

A Conceptualization of Education in the Future

G. Barry Morris

university of saskatchewan

Historically, educational theory has been closely related to major movements in the socio-politico-economic structure. Speculating about the nature of the advancing society will provide a basis for new conceptualizations in education. It is proposed that education will need to consider the concepts of change, conscious awareness and cooperation in the context of a concern for the survival of mankind. By employing "new basics" and new conceptualizations congruent with the changing nature of society, education will prepare individuals for successful living in the future.

Historiquement, les théories de l'éducation ont toujours été étroitement liées aux principaux mouvements qui affectent les structures économiques, politiques et sociales. Les fondements de conceptualisations nouvelles en éducation peuvent émerger de spéculations portant sur la nature de la société du futur. L'article suggère que les éducateurs de l'avenir devront considérer les concepts de changement, de conscience et de coopération afin de rendre possible la "survie dans l'harmonie". C'est en redéfinissant les apprentissages de base et en élaborant de nouvelles conceptualisations en accord avec la nature changeante de la société, que les éducateurs pourront préparer les individus à vivre pleinement dans la société du futur.

Wagschal (1979) contends that, in the 1980s, conceptualizations for "learning tomorrows" are required to bridge the gap between "back-to-the-basics" movements and visions of new forms of schooling. The present paper attempts to provide a conceptual view of education which may be appropriate in the future. Existing theoretical orientations may be limited in preparing students for effective functioning in an ever-changing society. The influence of a rapidly changing socio-politico-economic framework may be of considerable significance in the development of future conceptualizations in education.

It is generally agreed that the process of education is strongly influenced by the "spirit of the times." Hutchins (1968, p. 13) states that, "historically, it (education) has been bound by politics, economics, technology and the social order." Major movements in society, however, also contribute to the contemporary view regarding the nature of the individual. Increased knowledge and understanding of the individual often becomes incorporated into emerging educational philosophies. Since the turn of the century, according to Tomkins (1979, p. 2), educators "have sought to identify the sources of content in the familiar model that interrelated the society, the learners and the disciplines." Since societies are never static, but rather continually in process of change, there is reason to assume that a new emerging societal system will result in new conceptualizations of education and human behaviour. Prior to examin-

ing education in the future, a brief overview of the historical relationship among education, society, and the nature of man is presented.

HISTORICAL PERSPECTIVE

During the 1920s and 1930s the interrelationship of society, school, and the child were clearly recognized. Of this era, Sutherland (1979, p. 50) remarks that, "educational reformers attempted to make over the curriculum so that it responded to the needs of both their new notions of childhood and their new urban and industrial society. The industrial and technological revolutions had so weakened the family structure that education began to focus its attention on the development of the child" (Debenham and Parsons, 1978). Accepted educational tenets were "child-centered schooling, activity programs and respect for the child's individuality and developmental growth toward independent adulthood" (Stevenson, 1979, p. 98). Virtues congruent with the nature of society such as obedience, hard work, respect for authority, adult-like behaviour and respect for the social order became embedded within the curriculum (Stamp, 1970; Tyack and Cummings, 1977). Thus, the school curriculum stressed "citizenship training" and "mental discipline."

During this era the accepted views of human behaviour and learning were those advanced by Thorndike (1931) and Watson (1930). Learning occurred through repetition and reward, while appropriate behaviour resulted from conditioning and external controls. Both dimensions were perceived in terms of measurement, manipulation, predictability, and operationalism. The scientific approach to the understanding of human behaviour became the basis for the "training of the faculties." The image of the individual during this period is aptly stated by Getzels (1974, p. 530): "The dominant conception of the human being was that he was by nature an empty organism responding only to pleasure and pain, reward and punishment ... it is presumed children would not think or learn or do anything useful without the prod of incentive or authority." In short, as the newly urban and industrial society of the 1920s and 1930s emerged, education reflected the needs of this era. The child and, more specifically, the behaviour of the child were considered to be of major importance. Appropriate behaviour was required, curriculums emphasized it, and the accepted view of the individual permitted it.

During the post-war period (Marchak, 1975; Porter, 1967; Comman-ger, 1976), the pursuit of democracy resulting from a fear of authoritarian political ideologies characterized Western society. The value of the democratic process became a basic tenet of the educational system during the 1940s and 1950s. According to Stevenson (1979, p. 96), it was thought that "an educated citizenry was an essential safeguard against totalitarianism, communism or fascist horrors ..." This view was one reason for the changing orientation in educational philosophy.

The dominant conception of the human being was transformed from the empty organism of the 1920s and 1930s to a dynamic social organism. Describing this new perception, Getzels (1977, p. 7) states that, "in a sense, Watson's and Thorndike's images of human nature were replaced by Freud's and Lewin's." The values of society changed, with a new emphasis on democracy, freedom, equality, individuality, social relations, individual differences, and educational opportunity (Buss, 1975).

The previous educational concern with outcome behaviour now moved toward an emphasis on processes of learning. Ebel (1980, p. 386) makes the point that, "emphasis in education shifted away from things to be learned, and toward conditions for learning, from products to processes ..." The cognitive and intellectual development of the individual was stressed. Theory (Thurstone, 1955), process (Piaget, 1951), and measurement (Weschler, 1944) of cognitive functioning became the basis for school curriculums and programs. Thus, the curriculum stressed assessment, individual differences, group interaction, student responsibility, liberal education, and sharing (Stevenson, 1979). Subject electives, workshops, project work, laboratories, and student representative councils became the norm. Teaching was perceived as instruction designed to attain clearly defined cognitive objectives (Bloom, 1956).

The antecedents of educational theory during the 1940s and 1950s can be found within the nature of the societal structure. Society extolled the value of democracy, and education stressed individuality. Processes of learning were deemed important, with emphasis on the cognitive and intellectual nature of the individual.

In the 1960s and 1970s, in the wake of vast technological, political and economic changes, society embarked upon a new era. According to Stoken, "It was to be the dawn of the Age of Aquarius, a time when people would be doing their own thing ... when the human spirit would liberate itself ... it was a period of increasing hedonism ... the tranquility that had characterized the 1940's and 1950's came to an abrupt end" (1980, p. 14). The younger generation's rejection of the status quo was, in part, responsible for this turbulent period. Taking the form of social unrest, political upheaval, campus riots, human rights movements, and increased violence and crime, this rejection appeared to create a new sense of awareness of self and society. The search for purpose, meaning, and identity became a motivating force for many individuals.

The predominant conception of the individual was oriented towards an interest in "self." The human being was perceived as capable of personal fulfillment, maximizing capacities and realizing potentials. The theoretical positions of Maslow (1962), Rogers (1961), Fromm (1969), Perls (1969), Frankl (1963), and Allport (1965) were popularized. The need for individual self-discovery, self-enhancement, self-realization, and self-actualization became an overriding concern. As individuals sought self-understanding and self-acceptance, the social order was character-

ized by permissiveness and liberalism. Educational concerns were once again to reflect the social ethos.

The new perspectives of this period, both social and individual, profoundly influenced educational theory. A new orientation in education was advocated by Kohl (1976), Holt (1964), Glasser (1969), Rogers (1969), and Illich (1971). The objective of this new approach was to consider the "whole" person. The students' emotions, feelings, attitudes, and opinions were to be explored. The need to exercise and enhance the affective domain of the individual was perceived to be essential for total fulfillment (Krathwohl, 1964). The educational goals for this era may be summarized as the liberation of human potential.

The movement toward education of the "total" individual was exhibited in curricula and programs that demonstrated flexibility and openness to change. In a sense, education became "experimental." New curricula were developed in many subject areas, while school programs provided more electives, more vocational/technical training and more opportunity for the handicapped (Stamp, 1970). The traditional curriculum was expanded to include guidance counselling, parenthood training, sex education, family life education, the arts, moral education and values clarification (Stevenson, 1979). Open schools, open classrooms, integrated approaches, interdisciplinary learning and team teaching were implemented. Teaching techniques incorporated the inductive and discovery approaches to learning (Bruner, 1960). Evaluation, accountability, teacher competency, middle schools, cultural pluralism, and back-to-the-basics were major issues of this period (Hurn, 1979). This turbulent era in education may indeed correspond to major social changes.

In summary, it seems reasonable to conclude that, historically, an interrelationship has existed among the "spirit of the times," the dominant conception of the human being, and educational goals and practice. In actual practice, however, there is often an observed "educational lag." Thus, Goodlad (1979, p. 344), contends that educators are "often out of sync – zigging when we should be zagging and zagging when we should be zigging." Moreover, there may be wide differences between professional rhetoric and practice in the schools. Teachers are frequently perceived as conservative and cautious in, first, accepting new ideas and, secondly, implementing them fully. Nevertheless, eventually the gap is decreased and a relationship observed. The historical interrelationship of society, education, and the dominant prevailing views of the student can perhaps best be depicted in the following manner.

In the 1920s and 1930s due to urbanization and industrialization, the family unit had so weakened that education focussed on the development of the *child* and specifically, *behaviour*. In the 1940s and 1950s Western society rejected utilitarian political ideologies. The school promoted a *democratic* orientation and emphasized the *cognitive* component of the individual. Education's movement toward the *liberation of human potential*

reflected the self-searching society of the 1960s and 1970s. The affective domain of the individual was given priority. This analysis of previous trends suggests that reasoned speculations about man and society in the future could be a basis for a re-conceptualization of education. Such a re-conceptualization would provide, at least in part, an educational perspective for the 1980s and 1990s.

FUTURE PERSPECTIVE

There is general agreement that the rapidly approaching twenty-first century will differ vastly from the present. The nature and direction of the future society has been well documented. There has been a variety of conceptions of the future. However, they can for the most part, be categorized in terms of the orientation of their proponents: utopians, negative extrapolators, positive extrapolators, Romantic/Transformationalists. A brief overview of each category will provide the basis for an educational perspective for the future.

Utopian views have perceived the future in terms of ruling intelligentsia (Orwell, 1949), behavioural engineering (Skinner, 1962), regimental industrial armies (Wells, 1967), and genetic mutation (Huxley, 1939). A common element of the utopian perception is the controlling and authoritarian nature of ruling agents. Control of individuals is often achieved by coercion, fear, force or conditioning. Elliott (1975) and Friedrich and Brzezinski (1956) contend that the essential components leading to totalitarian regimes are already embedded in the current social order. For example, there is an emerging trend toward centralization, state ownership, population distribution, disorganization of the family, dissolution of religious sects, increased police control, and an increase in crime and violence (Marchak, 1975). Under the guise of democracy, a form of authoritarianism may be achieved through tactical implementation of political and governmental policies (Arendt, 1958), thereby severely curtailing the power and freedom of individuals and social institutions. The probability of centralization of power and resulting technocratic authoritarianism is considered a likely outcome in the future (Hamil, 1979; Maloney, 1979; Goodman, 1978).

The negative extrapolators (Ruff, 1978; Gappert, 1979; Forrester, 1973; Stoken, 1978; Cornish, 1979; Meadows et al., 1972; Shuman and Rosenau, 1972) forecast a social and economic collapse before the turn of the century. Cornish (1979, p. 376) believes that the possibility of economic collapse "leaves me convinced that a depression during the 1980's is not only possible but probable." Collective despair rooted in economic dislocation may give rise to political upheaval and intervention. Stoken (1980, p. 19) suggests "that by the 1980's ... the breakdown of international order that usually occurs during a depression increases ... the likelihood of military aggression ..." It would appear that this position

views the immediate future as a period of restraint and concern for survival.

Kahn et al. (1976), Bell (1973), and Farmer (1973) are representative of the positive extrapolators. Optimism about the future characterizes this group. A major belief is that technology and science will resolve many of the problems facing mankind. Through technology and science, new resources can be developed, thereby assuring the survival of man. Commenting on the immediate future, Kahn and Phelps (1979, p. 202) contend "that for 1980–2000 we expect reasonably good overall economic development ... with somewhat slower growth than occurred in the 1950's and 1960's." This position likens the world situation to a "growing pie" and argues that an increase in productivity anywhere creates conditions that lead to similar conditions everywhere. In disagreement with the negative extrapolators, Kahn (1975, p. 291) believes that, "we do not seem to be facing economic and social collapse ... we are facing many adjustments." Advocates of this orientation believe that the earth's resources are not limited; however, planned utilization and development is a necessity for continuous survival.

Other futurists (Harman, 1976; Roszak, 1978; Thompson, 1978) perceive the need for a consciousness revolution. The Romantic/Transformationalists believe that by changing the values in individuals, positive changes in social institutions will follow. An increased consciousness of the effects of political, economic, and technological change is necessary if positive social change is to become a reality. Harman (1978, p. 214) states that what is required for society "is exploration of 'inner space' – the human psyche and its aesthetic, metaphysical, ethical and religious potentialities." By changing an individual's consciousness, successful living in the future is possible.

There are a number of common elements among the differing societal perceptions of the future. For instance, each position accepts the validity of the concept of the "global village" (Laszlo, 1975; Beitz and Washburn, 1975; Sakamoto, 1975). All positions recognize that the future society will differ greatly from the present. The need to be aware of the influence of social change on individuals' behaviour is another similarity. Further, a concern for man's survival in the future is another stated concern of each position.

It would appear, independent of the accepted future orientation, that individuals will be confronted with a changing social system. Best (1978, p. 13) points out that "in societies where there is a rapid rate of social change, individuals confront new problems which require significant changes in their life style." Some of the problems which individuals will be facing are the following: depleting resources, over-population, energy shortages, war, pollution, famine, unemployment, poverty, income gaps, poor management, technology. Ehrlich (1980) summarizes these problems and concludes that the major issue facing mankind in the future

will be maintenance of the environment. New modes of functioning will be required if indeed the environment is in constant change and unable to meet previous demands. The "struggle for survival" may be a major priority for individuals. The problems associated with survival in the future have been well documented (Stoken, 1978; Kindleberger, 1978; Theobald, 1976; Abert, 1979; Ruff, 1978).

The concern for human survival may become a central aim of education. Pulliam (1979, p. 59) claims that, "every educational plan for the future should be required to show that it enhances the chances of survival and the quality of life." Similarly, Theobald (1979, p. 35) believes that the major purpose of education will be "to teach people survival skills to cope with risk, uncertainty and stress ..." This objective may be attained if education stresses everyday life skills, problem-solving skills, communication skills, and technical skills (Weingartner, 1979).

Various alternatives have been proposed to provide students with experiences necessary for future survival. For instance, Hurn (1979) sees liberal education as a viable approach for developing survival skills. Becker (1979) advocates the concept of a "world-centered school" to prepare students to live in an interdependent world. Postman (1979) offers an opposing view by suggesting that schools be based on a "thermostatic" theory of education; that is, school should present a counterargument to the overwhelming thesis of change. If indeed there is a movement in society toward security and safety of the individual, then the concept of survival will become a focal point in education.

THEORETICAL PERSPECTIVE

Future educational theories will need to be encompassing, relevant, operative, and congruent with the nature of the twenty-first century. Speculations about the future indicate that the survival of man will be of primary concern. An educational perspective reflecting "harmonious survival" may be appropriate. Preparing individuals with the strategies, skills, and coping mechanisms to survive in an environment of new contingencies will be, in part, a responsibility of the educational system. The purpose of education in the future may be that "education will be responsible for providing those experiences enhancing survival of the individual, through cooperation with others, to function harmoniously in an ordered and organized society, and to attain a meaningful life."

Conceptual views of education often consider new curricula and school programs. However, suggested changes in the curriculum would be of minor importance (Fuller, 1979). The major priority in the future will be "how" the student learns rather than "what" he learns. This approach is most aptly stated by Case and Parsons: "Adaptation to such a fast changing culture requires not facts and findings, but procedures and process, not organizational data but organizational skills, not storage but processing" (1978: p. 5).

In the future, the delivery of the curriculum may include a variety of mechanisms: multi-materials, flexible schedules, continuous progress, social experiences, team teaching, enrichment studies, creative experiences, community relations (Georgiady et al., 1974). The use of electronics (Wagschal, 1978), computers (Roland, 1979), telecommunications (Martino, 1979) and home learning (Dunn, 1979) may be other avenues of instruction. Although the "how" component is an important dimension to future educators, concentration on this facet would extend beyond the limits of this paper. Of prior importance is a conceptualization of education in the future. All conceptualizations of this nature should be consistent with the criteria proposed by Shane (1976). From a review of distinguished world educators on the purpose of education in the future the following summary statement evolved: "... emergent educational development, 1976–2001, presumably would help young learners acquire a knowledge of the *realities* of the present ... *alternative* solutions, an understanding of the *consequences* ... insight into wise *choices* ... and to acquire information that is prerequisite to the implementation of examined ideas" (p. 256). These objectives may be fulfilled if educational theory in the future considers the concepts of *change*, *conscious awareness* and *cooperation*.

Change

In recent years the rate of social, political, economic, and technological change has increased to a degree never before experienced (Toffler, 1980; Allaby, 1976; Stoken, 1980; Kahn, 1980). The current transformation, according to Platt (1974, p. 100) is "as enormous as ten Industrial Revolutions, all rolled into one occurring within a single generation." The present environmental change has also been described as radical (Ways, 1977), convulsive (Cornish, 1977), and pervasive (Amara, 1975). As a consequence of the nature and rate of change, individuals will be faced with a "period in which human choice will operate more decisively than ever before" (Cornish, 1980, p. 7).

Stress and tension often accompany rapid social change (Lazarus, 1979). Learning to cope with stress resulting from change will be a major task for individuals in the future. New adaptive modes and behavioural patterns may be required to deal with stress in order to survive. Preparing individuals to function effectively in an ever-changing environment will be a responsibility of the educational process (Kauffman, 1976; Laconte, 1975). Education could foster adaptive personalities, attitudes, skills, and coping strategies to enhance the quality of life. This view is consistent with Fuller (1979, p. 93), who contends that educators should "focus on designing a curriculum of change, not merely a changing curriculum."

Teaching the concept of change is an essential ingredient if "harmonious survival" is a future goal of education. Shane (1976, p. 255) believes that "schools have to teach people how to change ... so one can cope with

change when it comes." Social, political, economic, technological, environmental, and personal change would be some dimensions for exploration. By examining the realities, outcomes, consequences, and effects of change such an approach would assist individuals in dealing adequately with the future. In attempting to understand the origins, rationale, and purpose of the change, accompanying stress experienced by the individual would be reduced (Heilbroner, 1974).

New attitudes would result if education emphasized the concept of change. In all likelihood, the individual would acquire the attitude that there is "stability in change." If individuals operated from this principle a constantly changing environment would be viewed as stable and secure. Other principles which the student may learn would be to "prepare for the unanticipated" and "expect the unexpected." By developing this attitude a sense of reality would be provided to the student. A certain degree of "relevancy in education" would occur as the "out there" would be an integral component of the school curriculum. Education has been (Dewey, 1938) – and should continue – to provide experiences consistent with the needs and demands of society. New attitudes about change can occur if individuals operate from principles consistent with the demands of the future.

The focus on change would also deal with related behavioural changes in the individual. Personal changes resulting from the developmental process (i.e., maturational, cognitive, social, emotional, sexual, and psychological) would be included within this concept. There are major developmental differences among elementary, middle, and high school students (Mitchell, 1975; Erikson, 1963; Kohlberg, 1966). Environmental and social change would affect individuals differently at each stage of development. Rohwer (1980) argues that students at each stage exhibit a need to understand the effects of developmental as well as social change.

In summary, as a result of rapid social change, there may be a need for educators to emphasize the concept of change. This concept can be viewed from a variety of dimensions including environmental, developmental, and the interaction of each on the individual. An emphasis on the concept of change should better prepare the individual for the future. Assisting the student in developing new attitudes and operating from new principles related to change may be a necessary facet of education. Emphasizing the concept of change would increase the individual's "cope-ability," decrease stress, and enhance survival.

Conscious Awareness

Developing an individual's conscious awareness is another area of concern for the future educator. The concept of conscious awareness is perceived as the individual's ability to recognize, react to, and influence

change. Roszak (1978) most approximates this concept, preferring the terms "consciousness politics" or "personalism." An individual's thinking expands, and awareness of the cultural, social, economic, and political determinants dictating the change results. Consciously aware individuals would recognize the change, would react constructively to it, and could therefore attempt to influence it. These individuals would be capable of critical thinking, problem solving and decision making in situations with ill-defined boundaries. A certain stability and security would accrue to the individual, characteristics generally associated with psychological health.

The concept of conscious awareness conceives the totality of change within two perspectives: molar and molecular. The molar perspective provides awareness of those contingencies influencing change within the social framework. Information, knowledge, and awareness provide an understanding of the change, preparing the individual for positive reaction. As molar consciousness increases further, societal change would be anticipated and accepted. A certain appreciation of constant change would be a likely outcome.

The essence of the molecular perspective of conscious awareness is the understanding of the influence of change on human behaviour. Continuous involvement in and confrontation with change in many areas cannot but significantly influence personality and behaviour. New life styles, values, morals, customs, habits, and traditions produce corresponding changes in the individual (Dudley, 1980; Francoeur, 1980). The effects of change culminate in new feelings, attitudes, beliefs, and motives. Ultimately an understanding of the effects of change on the individual leads to increased self-analysis, self-insight, and self-discovery.

In attempting to facilitate conscious awareness educators would need to focus on new patterns of thinking. Roszak (1978) suggests that thinking in traditional terms needs to be reorganized; Goodlad (1979) emphasizes the need to think globally; and Brown (1978) believes that new thinking strategies are possible through "re-schooling." A restructuring of the individual's thinking is a prerequisite to heightened consciousness and awareness of the realities, solutions, consequences, and choices related to change. An examination of the many factors and determinants related to specific change involves a temporal-spatial dimension of the thinking process resulting in comfort with states of "suspended focused tentativeness." The premises, assumptions, and logic underlying the change are examined by the individual, a degree of objectivity regarding the event is attained, and accompanying stress experienced by the individual is minimized. Thus, an analytical and scientific approach in reacting to the change is possible. This view of dealing with impending change in the future is maintained by Kahn (1980), Ellis (1980), and Suzuki (1980).

One approach which tends to increase conscious awareness is investigating and refuting preconceived notions or myths. Myths are often

created and employed by parents, peers, society, and schools to dictate socially desirable behaviour. Regarding the true purpose of schools, Wasserman (1974, p. 5) points out that, "the major function of schools in any society is to disseminate and inculcate the myths which that society ... needs to tell about itself." Greer (1972) believes that myths involving stereotyping, racism, and socialization are fostered by schools. For instance, curriculums are designed to socialize students into preselected categories reflecting their original socio-economic status. Bowers (1974) sees education tending to promote cultural illiteracy by intentionally limiting the students' awareness. Further, Carnoy (1974) contends that education has a "colonizing" effect and that the true nature of education is often disguised. Examining the many myths found in education and the numerous myths apparent within society would be a starting point for increasing conscious awareness.

Illich (1971) and Freire (1970) have examined certain myths of the educational system and have suggested certain alternatives. In support of this view, Combs (1979, p. 8) believes "that educators must provide alternatives, clearer, more accurate concepts on which to predicate action." An exploration of a wide spectrum of myths such as competition, ability grouping, humanistic education, irresponsible youth, democracy, and compulsory education leads to conceptual inquiry, new thinking strategies, and alternative solutions.

If survival in a context of rapid unpredictable change is of importance in the future, then the development of conscious awareness in individuals is of vital significance. Recognizing and reacting to change effectively, at both social and personal levels, will be necessary for successful living. Adequately prepared to meet change through an awareness of its effects on the self, individuals would be capable of significantly influencing and contributing to society.

Cooperation

Theobald (1976) argues that in the twenty-first century cooperation among individuals and nations will be in the self-interest of man. With the adverse trends in society towards economic deterioration, Peccei (1978, p. 374) believes that "what is needed is a united front against this crisis and that means that mankind must turn its focus ... toward world community." Survival of man is considered possible with individuals "working together," collectively and cooperatively within the global village. The need to "cooperate to operate" may become a necessary operating principle for individuals in the future. The need for a cooperative stance, however, raises the question of whether or not this orientation is indeed an inherent characteristic of man.

The nature of man has been viewed from dynamic and behavioural positions. The dynamic conception has perceived man as aggressive,

competitive, hedonistic, selfish, and instinctively motivated toward seeking gratification and pleasure (Freud, 1949). The behavioural view considers man to be reactive in nature and controlled by reinforcement contingencies within the environment (Skinner, 1962). These positions, and related conceptions, would appear to be incongruent with the view that man could develop cooperative tendencies. A cooperative nature would consider man as caring, accepting, empathetic, understanding, and tolerant. A positive disposition toward personal and social relations would be other attributes necessary for "working together."

The view of man which is most consistent with the concept of cooperation is that proposed by advocates of the Human Potential Movement (Maslow, 1962; Rogers, 1961; Fromm, 1967; Allport, 1965). This position perceives man as striving for fulfillment and realization of capacities, potentials, and resources. The search for meaning and purpose in life is obtained through contact with "significant others." Traits related to cooperative behaviours are fundamental tenets of this conception of man. The outcome of this orientation would be "valuing people over things, quality over quantity, cooperation over competition, and wholeness over specialization" (Kincaid, 1979, p. 112).

A task of educators in the future may thus be the teaching of social and cooperative skills. One phenomenon dictating this approach will be the increasing intensity of inter-cultural contacts apparent in a shrinking world. Shane (1976, p. 255) talks about "the need for educators to develop a spirit of global community ... which respects multi-ethnic and polycultural differences." Recognizing the contributions of other nations would assist in developing and maintaining favourable relations. More specifically, in a multi-cultural society such as Canada, appreciation, understanding, knowledge, and acceptance of the many ethnic groups would foster improved intergroup and interpersonal contacts (Young, 1979; Longstreet, 1978).

There is evidence today that education is already making strides towards the development of cooperative behaviours. For example, school programs have been designed for classroom use which stress cooperative and community living (O'Connor, 1976). In regard to school athletics, Orlick (1978) has pointed out the advantages of cooperative games over competitive activities. It is generally agreed that parents and community members have recently demonstrated increased involvement in certain school programs (i.e., family life and sex education). Still, greater efforts could be made in schools to promote the aspect of "working together." Replacing "competitive insanity" with "cooperative survival" may be a major feature of a changing curriculum in the future.

School programs designed to prepare students for an advancing society may also need to consider "new basics." As education enters the eighties a transformation will result. The traditional "basics" will be supplemented by other fundamentals. An extension of the present 3Rs to include

human relations, self-reliance, and relaxation may be necessary for the concept of cooperation to be fully realized.

The dimension of human relations might be considered a fourth R. The ability to relate to others and differing cultural groups positively and appropriately is mandatory for effective functioning in the future. Developing communication skills and greater awareness would better prepare the individual to recognize the contributions of others, leading to improved human relations.

A fifth R might be the development of self-reliance in the individual. School curriculums fostering movement of individuals from external to internal control, passive to active orientation, and dependence to independence would increase the likelihood of adaptation to a changing environment. By developing a psychologically stable disposition individuals would be capable of relating to others in a productive manner.

Relaxation might be a sixth R. Learning to be flexible, tolerant, and adaptive to constant environmental change would prepare individuals to deal with accompanying stress and tension. Teaching the skills and techniques of relaxation will provide the individual with mechanisms to cope with the stress from social as well as personal change. Such strategies would also assist the individual in his relations with others.

The inclusion of these new basics in the school curriculum would be essential for developing cooperative tendencies in the student. Moreover, such basics would help to prepare individuals for future change by fostering the development of a conscious awareness. Other basics may also be included – the importance of recreation in a leisure-oriented society, religion as a source of faith and hope for the continued survival of man, and the concept of recycling. These basics, as well as others, could be incorporated in school curricula to provide the individual with the essential ingredients necessary for the future.

CONCLUSION

Historically, a close relationship has existed between the prevailing nature of society and major movements in education. There is convincing evidence that the society of the 1980s and 1990s will differ from the present. If this is the case, then new conceptual and theoretical perspectives in education will be required. On the basis of speculation about the orientation of the society, the nature of man and the function of education, “harmonious survival,” was proposed as an educational theme in the future.

Preparing individuals with “survival skills” will be a future task of educators. To accomplish this objective education will need to emphasize the concepts of change, conscious awareness, and cooperation. Emphasizing these concepts will equip individuals with the necessary techniques to effectively deal with impending stress, reducing existential fears. School

curricula need to focus upon social and personal change, develop new thinking strategies and implement "new basics." By doing so, education may indeed prepare the individual for the future.

The implementation of new concepts in schools is the responsibility of educational leaders. Policy makers, administrators, professors, and teachers must be aware of those traits required by individuals to live successfully in the future. Today's student upon graduation will enter a society unlike the present. Providing the student with those experiences necessary to prepare him for the society is a major role of the educator. Educational leaders must be futuristic and visionary in their thinking. Conceptualizations of the future and corresponding educational perspectives will assist leaders in this capacity. The present paper is a small step in this direction.

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G. Barry Morris is an Associate Professor in the Department of Educational Psychology, College of Education, University of Saskatchewan, Saskatoon, Saskatchewan S7N 0W0.