Education in the Year 2000

Joseph Lipson

This article is a projection of what our schools will look like in the year 2000 and, in addition, what our educational system should look like if the gap between our solutions and our problems is to be decreased. H. G. Wells once said, "Human history becomes more and more a race between education and catastrophe." The race is intensifying and education is losing. While in general the education of our children has improved, the ability of education to enable us as individuals and as a world society to meet our severe problems has grown less.

Against this background, what follows is a discussion of the relationship between freedom and education, between maturity and education, between education and persistence, and finally the different kinds of learning that humans exhibit: hereditary, traditional and cultural, and educational.

Freedom and Education. Freedom at any time is defined by the range of choices or alternatives which are open to us. One's sense of freedom is enhanced if he can freely choose his place of residence, the food he is to eat, his form of government. The difficulty lies in being able to choose wisely from among the alternatives open to us so that present freedom does not degenerate into future slavery — either slavery imposed by man or slavery imposed by the damage that can occur to the individual who acts foolishly or the society which collectively acts foolishly. A teenager may use his freedom to drive a car at 90 mph down the highway; he may then pay the price of an unwise choice by either death or some form of physical or mental damage. Throughout history unwise choices of a political nature have cost whole nations their freedom for generations. Walter Lippmann has pointed out that men have repeatedly traded

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political freedom for economic security. Thus, for freedom to last for any period of time, one must not only have a wide range of immediate choices, but must be able to choose among the alternatives available so that the future continues to provide an ever increasing range of desirable alternatives.

For this continuing kind of freedom to exist in all the many spheres of human activity we need both education and information. I will define education as the ability to see alternatives, to use information, to predict the consequences of a set of alternatives, to choose among the alternatives. The most educated person in the world, however, would be helpless if someone else controlled his sources of information. Censorship, inadequate networks for gathering data, incorrect or misleading reporting, all cause us to make bad decisions through inadequate sources of information. On the other hand an individual may be flooded with information about the weather, about the future of the economy, about the dangers to health in air pollution and water pollution and yet, with a poor educational preparation, he might just as well be in jail. He will be continually frustrated by plans which backfire because of decisions which are harmful to the individual and those around him. The alienation of many students and workers in our society is an example of the sense of a loss of freedom which occurs from an inadequate educational background.

Maturity and Education: Maturity is defined by some changes in behavior as one becomes older. This assumes that as one becomes older, one becomes more mature. These changes are:

1. Increased time perspective so that the individual can project and predict events further and further into the future. He can tolerate unpleasant activities in the present because he can see future benefits or rewards.
2. An increased desire or tendency to select his own problems and goals so that he finds it frustrating and alienating to have to work only toward goals and problems set by others.
3. An increasing desire and tendency to select the methods and activities by which problems are solved and goals are reached.

These sign posts of maturity are in agreement with the ideal of the self-directed learner who is capable and has the inclination to choose his educational objectives, to plot an independent course to achieve them, and to work persistently until he learns his subject. They are, however, in contrast to the way students are treated throughout most of our educational system. That is, while there is some slight increase in assigned responsibility to students as they move
through the educational system, by-and-large they are kept in a position of
dependence and submissiveness by the lecture system, the system of keeping
attendance, the system of assigning grades and the system of making recom-
mendations.

Even outside of school our society does not give modern youth sufficient
opportunities to make decisions, to make mistakes, and to live with the con-
sequences of their decisions. At a time when they are reaching a high degree
of physical maturity and are exhibiting strong drives to break away from parental
and parent-like controls, our society forces them into organizations and activities
which require them to behave submissively like children.

Much of the behavior of teenagers can be understood and predicted by
their attempts to carve out some area of activity in which they make the choices
and decisions. Thus, when the primary areas of earning a living and choosing
educational goals are dammed up, the teenager turns to fads of music, language,
clothing style and hair style in order to express his growing maturity. In more
extreme cases, he may express his drive to maturity by actually striking out
against a society which attempts to keep him in a childlike state. Education,
even a restricting and authoritative education, can assist the teenager at some
level through the vicarious experience of others (e.g. literature, history) and can
give him the ability to project into the future through the traditional subjects
(e.g. economics, political science). However, it is a reasonable thesis that
education could be improved and children would mature more effectively if
the students were allowed to gradually assume the responsibility for a more
mature behavior in the school setting. Student decision making does not mean
a permissive education, but rather an education in which the student is given
the opportunity to make decisions and then put in a position in which he must
live with his decisions. Perhaps as a part of instruction he will be shown what
we think are the probable consequences for the future.

At every educational stage we must place our bets on the success of the
prior stages and continuously relax the amount of direct control over the student's
activities and decisions. The reason for this is that in the end we have no other
choice unless we intend to have dictatorship over adults. It is unreasonable to
except the people who have been treated like children and held in a childlike
state until the age of twenty-two or so (when they leave college) to suddenly
blossom into responsible functioning adults. It is more reasonable that the
acquisition of mature behavior should consist of the gradual transfer of decision
making from the adult world to the growing child. This is a clear requirement for any educational system for the year 2000.

**Education and Persistence.** It is perhaps a truism that today children know more than the children of previous generations. Through the stimulus of television and other media they experience sights and sounds that were undreamed of only a few years ago. The rocket trail blossoming across the sky, the soccer game in Europe, the speeches of world leaders in the United Nations, all of these have opened up new dimensions to the experiences of our children.

In one dimension, however, I am concerned that our children's education is not advancing; in fact I fear that they have lost ground in this respect. The dimension I am referring to is that of persistence of effort in problem solving. In generations past, for one reason or another, there were individuals who would spend many years in slow painstaking effort to solve a problem, to invent a new way of doing something, to execute a work of art. I am afraid that this quality of persistence is being lost in the current generation.

Perhaps the reason for this loss of persistence is that children have too many ways of gaining rewards or satisfaction for their efforts. They are rewarded at very short intervals for almost everything that they do. In fact with the decline of punishment as a method of directing or controlling behavior, with the rise of a society which attempts to have all children socially adapted and socially adjusted, individuals are growing up who have never had to work alone for a long time to attain a goal, to achieve a sense of satisfaction. Some of the evidence upon which I rely in this speculation comes from the observation of children. Perhaps more important evidence is the life histories of creative scientists and artists who have exhibited persistence in creative effort.

In almost every case the lives of productive and creative individuals show a period of isolation as children. In childhood they were ill for some time, they were the eldest, the only child, or because of some other circumstance had to spend much time alone. It seems reasonable that the interval between externally supplied rewards is much longer when one is alone than when one is in the company of others who are usually supportive and approving. In conversation with another individual facial expressions change in fractions of a second, and these reactions reward and guide the speaker as he talks. Actors have commented upon the way in which they use a live audience to guide them through a performance and how much more difficult it is to sustain a mood when a live audience is not present.
I am not suggesting that we put children in solitary confinement in order to make them persistent. Neither have I any way of knowing how many children have grown up with no improvement in their problem solving capacity, even though they have had long periods of isolation. However, there are many ways and many different areas in which one can show persistence. Perhaps if we scan all the different ways we will find a correlation with periods of being alone or of isolation. For example, a worker in a steel plant may not be considered a persistent problem solver, but he may make a concerted, consistent effort in a hobby such as constructing a model from toothpicks, ham radio, or some similar activity.

The point I wish to make is that intense persistent activity is very important to the acquisition of certain abilities which are necessary to solving problems in the modern world. We need mathematicians, scientists, doctors, and other professionals who must work for long difficult years acquiring their skills and then must work for long, often unrewarded, periods in order to generate a new idea, a new way of doing things, a new organization which will enable our society to function. And yet, on every hand I see the tendency of the younger generation to drop out of these kinds of activities. For example the percentage of students taking physics is constantly dropping. The percentage of women who go on to careers and higher degrees which require long periods of unrewarded effort seems to be decreasing.

If these declines are an honest representation of educated decision, then I have no real quarrel with the result, although I wish the result were different. On the other hand, if we are in fact teaching our children to avoid certain tasks because we are unwittingly bringing them up on a particular reward schedule, then we had better look once again at the way in which we manage our society and in particular our schools. It is possible that specific training in persistence as well as bringing the problem out into the open so that the individual may become aware of the consequences of a particular manner of operating will result in an improvement of the situation. In other words, perhaps even without isolation we can teach our children to be persistent in improving their skills, in enlarging their knowledge, in tackling the problems which mount around us.

**Heredity, Tradition and Culture in Education.** Education is not the only way that we as humans have learned to behave in the way that we do. Evolution, through the stark test of survival, has taught us much of our behavior. We do not usually think of evolution as a teacher nor of heredity as the way of passing
on what evolution has taught. And yet the model fits almost perfectly. When something in our hereditary makeup enables us to survive more effectively, we are rewarded by staying alive until this trait is passed on to the next generation. If something in our hereditary makeup is lethal and causes us to die before we have children, then this is nature's ultimate punishment for having learned to do the wrong thing.

It is a difficult task to unravel the problem of whether a specific bit of behavior is due to heredity, tradition or education. In fact, this is the wrong way to state the situation. I prefer to say that all behavior is the final result of an interaction between our environment, our hereditary makeup, our culture and our education. The language we learn, and the way that we use language is determined by the interaction of the inherited potential ability to talk with our experience in growing up.

Heredity, in addition to giving us the initial potential to talk also seems to have, built-in, certain physiological points of no return so that unless we learn to speak in a certain way by a certain age teaching techniques which were profitable at age five cease to be as efficient at age twenty. I mention this last part to emphasize the complexity of the interaction. There is no reason to believe that nature and evolution will be so considerate as to give us a simple problem in this respect. The genetic code which gives each human a different physical appearance, which controls the response to food ingestion, the response to a sudden blow, the response to a mosquito bite or to a sudden bright light, the same genetic code can easily be responsible for the tendency to enjoy certain activities, to like certain foods, to be aroused or irritated by certain events. Of course, the fact that there is a tendency does not mean the tendency will be fulfilled. One may have the tendency to be tall but because of certain environmental conditions, such as physical damage or malnutrition, one may never become tall. One may have the tendency to like a certain food, but he may be taught to dislike it by certain experiences connected with that food.

The problem is always one of balancing heredity, experience, and the immediate environment across more directions and dimensions than most of us care to consider. To repeat, we have learned through the mechanism of evolution, and this learning is encoded in the information system of our genes. This learning extends to biochemical determinates of behavior which are commonly thought of as personality variables, such as the tendency to like or dislike certain activities, to be gay or morose, to be gregarious or solitary.
Traditional and cultural learning. The instincts and automatic responses which we are born with are one means of making decisions without conscious thought. We do not consciously let our hearts beat, our digestive juices flow, our pulse rate increase under heavy exercise. (Even these, however, can be altered and conditioned by experience.) Once humanity advanced to the stage of social groupings which outlasted the life of a single individual, another form of decision making began to form. A tradition, a moral teaching, a religious law, a socially accepted course of action are all rules for decision making which do not require free thinking by the individual.* In order to persist these traditional forms of guiding human behavior must have been in some way better guides to action than individuals were likely to conceive. A tradition will develop when a procedure in some subtle, unverbalized way, enables society, or the individuals within that society, to have a better chance for survival than if the procedure were not followed. Superstitions fall into this category, and whether a given rule is a tradition, a moral teaching or a superstition is more a matter of differential terminology than a basic difference in the way human behavior can be classified. That is, one man's tradition is another man's superstition.

Now, it is true that once upon a time a major task of education was to formalize and transmit the decision rules of tradition or of the local culture. However, this is not what I want education to mean in the year 2000. I will not consider the dogmatic teaching of traditions, religion, and cultural values as education. This does not exclude subjects like sociology, psychology and anthropology from education. Studies in which we become able to predict how tradition and culture arise and form are very important. Perhaps another example will make my position clearer. I do not feel that training to become an artist will make one an educated person since art training does not greatly assist one in making wise decisions. However, the study of the relationship between art and humanity, between art and society is a very important part of education, since art does affect human behavior and does reflect the state of our culture. In the same way it is important to study the way traditions arise and how they affect human behavior. It is important to be sensitive to the signs that a tradition has out-worn its period of usefulness. These are proper studies in education and are essential for the educated man.

There is another point to be made in the relationship between traditional

*Note: I would argue that the tendency to respond to cultural effects on an almost unconscious level is a largely hereditary trait.
or cultural learning and education. In a time when there was a good chance that one's father, one's self and one's children could all grow up and live in the same place and earn a living in the same job, it was probably very useful to have a set of unwritten, widely accepted guides as to how one should behave, what one's place in society was. Knowing and accepting one's place in the scheme of things allowed a relatively static society to function effectively. By a static society I do not mean that nothing was happening; I do mean that the basic way of doing things was not changing too rapidly. Whenever a sudden, rapid change such as the advent of gun powder or of the English long bow did occur, traditions either changed accordingly or the society which held those traditions disappeared. Until recently the rules of one's culture, one's traditions were effective guides to the decisions of most people, and therefore, in the long run people in a culture used them as the basic framework of their lives.

Today however, change is different in substance and in pace from any time in the past. For this reason I call the coming age, the coming times, the age of the educated man. Today a critical change can be propagated with such speed that adherence to tradition can be deadly in our society. The list of our national and international problems reads like a catalogue of the failures of traditional or culturally determined solutions ranging from the problems of birth control and over-population to the problem of the allocation of our resources in the inner-cities and in our schools. The phrase "cultural shock" has been coined to express the difficulty that individuals have when the usual pattern of activity and expectations is suddenly, radically altered. Because of our resistance to cultural change and change in tradition, we tend to be very slow to recognize critical problems which are actually amenable to solution within our priorities and our resources. If we are to defuse the time bomb of faulty decision making, we must substitute analysis based upon reliable and accurate information from which we can develop alternatives and make reasonable predictions of the future which various alternative hold for us.

This brings us to the third way that humans learn. Each person as he lives has a unique set of experiences which leads him to respond in a certain manner in each new situation. One's intuition, one's common sense, one's decision making capacity is developed by one's experiences. If one has a good intuition, if one is well educated, one can make reasonable day-to-day decisions in his personal life and in his job. Such a person can also make wise long range decisions which enable him to have a career, raise a family and generally contribute to society.
In the United States, in principle, each citizen must have an education and perspective which enables him to vote on the leaders who will decide the course of the history of the world. Each citizen must make political decisions in which the candidates generate arguments in fields ranging from nuclear disarmament to water control.

Every experience in some sense is part of one's education. However, there is an accumulating body of evidence (if it is not self-evident) that a critical factor in one's capacity to live an effective adult life both for one's self and for one's society is related to formal scholastic education. Schools provide an artificial environment, and artificial set of experiences in which the student can learn certain abilities and responses which he would not learn in a normal course of events outside a school. For example, it is often not clear to people that our society would quickly disintegrate if any sizable minority of our people could not read and write. The question to be asked is what abilities, what responses will the population in this country and the world need in the year 2000 and in the years after that in order to allow society, to allow the world, to operate without recurrence of death, destruction and unlimited misery. Then we must ask what environment we can provide from our current and projected knowledge and within our current and projected resources which will enable our children to attain these abilities?
Neo-Naziism in Austria

Robert Schwarz

Most people who worry about a rebirth of Naziism look to Germany as its source. But historians know that it was Naziism in Austria which contributed greatly to the success of that movement in Germany in the inter-war years. Not only were many Nazi personalities Austrian but a great part of Nazi ideology, particularly its anti-Semitic side, had its roots in Austria. Moreover, when Austria was joined to Germany in 1938, tens of thousands of Austrian Nazis prepared the way for this event. Unlike other countries overrun by Hitler, Austria was not unequivocally a victim but, up to a point at least, a willing partner. Most important of all, however, is the fact that the psychological, emotional, and philosophic origins of the Hitler movement reposed in certain Austrian thought movements that go back to the pre-1914 period. This article cannot go into the historic background of Nazi thought. The point here to be emphasized is that Austria was to a certain degree the homeland of at least part of the Nazi philosophy.

As a result of this fact, the end of the war was not, to a portion of the Austrian population, a victory but a defeat. Whereas in other liberated countries, like Holland and Norway, the overwhelming majority of the population welcomed the Allies, in Austria the majority was not quite so overwhelming, although it was most certainly a majority. Too many people still thought of Austria as part of Germany, not only culturally and linguistically, but ethnically and "racially," and too many people mourned rather than applauded the defeat of Hitler. This should not be construed to mean that the two major political parties which emerged in Austria were front organizations of unreformed Nazis. The Austrian People's Party and the Socialist Party of Austria were essentially fully democratic, not only in leadership but also in rank and

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file. But of the two minor parties, the extreme right, first in the shape of the so-called League of Independents and later in the form of the so-called Austrian Freedom Party, harbored many unreformed Nazis. (The other minor party, the Communist Party of Austria, started out small and has been shrinking into absolute insignificance ever since 1950.) It is the extreme right which has the closest relationship to the issue at hand.

By 1949 the League of Independents was a candidate party in the Parliamentary elections of that year. This party included many unconverted Pan-Germans and National Socialist (Nazi) fellow-travelers. It polled almost half a million votes, more than twice the number of Communist votes. But aside from the fact that this party included numerous non-Nazis who voiced a protest against the coalition of People's Party and Socialists, its success must be contrasted with the success of those two major parties: There were 1,623,524 Socialist votes and 1,846,581 People's Party votes. Thus one can hardly speak of a resuscitated National Socialist movement. More important is the fact that the strength of this party, small as it was, was further reduced in the next two parliamentary elections: In 1953 its number decreased to 473,022 and in 1956 to 283,713. Parenthetically, this weakening was concomitant with an even greater loss of support for the Communists, so that a genuine two-party system grew up in Austria in these years, consisting of the Socialists and the Austrian People's Party. The change of name from League of Independents to Freedom Party did not seem to have halted the disintegration of the neo-Nazis.

Gordon Shepherd in his excellent book The Austrian Odyssey says that the relative success of the rightists in 1949 came from the Austrian "second-class citizens," the "Nazi small fry who had been forbidden to vote in 1945 as part of their political penance" (p. 181). As the pardoning of ex-National Socialists lessened their bitterness and took the sting out of their protest vote, the whole movement declined rapidly. Mr. Shepherd thinks, and rightly so, that the very sponsorship by National Socialist recalcitrants of this vanishing cause sounded its death knell.

It must also be remembered that in the late First Republic (1933-1938) thousands had answered the NSDAP call because of the frightful economic crisis which the Dollfuss and Schuschnigg regimes could not alleviate, while Hitler Germany was making overt progress in the elimination of unemployment. But in the Second Republic (1945—) economic affairs are generally much better than they were before the war. Much of the despair which threw innumer-
able individuals into National Socialist affiliations has been removed since 1948. This economic improvement should be added to the more obvious reason for the general bankruptcy of the movement, namely the enormous disappointment with Anschluss which involved political oppression, colossal war losses (400,000 casualties in a nation of under 7,000,000), and the brutality of the Secret Police.

The removal of causes for the growth of neo-Nazism is also relevant in the discussion of the Jewish question. There are roughly 10,000 Jews left in the country today. There were more than ten times that number in Vienna alone at one time before the war. Whether there ever was a “Jewish question” or not in Austria, countless Austrians between the World Wars thought that there was. In the Second Republic the small number of Jews and their tenuous hold on certain trades are not enough of a problem for any demagogue to capitalize on, no matter how eloquent he may be. To be sure, the small number of Jews in West Germany (about 25,000) does not seem to preclude anti-Semitic outrages from time to time, as indeed the existence of a half-million Jews in pre-Hitler Germany shows that mere numbers do not explain the extent of persecution. It is also true that in the First Republic the hotbed of anti-Semitism in Austria was in the rural areas where there were not many Jews. In spite of all this, it seems unlikely that any propaganda by a fresh National Socialist movement can build up the Jewish problem when it must be clear to everybody that Austria’s Jews are not in any way an important element in society. Of course, one cannot speak of a genuine re-conditioning if the only way to change a delinquent is to take away his opportunity to do wrong. Such a treatment is not a cure. But the sad fact is that anti-Semitism in Austria could be eliminated only by a removal of the object of resentment, namely, the Jewish population. Not even the fact that the last coalition Foreign Minister, Dr. Bruno Kreisky, was Jewish can alter the conclusion.

Even though the disgruntled National Socialists could enjoy but a minor political activity after the decline of the League of Independents following 1949, one element of the party will bear a closer look. The Austrian government, usually in opposition to the Soviet occupation power, preferred to be broad-minded about all those who had joined the movement through what Richard Hiscocks calls a mixture of fear and economic necessity. The policy of the government was not to drive into “implacable discontent the . . . repentant party members who were ready to be converted in 1945” (Hiscocks, The Rebirth of Austria, p. 63). However, an important factor is responsible for
prolonging the purge on National Socialism and the cleaning up of its leftovers, namely, the influx of expellees from the Sudetenland, which added to the intransigence of indigenous stand-pat National Socialists. This circumstance made it quite difficult for the anti-Nazi government to make headway in its drive to bring into the democratic fold the implacable enemies of those who had ejected the Germans from their homes in the Sudetenland.

But the most important aspect of Austrian neo-Nazism is not party politics but organizational activity over and beyond the political structure. Here one finds the real hotbed of Nazi action. As far as the parties are concerned, the Nazis can have no high hopes for any kind of a comeback. The Freedom Party should of course be watched carefully, but it is not the repository of any actual danger. No, the real center of Nazi existence are the para- and meta-political organisms, the student youth groups, the veterans’ organizations, left-over pan-German clubs and fraternities. Here one finds the spirit of Naziism as one sensed it in so many ways before 1938. The B.H.J. (Bund heimattreuer Jugend: League of Patriotic Youth), whose initials are of course supposed to remind one of the notorious H.J. (Hitler Jugend); the Nationale Jugend Oesterreichs (National Youth of Austria); certain provincial soldiers’ outfits which sport the swastika on the Wehrmacht emblem, thus identifying themselves with Hitler’s war — all these organizations make for neo-Nazi legacy. And one must add the young hawks who use terror methods against Italy over the South Tyrol question. Many of these hotheads are at the same time infected with the Nazi virus, as has been shown repeatedly in court cases. As of a few years ago, some of these youth organizations held night marches, meetings, and parades, in which speakers would use such words as: “Night has descended upon German lands.” Germanic runes representing Hearth and Home, the so-called Odal runes, appeared in the nineteen fifties and early sixties on abandoned planks and walls, and everybody knew that the rune stood for the neo-Nazi creed.

By far the most vigorous neo-Nazi activity of this sort is associated with university students. One celebrated case of the mid-sixties featured a professor of history (geopolitics would be the more accurate designation) who was accused of arousing his students to wild frenzies of anti-Semitic rabble-rousing. In the course of street brawls following anti-Nazi protest demonstrations, one anti-Nazi, a former inmate of a concentration camp, was killed. The professor who was charged with activating his students in this manner was suspended, but the government took a rather lax stand in barring this self-confessed National
Socialist. The old dueling fraternities at the universities, led by super-nationalist alumni, add fuel to the fire, as has been frequently proved by the excesses of neo-Nazi students. In all this, the most outspoken adversaries of these young men are the organizations of victims of Nazi persecution which never tire of warning the country of a restoration of Nazism.

In these times, when not only in Europe, but also in the United States, extreme and militant anti-democratic forces are making themselves heard, it would be instructive to study the situation in a country where Nazism has once before had great triumphs. It is probably safe to reach the following conclusions concerning the condition in present-day Austria:

1. The present political set-up (a conservative, democratic regime of the Austrian People's Party, the coalition with the Socialists having broken up on March 6, 1966) is such that the neo-Nazi elements seem to enjoy no hopes of a legal, constitutional bid for power.

2. If there is any real danger at all, it lies in the student and veterans' associations and the general apathy of the nation as a whole with regard to these associations.

3. As long as Austria, as most of the rest of Europe, enjoys economic well-being, and as long as neighboring Germany remains wealthy but politically divided, the Austrian neo-Nazis appear to be more noisy than dangerous. What would happen if these conditions were one day to change is a matter for conjecture.

4. Many neo-Nazis take advantage of the anti-Communist bandwagon which has been rolling for more than 20 years. Joining the respectable anti-Communist front when it suits them, they pose one time as the defenders of Western Civilization, another time as the defenders of capitalism, always, however, as members of the great crusade against Asian bolshevism.

5. The irredentas (Sudetenland, South Tyrol, etc.), or rather what passes for irredentas in the minds of neo-Nazis, are of course an added incentive to blow the chauvinistic horn.

6. In the virtual absence of a so-called Jewish social problem, such as was said to exist before the war, the enemy is no longer the Jew in their midst, but the international Jew, or the Zionist, or the Jewish conspiracy, or any other such myth.

7. Because of the total absence of any hope of making a greater Germany
the ruler of the world, in view of the changed constellation of powers, since 1945, the objective of the neo-Nazis seems to be to unite Europe this side of the Iron Curtain, with the expectation that, after De Gaulle’s death, Germany rather than France would be the leader of this united Europe. Thus Germany, to which Austria would be once more joined, would not be the military Leviathan of pre-war days but rather the economic and, one surmises, political leader of most of the continent.

These conclusions of the nature and goals of neo-Nazism as it has existed in Austria in recent years are of course tentative and subject to change as new bits of information and new developments enter the picture. For the moment they are borne out by the facts available to the alert observer. It should perhaps be repeated here that the real danger of the phenomenon is not the neo-Nazi movement itself but rather — and here Austria’s example does not stand alone — the indifference of the masses toward the political problems of the day.
Florida Government: The Developing Years

William Gundlach

After the discovery of America by Columbus in 1492, there followed a settlement and exploration of the East Coast and the Gulf Coast region of the North American continent. Subsequently thirteen English colonies on the upper North American coast, by force of circumstances, merged their efforts in order to withstand the pressures from the Indians, from Great Britain, and from foreign aggression. A unified government was established in 1776 and the American colonies became sovereign and independent states under the Treaty of Paris in September, 1783.

Florida was not part of the original thirteen colony federation leading to the establishment of the United States of America. In 1513 Ponce de Leon landed at what is now considered to be the St. John's River and claimed sovereignty of the land for Spain. The land was called "Florida" because shore was sighted on Easter Sunday, "Pasqua Florida" in the Spanish language. After this landing, Spanish settlements were made on both the Atlantic and Gulf Coasts, and Spain claimed the land called "Florida" from the Atlantic Ocean to the Mississippi River.

The Floridas fell under English domination in 1763, and the area was divided into two sections called "East Florida" and "West Florida," each having a separate government. In 1783, just twenty years later, Great Britain, by treaty, surrendered East and West Florida back to Spain.

Spain ceded the Floridas to the United States in 1819 under an agreement, ratified in 1821, which called for the withdrawal of Spanish authority by July of that year. The ceding was to all territories belonging to the King of Spain, including all public lands, buildings, etc. which were not private property. In March, 1821, President Monroe directed General Andrew Jackson to take

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possession of and occupy all these territories and designated him Governor of the Provinces of Florida.

At that time Florida was divided by the United States into two counties, Escambia, lying east of the Perdido River (the present boundary line between Florida and Alabama) and west of the Suwannee River, and St. John’s, including all territory lying east of the Suwannee River. Pensacola was the seat of government for West Florida, and St. Augustine was the seat for East Florida.

From 1822 to 1845 Florida was considered a territory, therefore the executive power was vested in a governor appointed by the Presidents of the United States, and legislative power was vested in the governor and thirteen “of the most fit and discreet persons of the territory,” called a “Legislative Council.” These also were appointed by the Presidents of the United States with the advice and consent of the Senate. The Legislative Council was made elective and divided into a Senate and House of Representatives by acts of Congress in 1826, et seq. Tallahassee was determined to be a central point between East and West Florida and was named the seat of government.

The judicial power of the territory was vested in “superior courts” and “inferior courts” to be called “Circuit Courts” and “Justice of the Peace Courts.” The judges of the superior courts were appointed by the President. Writs of error went directly to the Supreme Court of the United States.

The cornerstone of the capitol building was laid in January, 1826. This building, still standing, forms the central unit of the present capitol, which was first used by the legislature in 1845. Toward the end of the century, because of the growth of Florida, it was necessary to expand the capitol building. At this point, as at the present time, there was a movement afoot to move the capitol from Tallahassee to another more central location. A referendum was called on removal and Tallahassee received an absolute majority over its rivals, Jacksonville, Ocala and St. Augustine. Thereafter, additions to the state capitol building for all branches of government continued to the present date.

In 1845, Florida and Iowa were admitted to the union on an equal footing with the original states in all respects. William D. Moseley was elected the first governor of the state.

The Federal Act that admitted Florida to the union granted eight entire sections of land for the purpose of fixing the seat of government and granted the 16th section in every township (or other lands equivalent thereto) to the
citizens of Florida to be used for the support of public schools. In addition, two entire townships of land were reserved for the use of two seminaries of learning, one to be located in East Florida and one to be located in West Florida; one to lie east of the Suwannee River and one to lie west of the Suwannee River. The University of Florida at Gainesville and Florida State University at Tallahassee are the successors of the original two seminaries.

The Federal Act, further being concerned with education, granted to the state five per cent of the net proceeds of the sale of all lands by Congress, less expenses, for the purposes of the general education of our citizenry.

An original constitution was adopted by the state and thereafter successive changes to the constitution have been made. In 1863 the constitution was amended to allow Florida to become a member of the Confederated States of America instead of the United States of America. After the Civil War the constitution was again changed to bring the state back into the union and thereafter was altered several times. 1968 again finds a revised constitution being proposed to upgrade and update our government. Our constitution and the other institutions of Florida government have undergone substantial change and alteration in the past. Undoubtedly they will, in the future, experience equal change to meet the needs of the people and to keep pace with the times.

A year after Escambia and St. John’s Counties were named, two additional counties were established — Jackson and Duval. In 1823 Gadsden and Monroe Counties were established, and in 1824 Leon, Walton, Alachua, Nassau and Mosquito Counties were born. (Incidentally Mosquito County, with popular approval, had its name changed to Orange County, of which Orlando is the County Seat). Thereafter, a succession of counties were established by defining and redefining the large original counties, until Broward County in 1915 was created out of part of Palm Beach and Dade Counties. Our last counties were formed in 1925 and are Martin, Indian River, Gulf and Gilchrist.

Counties are traditionally an arm of the state government while cities are independent municipal corporations created by the state. An interesting development taking place in some of our United States is the combining of counties into a super-county, which is called the City and County of Blank. This has come about partly because of the need of economy and partly as a reform instrument. This hybrid form of government usually continues entirely under the municipal corporation charter with broad “home rule” powers. We have
very recently seen Florida adopt this form of government in the Duval County - Jacksonville area.

There the electorate recently voted to merge the city of Jacksonville and the county of Duval and agreed to have one large governing body known as the City and County of Jacksonville. Perhaps in the future we will see more of this type of combination should the experience of the City and County of Jacksonville prosper. This form of government differs measurably from the Metro form of government, being tested in Miami and Dade County.

Florida's court system basically is divided as follows:

The Supreme Court is the highest court in the state and has the final reviewing authority superior to that of any other court in the state. The District Courts of Appeal were established in 1956 and represent the lower Appellate Court for group districts throughout the state. Most of the appeals from the trial courts, such as the Circuit Courts and Courts of Record, and appeals from the County Judge's Court in guardianship matters, are taken to the District Court of Appeal. The appeal or review, where proper, of the District Court of Appeal's decision lies with the Supreme Court.

Most state courts other than the Supreme Court, the District Court and the Circuit Court are organized on a county basis. That is, they have jurisdiction over matters solely within that county. There are nineteen judicial circuits in Florida. Some counties represent a judicial circuit by themselves. Other counties are grouped together because of the smallness of population in order to form one judicial circuit. The circuit courts are trial courts of unlimited jurisdiction. They serve as appellate courts for lower courts. There is a County Judge's Court in every county. This court handles probate, guardianship, and administration of trust matters.

Some counties have Justice of the Peace Courts with a limited jurisdictional amount. Most counties have Small Claims Courts in which the plaintiff or defendant usually represents himself without counsel because the jurisdictional amount of the court is relatively limited to the low hundreds of dollars.

Circuit Courts have exclusive jurisdiction of all criminal cases involving capital punishment, with the lesser courts, such as the Courts of Record, generally having charge of non capital punishment felonies and misdemeanors. The Traffic Courts generally are operated by the cities. The Juvenile Courts were created to handle matters pertaining to juvenile infractions of the law, juveniles being defined as persons below the age of eighteen.
Even our courts, those venerable institutions of stability, are subject to change and have changed over the years. In the near future, we will see other changes which will be proposed in the new constitution to be submitted to Florida citizens later in 1968 or in 1969.

Florida has come a long way since the recent pioneer and wilderness days of 1845. Probably in 2068 our grandchildren will look back on 1968 as pioneer and wilderness days, too. But one thing will be true in 2068 as it is in 1968, and as it was in 1845: governments are the mirrors of the people governed. Changes will always be necessary. As the images of the people governed change, so will the government of the people reflect the change. And so it should be.
Why Fiction Fails

Harry Crews

If an animal walks like a deer, sounds like a deer, and looks like a deer, it may not in fact be a deer; but one supposes it forgivable to shoot it if it is open season on deer. Now, Truman Capote's In Cold Blood was billed as a novel and sold as a novel, (indeed, Capote himself insists upon calling it a non-fiction novel, whatever that may be) therefore, no one should object if we examine it as a novel. The book's raison d'être has been, from the beginning, that it is a work informed with the artist's vision and sense of order. But it is not. And it does not take a very close reading to prove it.

One might justly ask the reason for proving such a thing. Is it to show that Capote is a "bad" writer? Not at all. Capote was born a sovereign prince of the language and so he has remained. Is it because In Cold Blood is without value? Not at all. As reportage, it is an interesting document in social pathology. Is it to prove something about the novel and about fiction generally? Yes it is. More precisely, it is to show that much of what is being published as fiction today fails. But it is also my especial concern to show that this failure is not due, notwithstanding what so many readers apparently believe, to a preoccupation with violence and obscene language.

As a novelist and short story writer, I am concerned for the future of fiction. For years there have been critics of the novel, critics who said the novel was dead, or at any rate, dying. It was this criticism that moved Granville Hicks, no mean critic himself, to edit a book entitled The Living Novel, the burden of which was that the novel is very much alive and will remain a viable art form. But Granville Hicks' comments to the contrary, the novel may very well be dying. And if it is dying, I feel it is because fewer and fewer people understand what the purpose of fiction is. This is true despite the fact that everyone supposes he knows everything there is to know about fiction.

If this sounds like a gross exaggeration, I can assure you it is not. I rarely meet a man who does not feel he could write a novel, and what is more, write a better novel than any being written at present. And such men never fail to give the novelist the benefit of their superior knowledge.

While no writer I know would, in his wildest moments, wander into an operating room and give a surgeon advice and instruction on how to successfully perform an appendectomy, it is not difficult to find a surgeon willing to give the novelist advice and instruction on how to write a story. And surgeons are not alone in this respect. College presidents, often so busy with their administrative duties that they have not had time to look at a piece of fiction since they graduated from college, unburden themselves of literary judgments concerning what is wrong and what is right with fiction. Policemen do the same thing. So do used car salesmen. And plumbers and preachers and on and on.

One supposes that people do this because language is something that belongs to us all, common property so to say. The surgeon has words in his mouth all day long. He uses them to call his dog and compliment his wife. He remembers that he could talk when he was two years old. And he knows, therefore, that language is pretty common stuff. And so it is.

But the artist takes that common stuff and does something uncommon with it. If he is talented and very lucky, he makes something out of the common stuff of language that will outlast not only himself, but also the age in which he lives, and perhaps even the civilization that produced him. But the surgeon has trouble understanding this uncommon thing the artist has done with language. After all, he opens up a book, and there are only words in there. Certainly the surgeon sees nothing to indicate that anything is going on that is nearly so complicated and delicate as opening up a man and taking out his appendix. But what the surgeon does not realize is that the novelist’s success depends on the story appearing this way. Fiction attempts to create the illusion of reality. It attempts to suck the reader out of his own skin and put him in the skin of somebody else for a while. This attempt must of necessity fail if the reader feels the contriving hand of the novelist. A well-done story appears to happen the way it happens because it could not have happened any other way.

And because the artist has created this illusion of reality, has made everything in the story appear that it comes out the way it does because that is the way it “really” happened—because of this illusion of reality, the
surgeon, the salesman, the plumber and the rest of them are left with two ways of criticizing what they find in novels and short stories. The first is to ask whether or not the action of the story conforms to their own sense of morality. The second is to ask whether or not the language used to describe this action includes any dirty words, i.e., any of the four-letter words we have agreed we will not use in polite society.

Let us look at the matter of the action first. A surprising number of people think that literature would improve significantly if it were confined to good people doing good things to other good people. At best, this is a naive and myopic view of the world and man’s place in it. People who hold such a view invariably think that modern literature is bloodier and generally more violent than the literature of any other age. This is patently not the case. Nothing in modern literature is bloodier or more brutal than the Odyssey written nine centuries before Christ. What is Shakespeare’s work about if not murder, incest and betrayal? No, the people who want to pretend that the violent, bloody world of fiction does not reflect the condition of their own hearts are simply people who have told a lie so long they can even believe it. But they should not ask the novelist to participate in their deception, or worse, ask him to use his art to corroborate their lie. Man is a meat-eater. His history is soaked in blood. The archetypal patterns of his experience are just those of Shakespeare’s themes: murder, incest and betrayal. The great poet, who once said there was no crime of which he could not conceive himself guilty, was only admitting that he was human.

More often than not the same people who make the mistake of thinking violence is something that sets modern fiction apart from that which preceded it also make the mistake of thinking that obscene words make obscene literature. But the truth is a book that has obscene words in it may or may not be an obscene book; it may or may not be a worthwhile book. It all depends on what the writer has been able to do with his material. Part—a very small part—of the writer’s material is his choice of words. And to tell a writer that there are certain words in the language that he cannot use is about like telling a surgeon that he must practice medicine from the navel up. Under such a restriction, no matter how great the surgeon’s skill, his patient will die if the locus of the ailment is below the waist. It is better that the patient suffer the indignity of the surgeon’s exploring hands and bleed under his scalpel than that he die. Or so some of us think.
Am I then maintaining that there is no such thing as obscenity in fiction? Am I maintaining that it is impossible to be pornographic? The answer is no to both questions. But whether a work is obscene cannot be determined simply by checking to see what kinds of words are in it. Rather, the critic must ask three questions: What did the writer do? How well did he do it? And finally, was it worth doing? If the answer to the last question is no, that ends the discussion. But if the answer to the last question is yes, then whatever the writer found it necessary to do—in action or in language to express that action—was right and proper. And if some of the words the writer found it necessary to use are of the four letter variety that we have agreed not to use in polite society, it is well to remember that they are only words. They are symbols that stand for a reality not present. The word is not the fact. The word is not the deed. The word, the symbol, is not invested with the evil it may denote or connote.

But as obvious as this sounds to some of us, there are many who are never able to understand it. And being unable to understand it is roughly the same as being unable to understand that a deck of playing cards is only squares of paper marked with red and black spots. It is to forget that a human being must pick up the cards and cheat with them for evil to be manifest. It is to invest the red and black symbols with an evil of their own.

While this is true, however, it is obvious that words have a greater potential for evil than does a deck of playing cards or any other analogous phenomenon that could be named. And because the potential is so great there will always be men willing to take advantage of it. There will always be writers who will appeal to the glands rather than the heart, who will appeal to the prurient and the scatalogical. They make such appeals not because without them they cannot say what they want to say, but because without them they will not have anything to say. It is a fine distinction but a vital one.

All writers, good and bad, learn early in their apprenticeship to the craft of fiction that it is never necessary to feed a character in a story. The reader will assume that the character is eating the proper food at the proper time. Similarly, it is unnecessary to take a character to the bathroom, because the reader will assume he is taking care of natural bodily functions when the need arises. The same is true of matters sexual. The reader will assume that, as part of man's natural appetite, each character is taking care of his sexual desires. But if the writer has something worthwhile to say that cannot be said
without going with a character to the bath or the bed, he should go, and go
without apologies or euphemism.

Very well then, if language and action are not the justification of fiction,
what is? What is the distinguishing mark of fiction, its purpose? Simply this:
to make sense out of the reality of the world, and to make that sense in a
dramatic way. Dramatic here means to involve the reader in the passions of
the human predicament: love and hate and fear and anxiety; and involve him
in such a fashion that he discovers something of the nature of his own heart.

Now, with all respect to Truman Capote, let us drag In Cold Blood in
from the wings where it has been waiting since the first paragraph and com­
pare what Capote does in that book with what a novelist must do when he
writes a novel. The story with which Capote's book deals is pedestrian enough:
two young ex-convicts acting on erroneous information drive into the Kansas
countryside one dark rainy night and, for forty dollars and a radio, slaughter
a farmer, his wife, his son and daughter. The two men are tracked down,
convicted, and after several years of petitioning appellate courts, are hanged
in the middle of another rainy night in a Kansas penitentiary. This is a true
story and just the sort of thing that can be read on any given morning on the
front page of half a dozen of the nation's newspapers. But whereas the news­
papers use a column
of
print , Capote uses several hundred pages. He has taken
a grisly murder and applied to it the novelist's techniques: the specific, telling
detail, the distortion of time (time, of course, must always be distorted in nar­
rative writing because x number of actions take place at a given instant and
the limitations of pen and paper demand that the writer decide which action
he will deal with first), and the gradual revelation of character through dialogue
and interaction of specific personalities. But what Capote has failed to do is
make sense out of it.

Art is not life. Art is perfect, or tends to be; life is imperfect, or tends
to be. Art makes sense; life does not. The artist seeks to find order in chaos.
He sees meaning where the rest of us see absurdity. One example will serve
to refine the distinction being made here. Let us suppose that a man and his
wife walk out of their house one sunny morning. They are both in excellent
health. They are enjoying the day and looking forward to dinner that evening
with good friends. Suddenly, the wife hangs the heel of her shoe in the grass,
trips and breaks her neck. There she lies, dead at her husband's feet. He is
aghast, crushed. It is a stupid, awful, senseless accident. Now, if that same
action were to take place in a novel of merit, it would make sense. It would have to make sense within the frame of reference of the novel. The action would make its own contribution to the story's statement about the human predicament.

But Truman Capote's whole book is an accident, a skillful, faithful rendering of an accident, but an accident still. The two human beings at the center of his action do what they do because they are mentally aberrant. We see what they do but we cannot understand what they do. We share feelings and sense perceptions, but the feelings and sense perceptions have no frame of reference for us. And that is what makes the book the antithesis of fiction. We end the book not with an understanding of what it means to be a man in the predicament of the world, but with a shrug. And I submit that it is the same kind of shrug with which we end so much of what is being published as fiction today.

It is not enough to point out in a novel that violence exists. We know that already. It is not enough to point out in a novel that there are bedrooms and bathrooms in the world. We know that already. But while it is not enough to give a fair imitation of blood and bedrooms and bathrooms, a surprising number of writers seem to think it enough. This may be, in part, because of the lie that Shakespeare told so long ago when he had a character in Hamlet say, in effect, that the purpose of art is to hold a mirror up to nature. The fact that Shakespeare said it, and English teachers have dutifully repeated it time out of mind, does not make it true. If that were all it took to be an artist, i.e., the ability to hold a mirror up to nature, then anybody could be one. But the trick is to catch the image in the mirror in just such an angle, and in just such a light, that it makes sense out of the world and man's place in it.

But much of modern fiction does not make the effort to find the angle and the light that will cause the reflection to fall in the reader's heart. Rather, the reflection lands squarely in the reader's glands and gets no deeper than the sense perceptions of taste, smell, sight, sound and touch. And the tragedy is that so many readers are apparently willing to accept plays, novels and short stories written in such a fashion. That is the real obscenity of much of modern fiction (and 99% of television and movies), and it is an obscenity that audiences too often applaud. (Witness how pleased everyone seems to be with what Hollywood was able to do with In Cold Blood. The book was put on the screen almost exactly as it was written, and the result was an attenuated obscenity because the screenplay purports to be not a documentary but a
drama. However, it clearly is no closer to drama than a child's first grade reader: See the two crazy boys. See them kill. See them run. See them die.

The failure of much of modern fiction, then, is not the emphasis upon violence and obscene language, but the failure to make any kind of coherent statement about man's common predicament. And many readers make their own contribution to this failure by insisting that literary criticism begins and ends with counting the dirty words and checking the story for gunshot wounds. Such an exercise is, at best, futile. Self-appointed critics of fiction would do well to begin by learning something about literature.
Education, Automation and the Invisible Canadians

Jim Lotz

About ten years ago, the invisible Canadians began to make their presence felt in this country. These invisible Canadians were the Eskimos and the Indians. The Eskimos, usually portrayed as happy, grinning little people, were cut off from meaningful contact with the rest of Canada in the past by vast distances and public indifference. Living in a vaguely defined area at the top of the map called the North, they were "looked after" by the Mounties, the missionaries and the Hudson Bay Company. The Canadian Indian was relegated to reserves that were usually parts of Canada that no white man coveted.

From being ignored and neglected, Canada's Eskimos and Indians have now been dragged into the limelight and a new set of myths are being created about them. Every Eskimo is seemingly an artist, and Indians are apparently all totem pole carvers or "leaders."

The Eskimos and the Indians face the white man across an enormous social and cultural gap. Where they manage to get into the white man's world, they serve in menial positions and low status jobs such as janitors and garbage men. Most of them stand mutely on the sidelines of Canadian life, bewildered, while a handful of them are hailed as "true Canadian artists" or "leaders of their people in the struggle for their rights." These traditional peoples are in transition—but to where? To industrial society? To middle class ways? To life in the suburbs? This question does not seem to have been answered properly yet. The reason, in part, is because western man sees himself as leading traditional peoples "toward the light," as it were. Who else would classify India as an underdeveloped nation, a country with a rich spiritual and

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historical past? In truth, western men are in transition themselves, towards post-industrial society. As Marshall McLuhan predicts, Gutenberg man, industrial man, linear man, assembly-line man is on his way out. The computer is slowly rendering middle class management, the men who know how to deal with paper but not with people, obsolete. The world of the future will more closely resemble the world of traditional tribal man, with life made secure by mechanical and electronic technology.

The myth of the supremacy of western man, sitting on the peak of the human pyramid with all other people below him, seems to have been based on the reports of nineteenth century travelers. The reports of these travelers seemed to confirm the comfortable social Darwinism of the Victorian middle class, who saw their survival and prosperity based on the “scientific” fact that they were the fittest. Travelers returning from Africa and other parts of the world brought back with them strange tales about the peculiar ways of primitive savages. These travelers’ tales helped to make Victorians feel more comfortable and secure and justified in their foreign wars and overseas trade ventures. The Victorian middle class, where much of Canada’s current value system is still anchored, took great pride and pleasure in bringing progress to the benighted heathen. Not only was progress proper — it was also profitable. The traveler’s tales of life among the primitives helped to sell books and pack lectures by convincing the public that pathological details, scatological remarks, and romantic nonsense were what constituted the reality of traditional life. It was as if an African visitor to the United States today described only race riots, pollution, crooked politics and military training as the main elements of American life. What the nineteenth century travellers failed to understand was that no society can be more than fifty-one percent deviant — otherwise it ceases to be a human society. Some of the practices of traditional societies were pretty gruesome, as witness the behavior of the kings of Kumasi. But traditional peoples were neither noble savages nor bloodthirsty brutes.

It has taken a lot of careful work by twentieth century anthropologists to shatter these myths. By painstaking observation, long residence and continuous study, the anthropologists have shown the complexity of even the most “primitive” society. Australian aborigine boys, brought up in a culture without writing must commit their entire genealogy and kinship pattern to memory. The Eskimos, in winter, lived in igloos for several months at a time, and developed all kinds of social mechanisms for dealing with the stresses and strains of life in enclosed
spaces. Their aboriginal way of life — confined for long periods, with little to do, in enclosed dome shaped spaces in a harsh physical environment — will resemble the life of men on the moon. The following quotations contrast the attitude of the Eskimo to winter isolation and that of a member of an authoritarian organization — the Royal Canadian Mounted Police.

During the period of darkness, the Inuit hardly left their igloos. When the days shortened and the sun was but a little dot on the horizon, the Inuit from the surrounding area would assemble at Kitigariuit for the winter festivities.

Brown bear skins were stuffed to appear alive, and the heads were ingeniously made to produce grunting sounds. White bears were also stuffed, and the paws and claws made to move. As soon as the sun had left the sky, merrymaking began. In those days these holidays took the place of Christmas and New Year festivities. The day was spent watching wrestling matches and eating.

During the times of merrymaking that were the night festivals, a host of interesting and amazing things was shown. There was such an abundance of meals, games and things to admire that these sunless weeks sped by as if they had been only a few days. (pp. 19-20 I, Nuligak. The autobiography of a Canadian Western Arctic Eskimo, translated by Maurice Metayer. Peter Martin Associates. Toronto. 1966). A lurking, stealthy beast, which when I was not traveling the district to visit the infrequent inhabitants was to prove quite formidable. Isolation. (p. 244).

... there was no second sound whatever ... But one can no more describe utter silence than one can a vacuum. There's nothing there, nothing that has form or shape of any kind, but as the clock ticks over each second, each minute and hour following interminably on the other, the quiet that surrounds you turns to a heavy hydra that presses on the senses. Thought run at random, purposeless and blank, having no cohesion. Let no one question the savagery of the creature" (p. 225). (From Pursuit in the Wilderness. The autobiography of a Mountie, by Charles Rivett-Carnac. Boston and Toronto. 1965. Passages cited refer to his stay in the Yukon Territory).

But the myths of the primitive savage still remain, mainly because they comfort us. The happy picture of a superior white man, technologically supreme, master and controller of all he surveys, somehow “ahead” of what we are pleased to refer to as “underdeveloped peoples,” is on the point of vanishing. We have been brought up with the mental picture of pyramid structures with the white man on top. The world is, in reality, flat, with all men and women equal in their basic needs. In Marshall McLuhan’s tribal world, men and women will come together as equals to contribute to common causes. The Eskimo and the Indian invented the “task force” thousands of years before the Second World War. They hunted caribou and moose; western man, with his task forces, hunted men.

The task forces of the future will be made up of people from all classes and all races to fight hunger, poverty and fear. The idea of the task force based on people complementing each other rather than competing with each
other is basic to science. A feeling of universal brotherhood and equality already permeates the scientific world. Among scientists, there are no colour bars. What counts is a man or woman's ability and open-mindedness. Scientists know that atoms in a cyclotron take no note of a man's political belief or skin colour. Matter is neutral.

In Canada, as the great waves of the Industrial Revolution ("quantity, uniformity, cheapness of material goods"), the Democratic Revolution ("liberty, equality, fraternity") the Welfare Revolution ("equal shares for all"), and the Electronic and Cybernetic Revolutions (instantaneous transmission and feedback of information) crash down on a country struggling to assert its identity, the traditional peoples and the children face each other across a wide gap. The children's world as grown-ups in the future will be similar to that of traditional peoples. It will be "global village" where a high level of social technology and social skill will be needed. Children and traditional peoples will need to know about change and how to adapt to it. Our children need to understand the traditional world and all its richness, and to see what it can contribute to their ability to operate in a new world. The traditional peoples desperately need employment that not only gives them a reasonable income and status but enables them to rediscover and understand their lost heritage, to regain their identity and to come into contact with modern media and future oriented people. More than this, they need opportunities where they can contribute in a meaningful manner to the educational process. They need to be placed in a position where they are authorities, where they inform people instead of being constantly told what to do.

For if Eskimos and Indians in Canada are held to be ignorant of modern life, their ignorance is matched by that of school children in our society about the real way of life among the Eskimos and Indians, past and present. The Gutenberg galaxy embalmed knowledge in books, pinned it to the printed page and broke its arm. No printed word could reproduce with any degree of accuracy and feeling the complex reality of traditional life.

This came home to me recently as I watched my first grade daughter's Easter play. It featured an Eskimo story. To show how they lived, five youngsters in nylon parkas told a boy what they did. One was a hunter (at Frobisher Bay, the largest concentration of Eskimos in the Eastern Arctic, no one hunts), one fished with a spear (the spear was the wrong kind, and few Eskimos fish for food now), one was an artist who carved soapstone (few
Eskimos are carvers, fewer still are artists, and all do it for money, one made ookpiks (small sealskin owls, made by women), and another made fur clothing (woman's work, again). If these five Eskimos had represented a sample of all Canadian Eskimos, their answers about their way of life would have been "I live on government welfare payments most of the time, or carry out tasks that the white man tells me to do."

The son of a friend of mine, who had lived in the Arctic and gone to school there with Eskimos, was marked down because he did not note in an exam that the Eskimos had helped the early explorers through the forests; the Eskimo live beyond the treeline.

And with an inaccuracy that is beautiful to behold in its enormity, The How and Why Wonder Book of North America, written by Irving Rodobin (Grosset and Dunlap, New York, 1962) states:

Some parts of Canada become so snowbound that vehicles are put in storage and the Eskimo-type dog sled is used for transportation. Through the quiet villages and even near the big cities, one can see the teams of black-and-white Malamutes and tan-colored Huskies delivering the mail or bringing groceries to homes almost completely covered in snow . . . The most northern section, the land and the islands of the Arctic region, still remain closed, however. Canada must wait until the Polar ice-cap melts before new colonization can take place at the northern rim of the continent."

A quaint people, we Canadians, huddling in our snow covered houses, waiting for the mail, the groceries and the end of the Ice Age.

The situation has become so serious in the Canadian north, that Canada's senior civil servant (the Secretary to the Cabinet) and former Deputy Minister of Northern Affairs and National Resources recently wrote (in North, March-April, 1967) about the possibilities of supporting uneconomic mining ventures in parts of the Arctic, providing mining companies will employ Eskimos. For years, the federal government of Canada has tried to get Eskimos interested in raising reindeer. The Quebec Government, which has an arctic area, is thinking about raising muskoxen there to give employment and income to the Eskimos. This is part of the leftovers of social evolution of the nineteenth century. The Eskimo will move up the evolutionary scale from hunter to herder and thence to agriculturalist. Then he will become an urban dweller, then a factory worker, then a middle class person. But surely the Eskimo does not have to be rammed into industrial employment. His level of education and rating by those who set the rules will ensure that he starts at the bottom — and stays there. Surely
the Eskimo would move into occupations associated with post-industrial society — education and leisure.

But how can we do this? This is where education automation comes in. Eskimos and Indians can become intimately involved with our education system. With schools built on the module principle, it should be relatively easy in the future to set aside one module as a "total environment room." A jacket would be put around this room so that its temperature could be raised or lowered. The room would be windowless, and it would be the school's (or the regional school's) space and time capsule. The idea can also be used in museums. In a planetarium, so popular with children, viewers can watch the events of ages gone by in the skies above them — the birth of a planetary system, the night sky on the day that Constantinople fell, the end of a sun.

In the total environment room, it should be possible to recreate traditional society in all its complexity and show its essential dynamism. Buckminster Fuller wrote in *Education Automation*:

I would counsel you in your deliberation regarding getting campuses ready now to get general comprehensive environment controls that are suitable to all-purposes like a circus.

And later "Anything that is static, forget it. Work entirely towards the dynamic." The total environment approach is a dynamic one. The best way to describe how it would work would be to describe how two environments would be handled — the seasonal round of the Eskimo in traditional times, and the transition from the Stone Age to the Cybernetic Age.

**The Seasonal Round in Traditional Times.** The students would enter the room. Inside, it would be pleasantly warm and very light. An Eskimo would stand in the middle of the room. He would say, as soon as the class got settled: "It is summer. The days are long and warm. It is a good time. There is plenty to eat."

As he speaks, various landscapes of summer and the round of activity of the Eskimo would be back-projected on the walls of the module. On tapes, the students would hear the sounds of summer — the click of the caribou's hooves, the noises of the summer camp, the shouts of children as they play.

Slowly the Eskimo would unfold for them the story of the annual round of his people. In the fall, the students would see, hear and smell the whole experience of the fish camp. With back projection tapes, aerosol sprays, students could experience the sights, sounds and smells of arctic life. Slowly the tempera-
ture of the room would be dropped and the lights dimmed, as winter approaches. Then would come the moaning of the blizzard and the harsh cry of the raven across the tundra. The children would see the crowded winter life of the igloo with its games and passtimes. Then, slowly, the temperature of the room would rise and the light increase in intensity as spring came. The students would experience the rebirth of life, the break-up of ice, the release from the prison of winter, the return of the sun and of the days of plenty. The Eskimo would tell them all about the way that life was, describe the traditional life and explain it. Slowly the room would return to the warmth and light of summer.

The students would have a total sensory experience of the aboriginal Eskimo way of life. Displayed around the room would be the artifacts of traditional life, kinship tables, samples of wildflower, diagrams showing the structure of lichen. The students would understand the Eskimo way of life for what it was—an extremely complex, dynamic and skillful adaption to a harsh environment.

The Transition from the Stone Age to the Cybernetic Age. In twenty years, Canadian Eskimos have moved from kayaks to bulldozers, from small aboriginal groups to large urban complexes, from seal oil to diesel oil, from traditional ways to all the complexities of industrial civilization. Eskimos set their traps near the radomes of the DEW Line. In the same room and in the same way as the traditional round was described, an Eskimo could unfold the whole history of his people, indicating how they encountered and dealt with the forces that reached them from the western world.

Again a combination of back projection, tapes, exhibits and aerosol sprays would tell the story. The students, having seen the traditional round, would see the arrival of the first traders, the missionaries, the police. They would see the arrival and departure of the Scottish whalers who, in the nineteenth century, provided more wage employment in the Arctic than even the best efforts of the Canadian government to date. The influence of the whalers and what they left behind them when they left would be shown—plaid, whaleboats, dances. The life at the “Sodom and Gomorrah of the Icefields” (Herschel Island, off the north coast of the Yukon Territory) would be depicted. The neglect of the Eskimo after the end of the whaling era, the rise of the fur trade, the impact of the war, and the “discovery” of the Eskimos after the war could all be shown. The building of the DEW Line and the modern dilemma of the Eskimo, caught between two worlds, could be graphically por-
trayed. In the Mackenzie Delta, the “old” town of Aklavik came into being in 1912 when a trading post was built there. Only forty years later, a new modern “transplanted suburb,” Inuvik, had arisen on the eastern edge of the delta.

In telling the story of change among the Eskimo, the whole story, “warts and all,” should be told. In places and at times, it has not been a pretty story. But it should be told as it happened, by the people who were involved. From the harsh gutturals of those Eskimos who still follow the old way of life to the newly acquired English of the territorial councilors and tradesmen, the story could be told by the people themselves, on tape and in person. They would become teachers, not only students, authoritative talkers, not mere listeners. In teaching, they would rediscover and understand their cultural heritage. They would have to go back to their old people (who have now been almost entirely pushed out of the society) and hear from them how things were in the “old days.”

With the use of the same electronic techniques, the different Eskimo cultures in the Soviet Union, Alaska, Labrador, and Greenland could be shown. For Eskimo culture was not a single simple entity — it has a wide range of regional aspects. And it was changed by a number of factors, from contact with the Norsemen in Greenland to collectivization methods in the Soviet Union.

The traditional Indian cultures of Canada could be portrayed in the same way. The students could be immersed in a total environment and given a total sensory experience. Both they and the traditional people would discover the strengths and the weaknesses of the aboriginal ways. Modern industrial society is good with things, but poor with people. Technology has given us longer life, better health and an assured diet and income; these are benefits that few traditional societies had, for most clung to the edge of existence. But traditional societies, in order to maintain and sustain themselves had to develop a high level of technological skill in order to manage the land and its resources and maximize returns for minimum efforts. The land, in a sense, was seen as a great machine that had to be tended to produce subsistence. Traditional peoples living in isolation had to develop a subtlety in social relations so that social control could be maintained in the absence of wealth-consuming police forces, magistrates and jailers.

The total environmental approach to learning about traditional ways offers something for both those teaching and those taught — the excitement of a common quest, the possibilities for learning with all the senses, the companionship that comes between people who have disposed for too long,
the feeling of authenticity, a shared dynamic experience, the joy of dealing with the truth. The Eskimos and other traditional peoples of Canada would be linked to a growth industry — education, and become part of it.

We have the electronic technology, and the available accurate information on traditional peoples. To create such a synthesis that would involve Eskimos in the educational process, as advisors with much to teach will require courage, skill, money and understanding. It would be a big step on the road to shattering the myth of white supremacy. In the long run it may well be the cheapest and most humane approach to human development in Canada’s north — for students and for Eskimos. Nothing is more expensive and divisive than a population brought up on ethnocentrism. Nothing is more demoralizing in a democratic society than a group of submerged people, lost in “frozen transition.”

Our planetariums reproduce the reality of the heavens. Can we not also reproduce the reality of the earth’s inhabitants and cultures in all their complexity and wonder?
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