

“Back to the Basics” for the Educational Decision-Maker: Some Philosophical Considerations

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This paper argues that the educational decision-maker is a victim of his specialized training. Caught in a clock-time quantification scenario, he is unable (even though willing) to step into a wider time-frame necessary to securely establish the educational “basics.” The author examines how three “time orientations” develop and why a thorough study of the humanities is essential for educational leaders. The solutions to many of the schools’ problems already have been formulated, although educational decision-makers inadvertently have shielded themselves from this information and have prevented good advice from reaching them.

Cet article soutient que les technocrates de l’éducation sont victimes de leur formation spécialisée. Aux prises avec le problème de la planification temporelle de l’enseignement, ils ne peuvent pas, en dépit de leur bonne volonté, prendre le recul qu’il faudrait pour établir solidement les principes fondamentaux de l’éducation. L’auteur examine comment trois “orientations temporelles” font leur apparition et pourquoi une étude approfondie des humanités est essentielle aux technocrates de l’éducation. Il existe déjà des solutions à certains problèmes scolaires, mais les technocrates se sont coupés, sans le savoir, de cette information et se sont rendus imperméables à toutes idées nouvelles.

The recent discussion about a return to the basics of education points up once again the underlying futility of this whole issue. Emotional dejection accompanies such discussions, because of the knowledge that what is ailing our school system cannot be repaired from within that system. Those who exercise the power of the school system seem to protect themselves and the institutions which they nourish. Yet it is precisely the idea of such educational decision-makers with all their implicit and explicit goals, values, and priorities that must be questioned. It is the idea of the professional administrator, the full-time bureaucrat, the self-proclaimed leader in the pivotal position of change agent whose existence within the educational framework must be brought under review. Metaphorically, the problem is not that of the educational boat lacking energy and motion, but rather that of the training of the helmsman who lacks certainty about the direction of the journey.

This paper attempts to discuss the nature of the “back to the basics” problem which confronts education at this time. It does so with the belief that the school system has not addressed the right problems; that the solutions toward more “core” and “basic” subject matter do not touch the real issues. The aim in this discussion is to draw attention to western

historical heritage before the bureaucratization of education. Such history reveals what cannot be easily seen by those weaned and conditioned only within the prevalent social mode. "Social mode" is taken to mean everything which one does and desires while one lives in a reasonable span of time through social interaction in communal activities. Social life gives us our social consciousness. This paper shall show that the induction of a child into a social way of life is not all of education although it may be all of socialization. The element which is missing from the socialization aim in education was already identified by great educational thinkers of the past. Now one cannot merely quantify this missing element by a single concept. The element is far broader because it represents not an addition to socialization or whatever else one puts in its place as an aim (basics, core, or otherwise), but rather a transforming shift of all these ingredients.

For the time being this missing element may be characterized simply as an *X* until such time as the *X* may be more fully explicated. The reader should be cautioned, however, that "*X*" does not stand for a module which can be plugged into or unplugged from the curriculum. Indeed, *X* is itself not a curricular issue although it is difficult to imagine how any curriculum could be planned without it (except perhaps by historically blind educators). This paper also does not claim to describe sufficiently all the attributes of "*X*"; merely to stake out its general appearance from one particular viewpoint.

THE VIEWPOINT OF TIME IN MENTAL LIFE

The concept of time has no doubt been a problem since mankind began to think. This paper does not pretend to treat time fully, nor even to come close to doing justice to the major theories (there are, after all, tomes on library shelves solely devoted to this topic). However, one ought to be aware of the development of the time sense within a person emotionally alive and sensitive to his inner workings. The reason for discussing time first is to show that the third stage of the time sense is a part of *X*, albeit an intangible one.

Man lives not merely within a single realm of time as social wisdom has it. He is capable of living in at least three realms of time. Of course, he cannot live in all three "at the same time," but must be content to live in just one "at a time." These realms of time are not imaginary creations but different ways of viewing matters at hand. To liberate someone from the clock, for instance, one must provide other than leisure (unused clock-time) — one must provide him with the mental training to enable him to move his thinking into another time realm. Kant (1963) held that time is a subjective form of our intuition which in itself has no reality. But whether time is considered subjective or objective, there is no necessary reason why time must be thought of as unidimensional. The

time-sense develops at least three forms, two of which will be obviously familiar.

Ego-Time

Our earliest chronological experience of time, the first time realm, may be simply labelled "ego-time." It is difficult to conjecture as to when precisely it begins. Developmental psychologists (e.g., Piaget, 1971) who authenticated it establish ego-time at some point in early childhood. It arises in quite unconscious fashion and is typical to children and to what society likes to call "immature" adults. Among its essential features are personal temporal elasticity, a focus on the ego present, and finitude. Time is here elastic because the ego experiences duration through the ego's own feelings.

Unpleasantness may be felt as "dreadfully long" and pleasantness as "of short duration." When carried into adulthood, ego-time may give rise to the illusion that life is of necessity a series of toil, hardship, and misery with little happiness in between. In other words, the ego's subjective experience equates the world with itself. Therefore ego-time focuses on the emotional present because this present experience is the source of time. A young child who has not learned to distinguish "yesterday" from "a week ago," or "tomorrow" from "two days from now" may put all past experiences into "yesterday" and consider all future events as "never coming." Thus ego-time has finitude. Its finitude lies in its inability to move beyond the present. Ego-time is its own beginning; it sets its own end as the child lives in the ever-present "now," moving and stretching from one experience into another, bound by itself.

Clock-Time

Our society interrupts a child's ego-time. At no point is this interruption more strongly felt than at the onset of public school. The child's natural rhythm of sleeping and waking, for instance, is now externally regulated. Also regulated now are its comings, its goings, its time for work, its time for play, its time to eat, its time to think, and its time to daydream. In fact the whole natural cycles of the child (its mental, physical, and emotional flows) experience a sudden constriction. What the school asks of the child is the same as what society asks from each one of us; namely, to replace our ego-time by the objective social frame of time. One may call this social time realm "clock-time," because the clock, not the ego, becomes the measure of experience. The ego no longer flows into experience to merge as one with it. A clock is placed between the child and the world. The clock is able to describe, order, and predict experience far more accurately than the child's ego-time.

Among the essential features of clock-time are sameness; repetition; the ordering of experience into chronological slots of past, present, and

future; and finitude. The present is conceived as a quickly moving dot measured in micro-seconds which speeds up as the dissections of the movement become increasingly finer (thus, the dot of the present moves more quickly when measured in hundredths of a second than when measured in minutes).

As stated above, one of the school's main functions is to replace the child's ego-time with clock-time. Clock-time, because of our emotional exposure to it, is regarded by our culture as self-evidently real whereas the child's time sense is considered subjective. There is no doubt that society has made clock-time a reality. However, a brief elaboration on the characteristics of clock-time and how it affects what we do should indicate that the realm of clock-time also has limitations.

The clock is a machine. It owes its significance to the industrial age. It is difficult to conceive of a clock being important to a pre-industrial age. Farmers plant by seasons not by clocks, and they harvest in accordance with the weather, not in accordance with clock-time. One conceives this to be the case in all yearly "primary" occupations. Clock-time is of use mainly to those occupations unaffected by natural rhythms such as the seasons or temperatures. It is, however, indispensable for the "tertiary" employment sector — bankers, secretaries, administrators, truck drivers, storekeepers, and so on. The sheer numerical quantities of clocks in tertiary establishments manifest their importance. The clock on the wall, reinforced by the clock on the desk, reinforced by the clock on the wrist, make an escape from clock-time during office hours a triple impossibility. Clock-time encloses. It is the standard reference for activity. It prevents one from moving too fast or too slowly. It encourages sameness as one awakens every workday at a particular hour, goes to work and returns home at a particular hour, and does everything in between during the time allotted for it. Day after day, year after year, regulation continues. This process is strengthened already in the public schools as the child is gradually accustomed to repetition and routine which, by the time he leaves the school system, is firmly embedded in his bones.

Besides encouraging sameness, clock-time orders experiences into a neat recordable structure. It spans its whole realm with a serialization of minutes, hours, days, and years. Each moment of the past, present, and future is thereby made amenable. No moment escapes. This in itself is a great achievement. Without this realm of time there would be less efficiency. Predictions of phenomena would be inaccurate as the constant clock referent relates all events to itself. All events and all people are placed in this time realm into the past, the present, or the future, and there is nothing in social life or in science which can stand outside it except clock-time itself.

And lastly, clock-time represents all of life except itself as finite. Because only time is considered to be forever moving (the exclusive present is always in motion towards the future), everything must keep

up to it for fear of falling behind. But nothing can for social man. Eventually, clock-time overtakes all things and all people; it outdistances society, individuals, and organizations. It even comes to be regarded by many of those whose lives are organized by clock-time as the greatest reality. Then clock-time oversteps its usefulness as a means for ordering experience and becomes a source of oppression. Time oppression can occur only in clock-time. In ego-time it does not arise because there is no external beat to which the ego must march.

Timelessness

After this brief consideration of clock-time, the second realm of time, one must consider the third realm. This third and last construction of time generally does not arise out of promptings from society. Rather, it arises from the limitations experienced in the exercise of clock-time. It does not occur in all individuals, as indicated by the prevalence of clock-time. This third time realm may be called "timelessness" or "non-time." At first, it may appear contradictory to describe a time realm as timeless. But this is not a real contradiction because timelessness is a realm of experience as are the other two realms of time, in which what occurs around us can be placed. If clock-time is the realm of applied science, industry, business, and technology, then timelessness is the realm of theory, of the fine arts, and of the humanities. Yet this statement must be qualified because of some trends to push the latter fields into the realm of clock-time through quantification and systematic generation of their truths.

Timelessness has, among its characteristics, the following: denying the constrictive reality of clock-time, providing a foundation for first principles, and providing rest within motion. The realm of timelessness must of necessity negate the claims of ego-time and especially of clock-time. Neither the individual nor the social clock are adequate vantage points. Unlike clock-time, timelessness does not constrain or limit. Instead, it opens up and expands its subject increasingly. Thus this realm easily becomes the foundation for first principles which themselves are regarded as widely applicable and non-diminishing. John Rawls (1971), for example, in describing how this realm works in the field of ethics, writes:

The perspective of eternity is not a perspective from a certain place beyond the world, nor the point of view of a transcendent being; rather it is a certain form of thought and feeling that rational persons can adopt within the world. And having done so, they can whatever their generation, bring together into one scheme all individual perspectives and arrive together at regulative principles that can be affirmed by everyone as he lives by them, each from his own standpoint. Purity of heart, if one could attain it, would be to see clearly and act with grace and self-command from this point of view. (p. 587)

The first principles established through this third realm of time are used as the measure of significance of social events. They pick out the

elements of endurance from the otherwise wild rush toward increment and change. The individual now does not blindly pursue the social rush. It is not the "moving dot of the present" that he wants to catch. In fact, the idea of chasing no longer applies. Now one tries to remain within this third time-realm as best one can, enjoying the meaning which it contains while keeping clock-time for a while at bay. Time, Kant (1963) stated, is a necessary condition of understanding the world.

Time is a necessary representation that underlies all intuitions. We cannot, in respect of appearances in general, remove time itself. . . . Time is, therefore, given a priori. In it alone is actuality of appearances possible at all. Appearances may, one and all, vanish; but time cannot itself be removed. (P. 74)

This means that whatever occurs is placed onto the canvas to which time forms the frame. Hence, all occurrences are taken into a time realm. It is proposed here that timelessness time, like clock-time, is such an authentic realm and when placed as the frame of experiences makes these events take on a different significance.

At this point one can well imagine that many readers consider this discussion of timelessness as a separate time realm fanciful. Indeed, this would not be surprising because clock-time is one of the foundations of our present way of experiencing. As stated at the beginning, we are socialized into it, especially through schooling. The thesis at that point was: Human thought operates in (at least) three authentic time realms. The question at this point is not which of the three is real and which is illusory (because they are all three equally "real," or equally "illusory"), but rather which of the three if any should assume priority. The possibility must also be kept open that all three time realms be maintained and that none be sacrificed to another. Then the realm problem is knowing which realm of time is appropriate to which particular circumstance. Such a question cannot be fully tackled here. Suffice it to say that no answer can be given until one has experienced each of the time realms. As nature takes care of the first and society the second, who will look after the development of the third? At this point education as socialization ends and education for mankind begins. With the above question of appropriateness it is necessary to return to the issue raised at the beginning of the paper — a consideration of the basics of education. We labelled these basics *X* because they were largely unknown. Now one can define one part of *X* as "consciousness of the three time realms."

TIME IN PUBLIC EDUCATION

Public education has not learned its history lessons well. Beginning and ending within social demands and social values, it has not looked outside them in any meaningful way. It has stagnated within the framework it originally set for itself — to draw the majority of the population into

clock-time activity. Now, however, it should be clear that clock-time alone cannot fully encompass all human experiences. Clock-time is beginning to be felt as insufficient.

History shows us that no education system is worth its salt if it does not consider the fundamental goals of its activity. These goals are only adequately described within what was called the third realm of time; the most fundamental educational issue of that realm is the whole issue of full human life. Unless one educates with a view towards enhancing and broadening life, education is less than it should be. One cannot adequately debate the meaning of human life within a clock-time framework because it has limited meaning there. Clock-time cannot encompass the "timeless" realm. This is the dilemma of our present day education system. The basic *X* includes a consideration of full human development. A discussion of the basics means a discussion of what man is to be. Yet, authorities who control the public schools are too often unable to discuss such an issue fruitfully. Their work traps them. Within their clock-time view such questions appear impractical, unnecessary, and unanswerable. It is far more important for them to draw up new school projects where students study *A* rather than *B*, in the honest hope that variety and diversion will overcome the fact that the school system does not take the child into another realm than the common. Consequently, more money and more energy are expended on new books and methods to teach old facts more effectively, always assuming that the child's mind is fixed to the same single temporal realm, that one reality as it exists located in an administrative mind in the department of education.

When one says that the public school has not learned its history lesson, one means that it does not integrate the basics of knowledge, learning, and human development. From Plato to Dewey the basic discussion of education has always revolved around questions such as "What is true knowledge?", "By what methods should this knowledge be imparted?", "What moral laws govern human life, and how can they be learned?", and lastly, "How do the answers to the above questions change the quality of a person's life?" School administrators do not usually ask these questions because their decisions do not depend upon these answers. Their work does not require them to have addressed these themes in a meaningful way. This, too, is not surprising because all too often philosophical priorities stand outside clock-time priorities.

At the beginning it was mentioned that education involves a transformation of view, not a substitution of one aspect of curriculum for another. The transformation involves directing what one has learned into a cohesive, harmonious statement which ultimately places an individual into an order beyond the social. Human knowledge is not of itself cold and dead; it is a living entity born in a search. Metaphorically, it is the footprint of an exploring creative search to understand the source and meaning of the life experience. That source and that meaning are found

only within the time realm of timelessness where clock-time is seen as only a step along the way.

When the question is raised as to how one can find the "basic" of education, one must consider that elusive yet basic *X*. Further, one can now see that *X* includes a statement about the quality and meaning of human life. As this paper has indicated, the latter problem of the quality of life cannot be adequately answered unless one adopts a timelessness-realm framework. It does not mean, of course, that the public or the schools should adopt blindly yet another theory to solve our present educational problems. It does mean, however, that unless educational decision-makers can locate the level at which this elusive problem of basics exists, the school will restrict children's development rather than stimulate it. Already widespread discontent exists among parents and the general public about the restrictiveness of public schooling. The schools, they claim, are preparing children to fit a technocrat's projected employment chart. The noticeable signs of such discontent are the public complaints that children are often unable to read and write with comprehension, are poor in their arithmetic skills, are leaving school without direction or purpose, and develop no love for learning. The problem of the schools exists in the third time realm yet it is couched as belonging to the clock-time realm with which school authorities are familiar. Thus the complaints are merely symptoms of a far deeper and unconscious feeling of public dissatisfaction with the importance given to clock-time activities in public education. To train children with feelingless efficiency in the basic three R's is treating the symptom, not the cause. It will not alter the public's discontent, nor will it return to schooling its former positive image.

So far this paper has sketched only the formal characteristics of the educational basics as residing in a theory of man which includes among other considerations man as a thinking, feeling, willing, and socially interacting being. The direction in which a content for these formal characteristics might be found will now be indicated.

It is important that one not merely adopt a content from some other historical or geographical spot merely because it has been successful there. Educators have often done this in the past, especially in Canada. The content must take shape in the minds of those who assume a position within all three temporal realms. After a person immerses himself in all three realms the content will slowly begin to emerge for him. And then it emerges in an alive and meaningful fashion as the events are linked to the considerations of timelessness time. There is, therefore, an interplay between the present situation and the formation of possible future ideals. (It goes without saying that these ideals have to do with more than the present social clock-time ideals.) Such an extrapolation requires considerable breadth of understanding developed in an inquisitive and philosophical mind, and it also requires a finely honed sense of feeling which

distinguishes the real from the artificial needs in education. With regard to satisfying real needs, it is undeniable that the sensitivity to perceive them ought to be required of those determining the future course of education. Training in the fine arts — music, painting, sculpting, writing, and so on — is an indispensable element of an administrator's makeup. How ludicrous this sounds in the present educational context! Administrators now are praised for their efficiency rather than for their aesthetic breadth. It will continue to sound ludicrous as long as one adopts a conventional clock-time attitude with its associated values. Certainly one cannot be hopeful for change here.

Clock-time minds tend to reproduce their formal structure in the education of others. In the schools, curriculum innovation remains a thriving yet basically static business changing content but not altering form. Those elements which could take us out of our educational stalemate are not yet recognized by administrators for their true worth. The ever-present demand in the realm of clock-time for practical application and for function, for measuring and for quantification, hinders the mental development required for timelessness. As a result, the development of the intellectual, emotional, and moral planes is not systematically encouraged by our schools. Usually the intellect is more fully developed than the others (and usually the calculative intellect is encouraged), but the mind, the emotions, and the will fail to merge in the individual. The result is, as Rousseau (1969) once observed, an individual in whom the mind and the heart go different paths:

Drawn this way by nature and that way by man, compelled to yield to both forces, we make a compromise and reach neither goal. We go through life, struggling and hesitating, and die before we have found peace, useless alike to ourselves and to others. (p. 8)

Clock-time intelligence, being the most fully developed aspect of the person, naturally turns to itself for help when facing difficulties. It denies the power of other methods.

The problems which face the schools today are problems which cannot be solved by a more diverse configuration of previously successful solutions, but instead they require a more comprehensive method with a wider point of view. The school system has now reached such a problematic juncture. Unfortunately, in the view of the author it will be unable to respond appropriately. Educational decision-makers unknowingly prevent help from reaching them.

PRACTICAL SUGGESTIONS FOR EDUCATIONAL DECISION-MAKERS

There is really no logical necessity for this negative view of the future of public education other than a practical assessment of the situation. There are practical changes which could be made to public schooling for schooling to regain its credibility, but one fears the changes will not be

made. The narrow adherence to a one-directional form of learning, which obstinately still clings to public educational establishments, runs squarely counter to more fully developed knowledge and sentiment. The theme of development has been argued extensively by people such as Dewey and Piaget in the twentieth century and has been argued by many others since the eighteenth century writings of Rousseau (1963). Still, decision-making personnel remain relatively ignorant of the substance in these writings. Their training generally does not prepare them for understanding the upper end of human development or for perceiving this development as a real need. Hence there is little truth in the often claimed premise that the public schools satisfy prevalent needs of the population. The public school system retains its image as an "alien institution" (Katz, 1975) combating rather than encouraging growth and change. The frequent lack of understanding of learning theory, philosophical considerations, and sociological correlations by public school decision-makers certainly does not make the picture for betterment look positive. Therefore educational decision-makers must undergo a more liberal education to give them wider vision. They would then be more influential as leaders and directors of the educational welfare of developing human beings.

A second practical suggestion concerns the classroom itself. It has also been repeatedly urged, but has found no serious support by decision-makers. Much of early education must be devoted to developing the artistic element in children. This, for the clock-time mind, seemingly impractical, leisure-time pursuit, is for the individual one of the most essential ingredients in discovering the realm of timelessness. An encouragement of the fine arts is indeed a practical solution for public school problems. The widespread existence of art is a sign that it has always been very important to man. There is a deeply rooted real need for art which has been an essential part of human life since pre-history. Art is one product of an inner need which resides in the very depths of a living experience and which helps to establish an understanding for a timeless realm. It is incomprehensible although not surprising that the arts are still considered "frills." But again judging from the courses of study taken by public school children which have the approval of educational decision-makers, it is easy to understand how this image has persisted.

Clearly then, pessimism with regard to meaningful change in public education has factual roots. The problem now is not that the answers to the malaise of the public schools are unknown, but that the significance of the problems and the cures cannot be established in the clock-time realm thinking of the educational decision-makers. Further, as Parkinson (1957) shows, the future looks dim because the decision-maker's mind tends to rehire after its own image when filling administrative vacancies. Even attrition is not an agent of change.

The two practical suggestions were made because school personnel are often moved only by practical considerations. There are, no doubt, many other practical suggestions. The key, at this point, however, is to recognize the importance of considering the basic *X*. The chances of even this happening are not good because the kind of reflection and thought needed for a reasonable view of the basic *X* is a scarce commodity among educational decision-makers at the moment, and there are no signs of its increase.

ADMINISTRATIVE LIMITATIONS

Finally, a further comment about the limits of the clock-time possibilities of administration must be made. Training in any profession requires the establishment of a stimulus-response type relation to the environment. A fireman, faced with a fire, knows immediately how to react because previous experience has fixed a stimulus (fire)-response (his act) relationship in his mind. Similarly, the medical doctor responds with instinct-like quickness to routine-type questions. Frequently one hears the phrase "I could do it blind-folded," meaning that active thought in the Deweyan sense of "testing out various hypotheses" is not coupled with the activity. Such is one of the purposes of professional training; namely, to internalize the proper procedure (to the point where it requires no thought). There are clock-time advantages, obviously, in doing this and these should not be belittled. There are also, however, dangers especially for educational decision-makers. Among the most noteworthy dangers are: atrophying of creative thought, inability to change the "ground-rules" or basics, and drifting away from the initial purpose of the activity. These dangers will now be discussed in the context of the administration of the public school system, and then related to the time model.

Herbert Simon (1973) characterizes the administrative man as one who

recognizes that the world he perceives is a drastically simplified model of the real world. He is content with this simplification because he believes the real world is mostly empty anyway. Because he treats the world as rather empty, he is able to make decisions with relatively simple rules of thumb or tricks of the trade, or from force of habit. These techniques do not make impossible demands upon his capacity for thought. (p. 200)

Simon's tongue-in-cheek description characterizes administrative action as a stimulus-response type which bypasses active thought.

Probably one of the administrator's worst fears, if he is efficient, is to fall behind through a backlog of paper. This leads him to process problems (stimuli) quickly along conventional patterns and to avoid the more clock-time consuming pursuit of better solutions. Or else he may deny that there is in fact a problem (stimulus) and hence not respond altogether. Examples of both these types of response ("immediate" and

“avoided”) are very evident in the current “back to the basics” debate. Now that students have been found supposedly lacking in their basic reading and writing abilities, the first response gives them a heavier dose of “the same old thing” (input) at time₁, which, in typical S-R fashion, it is assumed, should lead to more visible results (output) at time₂.

The second approach, denying the problem and/or shifting the responsibility for making a decision elsewhere, is another indication of the danger befalling stimulus-response training. The individual in this case is unable to stand conceptually outside his role of S-R agent. He sees the situation from within a clock-time frame and does not formulate a change in the ground rules of the activity. The director of the Ottawa Board of Education (Willis, 1978) made the case recently that the responsibility for the decline in student literacy cannot be placed at the doorstep of the public schools because the schools are no longer educating only the bright students. According to him,

It is simply not fair to compare the 20 percent who are gaining (university) admission today with the 4 percent who gained admission yesterday. It is time to compare apples with apples, not apples with lemons. (p. 7)

Evident in such a statement is the importance the author places upon natural ability, from which it follows that nature and not the public schools is to blame for students' semi-literacy. Helpless to approach the problem of schools in a meaningful way, the old school method is defended by a school decision-maker. Such a statement as the above fails to take into account the wide front of human development. So many school decision-makers carry on in total ignorance of this fact. Katz (1975) says:

Despite overwhelming disconfirming evidence, faith in the power — the essentially conservative power — of schooling has persisted, and this is one of the great puzzles in the history of American thought. (p. 109)

This paper has shown this is not such a puzzle at all. The decision-maker's clock-time-bound mind can only think in the categories within its possession. Its limits are posed by the assumptions of clock-time. However, when clock-time values themselves pose a problem it is powerless in the face of these problems. It returns of necessity to old solutions and, unless it is retrained, cannot change its ground rules which provide it with its typical substance and direction.

The atrophy of creative thought as the clock-time mind moves farther along its clock-time path puts it more and more out of touch with the fundamental changes outside it. Unable to grasp the essence of the educative basics — the value of human life and the living experience — it fails to tune in to the real needs which education should satisfy. It fails to do so not out of spite but out of its own limitations.

To restate the basic theme: Conceptions of the basics of education lie within time frames. In ego-time education remains only play and personal

exploration; in clock-time it becomes socialization into contemporary values; and in timelessness it becomes what it fully is: a contemplation of the meaning of life and an enhancement of the living experience.

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