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Future oriented guidelines for a kibbutz teachers college.

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FUTURE ORIENTED GUIDELINES FOR A
KIBBUTZ TEACHERS COLLEGE

A Dissertation Presented
By
MOSHE GILADI

Submitted to the Graduate School of the
University of Massachusetts in
partial fulfillment of the requirements for the degree of
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FUTURE ORIENTED GUIDELINES FOR A KIBBUTZ TEACHERS COLLEGE

A Dissertation

By

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August 1973
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The purpose of this study was to develop guidelines for a Teachers College for the Collective educational system in the Kibbutz society in Israel. As a non-sectarian communal society, the Kibbutz is not immune to changes occurring in the world and larger Israeli society. Considerable changes are already visible. To what extent will they affect the value system of the Kibbutz? What values and skills are most important for the succeeding generation? How must educational institutions change to effect the direction of change? If education is an important factor in the direction of future development of Kibbutz society, then teacher education is fundamental to educational change and a future oriented approach for changing teacher education may be of great importance.

Based on current futurist theories, developmental trends for the Kibbutz society were projected. The forecast assumes a mass-consumption stage and a post-industrial stage of development. Two possible alternatives were outlined. One assumes that the mass-consumption stage is a transition from which the post-industrial stage will emerge. The other
alternative assumes that the post-industrial stage is not an imperative and may not emerge from a fully consumer-oriented society. In this case it would be reasonable to question the continuation of the Kibbutz, at least in its present form. The projected trends were analyzed, using The Cross-Impact Matrix technique. The analysis of the mass-consumption trends reveals that the trend identified as the "decline of the task-oriented pioneer value system" has the greatest effect and will enhance the continuation of all the other trends. The trend identified as "growing conflict between individual wants and society needs" is most independent of the other trends, while at the same time is highly influential as an effector on the absolute scale. In the post-industrial stage the trend identified as "merging of work and leisure coupled with self-fulfillment ethic" is most influenced in the presence of the other trend, but at the same time, is the second most powerful effector on the absolute scale. The analysis suggests areas for possible educational policy and intervention. The writer is not value-free, nor indifferent to the possible directions in development that the Kibbutz society may take. Therefore, the suggested areas of educational policy in the collective educational system are devoted to value education and the problems of man in society. It aims to create an environment that nurtures individual growth and fulfillment within the society. It is based on the principles of humanistic
socialism and cultural national values as well as on individual needs for acceptance and self-realization.

As a result of the projected trends, the suggested educational policy and current development in teaching and learning theories, guidelines for a Teachers' College for the collective education in the Kibbutz were developed. They are based on the assumptions that the teacher training environment of the prospective teacher must be congruent with the goals and the environment the teacher will create with students, that human values and social commitment are basic attributes in teacher education, that the dichotomy between academic and professional education is artificial. The general objectives are to educate an open-minded person who is committed and interested in people, the value system of the Kibbutz, and deeply involved in its future development. To create an environment for personal growth and provide a theoretical basis and clinical experiences for a professional decision-making process in education.

The proposed guidelines suggest an individualized, personalized approach in teacher education. The components of the suggested program include an academic area of concentration, interdisciplinary studies, professional use of knowledge, human relation studies and clinical experience. A sequential progress in areas of study was developed. The program is based on a pre-service in-service continuum, and possible ways of implementation and a support system are suggested.
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Dedicated with love and devotion

to

Esther and our children
CHAPTER I
INTRODUCTION

No educational system can be understood apart from the society it serves. The Kibbutz is a unique society created under unique geographical, political, and historical circumstances. The Kibbutz developed its own educational system about which there are many misconceptions, disagreements, and controversies. A major source of the misconceptions is the lack of familiarity and understanding of its social structure and its delicate dynamics as well as attempts to apply to it the concepts and values of other quite different social structures. It is impossible within the framework of this study to describe and analyze the Kibbutz society and its educational system fully, but a brief description of its basic values and philosophy is necessary.

The Ideology of the Kibbutz

Kibbutz society is the result of a human revolution. In the beginning was the vision deeply rooted in the Zionist-Socialist ideology. The political reality of Palestine early in the century permitted the development of the vision. The crystallization and vanguard of the vision was the Kibbutz.

Zionism is the political liberation movement of the Jewish people. Its origins are rooted in Jewish history
and in the reality of centuries of bloody persecution; in the emotional attachment to Zion as a glory of the past and in the prayers for a return to the Promised Land. The political Zionist movement aimed not only for territorial concentration and the establishment of a Jewish state as a refuge from oppression and persecution but to a national revival and renaissance. This striving for renewal was the major appeal for the Jewish youth in Eastern Europe and later, in the various countries throughout the world.

Zionist ideology and socialist ideology existed side-by-side and reinforced each other so that the theory of the dual revolution evolved—national and social revolution. The goal of the latter was to change the social structure of the Jewish people, to create a working class through social re-stratification, through productivization. Return to the land, to agriculture, and to physical labor, therefore, had great symbolic value.

The puissance of these ideas and symbols were manifest in the willingness of former shopkeepers, students, businessmen and professionals who were unaccustomed to hard labor and harsh conditions, to drain malaria infested swamps, irrigate deserts, build roads and homes, and cultivate the land. Such toil required devotion, sacrifice, and ideological conviction. The evolvement of the working class in Palestine at the beginning of the century and the decade thereafter, was a conscious decision to bring about prole-
tarization and help the transition from urban Jewish life to the creation of a Jewish agricultural society.

The backbone of the Zionist-Socialist ideology was the Kibbutz movement. Kibbutz members saw themselves and were regarded by the Yishuv (the pre-state Jewish population in Palestine) as the vanguard in every national and social task in the fulfillment of the Zionist Socialist ideology. But the Kibbutz members have defined their role not only as an efficient tool to realize the creation of a Jewish state but aimed also to create a new society, an ideal social order based on equality, cooperation, and collective life. They believed they were building a new cell for future society. The Kibbutz "was building the present and at the same time was the herald of the future, which will overtake the present. Here was, and is, the source of its strength" (J. Chazan, 1972, p. 57).

The Kibbutz as a unique collectivist phenomenon can be understood only on the broad context of national and social struggle of the Jewish people for freedom, independence and normal national and social life, as well as in the context of self-elected mission to realize its ideology by living it.

In order to understand the Kibbutz structure it is important to understand its set of values:

1. Equality: This is the prime and basic value of Kibbutz life. It is more than formal rights and duties. It
does not mean mechanical equalization of personal differences or needs. It means everybody's right to the possibility of development and progress according to personal (different) needs.

2. Voluntarism: Joining the society indicates voluntary acceptance of its norms and values.

3. Solidarity-cooperation: All efforts are cooperative with a mutual interdependence. Formerly, absolute collectivism took precedence over individual desires, and individual identification with societal goals was extremely high. With success in societal and economic endeavors, a new balance is evolving between societal needs and personal desires. The new balance strives toward the Marxist definition: union in which the free development of the individual is a condition for the development of society.

4. Democracy: The form of Kibbutz democracy is direct and participatory, in which self-leadership prevails. Election to all major executive positions is by the general assembly of the members of the Kibbutz for a period of time not exceeding three years.

5. Work: Every type of work is honored and is regarded as equally important. The abolition of the exploitation of men by men is achieved by the principle of self-labor. The realization of these values in everyday life became a value itself. The main struggle is to close the gap between
declared values and realized values, and is embodied in the structure of the Kibbutz.

Living on nationally owned land, the Kibbutz is a voluntary society based on communal property and communal consumption and living arrangements. No economic rewards are given for rank, position, or performances. The community is responsible for the satisfaction of the individual needs, based on the principle: from each according to his ability—to each according to his needs within the limits of the communities economical possibilities. The major characteristics of the Kibbutz structure are: the communal ownership of property, communal organization of consumption, organization of work and production, direct-democracy and self-management by rotation of its members, and the collective education of children.

Based on the experience of utopian communities of the past, many sociologists, economists and psychologists predicted failure for the Kibbutz. Today, the Kibbutz society is no longer an experiment. More then sixty years have passed since the first Kibbutz, Degania, was founded. The Kibbutz movement now consists of 230 Kibbutzim with a population of about 100,000. In spite of dire predictions, it has proved its economic success; that it is possible to establish an economy based on collective effort, that the common good can be at least as powerful a motive for action as individualistic efforts. It has proved the superiority
of communal organization, the vitality of social cooperation, and evidences are accumulating about the success of communal, or collective education. But first and foremost it has proved its importance in fulfilling national and social ideals.

In contrast to utopian communities of the past, the Kibbutz is not an escapist society. It had and has to date, an important if not a decisive impact on the emerging Israeli society. In the pre-state Yishuv, being only six percent of the population, the Kibbutz ideology became a binding social norm. The Kibbutz, through its members in the political, social and cultural institutions, had an influence on their ideology and action. "Not only youth movements, but also many schools educated the younger generation towards realizing the ideal of halutziut (pioneering), which was identified with membership in a pioneering collective agricultural settlement, preferably in an outlying frontier region or in a strategically exposed position" (A. Kleinberger, 1969, p. 27).

It would be difficult to find an area of life in the pre-state and post-state of Israel where the Kibbutz movement has not participated and contributed. From political life, to service to and in the Army, to cultural events, Kibbutz members have participated far beyond their percentage of the population of Israel. At the present time, Kibbutz members account for less than four per cent. Their
non-sectarian attitude, deep involvement in the larger society, and commitment to national causes became the source of inner strength and prestige.

However, since the achievement of nationhood, considerable changes in the impact of Kibbutz ideology on the larger society have occurred. For many Israeli, the egalitarian ideology in the pre-state was no more appropriate. Instead, a slow and steady trend toward social differentiation became visible with formal, bureaucratic organizations taking over the voluntary institutions. The pioneering orientation has weakened. Social status is no longer determined by devotion to a common cause, but rather by power, income and formal qualifications. As it has been stated, the Kibbutz and the larger Israeli societies have reciprocal influences on each other. The impact of the changes in Israeli society on the Kibbutz will be discussed later.

Collective Education

One of the most original and revolutionary innovations of the Kibbutz movement is the collective educational system. From its very beginning the Kibbutz was, and is, a highly child-oriented society. Its members were cognizant of the importance of education to ensure the continuity of the Kibbutz goals and values.

The Kibbutz movement is keenly aware that its real test will be the extent to which Kibbutz-born children will remain in the community, continuing its development in the spirit of its original principles. Education is, therefore, considered a community responsibility and children are considered "our children." (M. Kerem, 1970, p. 243)
The most controversial issue in collective education is that the children from birth live in separate houses, especially designed for their needs, and are taken care by specially trained educators. Basic to this educational system is that they live in peer groups and have "two emotional foci. One is the family. The other is the 'children's house'" (G. Levin, 1970, p. 264). Many researchers have expected deprivation in the young child of the Kibbutz and damage to its developing personality. But accumulating evidence shows that collective education does not cause damage; that, on the contrary, it has significant positive effect on the development of the personality (Rabin, 1965; Amir, 1969; Kohen Raz, 1968; and others).

Many educators and psychologists are now convinced that extensive research of the collective educational system could contribute and shed light on basic questions in educational theory. Dr. Neubauer, in his remarks on collective education, points out that it provides a new, more successful form of communal care and eliminates the dichotomy of "family care or communal care." "The geographic distance between parental quarters and children's home is a wholly inadequate measure of the quality of the emotional relationships between parent and child" (1965, p. 315).

The philosophy and structure of Kibbutz education, of course, reflect the life pattern of the Kibbutz community. Formal education is the responsibility of trained educators.
who attempt to put into practice the basic values of Kibbutz ideology: equality, democracy, voluntarism, collectivism and honor of work. Basic values are also inculcated by the daily life of communal living in peer group living quarters, by obligations to perform work appropriate to the age, and by examples of parents or other adults. However, a basic conflict, or ambivalence, exists between the desire of the Kibbutz society to inculcate the younger generation with its moral values and requiring children to attend to its needs and aims, and the nurturing of a personal consciousness, personal growth and self-realization. Nevertheless, the Kibbutz attempts to educate all children without exception in all dimensions of child life.

Stress was laid on the coverage of all (or nearly all) aspects of child life: physical and mental health, integration within child and adult society, fully developed individualization, intellectual and artistic growth, rich content study for all up to the age of 18, economic intelligence and work efficiency, satisfaction in belonging to the children's home and Kibbutz community, critical adherence to ideas, mores, aspirations, life models, and obligations of Kibbutz life. (M. Segal, 1970, p. 275)

Children are educated in groups. At the elementary and high school level, they are a child society and a youth society with their own committees, responsibilities and decisions. This democratic, self-motivating society of every age grouping becomes a principle of education. For all without exception, there are no formal examinations or grades, or formal discipline. Nevertheless, learning i.
not voluntary. It is a social obligation imposed primarily by the peer group and public opinion, as well as educators. Important and interesting evidence exists that the authority and influence of the peer group on the individual is paramount.

The integration of home and school, the consistency of ideology of peer group, parents, educators, and society has enabled the Kibbutz educational movement to define the goals, content and methods of education in an integrated philosophical entity.

The egalitarian life partnership in Kibbutz life has produced an egalitarian partnership in its educational system. Voluntarism in the adult society was built into school. Punishment and external rewards and compulsory methods have no place in the school system. The basic dialectic contrast, or ambivalence, is between the voluntary educational approach of nurturing a personal voluntary consciousness and the desire of the Kibbutz society to direct its children to its own needs and aims.

The role and performance of the teacher-educator is the crucial point of the whole system, close teacher-pupil relationship, personal attention to specific needs of each student, important and friendly guidance are the basic principles for the education of the Kibbutz youngsters.

From the outset, the Kibbutz educators refused to accept the customary methods of instruction. They objected
to the fragmentation of studies into different subjects without inner connection, the formal short lesson periods and the customary teacher-pupil relationship based on grades, rewards and punishment. Therefore a "themes" (project) method was developed.

The main principles of the methods are as stated by Golan, Lavi. In the elementary school, study must be bound to life. Sharp division of subject does not reflect reality. Therefore, the realities surrounding the child are subjects of study, for example, wheat and bread, the river, migratory birds, our Kibbutz, the Jewish child, etc. Time devoted to each theme is two to six weeks according to the age of the children.

Studies at the high school level are split into two sets of subjects: humanities and sciences. Mathematics, Hebrew, foreign language and arts and crafts are taught separately.

The principle of the themes method is that individual work, experimentation and exploration promote activity and initiative.

It must be admitted that the themes method is not easy to apply. More than any other teaching method it requires of the teacher constant effort to extend and deepen his knowledge. Moreover, the success of this method depends in large measure on the availability of appropriate facilities. (Golan, Lavi)

This brief description of the collective education system makes no claim to perfection. As in any educational
process, there are problems. Everyday life seldom lives up to ideology.

Being a unique society with a unique educational system, the Kibbutz movement realized early that a special institution for teacher training was necessary. Since the existing teacher seminars and schools of education were training teachers for the usual, formal schools, the Seminar Hakibbutzim was founded to satisfy Kibbutz educational needs. The philosophy of collective education based on progressive educational trends and its own educational needs was implemented and developed, keeping uppermost in mind that a Kibbutz educator was not only an instructor in subject matter but also the facilitator of growth in the child's personality. The curriculum was based on exploration, inquiry, and independent study, with no formal examinations administered, no grades given, and no degrees awarded.

Statement of the Problem

As it has been stated many times, we live in an era of fantastically accelerating environmental changes brought about the world wide revolutions in knowledge and technology, in demographic and social structures, in economic and political affairs. These changes, in turn, influence everyday life, value systems, and behavior and make the future uncertain. We must anticipate future change in society, recognize that adaptation is necessary, and try, to some
degree, to have some determining control over where changes will lead. Ability to deal with an uncertain future and to cope with the process of change is the major task of education. To this end, important changes will be necessary in every aspect of education. Goals and objectives must be determined and an appropriate system of planning developed and implemented. Since teacher education is the midwife of educational change, special attention must be given to teacher training institutions. In this study a teacher training college for the Kibbutz educational system will be analyzed and guidelines for a future-oriented model presented.

Rationale

The Kibbutz is not a sectarian, escapist society, isolated from the world. On the contrary, Kibbutz members have always been involved in most every aspect of Israeli society. Changes occurring in the world and the larger Israeli society have impact on Kibbutz life, and Kibbutz members are constantly adapting to changing aspirations, attitudes and interrelations. In the older Kibbutzim, the second and third generations play an important role in the society and its economic structure.

The Kibbutz movement is today in a period of transition and of interplay between older layers of its society which represent tradition and prestige, and younger ones which represent a new dynamic outlook. (M. Alon, 1970, p. 785)
I. Changes in Values

A. The younger generation born in the Kibbutz, tends to emphasize its own personal needs, growth and development rather than those of the community. Evolving, therefore, is a decision-making process towards the needs of the individual. The permanent struggle for survival in the active engagement in war, has affected the ideological attitudes of the Kibbutz. The younger generation strongly rejects some of the older manifestations and symbols of ideology, although not the basic values. They tend to emphasize the life in the Kibbutz as a home rather than an ideology, a home where personal and social problems are solved rather than national or international problems.

B. The role of the family in the Kibbutz is changing:

The Family in the Kibbutz does not constitute a self-interested economic unit. It has no independent economic role to fulfill and therefore the struggle for existence does not constitute a unifying factor as in families outside . . . . Secondly, the Kibbutz family shares its educational tasks with professional workers even in the tender age of their children. (M. Gerson, 1970, p. 253)

Recently, however, the importance of the family in Kibbutz life has increased. Younger generation members identify more than formerly with their parents and desire intimate family relationships. Families are more stable and are more active in making decisions about the education of their children. Women now tend to work in jobs traditionally considered "feminine," pay more attention to their
appearance, and spend more time in the improvement and
decoration of their apartments. The balance between com-
munity and family interests is shifting.

C. Changes in economical structure.

Advanced technology, greater economic efficiency, improved
planning and management have brought economic success in
agriculture.

Kibbutz agriculture now produces a third of all agricul-
tural products in the country, even though it has only
20% of the agricultural work force. The annual average
output of the Israeli agricultural worker ranges between
$6000 to $7000 as against $10,000 in the Kibbutz.
(J. Shatil, 1972, p. 21)

Between 1960 and 1968 the cotton crop in the Kibbutzim
increased by more than tenfold—from less than 10% to
nearly 80% of all cotton produced in the country.
(Ibid, p. 22)

A major economic change was the rapid development of Kib-
butz industry. In many Kibbutzim industry provides one-
half of the total Kibbutz income. In the long run, indus-
try must have an important influence on the economic-social
structure of the Kibbutz.

An "informal elite" may come into existence which will
function alongside the Kibbutz administration. (Ibid, p. 25)

Economic success brought a rise in the standard of
living. Satisfaction of basic needs increased demands to
satisfy individual needs that differ with each personality.
Individual needs are difficult to supply on an equal basis.
Questions that must be asked are: will these changes weaken
the basic principles and values of the Kibbutz, or are they
a transition toward higher development? How and to what extent will these changes affect the educational system?

II. Changes in Kibbutz education

As a part of the Israeli society, the Kibbutz is influenced by changes occurring in this larger society. The rapid economic development; drive for higher education; specialization and formal degrees; enormous growth of the Universities; and the rigid standards of admission to them have influenced the schools in the country and, to a degree, the collective educational system, too.

A. Secondary education.

The most conspicuous changes have occurred at the secondary school level. The establishment of Kibbutz regional secondary schools in place of small local schools has had an impact on educational practice and methods. The trend is toward formalized teaching methods, departmentalization of curriculum, emphasis on content and achievement, and a desire for formal state accreditation. This structure, too, has changed the role of the youth society and to some extent the role of the teacher-educator. Moreover, the heavy emphasis on content and achievement at the Israeli High Schools outside the Kibbutz has influenced teachers and parents within the Kibbutz.

The diversity of Kibbutz population in age, background, etc., and the diversity of teachers' backgrounds and education have an impact on the consistency of the
declared and realized goals and methods of education. In spite of growing evidence of the relative success of the collective progressive education, there is a regressive trend toward more formal traditional education.

B. Teacher training.

The Teacher College for the Kibbutz movement is undergoing significant change, especially in the secondary teacher training program. Formerly, the philosophy was that content and process are inseparable, and therefore, subject matter courses were taught at the college. The departmentalization of the secondary school and the striving for higher academic standards have inclined the secondary curriculum in recent years toward more specialization and more emphasis on content. This trend together with the difficulties of maintaining an independent college, the rise in standards and the demand for formal accreditation and degrees, have brought about an affiliation of the Teacher's College with a university. Affiliation and incorporation into a university structure raises a new set of problems. The most important and basic is how to keep the Kibbutz Teachers' College identity, philosophy, and independence within a "rigid" University structure.

III. Futuristic Studies of Society and Education

Between society and educational institutions there is a gap. Societies lag, too; in adjustments to technological
advances:

... the number and severity of societal problems is rapidly increasing. Responses which worked tolerably well in the past may be inappropriately in the future; and that this nation, and possibly the entire world, is faced with the challenge of a major transition in priorities, if not in operating systems and cultural premises as well. (Contemporary Societal Problems, p.iii)

Among others the problems are:

The seeming incapability of present institutions to solve societal problems as fast as they are being created—or to anticipate future problems—especially problems of equitable distribution of goods and services among all people and problems of regulations in general. The increasing fragmentation of the culture and loss of a sense of unifying national purpose.

The felt incapability of individuals to comprehend the complexities of the modern world with accompanying feelings of inadequacy, anxiety and alienation. (Ibid, p. xii)

Adaptions of educational systems to changing environments have been too slow. Obsolescence occurs in concepts, curricula, and methods. Students and teachers develop feelings of irrelevance toward school with respect to their personal and national needs and priorities. But although teachers of today presumably will educate children who will have to cope with the reality of the next century, the gaps continue to widen. The reluctance of social systems, especially educational systems, to change inevitably crack the frame of the existing educational system. The unrest at the universities is but one sign of the growing disparity.

Thousands of students and many young faculty members are today in active rebellion against "irrelevance" in the curriculum. There are many sources of this tension... but one source is certainly the narrow
professional assumption on which the typical curriculum is based. (Report on Higher Education, 1971, p. 19)

While educational credentials are in many cases, indispensable for getting a job, there is increasing evidence that they have little to do with how well an individual performs a job. (Ibid, p. 39)

Predicted Changes in the Kibbutz Society

As mentioned above the internal structure and dynamics of the Kibbutz are affected by changes in the larger Israeli society. For the future, we can predict with a high degree of certainty: (1) the establishment of peace; (2) more industrialization; (3) deeper and broader regional Middle East cooperation; (4) improvement in methods of providing data and communication; (5) changes in the democratic procedures; (6) a greater need and demand for higher "functional" (professions needed by the Kibbutz itself) and "non-functional," higher education; (7) a rise in standard of living causing more of a shift from the "ascetic"-pioneering pattern towards a "consumption"-oriented pattern; (8) an increased family role in decision making in social life and education.

To what extent these changes will have an effect on the basic values of the Kibbutz society is a matter of deep concern. What is to be the role of Kibbutz education? What values and which skills are most important for the succeeding generation? In what way will the basic values of the Kibbutz society be incorporated into and guide this
future development? How must educational institutions change to effect the values and skills? If, as we have always affirmed, education is a central factor in the manner in which society develops, then the raising of the questions and the answers to them are critical. Moreover, since teacher education is fundamental to educational change, then a future oriented approach to teacher education may be of the greatest importance.

**Purpose of the Study**

A. To analyze trends in Kibbutz society and education.

B. To estimate future changes and needs in Kibbutz education.

C. To develop guidelines for a general model for a teacher training college to meet those needs.

**Procedures**

I. Futuristic techniques will be used and applied to this specific situation—Kibbutz society.

II. Existing teacher training models will be surveyed and analyzed.

III. Recent development in learning and teaching theories will be surveyed and analyzed.

IV. A synthesis of above will be made in terms developing guidelines for a model of a teacher training institution.

**Significance of the Study**

Darin Ch., the scientific Director of International
Research Center of Cooperative Rural Communities, well expressed the significance of Kibbutz society:

The struggle taking place in our times, to look at man as being the ultimate goal of a progressive regime, a social regime which it is worth fighting to achieve, puts the experience and value of the Kibbutz in a new light. . . . The Kibbutz experience in safeguarding democratic values alongside fast technological progress, in creating efficient organizational and administrative patterns while ensuring the place of man as an individual, in the process of creation and management of the institutions of society, is of national and international value. (Darin Ch., 1972, p. 19)

Because education is a critical factor in the future development of Kibbutz society, and because teacher training is basic to education, the development of a future-oriented teacher training guidelines is of considerable importance.
CHAPTER II
ISSUES IN TEACHER EDUCATION

Introduction

One of the most critical tasks of an educational system is to educate teachers adequately for the system and the society which created it. But since all societies are changing rapidly, the real challenge of teacher education is to educate for the future, to produce teachers who will be able to cope with a state of continuous, rapid change and have an impact, through education, on the direction of change. Although it is widely accepted that changes in education and teacher education are needed, little has been done. In the United States where technological development and societal diversity are most conspicuous, a few new programs have been developed and are now in a stage of implementation.

In Israel the "two track" European system in teacher preparation still prevail. Elementary school teachers are trained in special, two-year teacher training colleges, some of which are becoming three-year institutions. The colleges are maintained and controlled by the Ministry of Education that prescribes most of their curricula and holds nation-wide qualifying examinations. In spite of the diversity of population, ethnic origin, cultural background, social class, the curricula are uniform and only a few
hours of the program of study allows for electives. In the shift from the pioneering value system in Israel to a more status oriented society, the students attracted to teaching are mostly women with relatively low academic aptitudes reflecting the steep decline in prestige of teaching compared with other professions.

Intermediate and high school teachers require a bachelor's degree at least, and are trained at schools of education within the universities. The teaching diploma is awarded after a two-year course in educational theory and practice, in addition to an academic degree in the subject of instruction. Many educators question that this is adequate and appropriate to the needs of the society.

Seminar Hakibbutzim at Oranim, the School of Education for the Kibbutz movement, educates teachers for the collective education system. It prepares teachers for all levels of Kibbutz education from early infancy through high school. It was, until now, the only teacher institute in Israel other than a university that prepared high school teachers, and is the first in the country to affiliate with a university. As has been mentioned, the Kibbutz society is undergoing changes and the vitality of an institution must be assessed by its recognition and responsiveness to the needs of a changing society, particularly the Kibbutz society. But changes in educational institutions are extremely difficult, not only because of resistance to
change but also because of diversity of goals and methods in education, and ambiguity in the theories of teacher education.

This chapter will address some basic issues in teacher education as they are reflected in theory and research in the United States, and their implications for Israel and the Kibbutz movement.

**Concepts of Education and Multiplicity of Goals**

Education today, is an arena of controversies. Criticisms of schools and schooling exist in superabundance. What is striking, however, is the general agreement that the schools are failing to educate the majority of children adequately and appropriately.

Central to the controversies are the goals and purposes of education which vary greatly due, in large part, to the ideological and cultural diversity implicit in a pluralistic society. Different groups have different priorities and exercise conflicting pressures on school systems, causing ambiguous and confusing standards for judging the effectiveness of educational systems.

Some educators try to ignore value systems by establishing narrow goals, such as limiting themselves to imparting sets of basic skills. Many critics and much of the public insist, on the other hand, on their value systems and demand that education can, and should be able to
solve various societal and national problems. Some critics and educators tend to make schools and schooling the scapegoat, blaming them for the failure to solve major problems and especially for not easing social tensions. But schools, like other institutions, are subject to external pressures and influences not of their making.

The goals of education, therefore, tend to change with events and changes in the larger society. In the 1940's, the curriculum emphasized breadth. After the Soviet Union launched Sputnik in the 1950's, specialization set in with a heavy stress on depth in the curriculum and the training of future scientists and technologists. New Programs were developed and implemented in the United States which influenced many other countries, including Israel. The new curricula in physics, chemistry, and biology were translated and adopted, although by the time of adoption the emphasis in the United States had started to shift in a new direction.

American teachers soon realized that the new curricula benefited only a small percentage of their students, although only a relatively small percentage of schools had actually adopted them (Dede, 1972). Some educators were critical of the reform curricula for placing too much emphasis on subject matter and ignoring individual differences and needs of children. The reformers also had made the mistake of bypassing the classroom teacher. They had not
developed pre-service and in-service training programs. "The classroom teacher usually is in an almost perfect position to sabotage a curriculum he finds offensive--and teachers are not likely to have high regard for courses designed to bypass them" (Ch. Silberman, 1970, p. 181).

Many Kibbutz educators, attracted by the inquiry method of teaching, adopted the mere curricula but failed to recognize that the overemphasis on subject matter contradicted their stated goals of education.

Some of the leading reformers now realize their error. Jerome S. Bruner the author of *Process of Education* expressed the most striking change of emphasis:

The *Process of Education* was based on a formula of faith, that learning was taken for granted. . . . American educational reform in the 60's was concerned principally with the reconstruction of curriculum. The ideal was charity and self-direction of intellect in the use of modern knowledge. . . . If I had my choice now in terms of a curriculum project for the seventies, it would be to find a means whereby we could bring society back to its sense of values and priorities in life. The issue is one of man's capacity of creating a culture, society and technology that not only feed him but keep him caring and belonging. (Jerome S. Bruner, 1971)

The attention of the public turned in the 1960's to a completely different set of problems: poverty, discrimination, the dehumanizing structure of the schools, and the need for more openness, spontaneity and expressiveness.

Israel too, turned its attention to similar problems. The unsatisfactory conditions in schools in the "development towns" with their lack of facilities and qualified
personnel, the consistent correlation between social class, ethnic origin, and academic achievement were disturbing and cried out for a change in approaches and educational practices.

Educators are constantly forced to question their roles and functions. Must they react to shifting fads, or points of view, expressed by influential writers and academicians? Must they ask again and again: What are the goals of education? What are the needs of our students and our society? What is the teacher's role? What methods best meet changing goals and needs?

The sharp division between different goals of education, different theories of teaching, and different perceptions of roles of the teacher is, of course, artificial. It was introduced here to stress the different emphases of points of view. In practice the approaches are interrelated and interwoven. The stand is taken here that there is a relationship and there should be a harmonious consistency between educational goals, the theory of teaching, the role of the teacher, and the methods of teaching. The writer believes that such a consistency will produce a pattern of teacher behavior that is likely to promote the achievement of declared goals.

To many educators, debates on goals of education are abstract and impractical. Such debates tend to be endless
reflecting the pluralism of society with its contradicting schools of philosophy, sociology, and psychology of education. The writer's point of view is that "there is nothing more practical than a good theory." A teacher can, of course, fulfill his obligations by following existing educational practices and beliefs. But a creative, innovative teacher cannot escape asking basic questions. What is the purpose of my work? What does society expect of me? What are the real needs of my students; of the society they will live in? What will fulfill those needs? Social and philosophical purposes of education create working guidelines for every educator in the classroom. The constant exploration, revision and adaptation of goals and purposes is an obligation of the creative professional teacher.

It is possible to organize the different approaches to education in accordance with their major emphasis: (1) enculturation approach; (2) socialization approach; (3) individuation approach.

The enculturation approach stresses the cognitive development of the young people by means of acquisition of knowledge and arts, by internalization of the cultural heritage, by fostering an inquiring mind, encouraging critical thinking, and developing an ability to solve problems. This approach tends to indoctrinate. The "sets" of skills and behaviors are predetermined; the amount of knowledge to be learned and expected outcomes are prescribed.
Teacher information processing, resulting in teacher behavior is accomplished, then, by the purpose of facilitating the attainment by a teacher's pupil of specified behavioral skills, procedures, knowledge, understanding, "sets" work habits and other behaving styles, attitudes and value judgments and personal-adjustment patterns acceptable to the culture or community in which the teaching is accomplished. (David G. Ryans, 1968, p. 33)

A host of questions rise in this approach. What knowledge is of most worth? To whom? For what purpose? Under what circumstances? Is it possible to enculturate in a pluralistic society in which different ethnic groups wish to perpetuate their own cultures, beliefs and values?

In Israel, that absorbs immigrants from all over the world, these questions are crucial. Should Israel education attempt a uniform enculturation for children of various cultural backgrounds? Or, should it develop special curricula for the different ethnic groups—a task which seems impossible and undesirable?

The socialization approach emphasizes the goal of education as being to "... develop citizens who could live in and enhance that society, fulfill themselves in and through it, and who could even be able to help create and revise it" (Bruce Joyce/Marsha Weil, 1972). The acquisition of knowledge is seen as a part of the social setting, has a personal quality and meaning. Education signifies a process of cultivating certain behaviors, beliefs, and norms appropriate for the society and discouraging others. The properly educated individual, equipped with the skills and
values of his society, will take an active part and function adequately in his society. Democratic processes in education, for instance, are intended to prepare the young for life in a democratic society.

The goal of education in any society is to empower youth to act in the interest of the society. In a free society that goal must be to empower the individual to act in his own interests without intrusion on the rights of other persons. In a complicated interdependent world, education must be the process whereby all citizens acquire such skills, experiences, and understanding as will allow for a wide range of choice in all aspects of life. (B. Othanel Smith and assoc., 1969, p. 3)

Questions arise in this socialization approach. Since our society is composed of many subgroups and subcultures with different sets of values, beliefs and norms, for what societies or society should we educate? An ideal society yet to be achieved? For the existing subcultures in order to perpetuate their diversity? Should national standards of values be imposed, or be tailored to the demands of different groups?

Section 2 of the "State Education Law" in Israel (passed by the Israeli Parliament in 1953) specifies a uniform goal of education for the nation.

(Education will be based on) the values of Jewish culture and the achievements of science, on love of the homeland and loyalty to the state and the Jewish people, on practice in agricultural work and handicraft, on pioneer (halutzic) training, and on striving for a society built on freedom, equality, tolerance, mutual assistance and love of mankind. (cited from Kleinberger, 1969, p. 123)

The aims expressed here, pose special questions. To
what extent does the teacher hold the egalitarian, pioneering values stated? Did his teacher college or university inculcate these values? Does the larger Israeli society give more lip service than practice today in the stated value system?

The task of implanting these official values is easier, of course, for the Kibbutz teacher. They are his own values and are daily practiced in the society in which he lives. The consistency between the society's, parents', and teachers' value system enable him to build a successful socialization approach.

The individuation approach emphasizes self-cultivation, development of individuality and individual excellence. It signifies a process of unfolding potentialities, the construction of his own personal identity and search for meaning, and the nurturing of creativity and self-expression. Each individual is perceived as a unique personality and the process of education must be adapted to personal needs.

Many educators maintain that the transmission of culture and the socialization process is not enough; that we need people who can not only think, and solve problems, but also are able to understand, accept and respect themselves, as well as other men. Kenneth E. Boulding, the economist, reminds us that

... the ultimate thing which any society is
producing is people. All other things are intermediate goods, and all organizations are intermediate organizations. No matter how rich we are or how powerful we are, if we do not produce enough who can at least begin to expand into the enormous potential of man, the society must be adjudged a failure. The educational system is peculiarly specialized in the production of people, and it must never lose sight of the fact that it is producing people as ends not as means. It is producing men and not manpower; people, not biologically generated nonlinear computers. (Kenneth E. Boulding, 1967, p. 213)

The goal is therefore to produce human beings, thinking, feeling and self-actualizing, who will be able to create and maintain a humane society.

The individuation approach encourages difference spontaneity, and creativity and hopes to see a "society of autonomous individuals, each of whom is committed to his own form of excellence, all of whom are committed to a common good" (Maxine Green, 1971). It seeks to develop people open to change and to continuous learning. The goal is universal and not limited to place, culture, or time.

The integrity of the individual seems central to the view of education as unfolding. Being-in-the-world seems focal to the conception of education as rearing. And those who speak in terms of initiation are concerned with the learner's own responsibility for enlarging his vision and achieving growth. (Maxine Green, 1971)

The different approaches, the shifts of emphases, the expanding dimensions of education place the teacher in the classroom under conflicting demands, and confuses his role. Different approaches demand different skills, different curricula and different performances.
What should be the role of a Teacher Education Institution? Should it commit itself to a certain approach and accept one philosophy or expose its student to all the trends? The issue is more complex than these questions would suggest, and answers are related to teaching theory about which no general agreement and consensus exist. Let us look at theories of teaching and the related research.

Concepts of Teaching

It is generally agreed that teaching is a complex social phenomenon, involving an infinitely large number of variables--instructional skills, interpersonal capacity, mastery of knowledge, personality characteristics, communication abilities, leadership, value systems, and beliefs--to mention only a few of the variables. Nevertheless, as R. T. Hyman points out, the definition of teaching is not trivial and analytic educational philosophies have made an attempt to clarify the concept. . . "It is needed by the empirical researcher since the notion of teaching that he accepts guides his endeavor" (R. T. Hyman, 1968). However, no consensus exists:

Teaching may occur without learning and learning may occur without teaching. . . . Teaching is valued when it eventuates in learning, and not otherwise. (R. L. Turner, 1971, p. 11)
Teaching is the process of professional decision making and the translation of those decisions into actions that make learning more probable, more efficient, more predictable, and more economical. (Madeline Hunter, 1971, p. 146)

By teaching, we mean, for the present purpose of defining research on teaching, any interpersonal influence aimed at changing the ways in which other persons can or will behave. (N. L. Gage, 1963, p. 96)

Teaching is a system of actions intended to induce learning. (B. O. Smith, A Concept of Teaching. In Language and Concepts in Education. Rand McNally, 1961, pp. 96-101)

We think of teaching as a process by which teacher and students create a shared environment including sets of values and beliefs (agreement about what is important) which in turn color their view of reality. (Bruce Joyce/Marsha Weil, 1972, p. 3)

Some define teaching as dependent on the "learning" outcomes. Others define teaching as an attempt to induce learning or to create the appropriate environment for learning. However defined, it has an impact on the way of teaching and on the desired outcome.

In research on teaching, R. T. Hyman recognizes seven vantage points: cognitive and intellectual behavior, communications, social climate, emotional climate, aesthetics, games, and strategy. In most of the studies, attempts were made to develop instruments to measure certain aspects of teaching, especially verbal behavior in the classroom in order to categorize what a teacher does in the classroom (Flanders, Bellack, Hughes, etc.). Teaching behavior consists of many components, is dynamic and changes with different situations. Any description of these behaviors,
moreover, is influenced by the researchers' conceptual system and interests. The research, therefore, yields diverse facts, according to the vantage point taken. Flander's analysis reflects his interest in the affective elements in teaching, and Bellack's analysis dealing with thinking and language concepts, tries to identify the cognitive elements in teaching. The affective and cognitive elements exist in the classroom, and the detailed analyses have enabled us to understand, partially, the existing behaviors. Nevertheless, despite many years of research, we have not agreed on the general picture of teaching behaviors. As B. O. Smith summarizes:

We can decide on conceptual grounds that the affective categories are different from the cognitive categories. But formulations of each of these two genera are so vague and ambiguous as to make empirical differentiations between them difficult except in extreme cases. Despite all of our efforts, we apparently have no generally accepted conceptual system, psychological or otherwise, by which either to formulate or to identify the skills of teaching. (B. O. Smith, 1971, p. 3)

Results of educational research are not impressive, but are often frustrating and disappointing. It is hardly surprising that educational research differs from research in the natural sciences. Human values and beliefs come into the plans that influence the research. So many human entities are involved in teaching and the number of variables so great, that many different analyses are possible. Contradictory results and theories confront us. As Joseph
J. Schwab states the situation:

Nearly all theories in all the behavioral sciences are marked by the coexistence of competing theories. There is not one theory of personality but twenty. . . . There is not one theory of groups but several. There is not one theory of learning but half a dozen. In short there is every reason to suppose that any one of the existent theories of behavior is a pale and incomplete representation of actual behavior. (Joseph J. Schwab, 1971, p. 319)

Because for Schwab there is no hope for a unified theory in the near future, his only alternative is a pragmatic approach. Schwab points out that as in economics, law, and psychotherapy, we will have to rely "on the accumulated explicitly non-theoretic lore accumulated by practitioners." As the economic guidance is influenced by the behavior of the marketplace, as law is built in the court on precedents, in education we have to incorporate actual classroom behavior.

If we accept Schwab's pragmatic approach, we come back to the question: how do we interpret classroom behavior? The only possible generalization that can be drawn from existing evidence is that a wide gap exists between classroom behavior and the behavior that theorists believe should occur in the classroom. Does this offer a direction for teacher education? Should a teacher education institution follow one set of theories or expose its students to all theories?
Roles of the Teacher

What constitutes "good," effective teaching is as endlessly debatable as the goals of education. Nevertheless, we need in teacher education to conceptualize the nature of effectiveness in teaching. Theorists have prepared and investigated lists of pedagogical skills, behavioral objectives, desired competencies, personality traits, etc. needed for effective teaching. The length of the lists is overwhelming, and frightening to the typically inexperienced, prospective teacher. Arthur W. Combs summarizes the search for criteria:

For many years we have been trying to define the nature of the good teacher. Tremendous amounts of time and effort and money have gone into researches aimed at defining what they are like. . . . We are enforced to conclude that our efforts are fruitless: You simply cannot tell the difference between good teachers and poor ones on the basis of what they know, on the basis of what they do, or on the basis of the methods they use. There seems to be no objective measure which can be relied upon with any degree of certainty that will distinguish the good teachers from the bad ones. (Arthur W. Combs, 1965, p. 457)

Combs' conclusion is not surprising. As long as it is impossible to reach a general consensus on the goals of education or the theory of teaching, it is impossible to define "good" teaching in any exact and scientific manner.

Some educators take the stand that when specific behavioral objectives are defined it is possible to evaluate teaching on outcomes and learning results. But the complexity of outcomes will be dealt with later. Other educators have looked for personality characteristics as significant variables of teaching effectiveness in the
classroom. J. W. Getzels and P. W. Jackson conclude their extensive review of the research on teachers personality and characteristics:

Despite critical importance of the problem and a half century of prodigious research effort, very little is known for certain about the nature and measurement of teacher personality, or about the relation between teacher personality and teaching effectiveness. The regrettable fact is that many of the studies so far have not produced significant results. (J. W. Getzels and P. W. Jackson, 1963, p. 574)

Madeline Hunter concludes:

Countless studies have been made to determine the personality characteristics of a good teacher. Their findings agree that an emotionally healthy human who is interested in, respects and trusts other people has the personality most conducive to success in the profession of education. The same might be said, however, for the professions of medicine, law and countless other occupations that involve human interaction. (Madeline Hunter, 1971, p. 147)

Arthur H. Combs, in keeping with the perceptual psychology approach, sees the teacher as a unique human being, and a good teacher is an individual who knows and learns how to use his self in an efficient and effective way. Therefore, good teaching personality traits are: understanding, accepting, being open to experience, tolerant, being positive and helping rather than dominating.

Although most researchers accept the view that a teacher's personality affects his teaching, many tend to see the importance of personality characteristics as overemphasized and stress the importance of acquiring specific teaching skills and on-the-job experience as important
factors in effective teaching. The basic assumption here is that teaching behavior is a complex of skills that can be identified and separated into small segments for purposes of training, and practiced in laboratory and regular conditions. This practice is enhanced by technology—recording devices and videotapes—that enable the prospective teacher and his supervisor to review, analyze, and criticize his behavioral skills.

The teacher, then, is perceived by different educators as having different roles, and by some as combining three different roles in one.

1. As a transmitter of knowledge.
2. As a representative of the society.
3. As a counselor and facilitator of growth.

1. The teacher as a transmitter of knowledge.

This role is the most common. The teacher has to be one who knows the subject he, or she, is teaching. The assumption is that a knowledgeable person is able to transmit knowledge to others. Everyday experience disproves this assumption. Excellent scholars are frequently bad teachers. It is widely recognized today that good teaching requires more than knowledge of the subject taught. He needs skills, to transmit his knowledge. Therefore, the task of schools of education is to train the prospective teacher to acquire the appropriate skills and "tricks." In a paradoxical way
the assumption, that academic mastery is enough to teach is held, today, only by institutions for higher education. It is assured that every Ph. D. is able to teach without any pedagogical training. In this perspective the teacher is one who transmits the cultural, scientific heritage, beliefs, and values to the younger generation. The same perception, updated, has been defined:

Teachers may be considered an information processing system that functions for the purpose of aiding the pupil in acquiring an appropriate behavior repertoire. (David G. Ryans, 1963, p. 274)

Information processing, in this definition, is for the purpose of imparting skills knowledge, "sets," work habits and "attitudes and value judgments and personal adaptation-adjustment patterns acceptable to the culture or community in which the teaching is accomplished" (Ryan, Ibid.).

The above teacher's role as a transmitting agent, requires him or her to accomplish set tasks, to administer a certain type of discipline, to organize and manage his class in an efficient way. He, or she, is evaluated by the criteria or predetermined outcomes. The teacher is a controller and the pupil is the recipient.

The perception of teacher's role as a transmitting agent is conspicuous in countries maintaining centralized control of education. The nation of Israel is one of them. It is not surprising that it faces a decline in the prestige of the teaching profession. In the early years of the
pre-state period, teachers enjoyed a high reputation. They were service oriented and played an important, creative part in the revival of the land, nation, and culture. But in a highly centralized system, the educational bureaucracy prescribes goals, methods, curriculum and even books. To a large extent, the teacher is deprived of personal initiative and creativity. Consequently, other careers allowing more initiative and independence are more attractive to able young people.

2. The Teacher as a Representative of the Society.

In this role the teacher represents society and is a socializing agent for the young generation. He is required to have the knowledge about his discipline as well as about the society, its values, norms, and structure. In a democratic society, he is expected to educate citizens who will be able to participate in shaping the democratic process intelligently. He has to be committed and dedicated to the society and be an exemplar of an active citizen.

Bruce R. Joyce and Berj Harootunian list some of the competencies expected of a teacher by the society:

Skill in organizing and maintaining democratically operated groups. Skill in communicating information, feelings and ideas effectively in interpersonal situations. Awareness of the factors that affect social behavior. Ability to modulate one's feelings in interpersonal situations. (1967, p. 62)
The society expects the teacher to exercise leadership in the classroom. In R. S. Peters' terms, he is to be in authority for purposes of social control within the social structure of the school as opposed to being an authority due to competence in a subject or skill area (cited from Hyman, 1968, p. 211).

B. O. Smith states that the teacher has to show that he is trustworthy, and demonstrate that what he has to offer is of value to the class. In a pluralistic society, he should know how to communicate with different ethnic groups and must be aware and able to understand the various student worlds.

The teacher, as a typical representative of the society, is perceived as a semi-professional. A professional, on the other hand, is one who masters not only the skills but has the broad knowledge and is able to make generalizations from specific experiences, to make conclusions from details, and consequently, to make decisions on all aspects of education and transmit them into action.

The teacher, as a typical representative of the society, as such, is expected to make decisions about the learning objectives and methodology, e.g., to decide how to achieve the best results, with a particular group, in a learning situation. In his role, he is not free to decide what to teach; the curriculum decisions are made by the society or its representatives.
Within the role of representing society, there are, of course, a wide variety of perceptions. In schools based on the Dewian-Kilpatrick model he is expected to build a miniature democratic "ideal" society in the classroom and to create a cooperative classroom where the learning tasks are planned together with group participation and group evaluation. The outcomes of the learning experiences are much less predictable and it is assumed that a transfer into a real life will take place.

3. The Teacher as a Counselor and Facilitator of Growth.

In this role, the teacher focuses on the individual pupil, his unique personality, his growth and needs. The teacher, himself, must feel he is a person, be aware of himself, his attitudes and real feelings.

Because he accepts his feelings as his feelings, he has no need to impose them on his students, or to insist that they feel the same way. He is a person, not a faceless embodiment of curricular requirement, or a sterile pipe through which knowledge is passed from one generation to the next. (Carl R. Rogers, 1968, p. 158)

The teacher has to be responsive to individual differences to develop an interpersonal relationship, to reduce anxiety in the classroom to develop an "atmosphere which is conductive to self-motivated, self-actualizing, significant learning" (Ibid., 159). It is a student-centered approach and the teacher's concern is with the development of his students, the growth of their personalities and intelligence and their inner lives.
In the role of a counselor and facilitator, the teacher is a full-fledged professional. The assumption is that he has the competencies to understand his pupils and their personal needs and the knowledge to counsel them and promote their learning. He is expected to design a program of studies for each student or group of students based upon their needs and personal characteristics; to create an environment which helps the student to actualize himself. He has to make decisions and take the responsibilities of choices. Therefore he must be given the opportunities to hypothesize, to experiment, to test.

The teacher must be a learner. It is not enough to be master of flexible ways of acting. . . . It is not enough to possess organized knowledge of ways and means. . . . Only as the teacher uses the classroom as the occasion and the means to reflect upon education as a whole (ends as well as means) as the laboratory in which to translate reflections into actions, and thus to test reflections, actions, and outcomes against making criteria, is he a good "progressive" teacher. (Joseph J. Schwab, 1969, p. 261)

It is believed that this type of teacher will create a classroom in which freedom, liveliness, originality, and excitement, pervade the situation and thus help to develop more healthy, integrated people.

Methods of Teaching

Teaching methods are patterns of behavior in order to achieve declared goals. A harmony and consistency between the methods used and the declared goals is inevitable
if we expect to achieve the desired outcomes. If the desired outcome is the acquisition of a defined amount of knowledge and skill for each level in the educational process, teachers have no time to spend on interactions and discussions in the classroom, they are under pressure to "cover" the subject and then use what seems to them the most efficient method, the lecture. N. E. Wallen and R. M. W. Travers suggest that the lecture method is used because teachers have a need to talk. The rationalization for it, however, is that the lecture allows the presentation of facts, ideas and concepts in an efficient way (Wallen, Travers, p. 461). John L. Goodlad thinks that "Teachers have been conditioned to 'coverage' and to 'telling.' It is not surprising, then, that many teachers cover the topics of the new curricula much as they have covered the topics of the old" (J. Goodlad, p. 53). This is an example of inconsistency between the goals and methods. The new curricula in both the sciences and the social sciences are based mostly on the inquiry method of developing critical and creative thinking on encountering problems. But new curricula designed for the inquiry method does not lend itself to presentation by lectures. The lecture method contradicts the stated goals of the curriculum.

More than that, however, methods in education are a part of the process. Involvement and exposure to a certain method is an important part of the educational process.
Marshall McLuhan's principle that "The medium is the message" is applicable here. The method of teaching is not only a way of transmission and communication, but largely what is taught; and is as much a part of the "content" as the subject matter, and shapes the levels of understanding.

In education the journey is as important as the destination reached—indeed, no two methods can in fact take us to precisely the same place in the development of understanding. (Paul H. Hirst, p. 334)

Mastery of certain technical skills is generally accepted as necessary in any method of teaching. Studies designed to analyze and measure communication patterns and skills utilized in the teaching process, have produced a list of skills such as: "set induction," "reinforcement," question-asking, pacing, logical organization, non-verbal cues, and many others. These skills have been identified and a special program for training teachers in them was devised and implemented in many teacher education institutions (Dwight Allen and Kevin Ryan, 1969).

Those educators, however, who perceive teaching as a profession and not as a craft, although recognizing the importance of technical skills, reject the overemphasis on methodology, pointing out the importance of environments and interpersonal relationship (Combs, Berner and others). They insist that any method take into consideration the particular situation, purposes, and the people involved.

Of the wide variety of existing and proposed methods
of teaching, it is possible to group them into three general methods, with variations in each group:

1. Information processing group

   a) Expository Methods: Teacher is the presenter of information, ideas and concepts in a meaningful way. He structures the roles of the learner and defines the expected achievements.

   b) Self-Instruction: Based on operant conditioning theories, behavior modifications by external, controlled stimuli. Programmed instruction materials are used and the learner proceeds toward a predetermined behavioral objective at his own pace. Programmed instruction, teaching machines, and computer assisted instruction provide the immediate feedback and reinforcement. The materials are carefully selected and

2. Inquiry method group

3. Non-directive group

Following Bruce Joyce's and Marsha Weil's description of Models of Teaching we shall summarize briefly the basic concepts of the different groups:

1. Information Processing

   For many educators, information processing is the major goal of the school. Therefore, many methods and theories about the ways of information processing were developed:

   a) Expository Methods: Teacher is the presenter of information, ideas and concepts in a meaningful way. He structures the roles of the learner and defines the expected achievements.

   b) Self-Instruction: Based on operant conditioning theories, behavior modifications by external, controlled stimuli. Programmed instruction materials are used and the learner proceeds toward a predetermined behavioral objective at his own pace. Programmed instruction, teaching machines, and computer assisted instruction provide the immediate feedback and reinforcement. The materials are carefully selected and
sequenced in a highly structured way. The teacher controls and directs the learning process.

2. Inquiry Method

Of the many approaches to the inquiry method, most are concerned with developing the natural curiosity of the child. They assume that the process of inquiring can be taught, and that the process helps develop the ability for critical thinking and has an effect on the lives of the students as citizens in the society. Inquiry is "the pursuit of meaning" in Suchman's term (p. 178).

The stance toward inquiry is generated from a philosophical belief that the promotion of a reflective and inquiring frame of reference will improve the quality of personal and social existence. (Bruce Joyce/Marsha Weil, p. 62)

The engagement in solving problems, building hypotheses, testing and retesting, is the essence of the inquiry method and is supposed to produce a critical, logical approach to society and knowledge, enhance creative thinking and social relations and cooperation, especially in group inquiry methods. Then, too, different inquiry methods have different structures. In some the teacher plays a facilitative role; in others he is more directive. All stress openmindedness, commitment to alternative ways of action and pluralism.
3. Non-Directive Method

The methods of teaching in this group focus on creating environments for personal growth and adapt the method to individual characteristics. They stress helping the individual to create environments that help the students to develop on their own terms. They tend to let the students select their own activities, and focus on relating to his peers in the group. In the non-directive group, the individual or the group choose their activities and learning goals. The teacher nurtures the warm environment and is counseling and clarifying when needed.
Other methods in this group have developed strategies to enhance creative capacities and productivity. And still others stress the integrated self, interpersonal relations, openness, honesty in the group, and insight into personal behavior.

![Diagram](Non-Directive Model --- Nurtures --- Self-Development)

A Variety of Social and Academic Goals

--- which in turn nurtures ---

Figure 2

From Joyce and Weil, 1972, p. 221

For many years, the main concern of teacher education was methods. A teacher had to master many methods and be able to use them according to situations and students involved. Arthur W. Combs, from the point of view of perceptual psychology, thinks that the methods must fit the personalities of the teachers. The teacher education program "is not so much a matter of teaching methods as one of helping students to discover methods. It is a question of finding the methods right for the teacher rather than right for teaching" (A. W. Combs, 1965, p. 23).

Methods are connected with the subjects taught. The teacher handles different forms of subject matter, e.g.,
knowledge, concepts, rules, values, etc. Each has a structure and requires an appropriate method of teaching.

Other educators, of course, hold an opposite view. They try to find a general method applicable to many teachers in many situations:

Teaching methods are patterns of teacher behavior that are recurrent, applicable to various subject matters, characteristic of more than one teacher, and relevant to learning. ... A pattern of teacher behaviors is a set of behaviors that occurs simultaneously or in a sequence in a unified way. (N. L. Gage, p. 1446)

Gage assumes that some skills such as questioning, reinforcement, non-verbal cues, and others, might be "general" for every method, but a teaching method as a pattern of teacher behavior includes more than skills. In Lewin's (1935) definition of behavior as a combined function of the Person and Environment \[ B = f (P, E) \], there cannot be a general method for different persons in different environments.

This writer's view is that methods of teaching must be related and connected to the role of the teacher and goals of education. It would be unreasonable, taking an extreme example, to use the lecture method when the goal of education is creativity and personal growth and the teacher's role is of a counselor and facilitator of learning. A teaching method is also a creation of an educational environment. According to Hunt's theory (1970) optimal conceptual growth is related to the environmental conditions he encountered. Therefore, any effective
teaching method must be consistent and matched to the goals, teacher's role, and the desirable environment. (See Figure 3.)

I have tried to explore some issues of the contemporary teacher education dilemma. (Should a Teacher Education Institution associate with a particular philosophy of goals, roles and methods, and try to develop, in the prospective teacher, behavioral patterns consistent with the philosophy adopted, or expose him to a diversity of philosophies, and let the student choose the pattern most suitable to his philosophy and personality.)

Teacher Education Institutions cannot ignore conditions of change. Relevance, change, and improvement is demanded from all sides. Decisions have to be made as to what is important for future teachers in order to be able to meet the demands of a changing society in educating children for effective living.
The assumption is that if:

and if:

then:

A certain goal is adopted

the teacher role and method are consistent with the goal, certain environments are generated

certain educational outcomes consistent with the goals, can be expected.

Figure 3
CHAPTER III
THE IMPLICATIONS OF FUTURISTICS

Education is always future oriented. The education of children presumes, consciously or unconsciously, a vision of that future time when they will be adults. Although educational planning is anchored in the present, it should not be bound by past and present concepts. A vision of the future is necessary. Projections need to be made about technological advances, the probable future structure of society and its institutions, the individual's growth within society, as well as considerations of ethical and moral aims. Forecasts are necessary about the family as an institution and the prevailing value systems of the future, in addition to developing training for the professions and occupations required by the anticipated future society.

As has been stated, the Kibbutz society and the larger Israeli society are undergoing considerable change. It can be assumed, furthermore, that the rate of change will accelerate. But the kind and degree of change, it is important to remember, are not predetermined and unalterable; are not necessarily beyond ameliorating control. Societies have the means to guide and modify change and shape it to their own ends. The history of the pre-and
post-states of Israel and the histories of the Kibbutzim, with the time of pioneering especially in mind, indicate that this is true. Changing societies have the means to retain basic values despite pressures that tend to erode them. One of the means of retention is through the educational system, to which futuristic concepts should be applied to aid and develop educational planning.

The future can be conceived in various ways. One can think of it as linear and stable, with a continuity of values, an outgrowth and progression of the present. Markley, Curry and Rink (1971, p. xiii) defines this point of view as the conventional. It assumes that, as in the past and present, there will be problems. But it also assumes that society will be able to solve the problems by allocating the necessary resources.

Many futurists adopt the Heraclitan view of permanent change, accelerated by scientific and technological revolutions. These revolutions generate possibilities for mastering and manipulating nature and space in new ways. They lead to new and alternative solutions to old problems, and bring about changes in value systems and codes of behavior.

Markley et al., define this view as transformational. Society is transformed by change. Its problems are intrinsically different from past problems and cannot be solved
without "fundamental formative and conceptual changes in society." The dominant paradigm of the past several centuries until recent years shows society in a state of low technology and oriented toward survival and subsistence. Today, due to a highly developed technology we live in a state of relative affluence and are oriented toward consumption. The dominant paradigm of the past offers no blueprint or guide to building a humane world in which affluence can be appropriately regulated and distributed.

The future post-industrial era calls for emerging value postulates and premises as different from those of the industrial era as the industrial era's were different from those of the Middle Ages.

Whichever the view of change—conventional or transformational—major changes in technology and society are anticipated in the decades just ahead. And in recent years, individuals and groups, governmental agencies and corporations have attempted to forecast alternative futures. A World Future society was formed. The American Academy of Arts and Sciences has established a Commission of the Year 2000 which has published a report, Toward the Year 2000, edited by its chairman Daniel Bell. Hundreds of articles, predictions, and forecasts, in all possible areas of human interest, are published. But before attempting to apply futuristic concepts to Israeli and Kibbutz educational
developments, it is appropriate to review briefly the nature and limitations of future forecasts.

The Nature and Limitations of Future Forecasting

A review of the literature indicates that there is no common vision of the future, nor reliable methods of predicting and forecasting. The diffusion and diversity of methods and techniques of future forecasting extend on a continuum from liberal, value conscious, humanists at one end, to system analysts on the other end. Futurists, therefore, do not try to predict what the future world will be like. They try to anticipate future problems, possible alternatives and to begin the design of possible alternative solutions. Robert F. Bundy (1971), distinguishes between a forecast and prediction.

A **forecast** is an opinion or assertion about a future state of affairs. The purpose of a forecast is not to tell us what the future will be, but to suggest or convince us what the future can reasonably be made to be by selecting certain choice options in the present . . . . A **prediction**, he says seeks to confirm a hypothesis or theory (not necessarily dealing with the future) and serves this function whether or not anyone is persuaded to change his behavior in the present.

Dundy's basic assumptions about the future are:

1. **The future is a mental construct**--an idea--it has no existence except in the human mind.

2. **An array of possible futures are open to mankind**; there is no single already determined line of the future, nor was there only one historic past that could have happened.
3. The specific social future of mankind that will actually occur cannot be known with certainty. We can only have knowledge of the past or present.

4. Conjectures about the future are neither true or false. We can only try to determine which one is more plausible.

5. All possible futures cannot be described at any point in time.

6. Man by his conscious choices can affect how the future actually occurs; man is part of an agent in directing the historic process.

7. Thus, the future is influenced by human choices in the present. There is a casual and chronological connection between past, present and future even though this connection cannot be perfectly known. Trend analysis, therefore, is an important aid in forecasting and planning.

8. Without forecasting there is no freedom of choice. To make better decisions about the future it is necessary to learn to make better conjectures about the future.

Forecasting, of course, uses knowledge, information, and experience, and transforms them via the techniques of analogy, projection of trends, correlations and systems forecasting. Many maintain that forecasting is either impossible or undesirable, because forecasts may function as self-fulfilling prophecies, especially when governmental or other powerful institutions, make them. The opposite view, while admitting the weakness of forecasting, holds that all efforts at planning, recognized or not, are future-oriented and have an impact on the future.

Forecasts, therefore, are aids in the decision-making planning process, rather than predictions or assertions.
about what the future will be. No one pretends to predict "events," but tries to extrapolate from existing trends related to a small number of variables and modifies them by intuitive judgments. The limitations are obvious.

"When we come to anticipate the effects of interaction of trends, we are in the position of the weather forecaster who is able to predict movements of fronts with reasonable accuracy, but lacks adequate means of anticipating the outcome of their collision" (Donald A. Schon, 1969, p. 136).

There is an awareness, also, that a more or less linear relationship in projected trends, such as cause and effect, has a limited validity when applied to human and social events.

Forecasting is of three kinds or levels: the projection of trends without consideration of the possible relationships, the working out of models based upon understanding of relationships and predicted consequences, and formative forecasting, which indicates that something ought to be done. In other words--some trends are projected, relationships deduced, and conclusions drawn that certain consequences are undesirable. In most cases, forecasts are not only objective projections of trends, but also a search for significance of the predicted happening and how it will affect individuals and society. There is no doubt that normative forecasting of the future, planning for the future society, injects the planner's own values,
consciously or unconsciously, into the possible answers and solutions.

Robert L. Heilbroner stresses the importance of scientific explorations of the future by opening new possibilities to plan the future society, but there is a need for confidence in the scientific validity of the forecast.

This validity, in which so much depends, can only be assured if those who have been entrusted to make the observations of the future have been relieved of any responsibility for whatever actions may take place, or may be inhibited, because of what they report. It is up to the scientists to make their forecasts with the utter objectivity of scientists, but this is exceedingly difficult to do, once prediction and advocacy become mingled. (1970, p. 267)

According to Heilbroner, the major failure of different forecasts is the mixture of aims when the futurists attempt to be "the predictor and the maker of future."

When a futurist makes a prediction based on data and evidence, maintaining a neutral stance, this is referred to as a primary forecast. A secondary forecast presents what might happen if different interventions would be applied in order to change the forecasted trends. A tertiary forecast is a description of the expected decisions which will be taken by the executive powers in an attempt to change the primary trends (Robert F. Bundy, 1971). There is no doubt that every forecast has a value judgment in it, per se. By choosing certain trends, by telling people that there is nothing determinate about the future, that
alternative combinations are possible, the forecaster is challenging the predetermination of trends calling for action, and for intervention. That alternatives are possible as illustrated by the Talmudic parable as told by Daniel Bell in "Toward Year 2000."

There was once a rabbi who had the reputation for knowing what was in a man's mind by reading his thoughts. A wicked boy came to see him and said, "Rabbi, I have in my hand a small bird. Is it alive or is it dead?" And the boy thought to himself: If he says it is dead, I will open my hand and let it fly away; if he says it is alive, I will quickly squeeze it and show him it is dead. And the boy repeated the question, "Rabbi, I have in my hand a small bird. Is it alive or is it dead?" And the rabbi gazed steadily at him, and said quietly, "Whatever you will; whatever you will" (p. 62).

A Few remarks on Alternative Future Forecasts for the Next 30-50 Years

There is little disagreement about the paradoxical notion, that the constant most characteristic of our time is rapid change, that uncertainty about the future is a basic certainty, and that the possibility of controlling the chain of events and the direction of change, has been already lost. This presumes, of course, that society was
in control of the changes that took place in the past. Physical sciences, economy, demography, sociology, political sciences and history have provided information and analogies, statistics and projections to draw images of the future world, ranging from a possible paradise-like world of wealth and leisure to a self-defeating, self-destructing nightmare of hell.

Daniel Bell (1969, p. 4) distinguishes three basic sources of change that create new environments. The major source is technology. Technology opens possibilities for mastering nature but it also imposes its constraints and imperatives. Changes, developing from advancements in biomedical engineering, computer sciences, weather modifications, etc., may have an impact on the way and quality of life, as well as on our value systems. But "technology," as a systematic, disciplined approach to objectives is changing itself. In the future, instead of machine technology, we will have an "intellectual technology"—which will change the process of decision making.

The second source of change is the degree of diffusion of existing goods and privileges in society. "What the few have today many will demand tomorrow" the realization of the promise of equality. Diffusion of consumer goods changes the size and scale of the servicing institutions and, consequently, the character of the institution.

The third source of change is alterations in the struc-
tures of society, including centralization of political systems, and the shift in economics from primarily producing products to providing services.

A fourth source of change is the shifts in balance of power between the super-powers and the other nations of the world. Such shifts effect the gaps between the rich and poor nations, the relations among them which in turn effect technological, economical and moral considerations.

What really matters about the future, according to Bell, are not new gadgets but the kind of social arrangements, social choices and individual values, relations of individuals to bureaucratic structures and the way we will be able to deal with problems that will confront us. Four levels, or types of societal problems are recognized by Markley, Curry and Rink in the Research Report on Contemporary Societal Problems (1971): (1) substantive problems such as poverty, pollution, etc., on the operational level; (2) process problems such as excessive specialization, lack of long range planning, lack of adequate coordination, and so forth, which set priorities regarding substantive problems; (3) normative problems such as adolescent objectives, inconsistent goals which concern peoples' preferences, loyalties and values; (4) conceptual problems such as inadequate, contradictory conceptions which affect the way we think, the solutions we seek and the normative values we
acquire. Most disagreements concern the normative and conceptual levels.

Because of disagreements about these levels of problems, a number of forecasting models have been developed. The World 3 Model of the Systems Dynamic Group at M.I.T. is one of them. It is a computer simulation model based upon different present variables about the dynamics of world civilization. It makes the assumptions that:

1. Birth and death rates depend on population size, food, pollution, and the material standards of living.

2. Capital generation and non-renewable resources usage depend on population and material standard of living.

3. The rate of pollution generation depends on the level of pollution already present and on the rate of capital investment.

4. The fraction of capital devoted to agriculture depends on the amount of food available to each person and the total amount of capital investment (Meadows, 1972, p. 123).

Meadows and his colleagues came out with different forecasts that depend on possible interventions intended to change the direction and rate of events. For example: If non-renewable resources like oil, metal ores, continue to be exhausted at present rates, and there are no adequate substitutes; if the rate of population growth continues at the present level without intervention; if appropriate measures fail to be taken to prevent pollution; then--

a) the supply of resources will fall to about one-fourth of their present level by the year 2020.
b) World population will rise to about four times its present level by the year 2050, and then decline for lack of resources.

c) Pollution will rise to about nine times the present level by the year 2040 and then decline.

The World 3 Model forecasts different outcomes and rates of decline if nuclear power becomes a major resource and some measures of intervention are taken. In each case, however, the forecasts predict a limit to growth and a decline of standard of living in the United States due to a lack of material resources, rise of pollution, and growth of population from two to four times present levels. The grave forecast also indicates an unavoidably tense international situation leading to a global armed conflict.

Many studies forecast crises in different areas, indicating different scales of intensity rate, etc. Selected lists of the problems (based on the survey of Markley, et al.) and anticipated crises areas:

1. Escalation of radiological-chemical-biological warfare that carries the danger of total annihilation.

2. Lack of adequate basis for conflict management between nations.

3. Destruction of ecological balance, resource exhaustion, pollution and famine.

4. Tension, and possible confrontation between the rich and the poor within countries, and between countries.

5. Concentration of power in society. Refers to the tendency to concentrate power and influence in the hands of few individuals and organizations.

7. Breakdown of the relationship between individuals and organizations.

8. Loss of the intimate set of relationships between the individual and primary community.

9. Inequality of access to wealth, power, status, influence.

10. Lack of a common value base.

11. Replacement of information with propaganda.

12. Unbalanced development of science and technology.

13. Unintegrated specialization and part-knowledge, information overload, lack of wholistic perspectives.

Herman Kahn and Anthony J. Wiener in the Year 2000 (1967) made a systematic conjecture about the future. By selecting key variables and their tendencies to grow out of the present, they extrapolated a "surprise-free" projection for the Western World. Consistent with this projection, they described a "standard world" and several "canonical variations." They identified a complex, long-term "multifold trend" consisting of a multitude of interrelated elements.

In sharp contrast to the grave forecasts of others, Kahn and Wiener use economic, political and technological projections to describe a quite benign future. They forecast an increased availability of goods and services, increased leisure time, decreased importance of work and need of achievement. Technological and biomedical advances will increase life expectancy with possible radical consequences on culture and style of life. An awareness of the dialect
quality of the consequences is shown by the authors. For example, if economic survival will not be a challenge will the lack of challenge increase or decrease interpersonal relationship, mutual care and feelings of belonging? If work occupies only few hours of everyday life, will work become more, or less important? Will people be interested in the decision-making processes, in politics, and in economical management? Or, will they become more hostile and cynical about public affairs? A result of affluence, the authors assume, will be alienation. "Perhaps the most important alienating influence will be a purely negative thing—the absence of the traditional challenge of work, community approval and national needs" (Ibid, p. 213).

In contrast to other forecasts—"The Year 2000" is essentially a normative, conventional forecast, where trends of prosperity and affluence will continue steadily. New problems will arise, but society will find the appropriate measures to solve them.

In a study about Contemporary Societal Problems, Markley, Curry and Rink (1971) have developed a problem-oriented study, based on "basic long-term multifold trends" and other forecasts. The study considers the whole system of human ecology, which is changing as a function of the multifold trend. Figure 4 represents a diagram of the Human Ecology system. The elements of it are: the phys-
Figure 4.—Elements of Human Ecology

From Markley, Curry and Rink, 1971, p. 5.
ical, institutional, cultural and psychological, and the interaction between them.

The authors analyze the effects on the human ecosystem of the various substantive, process, and normative problems and outline similar trends: exhaustion of resources; degradation of the physical environment; fragmentation of the cultural environment; rise of counter culture; erosion of institutions and their ability to meet the demands; and problems of inadequacy of the psychological environment of the individual. Their study envisions four alternative futures:

1. Accelerating industrial development--"The planet will become a very tightly-coupled, fouled nest, increasingly unstable as unsolved problems mount in both number and intensity." (p. 23)

2. Limited wars and economic recessions will escalate to a massive collapse.

3. An authoritarian regime will emerge and will try to solve problems by coercive means.


Not only do different forecasters arrive at different forecasts of the future, different possible futures can be forecast by the same forecasters--using approximately the same basic trends. Forecasting is hardly an exact science. The act of planning itself is an intervention. The planner becomes an agent of change, and he must consider the social consequences of the plans he creates. The highly pessimistic forecast that leaves little hope,
may have an Epicurean effect. The result may be the extreme hedonism of "eat, drink, and be merry for tomorrow we die." An optimistic forecast that does not minimize the problems in the future if present trends continue, on the other hand, may have benign ideological effects on society enabling it to mobilize efforts to change the trends in desirable ways.

Futurism must not be fatalistic. The future presents a set of possibilities and challenges. The way in which these possibilities and challenges will be translated into action depends on the social value system, and on the intellectual and institutional efforts to change trends towards the desired (image) outcomes.

It will be naive to overlook the existence of the pathogenic trends and to adopt a laissez-faire policy and permit a status-quo. It would be tragic not to acknowledge the possible effects of ecological imbalances, resource depletion, overpopulation, social and economic gaps between rich and the poor, and threats of technological "advancement," mass destruction, genetic "engineering," mind manipulation, etc.

Each of the trends identified implies possible consequences for educational policy. Decisions need to be made based on value judgments about the undesirable trends and how to avoid or modify them. If, for instance, we
recognize the validity of the forecast of imbalances in the human ecosystem and resource depletion, a shift in values will have to take place in the school. Instead of the present-day admiration for ever-expanding production and the creation of new and greater consumer desires, a school environment needs to be created that will enable students to recognize the destructiveness of the trend and lead students to an acceptance of a more limited development, controlled expansion of production, and emphasis on improving the quality of life. Instructional content will need to emphasize conservation of resources and ecological balances for personal health. Teachers will need broader preparation in environmental, ecological, as well as sociological and economic problems. New concepts in education must deal with the ecosystem as a closed system, and new ways are needed to develop attitudes conducive to survival of civilization, to foster comprehension of wholes instead of parts, and specifics in the total context.

Such new educational goals make greater demands on teachers, and consequently on teacher education. Teachers will have to be equipped with greater cognitive and interdisciplinary skills. Their training will also require greater personal growth so that they, in turn, will be able to guide students in their own value re-examinations. Teacher preparation will have to equip teachers with skills
in facilitating growth and awareness of their students so that they can use content and knowledge as means for insight and evaluation of new ideas and trends. Training in techniques of interpersonal relations, problem solving, and conflict resolving must be implemented, as well as providing personal experiences in different cultural and social environments in order for teachers to understand their students' backgrounds and value systems.

Forecasts for the future based on existing trends may well apply to Israel. In spite of, and along with tremendous internal and external pressures and states of war, the nation has and is continuing to develop at a phenomenal rate. The economy is booming. Employment is full, and private consumption is increasing. According to Kahn and Wiener's multifold trend analysis, Israel is already in the mass-consumption stage and will reach the post-industrial stage at the end of the century. Many of western society's pathogenic trends are visible in Israel today.

Man has developed an enormous power to change and shape his environment.

Yet this very power over nature threatens to become a force of nature that is itself out of control, as the social framework of action obscures and thwarts not only the human objectives of all striving for 'achievement' and 'advancement,' but also the various inarticulate or ideological reactions against the process. (Kahn, p. 412)

Any long term planning will need a re-evaluation of
some basic premises of society. Education may well have the most important role in the process of re-defining basic premises and goals.
CHAPTER IV
IMPLICATION OF FUTURE TRENDS
FOR KIBBUTZ EDUCATION

Trends in Israeli Society

The following remarks do not analyze Israeli society so much as explain briefly and generally its influence on the smaller Kibbutz society and on Kibbutz education.

The nation of Israel has been in a state of constant dynamic change, influenced by many complex factors allowing few possibilities for social planning. From the beginning of its nationhood, the most important influence on Israel has been the continuing threat of war. The needs of national security dictated Israel's economic development, capital investment, budget priorities, manpower and resource allocations. Rapid technological and scientific development and economic dynamism were concomitants. One important, perhaps crucial consequence was a change in its social structure.

Rapid economic and technological development that saw the Gross National Product increase fivefold between 1950 and 1970, created the need for higher levels of specializations, brought bureaucratic institutions into being, and a growing social stratification. The former pioneering values of voluntarism, egalitarianism, and anti-status...
orientations became considered by many as outdated in the modern state. Their place has been taken by more individualistic, personal, status-oriented values, and today we see the emergence of a new social elite.

Throughout Israel's nationhood, too, it has absorbed 1.5 million immigrants from many different countries and from various cultural backgrounds. This enormous influx of peoples not only increased the population and stimulated economic growth, it added to the social stratification. Many groups of immigrants of Afro-Asian origins came from poverty or near-poverty nations, suffering from many of the usual problems associated with poverty. They joined Israeli society at the bottom of the social structure. Where once Israel was fairly homogeneous, with a dominant European Jewish culture, today is a pluralistic society burdened with social tensions, economic conflicts, and cultural contrasts.

Modern Israeli society is moving rapidly toward what is commonly considered a "Mass-consumption society," as defined by Herman Kahn and Anthony J. Wiener (1967, p. 56). Pioneering values are giving way to a "sensate" society--where pragmatism, practicism, materialism, according to the definition, are the basic values. Z. Tzur (1971) points out the emergence of a status oriented society. The achievement of status and conspicuous consumption have become a societal norm.
The enormous military and economic effort to survive and build the state, combined with the "new" pragmatic orientations and the rejection of the "outdated" ideologies were the cause of a severe failure internally. The growing affluence in one part of the society was matched by the growing distress in other parts, and was overlooked and neglected. When multidimensional distress—large families, low income, poor housing and poor education—are connected with ethnic origin, specifically Afro-Asian origin, it became a major national problem, not a marginal problem. According to various studies and surveys, more than 20 per cent of Israeli children live in conditions regarded as below the poverty line. The existence of a poverty class amidst affluence, and the disparity continues with the years, generates frustration, feelings of discrimination, inequity, and injustice.

To some, great economic expansion, development of technology, and rise in standard of living for the upper strata, is perceived as progress. This, of course, is a value judgment. Others perceive it as a regression from the former value system, and view the trends as potentially catastrophic and dangerous to the social fabric. The widening gap between the "haves" and the "have nots" contradicts the original goals, and vision of the nation. The overemphasis on fulfillment of personal purposes against societal needs is seen as amoral and contradictory.
As it has been mentioned, some of the pathogenic trends of the western societies in their mass-consumption stage, are clearly visible in the still young, developing Israeli society. Therefore, it seems appropriate when making projections for the future of Israel to adapt existing forecasts based on trends in other western nations.

Herman Kahn and A. J. Wiener include in their forecast for the year 2000, Israel, among the nations who will reach the post-industrial stage at the end of the century (1967, p. 60).

The characteristics of "Post-industrial" (or Post-mass consumption society) are defined as follows:

1. Per capita income about fifty times the pre-industrial.
2. Most economic activities are tertiary and quarteriary (service-oriented) rather than primary and secondary (production-oriented).
3. Business firms are no longer the major source of innovation.
4. There may be more "consentives" (vs. "Marketives").
5. Effective floor on income and welfare.
6. Efficiency no longer primary.
7. Market plans diminished as compared to public sector and "social accounts."
8. Widespread "cybernation."
10. Typical "doubling time" between three and thirty years.
11. Life-long learning society.
12. Rapid improvement in educational institutions and techniques.

13. Erosion (in middle class) of work oriented, achievement oriented, advancement oriented values.

14. Erosion of "national interest" values.


Robert L. Heilbroner (1970) in his critique of the forecast, points out the failure of the forecast to consider the specific problems of capitalism, especially "the disturbing consequences of growth for a capitalist economic system." For one effect of growth is virtually certain to weaken the motivational base on which capitalism, or for that matter, every other Western system has always depended—the existence of a large property-less groups who do the work that society offers them not because they want to, but because they have no choice. If high levels of well-being are guaranteed, will the normal incentives of the market suffice to recruit the working force? (p. 265) Although it is astonishing that the forecasters have ignored the nature of the capitalist forces in the future, some of the possible consequences seem to be valid and probable. I refer to the hedonistic outlook, to alienation amidst affluence, and the change in function and value of work. The most important "alienating influence will be a purely negative thing—the absence of the traditional challenge of work, community approval, and national needs" (H. Kahn, A. J. Wiener, 1967, p. 213).
The following is a point-by-point comparison between the two stages of "mass consumption" and "post industrial":

<table>
<thead>
<tr>
<th>MASS CONSUMPTION STAGE</th>
<th>POST-INDUSTRIAL STAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Values, Goals</strong></td>
<td></td>
</tr>
<tr>
<td>Dominance of economy.</td>
<td>Industry subordinated to human needs. Control of economic growth. Individual fulfillment within a community.</td>
</tr>
<tr>
<td>Continuing growth of corporations. Increased consumption. Individual needs manipulated and subordinated by requirement of industry and big business.</td>
<td></td>
</tr>
<tr>
<td><strong>Economic Activity</strong></td>
<td></td>
</tr>
<tr>
<td>Technological advancement directed by needs of industry</td>
<td>High level of technology. Development influenced by human needs. Planned use of resources. Environmental protection.</td>
</tr>
<tr>
<td><strong>Work</strong></td>
<td></td>
</tr>
<tr>
<td>Differentiation of work. Wealth and poverty.</td>
<td>Work, leisure and education. Less work. The disparity between the &quot;haves&quot; and &quot;have nots&quot; not so wide.</td>
</tr>
<tr>
<td><strong>Social problems</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td></td>
</tr>
</tbody>
</table>
MASS CONSUMPTION STAGE

<table>
<thead>
<tr>
<th>Individual goals</th>
<th>Self-advancement. Conformity. Acquisition of material goods.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Society</td>
<td>Competition. Authoritarian, hierarchial and structure. Privately owned resources. Short time planning.</td>
</tr>
</tbody>
</table>

POST-INDUSTRIAL STAGE

|-----------------------------------|

Assuming a "surprise-free" development, the following forecasts are made for Israel:

Basic Trends:

1. Accelerated economic development.
2. Further advancement of the technological and scientification process.
3. Growing immigration from the western countries.
5. Widening gap between privileged and underprivileged classes (western origin--oriental origin).
7. Value confusion and alienation.

Basic Dilemmas:

1. The task (mission) character of the country (survival) versus the individualistic motives and actions of the citizens.
2. The central Jewish-national value system versus value pluralism on the religious, national and social levels.

3. The ideological concepts of the founders: a state of equality, justice and freedom versus status orientation with its inherent inequality.

The possible major influence on trends in Israel is whether the threat of war will continue or peaceful coexistence can be established with its neighbors. An actual engagement in a new war might, as in the past, unite social classes in a common struggle for survival. But a long term continuation of the widening gap between the poor and rich, with resentment about inequality of opportunity may weaken the social fabric so that cohesion even in the face of war may be impossible.

Peace, on the other hand, as the leaders of the country believe, will allow the allocation of resources to solving difficult societal problems, and to bring under control the undesired outcomes of technological development. The establishment of peace would deprive the defense principle of its supremacy over the social principle.

Future Trends in the Kibbutz Society

While doing the research of forecasts for future societies, this writer was astonished to recognize that the Kibbutz movement, far from being antiquated and outdated, may appropriately be described as "futuristic;" that its structure and values may provide industrial societies
with the ideal alternative future for the post-industrial or post-mass consumption stage of development. But perhaps this writer should not have been so surprised.

From the inception of the Kibbutz movement, its founders and theoreticians defined its purposes as fulfilling national and societal goals, and also as a pioneering cell for the future society. At the time, the Kibbutz movement was a leap beyond existing forms. Certainly, its pioneering values, character and economic structure of large-scale farming combined with industry based on scientific knowledge, its cooperative and liberated atmosphere of work and personal responsibility were "non-familiaristic."

It attempted from the beginning to help modern man in his struggle against alienation, need for belonging and caring, for close human relationships, for a purpose in life and for self-fulfillment. The Kibbutz is a partnership for good and bad, and not for a specific task or time limit, but for life. The partnership is voluntary; the free choice of all participants.

Kibbutz life is not quiescent. It has faced many crises and Kibbutz members, after several decades of Kibbutz existence, are aware of contradictions within its structure. The fact that the Kibbutz is not isolated from the Israeli society but a vital part of it, exposes the Kibbutz to larger environmental influences and changes. The Kibbutz is constantly changing, and is different to-
day than in the forties or fifties. Its capacity to change, adapt, and to find new solutions for new problems is evidence of its vitality. Nevertheless, the Kibbutz is not immune to decline and degeneration of its basic value system.

This writer recognizes that influences from the larger Israeli society and changes from within have created trends within Kibbutz society toward a mass-consumption stage. The trends are:

1. Technological advancement—automation
2. Industrialization—specialization
3. Rise in mass-consumption and materialistic attitudes
4. Decline of the pioneering task-oriented value system
5. Growing conflict between the individual wants and society needs
6. Change in attitude towards work; the formation of managerial elites
7. Decline of self-esteem as a pioneering cell of future society
8. Identity crisis due to confusion caused by external value systems.

1. and 2. Technological advancement—automation; Industrialization—specialization.

During the years, the Kibbutz has concentrated its efforts on economic development and on attempts to achieve a higher production level. The aims of these efforts were
to achieve a three-fold task: (1) to develop the land that was mostly barren and provide food for the country; (2) to prove that its social, economic, cooperative structure is able to compete with privately-owned enterprises; (3) to ensure a higher standard of living for its members.

That the Kibbutz achieved these goals is beyond question. Of Israel's total agricultural production, the Kibbutz movement produces 30 per cent. Its general output in industry (developed recently) constitutes 7 per cent of Israel's total industrial production, whilst its population constitutes only 3.6 per cent of the nation (The Kibbutz and Israeli Society, 1972, p. 64). Recent studies have found that labor productivity, product sophistication, rates of reinvestment and quality control in Kibbutz industry are at a higher rate than in private industries. One of the important, recent changes in economic development is the establishment of regional enterprises under the mutual ownership and cooperative management of several Kibbutzim. Among these enterprises are fruit and vegetable processing plants, food processing plants, packing and cold storage houses, etc. A new kind of industrial partnership has developed between Kibbutzim in the last few years. A consequence of economic success, has been a considerable rise in the standard of living of Kibbutz members.

In a "surprise-free" situation, it is reasonable to
predict that technological development will accelerate and the process of industrialization will continue. Changes in economic management and administration will be greater. Demand for more specialists and for more highly specialized education for more people will grow. As a consequence, however, the democratic decision-making process by the member assembly may decline in importance. Decisions may be made by the experts in a particular field. The emphasis may shift from democracy to efficiency.

3. and 4. Rise in mass-consumption and materialistic attitudes. Decline of the pioneering task-oriented value system.

In the Kibbutz, as elsewhere, rapid technological change has an important impact on the value system. The direction of the development involves goals, and goals involve values. As it has been pointed out many times, the Kibbutz is an open society, and is influenced by the changes in Israel and the world. Mass communication devices have been and will be much more effective in the future, in supplying a unified set of values of what is right and proper and valuable. Personal comfort, novel gadgets, consumption and more consumption will spread as goals in the name of technological advancement.

"Tomorrow technology will restandardize our concepts of mother love with ova and sperm banks, our con-
cepts of self with experience and pleasure amplification, and perhaps our concept of individual rights as automated abundance permits us to guarantee certain minima to all people" (Theodore J. Gordon, p. 155).

Even in a society like the Kibbutz, technological changes have an effect on the value system. The introduction of a new technology always must be examined for its possible impact, as for example, the introduction of television sets into the private apartments of Kibbutz members and its effect on the community life, function of committees, etc.

In many Kibbutzim, industry became an important, if not the main source of income and has increased consumption and the standard of living. A Kibbutz factory, operating in a capitalist economy, has to adopt itself to the rules of this economy. It has to succeed, to compete to make profits, to obey the laws of the market. This creates a new dynamic within the society. Kibbutz members involved in these enterprises are increasingly influenced by the capitalist way of thinking. Many begin to question the principle of job rotation as being adequate for highly specialized people, for successful managers, for efficient administrators. Yet a group of permanent specialists and managers may endanger the equality principle on which the Kibbutz is based.
The concentration of Kibbutz efforts on the achievement of a higher production level in order to prove its economic capabilities, to maintain its competitiveness, and to raise the standard of living, has and will have in the future an effect on attitudes. The glorification of economic success might focus on economic progress as the main objective and weaken the moral and ethical values upon which Kibbutz life is based. The preference for economic development over social goals, becomes a goal in itself. Raising the standard of living may become their primary goal. Pioneering, national or social tasks having no immediate economic advantages which require sacrifices, may be rejected. The emphasis on standards of living and consumption will still be community based, but it may create conflicts between community and national needs, and between different Kibbutzim.

5. Growing conflict between individual wants and societal needs.

From the beginning of the Kibbutz movement, much attention was paid to building individual identification with the group. Goals and values were relatively clear. People were devoted to the task of their realization and got satisfaction from the communal achievements. A decline in the basic value system described above, however, may sharpen structural contradictions that have existed all the
time. For example, the disjunction between work and compensation for the work done, created a situation where personal demands were disconnected from the economic ability of the community to satisfy the demands.

When the mission oriented ideology weakens, much stress and effort is put on the rise of the standard of living. The Kibbutz is not an ascetic society and constant improvement of living standards is a positive factor. But after reaching a certain level it is extremely difficult to draw the line between comfortable necessities and luxury. The higher the standard of living the greater the demand for more. In the conditions of the Kibbutz, the individual member may disconnect actual economic situation of the Kibbutz from his demands for special needs. Personal demands may grow therefore, without consideration of economic limitations. Not all the demands can be met. In consequence, unfulfilled needs may lead to dissatisfaction and bitterness. Many unsolved social problems undermine the delicate fabric of relationships in a communal life and cause withdrawal, apathy and loss of identification with the community. In some cases, as a way to avoid undefined and unexpected problems official boundaries between the individual and society are created in the form of a code of rights and obligations.

Another source of tension in the affluent Kibbutz
is excessive individualism. Individual needs vary and it is difficult to satisfy them simply, mechanistically, and equally.


Honor of work and self-labor are one of the basic tenets of Kibbutz ideology. It has served as a model to instruct Jewish society, as well as to express individual productivity, competency, and achievement. Self-labor is the acting out of the Kibbutz and socialist ideology of not exploiting other people's labor and production.

The fast growing Kibbutz enterprises, the intensification of agriculture, the growth of industry, the competition with private enterprises, create demands for additional manpower that is not available. Three solutions to this problem are possible:

a. Introduction of more sophisticated technology. For example, automation, the replacement of manpower by capital.

b. Collaboration of two or more Kibbutzim.

c. Employment of workers from outside the Kibbutzim.

If economic advancement is an important goal, one can predict that hired labor will penetrate into Kibbutz system. Hired labor will have a deep influence on Kibbutz life. A new relationship, foreign to its structure, will
emerge—the employer—employee relationship. Employment of hired labor and specialization may bring into existence a "managerial elite."

The Kibbutz movement is aware of the dangers of hired labor to the Kibbutz structure. Cooperation between Kibbutzim in industrial enterprises is highly encouraged. It is important to mention that there are indications that Kibbutzim that have resisted hired labor have been very successful. They have been forced to use the first alternative (a) and have invested much more in advanced technology and research to save manpower.

The change in the socio-economic structure, therefore, has an impact on ideology. The solidarity with the workers socialist movement might diminish and contrasting interests may evolve. Self-esteem among Kibbutz members will decline. Even if they prefer the communal way of life, no longer will they be in the forefront of the society. The uniqueness of the Kibbutz value system will be lost in a sea of pluralism. No longer will it provide countervalue and a counter-culture having an important influence on the whole society—uniquely different, but an integral part of the larger society. Kibbutz members will face an:

9. Identity crisis due to confusion caused by external value systems.

The trends described might be seen as transitional
to a higher development. The impacts of technology might temporarily weaken the Kibbutz values—due to the lag in social adjustment with technological development. Herman Kahn's and Anthony J. Wiener's (1967) forecast for the "post-industrial society" may well fit the Kibbutz development into higher phase.

The future problems predicted by the trends toward megalopolitanism, authoritarianism, industrial-military complexes, affluence on the one hand, and the rising voice of the poor demanding their share of affluence, leisure time and its better utilization on the other hand, seek solutions. The destruction of life patterns and conventional family structures isolate people in society and give rise to feelings of alienation. These negative circumstances and feelings, nevertheless, have the power to generate new, positive ways to preserve humane values. New relationships between people can emerge, new ways of openness in communication can arise; a search for moral purposes in life can continuously be emphasized.

For people who seek positive aims and values, the Kibbutz way of life may be attractive. The new society might find its seeds in the Kibbutz. The desire for communal living and self-fulfillment while working for the general good of society and the nation, under a democratic form of governance, may well appeal to many.
The predicted trends for the Kibbutz, in the post-industrial stage, assuming the revival of its basic values on a higher stage are:

**Post-Industrial Kibbutz Society**

1. Widespread cybernation
2. High standard of living
3. National and social—mission oriented society
4. Equality-based life partnership
5. Voluntarism and self-realization
6. Merging of work and leisure coupled with self-fulfillment ethic
7. Individual integration and involvement in society
8. Life-long learning society.

**The Cross-Impact Matrix Analysis of the Trends**

The projected trends for the Kibbutz society were "brainstormed" in a futurist seminar in order to construct a list of possible potential, social-educational responses to the envisioned development. In several long sessions, the cross-impact matrix technique was used to examine the relative strength of the different trends and their impact on other trends.

The cross-impact matrix technique was designed by Helmer and Gordon at the Institute for the Future in 1968. It is a technique for searching for relationships between potential developments and interactions of different trends.
to the occurrence of a particular one. The strength of cross-impact is evaluated on a scale of minus ten to plus ten, with a plus ten response indicating an absolute enhancing factor for a given trend and a minus ten indicating an absolute suppressing factor.

Each identified trend is discussed in the context of mutually casual relationships, with elaboration on probability and potentiality within these relationships. The participants individually assign a numerical value from minus ten to plus ten (including zero as an indication of no clear relationship) to the particular trends under discussion. The averages of those numerical values are entered into the appropriate grid space in the matrix.

After completion of the matrix, a summation of the absolute numerical values on the horizontal axis is prepared. At this stage, we are able to ascertain which trend can be considered the most powerful effector on the other trends.

The summation of the vertical axis proceeds with the integer values. This final stage projects which trends in the presence of all the others, are more or less influenced by the interaction of all others.

For the mass-consumption stage, five trends were chosen for analysis. (See Table 1.)

The matrix indicates that the trend identified as the
Mass-consumption stage

1. Industrialization—specialization.
2. Decline of the pioneering task-oriented value system.
3. Growing conflict between the individual wants and society needs.
4. Change in attitude towards work/formation of a managerial elite.

\[
\begin{array}{ccccc|c}
\text{if} & 1 & 2 & 3 & 4 & 5 & \text{Total} \\
1 & & 4.5 & 4 & 2 & -3 & 13.5 \\
2 & 5 & & 6.5 & 7 & 7 & 25.5 \\
3 & 0 & 5 & & 6.5 & 7.5 & 19 \\
4 & 8 & 5 & 2 & & 4 & 19 \\
5 & 1 & 6 & 1 & 6.5 & & 14.5 \\
\hline
\text{Total} & 14 & 20.5 & 13.5 & 22 & 15.5 &
\end{array}
\]

Table 1
Post-industrial Kibbutz Society

1. Widespread cybernation.
5. Learning society.

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Table 2
"decline of the task-oriented pioneer value system," has clearly the greatest effect on the others. It will enhance the continuation of all the trends.

The trend identified as "change in attitude towards work/formation of a managerial elite" is most influenced in the presence of the other trends. The potential dynamics of this trend is the most highly contingent upon the interaction of all the other trends.

The matrix has also provided the information that the trend identified as "growing conflict between individual wants and society needs" is the least influenced (most independent) of the other trends, while at the same time is highly influential as an effector on the absolute scale. This situation might suggest a specific area for the formulation of educational policy.

For the matrix of post-industrial Kibbutz society trends, five trends were chosen for analysis.

The matrix reveals that the trend identified as "merging of work and leisure coupled with self-fulfillment ethic" is the most powerful effector on all the other trends.

The trend identified as "learning society" is most influenced (least independent) in the presence of the other trends. Also, this trend, is the second most powerful effector on the absolute scale.

The least influenced (most independent) trend is
widespread cybernation which also presents itself as a powerful effector.

Here, again, the analysis might suggest areas for possible educational policy.

The projected trends are not value-free. The writer is far from indifferent to the possible directions in development that the Kibbutz society may take. Alternatives are possible. One possibility can be depicted in these stages:

Fioneeering Stage → Mass-consumption Stage → Post-industrial Stage.

This projection assumes that the mass-consumption stage is a transition, from which the post-industrial stage will emerge. Assuming this direction in development, questions arise. How long will it take? How deep will the consumer, materialistic attitude affect the society? How will this change affect the basic postulates of the Kibbutz? Will the effect be so deep that in the post-industrial stage a new revolution in values and lifestyle will be needed?

A normative forecast in this situation will have to consider the ways of possible intervention, in order to avoid, or minimize the deep impact of the described trends.
An alternative to the possibility above could be:

```
Pioneering Stage \rightarrow \text{Incipient Mass-consumption}
\text{Full Mass-consumption Stage} \rightarrow \text{Post-industrial Stage}
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This delineation assumes that the trends described for the post-industrial society are not imperative, that they may not emerge from a fully consumer oriented society. In this case, it is reasonable to question the continuation of the Kibbutz, or at least in its present form. But the description reveals another possibility. Although the trends toward mass-consumption already exist, they can be turned in a different direction.

The analysis of the projected trends, as shown in the previous chapter, has revealed that the most powerful effector on all trends is the trend "decline of the pioneering value-system," and the "growing conflict between individual and society" is the most independent and, at the same time, highly influential. Other indications show that industrialization and specialization will continue.

The forecast forces us to confront the problem and to consider alternative possible solutions. The writer believes that pathogenic societal problems can be avoided, or at least minimized, especially in a society such as the
Kibbutz. Analysis of trends, careful planning, plus action may direct developments in the desired direction.

General educational policy for the future, in the Kibbutz.

One of the powerful ways of intervention and direction of trends is by planning education for the future.

Education today is faced with incredible challenges, different from, more serious than, it has ever met in its long history. To my mind, the question of whether it can meet these challenges will be one of the major factors in whether mankind moves forward, or whether man destroys himself on this planet, leaving this earth to those few things which can withstand atomic destruction and radioactivity. (Carl R. Rogers, 1969, p. vi)

Many will argue that schools rarely influence social change. "At present... whether we like it or not, schools--like mirrors--nearly always reflect rather than create or reform the culture" (H. G. Shane, 1973, p. 328).

Man is the subject of history and also its object. Man makes himself--he makes his world also. The children of today will be the citizens of tomorrow. They will shape society according to their beliefs, values, perceptions and knowledge. John Dewey once defined education as "a process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men" (cited from J. Glenn Gray, 1968, p. 29).

If educators can develop autonomous, thinking, sen-
sitive, humane people, able to relate to each other and nature, they will be able to create and reform their culture. They will realize that the future is in their hands, that they can destroy society, or rebuild it.

Collective education has devoted much effort to value education and the problems of man in society. The community, the parents, the school and the child together share responsibility for education and its outcomes. The undertaking of educating the child by the entire community from its first days to adulthood, was a major revolution in education. The basic principles are appropriate, perhaps, not only for the Kibbutz, but for society in general, as many psychologists and educators suggest.

"Perhaps the school of tomorrow should model itself upon the Israeli Kibbutz, assuming the basic affective educative function of the family, when that does not exist, and assisting parents in a modern version of the extended family" (Elizabeth C. Wilson, 1971, p. 291).

As has been described in Chapter I, the emphasis in education is on personal growth and internalization of the Kibbutz values. Individualization, cooperation, creativity, are not slogans, but everyday practice. At the same time, Kibbutz educators have faced the dilemma of how to educate autonomous individuals capable of independent critical thinking who nevertheless accept the Kibbutz way of life
and its value system. How to avoid indoctrination? How much diversity and variation can a small, task oriented community tolerate, especially in the face of the intrusion of mass-consumption values?

The impact of mass-consumption values are most conspicuous in secondary education. The over-emphasis on specialization and intellectual achievement is creeping in. The project method in curriculum is retreating slowly, and academic departmentalization is taking over. Curricula from academic oriented high schools are adopted, and here and there bells start ringing in classrooms. Some teachers administer formal examinations with numerical evaluations, where formerly no examinations were given. The role of the youth society in shaping the youngsters social and cultural life, is diminishing.

Since the trends are already operative, I shall outline some general directions for education, which take into account the individual and his needs, his society and his values. It might be seen as a vision of interaction between ideal goals and practical steps, or in the terms of Metcalf and Hunt, (1971, p. 153) "a relevant utopia."

**Goals**

The central goal of educational policy is to create an environment that nurtures individual growth and fulfill-
ment within the society. It is directed by and based on the principles of humanistic socialism and cultural national values, as well as on individual needs for dignity, acceptance and self-realization. Only by their integration can the conflict between individual and society be resolved. The imperative goals are:

1. To nurture the development of a value system and social conscience and responsibility.

2. To nurture and develop intellectual and aesthetic abilities and guide their use for personal and societal benefit.

3. To enhance interpersonal relations and cooperation.

4. To strengthen personal autonomy and capacity for independent thinking and decision making.

5. To emphasize equity, morality, and equality between people.

6. To develop feelings of belonging to the Jewish nation, its unity and destiny, its culture and heritage.

7. To stress the equality between nations, the necessity of peace and personal commitment to achieve it.

8. To study the Kibbutz, its goals and values, tasks and developments, and its place in society.

9. To study the future and its alternative ways of development.

10. To develop flexibility and adaptability in order to be able to cope with change.

Content

In order to meet the goals, special attention must
be given to the content of education to make sure that it is consistent with the goals. Here again, I intend to point out a few problems of the content of education for the future.

The public, and educators too, are not always aware of the changes taking place in schools. For one thing, there is little realization that the school population has changed. But although the knowledge and attitudes of students are different than formerly, the curriculum content has changed little.

James S. Coleman (1972) points out that the need for information dissemination as a primary function of the school has diminished because the out-of-school environment has become information rich. "Schools have been the community's gateway for information. Schools, have been a source of, and a guide to, books--and books were the principal door to the world beyond one's experience" (p.71). Reading is a slow procedure for acquiring information. The electronic methods of communication--the portable radio, television--have accelerated the ways of assimilation of information. "Instead of information poverty they now confront information richness" (Ibid). Has the school adapted its content to the new population? Coleman points out a second element of change in our society's communication structure; the element of media pluralism. The child's
cognitive world is now largely shaped by television, comic books, magazines and newspapers that are out of control of the family or school.

The information pluralism to which children in modern society are exposed removes the school's power to shape values through selectivity. This function cannot be recovered in the old way. If it can be recovered at all, it must be through socializing experiences in the school that are strong enough to be effective in the presence of information from diverse sources with diverse interests and ideologies (p. 73).

The school must adapt itself to this situation, a new curriculum must consider the information richness and pluralism, outside the school.

Knowledge

The most drastic change needed is in the education and development of intellectual abilities. For years critics of education have attacked the ways of knowledge acquisition. It was, what Joseph Schwab calls, an inculcation of "a rhetoric of conclusions and of a body of rote methods for solving rote problems" (1970, p. 19).

The new curricula of the 60's, based on Bruner's contention that the structure of knowledge is the proper emphasis in education, we know now, is not appropriate for the present, nor for the future (Dede, 1972). According to Bruner "knowledge is a model we construct to give meaning and structure to regularities in experience. . . . The
power of great organizing concepts is in large part that they permit us to understand, sometimes to predict or change the world we live in" (1962, p. 120). Bruner himself, as quoted in Chapter II, admits that what is needed is to bring society to its sense of values and the issue is of creating a culture and society that will emphasize the feelings of caring and belonging. The future poses completely new problems. Advances in communication systems and the storage and retrieval of information are changing and will change much more in the future of our approach to knowledge. Central data storage facilities, with wide public access, will provide constantly updated information in all areas of human interest. The educated person of the future will be not the one who knows the answers, but the one who knows how to ask the right, relevant question, at the right time. It seems, that the ability to recognize that a problem exists and what questions to pose, will be more important, or at least as important, as the provision of the answers.

The discipline-centered curricula are not appropriate for the future (DeHart Hurd). There is a growing conviction that specialization reflected in conventional curricula, limits the understanding of modern science as well as the real problems of modern society.

The specialization of knowledge that has brought us this far now acts as a restraint not only on the
education of non-specialists but also on scientific research itself. Knowledge has become locked into disciplines and has increasingly become unavailable to the general public. (Paul DeHart Hurd, 1973, p. 18)

Now, more than ever, there is a need for integration of disciplines. To see the world as a whole. To see the interdependence of the parts and to be able to deal with it constructively. An attempt must be made not to blurr the lines between disciplines, or mix subject fields, but to integrate basic concepts which deal with man and quality of his environment, science and technology and its impact on society.

Lifelong Learning Society

Any educational policy for the future must consider the necessity of lifelong learning. The "information explosion" and the rapidity of change will alter educational and vocational requirements at an unimaginable pace.

The term "future-shock" was used by E. Toffler to describe inadaptation to rapid change. The need to "re-learn" and maybe "un-learn" basic concepts will be crucial. Therefore, learning will be a part of life, and not of a specific period. This, again, accentuates the necessity of schooling to emphasize openness, flexibility, adjustment and adaptation skills.
Leisure and work

Every forecast for the future predicts the increase of leisure time. Kahn and Wiener predict a four-day working week, with a maximum of 30 working hours per week (p. 197), a circumstance which a future oriented curriculum must consider. The emphasis should shift to cultivation of creative expressions in the arts, interpersonal relations, as well, as to wonderment about the unknown. Future programs aimed at leisure will emphasize involvement and active participation in social and political life of the community and inculcate the desire to help where help is needed.

The forecast predicts that a "lifelong learning society" will effect all other trends in the post-industrial society.

The forecast for the mass-consumption stage predicts a "change in attitude toward work." This trend will be influenced and contingent upon interaction of other trends.

In the ideology and ethics of the Kibbutz--work is one of the most valued concepts--as a vital, social economic function as well as moral value. For many, following A. D. Gordon--one of the leaders in the early days--the ethical value of work was an aim in itself, it was a way to elevate men and to restore for the Jewish people,
a new link between man and nature.

In contrast to the current trends, work should remain an important part of education. The importance of the values of work will increase, in individual and social terms. The reduction of work hours, may have an effect on attitude towards work. People will get satisfaction from participation in a creative activity. They will be able to master skills and seek in work, not only income but self-identification and self-fulfillment. Education toward work and actual working, has a gratifying influence on the development and social growth of the youth.

At the same time, from the futuristic point of view, an educational environment should be created for facilitating re-examination of the "economic man" image which leads to a system of ever expanding growth as a goal and excessive consumption as a need.

Methods

Educational technology

The introduction of technology into education is seen by some educators as a breakthrough, by others, as dehumanization of education.

B. F. Skinner seeks more efficient ways of education. Programmed subject matter, teaching machines, computers, etc., are more effective and are able to provide systematic
knowledge and immediate reward for desired behavior. "The simple fact is that, as a mere reinforcing mechanism the teacher is out of date" (1968, p. 21). Programmed instruction provides individualized instruction and leads to a concentration of the subject matter to its basic laws, concepts, and principles. It is predicted that the Computer Assisted Instruction will be widely used in the near future. The use of computers in business, management, and research will generate further application in education. P. Suppes sees the use of CAI on different levels: (1) individualized drill and practice work on all the elementary subjects like elementary mathematics, science, foreign language, etc.; (2) tutorial systems "which will take over the main responsibility both for presenting a concept and for developing skill in using it" (1971, p. 272); (3) dialogue systems, which will permit the student to conduct a genuine dialogue with the computer. "... computers can free students from the drudgery of doing exactly similar tasks unadjusted and untailored to the individual needs" (Ibid, p. 276).

The opponents of introducing computers into the school express concern that these machines may possibly impersonalize, program and manipulate, and therefore, dehumanize. Education is more than skill training, it is, according to the "humanist," facilitated by interpersonal
relationships which no computer can provide. Suppes estimates that 20 to 30 per cent of the student's time would be spent at the computer. The humanist educators claim that we have to add the time spent with films, tapes, television, all of them being devices which will completely impersonalize education. Many point out that education will become a potential big customer for the hardware produced and the big business interest will start to shape education, and school itself will become a factory. "... a modern, clean, well-lighted factory, but a factory. The teacher is a foreman or supervisor, a trouble shooter" (C. H. Patterson, 1973, p. 10).

The picture painted by Patterson seems to be overdone. What is needed is a more balanced view of the advantages and dangers of new technologies. Although, technology in and of itself is value-free, it is both potentially benign and potentially dangerous to value systems. It can be seen as tool, and like all tools the hand which holds the tool makes the decision for what purpose it will be used. But, in a way, this is naive. Technologies, such as television and computers, create new environments and change old environments.

Computers and other more sophisticated devices will continue to develop and it would be witless to ignore them. The challenge for education will be the implementation of
the powerful innovations in order to improve instruction. We educators will have to decide to what extent and for what purposes they will be useful in education. It will depend on us if their use will humanize or dehumanize. Curriculum experts will have to become knowledgeable about them. Large portions of information dissemination, symbolic learning, simple skills will be well suited for programming. Computerized library services will be used widely.

The real problem of implementation of computers is not in the hardware. It is the software that matters. Software is not neutral. The programmer's philosophy, goals and objectives determine the content. There is a great promise in the new technology. It can free the teacher from drill exercises, skill development and simple information teaching, to exchange of ideas, exploration of new areas, to human relations. The promise of personalization of education is possible.

Individualization

For many years educators were aware of the fact that the educational system is not responsive to individual differences. Many attempts have been made to create programs and methods which fulfill individual needs. Ability grouping, programmed instruction, project work, non-graded
system, independent study projects, are only a few of the different approaches. In many of these approaches "individualization" is a fixed set of goals and objectives with predetermined learning outcomes. The "individual" is allowed to proceed at his own pace. Some of these "individualized" methods can be rigid and unresponsive to individual needs as other conventional methods. Here again we face the old dichotomy between the student and the curriculum. Individualization which provides materials that are meaningful and relevant to the student and satisfy his needs.

The problem of education is not to obtain and organize information and knowledge, that is, the curriculum, but to select materials which are meaningful to students in terms of their life experiences, or to help them to recognize the relevance and personal meaning in materials which are not, or do not appear to be immediately relevant. (C. H. Patterson, 1973, p. 147)

Individualization is creation of an environment where individual differences, abilities, and needs are accepted and respected. Individualization is self-discovery, is exploration, which satisfies personal curiosity. "There is a big difference between individualized instruction and instruction of the individual" (Ibid, p. 53).

To instruct the individual we need to utilize our knowledge about individual differences, and provide the learner with a wide variety of interesting resources, to
create an environment free of threats and fears in order to allow him to explore and solve problems posed by him.

Education which is preoccupied with definitions of specific measurable objectives cannot provide meaningful individualized instruction. It is impossible to achieve individualization when external requirements like matriculation exams, college entrance exams, etc., dictate the curriculum and outcomes. Overcome the obstacles to providing individualization will be one of the major problems of education in the future.

Kibbutz education has created optimal conditions for individual differences: small classes, that are relatively homogeneous, personal involvement counselors, who have an intimate knowledge of the background of the student, acceptance of the environment, etc. Kibbutz educators will, in the future, have to seek new ways for greater individualization in education.

Youth society

Kibbutz children from early infancy live and are educated in groups.

The educational group provides an intimate setting which enables each individual to express his problems and his more private feelings and desires. . . . The group is the generator of opinion and collective conscience, of the ethical and social standards, to which its members try to live up. (Golan S. Lavi Z. 1967, p. 41)
The group is a living unit composed of age peers. The different age groups, at the elementary and high school level, form "the children's society" and the "youth society." The society is the framework for the social, cultural working, and learning activities of the youth. The "society" elects its own committees that are responsible for the various activities. The group life and group activities are preparatory for adulthood in the community life of the Kibbutz.

Many outside researchers, as well as Kibbutz educators, have raised the question of group pressure and dependency and its influence on conformity with group ideas and values. "On the other hand, group cohesiveness and solidarity give a feeling of strength and security" (Rabin A. T., 1965, p. 40). Rabin thinks that the age homogeneous group, within the youth society, does not provide continuity between childhood and adulthood. The youth society and its institutions, shield them from the real world: "through the youth culture."

For the Kibbutz educators the youth society is not only a preparation for adulthood it is a need for fulfillment, responsibility and integrative experimentation for the youngsters. Along with Erikson they accepted the need of youth for confrontation with ideas and values as a way of seeking identity and roles in society.
Carl Rogers envisions education in the future in a similar way:

Education will not be a preparation for living. It will be, in itself, an experience in living. Feelings of inadequacy, hatred, a desire for power, feelings of love and awe and respect, feelings of fear and dread, unhappiness with parents or with other children—all these will be an open part of his curriculum as worthy of exploration as history or mathematics. (1968, p. 267)

In the future, even more than in the past, the functions of the youth society will be enhanced. The community enables personal experimentation and individual growth. Within its framework, the youth experiments with human relations and their complexities, social pressures and norms, developing understanding and receiving peer help. The "youth society" is a field of experimentation of new ideas and their feasibility for cultural creativity, independence, and awareness of social limitations. The youth society provides not only personal experience in democracy and cooperation, but also defeat, envy and misunderstanding. It is real life and it allows the youngsters to grow, try to answer their own basic questions of self-identity, self-orientation and self-direction. The functions of the youth society will be emphasized in the future, in order to cope with change, become actively involved in the life of the adult society in its development and struggles. The youth community will be more productively involved not only in farm work but in the work life of the Kibbutz.
If we envision a "lifelong learning society" with no formal boundaries between learning and work, it is possible and may be necessary, to create new forms for a continuing mix of work and education which runs from adolescence through adulthood. "The school would become a productive community in which the young would carry out responsible activities of the larger community" (Coleman, 1972, p. 72).

Life-experience projects will fulfill the needs of the young as well as of the community. Sometimes, even for a basically revolutionary society, a fresh rebellious cry of youth is needed to awake it from lethargy and unexamined directions and accepted opinions.

Involvement of the youth cannot be limited to the Kibbutz society. It will need exposure, confrontation and experience with the larger society. They will have to meet problems of diversity of opinion, of the struggle of the poor and disadvantaged, of injustice and misery. This life experience will not allow them to escape into the shelter of their own, protected, communal-home. They will have to make the transition between theory and practice, and find the relevant and the important valuable to them. It will allow them to grow as responsible autonomous individuals in their unique society. Education will help them to struggle to make living worthwhile.

The future holds some hard times. Education planned
to overcome these times, might help to develop persons who are self-fulfilling in themselves and who are also committed, and able to carry out national and social goals.
CHAPTER V

GUIDELINES FOR A TEACHER EDUCATION PROGRAM

We are ... faced with an entirely new situation in education where the goal of education, if we are to survive, is the facilitation of change and learning. The only man who is educated is the man who has learned how to learn; the man who has learned how to adapt and change; the man who has realized that no knowledge is secure, that only the process of seeking knowledge gives a basis for security.

Carl R. Rogers

Ideas are important agents of social change. The ideas and predictions for the Kibbutz society and the general educational policies for the future that were discussed and outlined in the previous chapter, have important implications for teacher education. The most important is that teachers are to be educated and trained in ways congruent with the projected image of the future and the stated goals. A generation of congruently trained teachers, in themselves, can have an impact on the direction of change.

The development of a comprehensive teacher education program requires nothing less than the resources of a team of experts in various disciplines. I will limit myself, therefore, to developing guidelines for a teacher education model to be created by the School of Education for the Kibbutz movement. The guidelines will be based upon:
1. The predictions of possible alternative developments in Kibbutz society and education.

2. Inferences about the changing role of the teacher, the nature of instruction and the demands of the society.

3. Implications for the education of secondary school teachers.

The Guidelines also will be based on these assumptions:

1. That teachers are not born; they must be educated so that they acquire professional skills and competences.

2. That there should be no dichotomy between the "academic" and "professional" education.

3. That human values and social commitment are basic attributes of teacher education.

4. That the teacher is not a neuter but a person, and his education cannot be value free.

5. That the environment created for the teacher education program must be congruent with educational goals.

6. That the teacher education program ought to be dynamic, self-renewing, and under continual revision and re-examination; that change be ongoing and incorporated in the program.

7. That the program reject performance objectives. Competence-based objectives would be restrained to the cognitive domain.

8. That technological innovations be extensively used for information processing and retrieval, and for training in the basic teaching skills.

9. That the program be based on individualized-personalized instruction.

10. That teacher education be on a pre-service in-service continuum.

11. That the program accept specialization in an academic area but include interdisciplinary cooperative team tasks.
12. That evaluation of the prospective teacher be based on personal growth patterns.

Some comments concerning the assumptions are appropriate. This writer maintains that teaching should be a profession rather than a craft. It requires complex decision-making processes about people, situations, and purposes. Training in specific skills necessary for effective teaching, is not the whole preparation of a professional teacher. Prospective teachers ought to be educated and not merely trained in classroom skills. Such education should include mastery of the subject to be taught, and much more. It should develop the ability to reflect on the subject matter and on the purposes of education as a whole (means and ends). It involves attitudinal and emotional competencies and ability to translate them into action in the classroom.

The central task of teacher education is to provide teachers with a sense of purpose or, if you will, with a philosophy of education. This means developing teachers ability and their desire to think seriously, deeply and continuously about the purposes and consequences of what they do. (Ch. Silberman, 1970, p. 472)

Almost every conventional teacher preparation program is built around the four major areas; of subject matter; pedagogical foundations and principles; teaching skills; and classroom clinical experiences. Subject matter is considered "academic," while the other three are counted as "professional" preparation. The academic com-
ponent is usually taught in the various departments of the university and the professional preparation in the School of Education. Most teacher education programs regard subject matter knowledge and the general education of the prospective teacher as "givens."

A position is taken here, however, that content and method must be interrelated. Subject knowledge is too important a component of teacher education to be separated from the methods of having children learn it. No "method" course can change the perceptions and attitudes acquired by the perspective teacher during years of exposure to the manner in which university teaching imparts subject matters. I will not deal here with the problems of university teaching, but it is appropriate to note that the university's emphasis on professorial research over and above the teaching of courses, tends to promote research at the expense of teaching. This benefits those university students who are going to become specialists in their subject areas to the detriment of students preparing to become teachers in elementary and secondary schools. Low esteem for teaching by university professors is recognized by students and affects their attitudes. Concentration on subject matter without consideration for the broader implications of subject matter, its relevance to society and effect on the environment, and on personal values, leaves
the student unchallenged, incomplete, dis-oriented, and frustrated.

Perhaps it is the failure of discipline-oriented education to confront with intellectual refinement and integrity, the basic value issues of the modern world. The absence of this concern in the curriculum of the colleges and universities perhaps explains the revolt of students against education they receive. (B. O. Smith, 1969, p. 118)

Methods without subject matter, on the other hand, are meaningless. Just as learning cannot take place without some content or process to be learned, teachers cannot be prepared without something to teach—be it process, subject matter, or values. The assumption, by most teacher preparation programs that prior knowledge of subject matter was gained in the university, virtually precludes that the teacher will teach his or her subject matter in any manner different from the way in which he or she was taught it.

A major target for a future teacher preparation program for the Kibbutz society must be the teacher's value system, beliefs, and perceptions. As has been pointed out, a declining or vitiating trend has been recognized in the original value system of the Kibbutz society. At the same time, we have learned that "value" trends have the most powerful effects on all the other trends for the future. Normative planning, therefore, must consider these effects and do what it can to influence them. Kibbutz
ideology as a program of study must be incorporated into the future teacher preparation program. Teachers must be socially aware, serving as they do an important socializing role. They will have to assist young people in an examination of their basic assumptions about society and its improvement, and therefore they will have to deal with values and social conscience.

By incorporating a study of Kibbutz ideology, this writer does not intend a program of indoctrination where the prospective teacher accepts the ideology uncritically. He or she should be encouraged to challenge, examine critically, and recognize the potential conflicts in the ideology. This very process, however, helps the personality development of the prospective teacher, sensitizes him to human relations and its complexities, as well as to develop understanding of the unique problems of the Kibbutz society. As one of its members as well as a future teacher, the program should help prepare him or her to become a better, more professional educator in the sense stated, able to help guide and influence the direction of future changes in education and in society.

A teacher education program that is dynamic, self-renewing, and under continual re-examination and revision, helps create an appropriate environment for the prospective teacher. David Hunt's Conceptual System Theory indicates
the importance of the environment in producing certain behavior. E:P-B. Environment radiated toward a Person produces Behavior. Personal growth is seen as "an interactive function of the person's level of personality development (or stage) and the environmental conditions he encountered" (Hunt, 1970). In other words the environment is a critical factor in growth and it should be matched to different levels of personality development. We accept this differential approach to education and it ought to be applied to teacher education.

If we want the teacher to behave in the classroom so as to achieve the stated goals, his experiences during his teacher preparation program should correspond to these goals and to his individual needs. If the goal is to produce a well informed teacher, then we must provide him with a rich intellectual background, as broad as possible. If we are convinced that learning should be relevant and meaningful, and that inquiry and exploration provide relevancy and meaning, then we must assist the prospective teacher, through example and appropriate experiences, to engage in inquiry and explorations. If we want teachers, who will be able to act autonomously, make decisions and be committed, we must create a learning environment for the future teachers which will allow and encourage them to act and make decisions. The environment in which the
teacher was educated will have an impact on the environment he will create in the classroom. "In education the journey is as important as the destination reached" (P. H. Hirst, 1971, p. 334).

In a state of permanent change, one no longer assumes that teacher education can equip prospective teachers with knowledge and understanding equal to all future situations. Just as teachers should be able to change, and as a model and example for them, an organized structure must be incorporated in the teacher preparation program, to re-examine objectives, content and methods, and revise as necessary.

Despite the popularity of behavioral performance objectives, this writer recommends that they be rejected. Performance-based programs are a result of the search for efficiency and accountability in education. They are based on specific, observable, and measurable objectives including standards of performance. Once the objectives are stated and the required performance defined, the planning of instruction and the teachers action is predetermined and specific outcomes are expected. More complex aspects of human experience, like personal growth, are likely to be neglected because it is more difficult to define them. Measuring and specifying precisely the development of feelings, attitudes, degrees of creativity, relationships, commitments, etc., is difficult. Benjamin
Bloom draws our attention to unintended learning, that students learn more than can be specified in advance.

There are undoubtedly many outcomes of instruction and curriculum that cannot be specified in advance. One need not limit evaluation to only the desired and specified outcomes of instruction if there is some reason to believe that certain additional outcomes are likely to take place. (1969)

These unanticipated outcomes may be positive or negative and sometimes, as Bloom pointed out, the "side effects" are as important as the desired effects aimed for.

The projected future for the Kibbutz society and the proposed educational goals would be contradicted and counteracted by the use of specific behavioral objectives. The predictions stress desired behaviors in human relationships in personal growth, in socialization and commitment patterns, in uniqueness of each individual, and these outcomes cannot be accurately specified and measured and outcomes cannot be defined in advance. From a theoretical standpoint, too, performance objectives are questionable. To be valid, a relationship must be established between the treatment during the pre-service teacher education program and the performance in teaching. Richard L. Turner (1971) points out that too many variables intervene in the process of teacher education and the subsequent performance in teaching to find significant causal relationships.

One does not have to agree with all the suppositions of the performance-based objectives to recognize some of
their advantages, nor to accept the view that behavioral objectives dehumanize education. "... the performance evaluation is retrogressive to the degree that it dehumanizes the profession" (H. G. Shane, 1973, p. 334). Like most conceptions, behavioral objectives have a place for certain purposes, but it depends on how they are used.

For the proposed teacher education program, I suggest adoption of some of the assumptions of competence-based instruction. "Competence" is defined as a "possession of required knowledge, skills and abilities." This writer would accept the definition and the goal of achieving it, but would combine it with characteristics of the new educational movement. I refer specifically to personalized instruction, to the shift from the teacher and the teaching process to the learner and the learning process, and to the responsibility of the learner for his own education. These attributes seem to me congruent with the goals of the teacher education program for the Kibbutz society.

The bodies of knowledge related to the design and utilization of mediated instructional systems is growing and will continue to grow. The teacher education program must incorporate the use of educational technology innovations and materials:

a. To provide orientation and training to make use of instructional materials--television, films, computers, etc.--in the classroom.
b. To use computers for obtaining information, data and drills and practice work during the process of learning.

c. To develop a critical approach to the flood of technological materials.

d. To develop techniques in training in teaching skills--microteaching, simulation games, etc.

e. To develop seminars to study the mass media--to explore the sociological impact of technology on individual and society.

Inspite of convincing and growing evidence that different individuals vary in rates and styles of learning, and that their learning interest varies, most curricula are designed to graduate students after completion of a fixed sequence of courses taken in fixed number of years.

Individualized instruction programs provide flexibility, and are not intended to set general norms or standards for everyone. They allow learning at an individual rate of progress. In the "Winnetka Plan," many of the components of which are incorporated in Kibbutz education, the curriculum was basically the same for all children in a given grade but the rate of progress was individualized.

A personalized curriculum is student-centered. The learner is the determiner of his objectives without reference to the "average" requirements from his peers. He helps to select his own curriculum and together with his adviser, evaluates his achievements. The learner takes responsibility for his own education and it is believed
that this process enhances the learning process as well as personal growth.

In keeping with the goals of Kibbutz education and the assumption that the prospective teacher should fulfill his own needs and interests during his education, it is recommended that whenever possible a personalized instruction program be implemented in the teacher preparation program.

As was mentioned, a teacher education program is unable to equip prospective teachers for all future changes. The expansion of knowledge, rapid obsolescence of information, the complexity of the learning task will alter educational and vocational requirements at an accelerating pace. The predicted life-long learning society will make increasing demands upon education to adjust programs to changing needs. Therefore, the teacher preparation program should be on a pre-service in-service continuum.

A pre-service program can prepare teachers only for the beginning of their careers. Many important insights about the education process can be learned only after everyday classroom experience. Many prospective secondary school teachers, for example, are more subject matter-oriented than people-oriented. Their attitude is observable in their rejection and resentment of courses in education psychology etc., as a part of their profes-
sional education. Only after the experience of teaching do they begin to realize that teaching is a person-oriented occupation. At this point, in-service continuous education can be of great help in adjusting attitudes and acquiring person-oriented skills.

Additional reasons for an in-service phase in the program is that

the erosion caused by day-to-day confrontations with hard reality in teaching can wear away the beginner's cutting edge of idealism and his commitment to innovative practices, unless there is a built-in plan of renewal. One of the major purposes of an in-service should be to provide the renewal. (The Florida Model, 1968, p. 114)

It is generally agreed that in additional to being a learner professionally, a secondary teacher must have command of the content of disciplines he will teach. He needs to know his specific body of knowledge, and its conceptual schemes and criteria for validity. He must be abreast of the advances and developments in his field of expertise. As it has been pointed out, the rapid accumulation of knowledge is a strong stimulant to specialization, and discipline-oriented secondary school teachers tend to specialize. B. O. Smith points out that:

the paradox of our times is this--at the very moment when specialized knowledge and specialized activities are molding men with fragmentary minds and narrow perspectives, man is called upon to see the world as a whole, to see the interdependence of its parts and to have the insight and prudence to deal with it constructively. (1969, p. 117)
Teachers are faced with this paradox. They specialize in their disciplines while the real world generates problems at an accelerating rate requiring interdisciplinary team efforts for solution (E. H. Schein, 1972). Although there is a rising demand among educators for interdisciplinary curricula, the specialists claim that interdisciplinary or integrated courses must, of necessity, be diluted intellectually. Much of the difficulty in developing interdisciplinary studies arises from the special languages of different disciplines, ways of inquiry, and particular sets of concepts. Nevertheless, logic, research design, theory construction, criteria for verification are similar for all disciplines. The overcoming of language problems will enable the interaction and the blurring of borderlines between disciplines, and promote the necessary perspective of the wholeness of man and society.

Educators must promote this broader view to overcome the feeling that knowledge is fragmented, that research is overemphasized and that narrow specialization is out of control. The new movement, searching for ways to integrate disciplines is arising, and Jencks and Riesman point out:

... At its worst, an interdisciplinary course is an alibi for lack of intellectual discipline, but at its best it can be an extremely demanding creative feat, requiring a constant effort to see what is common to the disciplines within an area. (1969, p. 498)
The prospective secondary teacher will have to master specific knowledge in a discipline and be engaged in projects that require an interdisciplinary approach. The problem-centered mode of learning requires an integrative approach of teamwork and cooperation between specialists in various areas. For example, every future-oriented program of the Kibbutz education program, must include interdisciplinary courses such as: "Science, Technology and Society," "Environmental Education," "Communication," or "Mass Media and Society," "Change and Continuity," "Biological Manipulation of Man," "Economics of Inequality," and "Individual and Community." Such suggested courses require collaboration of teachers and students and careful research and planning of the interdisciplinary areas.

The consequence of the explained assumptions is that evaluation should be based on personal growth without reference to groups and peers. The idea of general objectives defined by the student with the instructor's guidance and self-evaluated by the student, is the guide for his future studies. Benjamin Bloom proposes a mastery concept of learning. He states that "given sufficient time (and appropriate types of help), 95 per cent of students can learn a subject matter up to a high level of mastery" (1971). This approach requires definition of what is mastery and how it will be measured.
Objectives stated by the student and ways of self-evaluation may be an answer. The educational report of the Province of Alberta, Canada, for the future of education, expresses an idea of evaluation appropriate here:

... let us not judge learners simply on what they know. To do so is to follow the philosophy of the quiz program. Rather let the learners be judged on what they can generate from what they know—how well they can bridge the gap between learning and thinking. (1972, p. 204)

General Objectives of the Teacher Education Program:

1. To educate broadly for commitment to and interest in people, their growth, and to teaching as a clinical practice.

2. To educate to open-mindedness, sensitivity to the value system of the Kibbutz, and to commitment of its future.

3. To create an environment allowing personal growth, fulfilling the needs and expectations of each prospective teacher.

4. To educate for knowledge in depth in at least one academic area, the skills to communicate the area effectively, and competencies in using appropriate teaching strategies.

5. To provide a theoretical basis and clinical experiences for a professional decision-making process.

6. To educate to the taking of responsibilities as an agent of social change.

The conceptual model for the teacher education program for the Kibbutz movement that I propose will exist separate from, but in coordination and cooperation with a traditional, structured university. The rationale for the various aspects of this model is derived from the philosophy
of the Kibbutz members, predictions of possible directions of the future Kibbutz society, and theories, principles, and research in the field of learning and teaching. The model includes the nurturing environment of the school, and three levels of growth that are interrelated: the personal, the social-ideological, and the academic curriculum, as perceived in Fig. 5.

Program Process and Roles

Based on the theoretical assumptions described previously, I suggest two possible processes and roles of the teacher/learner. Hunt's (1970) Conceptual Level theory and differential training model is applicable to personality change. It will attempt to match environment to the needs of the student and his developmental stage.

Form of Selected Processes and Roles

<table>
<thead>
<tr>
<th>Processes and Roles</th>
<th>Group Membership</th>
<th>Autonomous</th>
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<tbody>
<tr>
<td>Interaction</td>
<td>Cooperative</td>
<td>Individual</td>
</tr>
<tr>
<td>Teacher</td>
<td>Assistant, Guide</td>
<td>Tutor, Consultant</td>
</tr>
<tr>
<td>Learner</td>
<td>Interdependent</td>
<td>Independent</td>
</tr>
<tr>
<td>Objective</td>
<td>Jointly-Determined</td>
<td>Self-Determined</td>
</tr>
<tr>
<td>Content</td>
<td>Group Inquiry, Problems</td>
<td>Inquiry, Self-initiation</td>
</tr>
</tbody>
</table>
Figure 5.—Conceptual Model of the Teacher Education Program

**Personal level**
- Development of self
- Self awareness
- Attitudes
- Flexibility
- Creativity

**Social-ideological level**
- Equality
- Democracy
- Cooperation
- Value orientation
- Involvement in society

**Academic-curriculum level**
- Subject matter
- Modes of enquiry
- Problem solving
- Individuation
- Self learning

**Educational Environment**
Form of Selected Processes and Roles

<table>
<thead>
<tr>
<th>Processes and Roles</th>
<th>Group Membership</th>
<th>Autonomous</th>
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<tbody>
<tr>
<td>Methods</td>
<td>Individualization</td>
<td>Personalization</td>
</tr>
<tr>
<td>Evaluation</td>
<td>Self-evaluation</td>
<td>Self-evaluation</td>
</tr>
</tbody>
</table>

Table 3

The proposed processes and roles do not yield one-dimensional solutions. Appropriate responses to situational factors constantly change. The program should be responsive to the characteristics and needs of the learner, the society's objectives and demands, and the nature of the disciplines to be learned. Matching the appropriate process and role to the personality characteristics and interests of the prospective teacher, enhances learning and growth.

Admissions to the School

The School of Education for the Kibbutz movement and the proposed program serve, of course, a specific society and student population. The school and program is open however, to students from the larger Israeli society.

The admission and screening procedures for Kibbutz members differ from those of other educational institutions. The Kibbutz in which the candidate lives does the initial screening. It chooses the candidates that it believes are
appropriate for the profession, and to whom it wished to entrust its children. A Kibbutz member either volunteers to become a teacher and applies to the education committee, or is urged to become a teacher by the Kibbutz. The decision-making process in either case will follow the same procedure.

When the Kibbutz makes its decision, the Kibbutz takes full responsibility for the candidate, provides for all his needs, pays for the education, and when married, provides all the needs of the family.

The secondary step of screening candidates is by the School of Education, and it usually accepts the decision of the Kibbutz. Nevertheless, each candidate is interviewed by a faculty committee with the view of getting acquainted, assessing his motivations, commitments, and intellectual and academic background. The committee has the option of asking the candidate to take preparatory courses before admission, or requesting the Kibbutz to reconsider its recommendation, or may refuse to admit the candidate. After admission, each candidate is assigned to a counselor who assists in developing the student's program of study.

At the time of application to the Kibbutz School of Education, most candidates have completed service in the army and the other duties required by the Kibbutz. They are in their middle twenties, are mature, responsible, have
defined goals and are aware of the expectations of the Kibbutz society. The proposed program, therefore, should not place great weight on entrance requirements. Instead it should stress exit requirements.

The Curriculum

The curriculum is two-phased, consisting of a pre-service and in-service phase. The major components of the pre-service phase of the program are:

1. Area of academic specialization and concentration
2. Interdisciplinary studies
3. Professional use of knowledge
4. Human relation studies
5. Clinical experiences

From the beginning, the student is engaged in all five components. Four years would be the normal length of time of the program, but may vary from individual to individual. The student, with the assistance of the counselor, designs the modes of study—autonomous or cooperative—and the relationship between them.

The conceptual relations among the program components are represented in Fig. 7, and the sequential progress in areas of study in Fig. 8.

Autonomy and Cooperation

The program will encourage the student to proceed at
Figure 6.—Admission to the school and the program.
Figure 7.—Conceptual relations among the program components.
Figure 8. — Sequential Progress in Areas of Study

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<tr>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
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<tbody>
<tr>
<td>Academic area of concentration</td>
<td>Interdisciplinary studies</td>
<td>Philosophy of knowledge</td>
<td>Specialization project</td>
</tr>
<tr>
<td>Communication-language</td>
<td></td>
<td></td>
<td>Internship</td>
</tr>
<tr>
<td>Professional use of knowledge</td>
<td>Tutor</td>
<td>Clinical assistance</td>
<td>Professional seminar</td>
</tr>
<tr>
<td>Simulation</td>
<td>Teaching skills</td>
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</table>

I N T E R N S H I P
his own pace to the objectives and goals he has set up for himself. These will be consistent, of course, with the general objectives of the program stated on Page 133. Progress and success are assessed and objectives are redefined. During the process the student becomes increasingly involved with his own development. He develops personal skills of learning and evaluation of progress and takes responsibility for his decisions. Fears of failure are minimal. So are the stigmas of "good" and "bad." The students pass at whatever times that standards are met. During the process, capacity for autonomous action and judgment increases and students move to a state of interdependence and independence in thinking, decision-making, and implementing.

Although certain courses are required, students select program components comprised of a series of sequenced learning experiences appropriate to individual state of readiness. Proceeding from step to step, as represented in Fig. 9 with or without the help of his teachers and his counselor.

The program is based on the inquiry or project method, chiefly in an interdisciplinary framework. This framework encourages, and indeed, requires cooperation with other students, and the creation of teams for specific tasks. Important to the growth process and maturation, is the ability to cooperate within a team.
Figure 9.—Steps in Student Activities with recycling Provision
(Adapted from BSTEP Michigan State University)
The turning of theory into practice will be accomplished through observation, simulation and work with the children in simulated and actual situations. Clinical experiences will start at the freshman year, although no fixed time limit will be assigned to each activity. Previous experiences relevant to teaching, and also the individual student's needs, will determine the type, level, and time of the proposed activities:

1. **Field Observation**
   a. Observation of a child or group of children
   b. Observation of a teacher in a classroom situation.
   c. Observation of schools different from the Kibbutz school.
   d. Observation and exposure to other cultures.

2. **Simulation**
   a. Microteaching clinic.
   b. Observation of simulated situations.
   c. Productions of simulated situations.

3. **Teaching**
   a. Tutorial
   b. Small group instruction
   c. Classroom teaching.

**The Inservice Phase**

For a future oriented teacher, education will not end with the completion of the pre-service phase. As Dean
Theodore R. Sizer of Harvard's Graduate School of Education has pointed out, "an educator is never fully educated and ... like the best of the University professors, his intellectual and practical development is a continuous thing and must be nourished regularly" (1966, p. 14). Sizer's statement is even more significant for the future. In a life-long learning society, the teacher must be the personification of a learner.

The Kibbutz School of Education will establish a department for the in-service phase to which every teacher will return periodically. Courses in development in various disciplines, seminars and projects in new research developments in learning and teaching theories, interdisciplinary future-oriented studies, etc., will be conducted by the Inservice Department. They should be related theoretically and practically to the teachers' experiences while in the classroom, and enhance the teachers' professional and personal growth.

Will certified teachers participate in continuous in-service programs? Credit accumulations, role upgrading and wage raises are not considerations for Kibbutz teachers. They are usually interested in self and professional improvement. If the programs are relevant and useful, interesting and inspiring, they will participate. Design of such programs will be the real challenge, and can have
a significant impact on the development of the School of Education. The continuous participation of teachers will supply a constant flow of information, provide viable feedback for the faculty and prevent the school from isolation in a theoretical, academic "ivory tower." Rather, it can become the center for renewal, revision and innovation in educational theory and practice.

Areas of Interaction in which the student will engage

1. With own internal self-paced learning.
2. Within a task team, with other students to solve a problem.
3. With groups in presentations, discussions, confrontations, and testing of information and ideas.
4. With the counselor and teachers in seeking aid and guidance in solving problems.
5. With teachers in seminars and courses.
7. With schools and communities during clinical experiences.

Clinical Experiences

A major function of the clinical experience is to convert the accumulated theoretical knowledge into an effective use of knowledge in a teaching-learning situation. In other words, the clinical experience helps the prospec-
tive teacher transform himself into a practitioner. It is believed here that a sequenced theory-practice contiguity will produce a positive transfer of training. The theoretical background for teaching strategies will include knowledge of developmental theories, conditions of learning, models of teaching, evaluation theories, interpersonal relations, etc., developing the comprehension and skills in analysis and selection of appropriate strategies for given situations.

Support Systems

1. Faculty

Any structure strongly resists change. As Housam and Houston point out: "... most structural arrangements are—at least in part—designed to provide stability and to prevent or delay change; organization supports stability" (1972, p. 12). People in institutions tend to resist change. Their arrived-at equilibriums are more secure than unknown and uncertain changes. Change requires different perceptions of roles, methods, and behavior patterns. Coping with change is difficult and painful. No change can occur, of course, without the active participation of the faculty. It is the key to implementing a new program. Therefore, the proposed guidelines need to be accepted and developed by the faculty.
The following steps are recommended to accomplish this:

a. A faculty seminar examines the proposed guidelines.

b. Committees develop the specific program components.

c. A center retracts the faculty for new roles and new ways of performing.

Although it is true that faculties tend to resist change, this writer believes that it is also true that many faculty members desire it, that they are deeply concerned with the future directions of Kibbutz society and education. Most of all, concerned faculty members will welcome the opportunity to participate in the design of a challenging new program.

2. Management Control System

Because of the ability of electronic computers to memorize and handle many variables, it is an extremely useful tool in making individualized programs possible. A computerized system can serve the student, professor and administrator in keeping track of the development of individual programs, resources needed, activities available, etc.

3. Instructional Centers Needed

a. A human relations center to help teachers and students develop interpersonal relations, sensitize them to human values and needs.

b. A Kibbutz study center to supply resources and guide project researches in Kibbutz issues.
c. An inquiry center to maintain instructional materials for inquiry projects and processes.

d. An instructional technology or hardware center for skills training, simulation techniques, computer assisted instruction and other technological innovations.

e. A material creation or software center for the development of new education materials, approaches and methods for the use in schools as well as in teacher education.

**Indication of Implementation**

In order to implement the preceding guidelines, it will be necessary to create a committee of specialists in various fields for each of the educational areas identified in Fig. 10, on the following page.

**A Few Concluding Personal Remarks**

A humble attempt has been made to glimpse into the future, predict directions, and to try to influence the course of future change. I believe in man and I therefore believe in education. I believe that man creates his future. Never before in history, has mankind had the power, like ancient Gods depicted in various mythologies, to destroy the world or to build a magnificent future. It depends on us. "Whatever you will. Whatever you will."

Educators have the responsibility to envision future alternatives, and to educate those who will live in the future, the children, to make choices and decisions. I
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believe that their beliefs and values will affect society's actions and choices.

I have attempted, especially, to glance into the future of my home, the Kibbutz, to predict developments and their impact on the direction of change by proposing a value-based teacher education program. Perhaps I have sinned by undertaking a task that is too ambitious, but hopeful it will serve as a launching pad for a new venture requiring revisions and long cultivation.

My motivation is the Kibbutz. I believe that the Kibbutz has answers for many societal diseases and has the capacity to solve problems of the future. Although tormented by human problems and contradictions, I believe that value-based education will strengthen its vitality.
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