach, so that the teacher is no longer "teaching" in that sense, but possibly looking towards the description such as Bob Mager uses of being a manager of learning experiences, a manager of the classroom experience, a manager of the environment, a manager of the process of learning. Students have been talked down to, students have been turned off, in a sense of motivation, and I was writing a book on "What Turns Johnny On?" some time ago, in terms of motivation. I didn't know much about turning Johnny on, but I know a lot that turns him off, and one of the things that turns him off happens in the first grade. In kindergarten and in Head-Start programs, of course, the children are very excited about learning and the teacher learns to reinforce this excitement. Then all of a sudden they set them up in rows, which was very good for the industrial development where you set up an assembly line, you have the children where they don't talk together, and they can't touch each other because on the assembly line in factories, of course, you would hurt each other by reaching out with your hand and maybe getting it in somebody else's machine. The schoolroom was set up in rows for that purpose, to prepare a whole generation for factories. Now the need for factories, as we move into the post-industrial society, has shifted. The children have to learn to communicate. They are going to have to learn to be able to touch each other, and the psychologists are having a heyday in California, and now moving in towards the Washington area; in terms of helping people learn to talk together and to become aware of their own feelings and their emotions. There are professors and consultants working with school boards and with teachers now, helping them learn to give children affect as one of the objectives of the educational system, not just content, not just information. So there is a whole series of very exciting thrusts, not very general yet, but from place to place. The framework for this kind of opportunity is growing, where you have wall-less schools and classrooms, where you have the ungraded class, where you have the teacher who is now participating rather than just giving, sausage-stuffing or sponge-filling, or whatever you want to call this process of dissemination of the great learning of the past.

Ollie Raymand: Dr. Mihanovich, at what grade level would you say that getting the type of education a person needs, in terms of the needs of the society at that particular time, should be started?

Dr. Mihanovich: From the very beginning. In addition to training the individual, let us say, to meet life, training the whole individual - this should start the moment the individual is born, on the part of the parents, and be carried through in the elementary, high school and college, in addition to preparing the individual for a profession.

Ollie Raymand: Are you seeing more and more universities that are training their students to be the type of parents who could give that to their children?

Dr. Mihanovich: No, I don't think so. We're training them to become technicians.

Ollie Raymand: We're training them to become technicians.

Dr. Mihanovich: Yes, rather than educated people and rather than being good fathers or good mothers.

Ollie Raymand: There are more marriage courses, but you don't feel that they really train them to be parents?

Dr. Mihanovich: They have marriage courses, obviously. But the question is that they don't take those marriage courses. They are not compulsory or required in most cases, and in some cases they are not offered or the courses that they offer in marriage may be too sociological for some individuals. If you're talking of courses in preparation for marriage, there are really comparatively few in contrast to the number of colleges and universities we have.

Ollie Raymand: Actually that should be done, probably, before they're college age.

Dr. Mihanovich: Oh, sure. It could be a part of a whole educational system from elementary school all the way up. In biology you can discuss the differences between male and female, in psychology, the psychological differences and so on. The preparation does not have to be one particular course.

Ollie Raymand: Dr. Mihanovich, I've heard it stated that the most important step is that first step, because if a child is turned off by education, by his experiences in kindergarten or first grade, then he's turned off for life quite often, and it's hard to turn him back on. Yet we pay our elementary teachers so little that I don't feel we get exceptionally good teachers at the lower level. What's your feeling there?

Dr. Mihanovich: Well, I think that's true, too. And it's also true, in a sense, that some teachers are paid well, comparatively speaking. But they are not what I call "born teachers," and even if they are trained, they are not in a position, or do not have the capacity or the talent, to really relate to the students. I mean, the course would have to be interesting insofar as it

possibly can be interesting, but a teacher is a molder in addition to being a professor of facts and information of one kind or another, and gives the child both sides of the situation, or maybe it has more than two sides, and this is not done. They become technicians, as we mentioned before. And therefore, you have teaching methods that are archaic and testing that is archaic. You don't look at what the child can do and what the child has done in a holistic sort of way; but you look at it in a particularistic sort of way - what did he do on this particular test? Period. That's all I'm interested in.

Ollie Raymand: I'm wondering about this testing of children. I don't think they were ever meant to categorize or mark a child for life, but rather to be used as just a small indicator. I feel that most teachers at the lower levels aren't trained to give them, and I'm wondering how valuable testing is with the very young in a large group as compared to testing on a one-to-one basis or in a small group. How do you feel about that?

Dr. Mihanovich: Yes, you have to have not a testing process, but a continuing evaluation process. I mean, you evaluate what the student has accomplished and what you have failed to accomplish with the student. You look at them both ways. In other words, we have this particular boy, this particular girl; what has this particular boy or girl accomplished? To what extent have they developed, and to what extent have we failed to contribute to the development of this particular child? It's usually one-sided, you see. It's usually the child did this, the child did that, but we don't say that the school system did this, the teacher did this, etc.

Ollie Raymand: Dr. Maston, can we jump to the other end - what about continuing education for adults for the rest of their lives?

Dr. Maston: I think that the phrase "continuing education" is a good one because what it means is that the learning process should never stop, and it starts when a child is born and is a very exciting constant doubling of information and learning experiences as the child grows. In the past the system has always been schooling and then work and then leisure, retirement. This tripartite division of a person's life is rapidly shifting, so that possibly in the future there will be many, many new designs whereby the so-called older American, over 65, will be continuing this learning process. They are very much interested; according to Harris in his poll, they're very much concerned about continuing to keep up with all other groups. At the same time, there will be much more interest in leisure time. The university, of course, may eventually be seeing this. What it is, is a kind of leisure activity with the opportunity to learn in a comfortable environment. But industry is going to begin to involve itself with university circles so that eventually you'll have, much like medical doctors have internship periods, within the curriculum of almost every area a constant in-and-out of the academic campus life into the real life, the real situation, outside. And possibly, philosophically, one of the things that is meeting this change, this unfortunate dichotomy between a university life, the learning situation, and the life outside, is a sort of return to the old apprentice system, where the child was doing the work and learning on the job, which is what Dewey suggested we should do for all of our

educational system. What happened was that the children were taken out of the stream of experience, then they were set down in a classroom and told what was going on outside rather than being there. And all of this discussion about it, rather than doing it, is going to be shifted. I would imagine that within the next ten years we will find all kinds of programs in which half the day is spent in actual work, actual situations in life, and half of it in familiar kinds of salons or classrooms, if you wish to call them this, in which they will be discussing generalized principles about what is happening, some of the purposes, a kind of a teleological approach in terms of the work that's being done on the outside. I guess it's going to be a melding together; there's going to be a much more of a fused approach to life, talking about quality of life instead of just looking at a textbook variety of what one might be doing if he weren't in the classroom. So that the learning which some people say, facetiously, does not take place in the classrooms and universities but in the dormitories or outside in the parties and so on, possibly this will now become part of the total life of the young person. So this is a new staging; instead of school and then work and retirement, they are going to be mixed together; there will probably never be a time when people are not in the process of learning, whether it's a family life, or a working life, or as managers, or as older Americans, or as so-called retired people. They're not going to retire; they're not interested in retiring, they want to continue to do creative activities which can be called work, in one sense.

Ollie Raymand: Dr. Mihanovich, what do you consider lies ahead for our seniors, that is, those of us who will be 70-year old seniors, at the beginning of the 21st century? Where will a senior be in our society at that time?

Dr. Mihanovich: I think that is a very good question. Let me try to make some projections, but I cannot prove or disprove them to you. If we reach zero population growth, which some people expect by the end of this century, then our population 40 years of age or older will constitute about 60% of our population. That is an enormous percentage and means that we will have a nation constituted predominantly of middle-aged and older individuals. Consequently, they will be facing hardships in terms of income and access to consumer goods of one kind or another - unless, of course, the distribution of the wealth of this country is adequate to take care of them. The prospect is that we will have more and more villages for the older people, more homes and commodities for older people, more physicians taking care of older people, and more interest in gerontology and geriatrics. If I happened to be studying medicine and were preparing myself for the 21st century, I would prepare myself for the area of geriatrics, undoubtedly, rather than for obstetrics or pediatrics.

Ollie Raymand: Dr. Maston, what is your opinion?

Dr. Maston: Futurists, and all of us are because we are interested in the future, have some data which indicate that, if things continue as they are, this is the way it is going to end up - and we call this projection, straightline extrapolation. But we can never really be sure, what we have are some probable futures. We use the word "probable" and we do statistical analyses, but possibly more important are "possible futures" - futures we can envision if we give consideration to the resources that people have, but which they have not

begun to examine. This would include creative ideas and abilities that people have never tried to utilize. What we want to do is to expand these. I think St. Louis, and this area, is unique in respect to the Forums that have been held to really encourage people to talk about preferable futures, to really gain control of the directions that should be taken.

One of the things that disturbs us when we are dealing with the future is that we have known about a lot of these problems, such as the energy crisis and the shift in the population to the older side, for a long time, yet we are still crisis-oriented. We don't plan carefully, we don't begin to look beyond this four-year presidential term; we don't try to prepare for a much longer future, and so we are caught with our britches down, so to speak. I think this is one of our very important problems. People must see the great need for long-range planning. They must say to themselves, "I am going to be there in the future, I am going to have to make some changes, I'm a shareholder in the future." A 17-year-old wrote to Toffler after reading Future Shock, "I'm part of this and I want to have some kind of voice in this." That is also true with the people in the ghetto, the Blacks, the Chicanos, the people who have never been listened to, and the rest of our populus. Those in our educational centers, our teachers, our other leaders, don't listen very well.

Ollie Raymand: We have a Senior Center here in St. Louis maintained by the City, the Mayor's Office for Senior Citizens. I would like the opinion of both of you. Is this a good idea for senior citizens to gather together to discuss mutual problems and where we should go from here?

Dr. Mihanovich: I think that it is but they also should mix with the younger generation. I am approaching that senior age group, but I feel young because I teach young people, I don't teach old people. Teaching young people makes me young.

Ollie Raymand: Dr. Maston?

Dr. Maston: Absolutely, I believe in socialization of all ages. How else do we stay abreast of the rapid changes without verbal exchange?

Ollie Raymand: I liked your expression "born teachers," Dr. Mihanovich. Maybe we could explore that a little more. Did you mean that literally? Some are qualified and have a God-given talent really rather than . . . .?

Dr. Mihanovich: It's really based upon the personality of the person.

Ollie Raymand: They have to care.

Dr. Mihanovich: Yes, they have to care. They have to become interested. They have to like the children, know the children. They have to learn how to relate, not only to the children but to the other teachers. You don't get this by going to school. What you get by going to school is information and maybe certain particular techniques. It's like giving a man who happens to be interested in art all the equipment, the brushes, the paint, and everything else. In the

final analysis, a great artist is not dependent upon the tools that he uses, but on what he does with those particular tools. What he puts on canvas comes from him. It does not really come from the paint or from the brush. These are only one way of objectivizing what he visualizes. We have teachers who use brushes and use chisels and things of that particular kind, but have no imagination.

Ollie Raymand: How are they going to excite the children?

Dr. Mihanovich: They aren't, they just polish. Or, if they don't polish, they rub off a few spots here and there, but they don't develop the full child.

Ollie Raymand: So we are not training our teachers well; we, at least, are not screening the right teachers?

Dr. Mihanovich: Yes, we are not. Like we're not screening our right policemen. We don't give them psychiatric tests and psychological tests which they should take so that we'd find out if they're really equipped to be a policeman and whether they are really equipped to be a teacher.

Ollie Raymand: Right. And certainly, being policemen, they should have a touch of humanism in their makeup.

Dr. Mihanovich: Or emotional maturity. A teacher and a policeman should have emotional maturity.

Ollie Raymand: A bit ago, Dr. Maston, you were talking about the involvement of industry with education. I was going to ask you how you're going to pay for this. If we can combine industry and education, this may be one answer. Certainly our schools are all hurting for money now.

Dr. Maston: Quite. Of course, and actually industry has always spent much more money on education than the public school system has. Industry is being supported partly, of course, by government, as universities are supported by government. There is going to be, probably, a very different kind of approach. In terms of money, it becomes cost-effective only as the product becomes profitable. Where students now write compositions in English classes for no purpose other than to be looked at and then thrown in the wastepaper basket, writing papers will have meaning in terms of industry or in terms of producing something. A product that is meaningful may turn on the students, motivate them towards doing something significant rather than purely busy work. That kind of a shift is worth money because money can be tied to a product which is meaningful. There is no purpose in merely doing an exercise to do the exercise. I would guess that, economically, the whole thing, if it's begun to be run like a business instead of purely a leisure-time relaxation period, may be very significant. Probably, in the administration of universities and colleges as well as elementary schools, nobody has very carefully done a business-like approach to the financing of the whole operation. There is very little accountability for a professor's time. As a full professor he may teach three hours in the classroom and be paid 25, 35, or 40 thousand dollars, during which time he uses his graduate students to do the teaching,

he uses the students' papers to write his textbooks, and he himself is lecturing and getting consulting money and making a nice little bundle. This is not cost-effective from an institutional point of view. Somebody is going to have to ask for accountability of time, product, effort, students' input, students' participation, and so on.

Ollie Raymand: With this approach, certainly you would come much closer to achieving true democracy in education because the individual would be trained for the work that he is interested in rather than following a set curriculum as he is now, and with continuing education there would be retraining for new jobs.

Dr. Maston: Yes, I think you've touched on a very serious and difficult point. The words "training" and "training for jobs"are something that the academic institutions have always looked on with great disfavor - it's considered vocational education. In England there is the great split after the sixth form in which you have to choose a lifetime career of academics or working with your hands. That kind of split maintains itself a bit in the United States. The great, exciting concept of community colleges, which permitted community involvement in the educational institutions as well as institutional involvement in the community, went almost immediately into an academic framework and they tried to become junior colleges, and then became sophisticated junior colleges. Then they began to compete academically with the regular universities and lost part of the genius of a community involvement. It seems to me that the universities have not yet begun to look at the problem of the so-called preparation for life. For example, if a student is graduating from college, presumably, one would think, the senior year would be relevant to the kinds of tasks he had to perform in his next year outside of school. Going backwards, the freshman ought to be concerned about the relevance of what he's learning in terms of the fifth year down the road, which means longer range planning. Likewise, the freshman in high school should be concerned about the ninth year from that date, the relevancy of the materials and the processes and the experiences he's having. If you go back to kindergarten or first grade and recognize that in ten years everything will be obsolete, the child is now being thrust into a position where he has to learn things that are going to be obsolete - by definition he's going to have to go through experiences that are not going to be relevant when he is out of college. Therefore, there has to be a new thinking, totally, about the whole curricula in terms of relevancy in a changing dynamic world. That's what we're suggesting, the long-range planning in terms of curricula, a looking-at process rather than content, because it's the content that's changing; it's the content that becomes totally archaic. There are 450,000 books a year being published; the books that are read in school are probably irrelevant by the time the student has grown up. Therefore, rather than looking at the content, there has to be a totally new look at process, the process of change, the process of development, of how to solve problems, of how to look at change, of how to live within it, how to cope, how to adjust to it, how to change change, how to manipulate the things that are happening around us, how to become aware of the dynamics of communication systems. All of these are the interstices, the in-between points, the borderlines between content areas, discipline areas. And now we're looking

at the in-between and the dimensions which relate to the relationships, rather than the points of focus themselves. It's the movement, the waves, the changes that are relevant to the child, the learning to cope with experiences, to look at experiences, to know himself, to know the world around him which is a dynamic, changing world rather than a static, content-oriented, information-packed, obsolete world that the student is forced into because of our system.

Ollie Raymand: Then you do feel we are making steps. Do you want to put a title-frame on that? What's your dream; what's your hope?

Dr. Maston: We're making steps, but so many of them are backwards because we're not making steps fast enough and there is no system within the system for making change rapidly enough. Corporations, according to the Fortune 500 survey, spent only 3% of their budget in 1960 for planning; 97% went to administration of obviously past-planned programs. And in the similar system, I doubt very much if we have within, let's say, the faculty of a university, or within the teacher coterie of an elementary or high school, a planner who is constantly updating teachers. Teachers have learned what they know and they worked hard, and now they're dispensing it - they now have taken the role of the dispenser rather than the learner. That has to be totally shifted. I think that every school has to have a planning department. Every teachers' group in every curriculum area has to have a planner, one who is beginning to look at the change that's taking place, one who is updating. The teacher should be a constant student of what's happening and they can't. The teacher cannot, as an adult, keep up with the students. The students are far, far ahead of the teachers and it's going to have to become the teacher learning from the students, the adults learning from the children. It's going to be a children's world and we are going to have to learn to live in a child's world, which is an exploring, learning, dynamic, exciting kind of a world, experiencing what's going on around us. I think that's kind of a reverse, I don't think we've gotten to that place yet. Very few teachers sit down and listen to kids, very few parents spend a lot of time listening, certainly professors don't. I think that this is a time in which we're going to have to move toward a change in direction of the learning process. One of the exciting stories about Al Toffler, the author of Future Shock, was that in the middle to late 60's, when things were really bad and speakers in universities were being interrupted and heckled, Toffler began to speak to a student group. He looks quite straight, if you've seen his picture, and the hecklers began in the back of the room. One student, obviously one of the student leaders, stood up in the middle of the auditorium, turned around and faced the crowd of students and said only two words, "He listens," pointing to Toffler. From that point on everyone was quiet because they saw him as a listener. They wanted somebody to listen to them. They were willing to burn down schools to get someone to listen who was serious. Something has to happen; we all want to be involved; we all want to be part of the ongoing program. One of the exciting things is turning learning over to the students, not just from the teacher to the students, but turning learning over to the students. The same thing is happening in medicine. We have here in Washington, at the George Washington Hospital, a very exciting program going on called something like "Activating Active Patients," which means the patient's involved in the process of planning his own cure, which is

very exciting because of the whole problem with insurance for doctor liability. Once the patient becomes a partner in the decision-making process, that may be eliminated. And the patient knows more about his problems than the doctor does and once he's actively involved in the solutions as well as the problems themselves, a great many changes are taking place. In therapy, in psychological therapy, which I do in my office, we're turning the therapy over to the person with the disturbed problems, or marital problems, or any other kind of problems. The people in management measure by objectives and all that it means now, and especially management by innovation and creativity, which has happened on the scene only in the last three years. Management is turning over to the managed the opportunity to enter into the decision-making process. As Bob Morton liked to say, "If you make people partners in the decision-making process, you gain high commitment." You can get obedience by making decisions for people, possibly, if you have enough rewards to get them to obey. But commitment comes from sheer decision-making processes. I think that's the whole purpose in the democratic society as we've come to believe it could be, not as it is. I think in a similar way in terms of education. As the parents and the children and the older Americans begin to participate in the educational process, in the decision making as to the, let's say, the intricate and the inherent, intrinsic value of learning as it relates to other parts of life, to the quality of life - as that participation takes place, there can be great change in the whole society, as well as the opportunity to make that change valuable. Change, in itself, is not good or bad. It's been speeded up beyond what we can handle, but it's got to be handled someway by those who are the learning class, the learning group, the people who are now involved in this process. So I think that, as Toffler is trying to say now, in terms of participation in democracy, that it's the job of everyone, not just a few, not the elite, not the intellectuals, not the school system, not the industrial magnates, but it's the real job of all Americans including the minorities, those who can't even read, those who don't speak English. It's the job of everyone to begin to participate in an involvement in those decisions that have some relevance in their own lives. Unfortunately, we've all been living in a world which has been guided in part, if not totally, by other people making decisions for us. And this is a time in which we are going to have to participate in their decisions.

Ollie Raymand: We are almost out of time, but I would like to thank you very much, Dr. Maston, for taking the time away from your office in Washington to come here, and you too, Dr. Mihanovich, for your participation in this discussion, this kind of a look forward into the future. According to The Book, three-score years and ten is the due of every man, and it is of great importance that happiness and respect go along with it.

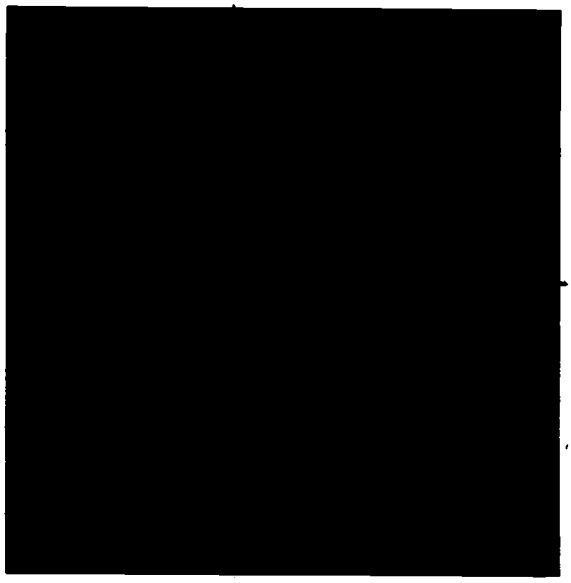
Dr. Maston: I certainly hope so.

Ollie Raymand: This article, with Dr. Robert Maston and Dr. Clement Mihanovich; has been a look ahead into the future. It has been supported by a regrant from the Missouri State Committee for the Humanities, Inc., the State-based arm of the National Endowment for the Humanities.

KTVI-TV March 16, 1975 - Moderator: Don Marsh

# 3. GOOD EDUCATION: WHO'S GOING TO PAY?

Honorable John Poelker



Mr. Charles Valier

Dr. Thomas J. Graves

The Honorable John Poelker, Mayor, City of St. Louis

Mr. Charles Valier, Counsel to the Governor, Jefferson City, Missouri

Dr. Thomas J. Graves, Special Representative, Intergovernmental Relations, Public and Governmental Affairs, United States Railway Association

Moderator: Mr. Don Marsh, KTVI-TV

Don Marsh: Good afternoon, and welcome to "Perception." This afternoon we are going to be talking about a subject that fits in with an existing area of concern in St. Louis and which also can be tied in with the coming Bicentennial. This subject is "Educational Democracy," that is, democracy and education. It is timely, as we enter the third century of our country's existence, to take a closer look at democracy and education to see how they are working. There is an effort underway, Forum V: The Challenge of '76 - Educational Democracy, sponsored by a regrant from the Missouri State Committee for the Humanities, to try to bring a local awareness to the needs for democracy and education, and it is with this in mind that we devote "Perception" to the subject today.

Forum V is designed to sensitize the St. Louis Metropolitan Community through a series of television dialogues between nationally prominent persons, local experts on education, humanism and history, agency practitioners, and the general public to the needs for democracy in education within the framework of Bicentennial '76. To rediscover the meaning of America and to apply its revolutionary vision in a new time to the field of education in our own Metropolitan Area of St. Louis are the aims of this technique.

Our guests are Mayor John Poelker, Mr. Charles Valier of the Governor's Office, who is expected momentarily, and Dr. Thomas J. Graves, who comes to us from Washington where he has spent some thirty years working for the Federal Government. Each of these gentlemen brings a special expertise to our subject. We will begin by asking Mayor Poelker about the City's obligations to Educational Democracy and ask whether we can ever achieve equal education for all. Can we, Mr. Mayor?

Mayor Poelker: First of all, I guess we have to recognize the separateness of the Board of Education from the City government, yet in the last two years since I have become Mayor, I have been trying to develop a closer awareness by both the Board of Education and the City as to their joint responsibilities for providing educational opportunities. I think that, first of all, we have to talk about educational opportunities and then, beyond that, I think we have to determine how the individual boards of education can produce a quality level of education. To get those two things together is going to take a lot of coordination between the various levels of government that are involved in financing education.

Don Marsh: A big question mark today. Dr. Graves, perhaps you can give us the point of view from the Washington side.

Dr. Graves: Well, Don, for many years the Federal Government did not have a real responsibility in the educational field. As you are well aware, we have always regarded education as being a local responsibility which local people financed, and they have financed it very well over the years. In recent years the Federal Government has gotten more and more into this field. On the other hand, the Federal Government, as strange as it may seem to some people, is not limitless in its ability to render services, and we have to place our Federal responsibility for education in terms of the other resources that have to be applied to the other problems of a nation. I still feel, deep down, that education ought to be a responsibility of the local community. I do not particularly like the independence of the school boards as such, because it is not possible for communities like St. Louis to put together all of the necessary resources to assist education. In addition, I would hope that somewhere along the line we could be able to get the education people to sort of bite the bullet and get down to some of the basic essentials so that we could fund a school system with perhaps a minimum of Federal financial assistance. I am one Federal person who does not believe that all wisdom resides in Washington; I would like to see a large amount of local responsibility. And I am on the Mayor's side and believe that if he is going to get the blame for anything, he ought to have the responsibility for it.

Don Marsh: Mr. Mayor, it's a 9-million-dollar bullet that the local School Board is biting right at the present time. Can we ensure a quality education for all in the City of St. Louis without, apparently, the wherewithal to provide some of the basics?

Mayor Poelker: I think there are some problems that have occurred in the educational system that are different from those of the basic government services. The educational system started out as a private system, unlike the police system or the fire system which started out as a basic government service. The educational system sort of filtered into government long after many of the other so-called expected government services became part of general purpose governments, and as a result of that they became independent.

Now, I think, the time for their independence has ceased, and there is no more purpose for having multiple school districts than there is for having multiple fire or police districts or multiple taxing districts. I think that somewhere along the line the education people are going to have to resolve the problem of some kind of a superstructure that will assure that each area of the State has equal opportunity and equal financing. We wouldn't be faced with the problem that exists in Kinloch today where they have such a low tax base that they can't develop enough revenue in that district to support quality education. We are getting that way in the City of St. Louis. If you go back in the history of Missouri, you would find that for many, many years the metropolitan areas of St. Louis and Kansas City, which were the bulwark of the economy of the State, produced most of the money and were pouring into the State a lot more money than we were getting out. At that time there were probably dozens of counties in which there were school districts, in rural Missouri, that could not have existed if it weren't for the fact that a school foundation program was adopted which took the funds from the entire state and parcelled them out to areas of the State that could not subsist on their own assessed valuation for local property taxes. Now the shoe is on the other foot and the City of St. Louis is one of the poorest school districts

in the urban area, and there is a very great reluctance on the part of the State to recognize that. I think one other thing that has to be established is that if we're going to have to continue supporting education at the local level, if local option is the only thing that the State wants, then the State is going to have to permit local boards of education some other method of taxation than the property tax. There is no continuing relationship that really supports the fact that the property owner at the local level shall be the only contributor to the educational system. If it is necessary, I think it would be much better if they adopted some statewide taxing program, whether it is the income tax, or the sales tax, whatever it might be, that would establish a minimum level of support that is necessary to support education at the local level.

Don Marsh: Dr. Graves, do you have anything that you would like to add to that?

Dr. Graves: I am rather inclined to agree with the Mayor that as the situation tends to become more acute, then it is necessary to examine, as the Mayor has indicated, past history and to look at where we are going to go from here, rather than what has existed in times past. I have never favored this proliferation of school districts. I think we are going to have to look at new arrangements, new methods of financing, perhaps arising out of Supreme Court decisions of recent moment, which will necessitate new methods for the administration of education.

Don Marsh: As long as we are talking about democracy in education and educational democracy, let me just pose this question to you, Mr. Mayor. You mentioned the situation in Kinloch a few moments ago. It's no secret, I don't believe, that the people in Berkeley and Ferguson and Florissant are not happy with the idea that they are going to have to absorb the Kinloch district. If we are talking about democracy in education, who should have the say--the people of the community who don't want this integration or the court system which is ordering it? Any feelings on that?

Mayor Poelker: I think what the court should have done is to order the State of Missouri, which really regulates education. The State of Missouri establishes the standards, says how many days of school each area must have, and sets up certain educational performance standards. I think the court should have ordered the State of Missouri to provide enough supplement to the Kinloch school district to permit them to offer a level of education comparable to what is offered in the rest of the community.

Don Marsh: You're looking for the State really to take a much, much larger share of the burden.

Mayor Poelker: Unquestionably. The State is the regulatory body for education in Missouri, therefore it should assume the responsibility to provide enough of the dollars that are necessary for the local boards of education to meet their standards.

Don Marsh: Dr. Graves, I assume you must feel the same way because the Federal Government has use for its dollars elsewhere.

Dr. Graves: Well, I don't want to seem like a "yes man," but I think the Mayor once again has put his finger on the essential point. These are state courts which have made these decisions. They have made them in New Jersey.

California and elsewhere, and if you make a decision of that sort then you are putting an obligation on the state government as such. There are state departments of education, teachers are licensed by the state, and so on, and there is a responsibility at the state level which I fear is not being fulfilled.

Don Marsh: Here is Mr. Charles Valier of the Governor's Office in Jefferson City and he has come at an excellent moment because, Mr. Valier, we have been talking about, the Mayor of St. Louis has been talking about, the possibility and the need for greater State involvement in our education system here lately. How does that sound to you?

Charles Valier: I think the first thing we have to realize is that in the last six years the State has increased its support of the local schools by 120%. During this same period Federal aid has remained constant, has not increased, and here in the City of St. Louis local support has not increased at all. The tax levy that the City of St. Louis levied for its schools six years ago is the same today, and so I think that we have to recognize that the responsibility for education is a joint one. The State doesn't regulate the schools and our State courts have not imposed any burden on our local schools.

Don Marsh: But doesn't the City have particular problems? It is, after all, the people of the City who have been rejecting the increased taxes, and yet it is the children of the City who are suffering and this would seem to diminish their prospects for having an equal education with kids in the other parts of the state. Shouldn't the State, perhaps, get involved on this basis?

Charles Valier: The purpose of state aid is to provide aid to school districts based on wealth or needs. As a practical matter, the school district of the City of St. Louis is one of the richest school districts in the State. The assessed valuation behind each school child in the City of St. Louis is $19,000. We have school districts in outstate Missouri where that is $2,000 and $3,000. I think we have to look at the broader picture. The obligation for the State is not just to the City of St. Louis, it is to all school children who are in need.

Don Marsh: I wonder if the children of St. Louis are getting an equal education. Mr. Mayor, we go back to this: considering the figures that Mr. Valier mentioned, and I'm sure his figures are correct, are they getting the same education that kids in rural districts, and even the County, are?

Mayor Poelker: Well, I think the educational opportunities are there. I think you have to consider the makeup of the school body in a city like St. Louis, or Detroit, or Cleveland as compared with the makeup of a school body in rural Missouri or suburban Missouri, and some of the problems attendant with dealing with that school population.

Now, Mr. Valier's statement about the assessed valuation in the City is really meaningless, because the holders of the largest assessed valuation are the corporate entities of our City and they don't vote. The corporate people supported the tax increase, they didn't object to paying additional taxes, but it's the older people in St. Louis who did. You've got to consider

what St. Louis is made up of today. We are made up predominantly of old people and poor people who are at the lowest end of the economic ladder and, given the opportunity to vote on something, just don't feel that they can assume any further tax burdens.

The legislature has the authority to levy taxes without attempting to determine the attitudes of the people. They have some responsibility, and they could very easily levy some additional income taxes which would reach the more affluent. They could levy a sales tax which, despite the fact that people say that they're regressive, do get more dollars from the affluent, even though percentage-wise it may sound regressive. They have the authority to raise these taxes and provide funds for areas that are in trouble, and the City of St. Louis Board of Education is in trouble. Mr. Valier talks about how much more the State has been giving to education, yet Missouri is probably 46th out of 52 states in the percentage of assistance given to local boards of education, still at about 37% when the national average now is about 50%. I hate to use statistics, because there's an old phrase about the uses and abuses of statistics, that people use them for their own purposes. And just giving us statistics without comparing them with the general situation as it exists elsewhere is not fair.

Don Marsh: Mr. Valier, you wanted to comment?

Charles Valier: There are quite a number of things that I want to say. First of all, I am perfectly willing to use income as a measure. The City School District, based on whether you're talking about average income or median income, is still a wealthy school district, it's above the state average. I think the point is that, and let me use some figures I have here, in 1968 the total school levy in St. Louis was $2.80 per $100 of assessed valuation.

Mayor Poelker: Before you go any further tell them what the ratio of assessment to true value is in the City of St. Louis compared with the State of Missouri, and you will find that we are assessing at about 40% of value in the City and the average in the State of Missouri is about 12%.

Charles Valier: The state levy was $3.07. In the intervening period, the average State levy went up to $3.72, the City levy stayed exactly the same. By law the assessed valuation has to be at 33-1/3%.

Mayor Poelker: Yes, but is any place doing it besides the City of St. Louis and St. Louis County?

Charles Valier: Yes, sir.

Mayor Poelker: Well, where?

Charles Valier: I know, for instance, in Boone and Cole Counties, where the seat of State Government is, that is now the case.

Mayor Poelker: What about the other 112 counties, Mr. Valier?

Charles Valier: By law this year, every one of those counties will assess at 33-1/3%.

Mayor Poelker: Who is enforcing it?

Charles Valier: The State Tax Commission enforces that.

Mayor Poelker: Is that why the State Assessors Association has banded together in a statement and said they will not comply with the 33-1/3%?

Charles Valier: No, sir, and you know that as well as I do.

Mayor Poelker: They have done it though.

Charles Valier: Well, what the assessors have done and haven't done is.....

Mayor Poelker: Well, I'm just saying that the assessors throughout Missouri are not assessing at 33-1/3%, and you know it, and everybody in the Tax Commission knows it.

Charles Valier: There are very few counties that are assessing at less than 30%. This year they have to go up to 33-1/3% by law. Mr. Mayor, if you don't agree that the law has to be enforced....

Mayor Poelker: Oh, I agree, I want the law enforced, but I don't want percentages of taxation to be used. I want the effective rate of taxation used, not the rate, because the effective rate is the rate times the percentage of assessed valuation to true value.

Dr. Graves: Don, could I interject for a while? You said that the Federal Government had remained stable here?

Charles Valier: Yes.

Dr. Graves: I was under the impression we'd done pretty well over the last seven or eight years.

Charles Valier: No, the City gets almost 17 million dollars in Federal aid.

Dr. Graves: Oh, you're talking in terms of what comes into the City rather than the total of Federal aid.

Charles Valier: Well, the total to the State is the same as well.

Dr. Graves: Has remained the same?

Charles Valier: Yes.

Dr. Graves: That's unusual. There has got to be some circumstance there in which Missouri probably is not getting what it ought to.

Charles Valier: I don't believe so...

Dr. Graves: Well, I would suspect that a lot of these are in the category of demonstration or project plans...

Charles Valier: True.

Dr. Graves: In which case the State of Missouri isn't applying for them.

Charles Valier: No. In point of fact, I guess that's the real problem we have with Federal aid. It's that they're categorical programs and that the real basic needs of education are not met by Federal Government.

Dr. Graves: Yes. See, earlier when you weren't here I had taken the view that the Federal Government cannot handle the educational problems of the entire nation. But you have raised, between the two of you, the basic question of who is really responsible for educating people in our American society?

Charles Valier: The format under which this State and other states operate is that it is a joint responsibility.

Dr. Graves: Yes, I agree; at the moment.

Charles Valier: And in a sense it is a responsibility for all levels of government.

Dr. Graves: Yes.

Charles Valier: ...the Federal Government, the State Government.....

Dr. Graves: County,

Charles Valier: ...Whatever the school district is, in this case it encompasses the City and then whatever the municipal government is. In the case of the City of St. Louis, which is not in a county, many services that the school districts are providing elsewhere in the State are being provided by the local government.

Dr. Graves: Yes.

Charles Valier: So it is a question of sharing.

Dr. Graves: Well, it is, and has been, a local responsibility.

Charles Valier: Interestingly enough, looking at the State's effort, if you measure per capita income the State of Missouri ranks 26th in the nation, and it happens that on per capita aid to school children we rank 24th, so that the State's effort based on comparable figures is about where we fall in terms of per capita income, which is a pretty good show of effort. But I think we could all get hung up on the question of who should supply aid. I think the real problem is that those of us, and I live in St. Louis, that have an interest in the City have to recognize that the quality of life in the City is going to be affected by the quality of education that is offered in the City I think that what a lot of us should do is to begin to look forward at how we are going to improve the school situation, because there is no question but that the schools in St. Louis are in trouble today. For this reason, the Governor offered legislation in this session of the General Assembly to increase the aid to the City of St. Louis. I don't think there

should be any question of shirking responsibility; I think we all have to bear responsibility. My only point is that I think the voters of the City also have to recognize that they are going to have to carry part of that burden as well.

Don Marsh: I think that we all agree that something has got to be done, and that help is necessary for the City of St. Louis. I would like us to bring back something that the Mayor mentioned a couple of minutes ago concerning business and industry. It occurs to me, because so much of the tax base in the City is based on industrial development and what have you, that perhaps business and industry could play a greater role. Is that feasible, do you think, Mr. Mayor?

Mayor Poelker: Well, it is difficult to get industry to be philanthropic about anything...

Don Marsh: These days, especially.

Mayor Poelker: For them to do it on a voluntary basis I think is just expecting too much, because they won't. A few of them would,but that would be an unfair sharing of the burden. There has got to be some kind of mandated leverage to do it.

I would just like to add one other thing about the whole educational process. I think that the people really expect too much from it. I think education is a three-fold responsibility, not only a responsibility of the people receiving it and the people providing it, but I think the family has a greater responsibility than they have been willing to assume. I don't think complete education is going to be accomplished in 6 hours a day in a classroom, I think it has to be supported and fostered by home education.

I think that parents who think that they are just going to turn over the complete education of their children to a group of teachers are making a very serious mistake. Until people reassume some responsibility for adding to the education of their children, I think their children are not going to get the best out of the educational system.

Don Marsh: The people of St. Louis certainly don't seem disposed in that direction at the present time, do they? Again, I suppose that the economic hardships that we're all facing on this...

Mayor Poelker: Don, I disagree with a lot of the property owners, particularly in south St. Louis, who say that their children are raised and they don't have any responsibility for education. Even some Catholic parents, and I'm a Catholic, say,"I elected to send my children to a Catholic school, therefore I am not going to support public education." That is being very nearsighted. I think that they should recognize that unless we have a good public educational system, augmented by private education, the value of their property is going to go down. So it should be a selfish motive on their part to be willing to insure that their property is going to retain its value by having a good educational system in their area.

Don Marsh: Dr. Graves?

Dr. Graves: Don, I guess the only contribution I've made to society is that both of my daughters are school teachers, and they have certainly changed my mind about secondary education. What the Mayor was saying before just

struck me, in that both of them are sick and tired of being babysitters for parents who have abdicated responsibility for education and discipline in the home.

Don Marsh: But we are talking about parental responsibility not only in voting for tax increases, but handling the children as well. We only have a couple of minutes left and at the present time the City of St. Louis is facing another kind of crisis. Mr. Mayor, we'll have to throw it back to you. By the time this program goes on the air on Sunday (we have taped it on Friday) the teachers in St. Louis may have voted to strike tomorrow, Monday. What are your thoughts on that at the present time?

Mayor Poelker: Well, I would hope that they would not do that. I recognize that teachers, like everybody else, are confronted with cost of living increases and they are in a bind; they are trying to meet their daily dollar needs. But I think that once in a while you have to take into consideration the overall good of the community, and I would hope that if the teachers do strike that it would be very short-lived. I would hope that they would wait until the new members of the Board of Education are elected in April to see what they might do. If we are going to have some fresh blood they might find some answers, so I would hope that the teachers would refrain from striking at this time.

Don Marsh: We have only about 45 seconds left. Mr. Valier, you came in a bit late, is there anything that you want to drop in here while we have a couple of seconds, so that we can give you as much equal time as possible?

Charles Valier: I just want to reiterate that I think that we all have to recognize that this is a joint reponsibility. If we want to improve the quality of life in the City the schools are tied to that, and to the extent that we have good schools we are going to have a good community to live in, and I hope the citizens of St. Louis will recognize this.

Don Marsh: Dr. Graves, a final word?

Dr. Graves: Let's give them all the education that they can absorb.

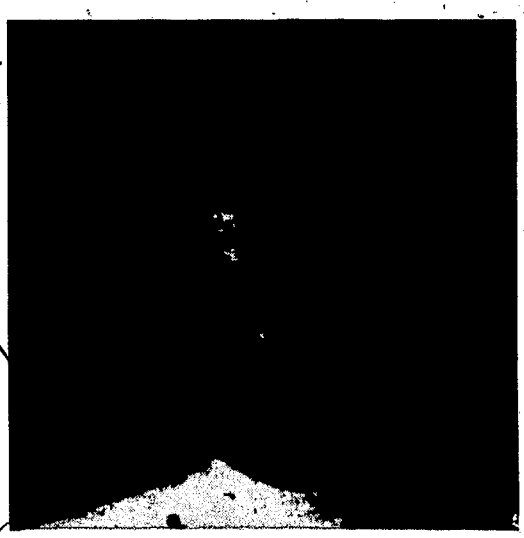
Don Marsh; Gentlemen, I want to thank all of you for being here with us this afternoon and having this kind of a free-wheeling discussion of some of the educational problems that we face. Our guests this morning have been Mayor John Poelker of St. Louis, Mr. Charles Valier, who has been representing the Governor's Office, and, representing Washington, Dr. Thomas J. Graves.

This project is supported by a regrant from the Missouri State Committee for the Humanities, Inc., the State-based arm of the National Endowment for the Humanities.

Thank you all, gentlemen. I'm Don Marsh. Good afternoon

KPLR-TV April 6, 1975 - Moderator: Nancy Scanlon

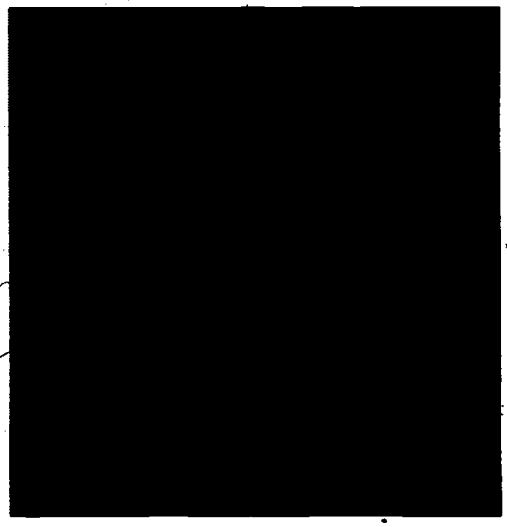
# 4. PLURALISTIC SOCIETY – MONOLITHIC SCHOOL SYSTEM



Ms. Ann Macaluso

Mrs. Martin L. Duggan

Mr. Harold Antoine



Reverend Lucius F. Cervantes
S.J., Ph.D.

Ms. Ann Macaluso, Office of Management and Budget,
Executive Office of the President of the United States

Mrs. Martin L. Duggan, Founder of Citizens for Educationsl
Freedom, President of Parents Rights, Inc.

Mr. Harold Antoine, General Manager,
Human Development Corporation, St. Louis

The Reverend Lucius F. Cervantes, S.J. Ph. D., Commissioner of Aging
Professor of Sociology and Anthropology, St. Louis University

Moderator: Ms. Nancy Scanlon, KPLR-TV

Nancy Scanlon: Good-evening. Did you know that by the year 2020 ninety-seven percent of all the things that man knows will have been discovered in the last fifty years? You may or may not believe this statement. It was made by Alvin Toffler in the book Future Shock. It is not totally off base. Whether we like to believe it or not we are living in a computerized, technical society that renders much information obsolete in a very few years. In the light of the fact that we are enmeshed in this computerized society, the question I put before you is,"Does our educational system meet the needs of the future, or even the present? Do we really have education by the people, for the people and of the people? Or does our humanistic education system need drastic updating?"

I'm Nancy Scanlon. This is a very special program on Phone Power this evening. It's the fifth in a series of six programs that are being presented in the St. Louis area by various television stations. The series is entitled Forum V: The Challenge of '76 - Educational Democracy. Forum V is designed to sensitize the St. Louis Metropolitan community through a series of television dialogues between nationally prominent persons, local experts on education, humanism and history, agency practitioners, and the general public to the needs for democracy in education within the framework of the Bicentennial '76. To rediscover the meaning of America and to apply its revolutionary vision in a new time to the field of education in our own Metropolitan Area of St. Louis are the aims of this technique. So what then is democracy in education, and what does it mean to you, the parent, the student and the taxpayer? We'll be answering these and other questions this evening and we'll be taking your calls. We have some very special guests with us this evening and without further ado I would like to introduce them. My first guest is Ann Macaluso, who's with the Office of Management and Budget of the Executive Office of the President of the United States and our second guest is Mrs. Martin L. Duggan, Mae Duggan, St. Louis Lecturer, author and columnist, founder of Citizens for Educational Freedom and President of Parents Rights, Incorporated. Next we have Mr. Harold Antoine, who I kmow is known to very many St. Louisans. He is the General Manager of the Human Development Corporation in St. Louis. An finally, last but not least, Reverend Lucius F. Cervantes who is well known to many St. Louisans as the St. Louis Commissioner on Aging and he is also a professor of sociology at St. Louis University.

We have four very exciting guests this evening and I know, we've already gotten into some good discussions before the show and we're going to be continuing that this evening.

First of all I would like to give each guest an opportunity to state his (or her) platform and what he is here to speak about this evening. I'd like to start off with Ann Macaluso, who is with the Office of Management and Budget. Ann, maybe you can explain a little to our viewers exactly what the Office of Management and Budget is and how it relates to education in our society.

Ann Macaluso: In two minutes?

Nancy Scanlon: In two minutes.

Ann Macaluso: The Office of Management and Budget is the budget evaluation arm of the United States, the executive branch of government. Within the office is the review function of the Department of Education budget and the National Institute of Education. We look at that budget very closely every year to see which programs are working and which ones aren't. In addition to the budget function, on the management side there is a continual review of educational programs, to see which ones work and which ones don't. In the past two or three years there has been interest in changing the way programs are delivered to state and local government - combining them so that more choices can be made by state and local governments at their own level. A number of programs have recently been combined. There is also interest in strengthening the administrative services aspects of education. We also continue to look at education from the perspective of whether or not it meets today's needs. One particular area of concern to me is the changing roles of men and women and whether our education system begins to deal with those changed roles.

Nancy Scanlon: Mae Duggan, you were going to talk to us a little about the voucher system. Do you feel that the voucher system is a step toward educational democracy?

Mae Duggan: Yes, I certainly do, Nan. One of the Bicentennial goals, I understand, is to re-examine our revolutionary background and to bring about revision of what we started out to be and to improve what we have today. And so I think that the voucher, a freedom of choice voucher, in education would be a new birth of freedom in education. Parents across the nation are showing various signs of discontent - you see the textbook controversy in West Virginia, you see parents in many cities rebelling against forced bussing and you see teachers striking, you see administrators having problems about the shortcomings of education today - in short, there isn't really general agreement that education is perfect. So we think that the freedom of choice voucher, which would allow the parents a certain amount to be spent on each child for education in the school that the parents choose; whether it be public, private or any kind of accepted school in the system, would be a new birth of freedom and improve education. It would allow teachers freedom of choice. It would allow many new schools to be established. The school administrators would have an innovative freedom. There would be a pupil response, we believe, so that freedom of choice in education would be a real step toward educational democracy, equal rights for all, including parents, teachers, pupils, even taxpayers, because some of our reports have shown that you can actually save money with competition in education.

Nancy Scanlon: Okay. I'm sure everybody's ready to jump at some of the things you're saying but we'll go on. Mr. Antoine is General Manager of the Human Development Corporation. You have programs such as the Head Start Program and other programs which I am not familiar with. Perhaps you'd like to explain some of these and my question is, "Do you feel that the poor or underpriviledged children in the St. Louis area are getting quality education?"

Harold Antoine: No, I do not. Based on the resources that most of the schools are faced with, or handicapped with, I think that the children in St. Louis are being shortchanged as far as education is concerned. I know that the Human Development Corporation deals with a lot of persons who have dropped out of school, and because of the inadequacies of the system in dealing with their special problems I think, like Alvin Toffler, that the educational system needs to be drastically changed. I don't think that it is coping with changing society. I think our society is changing so fast that the immediate resources at our disposal in the educational system just can't keep up with those changes. I think that our educational system should begin at birth and should continue to the grave. At the Human Development Corporation we are trying many experiments and these experiments are being written up and passed over to the educators, and we hope that they will use them. We can't understand the reasons why they try to put them on the shelf and not use these changing techniques that we have developed, because we feel that they have merit.

Nancy Scanlon: Father Cervantes, I believe you have prepared a little speech for us on the changing role of women.

Father Cervantes: And men.

Nancy Scanlon: Excuse me, I didn't mean to leave the other half off.

Father Cervantes: Yes, I have a few charts that I'd like you to look at and a few slides and presumably these two charts get over the idea of what we're trying to say. Take a look at this first one and you'll see "Sex and Temperament." What this presumably shows is that human nature and more particularly the nature of the sexes is quite malleable. Margaret Mead indicated that the roles of male and female are not identified with their sex but basically with their society. On the next one you will see that we have a showing of what the male and female in our present society regularly think about. If you will take a look at the figure at the left, thousands of tests have indicated that the whole of woman's personality in our present society revolves about maternity. This is her prime interest, this is her prime orientation. For a million years society has demanded that woman's role be that of a mother within the home, and she is still, if you will, victimized by what I feel is a monopolistic viewpoint of her role, whereas the man is presumed to be more muscular and more abstract. The final one that I have shows the changing role of the American woman. We have a 200 year span here. We find that the life span of the woman has changed so much that in the old days of 1790, when the first census was taken, she had a life span of roughly 30 years, whereas today it's 80. We find that the job is quite different today, too. Today women work outside the home. In those early days they only worked within the home. We find that they married very young in those days and today that, too, is somewhat different. But the big thing is that the average woman today has had her last child by the time she is 27. This means that her baby nurturing years are over by the time she's 32 and she's going to live for 48 more years. Most of her life is spent in the public ...e working outside the home. If they are working just about as long as men

are, because they live 10 years longer than men, they have to be trained and to be educated with that in mind. We just have to face the fact, as I see it, that men and women have to become equal in the sense not only of being human beings, but likewise in their roles in society. They both should be educated for complete options in matters of occupation, and their roles within society.

Nancy Scanlon: I think that's a statement that many of us would agree with. I doubt that we will find too many people who. . .

Mae Duggan: I do disagree. You don't want a boring program, do you?

Father Cervantes: Well, with you here, Mae, it won't be.

Mae Duggan: You can have your lifestyle, I'll have mine. How's that?

Father Cervantes: Well, that's fine, but I still say that we should each have our option and I still maintain that society should not impose a heavily laden maternal orientation upon the woman because it's no longer realistic.

Ann Macaluso: The father, the man, doesn't have enough of an opportunity to exercise his paternal role. Very few fathers have time to do that. All children tend to identify more with their mothers than with their fathers. As a matter of fact, there's some recent information which indicates that in the process of picking a mate for marriage both boys and girls choose that human being most resembling their mother. Now that causes role confusion right from the beginning. It seems to many of us that the feminist movement will liberate men even more than it will some women -- to be tender, to be compassionate, to be good fathers.

Mae Duggan: Those things are very good, Ann, and I heartily agree with the right things in the right roles. But I believe that, contrary to some of the promotion that is being done through education, that in trying to give us equality and freedom the government, in the guise of state-controlled education, is really setting social goals to which the people must conform. In this way, the government is setting the kind of family life that we will have, and this is not really proper in a free society. The government has this state-controlled program..

Father Cervantes: Mae, will you be more specific? I don't know how the government is setting the roles that we're supposed to live up to.

Mae Duggan: All right. The day care centers that are being set up with tax money are partial to the women who elect to go to work outside the home. The mother who stays home, and I have five children, I believe has a lot of work to do at home. I believe that my children can't really do without me and there are many other mothers who feel this same way, millions of them. They are staying at home, the father is the single support of the family and he is taking care of the family and the mother of the children. But the tax breaks and the funds given for the child day care centers and so on, all favor the mother who works outside the home and leaves the family. Now there is a conflict right there. I don't believe the government has a right to make this choice or to prefer one kind of lifestyle over another.

Ann Macaluso: I think the problem with what you are saying is that if we are to change the welfare system at all, if we're going to begin to

deal with the world of work as a reality, we're going to have to provide some place for mothers of single parent families, which exist in increasingly large numbers, to leave their children while they support the family.

Father Cervantes: All that the government is trying to do is to take care of children who would otherwise be out on the street without any kind of control.

Mae Duggan: It sounds that way except that, if you read it very carefully, at the White House Conference we had a man from Harvard who actually proposed that, in this early child developmental period, public school or state controlled educators should come into the home before birth and set the pattern and the environment for the child so they can learn in the public school. Things like that...

Father Cervantes: Remedial education is very solid. If it isn't being done by somebody, well it should be done by the federal or the state...

Mae Duggan: That is the question. Who should control this?

Father Cervantes: Well, the people.

Ann Macaluso: Well, that's what I was going to ask you. I wonder who you think the government is?

Mae Duggan: Well, that's the point. The government is us when we happen to be in a powerful position such as a government agency controlling things. But the people who are back there in their homes, paying the taxes and trying to live a different kind of life than the government has decided is the favored way of life, don't feel that they are represented. I feel that the government has no right to regulate all the people into a conformity pattern.

Ann Macaluso: You don't like school boards, I gather.

Mae Duggan: I think that we could dispense with whole school districts as state-controlled institutions. We should have freedom of choice. Now, the freedom voucher, for example, would allow freedom of choice without state-controlled monopoly and with that the people who believe, for example, that the family should be helped but not regulated by the government could elect the kind of education that they want for their children.

Harold Antoine: How would you provide resources, though, if you didn't have...

Mae Duggan: Resources? The same way that you're providing resources for the public schools right now. Only they wouldn't be for the school, Harold, they'd be for the child.

Ann Macaluso: How would you provide the resources to the child? How would you get schools started?

Father Cervantes: What you're saying is that you're going to spread around the goodies to certain people. Let's make it democratic and spread the goodies to everybody.

Mae Duggan: What about the children who have nothing spent on them because they don't attend a state-controlled school? What would you do for them?

Nancy Scanlon: This is a show for the people, of the people and by the people, so we want to get our audience involved. Let's find out what our viewers have to say about this OK?

But before we get to the phones, I just want to throw one more iron into the fire - what about tax credits to families who are financing education?

Mae Duggan: I'll say this very fast. Tax credits are subtraction of the tuition you pay a private school from your tax bill. Now, we're not so gung-ho on that because we don't think it helps the poor.

Nancy Scanlon: Not if they get a rebate on their taxes?

Mae Duggan: Not if they don't pay any. You see, this would be on the state level. Most poor people don't pay any state income tax. On their property tax it would be all right, they do pay some on that. I feel that it would not be really advantageous enough to the poor. The poor need a real freedom of choice. The wealthy people pretty much can buy their way out of the government schools, but the poor people have no choice at all. Now, this is what we're interested in - helping the poor.

Harold Antoine: Look, don't you think that if citizens like you or me were willing to pay the costs of education that we could bring our schools up to an equal level with schools where the rich are going? Our problem is we don't want to pay the cost of education and that is why - take a city like Kinloch here - the citizens are taxed up to here and yet there isn't enough income, the tax base is so high that the citizens just can't afford...

Father Cervantes: May I make a footnote? Your footnote is this. Taxable wealth per pupil in Kinloch is less than $4,000, whereas in Clayton it is $56,000, or 14 times as much taxable wealth per pupil. In the City of St. Louis it's $18,000, and Clayton has 3 times that much. So what we're looking for is equality of education in the sense of redistricting so that every pupil, every student, gets the same amount of money from the tax coffers.

Ann Macaluso: Many choices must be made - one teacher per five students -- or one teacher per twenty-five students - a basic science course, or art and music courses. Those choices are very difficult choices and when you talk redistribution you have to look at them. And I don't see how you plan to get at this.

Mae Duggan: Well Ann, let me just make this point, because this voucher plan has been in operation in California. There's a book that gives a report and all the questions that you have in your mind they are evaluating. They have studied this...

Father Cervantes: Mae, you're trying to prove the principle that we do want equality of opportunity...

Mae Duggan: Don't you want all children regardless of where they attend school to have an equal right to opportunity in education?

Nancy Scanlon: I'm going to grab a phone call.

Hello, you're on phone power. May we have your question please?

Caller: Yes, It's nice to have a good looking lady on here like you, first of all, and second I'd like to make a comment about this decision by Judge Meredith on this merger of the school districts. I think its fair in that I would like to see the kids in Kinloch have an equal education, but it isn't fair, I don't think, for the taxpayers of Ferguson-Florissant-Berkeley to bear the burden of the tax. Now, if the judge, a Federal judge wanted to make that decision, I think the money should come from the Federal government. Or he should make a decision to consolidate the districts of all of St. Louis. Los Angeles, for example, has a revenue sharing plan where all the schools for the whole area were consolidated and again, I just don't think it's fair to Ferguson-Florissant.

Nancy Scanlon: I thank you. OK, does anyone want to comment on that?

Harold Antoine: I agree with the young man. I think that all school districts ought to be abolished and I think we should just have one. I certainly agree that the students in Kinloch should have the same quality education as those in Ferguson and Berkeley and the other surrounding areas and I wish that those districts could be combined. I don't agree with him, though, that the money should come from the Federal Government. I wonder if that individual knows how much taxes his school district gets from the Federal Government. Maybe Ann could tell him how federal money in his district is distributed.

Ann Macaluso: Well, we have a national average. I can't give you the breakdown district by district -- and that's part of the problem. An average does not reflect the disparities between and among districts. I think nationally the federal government supports about 20% of the education expenditure in the United States. By far the largest percentage comes from the states -- from state taxes, and from the state legislatures, which in most states choose to spend the tax monies they collect on education, particularly on higher education. There are states which spend enormous quantities on higher education and there are clearly dysfunctions in that. The State of Wisconsin, for example, at one point was spending 72% of its tax dollar on education, particularly higher education. The students were not going to live in Wisconsin and provide further tax base for the State. The schools in Wisconsin, which are enormously large and very important in our national system, have to find some way that they can recoup some of the money that they spend on very, very good education systems. There's no question but that we do have to take a second look.

Mae Duggan: May I add this for the gentleman who called in. I did speak to Wayne Good, who's the Chairman of the House Education Committee in Missouri, inquiring about Kinloch and the Ferguson-Florissant district and the expenditure per pupil, and he told me that the Kinloch

students have been having the average expenditure per pupil in the State of Missouri, approximately $1,000 per child, spent on them because of the addition of federal funds to the local district.

Father Cervantes: A footnote on that: Kinloch has $1,363.56 per pupil. What I like, though, is the principle enunciated by the man who asked the question, namely , he agreed that everyone should have equal opportunity and equal resouces for education. I know he said he didn't think it should fall to Ferguson-Florissant to support a large group of disadvantaged but still he saw that it was necessary some way or other to figure out how we can get equal opportunities for education for everyone.

Nancy Scanlon: Let's go on and take another call.

Hello, you're on Phone Power. May we have your question or comment, please?

Caller: Yes, thank you. I'd like to know which school district in St. Louis County is the most updated and beneficial for children today to help them face the future and why is that district better than others? Is it finances or just exactly what is it?

Nancy Scanlon: Okay, thank you very much. Would anyone like to take this?

Father Cervantes: Yes, I'd like to throw in two bits worth. It's not only the school system but also, as most of the studies indicated, the family background. Anybody who's ever taught high school or elementary school - I haven't taught elementary school but I have taught high school - and you can tell pretty well from the individual who comes into the school system what type of family he comes from. For instance, they have found in a previous study of the City of St. Louis that an individual who comes from a ghetto family would come in with 400 words in his vocabulary, whereas out in Clayton or in Ladue you'd find that a child coming into the first grade would come in with a vocabulary of 3,000 words. This youth with 400 misinterpreted words in his very small vocabulary would be a psychological dropout by the time he was in third grade. So I would say basically it's a question of the family. Secondly, when you have twice as much resources going into Ladue and into Clayton, obviously you're going to have a much better type of school system.

Ann Macaluso: It might be necessary to equalize that opportunity by spending twice as much money in the schools where the children don't come from those kinds of backgrounds. But then it may not be necessary, because I don't think we know what constitutes a quality education -- at least not one based on an input like expenditure per child.

Mae Duggan: Ann, I believe that this business of always saying money is the only answer to quality education or better education is really in error, and we'll never get anyplace as long as we continue on that one line. If you'll only study, and I don't mean you, but the people who do these studies, the real effect of this expenditure in the private sector compared to the public. I happen to know this, because we spend approximately $300 per child in the elementary grades and we come up with a 97.5 percentile achievement. Now there's something beside money and there's...

Harold Antoine : Well,I think Father hit on it. It's what that child receives in the home. Now you see, if you match his educational achievements in the school system and his home training, then you will find that there is a very sound family background where there is love, reinforcement of learning, all kinds of resources for that kid to learn. You will find that you have a good student. But if you take a child in the ghetto where both parents are working and where most of the time there is only one parent, where no magazine is present, where there is no television, no radios, there is nothing for that child's education. That child's vocabulary, even at the tenth grade, will not exceed 600 words.

Ann Macaluso: Don't forget what that child does have. Very often that child has imagery, he can describe things in pictures rather than in words. And very often those students are good in math. They're very good at abstract reasoning and the use of mathematical terms. We don't take advantage of those things. The problem is how you distribute all of this so that every child has a chance...

Mae Duggan: I believe that we need to interpret this by means of this parents'choice thing because when you say the ghetto, our children attended school in north St. Louis, Harold, across the street from a public school. Ashland across from Holy Rosary. Those children were from the same exact neighborhood background. We had 50% integration - voluntary integration,incidentally- before the public schools had integration. You see, voluntary freedom has a lot to do with achievement. If a person is free they really want to do things. And that's what we're trying to talk about here. We feel that the state monopoly...

Harold Antoine: Well, I think it's the parent who's making the choice, not the child.

Mae Duggan: But the parent makes his choice on a large scale when the penalty he pays when his child goes to a different school from the state school is loss of all benefits.

Nancy Scanlon: In answer to the gentleman's question, "Which is the best school district?" what would you say to a family?

Harold Antoine: The most affluent district in the area will naturally have...

Ann Macaluso: And that's because the parents are probably highly educated or the children wouldn't be at that school.

Mae Duggan: But the man also said,"to fit him best for life" - isn't that what the gentleman said? Well now, there are many people that disagree that just a secularistic, materialistic education is the best preparation for life, because many people believe that life involves eternity and spiritual direction as well as just the material side. So there would be a great difference in the viewpoint of citizens and that's what we're urging that the government recognize - that citizens are not monolithic in their viewpoint of life. We have a pluralistic society and we cannot have a monolithic school system.

Nancy Scanlon: We just realized that time goes by fast when you're having a good time, right? We just looked at the clock on the wall and we're going to move along with some more calls.

Hello, you're on Phone Power, may we have your question, please?

Caller: I would like to know what is the income per child in Wellston and why don't they get some Federal aid because the school is pitiful...

Nancy Scanlon: Did you catch that?

Harold Antoine: Wellston is a very small community, about 10,000 population, so I'm sure that the tax base would equate whatever it is in Kinloch and I think that's about four hundred and some dollars per person. Is that right, Father?

Father Cervantes: Yes, that's about it, Harold.

Nancy Scanlon: The last part of his comment was that the school system is pitiful.

Harold Antoine: Well, we know that it is pitiful, but he must realize that citizens must be willing to bear the cost of education and that when school bond issues are presented to the public they have to work to get persons out to vote for those school bond issues. I think in the City of St. Louis and in near surrounding districts we have failed to pass the last three that were presented to the general public. When people fail to pay for education we can expect to have an inadequate system.

Nancy Scanlon: So you urge them to go out and vote for the...

Harold Antoine: Well, I would urge them to take a look at their school and provide the resources that are necessary to provide a good quality education for the citizens of Wellston.

Nancy Scanlon: OK, I'm going to take another call.

Hello, you're on Phone Power. May we have your question or comment, please?

Caller: Yes, I would like to comment on the statement that women should get back into the work force and that they should become their own person and do this and that. I really do object to this because the woman's place is right here in the home. As soon as she starts going out and making a career for herself the whole family starts to fall apart. The children start to fall apart. The children start having problems and start going around with bad company and it just goes on and on from there.

Ann Macaluso: Do you feel that this is a biological fact that a woman is born to raise children and stay in the home and that's it? Is that what you're saying?

Caller: Well, I know that you're a feminist but you're taking exception to what I'm saying. I'm saying somebody's gotta be there and take care of those kids.

Ann Macaluso: I agree...

No, what I'm asking is, are you saying it's impossible to take care of the children and to rear good children with sound principles and still work? You're saying that's impossible?

Caller: I'm saying it's impossible. I'm saying it's very difficult to raise a family, have a solid family background if both the mother and the father have a career. Not work, but have a career. Not just a part time job.

Ann Macaluso: Do you know any women who do work and who do have children where it seems to be working out OK?

Caller: If they work a minimal amount - say, under 30 hours a week. But not a career, no.

Ann Macaluso: The fact of the matter is that over 50% of women who are married do work. It isn't a question of whether they should. It's simply that this society is just beginning to recognize that they do. In fact, 40% of our labor force is made up of women. Whether or not we think they should be going back to work, for the most part they are, and for the most part it's for economic reasons. They are going back to work or going to work because they need the income for the family, to have the things that the family wants.

Harold Antoine: Well, I'm not a lady. I think I have two of the finest boys that ever lived and my wife and I worked from the time that they were young, and I think that the only difference is that you have to show children a lot of love when they are young. That is the only way, you have to exercise some discipline. You can't let a child grow up and be anything he wants to be or do anything he wants to do and then expect him to come out right. You have to plan his life and you have to help him plan for the future. So, I think that parents can work, but there are certain things that they have to do in addition, in order to raise their family as a sound, happy family.

Mae Duggan: I think this lady is very sound in her comments and her viewpoint and has a right to be heard. She has just as much right to her viewpoint as anyone. Again, I repeat what I said in the beginning. The government regulations, the social engineers are trying to put this person down whereas, on the contrary, it's really a marvelous thing to be able not to have to work and to stay home and have the peace of the family and the children around, and as many children as you'd like to have without the government imposing numbers on family limitations and so on. So, I really feel that this is very much apropos to our democracy of education. We can't have conformity. We need to have freedom so that if her children are to be raised to believe the way she believes, she should have this right.

I think the feminist movement has said that most strongly because it says "choice." Let every woman choose and let every man choose and let the families choose.

Father Cervantes: Well, at any rate, the woman wanted to say, I think, that it is extremely important to bring up one's children, and the mother and the father are accepting a strong responsibility. When they have decided to bring a child into the world they likewise have accepted

the responsibility of bringing the child up. And it may well be, especially during the baby years, that the mother will not be able to work and that she will have to stay at home.

Mae Duggan: Isn't the important thing being able to make a choice? There certainly is nothing wrong with motherhood. I think it's beautiful and I know you all think it's beautiful, and if you want to stay at home and rear the children and devote full time to it, that's fine. But if you want to be able to work...

Father Cervantes: The thrust of my argument was that once you have chosen to have a child, you have to make certain that you take the responsibility of bringing the child up. This may mean that you will not be able to choose to go and work outside the home. But as to Ann Macaluso's statement that over 50% of the women do work outside of the home - yes, but that's after they're 45. Not so before 45.

Ann Macaluso: The total figure is the percent of married women of all ages. As a matter of fact the increase is among the younger women.

Father Cervantes: But when they're taking averages they are talking about...

Ann Macaluso: Agreed..agreed.

Father Cervantes: ... they are talking about women on the upper level likewise.

Ann Macaluso: 65% of black women, I think, over 45. Now I thought that was your earlier point, that there were many stages in the lives of families...

Mae Duggan: Ann, there's another point to be brought in here, too. When you talk about how much will we spend for education and how fair can we be -- those women who choose to stay in the home and are penalized by not having this extra benefit of the two salaries must be compensated in some way, so that the cost of all these extra women's rights are not borne by those who decide to stay home and sacrifice a little bit. I think that the whole trend now is to say well, we're going to spend for free day nurseries for the women who work and all this...

Harold Antoine: What type of compensation do you think they deserve? Because they have the choice, if they meet certain income levels... women can still stay at home and send their children to day care centers.

Mae Duggan: But, now, I don't believe that... I believe that I can educate my children better. If I had my way I'd keep my children home and educate them a longer time than the compulsory education laws allow. But...

Ann Macaluso: I would like to be able to see some of the fathers stay home. We created this dichotomy where the man goes to work and doesn't help with the child and the woman stays home and raises the child, and I think that's unfair to the man.

Father Cervantes: Women frequently work and then come home and the man expects them to do all the housework too.

Nancy Scanlon: Let's take another call...Hello, you're on Phone Power, may we have your question or comment?

Caller: I've got three comments. I don't have a question but I've just got three comments to make. Number one: If them people down at that school board aren't satisfied with what money they're getting in their own pocket they should just close the cotton picking schools down and forget it. Number two: There ain't nobody, they can print up a thousand laws and they're not gonna make no man or no woman do anything they don't want to do. They're gonna go on just like they always did. And number three: That talking about that day care stuff - that's for the birds.

Nancy Scanlon: For the birds. Thank you for your comments.

Father Cervantes: First of all, a very short comment on this first observation. You cannot, you simply cannot delete or do away with the school system.

Ann Macaluso: No, what would we have? We'd have to come up with something else.

Father Cervantes: Yes.

Harold Antoine: In regard to that last call, I think that person is living in the 12th century. I think he should go down to the Board of Education and listen to some of the problems that they are wrestling with down there trying to educate 116,000 kids with just half the resources necessary to do the job...

Father Cervantes: The problem is always one between the rights of the individual and the needs of society, I think. We've been addressing that in part and I think we have to come to terms with that and maybe we'll have to come to terms with that and maybe we'll have to sacrifice a little bit of both.

Nancy Scanlon: We're going to go right back to the phone, now.

Hello, you're on Phone Power. May we help?

Caller: They say they need money for the schools all the time. And that's why education is not as good as it should be. Is that what I understand?

Nancy Scanlon: Yes, go right ahead.

Caller: All right: Why is it always money? What's wrong with the teachers? We should take these teachers who are out in the expensive schools and put them down in the poor schools. Poor people, I think they need more help, they need more education. We should have the teachers rotate around in the different schools. Why ship the children off to the schools? Why not put the teachers where they need them?

Nancy Scanlon: Thank you very much. At this moment I would just like to remind everyone to please turn down your TV sets when you talk to me. Don't listen because there is a delay and you'll go absolutely batty.

Ann Macaluso: I agree. One of the problems is that in better schools, better teachers work better with better kids. In some schools you don't get a very high class of child and some teachers have trouble with that.

Harold Antoine: As to the better teachers who have more modern equipment to work with and who are better acquainted with new techniques, I think they should come down to the poor schools because those are the teachers that we need there. And I would be for even paying a bonus.

Father Cervantes: That sounds good. Very frequently what school boards do is put an individual into the ghetto area or poorer schools, as a punishment, and this is not helping good education...

Harold Antoine: We're trying to do it the other way. We're trying to bus the poor kids to school.

Nancy Scanlon: And how does bussing work? Do you think it answers any problems at all? Or do you think it creates problems?

Harold Antoine: I would say sure it creates some problems for people who are against bussing. But I've ridden the bus for most of my life...

Mae Duggan: You haven't seen any children ride busses paid by taxes to the private schools because they're not allowed to ride the busses to school.

Father Cervantes: Mae, could I put in a short story of mine here. It's no more against the Constitution or the American way of life to ride a public bus to school than to ride over a public highway to school. They're both supported by the people's taxes.

Harold Antoine: In some school districts children do go to school on bus lines - to private schools.

Mae Duggan: All these problems, we'll never come to grips with a real solution as long as we talk within a framework of the state establishment.

Father Cervantes: Well we do have to talk within that framework, too.

Mae Duggan: Not exclusively.

Father Cervantes: No, not exclusively...

Harold Antoine: I really have trouble understanding how your system would work. You don't want any structure. You don't want any kind of a system... Somebody has to run the schools.

Mae Duggan: The way they began the project in California was a very simple thing. They broke up a school district into many schools. Different types, like Montessori, or progressive, or traditional, just to

give the parents a chance to make a choice and the best part of it was this voucher. It was a piece of cardboard, a certificado for Spanish-speaking and a voucher for English speaking people. And the parents actually had this in their hand for each child in the family. They then had this real feeling that "Well, gee, I have the right as a parent to choose what I think is best for my child." Not the teacher...

Ann Macaluso: How do you finance it then?

Mae Duggan: Instead of dividing up the money and discriminating against the children who attend the non-public schools, you would divide up the existing funds to all children, which we should have been doing all along. Ultimately you would use all tax funds. There are even...

Ann Macaluso: Federal tax funds? State tax funds? Property tax funds?

Mae Duggan: All three...

Nancy Scanlon: Let's go on and take our next call. I think we might have something on the subject. Hello, may we have your question or comment?

Caller: Yes, I'd like to make a comment about what Father Cervantes said a few moments ago. He made a comment that the Kinloch school district has approximately $1,376.00. According to the Superintendent of the school district, I think that is correct. Isn't the majority of that funding really coming from State and Federal funds? And Mrs. Duggan made a comment that the discrepancy between the private and the public school systems was that a private school system was spending approximately $300.00 per student. Isn't the average in excess of about $1,200.00 per student? And the comment about the having the freedom of choice - if a small child is not permitted in elementary and secondary schools, if his parents do not have the opportunity for freedom of choice, why is it that adults, a G.I. does? He can use his voucher system in any school he wants - St. Louis University, Washington University, anywhere he wants. An elderly person who's trying to sustain himself in some sort of nursing home, he can use Social Security, Medicare...why is this discrepancy between which funds can be made available to adults under the G.I. Bill and elderly persons as opposed to giving parents an equal opportunity to choose the school of their choice? Why is it that under Missouri constitutional law the small child is the subject of discrimination?

Nancy Scanlon: We'll try to get an answer to that for you. Thank you very much.

Ann Macaluso: Both Veteran's Benefits and Social Security funds are Federal funds. They're paid for by Federal income tax dollars and corporate income tax dollars. The school system is multi-funded. It's funded by the State by the property tax and by the Federal government. The Federal government pays a relatively small percentage of the expenditure for education. So in order to meet the gentleman's... to meet what he's asking for...you would have to get more funds out of the Federal government budget for that purpose.

Father Cervantes: I don't think this was the point he was making at all. I thought the question he was asking was this - how is it that adults can choose to go to a private school or a religious school and have it paid by federal funds whereas a child would not have that opportunity.

Harold Antoine: The federal government pays 100% of the cost of veterans' benefits... The state pays a lot of the cost for public education, citizens pay property taxes, so we have to have state laws to...

Mae Duggan: You would support a civil rights action if a Negro were denied benefits in a state and under the federal Constitution we are all guaranteed under the Fourteenth Amendment equal protection under the law. The same should hold true of religious discrimination in education, which is a vital need. We have compulsory education laws. If the parents do not send their children to some school they are put in jail and fined and their property can be confiscated. We have compulsory attendance laws. Both are coercion by the government and yet we're denied any benefits from the taxes we pay. What we're saying is - let's, for the Bicentennial celebration, have a new birth of freedom. Give every child his equal rights.

Ann Macaluso: One more question. What are we going to knock out of the budget? I would be perfectly happy to make changes in the federal budget but I'd like to know where to make them.

Mae Duggan: Most of the money is spent, we hope, on an equal basis. We're supposed to be guaranteed that. On the state level they're thinking different things, new things, about changing property tax and not having property tax support education.

Harold Antoine: Mae, if I had a voucher system the very first thing that I would elect to do is to go to a school where there would be no more than 5 or 10 at the most per teacher. Now, if everyone elected to do this same thing, the administrative costs would be astronomical.

Mae Duggan: Now those are things which must be worked out. The first thing you would do is have this voucher be worth the same for every child. That's equal rights. That's fair. For example, a congregation in St. Louis, a Negro congregation, wants to start their own school. They will work out their particular school plan and we will find that it is in competition, just like private enterprise. It works on supply and demand, and the product that the school turns out will eventually prove what is right and what is good. We don't need to make it so extreme to begin with.

Nancy Scanlon: Okay, let's go on and take some more calls.

Hello, you're on Phone Power. May we have your question or comment, please?

Caller: Yes, I'd like to preface my question by pointing out that the basic concept of socialism is that some government official somewhere knows much better than the individual citizen how to spend their money. I don't subscribe to that idea. On the other hand is the question I'd like to pose. We have general dissatisfaction with the judiciary in the country, with the legislative arms of government and with our

executive branch. What is... would there be any better way of achieving it if we had home rule of education rather than through the tuition vouncer that this lady is proposing?

Nancy Scanlon: Thank you very much. You've got an alternative.

Ann Macaluso: Well, to leave all the taxes with the individuals... Let everybody educate his family in exactly the way they wanted to and in that case you wouldn't have to have a voucher system.

Father Cervantes: That's not realistic, as you know.

Mae Duggan: That's the way our country began.

Ann Macaluso: That's right. that is the way our country was 200 years ago. But there weren't 210 million of us then.

Father Cervantes: Then education was carried on primarily within the home. In 1790, when the first census was taken, the average person had one year of formal education. And unless you did have a vast pool of financing capital in order to build a school system, you would not be able to have the type of civilization that we have. It takes a tremendous amount of education as we know it to back an education such as we have.

Ann Macaluso: We have experienced very rapid technological change. We've got to do something to make it possible for it to be used in our society. That requires a very educated society.

Mae Duggan: And, Ann, also to preserve the freedom of the individual. That is essential in our society, a free society. If we were a socialistic state as this gentleman said, then we would have no right to decide anything.

Father Cervantes: That's not true. Let's not be fighting about the word "socialistic."

Mae Duggan: Father, theoretically though, as the government is... right now, we have socialism in education when the government has a monopoly.

Caller: I would like to ask you a question. You said that the schools are not government subsidized in any shape or form and they are definitely subsidized in respect to, in accordance to the tax structure of the district...

Nancy Scanlon: Who said that they were not subsidized by the governemnt?

Okay, thank you very much for your comment.

Ann Macaluso: I think he might have misunderstood. We said as an alternative that we might go to that kind of system but schools are certainly subsidized.

Caller: I want to address myself to the lady who was talking about freedom of choice, she wants to send her children to parochial schools and wants this voucher system. To me that is the same as I have two children who are at Northwestern University, a private school which

is quite expensive. Of course they could go to one of Missouri's fine universities but their choice is to go to Northwestern University. However, they are both on scholarship from friends and alumni of the University. Why doesn't the Catholic or whatever parochial school go this system instead of asking the taxpayers to support them?

Mae Duggan: I think I'd better take that. The lady, I would like very much for her to try to understand that what we are discussing this evening is to try to bring equal rights without discrimination to all children who attend school. Now, there are compulsory education laws on the elementary and secondary level to 16 years of age, and all citizens are required to give their children an education. The parents' right of choice, a human right, is penalized, and you are immediately punished if you dare to choose other than the government or state controlled school. So, therefore, we feel that it is not proper in a free society to have a system which forces parents to give up their human right to control the education of their own children or their right to have the equal protection of a fair share of education funds spent on their children, because they have a different viewpoint of life and choose a different kind of school or education which they think is best for their children. We are trying to bring America into a consciousness of an area which has been neglected in human rights, the civil rights of the citizens. More than 6 million children today attend non-public schools, and I'm talking about the elementary and secondary levels primarily because it's compulsory. The state forces education as a responsibility of the parents, forces taxation upon the parent but it goes to the government schools and we say that every citizen should share equally.

Nancy Scanlon: Thank you. We'll go to our next call.

Caller: They're talking about the discrimination. I don't know what public schools or parochial schools got to do with discrimination as far as school is concerned. They have their right to go wherever they want as long as they go to school. I have two boys and they went to public schools and that was my privilege. And when I sent my kids to college they both went to private schools and I paid for it. What difference whether it is a grade school or college as far as discrimination is concerned. I don't see where there is any discrimination whatsoever.

Mae Duggan: The poor do not have any choice. If you have to pay for free education, it's not free and those who haven't the money to pay the extra after they pay taxes for the government schools, they don't have a choice and they can't go where they want and they are forced to go to a school they really don't choose.

Ann Macaluso: Of course they are able to go to school. There was one time in our history when they weren't.

Father Cervantes: Mae's point is well taken as far as I'm concerned. She is saying that when it comes to taking the dough for the citizens, we take it from everybody. When it's a question of giving education we say, no, you can't go to this school, you can't go to that school, you have to go here if you are going to get the subsidy that your taxes are providing.

Nancy Scanlon: I want to bring up one thing-effective, continuing education and the fact that we are in a technological society. We're trying to keep up and once you get your Ph.D., it doesn't necessarily mean that you know everything. Father, you're working with the Office of Aging, are there any programs there for continuing education?

Father Cervantes: Yes. It so happens that with, for instance, the elderly of St. Louis, over 50% of them have not finished elementary school, and since education and knowledgeare changing at such a rapid pace, unless an individual is educated, has a continuing education, he loses contact with society. We have to figure out ways whereby education can continue throughout a person's whole life.

Nancy Scanlon: One other question briefly, the question of I.Q. tests and the tracking system. Do you feel that this is, perhaps, discrimination or does it provide more of a quality education to track students, are there any statistics on it?

Ann Macaluso: There have been some studies in the Washington, D.C. school system. Tracking was eliminated.

It has had both a positive and negative impact. It's a very controversial issue. I think we would have to spend another two hours talking about it.

Nancy Scanlon: What about the I.Q. test? I want to ask about the culturally deprived children who take the I.Q. test and haven't had the reinforcement at home to read, and perhaps the learning background. Is there anything being done to change those tests and make them...

Ann Macaluso: The whole question of testing is under review. What do you test? How do you measure what you know? What does an I.Q. really mean? Does it mean that the child knows a lot of words, does it mean that he can think, does it mean that he can apply what he knows? That whole issue is a very significant one and I think we are beginning to see the use of non-verbal tests to identify what relationships children see between blocks, for example, between stuffed animals or a toy duck. Very often there are trade situations and trade schools where children are very clearly as intelligent and as able to contribute to society as children who can read a great deal and know a lot of words. I think it is important to have those changes made.

Nancy Scanlon: What about the tracking system, hasn't that been abolished in some schools?

Harold Antoine: I think the tracking system is still used in the City of St. Louis, I'm not sure. As Ann said, it has had a positive and a negative aspect on certain individuals in school. Some kinds will feel inadequate, inferior, and others will feel superior in other respects. I'm not an authority on that. Maybe you are, Father.

Father Cervantes: I'm not either, but having been a teacher for some years, I know there is a problem when you put individuals who rate rather low in an I.Q. test in a classroom together, and you put those who are of top level in another. What does seem to be the best way to go about it? It seems that if you give optimal freedom of choice

to the individual student, this is the best way to do it, if he cares to go into this class. Now this demands a tremendous amount of creativity on the part of educators themselves, but I think it can be done.

Caller: I would like to make a comment. The millions of people who are on welfare and seventeen and a half million on food stamps, and the majority of the unemployed are in this predicament because of lack of education, and the number is growing all the time. Therefore, the number of middle-class who will pay the majority of taxes is growing less and less and as a result, less and less is being allocated to the educational system. I would like to hear the guests' comments on my comment.

Father Cervantes: I enjoyed what he had to say. Kenneth Galbraith, one of the great economists, maintains that there are no people of low economic level who are highly educated. In a different way, every civilization has been wealthy if they had been well educated and I believe that this is a justification of the gentleman's observation, that more probably, the reason why an individual is poor is because he has been poorly educated.

Ann Macaluso: I'm not sure that it's only the fact that people aren't educated that we see so much unemployment. I think another problem is that we simply don't know how to create enough jobs in this country.

Harold Antoine: Yes. I don't think that being educated is promise for getting rich, because I know a lot of educated people who are working for uneducated people. I think so many people in the middle income level are experiencing unemployment because of our economy.

Nancy Scanlon: Or are we over-educating people?

Ann Macaluso: That may very well be. We have more doctors and more lawyers nationally, on an average now, than we will need until 1985. That's absolutely true.

Harold Antoine: That's right. The problem is, because society technically is changing so rapidly, we just can't adapt. We have 210 million people, and if you'll look in the ad columns of our daily newspapers you'll see hundreds and hundreds of jobs and we don't have people qualified to take advantage of the jobs.

Nancy Scanlon: We'll get to our calls in just a moment, but first Father Cervantes has requested rebuttal time, right?

Father Cervantes: You bet. Nancy, I would like to disassociate myself from the previous thrust of the argument; namely, that perhaps there are too many lawyers, too many doctors, perhaps too many architects. I say that when 3 out of 4 of the people of the world today go to bed hungry , when 3 out of 4 people in the world today do not have adequate housing or clothing, then it is premature to talk about over-education, that we have too many architects, that we have too many producers, that we should just sit back for a while and let things go on. I maintain that we should talk in terms of production and more and more production for not only for our own country, but for all the countries.

Ann Macaluso: But then you are going to have to move them around because...

Father Cervantes: OK, we need less carpenters and less money for the military, we're going to have to get around to a world government.

Nancy Scanlon: We have to recognize the fact that the schools aren't ready. For example, the influx of students into law schools has been so tremendous in the last few years, it's very difficult, a young man who 20 years ago got into law school wouldn't even get in now.

Ann Macaluso: Well, because lawyers aren't particularly anxious to have more lawyers. They can make more money if there are not quite so many lawyers.

Mae Duggan: It's very hard though, Ann. I know St. Louis University has an application list like nobody's business.

Caller: Father Cervantes has completely gotten off the beam. I thought we were speaking of schools. Number one, what is education? Number two, I think education begins at home. First you have a child and if you can do something with them until they are six years old, you have a good basis. I think we can over-educate. I think we need more trade schools and more craftsmen. I have had five children...

Nancy Scanlon: Sorry to cut you off, but we have a lot more callers. Father, in defense of yourself?

Father Cervantes: Well, there's no defense. I think the lady has made a good observation that education begins in the home. She asked for a definition. I think the definition of education is relatively easy. Education constitutes those processes whereby an individual is prepared for what he should be and what he should do in order to cope with life.

Ann Macaluso: Excellent. We should also question how much has been spent on education in all these years and why we have such a poor product and such a poor result. Billions upon billions have been spent on public education, yet crime statistics are up every single year among youth.

Harold Antoine: But it is not the uneducated that causes crime, it's the educated ones...

Ann Macaluso: Not necessarily, both sectors of people are committing crime...

Nancy Scanlon: What about the trade schools that the caller brought up? Do we need more trade schools?

Ann Macaluso: Oh, yes. Carpenters, mechanics, auto mechanics we desperately need. Even girls are beginning to do that now and they ought to be able to do that, I think.

Mae Duggan: And they ought to have a free choice of different schools, not just of the state controlled schools. We have no way of giving our child a vocational course in the private sector where they can also have the spiritual environment which a human being needs for his total personality enrichment because there is no money available out of our pockets...

Harold Antoine: If we vote to put the religion back into the school system would that eliminate your voucher system?

Ann Duggan: Well, that's not what we are talking about. When you say "we" who do you mean? Do you mean the government? The government has no right to put religion in any school system. But that's the whole problem. If we didn't have a monopoly in...

Ann Macaluso: But the government has no right to establish a religion, that's against the Constitution.

Caller: I would like to disagree with the statement Mr. Antoine made saying one more school district, this was the same concept that was voiced in a previous program as a way to equalize education. I think the problem of schools today is that the neighborhood concept has been eliminated. Children are forced to go to schools across town for reasons of integration and really many of these that are being bussed don't want to go. When the parents can look at a school within their own neighborhood and realize that this is his child's school, I think they relate more to it and are more ready to support it. But because their child goes to a school on the other side of town, they just don't relate to it. An example of the one government controlled district is what Judge Meredith did in the County when he combined several school districts and established a tax rate above that which is already being paid by the Ferguson-Florissant residents.

Harold Antoine: The districts out there in the County are not working. I think he should give that judge's decision a chance to operate and if he would talk to the St. Louis Public Schools they would tell him that they are not bussing to achieve integration but to improve the quality of education.

Mae Duggan: I believe though, that the judge violated the parents'wishes totally, and that's another human right.

Caller: The important thing is if you want to improve education, is to improve the teachers and their teaching.

Father Cervantes: That's a good observation.

Nancy Scanlon: How do we improve teachers?

Ann Macaluso: Maybe we should take them as somebody suggested earlier, through in-service training.

Nancy Scanlon: Will the teachers be willing?

Ann Macaluso: Probably not.

Mae Duggan: One more fight for freedom of choice. As far as the teachers, there should be accountability to the person who has the choice. Right now, the parents should have the power to choose the teacher who teaches their child, and there's no accountability under the present system.

Ann Macaluso: Each parent to choose each teacher?...

Mae Duggan: Ann, you're thinking within the system again. If you had these choices of an alternative school, the school would have teachers who are in harmony, usually. In our school we don't choose a teacher as far as his color is concerned, and that's what is important.

Caller: I would like to make a comment. I hear all this stuff and everything else tonight and I would like to take up for the one lady in the orange and the number one point I would like to make that is very important, is that I send my child to a Catholic school and I do it by choice, completely by choice, and I'm not crabbing about paying a tuition, I don't mind that, but when they say that they won't even give us books, we can't ride the buses, we can't have our own bus. I send my child about three miles to school, I take him to school and I pick him up because I want to send him to a Catholic school. In our school the teachers, for the last three years, have given up raises so that they could teach our children and St. Anthony wouldn't have to close down. In order to do this, we're not only paying our taxes but we are also paying to send our children to school, and then we are paying for some poor children to go to school and they don't even want to give us books, I don't think this is fair.

Harold Antoine: I want to ask the lady why she did choose to send her child to a different school, why didn't she select the public school system?

Father Cervantes: Because she thought it was better.

Harold Antoine: I don't know if she thought it was better or not.

Mae Duggan: She and I agree completely, so I'll give the answer, Harold. You see, if only if you could understand this. We have a pluralistic society; that means that everybody doesn't have the same viewpoint of life.

Harold Antoine: I don't think that we should let everybody make a choice because we have to have some structure.

Mae Duggan: You can have a structure but there must be choice within the structure, you see. There can't be this kind of discrimination where some people are penalized by means of their tax. You might even try this alternative: don't tax the people who object to sending their children to the government school. Let them be free to use their own money for their children.

Ann Macaluso: The question is whether children are society's responsibility or an individual's responsibility.

Father Cervantes: They are both.

Ann Macaluso: That's right, they are the responsibility of both.

Father Cervantes: Mae, that's a beautiful point, it is the determination of the individual and I buy that 100%.

Mae Duggan: Parental rights is a primary human right.

Caller: Nancy, I'd like to explode one myth. I am the president of a school supply firm which I have been with 50 years. I'll take your

school district and I'll ask you because my children go to your district, what did you miss? I live in Ladue and I pay tuition to send my children to Priory. I will stack Priory's personnel against anyone in the City. Berkeley and Ladue...

Nancy Scanlon: Thank you, we're running out of time. I'm sorry to cut you off.

I live in the City now, but I used to live in the County and I'm not sure what he is asking me. I was not in the Ladue school district and in fact, I went to Catholic schools all my life.

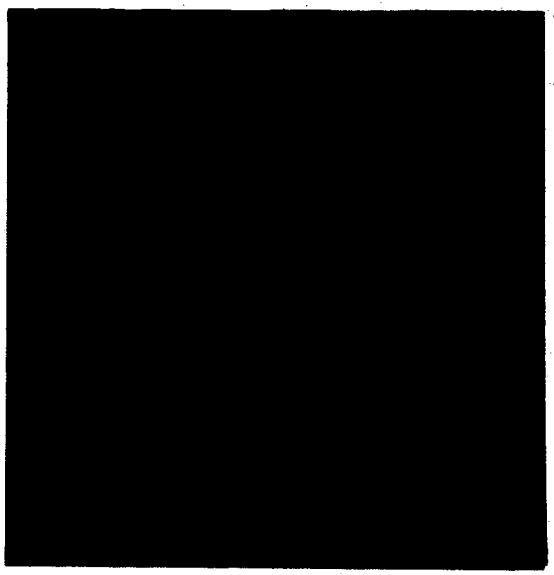
Father Cervantes: He was just saying that they are very fine out in the County...

Nancy Scanlon: I'm sorry we are out of time and I would like to thank you all for coming. It's been delightful and I hope to have you back again someday. Our guests once again were Ann Macaluso with the Office of Management and Budget, Mrs. Mae Duggan, who is a St. Louis lecturer, author, columnist, founder of the Citizens for Educational Freedom and President of Parents Rights, Inc., Mr. Harold Antoine, General Manager of the Human Development Corporation and Father Lucius Cervantes, who is the St. Louis Commissioner on Aging and also Professor of Sociology and Anthropology at St. Louis University. I'd like to thank you all very much. I don't know if we arrived at any conclusions but we got everyone thinking.

This has been Phone Power and this evening's program was the fifth in a series of six programs that are being presented in the St. Louis area by various television stations. This series is entitled "Forum V - The Challenge of '76 - Educational Democracy", and this project is supported by a regrant from the Missouri State Committee for the Humanities, Incorporated, the State-based arm of the National Endowment for the Humanities.

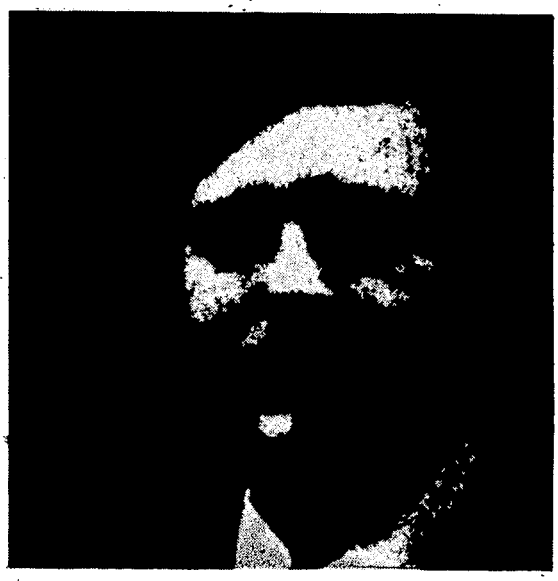
KSD-TV April 20, 1975 - Moderator: John Roedel

# 5. ARE THE THREE R'S THE ANSWER?



Mr. David Frank

Mr. William Campey



Mr. David Frank, Director of the Loretto
Hilton Repertory Theatre

Mr. William Campey, Executive Vice President of the
Retail Store Employees Union, Local 655

Moderator: Mr. John Roedel, KSD-TV

John Roedel: Good morning everyone, and welcome to "Information 5." This morning's program is the second in cooperation with "Forum V: The Challenge of '76 - Educational Democracy," and is designed to sensitize the St. Louis Metropolitan Community through a series of television dialogues between nationally prominent persons, local experts on education, humanism and history, agency practitioners, and the general public to the need for "Democracy in Education" within the framework of Bicentennial '76. To rediscover the meaning of America and to apply its revolutionary vision in a new time to the field of education in our own metropolitan area of St. Louis are the aims of this technique and the aims of this program, "Information 5."

To start out, Mr. Frank, as a dramatist you're certainly in the humanistic field. How do you foresee drama or the role of the dramatist, in assisting and in obtaining democracy in education?

David Frank: I think we feel very strongly at the moment that the Arts in general, and drama in particular, is a sorely neglected area in terms of being democratically available within the educational process. For us there is little doubt that (I speak for myself personally and also I think for everyone who works in the theatre or works in a non-profit Arts organization) the Arts are a terribly important part of education. You know, if education is a process, presumably, which equips a person to live in this world, then he can have all the food in his belly, and the clothes on his back, and a roof over his head, but that in no way, however important these things are, makes him a totally educated man, and does not necessarily mean that he is able to fulfill himself and get the most out of this world. We feel it's terribly important that those parts of man that cause him to need to express himself, whether through song, or dance, or painting, or a poem, or telling a story, or singing a ballad, or through the most sophisticated forms which would be a symphony orchestra or a theatrical production, can do so. This should be an absolutely essential part of many, many people's lives and is not, you know. Right now, even though it is growing the whole time because of outside support from places like The Missouri State Council of the Arts and The National Endowment for the Arts and The Arts and Education Council; even though these organizations are giving us all the assistance they possibly can, because of the tiny amount of funds that they are able to give us, the professional theatre (and I'll talk about that specifically because it's my field, but I really mean all of the Arts)

is really available only to a relatively small segment of the population. I think that an awful lot of people come through the education process, and that begins, you know, obviously in pre-school and goes all the way through until they finish college, not really having been exposed to, not having been given a chance to find what they can get out of, various artistic forms. I don't feel that it's just a frill, you know; I, personally, don't feel that it's just a sophisticated veneer on society. One of the things that fascinates me is that the Arts really have been with mankind from the year one, ever since the first rain dance, the first war dance, the first ballad singer, the first time someone said: "There is something I don't understand, there is something I want to talk about, there is something I want to communicate that is not purely rational, that I can't just do by saying one and one equals two; I need to paint a picture, I need to sing a song, I need to make up a poem, I need to tell a story" - and out of the story comes a play. Man was dealing with Art, and I have a strong feeling that it used to be a much more relevant portion of his life. I think this is one area in which civilization has gone backwards, and that frightens me very much. I think that the Arts are something that can appeal to a complete cross-secion of society. I don't think that they have to be just for a very sophisticated or particularly intelligent group of people, but they are something that could mean a great deal to a lot of people. I think it's time that we really began worrying about that problem, because I don't think that we are enough at the moment.

John Roedel: O.K., thank you, Mr. Frank. Mr. Campey, I understand that you're on the board that is presently conducting a labor studies program at Forest Park Community College. Would you like to elaborate on its shortcomings and successes?

William Campey: Well, John, basically the Labor Studies Center at the Forest Park Community College is adult education, career education, if you will. It's designed for the union officer, career union officer, for union members who want to know more about the inner workings of a local union. But this is just one aspect, I think, in the overall total picture of education. I feel quite strongly that we have to go back to the basic elementary school education. I think that children have to get, students have to get, a really good basic, fundamental education, if you please. You know, the three R's: reading, writing and arithmetic. We're living in a rapidly changing technological world and I think that if these people want to succeed in life they're going to have to have a good knowledge of the basics. And then I think education's second step is to educate them to take their place in society, vocational education. Maybe I look at vocational education differently than a lot of people do because I think vocational education is the training of doctors, lawyers, nurses, mechanics, carpenters, what have you, anything that's going to equip a person better to fulfill his position in life. Then we come down to the portion of education that I've been involved in the last couple of years, that is, adult education. I don't think the education process should ever stop. Look at the computers, the technological advances we're making - we can't just scrub those people out that they replace. People have to be trained and re-trained, they've got to keep working, keep moving. I think education has to be a growing and ongoing thing.

Education is not, you know, just for filling a job, though, I think we still have to treat people as individuals, and I have to agree with David because every person we educate, we're not educating him just as a breadwinner. We've got to remember that these people are human beings, they're flesh and blood, they're part of a family, part of a community, part of a society, and they've got to reach their individual fulfillment in life.

John Roedel: Let me ask both of you this question, and, I think, Mr. Frank hit upon it in one way. How are we going to educate our young people today to appreciate the cultural things; won't they get this starting in grade school?

David Frank: I don't think they do at the moment, at least they do in a few grade schools, but it's nothing like enough. I think that probably we have a real problem with priorities. Obviously, whenever we talk about these kinds of things, it's always a question of choices, you know, there are only so many dollars. How many do we give to this, how many do we give to that, and we don't want any more taxes. This is all a perpetual problem. But I feel strongly that the use of Art in general has been given too low a priority and that there are a great many things that could be done very concretely in schools. One of the things that we would love to be able to do is to take out very small professional touring programs to schools, and we're beginning to do it because of some State support that we're getting through the Arts Council. But it's still very, very small; it's a drop in the bucket compared with what we should be doing. But I think, time and time again, you can take a really good professional actor and just have him go into a group of three hundred kids and tell stories. And if he really knows his job, that's an experience that is very unique and a very meaningful experience; it has tremendous results. The kids pick it up and start telling stories; it's the beginning of a play. We're cooperating right now with Webster College in a research project, with some assistance from the Rockefeller Foundation. We're just trying to experiment to see what can be the role of the professional actor in the elementary classroom. It's just fascinating, the possibilities and the things that can be done. And, particularly important, we're also trying , with Webster, to work out a curriculum that could be used in the elementary schools so that we can train teachers to try to make the Arts more meaningful and a more basic part of the education. We'd like to see it 50% of the educational thing. Of course, it's terribly important, and I absolutely agree with you, you know, that people have to be equipped to earn a living; they spend eight hours a day doing that. But I think it's just as important that they are equipped to really get something out of life. I mean, maybe some people would do better earning a little less money and working under slightly less good conditions, but having a sensitivity toward the whole world. Art can be anything from looking at a sunset or reading a novel I mean, there are a million different aspects of it. But if we grind away and say that the whole reason for our existing on this earth is so that we have more money, and more cars, and more overtime, I don't think that's enough.

John Roedel: Well, Mr. Campey, have you worked it out for us?

William Campey: Thanks. Dave, you know, I have to agree with you that I think that we need a basic foundation, again with the three R's. I think that students have to have the basic knowledge of Arts, but I still have to go back; I can't lose sight of the fact that when a student comes out of school and he hasn't got the basics in school he's a slow learner, has problems in school. He's a problem student in school. As a labor leader, I find he becomes a troubled worker when he gets into the job market. I firmly believe that we need to work with these kids on the fundamentals. And if, as you say, he needs a smattering - you didn't say smattering, I said smattering - of the Arts to make him a full rounded person, then, maybe so.

David Frank: I'm not an educational expert, so I really am treading on thin ice here, but my immediate instinct is that if our response to education is more of the three R's, I think we're in trouble. I mean, I'm all for people ending up being able to read, it's terribly important that they can read well and that they can handle mathematics and writing, but I suspect very strongly that often a much better way towards that goal would be the stimulation and excitement and the sensitivity that comes out of making a play. There is the excitment that you get from dealing with, I think, almost any group of high school kids when you say, "Well, we are going to make something, we are going to make a work of art ourselves," and it doesn't matter at all what kind of work of art it is. But there is the stimulation to need to read, to need to find out things, to need to increase vocabularies, - because there is this thing that we are making, and we are all part of, and we are making it from the ground up - rather than sitting down and saying, "I've got to learn these things because someone tells me I've got to learn these things." I think this would do more good for your three R's, and I say this without any huge expertise.

William Campey: I know exactly what you mean.

David Frank: I think we will do more good for your three R's by putting a bigger priority on artistic work than by narrowing our field of vision and saying, "O.K., we've got to do more in the basics." Then something, presumably, is going to have to go, unless you want to extend the number of hours that they are in school, change the total dollars available.

John Roedel: Following your train of thought, then, maybe we need to look at the whole educational system and ask, "Is there a better way to get the basics in there?" Because I saw some shocking figures in last Sunday's paper on the national average of students taking the National Scholastics Test, and the reading abilities of children between last year and this year fell off, in the higher group, almost 50%, the understanding of what they read fell off 50%. This concerns me, because when you turn out batches and groups of students who can't read well, or can't understand what they read, then you have problems with your drama.

William Campey: Oh, absolutely. I have problems with those kids going out into the work force.

David Frank: Now, I'm not for one moment dissenting, that I want to see less basic skills; I just think that we have a very bad thing. I'm

suspecting that the basic skills will come just as well, and maybe even better if we slightly shift our priority.

William Campey: Maybe somewhere between your philosophy and mine we can come up with an idea that can make learning fun for these kids, and have education change the format, perhaps. You know, who knows what's going to happen in the future, neither one of us is an educational expert, as you pointed out, but we know that something has to be done to get across the point of the Arts. And I know that something has to be done to keep them going on the straight and narrow path of study.

David Frank: And going back, you mentioned that education was not just the period when people were in high school or college, or whatever it is; it's an ongoing process. We feel very strongly about that, too, and we feel that what we can offer in the theatre never was designed to be limited to the very few. It's an expanding group, but still tends to be a relatively small group of people. I wonder often how labor feels about this. I've often wished that we could get some kind of common ground where we could work together on this kind of problem. Does labor ever feel, "My gosh, we're really not doing our job in helping push for more aesthetic programs" - (as I use the word "aesthetic" I know I'm in trouble; it sounds like something that is very rarified and very irrelevant but it's the first kind of generalized word I grabbed). But has labor ever felt a need to do more for the quality of life as well as the quantity of life?

William Campey: I think that basically, when you talk about education, we have to take a kind of narrow point of view, because we are interested in training and retraining people, educating people to go out into the business world. I'm sure there are unions around the United States who have taken a great part in helping the Arts and the humanities. This has not been my personal gig.

David Frank: May I ask you what we should be doing in order to increase the availability, because they are available to your members, obviously, and many of them do take advantage of the symphony orchestra and the theatres, but what should we be doing to get more of your members coming to our theatres? I don't think it's a question of prosperity, at least I suspect not.

William Campey: This is a great question, David, and if I had a ready answer for you, you know I'd give it right off the top of my head, but I don't really know. I think that maybe publicity, I mean, working people kind of have the idea that the symphony and the performing arts are way over their heads, that they belong to the rich man down the street. I think that this is an educational process whereby we have got to bring the symphony down to the level of the working man and woman, where they don't feel out of place. The average worker, if he went to Powell Hall, would feel very out of place because it's not their thing.

David Frank: I think that's a very good point and as I hear you say it, I think, "My gosh, yes, we do tend to aim up, probably because we are so short of money the whole time."

John Roedel: It's really a little too late when we have to rely on the mature person, to try to educate him into the Arts. The symphony, I think, is a very good point. This should have started when that person was, say, a freshman in high school.

David Frank: Or even earlier.

John Roedel: Why isn't that being done?

David Frank: Well, you know, the programs are there, the resources are there, there are wonderful organizations like Young Audiences, and the Symphony Orchestra has a lot of programs for elementary school children; and we had, you know, something like 18,000 high school students at our productions this year, which is a large number of people. They came from all over, and when we do a high school performance it really excites me so much. You know, if 900 kids come into your auditorium and it's packed, that that is a cross section. You know that they are not the 900 brightest kids who always wanted to have an interest in drama, selected particularly. It's just at random. And when we do a production like "The Crucible," which was a great success for us, those 900 kids were the best audiences we have ever had. Oh, they jump to their feet at the end of the performance and you know you have restated a belief that really meant something for a lot of people that were not specifically trained. Some of them were very bright, some of them were not at all bright, some of them had a sophisticated background, some of them didn't. We really do feel strongly that the resources are there, many of the techniques are there. It gets down to that old fight of priorities and money; you know, where do we want to put our dollars, which are obviously limited, and I just feel strongly that there is a very prevalent feeling that this is a luxury, it's an external thing that isn't really at the center of what man needs. I think it's at the center, you know.

John Roedel: There's one thing I want to break in when you mention the young people coming to your performances. A couple of years ago we were there on an afternoon at the Loretto Hilton and we were among the few adults there; I don't even know how we got in. All these young people were coming in, high schoolers, and I thought,"Oh boy, this is going to be a blast." The minute the house lights went down they were perfectly behaved and they enjoyed it as much as any adult did.

David Frank: Sometimes I think they enjoy it more.

John Roedel: Probably.

David Frank: You know, in many performances they seem to react more vocally and more fully, and our actors love playing for high school audiences.

John Roedel: I'd like to ask one question here; maybe Mr. Campey would be the one to ask. We're talking about how all these things should start at a very early, early age. What about day-care centers for working mothers? Is this a part of our educational process?

William Campey: I believe it is, John. I've read some statistics that show children learn much earlier than they've ever before been given credit for. I read that with children as young as two and three years old you can start teaching basic fundamentals. Maybe, David, that's a good time to start playing symphony records for them, you know, when they're in the cradle.

David Frank: Let's not start them with a symphony record; let's get much more basic than that. When they're young kids they ought to not just prefer symphony orchestras, there are all sorts of things. It could be a single instrument, a very simple instrument, or there could be story telling. Now, I'm going to jump back, if I may for a second, because you started to say something that was really important that I realized I hadn't responded to. That was the fact that we do tend to pitch our promotion towards a specific group because we are short of money, so we immediately go to the most affluent group of people, and so we tend to pitch it that way. I think you're really right there; I think that we've really got to start making a commitment not only to educational services that we do have ready to go, if we have the money, but we've really got to get hold of ourselves and say, "We've got to spend money and time and energy promoting it and making all sorts of people feel comfortable there." It's a very frightening thing that people would feel uncomfortable in a theatre.

John Roedel: I think it's a very real fact, though. I think it has happened, and I think it probably will happen. You start out with the children when they are young, like you say, in grammar school, high school, but somewhere in this process, from the time that they leave school and they go out into the work force, you lose them.

David Frank: Yes.

John Roedel: You lose them until such time as they become affluent members of society.

David Frank: I wonder whether we would lose them if they really had, throughout their education, consistent and exciting exposure to various artistic forms. I wonder whether they wouldn't very easily and rapidly become a part of our audience. I don't know; I don't think it's ever really been done.

William Campey: Difficult to tell, or to answer.

John Roedel: I'd like to ask this question; Mr. Campey hit upon it in his opening statement about continuing education. Do you think we ever obtain enough education in our life?

William Campey: No. It's a very flat, definite statement, John, because the day that you quit learning, I think that's the day that you cease to be useful to yourself and to society. I think we've got to continually learn and increase our knowledge. It doesn't necessarily have to be formal knowledge, but I think we have to, every day of our life, add something to our store of knowledge. I think our heads are fantastic computers; it's just amazing what kind of knowledge you can store up in your brain, and I think that every day you have to learn something new, and retain what you learn.

David Frank: Yes. I agree with what you are saying; my only objection is to the word, the kind of limited feeling of "knowledge" as "hard knowledge" and "computer," all of which are wonderful, really. I think it's particularly true that a continuing education is essential when you think of education, as I do, as a very broad word. And it doesn't have to be hard knowledge, it's just an increase in sensitivity and an increasing ability to get something out of different experiences, and that can be a whole wide range of things. It doesn't have to be a full, formal artistic experience; it can be all sorts of things.

William Campey: Right, I've got to agree.

John Roedel: What about craftsmanship, the pride of craftsmanship, the sense of accomplishment, we seem to have lost that. Not only here in America, we seem to have lost it all over the world. I mean works of art, beautiful vases and lamps, handmade, that were just gorgeous things. Now about the only place you can see them is in a museum or someone's home. What's happened?

William Campey: Well, I really believe that we're victims of our own technology. You know, and I keep coming back with this word "technology" because instead of hand blowing a vase, now they've got a machine.

David Frank: Could I suggest that an answer to that is exactly what we're proposing and encouraging, because innate in almost any artistic form is an intense discipline and pride in craftsmanship. It is not just an outpouring of soul; almost invariably it requires tremendous disciplines, tremendous skills, something very tangible that has to be learned, that you have to feel very proud of. I think that we're talking about something terribly important here, and closely related to our need to make artistic study in the broadest sense, aesthetic study, a part of the whole educational process.

John Roedel: There's one question, and this perhaps might be our last one. In this advanced age of technology are we destroying ourselves, are we destroying our heritage?

William Campey: That's frightening, it really is. I don't think we're going to destroy our heritage, but it frightens me as to what can happen in the future if we don't stop and take a good long hard look at where we've been and where we're going and how we're going to get there.

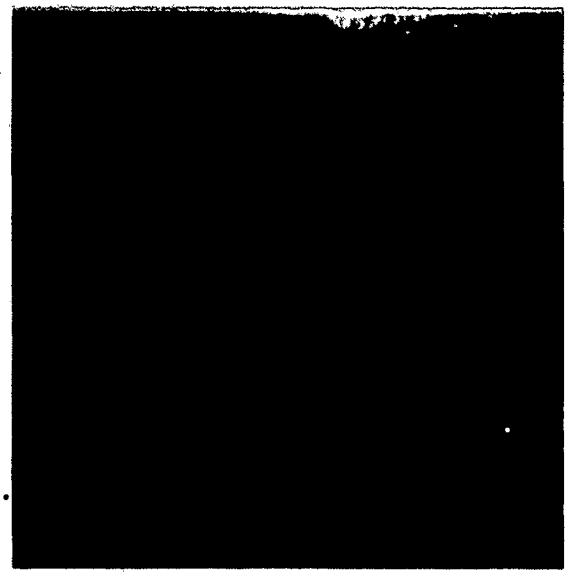
David Frank: I don't think we are if we can see where we're going, if we know what we're doing, and we take the necessary steps to correct it.

John Roedel: We want to thank you, gentlemen. The time is up, would you believe it? Our guests have been Mr. David Frank, Director of the Loretto Hilton Repertory Theatre, and Mr. William Campey, Executive Vice President of the Retail Store Employees Union, Local 655, and this morning Information 5 has been presented in cooperation with Forum V: The Challenge of '76, and our topic has been "Educational Democracy." This project is supported by a regrant from the Missouri State Committee for the Humanities, Inc., the State-based arm of the National Endowment for the Humanities.

Now for Information 5, this is John Roedel, saying "Good morning."

# 6. EDUCATION FOR LIVING VS. TECHNICAL COMPETENCE

Reverend John Padberg
S.J., Ph.D.



Mr. Ernest Jones

The Reverend John Padberg, S.J. Ph.D., noted historian and President of Weston School of Theology in Cambridge, Massachusetts

Mr. Ernest Jones, Deputy Superintendent of City Schools, City of St. Louis

Moderator: Mr. John Roedel, KSD-TV

John Roedel: Good morning everyone and welcome to Information 5 in cooperation with Forum V: The Challenge of '76 - Educational Democracy.

Forum V is designed to sensitize the St. Louis Metropolitan Community through a series of television dialogues between nationally prominent persons, local experts on education, humanism and history, agency practitioners, and the general public to the needs for democracy in education within the framework of Bicentennial '76. To rediscover the meaning of America and to apply its revolutionary vision in a new time to the field of education in our own Metropolitan Area of St. Louis are the aims of this technique.

This morning on Information 5 we will be discussing Education, Private and Public, and the problems that confront both segments. On this first day of June we usually think that now school is over for the summer and everyone, students and teachers alike, can relax and forget the problems of education until fall, but this is no longer true. The problems of education are with us 365 days of the year. To discuss the topic of education we have with us as our guests this morning The Reverend John Padberg, S.J., Ph.D., noted historian and a recognized teacher of the Humanities who has just recently been named President of the Weston Jesuit School of Theology in Cambridge, Massachusetts, and Mr. Ernest Jones, Deputy Superintendent of Schools for the City of St. Louis.

Father Padberg and Mr. Jones, do similar problems confront both private and public education?

Father Padberg: We would probably say "yes" together, wouldn't we?

Ernest Jones: We would certainly agree.

Father Padberg: Now, as far as some of these problems go, let's see whether we agree when we get into talking about the problems.

Ernest Jones: Right.

Father Padberg: It seems to me that one of the main problems confronting us (apart from money, and we could talk for an hour about that) is - "What do you do to produce students who, when they finish their educations, really are humane people, humanists, in a technological age?" How can you make them fully develop what is in them, their potentialities, in circumstances in which the world is becoming increasingly technologized?

Ernest Jones: Now that's a nice big question and maybe we can get into some of that.

Father Padberg: Fine, go along talking.

Ernest Jones: I guess I would put the issue in this perspective, in terms of saying that it seems to me that we are at a point in time when we really need to ask the question, "What is education, and what does it mean at this point in history to be educated?" It seems to me that when we begin to investigate the answer to that question we get into some of the kinds of considerations you just mentioned. When one begins to really deal with that question critically a great number of related issues, it seems to me, come to the fore. I would like to expand on that for a moment because it seems to me that we can't really talk about specific questions relating to education until we have some kind of consensus about what it is that we are talking about. And that causes great confusion, sometimes, in the public schools because we find that, in terms of dealing with our various constituent groups, there does not seem to be a consensus of opinion on just what the schools are about and what they should be doing.

Father Padberg: Well, you know, that particular type of question, I guess, goes back to the first time anybody ever thought about education. I guess the most famous kind of literature on that would go back to Plato and the Greek philosophers. "What is the good life and how does education help it?" - and then you have to figure out what is education itself in those circumstances. Of course, when we're talking here together we are running the whole gamut from grade school on up through college and university.

Ernest Jones: Right.

Father Padberg: Do you want to solve all this in a half hour?

Ernest Jones: I don't think we can.

John Roedel: You mentioned the humanities, Father Padberg, in dealing with the technological world of today. Do you mean also the materialistic values that we're getting today along with this technology?

Father Padberg: Oh yes, indeed I do. What I really mean are the kinds of questions that are implied when you ask: "What does it mean for a person really to be fully a person? What does it mean for a person to use absolutely all of his or her human talents?" Whatever the answers to those questions are, I feel they are going to take place in a particular milieu and particular circumstances, and those circumstances happen to be, for us, the United States in the Twentieth Century. And among the characteristics of that particular world right here and now is an immense increase in technological expertise, an immense increase in the use of machines, and immense stress upon our own lives by all of the material things that we have around us. Now I happen to think that the material world is a good world, as I happen to think that the world in itself is a good world. I happen also to think that we can very easily make a mess out of everything we have around ourselves, material things and spiritual values, too. But we are not going to get rid of technological things, they are going to be here with us for all of our lives. Now, what do we do, given the press upon us of all kinds of things from gadgets to nuclear reactors, - what do we do with them to make us more persons, more humane? That's what I mean by the question of humanism in a technological society.

John Roedel: That leads to the very next question, Father Padberg, for you and Mr. Jones. What changes do you feel need to be made today in our educational system?

Ernest Jones: First of all, I agree totally with Father, and I would suggest that if we were to become sensitive to the need to develop that humane aspect of the learner, of the individual, we would begin to critically analyze the kinds of experiences we offer in schools, particularly in public schools. I'm certain that, at this point in time, that aspect of the growth and development of young people is essentially neglected; or, if not neglected, it certainly is given less than adequate emphasis. I get the general impression at this time that, because of pressures from communities, parents, businessmen, our primary focus is on the acquisition of skills and concepts and understandings in terms of preparing young people to deal with the technological society of which Father has spoken. And in our concern for that aspect of the development of young people, we have a tendency not to give adequate attention to the full development in terms of self-fulfillment, feelings of self-worth, the development of wholesome kinds of attitudes and value patterns, and so forth.

Father Padberg: For example, I think it is Alvin Toffler, author of Future Shock, who said that for most people living today 97% of the knowledge that they now have will be drastically changed over the course of their lifetime and 97 or more per cent of the knowledge that they will need, let's say thirty years from now, they still aren't aware of. There is always going to be the necessity for the acquisition of a certain number of skills, as you said. There is pressure from the labor community, the business community, the parents, and, of course immediately from the students who want to see a payoff on education, for specific skills. Maybe it's very, very difficult to get across, perhaps most of all to the student, but, I think, also to the parent and most everybody else, what is this person going to say about himself or herself thirty years from now? When a sixteen-year-old is, let's say, forty-six years old,will he say: "What does my life mean, where am I going, why am I here, what makes me happy or makes me sad, what kind of things make a difference to my personality, what am I going to be able to hand on to my own children that I think is of permanent value and worth?" That kind of thing, supposedly, a humane education ought to get involved with. How the devil will you accomplish that with a sixteen-year-old, or a six-year-old or, by the way, a college student, too, you know - eighteen, nineteen, twenty, twenty-one."

John Roedel: In other words, to plant this in young persons so that when they hit forty-six years of age they won't be disappointed at that point in their life and say: "If only I had known this thirty years ago!"

Father Padberg: Or that I have been sort of cheated by what I got . . . .

Ernest Jones: . . . Short-changed. I think there's another dimension to that, too. Not only do we have the chore of convincing the young person, but I think we also have the problem of convincing parents and persons in the community that this aspect of the development of young people is certainly important and should get adequate address.

Father Padberg: Well, you know who, right there, has to be concerned or convinced, the taxpayer first of all, the benefactor, the taxpayer for the public schools and the people who very generously contribute to and support

private schools. They have a legitimate concern about where that money is going, but if they think it is only going to be used for the immediate purposes of, let us say, job training (and God knows that's important enough), then I think they are going to be disillusioned, because there is no way in which the schools can always keep up with all of the changes in job skills that are needed at the present day. The schools are almost inevitably partly behind because they respond to the needs. For example, I suspect that, however many schools there may be, especially at the secondary and college level, that deal with training for television today, not one of those schools had such a program until television came into existence. Until television started in St. Louis in 1947 there wouldn't have been a market for such a thing in schools. Schools have to follow the market. But the problem is, since they are always following the market they are, in a sense, always a little behind what's happening. So of course people get disillusioned with that and say "Why can't the schools prepare for the future?" But what future? Simply the future of material things, or the kind of a future that every single human being has when he or she grows older? I think that then a person begins to ask a lot of more serious, personal questions. That's the kind of question that we haven't been able to get at very well yet.

John Roedel: I realize we're talking about education, but let's talk for just one moment about the parents' role. Today aren't parents divorcing themselves from their children as far as education is concerned? They say: "You go to school - whether it's kindergarten, college, high school, no matter what - you go, and the teachers will teach you."

Ernest Jones: I'm certain of that, and I would expand that reference to parents. Sometimes I get the notion that not only parents, but everyone else, has abdicated the responsibility for education, which raises an interesting point as you view education in its totality. I'm not so certain that it was ever intended that the schools, whether they be private or public, would take on the total responsibility for educating young people. I think if you go back in history you would find that it was a cooperative venture involving the community, the home, the church - and certainly the school was expected to play a major role. I've suspected and come to seriously believe that, based on my experience, schools at this point in time are expected to accept the responsibility for the total growth and development of young people, and I honestly do not believe they have the capability to do it. Certainly, I think the tragedy in it all is that sometimes unreal expectations are set up for schools, whether they be private or public, and certainly I think parents are among those who set up these unrealistic expectations and then want to relegate to the school every aspect of the education enterprise, which I think is an error.

Father Padberg: I think that you're completely right, it is totally impossible for a school to do all that. But, to make one comment about that question that you asked, I've been involved for the last two years in a study of all of the educational work that the Jesuits, to which I belong, have been doing. One of the conclusions we have come to and, in fact, one of the decisions that I know Jesuit schools are going to be making on the secondary level, is that there is no way we can continue them without the involvement of the parents in what's going on in those schools. Not simply the involvement that comes from the money that they have to put up for tuition, but rather that they have to be

partners in the education of their children, and there have to be structures built up so that they can be partners. Otherwise, there's no way in which those schools are going to succeed.

John Roedel: Father Padberg, the Jesuits have always been known for being good educators . . . .

Father Padberg: Thank you.

John Roedel: . . . Do you feel that the Jesuits have been able to maintain the humanistic approach to their teaching today as they have in the past?

Father Padberg: I know we have hoped to do so, and of course there has been plenty of discussion within the Jesuits, the Society of Jesus, about whether we've been able to do that. Some people would say: "Yes, only if we maintain a certain number of values." And with that I agree. The problem is, how do you transmit those values, what's the medium for it? A few years ago, some would include the literature and the arts of today, also. Several of us who have been working on this project maintain that there is a possibility for what we call a technological humanism. Now, that's sort of a barbarous expression but, in a way, man is being shaped by technology today. He is making himself and making his world and, whether we like it or not, he's taking a lot of his values from technology. I don't mean simply the building of computers or the servicing of airplanes or some such thing as that, I mean the whole complex of technical expertise that the world now has, by which it helps create itself anew. If we admit that, the only way in which I think we're going to maintain humane values is to confront that technology and say, "It's a good thing," to attempt to understand it as well as possible, and to attempt to use it for good ends. You know, some people talk about technology as if it's a bad thing. It's not. It can be used for very bad purposes, obviously, although it doesn't have to be, but I think people are sometimes much too afraid of power, and they seem to think that a humane education does not include the ability to know how to use power. But power is a fact in technology, and the only way in which you're going to help make people more humane and help them develop their potentialities is to take every means that exist in the world today. I'm sort of giving you a harangue; I'm sorry.

John Roedel: No, I asked that question, and I got an excellent answer.

Father Padberg: Thank you.

John Roedel: Thank you. Mr. Jones, how difficult is it today to make changes in our public school system? Curriculum changes, . . . . all kinds of changes?

Ernest Jones: Let me digress a moment and talk about the transient nature of knowledge. That would suggest to me that we should take a very critical look at the way we structure the curricula in our schools and, indeed, the way we go about the whole business of instruction and so forth. On accepting that as a given premise, one would have to come to the conclusion that there is a need for change. I would have to say to you that, in some cases, it is very difficult to initiate change in the public domain because we have to react to so many different constituent groups. We have to be concerned about the students, who have one point of view concerning the direction of the change.

We deal with the staff and they are becoming more concerned, I suspect sometimes to the point of being militant, in demanding that they be heard, have input in terms of the direction of change. We get then to administrators, professional administrators, who feel that they have great wisdom in terms of the direction of change. Then we have a representative Board of Education, whose members feel that they represent the community and they certainly ought to have a major role in any change of direction. And then you amplify that and you get into broader aspects of the community. Here you have interest groups and various constituent groups that have different values and support different kinds of ideologies, and they certainly believe that they should have input into change. Now, all of this makes change, then, rather difficult because, even if you are committed to change, you have to then try to seek consensus in terms of what that change should be, and what direction it ought to take. I'm not so certain that in the private sector they have to deal with as many input groups as we do. We certainly subscribe to the notion of input and participation, but sometimes it complicates our lives in terms of just knowing in which direction we should be going.

John Roedel: Do you have the same problem, Father Padberg?

Father Padberg: Yes. Probably there wouldn't be as many input groups, but there would be other ones than those you would have to deal with. The parents, especially, feel much more concerned about change because they are the ones that essentially are supporting this education in a very personal and direct way with their own money. Although it is indeed true that they, as well as other taxpayers, are supporting the public schools, they don't see it as such an immediate thing as paying the tuition every month, but they are indeed all very concerned that their voices be heard. You know, there are all kinds of things that we never think of as complicating education in the United States today, but they do. Let me give you an example. About 20% of the American people move their place of residence every year, that means that forty million people a year in the United States move. In contrast to that, I have some friends in Europe who have lived on the same street in the same section of town, gone to the same parish church and sent their children to the same school building that the families have for 250 years. Obviously, the interior of the school buildings has changed, and so have the curricula, but all the things that make for stability of values, all the things that make for familiarity of atmosphere, are there and have been passed on from generation to generation. I'm not saying that's better or worse than our situation, I'm just saying that we have problems and opportunities that no other society has ever had. Educational democracy brings its opportunities, but it also brings its problems with it . . . . . .

John Roedel: Talking about the uprooted student . . . .

Father Padberg: . . . In many, many ways. Especially with the increase in the number of very large corporations that move their employees, especially their upper level or middle management employees, from one part of the United States to another. You can get a student who in eight years has been in six schools, and what that does to the learning process, not to mention the psychology of the student, is something to be imagined.

Ernest Jones: I don't think that in the public schools you have to worry so much about moving from one location to another in terms of changing residence

from city to city, or region to region, but we do have extreme mobility within the city.

Father Padberg: Even the district.

Ernest Jones: That's right, within the districts. And so you have young people who, again, would have been in six, eight, or ten different schools during their elementary and secondary school years. If we had the time we could get into exploring some of the tremendous implications of that great mobility, instability, too, in a sense.

Father Padberg: I suppose any change is not nearly so traumatic when the people making it and the people in the new situation have a consensus on values as it would be if they were to come into a new situation so different from the previous one that they can't recognize any similarity of values, the things that are important to people. For example, how you could get the parents of children in a particular school to come together and simply talk about what values they hold dearest, even if they don't agree on them, if half the people in the district change every year, I don't know.

Ernest Jones: That leads me to comment on the whole business of diversity as we deal with education in the public domain. We make attempts to be responsive to the needs of all of our children, to recognize that we are dealing with a very diverse population, and then we get into the business of providing options to meet their unique needs. There comes an interesting kind of exploration in terms of trying, in the first place, to identify the diverse groups, and then to structure appropriate experiences for the group of young people who stray from that mainstream that we usually deal with. We have great numbers who are either on one end of the spectrum or the other that we must handle. Sometimes it causes us great pain, because the further we go in terms of identifying diverse or deviant youngsters, the further we have to expand our program level. Then, too, we get into the business of resources, money resources, which we've agreed not to talk about, or we'd consume all of our time here today.

John Roedel: There is one thing I would like to say. Father Padberg mentioned the forty million people moving around all the time. I think this happens in suburbia more than it does in cities. When school bond issues come up, these families that are moving around, they're gung-ho for getting the vote out and passing a bigger budget, and then in two or three years they move on. But the people who are the stable residents who live there year in and year out, they're stuck with the higher taxes. The people who were partly responsible have gone on to another community where they again work to see that their children, while they are there, get good educations.

Father Padberg: That often happens, and that, of course, is one manifestation of what Mr. Jones talked about earlier, the almost extravagant expectations that people have for the schools to give the student the whole sense of values that he or she needs while growing up. The parents don't give these values, the neighborhood doesn't do it, as I said the 250-year-old kind of neighborhood did, and even in the private schools, and the parochial schools in the inner city, there's the same kind of diversity of people as in the public schools, although perhaps there is an advantage there in that there is probably more of a consensus of values among the people who deliberately send their children to those schools.

John Roedel: Let's consider this question, and I think this is about the last question we'll get in, and it is about democracy in education. Do we have true democracy in our education today?

Ernest Jones: Sometimes there's a risk in being candid, but I'll take that risk and say that in the public domain we certainly don't, in its full manifestation.

Father Padberg: Of course, you might ask another question to answer that one - should we have? And what do you mean by democracy here? If you mean that everybody ought to have equality in access to education, yes, I think we ought to. If you mean that the opinion of absolutely everyone involved, from the most experienced teacher to the new first grader, is of absolutely equal value, I think of course not. I simply think it's nonsense and rhetoric to talk about democracy in that sense. I think there obviously has to be openness of attention to the diversity of needs of all kinds of students, from the first grade on up. But as far as democracy goes, there should be equality of opportunity, ideally equality of access, too, but certainly not any situation in which the opinion of absolutely everyone, no matter how well informed, is of equal value.

John Roedel: Mr. Jones?

Ernest Jones: I'd like to tag onto the business about unreasonable expectations. I read a book recently by Ivan Illich, I think his name was, a very interesting book because the title of it was The De-schooling American Society . . . . . .

Father Padberg: The De-schooling Society. Interesting book.

Ernest Jones: He takes off and talks about dismantling the total formal structure and it seems to me that the whole discourse relates to the business of democracy and the fact that maybe we're not clear as to whether or not this is what we want.

Father Padberg: I think he's exaggerating that we ought to dismantle the whole structure, but maybe it's good to have a prophet say things like that.

John Roedel: Gentlemen, I'm sorry we've run out of time. This morning on Information 5 we have been discussing education, both private and public, and the problems confronting both.

Our guests have been the Reverend John Padberg, S.J., Ph.D., noted historian and a recognized teacher of the Humanities, and just recently named President, Weston School of Theology at Cambridge, Massachusetts, and Mr. Ernest Jones, Deputy Superintendent of Schools for the City of St. Louis.

This project is supported by a regrant from the Missouri State Committee for the Humanities, Inc., the State-based arm of the National Endowment for the Humanities.

Now for Information 5, this is John Roedel saying "Good Morning."