

The 1%'s PLANTATION:

NOTICING and the 99%

Conrad P Pritscher

This book is a must read for anyone who is interested in freeing themselves from the shackles of enslavement. First, we need to recognize that we are being used, abused, and enslaved for the benefit of the very few. The solution to undo what is being done to us like so many brilliant ideas is simple, we need to pay attention to what is happening to us in the present, to notice in the now, to become aware. Once we understand the power in that, we will be on our way to personal freedom. Until then we will remain shackled.

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FOREWORD

William Ayers

There's almost nothing more interesting, engaging, and, yes, even dangerous, than a mind in argument with itself. I use the word "dangerous" to indicate the contradictory edge of things, the territory of dissonance and conflict, risk and possibility—I'm drawn to dialectics and contradiction, to the honest thief and the childish grandfather.

Conrad Pritscher is drawn to dialectics as well, to things in opposition, to the swirling dynamics hidden beneath the mirage of stability. He reads widely and well, thinks deeply about every encounter and each lived experience from the outsized to the minute, he dives into the vortex, and inhales life in giant gulps. I think he would agree: contradiction may save us.

I was born at the end of World War II, and grew up privileged in the post-war US—my little world a place of prosperity and well-being and insularity, of instant gratification and seemingly endless superficial pleasures, of the denial of either contradiction or danger, of conformity and obedience and a kind of willful ignorance about anything that might exist beyond our well-ordered enclave and our neatly trimmed hedges. We were collectively and insistently sleeping the deep, anesthetizing American sleep of denial.

I came of age in the 1960's when the Black Freedom Movement (a local expression of the anti-colonial struggles setting the agenda for progressive change world-wide) was defining the moral and political landscape in the US and beyond. I blinked my eyes open and saw a world in flames, and the deeper I looked the clearer it became that the US was on the wrong side of an exploding world revolution. The hopes and dreams of people everywhere—for peace and bread and worthwhile work to do, for a world free of nuclear threat, for independence and self-determination, for dignity and recognition and justice—were being contested in every corner of every continent, and my own

government had become both the greatest purveyor of violence on earth and the command center of the counter-revolution. I joined the Civil Rights Movement and the effort to stop the US war against Viet Nam, and soon I became a radical committed to ending war and racism, and to overthrowing the system that made them so predictable, so seemingly inevitable. I began to think of myself as a revolutionary.

“Radical” is widely used to mean extreme or extremist: “a radical makeover” or “a radical cleric.” It’s also used to mean something that is innovative or creative: “a radical new cancer treatment.” But in its original sense—and for me—the word radical has meant *at the root*. A radical wants to see the inner-workings, what’s underneath, what causes things and puts them in motion, what connects with what else, what animates and lies at the root. A radical is dissatisfied with the superficial and the cosmetic, skeptical of first impressions or isolated explanations. A peace reformer may want to end the war, but a peace radical wants to go to the root—we want to stop a specific war as an essential step toward ending the system that we believe makes war so predictable and seemingly inevitable; a liberal may try to alleviate poverty, while a radical will try to make the link between a rotting shack and a rotten system, and will work to upend the system that creates both. A radical wants to posit the possibility of hope, and in that way to resist the inevitability of despair.

But I’m thinking of “radical” in the secular/humanist tradition as opposed to the religious or the spiritual, radicals who base their thinking on investigation, evidence, and argument—Galileo, Darwin, Marx, Bakunin, Luxemburg, Gramsci, and Einstein, or in the US, John Brown, W.E.B. DuBois, Ida B. Wells-Barnett, Ella Baker, Malcolm X, and Emma Goldman. Every radical is, of course, not a giant, but it’s hard to think of a giant who was not also a radical.

“Revolutionary” is often used to mean strikingly new, as in a revolutionary idea or, in the world of commerce, everything from a revolutionary automobile to a revolutionary deodorant. To me, revolutionary is more useful and precise as a

term that designates a thorough overturning and a fundamental restructuring. The French and American revolutions, the South African and Cuban revolutions, overturned the ruling order and created something really new, if, inevitably flawed, contingent, and unfinished. The Black Freedom Movement in the US provides a different example: a broad-based coalition of people, groups, and perspectives whose unity was based on a demand for equality within American society and culture contained within itself a powerful revolutionary tendency—people who wanted, not just access and equity, but the basic social structures upended and reworked in a way that, they hoped, would eliminate white supremacy. The women’s movement and the gay liberation movement embody these same contradictions—many are demanding full entry into the economic and social system as it is, but revolutionaries within those movements want to overthrow the system and replace it with one based on equality, cooperation, participatory democracy, and the common good. Revolutionaries are people of ideas and ideals—as are radicals—with this additional ingredient: a revolutionary is a person of action.

We need radicals and revolutionaries as never before, for we stand on a precipice and we must challenge all that is before us. We must open our eyes, be astonished, and rise up—in anger and in love—in the face of environmental catastrophe, unprecedented violence, and escalating exploitation.

The US spends a trillion dollars a year on war (the sum total of all the other nations on earth combined), enriches itself exporting arms and sophisticated weaponry to every nasty government it can find as well as record numbers of hand-guns to thugs and thieves everywhere, and engages regularly in invasion and occupation and bombing campaigns from the air; it’s a tiny country by some measures (under 5% of the world’s people) but it takes up enormous space, and the state is on the wrong side of any hope for a world in balance, gobbling up the common and collective resources in a drunken frenzy of consumerism, acting as if large swaths of humanity are entirely disposable.

This is violence, and in spite of appearances, the state is the main purveyor of political violence—structural, endemic, pervasive. Violence is normalized and often invisible, but nonetheless present if we simply open our eyes. In the days of chattel slavery violence marked every relationship, whether a whip was employed or not, whether an enslaved person ran away and rebelled or not. Slavery was violence. And so today: exploitation is violence, mass incarceration is violence, and a child dying unnecessarily of pneumonia is a form of violence quietly executed. Those who challenge and resist violence, in a perfect perversion, are accused by the manufacturers of systemic violence as being...violent.

Challenging the controlling analogy is always a risky business—it involves disrupting unanticipated but linked fields, and it raises related questions. If the government as a peace-loving entity is a myth, what else in our public life is rendered unreliable? We enter an open space of rethinking and negotiation—a space where we must rely not on rules so much as on our moral intuition, our commitment to the dignity of persons, our belief in equality, and, yes, our re-ordered and evolving conscious sense.

Absent this capacity to raise risky questions and challenge the common conventions of our times we would likely be burning witches and suffering slavery today. But the capacity to wonder and to challenge belongs to all of us—making and remaking meaning is part of our human condition—and we are called to resist dogma, to expand inquiry, to raise queer questions. Our vocation is to try to shake ourselves and others free of the seductions and anesthetizing effects of the modern predicament, and that includes the seduction of common sense. This is easier said than done of course.

The world is as it is, a mass of contradictions and tragedies, rich with beauty and human accomplishment and possibility, vicious with human denial—an organism that both drains us and replenishes us, gives us life and kills us.

Revolution is still possible, participatory democracy is possible, socialism is possible, and barbarism is possible as well. No one can predict with any certainty what will come, and a lot depends on what justice and peace-loving people are able to organize and activate themselves to do now. But every revolution was impossible until it happened; and after the fact, every revolution was so clearly inevitable.

There is a rhythm to our efforts: we must open our eyes and see the world as it really is, all the joy as well as all the misery; we must then act on whatever the known demands, against unnecessary suffering, against injustice, for balance and love and peace; and we must doubt, reassess, rethink; and then we must act again. Repeat.

ABOUT the BOOK

I grew up in multicultural Chicago and was raised to think that being kind is the highest form of wisdom. Being raised a Roman Catholic I was surprised to hear that the Torah states that the highest form of wisdom is kindness. I do not think there are different kinds of kindness. I agree with Henry James who said three things are important in life. One, be kind; two, be kind; three, be kind. I also agree with Tolstoy who said: “The most important knowledge is that which guides the way you lead your life.”

As 99.9% of us would prevent someone from hitting an infant, and a very large percentage of us would feed very hungry babies if we were with them and had a source for food, what percentage of us would do something about the 1% who support those who voted against providing food for children as our Congress recently did?

The 1% are now so extravagantly hoarding profits that it may be very kind if a large number of the 99% would do something about the gross inequities.

(Emmanuel Saez of UC Berkeley, who has the go-to numbers on this, says the top 1% captured 95% of all economic growth in the post-recession recovery through 2012.)The 1% of the 1% selfishly hoard even more.

Unfortunately, the 1% have created conditions so that we are often unaware that the 1% are taking food out of young children's mouths, and that they manipulated many of us to think we can't do anything about it.

This book intends to illuminate conditions and events through which the 1% continue to be dangerously wealthy at the expense of the 99%. It also gives ideas about how to do something about it. Would we be kinder if we more clearly noticed the inequities caused by the 1%?

CONTENTS

Acknowledgements

About the Book

Foreword

Chapter 1. Evidence of Control

Schools and Universities Assist the 1%

An Undeluded University Scholar

Mississippi's Sovereign Commission

Chapter 2. Opening to Quality Learning

Rules and a New Zealand School

Schooling and Delusion

Chapter 3. Learning to Reduce the 1%'s Plantation

David Geoffrey Smith's Seminar

Chapter 4. What May Be Done

A Harvard MBA Story

What Physicists Say

Aware of Awareness

Chapter 5. When Searching Parallels Finding

Is There an Educator's Zero?

Great Systems of Western Philosophy

Chapter 6. The 1% and Fascism

Early Eastern Thought Upgrades the 99%

Abraham Kaplan

Chapter 7. Powerful Kaplan Thinking

Hasidic Saint Story

Delueze and May

Chapter 8. Choosing Quality Learning

What Can't Be Learned From Textbooks

Simon Fraser University's Contemplative Inquiry Program

Chapter 9. The Process of Conceiving Process

Distinguishing Education and Training

Chicken Hatching and Mind Opening

Chapter 10. From Training to Educating

Chapter 11. A Feeling/Notion Knowing

Noam Chomsky on Higher Education

Chapter 12. Beginning

Doane's Beginning

Littkky's Beginning

A Quality Manifesto

Einstein and Jan Phillips

Notes

Bibliography

About the Author

Index

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Chapter 1.

EVIDENCE of 1% CONTROL

“If the teacher is indeed wise, he does not bid you to enter the house of wisdom, but rather, leads you to the threshold of your own mind.” Kahlil Gibran

The 1% do not trust what Gibran said. The great majority of us believe we belong to the world’s only superpower, but we don’t often notice the superpower is the 1%. The way we vote, live, and even protest, is controlled by the 1%. For the most part, through creating frames within which we live and communicate, the 1% create our reality. Columnist Bill Keller reports that the top 10% of Americans previously took a third of national income. Now they take half. The typical corporate CEO previously made 30 times as much as the average worker. Now the CEO makes 270 times as much. A growing number of citizens think this gap is dangerously wide.

The Associated Press, 2013, reports that “social trust” has drained away in the past four decades. Maryland Professor Eric Uslaner’s research leads him to think: “More Americans feel shut out and they have lost their sense of shared fate.” He puts the blame on economic inequality. This writing provides evidence and attempts to show that the 1% are mostly responsible for this distrust. High degrees of distrust are moving us toward fascism. A few of the 1%, people such as Warren Buffett and Bill Gates, are excluded from the move toward mistrust.

A study by the Washington D.C. Economic Analysis and Research Network showed that between 1979 and 2011, the top 1% in Ohio saw their inflation-adjusted income grow by 70%. The bottom 99% had an income decline of 8%. The Toledo Blade stated Ohio fared better than most other states. Ohio’s top 1%, between 1917 and 2011, averaged \$699,693. The bottom 99% averaged \$38,583 – – an inequality ratio of 18 to 1. The national inequality ratio was, during this period, 24 to 1. During the recent great recession, Ohio’s top 1% saw income growth of nearly 15% while the other 99% of Ohioans fell .4%. These figures show the need for transformation in schooling, greater awareness, and a higher minimum wage.

The USA can be viewed as a plantation of the 1%. The authoritative quotes below may move you to notice how enslaved are the vast majority of our citizens. Noticing subtleties of schooling and university activity may help many of us notice the severe danger to our democracy. Such noticing may help the 99% regain their power and self-determining tendencies and attitudes which schooling, even at the highest levels, often tends to diminish.

The 1% are at the heart of the Military, Industrial, Prison Complex, and about the Corporation part of that Paul Hawken stated:

“Globalization is a civilizing influence creating better understanding through the exchange of culture, music, religion, foodways, and so on. **Corporatization is a five-hundred-year practice of domination over countries, people, and places for profit by corporate entities that have no vested interest other than business itself.** Virtually all wars and acts of genocide in the past five centuries have been about money and resources, and behind all of them are corporate interests. Today we have Darfur, Iraq, Rwanda, Afghanistan, Kuwait, the Congo, Burma, Chad, Chiapas, and so forth....I do believe that the only way we will find a just and respectful way of life is through the heart. However, I do not propose the Golden Rule and the sacredness of life as the *only* ideals. These two tenets, developed independently by teachers, sages, and philosophers in China, India, the Mideast and Greece during the Axial Age, were the root of the idea of a charity (as the word is used in England) and were the roots of the first civil society movement that began in London in 1787, which was the movement to abolish the trade in slaves. It was the first time that a group of individuals worked on behalf of people they would never know and from whom they would never receive benefit. At the time, critics thought it daft. Why would someone do something for which there was no personal gain? ...If we want to know what to do, we need to ask the people who pay the highest price for the economic and ecological violence that pervades the earth—and these would be children, women, people of color, and the localized poor. They don't need guidelines, they need rights and honor. My advice for people is to love the world they are in, in whatever way makes sense to them. It may be a devotional practice, it may be song or poetry, it may be by gardening, it may be as an activist, scientist, or community leader. The path to restoration extends from our heart to the heart of sentient beings, and that path will be different for every person.”

The New York Times, 11/13/13, reported: “The rise of the 1 percent, a tiny sliver of the population that last year took in almost a dollar out of every \$4 generated by the American economy.”

The Associated Press stated in September 2013: “The vast majority of people in the United States have been manipulated into machines for the top few. The top 1% in the United States earned 19.3% of the country’s household income last year, and the top 10% earned 48.2% of the total earnings. Berkeley’s Emanuel’s Saez said in 2012 the income of the top 1% rose nearly 20% compared to a 1% increase for the remaining 99%. Since the recession officially ended in June, 2009, the 1% have received 95% of the income gains reported.

The top 1% gains have continue to outpace the 99% since 1973. Professor Katz of Harvard, illustrates this by stating: “Between 1979 and 2012 the share of national income captured by the richest 1 percent of taxpayers increased from 10 percent to 22.5 percent. Had their share instead remained at 10 percent and the rest been distributed equitably among taxpayers in the bottom 99 percent, each would have \$7,105 more to spend.”

The international relief organization, Oxfam, reports that the world economic forum in Davos, Switzerland, January 2014, discusses these inequalities. Credit Suisse and the Paris School of Economics states that the wealthiest 71 million inhabitants of our world owned 110 trillion in assets, which equals 46% of the global total. The world’s remaining \$130 trillion is divided among 7 billion people. A study co-author, Nick Galasso, states: “In the last 30 years, seven out of 10 people have been living in countries where economic inequality has increased. Gains by the rich during that time occurred in 24 of 26 countries surveyed. The study showed that the US had among the most dramatic increases in wealth disparity. Its share of income going to the richest 1% rose from less than 10% in 1980 to nearly 20% in 2008 to 2012.” Many who attend the annual Davos and Bildenberg meetings are members of the 1%.

Reports by Mr. Fazzari and Mr. Cynamon state: "Since 2009, the year the recession ended, inflation-adjusted spending by this top echelon has risen 17 percent, compared with just 1 percent among the bottom 95 percent...More broadly, about 90 percent of the overall increase in inflation-adjusted consumption between 2009 and 2012 was generated by the top 20 percent of households in terms of income, according to the study, which was sponsored by the Institute for New Economic Thinking, a research group in New York."

Agnotology is a neologism signifying the study of the cultural production of ignorance. Robert Proctor, professor of History of Science at Stanford is an expert. He came to study agnotology because of his interest in World War II Nazi manipulation of the public mind, and the subsequent defensiveness of the tobacco industry. It is projected the 1% use act now telling the tool to manipulate others.

A Los Angeles Times article about Proctor stated: "When this sort of manipulation of information is done for profit, or to confound the development of beneficial public policy, it becomes a threat to health and to democratic society. Big Tobacco's program has been carefully studied by the sugar industry, which has become a major target of public health advocates.

And all those fabricated Obamacare horror stories are wholesaled by Republican and conservative opponents of the Affordable Care Act and their aiders and abettors in the right-wing press? Their purpose is to sow doubt about the entire project of healthcare reform; if the aim were to identify specific shortcomings of the act, they'd have to accompany every story with a proposal about how to fix it...He thinks there is custom-designed ignorance to manipulate the public. He states: "The myth of the 'information society' is that we're drowning in knowledge," he says. "But it's easier to propagate ignorance."

SCHOOLS and UNIVERSITIES ASSIST the 1%

Unfortunately, the 1% use schools and universities to do some manipulating. As Noam Chomsky has stated: “If you have to control people, you have to have an administrative force that does it. So in US industry even more than elsewhere, there’s layer after layer of management—a kind of economic waste, but useful for control and domination. And the same is true in universities. In the past 30 or 40 years, there’s been a very sharp increase in the proportion of administrators to faculty and students; faculty and students levels have stayed fairly level relative to one another, but the proportion of administrators have gone way up.” Schools and universities play a part in the manipulation by the 1%. Schools and universities also have been manipulated by the 1% as shown by William T. Harris, the US Commissioner of Education, in 1899 celebrated the fact that US schools had developed the “appearance of a machine, one that teaches the student to behave in an orderly manner, to stay in his own place, and not get in the way of others.” This has changed little since “obedience to authority” is a hidden agenda of most schools and universities.

As the 1% is now the equivalent of our great pirates (as Buckminster Fuller uses the term) they have created much of our economic and social culture including our elite “trained” thinkers to be highly specialized. Their excessive “training,” promoted by the 1%, prevents citizens from being educated to have quality judgment and to notice well. We have desired certainty to the point where everything to be accurately noticed is to be quantified. We have also over specialized. We all know that quality in thought and statement cannot be quantified. As a result we give very little attention to the notion of quality learning. A study by the Stimson Center indicated that quantitative models and theoretical constructs had been useless in predicting unrest and that is why the Arab Spring was such a surprise to so many, especially to university scholars.

Nicholas Kristof thinks that a number of the smartest thinkers are university professors, but Kristof states: “Most of them just don’t matter in today’s great debates.”... Kristof thinks the most stinging dismissal of a point is to say: “That’s academic.” To be a University scholar is often irrelevant. Almost all academic disciplines have become so specialized and so quantitative and Kristoff thinks this makes them less accessible to the general public. Their inaccessibility benefits the 1% so the 1% maintain the economic and social concerns to stay in power. The 1% donate much to universities and many are on University boards. The 1% helped create a publish or perish university culture. This culture promotes narrow specialties which, in turn, promote narrow thinking by professors and teachers.

Kristof stated: “PhD programs have fostered a culture that glorifies arcane unintelligibility while disdaining impact and audience. This culture of exclusivity is then transmitted to the next generation through the publish or perish tenure process. Rebels are too often crushed or driven away.... Many academics frown on public pontificating as a frivolous distraction from real research, said Will McCants from the Brookings Institution. ‘This attitude affects tenure decisions.’ If the sin qua non-for academic success is peer-reviewed publications, then academics who “waste their time” writing for masses will be penalized.”

Kristof does not state that the 1% created the situation but he does report that the International Studies Association proposed that its publication editors be barred from having personal blogs. About this Kristof states: “The Association might as well scream: we want our scholars to be less influential... Universities have retreated from area studies, so we have specialists in international theory who know little that is practical about our world.”

Because almost all levels of schooling pay little or no attention to helping students notice what is happening as it is happening, most university scholars do

not know that they are irrelevant to many social and economic concerns. They are often too busy obeying authority of the leaders in their respective fields. Those leaders have been acculturated by the 1% to be no more than “specialists” in their field. This puts them “in the dark” for any matter but their narrow specialty.

The creation of reality by the 1%. prevents many teachers and professors from noticing the stress (and even suffering--burnout) often arising in their academic efforts. The 1%, through creating what is, and what is not rewarded, create stress and suffering in academic experience. Through quality learning, this stress and suffering can be greatly reduced as you may later notice.

Thanasaro Bhiku stated: “The causes of stress and suffering occur in a very elaborate sequence. It starts with ignorance and goes through many different factors. But one obvious point to notice is that many of the factors come prior to your sensory experience. In other words, the issue is all about what you *bring* to the experience. That’s what makes all the difference. This is why we train the mind: so that it can bring the right qualities, right intentions, right attention—(paying attention) to where there’s stress, and what can you do to put an end to it, by focusing on what you did to cause it. That kind of knowledge is useful in all circumstances, for it enables you to bring the right attitudes, the right qualities to bear, no matter what the situation...When you’re looking for skillful intentions, you’re looking for intentions that aren’t founded on greed, aren’t founded on aversion, and aren’t founded on delusion. That’s what you’re working for... You find that a sense of ease and wellbeing can do a lot more for you than any amount of status, material gain, praise, outside pleasure... A sense of ease and well-being that come from within: This is really all you need because it fully nourishes the mind right now.”

Bhikku also states: “It’s through our intentions that we shape the world we experience, along with the amount of pleasure or pain we take out of that

experience. To formulate intentions that really do lead to happiness is a skill. And because it's a skill, nobody else can master the skill for you; you can't master the skill for anyone else." The difficult to notice delusion is that teachers and professors think they can master a skill for a student. The 1% have led us to believe that teachers and professors are responsible for student's learning. Students often also believe that. That is how we are deluded into thinking that training equals education for self-determination.

AN UNDELUDED UNIVERSITY SCHOLAR

The 1% often create reality through framing. As George Lakoff, a non-deluded University scholar, states: "Framing is not primarily about politics or political messaging or communication. It is far more fundamental than that: frames are the mental structures that allow human beings to understand reality – and sometimes to create what we take to be reality. But frames do have an enormous bearing on politics ... they structure our ideas and concepts, they shape the way we reason ... For the most part, our use of frames is unconscious and automatic."

The findings of Labaton and Sucharow, a New York law firm which in 2013, noted that even after the financial changes enacted after the 2008 financial crisis, their survey found: "improper and even illegal activity is perceived as common among traders, brokers, portfolio managers, investment bankers and others." They also found: "More than half of the respondents – 52% – felt it likely their competitors have engaged in unethical or illegal activity to gain market edge. And 24% felt the company coworkers had done so. Twenty-four percent said they would likely engage in illegal insider trading to make \$10 million if they could get away with it. Twenty-nine percent said they believe financial services professionals may need to engage in unethical or illegal activity in order to be successful. Two professors stated 'no amount of structural reform and government regulation will ensure the stability of the global financial system unless the ethical practices and values of Wall Street professionals are aligned

with market efficiency and the public welfare.” Student welfare, well-being, and learning are now placed behind school and university “teaching to promote economic gain for the 1%.”

A March, 2000 1460 minutes TV program reported that the stock market is rigged by high-speed traders who have a micro 2nd advantage to buy and sell to their advantage. The 1% arrange this for this to be legal.

Even many of our philosophers have been deluded into holding that less attention should be given to axiology than logic or epistemology. Axiology is divided into aesthetics and ethics (part of which is the study of value. In the past and now, axiology is given less attention than most subcategories of philosophy). This results from the 1% subtly promoting desire for certainty in all fields of learning. The study of logic is more certain than the study of value. The study of value can't be as easily measured or quantified.

The great scientist, Jacob Bronowski, stated: “Science and art were two neighboring mighty rivers that flowed from a common source: the human imagination... When we think we have certainty, when we aspire to the knowledge of the gods, then Auschwitz can happen and can repeat itself.”

Paul Krugman said Robert Bemmose, the chief executive of the American International Group, said something stupid which highlighted an important but rarely discussed cost of extreme income equality whose highest members Krugman calls sociopaths. Nobel award-winning Krugman said: “Leaders of companies like AIG think they deserve public bailouts and that they are too big to fail. The leaders of companies like that think they deserve big bonuses. Almost all the gains from 2009 to 2012 went to the top 1% and almost a third going to the top .01%. That top .01% are people with incomes of more than \$10 million.” This imbalance contributes to fascism, racism, sexism, and hunger. The imbalance may eventually cause a revolution.

Charles M. Blow (3/14/14) reported: A January International Monetary Fund paper that was officially released on Thursday points out: “In the United States, the share of market income captured by the richest 10 percent surged from around 30 percent in 1980 to 48 percent by 2012, while the share of the richest 1 percent increased from 8 percent to 19 percent. Even more striking is the fourfold increase in the income share of the richest 0.1 percent, from 2.6 percent to 10.4 percent.”

The rate of poverty in America remains stuck at the untenably high level of 15 percent. Among children, the rate is 22 percent... A January poll by the Pew Research Center and USA Today found that “65 percent believe the gap between the rich and everyone else has increased in the last 10 years.”

A February poll by CNN/ORC International found that “more than six in 10 Americans strongly or somewhat agree that the government should work to narrow that gap, compared to 30 percent who believe it should not.” Addressing this issue is not about ensuring an even redistribution of wealth while disregarding great ideas and hard work. Imbalance is built into a capitalistic economy. But the degree to which that imbalance has grown in this country is not only alarming; it could prove deleterious to our economic health... A December survey of several dozen economists by The Associated Press found that most believe that growing income inequality is hurting our economy.

A television reporter stated that the owners of Walmart, the Walton family, own a very large portion of the wealth of the entire country. Walmart is against raising the minimum wage. The reporter further said that our tax dollars are supporting Walmart because people who work there don't get enough to live on, they are supported with tax dollars.

A former Goldman Sachs employee, Wallace Turberville Demos, recently stated that Wall Street is screwing Detroiters out of pensions. Twenty thousand city retirees will probably have their pensions lowered. Demos said that the Republican governor of Michigan took \$47 million of way from Detroit and if the \$47 million were given back to Detroit, bankruptcy could have been avoided. He also mentioned that 70% of the mortgages in Detroit were “bad mortgages.” The income gap between black and white is greater now than it was 40 years ago.

Regarding fascism, Hector Tobar reports: “Adolf Hitler’s ‘Mein Kampf’ has quietly become an e-book bestseller, climbing high on the charts of political books on Apple’s iTunes and Amazon’s Kindle, even as print sales of the 1925 anti-Semitic screed continue to languish.”

To help close the gap it would help to notice schools and universities not only presently contribute to maintaining the status of the 1%, schools and universities, by their failure to help citizens learn they are blind to their own slavery, contribute to reducing power of citizens. What kind of learning do we need in order to reduce or eliminate the slavery of the vast majority? Gloria Steinem said: “The first problem for all of us, men and women, is not to learn, but to unlearn.”

About unlearning, the biggest problem for the 99% may not be that we are semi-slaves to the 1%. A bigger problem is our blind spots which prevent us from noticing that we allow ourselves to be slaves. Schools and universities are also run by people who also have blind spots; even blind to the frames that create reality for us. Another blind spot is that we are often unaware that we can do something about inequality now. Our schools and universities have not given attention to students noticing their present experience as they are experiencing, and as a result, we frequently do not pay attention to what is happening as it is

happening. We 99% have been semi-slaves for so long it is difficult for us to notice our slavery.

Our slavery reduces our self-determination to the point where much of what we do and think is generated by the 1%, and we fail to notice that. Now is the time for the many to occupy and protest. Martin Luther King Junior said: “Protest beyond the law is not a departure from democracy; it is absolutely essential to it.” The 1% arranged for long term jobless benefits to expire at the end of 2013 and to reduce food for the hungry children.

As Carter G. Woodson mentioned: “When you control a man’s thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find ‘his proper place’ and will stay in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit. His education makes it necessary.” Woodson meant training when he said education. What is said applies to people of all skin colors. Education, as the term is used here, helps develop wisdom. As Marcel Proust said: “We don't receive wisdom; we must discover it for ourselves after a journey that no one can take for us or spare us.”

The Voelker rule has been discussed by a number of different government agencies for quite some time. The intent of the Voelker rule was to put curbs on banks from participating in financial disasters. The military, industrial, prison complex (controlled by the 1%) was able to include five exceptions to the rule so that the limiting of banks contributions to financial disasters is not highly limited. Big banks are a big part of the 1%. They create reality and they saw to it that the five exceptions would not be very limiting.

The wealthiest 10% own 80% of stock. Home ownership by lower income Americans has declined. This often goes unnoticed. If it is noticed, has the 1% has manipulated schools and universities to indirectly teach people that “nothing or little can be done about it?” The 1% have manipulated schools and

universities to teach “we must always obey authority. That is similar to slaves obeying their master. That is how the 1% create reality to suit them at the expense of others.

The 1% has not only manipulated people to create school and university curricula, they have also created how its mastery will be measured. Testing corporations are making much money as a result. They have also created the style in which the curricula are to be followed. One style of learning that has not been practiced by the vast majority of schools and universities reflects an ancient Eastern style when “learning” included noticing what is happening as it is happening so that learners become wise with little, if any, prejudging.

MISSISSIPPI’S SOVEREIGN COMMISSION

What is the connection between the 1% and what the state of Mississippi did in the 1950s and 1960s? The State of Mississippi created a Sovereign Commission which was designed to preserve segregation. For Clyde Kennard, a highly regarded black man who wanted to attend Mississippi Southern University, the State Sovereign Commission found no reason to exclude him. To preserve segregation, evidence showed that the State Sovereign Commission planted stolen chicken feed in his possession, then arrested and jailed him for seven years. The commission hired spies (white detective agencies and Rev. Humes and Percy Green, black spies) to go to NAACP and other antiracist meetings to gather knowledge about who was there and what was said. The State’s Sovereign Commission tapped phones so that anyone trying to change white supremacy would be in serious trouble.

It was found the State’s Sovereign Commission had 167,000 pages of spying reports. Mississippi Gov. Paul Johnson claims that talk against the Commission was a hoax when in actuality, people who were against the Commission were beaten, jailed and killed as were Cheney, Goodman, and Schwerner. If you

belonged to the NAACP you may be killed. It was reported that half of the police force in Meridian, Mississippi were Ku Klux Klan members.

The 1% do not, as far as I know, have a sovereign commission as did Mississippi. What they do have is far more subtle. The 1% have made arrangements, partly through using schools and universities and other institutions, to create laws, principles, categories etc. so that the 1% invent what is considered acceptable behavior. The 1%, in a variety of ways, subtly made acceptable behavior as behavior which aligns one's goals with the goals of the 1%. Acceptable behavior prioritizes respect for the 1% and maintains a positive attitude toward the 1%. Might we add acceptable behavior of citizens is to be unaware and/or pretend that the 1% care for the 99%. Economists Hayak and Friedman promoted the notion that what was good for the 1% was good for the 99%. The 1% recently arranged to cut food allotments for the hungry, many of whom are children.

Through a Governor's conference, arrangements are made for schools to teach common core standards. These standards are subtly congruent with what the 1% wants. The 1% have trained citizens, including many teachers and university professors, to believe that the primary goal of schooling is to train students for jobs the economy. What is for the economy is what is for the 1% to maintain their wealth and power. It almost goes unnoticed that schools and most university classes now "train" rather than educate. Goals at all levels of schooling states that what is learned is for doing better in schools and to generate skills for the economy. The skill of having good judgment as a citizen, through noticing what is happening as it is happening, is disregarded. The disregard moves to disregarding education for self-determination. Self-determination is the heart of our democracy, yet the 1% want to determine everything of consequence.

As Einstein mentioned: "Unthinking respect for authority is the greatest enemy of truth." A most subtle and unaware agenda of most schools and university

classes is to develop obedience to authority. Professors often consider themselves authorities in their fields, and they also often have what is considered unthinking respect for authority. Those who have read Buckminster Fuller know that he did not have unthinking respect for authority. The 1% often consider themselves authorities. On April 16, 2014, C-SPAN displayed a fortune magazine editor interviewing a 1% venture capitalist. The 1% venture capitalist said the 1% are being persecuted. He also said they are paying enough taxes.

It is useful to note the rarely considered Buckminster Fuller thought that just as the Great Pirates maintained control on the high seas, so too do the 1% through (schools and universities) continue to keep students in the dark by quietly promoting excessive specialization, so that the ability to notice large chunks of reality remains stifled. A large chunk we miss is that we can do something about inequitable wealth as David did something about Goliath. The stifling maintains high degrees of closedness and general ignorance.

Fuller's ideas about education to help one be a generalist to notice more to show how those who can anticipate or guess best, the generalists, frequently have more options. More options often coincides with more power. A better anticipator, (a better intuitor) by making more connections, has more options and is more free. Fuller doesn't mention the 1% but he does talk about those in power "the house" always wins. The way schools are now arranged, students and schools are opposing forces. The 1% is "the house."

Many schools and universities are puppets of the 1%. Schooling and university classes often provide answers at the expense of questions. As a result of the 1%'s managing to make answers more important than questions we have led students, at almost all levels of schooling, to desire to be told what to do and how to do "it." When this occurs the doors open for fascism. The relatively new patriot act tends to facilitate fascism according to some. We have been

programmed to be our own censors which may be the highest form of censorship so that the status quo is maintained for the 1%.

A better anticipator (a better guesser) by making more connections is more free and open. As a result of the 1%'s managing to make answers more important than questions, students (and citizens), at almost all levels of schooling are led to avoid noticing what is happening as it is happening. When this occurs the doors open for fascism.

As was reported elsewhere: “The Toledo Blade reported on December 3, 2003 page 2, section 3 that the news conference speaking against the Patriot Act in Toledo’s Government Center was cut short by building security officers and the Ohio Highway Patrol. Mr. Peter Gerkin, while he was a Toledo City Council member was holding the conference. He was told by law enforcement officers that the news conference was not permitted and was ordered outside. Few people seem to be doing much about this reduction of freedom unless they appear to be unpatriotic. The Patriot Act does permit other erosions of liberty such as giving federal agents power to carry out warrantless searches. We can be reminded of Hitler’s Germany with these events.

A HISTORY of SCHOOLING

Briefly stated, Fuller’s history of schooling relates to Great Pirates picking Governors to live on islands where the Pirates made their ports. The Great Pirate would tell the governor to pick out bright young boys and then bring them to the Great Pirate. The great pirate would say to a young boy that he must study one of the specialties, navigation, shipbuilding, finance, etc. The young boy was also told to study nothing else so that the student would only study his specialty. The great pirate, as a result, became the generalist who would have more options. Schools were formed to continue the specialized learning so that today, one PhD mathematician who was interviewed said he knew nothing about another

subfield of mathematics since that was not his specialty. The 1% today are the equivalent of the Great Pirates who are telling us what to study and what to think. Indirectly, they are telling us not to be generalists who will notice and be aware of more options and notice more of what is. The 1% do not want us to be able to think something that cannot be learned from textbooks.

Schooling and university classes therefore could greatly help improve decisions by helping each student focus on noticing their present experience. As a result of focusing on one's present experience, one can better notice what it is the students finds to be remarkable, interesting, and important. Exploration of what one believes to be remarkable, interesting, and important greatly enhances one's general learning and continues to foster one's curiosity and love of learning. When this occurs, we will have a rebirth of quality learning and a more equal distribution of resources and wealth.

Lewis Lapham, former editor of Harper's, as reported in: *“Reopening Einstein's Thought: About What Can't Be Learned from Textbooks,”* mentioned how the 99% have been duped by Lapham's quoting Anton Chekhov: “There is no national science just as there is no national multiplication table; what is national is no longer science.” Lapham mentioned that a report signed by 60 of the country's most accomplished scientists; a paper titled “Scientific Integrity in Policymaking, stated: “What the scientists had to say gathered meaning not from new or sensational allegations, but from the collective witness of the numerous individuals subjected to various forms of censorship when called upon to provide scientific data on matters of government policy.” This occurred during the George W. Bush administration.

Lapham added: “The systematic substitution of ideological certainty for reasonable doubt across the entire spectrum of issues bearing on public health and welfare... What the scientists had to say gathered meaning not from new or sensational allegations, but from the collective witness of numerous individuals

subjected to various forms of censorship when called upon to provide scientific data on matters of government policy: the systematic substitution of ideological certainty for reasonable doubt across the entire spectrum of issues bearing on public health and welfare. The American democracy depends for its existence on the force of reason and the uses of experiment, and if I read correctly, the report from the Union of Concerned Scientists, the signatories find fault with Republican College of Augers in Washington not for a single error (or even a multiple-choice of errors) but for its rejection of the scientific method in favor of the conviction that if the science doesn't prove what it has been told to prove, then the science has been tattered with by Satan or by the Democratic Party.”

Lapham also reports: “The scientists called upon to testify before a federal agency or a congressional committee on a variety of topics found that the George W. Bush administration had already answered most of the questions in compliance with the administrations prepaid and pre-recorded political agenda.” This reporting about how the 1% create reality which the 99% must follow arises partly because of our school and university hidden agenda of, “obedience to authority.”

Narrow thinking is moving us closer to fascism partly because an authentically Democratic society is open. Bill Ayers stated: “An authentically democratic society is as threatening and unacceptable to the establishment as emancipation was in generations past.” Early Eastern thought was even more powerful in that they did not make a distinction between philosophy and poetry as the West did. Quality learning makes distinctions but integrates them as many “trained” specialists do not.

Chapter 2.

OPENING to QUALITY LEARNING

We are generally better persuaded by the reasons we discover ourselves than by those given to us by others – Blaise Pascal

The following is a story of a teacher who told his class:

I'm going to tell you about Einstein's kind of learning. Einstein's learning is that which can help you think something that can't be learned from textbooks. I will talk "around it" because if it could be directly said, it could be put in textbooks. As an example, one can tell when one has a puzzled expression, but one cannot simultaneously describe or explain in detail the facial configurations that comprise the puzzlement. Paradoxically, this kind of learning often starts with puzzlement.

I'm talking about quality learning, and as you may know, what is quality in thought and statement, as well as what is quality learning, can't be fully defined. The quality is that which does the defining and is itself left somewhat undefined. Teachers and university professors rarely speak of this kind of learning because it can't be directly said. Einstein thought education was liberal education and liberal education is that which helps someone think something that could not be learned from textbooks.

I am moving towards becoming a learned person. If I were a learned person you would notice it. As a wise person once said about communicating important matters: 'use words if necessary.' The learned person demonstrates quality learning by what she is and does rather than what she says.

What you are as a teacher will communicate much more than what you "say." I am still trying to say what quality learning is by talking around it. Frequently, talking around something lacks clarity and creates puzzlement. The puzzlement often gives the listener's brain an opportunity to fill in the blanks. If you stick with this, you may be surprised what your brain can bring to consciousness.

As Richard Rohr said, our first mistake is to want certainty (reduce risk). By allowing events to be more tentative we can define and decide for ourselves what will secure or endanger our freedom. Wise men throughout the ages have noted that education is that which helps one be free. About this Rupert Sheldrake states: "Scientific fundamentalism mirrors religious fundamentalism in distressingly many ways. But there is no need for science to be fundamentalist any more than there is a need for religions to be fundamentalist. Fundamentalism springs from a desire for certainty, but many religious people and many scientists know that this cannot be achieved by beings with limited minds and experience such as ourselves."

Einstein said:” “The true value of a human being is determined primarily by how he has attained liberation from the self.” Einstein thought all of one’s efforts ought to be for the community rather than for oneself. Einstein would define the community as everyone everywhere; not limited by national boundaries.

National boundaries have been a problem. National boundaries are now like tribes were in the past. Tribes today, in some lands, are still finding it difficult to cooperate with each other because of narrower cultures which do not allow for tentative, uncertain views and the and lack of certainty. Think about national boundaries, then think about your boundaries. I suggest we often create our own limitations.

End of story.

David L. Brooks said: “*The Second Machine Age* states computers are increasingly going to be able to perform important parts of even mostly cognitive jobs, such as picking stocks, diagnosing diseases, and granting parole.” He thinks one of the skills that will be most needed is enthusiasm. He agrees that the amount of information now available is practically infinite. The amount of data that can be collected with new tools is also almost infinite. Brooks thinks people who can explain with an extended time range and strategic discipline and follow their curiosity will be in demand in this new machine age. Brooks states: “Creativity can be described as the ability to grasp the essence of one thing, and then the essence of some very different thing, and smash them together to create some entirely new thing.” He agrees with Einstein’s thinking about education. He also states: “But now the computer is a computer. The role of the human is not to be dispassionate, depersonalized, or neutral...Unable to compete when it comes to calculation, the best workers will come with heart in hand.”

Brooks thinks knowing oneself greatly facilitates this kind of learning. Paying attention to one’s present experience facilitates knowing oneself.

The 1% can maintain their power if they keep most of us wanting to be certain. Because of their power they create ideas, rules, laws, principles, and categories about which they and we must be certain. They use universities to help them. They then expect others to know these and follow them. Is it not true that schools and even universities often have unstated goals of obedience to authority. You will be graded poorly if you go against authority.

As Noam Chomsky stated: “All of this is perfectly natural within corporate business models. It’s harmful to education, but education is not their goal... There was one special interest... namely the corporate sector, because its interests are the ‘national interest’; the corporate sector is supposed to control the state, so we don’t talk about them. But the ‘special interests’ were causing problems and they said ‘we have to have more moderation in democracy,’ the public has to go back to being passive and apathetic. And they were particularly concerned with schools and universities, which they said were not properly doing their job of ‘indoctrinating the young.’ You can see from student activism (the civil rights movement, the anti-war movement, the feminist movement, the environmental movements) that the young are just not being indoctrinated properly.”

When talking around quality learning you will notice highly open conditions and events so that the teacher or professor will be seen as one whose primary goal is to foster open minds. As John Keats said: “The only means of strengthening one’s intellect is to make up one’s mind about nothing – – to let the mind be a thoroughfare for all thoughts.”

As you perhaps already have noticed, this quality learning is rare as is the quality teaching which helps bring it about. Schools and universities tell us what to know and how to know it which has the effect of being told what to think and how to think it. The 1% influences our culture so that schools and universities continue to do this “telling.” This telling, as William Pinar has stated, compares

teachers to mail carriers who are delivering other people's ideas. These "other people" are the 1%.

This often prevents one from having their own ideas and thoughts. Thomas Jefferson said: "Education is that which helps one decide for oneself what will secure or endanger one's freedom." The undefined quality learning is that which leads to openly thinking for oneself; to be one's own authority; one's own Oracle.

Unfortunately, today we have some good people now telling us what we should know not only at various grade levels in schooling, but also how we should think and vote. Much current teaching and professing not only prevents quality learning, it promotes fascism and a plutocracy where the 1% benefit most. The 1%'s vast majority of profit comes from schools and universities primarily teaching specialized skills for jobs. Jobs relate to the economy from which the 1% is now a major benefactor.

RULES and a NEW ZEALAND SCHOOL

Steven Taylor reported research to support Einstein's idea that education is that which helps one think something that can't be learned from textbooks. This research was recently completed in Auckland, New Zealand involving AUT professor of public health, Grant Schofield, and primary school Principal, Bruce McLachlan. There is some risk to encouraging students to explore what students find remarkable, interesting, and important in an ungraded environment but the risk seems to be worth it.

The research showed children develop the frontal lobe of their brain when taking risks, meaning they work out consequences. McLachlan said: "You can't teach them that. They have to learn risk on their own terms. It doesn't develop by watching TV, they have to get out there." They found when the students take

risks, the students work out consequences said one of the authors. Quality learning is closely associated with more student risk-taking.

McLachlan said that by getting rid of playground rules they saw a drop in bullying, serious injuries, and vandalism while concentration levels in class are increased.

This research started as a university experiment where many rules were dropped, and then later continued when all playground rules were dropped. The Principal McLachlan stated: “The kids were motivated, busy and engaged. In my experience, the time children get into trouble is when they are not busy, motivated and engaged. It's during that time they bully other kids, graffiti or wreck things around the school. It was expected the children would be more active, but researchers were amazed by all the behavioural pay-offs. The final results of the study will be collated this year.”

Schofield said: “There are too many rules in modern playgrounds. Society's obsession with protecting children ignores the benefits of risk-taking. There was so many ridiculous health and safety regulations and the kids thought the static structures of playgrounds were boring. It's a no brainer. As far as implementation, it's a zero-cost game in most cases. All you are doing is abandoning rules." He urges other schools to do the same in and out of classrooms.

Psychologist DeSteno said:

But risk, as we know, is something we humans are profoundly uncomfortable with – risk is an amplified form of uncertainty which, vital to the creative process as it may be, is remarkably challenging to sit with and let be. Instead, we try desperately to protect our vulnerability by safeguarding against the potential losses implied by risk – so much so that decades of psychology studies have demonstrated that we're incredibly risk-averse in our decision-making and have a strong bias for loss: we

experience far greater distress over losing something than we do delight over gaining the same thing. Why, then, do we ever take risks?

The short answer is that we have to. The potential benefits from trusting others considerably outweigh the potential losses on average. The ever-increasing complexity and resources of human society – its technological advancement, interconnected social capital, and burgeoning economic resources – all depend on trust and cooperation. . . . More can be achieved by working together than by working alone. That’s why we trust – plain and simple. The need to increase resources – whether they be financial, physical, or social – often necessitates depending on others to cooperate.

So, we trust at times; we really don’t have much of a choice. But once we leave the world of verifiability, we inevitably come across more selfish behavior and at the same time face greater difficulty in predicting who will show it. It’s not the case that honesty and loyalty will forever disappear without transparency. As we’ll see, a dynamic equilibrium between trustworthy and untrustworthy behavior will eventually result. Where that equilibrium settles, though, is flexible, and being able to predict it is what much of this book is about.

Quality learning, as you will later see, is deeply supported by early Eastern thinking. Early Eastern thinking would carry the risk-taking idea of almost no rules, other than those created by students, to the point where students would study what students find to be remarkable, interesting, and important in an ungraded environment. In such an atmosphere, any one, including students and guests, can teach a class if it is not required. The Brooklyn Free School and many other free schools now do this. AERO.com has a long list of free schools.

Research done by Carl Rogers, A.S. Neil of Summerhill, Carlo Ricci of JUAL, Jerry Mintz of AERO, and others greatly support what is done in these free schools. (Not tuition free but free of constraints and rules other than those chosen by students.)

Schools and universities have followed the authority of the 1% and their attorneys to the point where liability concerns have become much more important than developing student love of learning, developing curiosity and inquisitiveness. Reducing liability has provided more wealth for the 1%. What is not often noticed is that a variety of constraints are made at the expense of quality learning. What we are now finding about our schools may motivate more administrators, teachers and professors to seriously experiment with providing more conditions for student risk-taking so that love of learning and open inquiry/quality learning may be increased.

SCHOOLING and DELUSION:

'Twas the day before tomorrow and there as I thought,
I noticed the evil the 1% had wrought.
When lo and behold the thought did appear,
That I don't notice because of my fear.
That fear is not logical by any measure,
And fear does not seem to be any kind of treasure.
A treasure is to notice what is,
And noticing that, is the first order of biz.

I notice that to which I attend,
Unless my fear causes a radical bend.
The bend may arise from that which I pretend,
But being deluded may curve what I intend.
Can we do what's needed even this day,
If my own brain does not give me a say?
What's needed is courage to do what is right,
Even if the opening may be overly tight.

My friend is writing a master's thesis on crime and economics. I don't know what data he is gathering or what conclusions he will make. If I were writing a thesis on a similar

topic I would include black marketing and fraud. Some researchers on this topic may even go so far as to test whether society as a whole benefits from a few criminals who reap large rewards. Economists such as Friedrich Hayak and Milton Friedman think the poor and middle class are better off as a result of the 1% gaining the majority of benefits they have. These benefits are often gained somewhat manipulatively, and often unjustly.

Crimes occur when one does something against the law. Laws often do not arise from a society's sense of what is fair and what is unfair. Laws often arise from the wishes of the powerful 1%. We have no laws preventing 85 people in the world from accumulating the wealth equal to the lower 3.25 billion people. At first glance it seems unfair for 85 people to have that much wealth. Black marketing and fraud are often against the law. The 1% who create reality create conditions to permit what might be called dark gray marketing. As the inequality of wealth becomes more evident, the gray becomes darker and close to fraudulent.

What is gray are conditions created through laws and other ways influencing a culture to favor the 1%. Marketing, in order for the 1% to gain so much wealth also is heavily influenced by laws, conditions and influences on culture so that the 1% can reap vast benefits. The reaping of vast benefits is not often seen by the 1% as being done at the expense of the poor and the 99%. The 1% often thinks their immense gains are the result of their effort and fine choices.

Part of the grayness arises from the interpretations of the 1%. The 1% benefits most from the conditions, laws, principles, etc. that the 1% has created. The grayness arises mainly from the difficulty in clearly determining inequality and gross unfairness. What is now becoming clear is that events have become excessively unequal to the point where something needs to be done now.

Early US citizens experienced taxation without representation from which they revolted. Such current unequal distribution of wealth has the effect of fraudulently taxing the middle and poor classes without representation. The 1% has arranged for people to be leaders of schools and universities. These leaders of schools and universities have often been deluded by the 1% to think that the primary goal of instruction is to build student skills for jobs. The school and university leaders also tend

to avoid students noticing their present experience. If they notice that events were so highly unequal and unfair, a revolution may soon follow.

What is being called for is a transformation of schooling. Transformation is not simply mild reforming of what we are presently doing. I'm often surprised that even people who might otherwise be considered "wise" fall into promoting schooling primarily for jobs and economic gain. Because schools do not focus on student's present experience, students, and school and university graduates, we do not notice the gross inequality and unfairness which needs transforming now. If we do notice "it," we have been "trained" to believe we can't do anything about "it."

Included in this writing are ideas to help us notice that if we change our primary goals of schooling from training for skills for jobs and economic gain, to developing student inquisitiveness and love of learning to facilitate self-determining behavior, we would then be more open to noticing different kinds of literacies. Jenny Offill recently said an ancient sage, Ikkyu, "Was once asked to write a distillation of the highest wisdom. He wrote only one word. Attention. The visitor was displeased. Is that all? So Ikkyu obliged him. Two words now: attention, attention." We notice that to which we give our attention.

One different kind of literacy is noticing the value of that to which we pay attention. We often attend to what we intend. Part of what is hidden from us is what we pretend. The 1% pretends to be a healthy part of our capitalist democracy but they failed to notice that they pretend too much. Some of them even pretend not to pretend. The pretending, intending, and attending are primarily noticed when we change our primary goals of schooling from training to developing open inquiry, developing student curiosity, developing student love of learning. The pretending, intending, and attending are primarily noticed when we pay attention to our present experience.

Military attention is narrow attention. When military personnel are called to attention, their focus is often narrow. They must pay attention only to the person who called them to attention. When they are called to attention, because they

have blindly learned to obey authority, they allow themselves to be manipulated by the authority calling them to attention. It is frequently temporary, unhealthy attention yet often needed in emergencies. School and University leaders have been deluded into thinking that students must, first and foremost, obey authority. As a result of our obeying authority (the 1%) we failed to notice the vast inequality between the 1% and the 99%.

Early Eastern thinking mentioned by David Geoffrey Smith, Abraham Kaplan and others has a tendency to help us notice what we pretend, intend, and attend to. Other newer ideas about schooling and learning arise when we give attention to pretension, attention, and intention. You are invited to notice what follows.

Unbiased research is rare. This writing reports data which shows gross disparities between the 1% in the 99%. Giving attention to one's present experience helps one to prevent a wide variety of manipulations by the 1%. Evidence is provided to help us move toward greater balance through a variety of ways of increasing noticing what one is doing as one is doing it. Related to blind spots of teachers and professors, much schooling and university teaching moves us closer to narrow thinking through limited brain use and neglect .of open inquiry. Ideas and processes for helping the 99% notice, in and out of schooling at all levels, are provided.

Chapter 3.

LEARNING to REDUCE the 1%'s PLANTATION

Consistency is the last refuge of the unimaginative. – Oscar Wilde

The process of seeing is often neutral unless,

We only want what authorities profess.

School teaches us to obey authority,

We don't see our own thinking is a favority.

This then leads to the rules of the 1%,

Being that into which we cannot make a dent.

Unless we notice our delusion is real,

We will never know how we actually feel.

Even some smart folks, when hearing the chatter,

Think the problem is so deep reason won't matter.

They're right in that one's preference of being certain,
Only matters if we are behind another's curtain.
Teachers and Profs instead of teaching to importantly note,
Help students remember what the 1% float.
Teachers and professors are not to blame,
The delusion is so subtle they're not even to shame.
So what can be done, and what can you do,
To notice your noticing which may cause them to stew?

Paul Krugman reports that about 40 years ago an important economist, Arthur Okun, argued that it would take a toll on economic growth to redistribute income from rich to poor. Krugman believes that Okun's ideas set the terms "for almost all the debate that followed." Krugman believes that there would probably now be an increase in economic growth to reduce the gross inequality we have. He states that Scandinavia, France, and Germany have much more equality of distributed income than does the United States and Britain. Krugman believes the gross unequal distribution in the United States is a political matter. The present unfair system of gerrymandering contributes greatly to this.

An early Eastern style of learning counters what the 1% are doing. Jagdish P. Dave shows influence of this type of early Eastern learning when he said: "When I am fully present to what is happening in my mind, and/or before me, I feel free from my neurotic patterns of thinking and feeling. I am with it. I feel connected with me and with others without feeling bound by my thoughts and feelings. I can describe my experience as a flow of energy. When I am not in the flow, thoughts about my past, and at times about the future, pop up. I mindfully let them come and go. This way I am able to feel more energy and am able to do things better. In this free state of mind, creative ideas show up and result in innovative actions." Dave does things well because he notices well.

Somik Raha recently found a Gandhi quote which stated: "My notion of democracy is that under it the weakest should have the same opportunity as the

strongest. No country in the world today shows any but patronizing regard for the weak. Western democracy, as it functions today, is diluted fascism. True democracy cannot be worked by twenty men sitting at the center. It has to be worked from below by the people of every village."

Switzerland, which has a far better ratio of CEO pay to the poorest paid worker than the USA, is attempting to pass a law stating that CEOs cannot earn more in one month than the lowest paid worker earns in a year (a 12 to 1 ratio). The 1% "arranges" so that this will not happen in North America, and perhaps other places around the world.

With our gross national product we, might begin to consider moving in the direction of Bhutan which uses a gross happiness product instead of a gross national product. Venezuela now has a movement promoting a gross happiness product. The 1% is not in favor of a gross happiness product since they are often happier when they clearly are the 1%. Early Eastern thinking favors sharing and cooperation over competition.

Additional testimony for the power of early ancient Eastern thinking is offered by Bhikku Bodhi who said: "It is not an untrammled market economy that is going to redeem our world. It is not strategies of aggression, domination, and repression that are going to make us safe. The secret to transforming the world, the key to security and safety, lies in cooperation and collaboration. It lies in compassion for all beings in the wider web of life, and in generosity and love channeled into selfless action on behalf of people we will never know or see." Albert Einstein agrees.

DAVID GEOFFREY SMITH'S SEMINAR

A profound article written by an unusually fine thinker and Professor emeritus from Alberta University, David Geoffrey Smith is essentially a report of what Smith brilliantly said and did in a graduate seminar over a five-year period. The seminar title was: “Wisdom Responses of Globalization: The Pedagogic Context.” The article appears in the 2013 International Handbook of Curriculum Research, second edition, by William Pinar (Routledge).

The intensification of making the United States and Great Britain a plantation of the 1% began years ago but was cemented by Pres. Ronald Reagan and Premier Margaret Thatcher following the conservative thinking of economists Milton Friedman and Friedrich von Hayek. Smith wrote:

The point is, a schizoid situation has now been created for teachers, parents and all people of good will, since the values of neoliberalism and neoconservatism, as dominant economic, social and political ideologies, are largely unworkable and unsustainable in the context of localized communities, for which schools, classrooms, and families are the foremost expression. Insofar as both *neos* are also incipiently recipes for war, local communities increasingly find themselves faced with new forms of aggression, in behaviorally defiant students, in self-interested client-service provider relationships, in the monetarization of human values, in the hyper-competitiveness of a dualistic axiology (I have to ‘get’ you before you ‘get’ me) etc. What happens to practices of forgiveness, compassion, forbearance, generosity, and good will when these are defined in the new dispensation as human weaknesses, not worthy of serious support or consideration? Or is the situation today such that in public I need to be tough, self-interested, competitive, and paranoid, while in my family, school or classroom I must shed all this, and become sweet, gentle, accommodating, forgiving, generous and supportive of others? Who can survive such a dichotomous understanding of the world? Why should anyone be expected to accept this as ‘normal’? What form of pedagogical insight can address this situation in a way that is genuinely

helpful both for teachers and students? Is there not a way of seeing the world more comprehensively, more wholly... attuned to a deeper truth of things. A recent joint study by the Rotman School of Management at the University of Toronto and the University of California, Berkeley has revealed a direct relationship between excessive wealth accumulation and moral indecency: the rich are more prone to lying than the poor (Mittelstaet 2012).”

The blind spots of many educational researchers partly arises from the subtle framing and reality creation of the 1%. Smith asks: “Why does so much educational research today seem so unenlightening, repetitive and incapable of moving beyond itself? The answer must be ‘because it is paradigmatically stuck, and cannot see beyond the parameters of its current imaginal space.’” The 1% Subtly programmed us to avoid seeing beyond the parameters of our current imaginal space.

Gilles Deleuze and Todd May offer a powerful idea about imaginal space. May states in his *Gilles Deleuze: An Introduction*: “Consider the possibility that there is more to our world than we can perceive, and more than we can conceive. Suppose the world overflows the categories of representation that the dogmatic image of thought imposes on it. This is not to say that our particular categories are lacking something that other, better categories would give us. Our imagination must go further than that. We need to consider the possibility that the world -- -- or, since the concept of world is too narrow, things or being or what there is -- -- outruns any categories we might seek to use to capture it.”

Nobel laureate Paul Krugman states that those who argue that inequality isn't a big deal are wrong. He notes that Americans are much poorer today than they were before the economic crisis. He thinks that for the lower 90% of our families impoverishment reflects both the shrinking economic pie and a declining share of that pie, are more or less comparable. He thinks inequality has risen so fast

over the past six years that it has been as big a drag on ordinary American incomes as poor economic performance. He thinks the role of inequality in our economic calamity has been political.

During a crisis the 1% arranges for rescue of the banks before rescuing those citizens who are impoverished. Deregulation contributed to the problem and many conservative thinkers now are pushing for less regulation so that the 1% will continue the inequality. Krugman believes that some pundits attempt to depoliticize the economic discourse trying to make it technocratic and nonpartisan. He believes that's a pipe dream. He believes President Obama is right in stating that inequality is indeed the defining challenge of our time

Smith also mentioned that Hayek believed in "leadership by elites, and that the gifted few should be entitled to the special privileges that their creative work has accomplished." Milton Friedman and the 1% agree. As a result, the 1% think they acted justly and they even think the 99% and the 1% are better off as a result of the 1%'s economic greed. They don't hide their narrow thinking. Schools and universities often cater to that thinking for donations at the expense of the well-being of the 99%.

Smith elegantly and skillfully elaborates on the character and liabilities of a transcendent market logic. He states:

It is not the place here to review all of the material that we read in the course to better understand how human values have come to be monetarized to the extent they have, a condition where "everything is for sale" (Kuttner 1999), even our emotions, which in the realms of both pedagogy and retail are only prized if we can show we are relentlessly happy and upbeat (see Hochschild 2003). I will however draw attention to some particularly helpful material that we have read. Jerry Z. Muller's *The Mind and the Market: Capitalism in Western thought* (2003) is a brilliant, beautifully lucid, and accessible genealogical study of the

evolution of market logic in the Western tradition. The journey moves from the classical republican visions of Greece and Rome where merchants were stigmatized as being involved in ‘material’ practices rather than the more elevated work involving mind and spirit; through the age of Christendom under the Roman Catholic church where usury, i.e. lending money at interest, was regarded as a mortal sin; to eventually the radical (neo) liberalism of Hayek, the guiding mentor whose ideas led to the collapse of global financial markets in 2008, a collapse from which there will likely never be a recovery to prior conditions, according to Mark Carney, Governor of the Bank of Canada. I have summarized much of this evolution in a previous paper titled “Can wisdom trump the market as a basis for education? (Smith 2011).

Smith then elaborates in detail referring to McMurtry’s work that a transcendent market logic operates hypocritically in that “there is a deliberate subversion between what it promises and what it delivers.”

About this deception done by closed minds Nobel laureate Paul Krugman recently said:

The republicans reported “Bette in Spokane,” who supposedly faced a \$700-a-month premium hike after her policy was canceled. “This law is not working,” intoned Ms. McMorris Rodgers. And right there we see a perfect illustration of just how Republicans are trying to deceive voters — and are, in the process, deceiving themselves.

The Spokesman-Review, contacted Bette Grenier, it discovered that the real story was very different from the image Ms. McMorris Rodgers conveyed. First of all, she was comparing her previous policy with one of the pricier alternatives her insurance company was offering — and she refused to look for cheaper alternatives on the Washington insurance exchange, declaring, “I wouldn’t go on that Obama website.”

The truth is that the campaign against Obamacare relies on misleading stories at best, and often on outright deceit. Who pays the price for this deceit? In many cases, American families.

But conservative politicians aren't just deceiving their constituents; they're also deceiving themselves. Right now, Republican political strategy seems to be to stall on every issue.

Smith, in his way of moving toward a solution, deals with multiple wisdom traditions in moving towards maintaining enlightened and just ways of sharing limited resources, states: "Hence it is that in most wisdom traditions, problematization of the concept of the ego, or identity, is the highest priority, along with suspicion of the ego's use of knowledge as power. As Taoist philosopher, Lao Tzu, put it two and a half millennia ago: "Whoever wishes to rule the country with knowledge alone will destroy the country. (In Henricks 1989, p. 32.)"

Smith distinctively elaborates on wisdom traditions and you will be enlightened if you take the time to read his entire article. I will later refer to more of what he says in support of an elaboration of wisdom traditions which is found in *Quality Willed Learning* by Ricci and Pritscher. *Quality Willed Learning* elaborates on DailyGood.com's Lesson #5 which states:

Facilitate — but give up the illusion that you can direct — change. We never succeed in directing or telling people how they must change," observes Margaret Wheatley. "We don't succeed by handing them a plan, or pestering them with our interpretations, or relentlessly pressing forward with our agenda, believing that volume and intensity will convince them to see it our way. So what can you do? In the provocative maxim of Humberto Maturana and Francisco Varela, "You can never direct a living system. You can only disturb it." How do you disturb a system? By

introducing information that contradicts old assumptions. By demonstrating that things people believe they can't do are already being accomplished somewhere (one of the objectives of our book *Smart by Nature: Schooling for Sustainability*). By inviting new people into the conversation. By rearranging structures so that people relate in ways they're not used to. By presenting issues from different perspectives. Meanwhile, you can create conditions that take advantage of the system's capacity for generating creative solutions. Nurture networks of connection and communication, create climates of trust and mutual support, encourage questioning, and reward innovation. Effective leaders recognize emergent novelty, articulate it, and incorporate it into organizations' designs. Leaders sometimes lead best when they *loosen* control and take the risk of dispersing authority and responsibility.”

Schools and universities could noticeably improve self-determining learning if they gave students the freedom to explore what students find remarkable, interesting, and important in an ungraded atmosphere.

Elsewhere Smith stated: “The most pernicious end result of capitalist formations is not just the inevitable widening of the gap between haves and have-nots, between rich and poor as the drive for monopolization places control of capital in fewer in fewer hands (today, the three richest people in the world have more money than the gross domestic product (GDP) of 48 of the world’s poorest nations, and the 2025 richest people earn more than the total annual income of 47% of the total world population). The worst result is that in the deepest of ironies, humanity itself becomes superfluous. In that capitalism is not about sharing wealth so much as accumulating it, the vast majority of the world’s people have little use beyond their role as producers and consumers.”

With the evidence of the wealth of the 1%, it is not unfair to say that most people in the United States are slaves. What is frightening is that our schools and universities have been manipulated by the 1% to continue a variety of blind spots, one of which is how most of our citizens allow ourselves to be slaves partly through what schools and universities are offering us. Schools and universities, in a shallow manner, have kept us in the dark about our slavery. A main unwritten agenda for schools and universities has been: "obedience to authority." Mental emancipation, at times, requires civil disobedience but few teachers or professors encourage that thinking because of the excessive programming of the 1%.

Smith states: "For those of us living within the Anglo-American nexus, a basic difficulty is that we are ignorant of the inherent rules of operation that define the conduct of daily life, with economics, since the nineteenth century, regarded as providing a transcendental logic deemed superior to all others for solving human problems (Polanyi 1944/2001)."

Elsewhere, Smith writing about Paolo Freire states: "Students of Freire will recognize many of these themes in his classic work, *Pedagogy of the Oppressed*, and what has always appealed to me about Freire is his deep human compassion, arising precisely from a recognition of what might be called the organic interpenetrated nature of dialectical relations. The oppressor is in the oppressed, just as the oppressed are in the oppressor and neither can be free until there is a coming together to work out a mutual freedom. To be an oppressor is to be oppressed oneself, in so far as the unfreedom of the other is implicitly a denunciation of freedom itself, and hence my own."

Might we say that there are political problems? About this Smith reminds us psychologist Carl Jung stated: "A political situation is the manifestation of a parallel psychological problem in millions of individuals. The problem is largely unconscious (which makes it a particularly dangerous one!)." Most

humans have many blind spots. As you have noticed, I am noticing the possibility of my blind spot to Hayek and Friedman's social and economic thinking.

As Plutarch said: "Music to create harmony, must investigate discord." It has been said that time is nature's way of preventing everything from happening all at once. When everything happens all at once, discord seems to arise. If we allow ourselves to expand contexts and notice more of what appears to be complex, we may simultaneously become confused. Confusion however, seems to be a necessary condition for mental fusion -- syntheses -- which may allow all sides to "win." As Max Planck said: "When you change the way you look at things, the things you look at change."

Chapter 4.

WHAT MAY BE DONE

"Consistency requires you to be as ignorant today as you were a year ago."

Oscar Wilde

"Most people are other people. Their thoughts are someone else's opinions, their lives a mimicry, their passions a quotation." Oscar Wilde

"A team effort is a lot of people doing what I say." Michael Winner

So what can be done, and what can you do,
To notice your noticing may cause the 1% to stew.

School goals must be changed from 1%'s training places,
To curiosity makers full of inquiring faces.
A way to do this is to first puzzle,
And provide openness and freedom to strongly de-nuzzle.
De-nuzzling me is done by noticing one's now,
As the only time one can say, wow!

The wow and the awe arising in one's noggin,
Can help one know what he or she could be groggin.
What's remarkable and important are things to grog,
But the 1% think that is a flog.
So occupy, occupy, occupy the places that wall,
The important and remarkable for students big and small.
The awe-ling is grappling with unstructuredness,
Which allows brain's to fill with strong suppleness.
A supple brain is open to newly see,
A variety of experiences that may appear to be,
The roots of justice are mind opening as we can see.

To notice differences between present day schooling, quality learning, and broader thinking about schooling's possibilities, an interesting story is given. It is helpful to note that our assumptions about schooling relate primarily to specialized training which tends to facilitate the manipulations of the 1%. The Harvard MBA degree holder in the following story demonstrates how he has been unconsciously manipulated, and the fishermen illustrates how he has been involved with quality learning to noticing his present experience. Noticing present experience helps one avoid blind spots. The story follows:

A HARVARD MBA STORY

A boat docks in a tiny Mexican village. An American tourist compliments the fisherman on the quality of his fish and asked how long it took him to catch them.

Not very long,” answered the fisherman.

“But then, why didn’t you stay out longer and catch more?” asked the American. The fisherman explained that his small catch was sufficient to meet his needs and those of his family.

The American asked, “But what do you do with the rest of your time?”

“I sleep late, fish a little, play with my children, and take a siesta with my wife. In the evenings, I go into the village to see my friends, have a few drinks, play the guitar, and sing a few songs. I have a full life.”

The American interrupted, “I have an MBA from Harvard and I can help you! You should start by fishing longer every day. You can then sell the extra fish you catch. With the extra revenue, you can buy a bigger boat.”

And after that?” asked the fisherman.

“With the extra money the larger boat will bring, you can buy a second one and a third one and so on until you have an entire fleet of trawlers. Instead of selling your fish to a middle man, you can then negotiate directly with the processing plants and maybe even open your own plant. You can then leave this little village and move to

Mexico City, Los Angeles, or even New York City! From there you can direct your huge new enterprise.”

“How long would that take?” asked the fisherman.

“Twenty, perhaps twenty-five years,” replied the American

“And after that?” asked the fisherman,

“Afterwards? Well my Friend, That’s when it gets really interesting,” answered the American, laughing. “When your business gets really big, you can start selling stocks and make millions!” “Millions? Really?”

And after that?” said the Mexican.

“After that you’ll be able to retire, live in a tiny village near the coast, sleep late, play with your children, catch a few fish, take a siesta with your wife and spend your evenings drinking and enjoying your friends.”

As one possible answer to the lack of quality learning of the Harvard MBA, Smith states: “In the entire history of mass public education, since the late 19th century, as far as I know never once has there been a historical text available for students to help them understand the assumptions, aims, and intentions behind their 12 years of institutional compulsion. They have no means for seriously engaging in predetermined auspices of their lives. Under this condition what is surprising is that student violence, both self-inflicted and projected outwards, is not more widespread than it is already.” If there were an explanation, students may understand that they were working for the 1%. As Aldous Huxley said: “Generalized intelligence and mental alertness are the most powerful enemies of dictatorship and at the same time the basic conditions of effective democracy.”

Has the 1% provided conditions to delude citizens, teachers, and professors to avoid, as Smith states: “rescuing contemporary educational thinking from its current morass of banalities and cowardly evasions of the defining issues of our time.” Related to what was earlier said about economics Smith states: “It is easy to discern how the basics of love of Hayek’s ideas translated into the realm of education. The system of rewards and punishments implicit in his paradigm is revealed in new kinds of bullying – – impersonal compulsion – – by school and university administrators to goad teachers and professors into forms of performance the implicit value of which is believed to be beyond their right to debate, since the registers of value are predetermined by institutional officials themselves.” The institutional officials are of course members of, or puppets of the 1%.

In light of what the 1% is doing it is easier to understand Smith’s comment: “Why do so much educational ‘research’ today seem so on unenlightening, repetitive and incapable of moving beyond itself? The answer must be ‘because it is paradigm medically stuck’ and cannot see beyond the parameters of its

current imaginal space.” That is what Todd May is saying when he states: “our imaginations must go further than that.”

About learning Smith states: “Lifelong learning is another euphemism which basically means lifelong career jobs are a thing of the past; expect to lose your job at any time, and be prepared to re-skill as companies need to perpetually restructure to remain globally competitive.” School and university training leads to more school and university training, whereas becoming educated is an activity that can help one live remarkably, interestingly and importantly regardless of the amount earned on the job.

Quality learning is that which helps one change the way one looks at events. As John Shanahan said: “If you don’t bring Paris with you, you won’t find it there.” It may be helpful to remember that Andrew J. Holmes reminded us: “It is well to remember that the entire population of the universe, with one trifling exception, is composed of others.”

The author, Weiler, stated: “Schools and universities have taught us to be highly exact beyond the hard sciences, it may be helpful to note what Edmund Burke said: It is the nature of all greatness not to be exact.” As we move forward elaborating on one’s removing oneself from slavery through quality learning, it may be helpful to remember that Aldous Huxley stated: “Experience is not what happens to a man. It is what a man does with what happens to him.”

We notice when we are conscious so it may be helpful to notice what Michael Morwood said: "Mind is present in all things; mind becomes conscious in human beings." Consciousness is too complex for us to consider more fully at this moment but keep it in mind as we notice what some noted physicists are saying about what most of us think is much less complex than consciousness. Compared to consciousness, understanding electrons seems to be less complex. Electrons appear to be part of all natural sciences.

WHAT PHYSICISTS SAY

It may be helpful to consider what J. Robert Oppenheimer, director of the (Manhattan) atom bomb project said: “If we ask, for instance, whether the position of an electron remains the same, we must say ‘no’; if we asked whether the position of the electron changes with time, we must say ‘no’; if we ask whether the electron is at rest, we must say ‘no’; if we asked whether it is in motion, we must say ‘no.’”

In addition, consider physicist Werner Heisenberg’s statement: “The atoms or elementary particles themselves are not real; they form a world of potentialities or possibilities rather than one of things or facts.”

And note physicist Martin Rees said: “In the beginning there were only probabilities. The universe could only come into existence until someone observed it. It does not matter that the observers turned up several billion years later. The universe exists because we are aware of it.” Some early Eastern thinkers held as some current thinkers hold: “We are what we think. All that we are arises with our thoughts. With our thoughts we make the world.” Is modern physics giving more evidence to verify the validity of that ancient Eastern thought?

Allen Wallace in *Awakening to the Dream* states: “Mass, energy, space, and time as they are conceived by the human mind have no existence apart from our conceptual awareness of them—no more than our dreams at night. All appearances exist only relative to the mind that experiences them, and all mental states arise relative to experienced phenomena. We are living in a participatory universe, with no absolute subjects or objects.”

Alan Lightman, author of *The Accidental Universe*, said: “If the multiverse idea is correct, then the historic mission of physics to explain all the properties of our universe in terms of fundamental principles – to explain why the properties of our universe must necessarily be what they are – is futile, a beautiful philosophical dream that simply isn’t true. Our universe is what it is simply because we are here.”

Scientists often observe/notice well. One’s noticing is equivalent to one’s awareness. Scientists frequently notice primarily that which can be easily defined and/or measured. Expanded awareness helps one notice more, and that more is often more fluid (less well defined). Before one pays attention, one often intends to pay attention. To broaden one’s view and expand contexts, it may be helpful to pay attention and be aware of one’s awareness since one’s awareness precedes thought.

AWARE of AWARENESS

Dean Sluyter suggests that in order to become more aware of awareness, we carefully notice a dollar and a penny. He said: “Notice the penny is round, brownish, and smooth, and the dollar is rectangular, greenish and crinkly.” Sluyter also asks us to notice that the sensations of crinkly and roundness etc. are experienced in our awareness. He then asks us to notice closely, “whether our awareness is itself brown, greenish, and crinkly, or smooth.” He cautions us and suggests that we take our time in this as we should when noticing “quality” in quality learning. He then notices that it is none of these and awareness is itself pure because it is the carrier of quality which does the defining. It has no shape, texture, size, or any sensory characteristics but it is an unchanging, luminous clarity within which arises the ever-changing display of sensations. Sluyter is saying: “Underlying all perceptions is pure awareness.” The awareness, “is the background of every mind moment. It just needs to be promoted to the foreground.”

We need to notice “now.” As Meister Eckhart said: “There exists only the present... A now which always and without end is itself and new. There is no yesterday nor any tomorrow, but only Now, as it was 1000 years ago and as it will be 1000 years hence.”

When noticing physicists Richard Feynman and Irwin Schroedinger noticed “now” differently, we can also notice that “awareness” is difficult to understand even though one can be aware of one’s awareness. “Understanding” is also difficult to understand. Sluyter is talking about the ground on which our understanding arises. “Not knowing” is similar to one’s understanding that one does not understand. Perhaps within this “not knowing” is a kind of knowing in that some ‘events’ may not be knowable in a way that can be said as Pauline you stated.

As Michael Polanyi has suggested, (*Tacit Dimension*) we can know when one has a puzzled expression, but we cannot simultaneously describe or explain in detail, the facial configurations which comprise the puzzlement. We can know more than we can tell but within narrower scientific interpretations, one can’t know more than one can tell. Similarly, quality learning is not something we can know with certainty, just like “living” is not something we can know with certainty.

While most events are uncertain, what is most alarming is being blind to blind spots about the need to find new ways of reallocating resources. Once artificial intelligence/robotics takes over, more than half of our jobs, may be gone within 20 years.

Michelle Fitzpatrick, on 12/30/13 wrote:

In such a scenario, high-salary jobs would remain for those equipped with problem-solving skills, she predicted. But many common tasks now done by college graduates might vanish. ‘We do not know in which areas human

beings outperform machines. That means we cannot prepare for the changes,' she said. 'Even during the industrial revolution change was a lot slower.' Over the next 10 to 20 years, "10 percent to 20 percent pushed out of work by A.I. will be a catastrophe," she says. "I can't begin to think what 50 percent would mean — way beyond a catastrophe and such numbers can't be ruled out if A.I. performs well in the future." (AI equals artificial intelligence, my note).

She is not alone in such an assessment. A recent study published by the Program on the Impacts of Future Technology, at Oxford University's Oxford Martin School, predicted that nearly half of all jobs in the United States could be replaced by computers over the next two decades.

"A.I. will change the labor demand drastically and quickly," he said. "For many workers, adjusting to the drastic change will be extremely difficult." Smart machines will give companies "the opportunity to automate many tasks, redesign jobs, and do things never before possible even with the best human work forces," according to a report this year by the business consulting firm McKinsey.

Advances in speech recognition, translation and pattern recognition threaten employment in the service sectors — call centers, marketing and sales — precisely the sectors that provide most jobs in developed economies. As if to confirm this shift from manpower to silicon power, corporate investment in the United States in equipment and software has never been higher, according to Andrew McAfee, the co-author of "Race Against the Machine — a cautionary tale for the digitized economy."

Yet according to the technology market research firm Gartner:

Top business executives worldwide have not grasped the speed of digital change or its potential impact on the workplace. Gartner's 2013 chief

executive survey, published in April, found that 60 percent of executives surveyed dismissed as “futurist fantasy” the possibility that smart machines could displace many white-collar employees within 15 years.

Most business and thought leaders underestimate the potential of smart machines to take over millions of middle-class jobs in the coming decades, Kenneth Brant, research director at Gartner, told a conference in October: “Job destruction will happen at a faster pace, with machine-driven job elimination overwhelming the market’s ability to create valuable new ones.”

Optimists say this could lead to the ultimate elimination of work — an “Athens without the slaves” — and a possible boom for less vocational-style education. Mr. Brant’s hope is that such disruption might lead to a system where individuals are paid a citizen stipend and be free for education and self-realization. This optimistic scenario I call Homo Ludens, or ‘Man, the Player,’ because maybe we will not be the smartest thing on the planet after all,” he said. “Maybe our destiny is to create the smartest thing on the planet and use it to follow a course of self-actualization.”

Quantum computers are still in their infancy. One expert compared present-day computing to quantum computing by comparing a firecracker to an atom bomb. Award-winning MIT scholar Ray Kurzweil states that machines will be as cognitively intelligent as human beings near the mid-2020s, and 10 years after that, they will be 1000 times “smarter.” With the present thinking of the 1%, we will find that reallocation of resources to be very difficult. Some economists influenced by Hayek’s, Friedman’s, and other conservative thinking are in the back pocket of the 1%. These narrow thinking economists do not agree with the need to re-allocate resources, nor do they agree with the unfairness of the 1% for allocating so much wealth to themselves. Not a small number of the 1% believe they are “entitled” to have their massive wealth and the same people decry entitlements for the poor and middle class. “Entitlements” for corporations and

very large agricultural firms are not considered “entitlements” by them. They are part of the 1%

David Geoffrey Smith’s statement below helps us understand how quality learning can reduce the size of the 1%’s plantation:

There is a reason why Confucian literature, like most wisdom literature in the world, is mainly in the form of aphorisms, brief conversations, axioms, verses and stories, rather than complicated and convoluted arguments. This is because the aim is to be suggestive, hinting and open, rather than pedantic and heavy handed. The point is to open a space where the student can begin to consider the auspices of their lives, and this is best done through a simple remark or point that offers itself for reflection in the context of the student’s life situation. Wisdom language points to the much larger and fuller “remainder” of everything that is “said;” it opens out into the authentic silence beyond formal language, to where the actual possibility of finding one’s self might be found, paradoxically in the very way that one can be liberated from it.

It is appropriate to quote Wu at length here, given the importance of the point: For Confucius, learning is a constant modification of self by day-to-day engagement towards a *Junzi* (good person), a process of gradually becoming shining but silent. However, a discourse that constitutes today’s pedagogic practice is dominated by the concept of learning as accumulation of representational language, which makes learning a process of collecting facts and propositions – as many as possible. For the Chinese ancients, the purpose of memorizing the classics is to catch spiritual enlightenment by removing the shadow of language. Memorization is to make language ready for decoding meaning in everyday life. What is memorized is not the ideas, facts, theses, or truths, but the nets, the traps which have to be fore-taken, fore-grasped so that the fish and rabbits could be caught. Once a rabbit is caught, the trap is forgotten. Forgetfulness is the only reason that students have to

memorize.... [Today] the memorization of language is no longer for its ancient use of uncovering the ineffable, the secrets of life, but to grasp the illusion, the false consciousness residing entirely in the signification of signs [i.e. things only seemingly made 'real' through processes of representation].

I indicated earlier that there is no attempt in the seminar course to harmonize all traditions into a single unity. We read primary sources such as the Tao Te Ching, the Confucian *Analects*, Indigenous knowledges such as that found in the work of Dooling and Jordan-Smith (1989), and feminist Buddhist scholarship such as that of Charlotte Joko Beck (2007) and Pema Chodron (2004). Increasingly today however can be found sources that helpfully attempt to pull together multiple traditions in a way that can speak of Wisdom's commonalities. Jack Kornfield's *After the ecstasy the laundry: How the heart grows wise on the spiritual path* (2001) is a text I have used to great benefit over the past several years, and to which students have responded very favorably. In a concluding statement of my own, I simply identify here seven characteristics of Wisdom traditions as I have come to learn them after years of study and then I will attempt to relate them to the practice of pedagogical wisdom. I have worked out some of these themes more fully in Smith 2010 (in Young and Stanley 2011); unfortunately there is not space to elaborate them here in detail.

Chapter 5.

WHEN SEARCHING PARALLELS FINDING

“We Have No more right to consume happiness without producing it than to consume wealth without producing it.” George Bernard Shaw

But the roots of your quality learning,
Often leave little room for the 1%'s yearning.
Yet through the years we now see brains are so plastic,
They can become very highly fantastic.
So fantastic that one can note,
The noticing can change before its final tote.
Your intelligent brain can now agree,

That something needs doing to make us all free.

Please note an uncommon thought related to a possible educator's equivalent to a mathematician's zero. The benefits to ease and speed of calculating when zero was invented near 750 A.D. (in India and simultaneously by the Mayans in Central America) may be noticed when one attempts to add, subtract, multiply, or divide with Roman numerals. The benefits are mind blowing. Today we need mind blowing benefits to make easier and speedier powerful learning, and to help us better notice more of "what is."

According to thinkers such as former University of Michigan philosopher, Abraham Kaplan, powerful learning could go so far as to help one to be much more tentative. This may have the effect of helping one know that they don't know. Plato said that the beginning of wisdom arises when one knows one doesn't know. Such kind of learning to be much more tentative to the point of knowing one doesn't know, may have the effect of an educator's equivalent to a mathematician's zero. Only "now" may then exist where the past is noticed as a present remembrance and the future is seen as a present anticipation.

This section of processing continues by paraphrasing some of what the article "Neutrino Hunter's: The Thrilling Chase for a Ghostly Particle to Unlock the Secrets of the Universe," by Ray Jayawardhana, University of Toronto. After the paraphrasing, which changes neutrino hunting, to hunting for an educator's equivalent to a mathematician's zero, ideas are given to facilitate further looking for a possible educator's equivalent to the mathematician's zero. It is projected that this hunting and semi fluid processing may help reduce the control of the 1% has over its vast plantation since mind opening often arises from such noticing of, and involving one's self in process.

The article begins by asking: “Have you noticed how the physics mysteries are being solved lately? For a measly little invisible item, whose significance cannot be explained without appealing to thorny epistemological, metaphysical, and even axiological concepts, it has done pretty well for itself. The struggling starlets of Hollywood could learn a thing or two about the dark art of self-promotion from these mysteries. First, its elusiveness ‘sparked the greatest hunt in philosophical, and scientific,’ as the subtitle of one popular book put it.”

THE ODDS are of an EDUCATOR’S ZERO?

Paraphrasing Jayawardhana: There was little hoopla when the mathematical zero was discovered around 750 AD in India and among the Mayans and less hoopla when it was first used in the West around 1200 CE, and even less hoopla when it became more widely used in the West around 1600 CE. There is no super gigantic atom smasher needed to discover the zero as was needed to discover the Higgs boson. The Higgs boson/God particle was fully discovered in 2013 yet was predicted in 1964.

Sometime in the 1980s, an educator’s equivalent to the mathematician’s zero was predicted. Minor accounts of various possibilities have been described and briefly explained, but little agreement exists regarding them, and even less attention is given to them. We don’t have an atom smasher but our brains, as Einstein has demonstrated, can be idea generators/integrators to the point where and educator’s equivalent to the mathematician’s zero could be found if given more attention.

We don’t find many scientific articles beginning to explore possibilities surrounding an educator’s equivalent to a mathematician’s zero. Einsteinian thought experiments have been given a minimal attention since Einstein. Data is now so desired that “no data” such as open wonder (about a possible educator’s zero) is given little attention.

To find an educator's equivalent to a mathematician's zero we may need to extend the context of scientific parameters to that which is less easily measurable. To deal with that which is less easily measurable we may need to lay the groundwork for possibilities from which philosophical, social, and scientific brouhahas arise.

We can barely imagine atoms and their electrons which are $1/1873^{\text{rd}}$ the size of the proton at the center of an atom. It is even more difficult to imagine a neutrino which scientists tell us we now have a million or more may be passing through one's finger. Those involved with string theory may say that vibrating strings which may comprise neutrinos are projected to be much smaller than that.

It is difficult to imagine that one infinity is larger than another yet the mathematician Cantor has shown that to be true. Is it difficult to imagine that the sum of the even numbers equals the sum of the odd numbers plus the sum of the even numbers? Mysteries surround us even in mathematics where an infinitesimal, an amount too small to measure, is used in calculating. Might we begin to imagine what might be the educator's equivalent to the mathematician's zero

We frequently do not deal with such far out imaginary "no-things," because some think we may be sent to the loony bin if we seriously engaged in potential radical speculations.

Jay Wardhana said: "But believe me, no other particle comes close to matching the incredibly colorful and quirky personality of the neutrino, or promises to reveal as much about a mind-boggling array of natural mental phenomena," said Jayawardhana. What if a prominent educator such as Bill Ayers, Diane Ravitch, or David Geoffrey Smith said: "Whenever anything cool happens in the fields of learning, education, or schooling, semi-mysterious mental elements are usually involved."

Granted, the educator's equivalent to the mathematician zero does come with some baggage. Remember how it hasn't made headlines for possibly underpinning all semi-fluid learning or educational advances. May the heart of wonderment be the possible educator's equivalent to the mathematician zero? Wonder arises when one is free to wonder. Ungraded environments are more open than environments which evaluate and grade the wonderer. Is it any wonder that students don't often wonder in classrooms when they perceive their wondering is being evaluated.

It is commonly agreed that the heart of wonder and curiosity is that which generates powerful integrating learning events. What kind of data do we need to help understand that noticing the absence of data is a noticing which may transcend the notion of data or mega data? Would it help if we understood that such noticing can and often and may transcend the speed of light as does what Einstein thought of as "spookiness at a distance" (quantum entanglement)? Do we need more mental entanglement in order to notice the entangling elements of awareness of one's present moment? It is posited that present awareness in itself is a disentangler and such disentangling may be a possible educator's equivalent to a mathematician's zero. Could an educator's zero help one accept and be more clear about one's lack of clarity?

Some physicists recently thought that Einstein's speed of light limit may not hold for some experiments with neutrinos. Faulty cables were found to be the cause of anticipating neutrinos may go faster than the speed of light

Do we have some sort of equivalent of faulty mental cables to notice the integration of particularities is a generalization? Jayawardhana said: "Generally speaking, the neutrino tends to shun the limelight. Actually, it is pathologically shy and hardly ever interacts with other particles. That makes it tough to pin down." May the same be said for an educator's equivalent to the mathematician zero? Few educators are hunting for an educator's equivalent to the mathematician's zero partly because it is difficult to know where to start.

Paradoxically, starting where one is with one's present experience may not only be the key to its finding. Starting/noticing where one is with one's present experience may possibly be an educator's equivalent to the mathematician's zero. Remember Begley's and Schwartz's statement about one noticing one's present experience: "Through mindfulness you can stand outside your own mind as if you are watching what is happening to another person rather than experiencing it herself... Mindfulness requires direct willful effort, and the ability to forge those practicing it to observe their sensations and thoughts with a calm clarity of an external witness... One views his thoughts, feelings, and expectations much as a scientist views experimental data -- that is, as a natural phenomenon to be noted, investigated, reflected on and learned from."

The magazine, *Physics World*, reported that the recent detection of cosmic neutrinos -- those from outside our solar system, could be the number one physics breakthrough of the year. The former University of Michigan philosopher, Abraham Kaplan, has implied that we wait to hear a ram's horn to announce that one's noticing one's open noticing may be what is here called a possible educator's equivalent to the mathematician zero.

Because events come and go in one's mind rapidly, the fluidity of one's present experience is very difficult to measure yet it can be given attention, if we notice it is the noticing rather than any particular ephemeral "what is noticed" that is at the heart of wonder. Wonder may have at its heart what may be called the educator's equivalent to the mathematician zero. Wonder can only occur in the present.

GREAT SYSTEMS of WESTERN PHILOSOPHY

This is not unlike John Dewey's 1920 statement: "The great systems of Western philosophy have all seen themselves as dealing with something which has variously been termed Being, Nature, or the Universe, the Cosmos at Large, Reality, the Truth. Into this state of affairs there recently entered the discovery that natural science is forced by its own development to abandon the assumption

of fixity and to recognize that what for it is actually ‘universal’ is process; but this fact of recent science still remains in philosophy, and in popular opinion up to the present time, a technical matter rather than what it is: namely, the most revolutionary discovery yet made.”

Fixed ideas are fixities. Most teachers and professors deal with content which are mostly fixities. Schools have taught us to be “nounal” rather than verbal. Verbs often deal with processes and nouns with static fixed ideas. The process of connecting fixed ideas, being so fluid, remains unfixed. Paying attention to one’s present experience is unfixed and is a fluid process. Paying attention to one’s present experience may be an educator’s equivalent to the mathematician zero, as also may be the phenomenon of wonder.

Process involves connecting data rather than only remembering disconnected data. Providing connections requires ignoring the less consequential in order to arrive at the more consequential. The process of learning starts with one’s present experience. One’s present experience is highly consequential. It is the only experience one presently has.

Students frequently are manipulated to not notice their present experience, but rather, to remember some facts a teacher or professor thinks will be good for them at some future time. This delivered “content” amounts to a teacher or professor delivering (as William Pinar has noted) mail like a male carrier. Teachers and professors have neglected to pay attention to present experience partly because one’s present experience is fleeting, fluid, and difficult to measure. It is here posited that one’s noticing one’s present experience, some of which may be wondering or being curious about this or that, may well be the educator’s equivalent to the mathematician zero.

Elsewhere has been mentioned the term “functional discontinuity” as an aspect of an educator’s equivalent to the mathematician zero. If a teacher provides a condition which allows the student to become puzzled, perplexed, or stuck, and if a teacher provides conditions such as time and other resources to help the

student unperplex or unstick herself, we may find boundless learning in or out of school to be far superior than the remembering of isolated data to build specialties. “Remembering content” is now the present primary purpose of schooling. Remembering content is often for skills which are often for certain jobs from which the 1% most certainly profit.

The present primary purpose of schooling appears to be gaining skill for jobs. This is probably accomplished through the unstated agenda of schooling which is “obey authority.” The teacher or professor follows the authority of the 1%. The 1% is “the authority” and the 1% needs “trained” workers. If the student does what the teacher or professor wants them to do, which is remember representations, then the student will be “successful.” What is different with quality learning is students will be successful when they are given the freedom to explore, in an ungraded atmosphere, what they’re wondering about. That is similar to their noticing their noticing while they are noticing, and doing what they choose to do about that. One’s present experience can already be full of awe and wonder unless one is manipulated to pay attention to matters the teacher or professor thinks are more important. Teachers and professors have, to an extent, been disillusioned about the power of student’s present experience, and the powerful learning which may arise when attention is given to present experience such as wonder..

Notice the distinction between training and education. Training relates to paying attention to experts to gain skills. Education is that which helps one notice their noticing while they are noticing so that they can decide for themselves what will secure or endanger their freedoms. Noticing one’s present experience, paying attention to one’s wondering, developing curiosity, and freely following that path which apparently is unique for every individual, may well be what learning, education and schooling for the 21st-century can become. Education helps one increase one’s awareness and helps one think something that can’t be learned from textbooks.

An unknown writer from dailygood.org said: “The awareness that stirs within each of us is continuous with the wider awareness that moves all around us, bending the grasses and lofting the clouds. Every organism partakes of this awareness from its own angle and place within it, each of us imbibing it through our nostrils or through the stomata in our leaves, altering its chemistry and quality within us before we breathe it back into the surrounding world. Awareness, in this biospheric sense, is a quality in which we participate with the whole of our breathing bodies; as your body is different from mine in many ways, so your sensations and insights are richly different from mine.

One helpful question: would we all be better off if each of us saw ourselves and others as mysteries; perhaps even incomprehensible mysteries? We would be more fascinating and we could notice the awe of living with each other in the present moment. If schools and universities encouraged students to explore what students find remarkable, interesting, and important, we could have a great time cooperating, exploring and expressing our open mysteriousness.

About ministry it may be helpful to remember that there are billions of stars in our galaxy, and that there are billions of galaxies. Each galaxy has many more planets than stars. Many find it mysterious to note that some physicists hold that there is a good chance that there are many universes.

Chapter 6.

THE 1% and FASCISM

“Reality is the other person’s idea of how things should be.” John M Shanahan

As quality learning can’t be doled out in parts,
Freedom is a whole thing from which well-being starts.
Being open to an open mind is what to see,
That will help individuals and the economy.
Our Preamble asks us to provide tranquility and justice,
This is not a plea but rather a must us.
Schools teach what is fixed instead of inquiry,
So let the process of curiosity make us more free.
Grades and degrees are for the 1% rather than learners,
So de-fixing the fixings can make us sojourners.

“An injustice anywhere is a threat to justice everywhere,” as Martin Luther King Jr. stated. It seems that the 1% is now often enslaving the 99%, and as a result, we can notice a move closer to fascism. Later, other ideas will be given about how schooling and university teaching can be transformed to include quality learning to increase present awareness of what is happening.

Again, what is meant by one’s present awareness is succinctly stated by Sharon Begley, Reuters science writer, and psychiatrist Schwartz when they said: “Through mindfulness you can stand outside your own mind as if you are watching what is happening to another person rather than experiencing it herself....Mindfulness requires direct willful effort, and the ability to forge those practicing it to observe their sensations and thoughts with a calm clarity of an external witness....One views his thoughts, feelings, and expectations much as a scientist views experimental data - - that is, as a natural phenomena to be noted, investigated, reflected on and learned from. Viewing one’s own inner experience as data allows (one) to become, in essence, his own experimental subject.”

Our schools and universities give students little time to notice their present experience. Presently, our schools and universities have become so enmeshed and specialized with training for jobs which may soon become outdated that we barely notice our move toward fascism. Excessive testing is a result of a blind spot. Another blind spot is much of the training for jobs will very quickly be outdated.

An Asian educator recently said: “The thing about testing is that it creates excellent followers, not leaders.” Hitler’s Germany was full of followers. The excessive testing does not help teach students to revere awe and wonder. As a result, students do not capitalize on their own curiosity and wonder. The closedness of present-day schooling and university teaching does not help students develop empathy. Fascism increases fear and some research alludes to the notion that fascism increases with those who are often prone to fear and

aggression, are resistant to change, and are intolerant of ambiguity. Dealing with ambiguity often precedes change. Ambiguity is often confusing. There often is little mental fusion (syntheses) without some confusion. Too much clarity, when nothing is puzzling, can be a sign of a closed mind.

A study that examined the empathy levels of 14,000 university students found that students have become dramatically less empathic, particularly since 2000. In addition the study found narcissism, which correlates with empathy, is on the rise among university-age students. Narcissists, are extremely self-focused and tend to see other people in terms of their use rather than true friendship. Also the study showed that 81% of 18 to 25-year-olds think getting rich is an important goal, and 64% think it is the most important goal. Only 30% think helping others in need is important.

Unconscious and conscious values influence one's rationality. Rational thinking is used on the premises arising from conscious and unconscious values. As was mentioned, the hidden agenda of most classrooms at most levels is obedience to authority. This is often unconscious or semi-conscious. The semi-conscious citizen characteristic of obeying authority includes the view that education is primarily training for jobs. This is a severe societal problem. Also, we are almost unconsciously taught that an appropriate authority outside of oneself will move toward solving social problems. The "obedience to authority, don't rock the boat, barely conscious social contract," provides conditions for the 1% to avoid sharing privileges with the 99%. Simultaneously, it also provides a condition for whites not to notice they are not sharing their privileges of whiteness with people of color. Also, it keeps males from noticing the privileges they have as a result of their being male.

Research, at times, shows what the researcher wants to show. Whether it is true for the following I don't know. Laura Vanderkam reported research from which I project that shallow thinkers are 1. Are prone to fear and aggression, 2. Are

resistant to change, and 3. Are intolerant of ambiguity. I further project that most of the 1% are shallow when they do not promote a quality. I have not seen research negatively describing those who hold more open, less shallow, broader views.

Will a gross national peaceful/happiness product arise if we noticed that many of the 1% are more prone to fear and aggression, more resistant to change, and more intolerant of ambiguity? Research by Lewis Cozolino, of the Greatergood “Learning Center, show’s fear and stress impair learning. He stated: “Evolution has shaped our brains to err on the side of caution and to trigger fear whenever it might be remotely useful. Fear makes us less intelligent because amygdala activation—which occurs as part of the fear response—interferes with prefrontal functioning. Fear also shuts down exploration, makes our thinking more rigid, and drives ‘neophobia,’ the fear of anything new.”

Stressful situations trigger the release of the stress hormone cortisol, which interferes with neural growth. Prolonged stress impairs our ability to learn and maintain physical health. Success in school depends upon a student’s ability to somehow decrease their unhealthy stress. The inclusion of stress-management techniques into the curriculum is an obvious application of neuroscience to education that can improve learning, emotional well-being, and physical health. Teachers can use their warmth, empathic caring, and positive regard to create a state of mind that decreases fear and increases neuroplasticity and learning.

Journalist David Brooks thinks that quality teachers and professors are often heroes of uncertainty. Brooks states: “Using improvisation, knowledge, and artistry to improve people’s lives. They combine technical expertise with personal knowledge. They are daring adapters, perpetually adjusting in ways more imaginative than scientific rigor.” Brooks implies that those best teachers allow themselves to make mistakes. They help students wonder as well as help students appropriately act on the wonder.

About wonder, Jesse Prinz, professor of philosophy at the City University of New York, said in his latest book, *Beyond Human Nature* (2012):

English contains many words related to this multifarious emotion. At the mild end of the spectrum, we talk about things being marvellous. More intense episodes might be described as stunning or astonishing. At the extreme, we find experiences of awe and the sublime. These terms seem to refer to the same affect at different levels of intensity, just as anger progresses from mild irritation to violent fury, and sadness ranges from wistfulness to abject despair... Wonder, then, unites science and religion, two of the greatest human institutions. Let's bring in a third. Religion is the first context in which we find art... When art officially parted company from religion in the 18th century, some links remained. Artists began to be described as 'creative' individuals, whereas the power of creation had formerly been reserved for God alone. With the rise of the signature, artists could obtain cult-like status... Bringing these threads together, we can see that science, religion and art are unified in wonder. Each engages our senses, elicits curiosity and instils reverence. Without wonder, it is hard to believe that we would engage in these distinctively human pursuits... The pioneering environmentalist, Rachel Carson, also posited an inborn sense of wonder, one especially prevalent in children. An alternative possibility is that wonder is a natural by-product of more basic capacities, such as sensory attention, curiosity and respect, the last of which is crucial in social status hierarchies. Extraordinary things trigger all three of these responses at once, evoking the state we call wonder... Wonder did not evolve for any purpose. It is, rather, a by-product of natural inclinations, and its great human derivatives are not inevitable. But wonder is the accidental impetus behind our greatest achievements. Art, science and religion are inventions for feeding the appetite that wonder excites in us. They also become sources of wonder in their own right, generating epicycles of boundless creativity and enduring inquiry. Each of these

institutions allows us to transcend our animality by transporting us to hidden worlds. In harvesting the fruits of wonder, we came into our own as a species. *Published on 21 June 2013.*

EARLY EASTERN THOUGHT UPGRADES the 99%

To move toward reducing fascism, schools could find it helpful to promote students noticing their noticing while they are noticing. David Geoffrey Smith's ideas about early Eastern thinking relates to each of us finding the best way is to be peaceful, happy, and healthy while cooperating with each other (the opposite of fascist behavior). Implied in this cooperation is that no one is peaceful, happy, and healthy until we all are. The quality learning which embodies this is somewhat distrustful of words and thoughts, partly because words and thoughts help one become seduced by illusion. When one's experience is noticed as a fact, then paying to one's experience is a key to quality learning. One will know how to act when one pays attention to one's experience. The 1% has deluded us to think that we need others to tell us what is good and what is not good. The 1% has been that "other."

Quality learning is direct, and immediate, and secular. The notion of "spiritual secularity" is an ambiguity of which the 1% are intolerant. Why quality learning is distrustful of words is because we often treat words as substance rather than as instruments for noticing one's present experience. Noticing one's present experience helps one be peaceful, happy, and healthy.

ABRAHAM KAPLAN

Philosophy is a general theory of education and Abraham Kaplan remarked: "It is especially in the area where philosophy and religion border on one another that words get out of hand. We worship an image, work magic with symbols, and conquer in assigning. And all these mark out for us, so we suppose, a special

realm, the realm of the spirit, the holy. But nothing is more inimical to the life of the spirit than to encapsulate it from life in this way. The instruments for the attainment of spiritual value (peace, happiness, and health -- my note) so easily usurp intrinsic value themselves: that the latter can kill it is a commonplace of all religious experience. The point is that religious symbols can draw sustenance only from a religious life; instead and such a life cannot exist only in the use of symbols, or does no more than close an empty circle.”

The modern Gestalt psychology notion of three zones of awareness states that the first zone includes what we can sense with one’s five senses. Zone two relates to less clearly defined events such as back pain, uneasy stomach etc. Awareness zone three includes all that we remember, all ideas, all that we imagine (including all principles, rules, laws, categories). This third zone is called the fantasy zone. It is the zone that schools and universities deal with but unfortunately, schools and universities generally do not see activity in this zone as fantasy. Schools and universities often deal with re-presentations as presentations.

Quality learning is more concerned with what is left unsaid than with explicit statements. Quality learning values concentration and effort. It deals with simplicity, intensity, and directness. Quality learning is more natural. Quality learning relates to a style of life which is natural, peaceful, and healthy. Quality learning relates to Einstein’s idea of liberal education as general education, not only training for specific skills. Education to Einstein was that which helps one think something that could not be learned from textbooks. Unfortunately, what most of our schools and universities now do relates to what can be learned from textbooks or lectures.

The ideal would include one who thinks and feels there is nothing to be lost so one can put their whole being in whatever is happening and win or lose nothing

because one notices there is nothing to lose. When one notices there is a loss one may have been deceiving oneself.

This quality way of living and learning is nothing at all special, and this is what makes it seem so special as Kaplan has commented: “Life becomes a riddle only when we spend it anxiously searching for the answer. Life is not a metaphysical exercise, but people who live it like those amateur musicians who were always ‘practicing’ the piano but never playing it.” Kaplan implies that Western schooling and much university teaching apparently wants the student to transcend life but not to live it. As Kaplan says: “to paint masterpieces but not to bother with brush or canvas.” Kaplan implies that quality living is in the paint and brush and not as symbols but as the ordinary things they are. He said: “as ordinary and miraculous as everything else in the world.”

As Kaplan said: “This is the point, is it not, if I may venture to make it so explicit – – that there are many miracles surround us, and we miss them only because we are straining to hear the sound of a ram’s horn by which we imagine so special an event must be announced.” What is being called for in quality learning is not a passive submission to things as they are, but an active, joyous, acceptance of what Kaplan says: “We in the West call the existential constraints on the human condition, the facts of life, so to say as distinct from the particular circumstances in which we might happen to find ourselves. However advanced as technology and medicine, man will still live by the sweat of his brow, still come to terms with the prospect of death. The garden of Eden is behind us forever, and those who dwell on the memory and live with the curse still ringing in their ears.”

For quality learning, Kaplan alludes to the idea that “the round of summer and winter becomes a blessing the moment we give up the fantasy of eternal spring.” One need not always be happy to learn and to be peaceful.

The answer Kaplan gives to how can we live our lives is straightforwardly and “free of intellectualized complications so that the meaning of life no longer puzzles us.” He says it is to go after quality, peaceful, healthy living and learning “with complete earnestness and sincerity.” Kaplan implies that the wholeheartedness and intensity of effort is all that is needed for quality learning and living. This must also be freely chosen if one is to be “wholehearted.”

We need to learn not to look for a secret we have yet to learn, but paradoxically, “it is we ourselves who must do the not looking.” Kaplan said: “The last and greatest obstacle is to free ourselves from a dependency on a source of what we still imagine to be spiritual instruction: the master, the Prophet, Priest, philosopher, or psychoanalyst. We think to move him with compassion for our plight, so he will take us by the hand and lead us to our goal, play us a tune on a stringless harp.... But, that salvation cannot be sought outside the self.” Interestingly, Kaplan is implying that to attain what some might call “salvation” or meaning, or “it” we must give up our attachment to salvation, meaning, or “it.” Each must be one’s own authority rather than look outside of oneself for what is good and what is not good.

Only imitating a teacher, professor, or master would not be great help since we would need to give up the attachment, not only to salvation or “it” but also the attachment to imitation. Each of us must decide our own way. As Thomas Jefferson stated that education is that which helps each of us to decide for ourselves what will secure or endanger our freedom. Education has been grossly distorted since schooling has moved away from Jefferson’s notion of education to training for jobs. The training for jobs keeps us blind to our blind spots which favors the 1%.

The hidden agenda of most schools and universities is for each of us to obey outside authority. The 1% as a group is the authority. They create much of our economic and social reality. Our schooling allows that to happen since it doesn’t

educate us to decide for ourselves what will secure or endanger our freedom. The dilemma of living cannot be an escape through intellectualization. One's entire brain must be used rather than primarily the lower levels of the left hemisphere with which most schools and universities tend to deal at the lowest cognitive functioning level of the left hemisphere; remembering.

About this Kaplan states: "The problem of the goose in the bottle is of our own making. We can conceive of the human mind as being locked up in its own experiences and formulate elaborated epistemologies to explain how we build up an external world out of our perceptions. We struggle to establish the conviction that the whole of our earth and furniture of heaven are not figments of our own imaginations. What is worse, each man lives his own dream, and how can the dreamer reach out to establish contact with any other? In this dreamworld I am alone, am real and every other human being a fabled monster. With Alice we may say, 'I'll believe in you if you'll believe me.' But on these terms faith is not easy to come by, and there is no one to enforce the contract. This is the problem with which we come to the master, and he says: 'Here I speak to you. You hear me, understand me and answer me; and together we sit and drink a cup of tea. Now tell me again, what is it that is worrying you?'" The goose has come out of the bottle easily enough; indeed, it was never in the bottle."

Zachary Karabell, author of *The Leading Indicators*, uses numbers and their history in providing economic information. He thinks today, the numbers answer old questions relevant to the 30s, 40s, and 50s. He thinks we need to ask what we want today. Some of what we want now: trust, cooperation, open-mindedness, love of learning, curiosity, can't be easily measured numerically.

Einstein's thinking captured some of the best of early Eastern thinking and the best of Western thinking when he stated: "Where the world ceases to be the scene of our personal hopes and wishes, where we face it as free beings

admiring, asking, and observing, there we enter the realm of art and science. If what is seen and experienced is portrayed in the language of logic (numbers – my note) – we are engaged in science. If it is communicated through forms whose connections are not accessible to the conscious mind but are recognized intuitively as meaningful, then we are engaged in art. Common to both is the loving devotion to that which transcends personal concerns and volition.”-- Response to the editor of a German magazine dealing with modern art requesting a short article. January 27, 1921; quoted in Dukas and Hoffman, *Albert Einstein, the human side*, p. 37.

Einstein also said: “It is true that the grasping of truth is not possible without empirical basis. However, the deeper we penetrate and the more extensive and embracing our theories become, the less empirical knowledge is needed to determine those theories.” (Einstein to T. McCormick, December 9, 1952, AEA, 36 – 549.)

Chapter 7.

Powerful Kaplan Thinking

"Nothing is outside that's not within." – Goethe

Openness and uncertainty can help one feel,
Like a part of the river that's not on a reel.
The river is leading us to the sea,
Where each is one and a sovereignty.
If there were a way that quality could be said,
It would have been said before we're all dead.
So listen to yourself by noticing your now,
That is the present and the only how.
The past is a present remembrance at best,
The future, a present anticipation, and now is the rest.

Kaplan is asking us to: "Live our life without bothering ourselves with the artificialities by which we complicate it."

While schools and universities seem to be keeping the 1% in power, they may be doing this by deluding those who attend schools and universities to think that schools and universities can solve problems for the student. If one attempts to solve dilemmas only by intellectualization, one may come to find that thinking alone will get him or her to know. The goal of quality learning is to arrive at a condition, as Kaplan said, “in which problems and dilemmas no longer arise so that one sees life is no longer a problem to be solved but is just to be lived.”

About this Kaplan states: “Man is not in bondage, struggling for freedom: he is already free. If there is a bondage here, it is the Spinozistic human bondage which consists only in ignorance. Our Western religions began with man’s eating of the fruit of the tree of knowledge; (wanting certainty – my note)... The Enlightenment to examine consists in the realization that there is nothing to aspire to, that we already have everything for which we are struggling. Why try to get away when you have already arrived? What is all this talk of returning home when not for one moment have you been away?”

Quality learning helps us realize that we have had all along what we need to live peacefully. There is no secret, no esoteric teaching, no special path. The teacher or professor then is helpful when the student realizes he no longer needs a teacher or professor which may be similar to the relationship of the patient and his psychoanalyst or psychotherapist when the patient has the insight he no longer needs a psychotherapist.

HASIDIC SAINT STORY

Kaplan’s story follows: *A Hasidic Saint appeared in a certain community, and in a short time, the heart of the congregation withdrew from the synagogue and spent their time in his company. Summoned by the Rabbi for this challenge to established religious authority, the Saint assured the Rabbi he would soon put a*

stop to it. Accordingly, on the Sabbath he, the Saint, arose and announced that he was as much a sinner as everyone else, had no particular sacred learning, and exhorted his hearers not to follow him. Of course they flocked to him more than ever. Once the Rabbi summoned him again "this time," he said, "you must tell them that you are a great saint, a master of Scriptures and commentaries am prepared to give instructions in the past to the true world." The St. shook his head. "Not even if my Rabbi commands me could I bring myself to tell a lie.

The point is that no one can teach students how to live or be peaceful. One must learn for herself. That is the most important thing the master can teach. Our schools and universities have so violated that notion that it will take some time for us to learn that each of us is already our own master. If we pay attention to our present experience we will know what to do and how to do it. As Mohandas Gandhi remarked: "There is no way to peace. Peace is the way." The same may be said for quality learning; there is no way to quality learning. Quality learning is the way.

You may notice that quality learning is a secular. It has nothing to do with theology. As Kaplan alludes to quality learning: "It is to help one see the work of creation and not interview the creator." Quality learning has nothing to do with heaven, nothing to do with an immortal soul. Some asked how can we live life peacefully if we are not sure of life after death, and a wise man replied: "That it is not our business."

Quality learning does not offer a new logic, or ethics or different metaphysics of man and nature. Kaplan alludes to quality learning when he implied quality learning: "wishes to avoid the pointless endeavors to trap life in a metaphysical net instead of simply living it. ...Now there have been philosophies which have held that language moves among the shadows and stands in the way of grasping the substance. Henri Bergson even identified metaphysics as the science which dispenses with symbols, and Wittgenstein concluded his logical analysis of

language with a pronouncement ‘wherefore one cannot speak, thereof one must be silent.’ There is, indeed, a long tradition of so-called negative theology in Judeo Christianity as well as in Hinduism, according to which we can affirm nothing of God or the ultimate reality, but say of it only that it is not this, not that.”

According to Kaplan the preference again for quality living and learning “is a preference for living life rather than talking about it.” Kaplan concludes: “It is talk that most interferes with living.” By “talk” Kaplan refers to re-presentation rather than presentation. Presentation deals more with the present whereas re-presentation deals more with the past and future which do not now exist.

If quality learning doesn’t have anything to say then it can’t teach and Kaplan states: “Whoever said it was a teaching?” Kaplan thinks it is we who come to quality learning with the expectation of being taught: but what we have to learn is to precisely get rid of such an expectation. Kaplan points out that language is used not for what it says, but for what it does. Kaplan implies that we should not try to understand quality learning but to see through it. Kaplan says: “The words used are to serve the hearer to a realization of what he already somehow knew.”

Within quality learning and living Kaplan said: “There is nothing to be grappled with, no secret to be wrenched out of the very heart of things.” As Kaplan says: “Western philosophy has remained in the circle that runs from Pythagoras to Kant and back again: it’s aim is to penetrate the mysteries of existence, for knowledge is power; power in turn wraps itself in mystery. .. The not solving is really the solving. I think it is rather remarkable that the classic of contemporary scientific philosophy of Wittgenstein’s Tractatus, comes also to the same result: ‘We feel that even if all possible scientific questions be answered, the problems of life have still not been touched at all. Of course there is then no question left,

and just that is the answer. The solution of the problem of life is seen in the vanishing of the problem.”

To clarify, Kaplan states... “The really serious questions, as we imagine the ones we suppose to bear on the deepest human concerns, the profound religious and metaphysical questions – – such questions should never have been asked at all. The mere asking involves us in a network of abstraction in which we become hopelessly enmeshed. It is not that we cannot manage the abstractions themselves: It isn’t so hard, after all for a student to master the tedium of Kant or Whitehead or the rules of governing the transformation of the symbols of mathematical logic. What we can’t manage with these abstractions is our lives. We imprison ourselves in our own conceptualizations and think we will escape if we can only make the system more subtle and complex.”

Connected is Todd May’s idea that our imaginations must go further than thinking another or bigger category would give us “the answer.”

DELEUZE and MAY

Repeating what Michel Deleuze and Todd May spoke about, from May’s: *Gilles Deleuze: An Introduction*: “Consider the possibility that there is more to our world than we can perceive, and more than we can conceive. Suppose the world overflows the categories of representation that the dogmatic image of thought imposes on it. This is not to say that our particular categories are lacking something that other, better categories would give us. Our imagination must go further than that. We need to consider the possibility that the world -- -- or, since the concept of world is too narrow, things or being or what there is -- -- outruns any categories we might seek to use to capture it.”

Quality learning helps our imaginations go farther than that. Quality learning helps us consider the possibility that the world or “what is” is too narrow and

that the world or “what is” outruns any categories we might seek to use to capture it. Our present schools and most university classes do not facilitate quality learning because they are too busy giving information intended to prepare students for jobs that may soon be outdated. The lack of quality learning keeps our imaginations stifled to the point where we don’t see that jobs will be changing at an unimaginable rate, and what we are now learning for jobs will very soon be outdated.

Artificial intelligence-robotics-will put half the population out of work so we must now explore ways to more fairly allocate resources. This will make the 1% less powerful so they will initially resist the re-allocation of resources.

As has been mentioned previously, Michael Polanyi’s notion of a tacit dimension demonstrates that we can know more than we can tell. Quality learning fits with this notion. Looking to Kaplan’s thinking again we might note that he thinks the Quality Learning and Living is not rejecting one metaphysics or theology in favor for another. Kaplan Says: “It is the whole metaphysicotheologico enterprise that is being repudiated. So far as concerns the actual living of our lives, there is little to choose among the various constructions. They are all metaphors, as it were and while a change in metaphor may satisfy the critics, it will never lift us from literature into life. We become so accustomed to particular conventions of civilization that we forgot altogether that we are dealing with symbols and mistake convention for nature itself.”

Kaplan thinks we look through a veil of words. Kaplan alludes to quality learning as being direct and immediate: He says: “the words are mediators and we relate to life as though it were a government we have not officially recognized and with whom we communicate, therefore, only through the good offices of the third-party.”

Part of what David Geoffrey Smith refers to fits with statements by Psychotherapist Dave Doane, and Henri Nouwen.

(Doane) You practice being yourself by being yourself. I don't think there is another way. I may not be good at it and it may be risky, but it's worth it. And the alternative is to not be myself, and what sense does that make. I think it was Joseph Campbell who said: 'Being yourself is the privilege of a lifetime.' I also see it as my responsibility. If I don't be myself, I and the world are deprived of me. My being creative is my being my unique self, offering my unique perspective, sharing my unique experience, which offers my meaning to what is happening. I don't think all that is is meaningless -- I think it just is. I do think that my being myself offers my unique expression and touch and meaning, and no one else can do that. This I have learned by being myself more and more over time. As someone said, 'If not me, then who? If not now, when?' The culture tries to get each of us to get in line, be numbers or robots in the social machinery, and it's important to find time and ways to be oneself, be creative, and stay alive.

The culture to which Doane refers heavily includes schooling.

Nouwen said: in *Living the Moment to the Fullest*: "Patience is a hard discipline. It is not just waiting until something happens over which we have no control: the arrival of the bus, the end of the rain, the return of a friend, the resolution of a conflict. Patience is not a waiting passively until someone else does something. Patience asks us to live the moment to the fullest, to be completely present to the moment, to taste the here and now, to be where we are. When we are impatient we try to get away from where we are. We behave as if the real thing will happen tomorrow, later and somewhere else. Let's be patient and trust that the treasure we look for is hidden in the ground on which we stand." Nouwen promotes the noticing of noticing while noticing.

Kaplan would agree with Eckhart Tolle who said: ““Once you realize and accept that all structures (forms) are unstable, even the seemingly solid material ones, peace arises within you. This is because the recognition of the impermanence of all forms awakens you to the dimension of the formless within yourself, that which is beyond death.”

There is a difference between “blind learning” and “learning’s farther reaches.” Blind learnings are mostly unconscious learnings. Sages have said that the farther reaches of learning lead one to what some consider strange. One strange knowing at the farther reaches is reported that the self is not a separate self. Those approaching the farther reaches have implied that there is no way to the farther reaches, and others have noticed that there are many ways to the farther reaches.

A way to the farther reaches that can be said is not the way, and that is why quality learning can’t be explained in detail. Other weird knowing is that at the farther reaches one may notice that emptiness can be like a fullness and that not knowing can be a way to profound knowing. Some may say that silence can say much. One’s present reaching may be one’s “farther reaches” at that moment. Noticing one’s present experience while one is noticing may be a “farther reach.”

The following strange quotes may also connect with these farther reaches which may be present in one’s experience. “A yawn is a silent shout.” – GK Chesterton. “Analysis kills spontaneity. The grain once ground into flour springs and germinates no more.” Henri Frédéric Amiel.

As Ganoba said in a response to an awakin.org article. “Why do we need to protect ourselves from others? This tendency begins with the superficial notion that we are separate from the others. Having accepted this mistaken notion we distance ourselves from them. This distance produces misconceptions and then

fear. This sets up a vicious cycle of fear and suspicion. Building a protective shell is then the wise thing to do. How do we get out of this trap? If for a change we look inwards at the effect this defensive strategy has on us, we will realise the enormous damage it is causing our wellness. Removing or dismantling the shell then becomes the obvious wise thing to do. We then set ourselves free.”

Henry David Thoreau said: "Knowledge is real only when it is acquired by the efforts of your intellect, not by memory. Only when we forgot what we were taught do we start to have real knowledge." Einstein said something similar when he spoke of education as that which helps one think something that can't be learned from textbooks. Remember the earlier mentioned recent research on “relatively few rules” from Auckland, New Zealand. Behavior generated in the present moment is often spontaneous rather than rule-following.

Chapter 8.

Choosing Quality Learning

“Keep me away from the wisdom which does not cry, the philosophy which does not laugh and the greatness which does not bow before children.” Kahlil Gibran

So let us embark on quality learning,
One for which many have been yearning.
“There is no way to peace,” as Gandhi said,
"Peace is the way," that the 1%er's dread.
The 1 %ers compete and that is a fight,
Which leads us to that which is not quite right.
Peace can't be packaged and sold,
The 1% often think peace has less value than gold.
The disease of excessive competition and striving
Is skewered through being at-ease and aliving.

WHAT CAN'T BE LEARNED from TEXTBOOKS

As was implied, Einstein thought quality learning helps one think something that can't be learned from textbooks. From *Quality Willed Learning*:

Quality learning arises from paying attention to present experience. When present experience arises from coercive outside pressures such as teachers or professors telling someone what they should know, quality learning is diminished. Quality learning arises when it is openly chosen. Noticing one's habitual behaviors can help one continue those in a mindful way rather than doing them mindlessly. Quality learning deals with mindfulness. Mindfulness is the minding of the learner. Our school culture, because it is more for the economic improvement of the 1% than for the well-being of the individual student, perverts quality learning. Because quality learning has not been a goal of most schooling at all levels for over 100 years, schooling often can be more harmful to well-being than helpful.

Everything is happening all at once. Our minds can't handle the vastness and complexity of noticing everything going on at this moment, so we to know certain events. This tuning in and out allows us to more narrowly focus. This narrowing of focus allows us to be more certain. We agree with Richard Rohr who said our wanting to be certain has been our first mistake.

Wanting to be certain is our first mistake and wanting to be certain has become so widespread. René Descartes was looking for a principle of certitude. Descartes was a mathematician and philosopher and an inventor of the Cartesian coordinates. It took until near 1931 for a noted mathematician, a colleague of Albert Einstein, Kurt Gödel, to demonstrate there is an incompleteness to mathematics which Descartes did not seem to consider. Even something as certain as mathematics can't be fully

proven and some hold that Kurt Gödel proved one could not prove anything.

Comments from J.K. Rowling's 2008 Harvard commencement on the topic of imagination may help notice the power of movement toward quality learning.

Now you might think that I chose my second theme, the importance of imagination, because of the part it played in rebuilding my life, but that is not wholly so. Though I personally will defend the value of bedtime stories to my last gasp, I have learned to value imagination in a much broader sense. Imagination is not only the uniquely human capacity to envision that which is not, and therefore the fount of all invention and innovation. In its arguably most transformative and revelatory capacity, it is the power that enables us to empathise with humans whose experiences we have never shared.

Of course, this is a power, like my brand of fictional magic, that is morally neutral. One might use such an ability to manipulate, or control, just as much as to understand or sympathise.

And many prefer not to exercise their imaginations at all. They choose to remain comfortably within the bounds of their own experience, never troubling to wonder how it would feel to have been born other than they are. They can refuse to hear screams or to peer inside cages; they can close their minds and hearts to any suffering that does not touch them personally; they can refuse to know.

I might be tempted to envy people who can live that way, except that I do not think they have any fewer nightmares than I do. Choosing to live in narrow spaces leads to a form of mental agoraphobia, and that brings its own terrors. I think the wilfully unimaginative see more monsters. They are often more afraid.

What is more, those who choose not to empathise enable real monsters. For without ever committing an act of outright evil ourselves, we collude with it, through our own apathy.

One of the many things I learned at the end of that Classics corridor down which I ventured at the age of 18, in search of something I could not then define, was this, written by the Greek author Plutarch: What we achieve inwardly will change outer reality.

More evidence of psychotherapist Doane's quality learning is noticed in his statement:

It took me many years to learn that there is no separation or ownership except in my mind. Separation and ownership are a way of perceiving and dealing with all that is. We pretend that we are separate and own. I've come to know that we are each different, but not separate. Infinite Being differentiates into a zillion expressions, and yet we are part of and belong to One/Unity. From what I read, I gather that science is discovering that the cosmos is one living being, with all the different parts interrelated and interdependent.

As Thich Nhat Hanh says, interbeing in interisness. I belong, we belong, to this oneness. I do experience a tension between my individuality which I often think of, and my experience as separate resulting in my comparing and competing, even though I know at a deeper place that I am not separate but together with all which I experience as being part of and belonging. I know I am both, individual and belonging. I think of me as 'not one, not two, and one and two, not one and two' -- I don't understand it, and I know it and accept it as part of the incomprehensible mystery that I live in and lives in me. To me, the fact is we are joined and we are free, though we often don't think or behave that way. It helps me to realize and remind

myself that it is only in my mistaken thinking and perception that I/we are not joined and are not free.

Another psychotherapist Doane response to a different article is offered as a way of noticing statements of one involved with quality learning:

(Quality learning) involves accepting qualities about me and others that I don't like, rather than hiding them, denying them, repressing them, demonizing them. It means allowing and getting to know those disliked and unwanted parts of myself and others rather than separating from them and turning them into an other that I declare bad. It means being open rather than closed. It means being kind and loving rather than judgmental and hateful. I create the shadow side of me by disowning some of me, and we create 'them' by separating them from 'us.' The shadow side of me is still me, and it is part of my whole, and it is important that I accept all of me and be whole. 'Them' is still part of the human family, and it is important that we accept 'them' and work and live together rather than demonize and make war and kill each other. Learning to accept more of me and more of others is a celebration. What has helped me better connect with me and others is a growing deeper realization that I am one and that we are one which seems to flow naturally into being more kind. Alan Watts said, 'We divide in thought what is one in nature.'

Another person demonstrating evidence of quality learning is film writer, director Joss Whedon. In his 2013, Wesleyan University commencement address he said:

[Our culture] is not long on contradiction or ambiguity. ... It likes things to be simple, it likes things to be pigeonholed—good or bad, black or white, blue or red. And we're not that. We're more interesting than that. And the way that we go into the world understanding is to have these contradictions in ourselves and see them in other people and not judge them for it. To know that, in a world where debate has kind of fallen away

and given way to shouting and bullying, that the best thing is not just the idea of honest debate, the best thing is losing the debate, because it means that you learn something and you changed your position. The only way really to understand your position and its worth is to understand the opposite... This contradiction, and this tension ... it never goes away. And if you think that achieving something, if you think that solving something, if you think a career or a relationship will quiet that voice, it will not. If you think that happiness means total peace, you will never be happy. Peace comes from the acceptance of the part of you that can never be at peace. It will always be in conflict. If you accept that, everything gets a lot better.

Noticing similarities and differences between divine spirituality and aspects of secular quality learning may be seen in some of what Pope Francis said and did. He recently said: “This evening, I asked the Lord that we Christians, and our brothers and sisters of other religions, and every man and woman of goodwill, cry out forcefully: violence and war are never the way to peace! Let everyone be moved to locate into the depths of his or her conscience and listen to that word which says: leave behind the self-interest that hardens your heart, overcome the indifference that makes your heart insensitive towards others, conquer your deadly reasoning, and open yourself to dialogue and reconciliation. Look upon your brothers sorrow and do not add to it, stay your hand, rebuild the harmony that has been shattered; and all this achieved not by conflict but by an counter! May the noise of weapons cease! War always marks the failure of peace, is always a defeat for humanity. Let the words of Pope Paul the sixth resound again: “no more one against the other, no more, never!... Or never again, never again war!”

Paraphrasing the same Pope Francis statement follows. The only difference between the two versions is the first line where the first version said: “I asked the Lord that we Christians,” the second version simply says “I ask that we...”

Secular version:

This evening, I ask that we, and our brothers and sisters of other religions, and every man and woman of goodwill, cry out forcefully: violence and war are never the way to peace! Let everyone be moved to locate into the depths of his or her conscience and listen to that word which says: leave behind the self-interest that hardens your heart, overcome the indifference that makes your heart insensitive towards others, conquer your deadly reasoning, and open yourself to dialogue and reconciliation. Look upon your brothers sorrow and do not add to it, stay your hand, rebuild the harmony that has been shattered; and all this achieved not by conflict but by an counter! May the noise of weapons cease! War always marks the failure of peace, is always a defeat for humanity. Let the words of Pope Paul the Sixth resound again: "No more one against the other, no more, never!... Or never again, never again war!"

It seems that much of what Pope Francis said and did has been involved with quality learning. So has American Indian wisdom which states: "No tree has branches so foolish as to fight among themselves."

Quality learning helps a teacher, professor and students see that the job of teacher or professor, when educating, is to work themselves out of a job. As a result one can know what is good and what is not good and will not need others to tell them. For training, this is not be the case. That may be why so many teachers and professors train rather than educate.

Quality learning avoids training's induced myopia. The myopia causes the teacher to believe that when training is educating, trainers do not often see that the minutia they are deliver falls short of education for self-determination. Without self-determination we have 1% determination. This is not to say that training is not helpful. It is, but when training is done excessively to avoid education for self-determination, it becomes a major problem which is not often noticed and which creates the domination by the 1%.

SIMON FRASER UNIVERSITY'S CONTEMPLATIVE INQUIRY

Heesoon Bai from Simon Fraser University offers the first M.Ed. in Contemplative Inquiry. Having communicated with her about her program, I am convinced that she is doing quality teaching bringing about quality learning. The Simon Fraser University bulletin includes the following about her program:

December 3, 2013. 6:00 pm; [Education](#), [The Search](#)

Drawn to meditation? Contemplation? The inner life? Mindfulness?

Simon Fraser University has just given approval to North America's first Master of Education Degree program in "Contemplative Inquiry."

Created in part by Education professor [Heesoon Bai](#), it starts in the fall of 2014.

The Master of Education (M.Ed.) in Contemplative Inquiry and Approaches in Education is designed to fill the growing hunger for contemplative perspectives and practices in our educational institutions, communities and world at large.

This graduate degree program, the first of its kind in North America, is founded on a robust, broad, deep and coherent conceptual framework that builds on the knowledge, wisdom and understandings developed so far in the contemplative educational field.

The core concern of this field is the cultivation of foundational humanity. Theoretical exploration of the key concepts and practices, such as mindful awareness, mind-body integration, wellbeing, ethical integrity and authenticity, and compassion are based in curriculum as "living inquiry."

Participants in this program will: develop their "contemplative capacity," including mindful awareness and communication, the ethics of compassion, wisdom, and creativity; examine and interpret traditional and contemporary conceptions of mindfulness and their educational applications develop their "relational and sustainable selves" that embody resilience, empathy, emotional intelligence and well-

being, and body wisdom; develop a contemplative education “disposition” that contributes to both their educational philosophy and practice.

Related: [More scrambling people seeking mindfulness. Prayer versus meditation? They're actually more alike than most realize. Happiness is not the goal, but the spinoff.](#)

When I asked Bai via email for more specifics about the Masters of Education Degree, she sent some attachments, some of which explained the dramatic rise in “mindfulness” programs in secular universities. Here’s the opening two paragraphs:

One of the fastest growing movements in higher education today is the infusion of contemplative perspectives, approaches, and practices into programs and courses across the disciplines and degree levels in higher education (Gunnlaugson, Sarath, Bai, & Scott, in press). Post secondary institutions across North America, from Ivy League universities to regional colleges, are implementing programs and courses that incorporate various forms of contemplative inquiry and practice (Stock, 2006). Yale, Harvard, Brown, Swarthmore, Princeton, Columbia, Penn State, and University of California are among the many centres of higher education that have established programs or courses with a contemplative focus. From law to literature, from business to biology, from mathematics to medicine, from physics to philosophy, it is difficult to find a discipline yet to explore the implications, synergies, and consequences of infusing contemplative perspectives and practices into courses of study (Bush, 2006; Palmer & Zajonc, 2010).

The field of education is no exception, according to a Canadian researcher and educator, Dr. Claudia Eppert of University of Alberta, who is currently conducting interviews and classroom observations with Canadian professors in Education across different provinces who are infusing their classroom teachings in various ways with contemplative perspectives and practices. Concurrently, Dr. Deborah Orr of York University is constructing a website, “Mindfulness and Contemplative

Education” for Canadian educators, which again demonstrates the extent of interest that educators are showing in this field of research and pedagogic integration of contemplative education. Recently, another Canadian colleague, Dr. Susan Walsh (Mount Saint Vincent University) announced that she and her colleagues will be teaching an inaugural contemplative education graduate course, and asked to share course outlines and other resources...<http://blogs.vancouver.sun.com/2013/12/03/sfu-offers-first-ma-in-contemplative-education/>.

Chapter 9.

THE PROCESS of CONCEIVING PROCESS

“Every concept grasped by the mind becomes an obstacle in the quest for those who search.” Gregory of Nyssa

Quality learning helps one know oneself. The 1% has arranged to have teachers and professors deliver fixities which tend to prevent one from noticing their present experience. This prevention prevents awareness of self. The following alteration of a poem by Francis Thompson applies:

I fled me, down the nights and down the days;
I fled me, down the arches of the years.
I fled me, down the labyrinthine ways
Of my own mind; and in the midst of tears
I hid from myself, and under running laughter.
Lo all things fly thee, for thou flyest ye.
All things betray thee who betrayest ye.
Naught shelters thee, who wilt not shelter ye.
Lo! Naught content'st thee, who content'st not ye.

Ah, thou fondest, blindest, weakest,
You are s(he) whom thou seekest.

Demarcating valid thinking from invalid thinking relates to first noticing the process of conceiving process – – noticing fuzziness and uncertainty – – then noticing possible value for improved noticing the process of noticing and the processes of processing. Noticing confusion preceding a mental fusion may help lead to accepting some uncertainty which fosters mind opening.

Minds move from sensation to perception to construction (construction of concepts). A common set of content is a construction (conception). Many concepts are open-ended and therefore they are still in the process of being expanded and/or conceived. When one becomes certain, one often stops the process and the content becomes a fixity which is often unchanging. The only unchanging process is the process of change. Are there prescientific elements to science? Are there pre-conceptual elements involved in the process of conceiving? The biggest infinity I can mention now is the process of limiting desires (moving toward zero). An educator's equivalent to a mathematician zero may be that which helps one consider the mysterious /wonder, (something which Einstein cherished). The mysterious may be near the equivalent of "no – thing". No thing may be near an incomprehensible mystery.

I now consider moving toward what I believe to be the highest form of an educator's zero. Notice also how when one is "full of oneself" one is clearly a separate self. Notice also how when moves away from being a separate self – – towards being no one going nowhere – – that one is moving toward being a possible educator's equivalent to the mathematicians zero. Might an educator's equivalent to a mathematician zero then be that which helps one to notice that one is not a separate self, but rather, one sees oneself as the ocean full of drops

and waves. Being the ocean is more than any one wave or one drop. (Being similar to a hologram where each part contains the whole).

As was mentioned in *Quality Willed Learning*, at times we trap ourselves into avoiding self-directing behavior by overly using a rational side when we want to be excessively certain. Balance between our thinking, willing, and feeling is that which relates to our salvation, and imbalance can be our damnation in a secular sense. It is our balanced intellecting/feeling and use of willpower that may be considered our salvation.

The same intellecting and willing/feeling, if used in an unbalanced way, that is to say if we are excessively cognitive, if we have an excessive need to know in advance what will happen before it happens, if we have an excessive need to be certain, if we do not take some risks, if we are too afraid to get out to our own limits, if we are too afraid of failure, too closed, then this intellection can be our damnation. It is the damnation where we can't or don't choose our growth-producing experience and in its stead, because of excessive needs to know too much in advance what will happen before it happens, we avoid (keep from making conscious) our present experience. We then keep our blind spots.

Training alone is not quality learning. Training alone does not eliminate blind spots. Quality learning helps one appreciate what is "good enough." The Daily Good states: "When you hear a song you like on the radio, do you check other stations to see if something better is playing? Do you have trouble settling for second best? If so, you may be what Wharton professor Adam Grant calls a "maximizer": someone who is always seeking the "best" in life. However, striving for the best doesn't guarantee happiness---in fact, sometimes it runs counter to it. Read on to hear Professor Grant's advice (on how to balance the pursuit of what's "best" with a healthy appreciation for what may be "good enough". If you're faced with a win-win decision today, be decisive! It could be ordering a sandwich, picking out a gift for someone, or deciding what to wear.

Don't worry about making the right decision---make the decision right by committing to feel satisfied with your choice.”

As astronaut Edgar Mitchell stated: “On the return trip home, gazing through 240,000 miles of space toward the stars and the planet from which I had come, I suddenly experienced the universe as intelligent, loving, harmonious.”

Amia Arinivasan noted: “In 1971 John Rawls published ‘A Theory of Justice,’ the most significant articulation and defense of political liberalism of the 20th century. Rawls proposed that the structure of a just society was the one that a group of rational actors would come up with if they were operating behind a “veil of ignorance” — that is, provided they had no prior knowledge what their gender, age, wealth, talents, ethnicity and education would be in the imagined society. Since no one would know in advance where in society they would end up, rational agents would select a society in which everyone was guaranteed basic rights, including equality of opportunity. Since genuine (rather than “on paper”) equality of opportunity requires substantial access to resources — shelter, medical care, education — Rawls’s rational actors would also make their society a redistributive one, ensuring a decent standard of life for everyone.” The 1% seem to disagree.

When we all think alike, nothing changes. As Friedrich Nietzsche said: “The surest way to corrupt a youth is to instruct him to hold in higher esteem those who think alike than those who think differently.”

We can honestly say that we have not found ourselves when we allow the 1% to create our reality. As Mohandas Gandhi stated: “The best way to find yourself is to lose yourself in the service of others.” The 1% have been doing the opposite.

DISTINGUISHING EDUCATION and TRAINING

Regarding Paul Krugman's article about dollars and degrees, many teachers and professors don't see themselves as dispensers of information, yet many do not often make a distinction between "training" and "education." As was mentioned, Einstein thought education is that which helps one think something that can't be learned from textbooks. Teachers and professors often do not notice the information they dispense is often unasked for. It is often unoriginal and can often be found in textbooks. The dispensing of unasked for information makes many teachers and professors the equivalent of, as Prof. William Pinar mentions, mail carriers.

Neuroscience has recently revealed the neuroplasticity of brain cells. Brains can invent themselves. Remodeling of brains can be facilitated by schools and universities. Reversing negative conditions produced by earlier debilitating experiences is an aspect of brain inventing. What may be done to accelerate that positive inventing so as to prepare for rapidly accelerating change? As an IBM advertisement reads: "It is time to ask smarter questions." In order to see what we don't see, it may be helpful to notice differences between training people for work, and educating people to become self-determining.

CHICKEN HATCHING and MIND OPENING

Joe Kay from sojourners.com wrote a brilliant article about chicks breaking out of the shell. The following is mostly paraphrasing Kay: My first experience with beginning quality learning was in a college philosophy class when my professor arranged condition where I became semi-perplexed and stuck about conditions he was providing. Ideas collided but contradictory ideas seemed to make sense. He did not provide answers.

Joe Kay writes about chicks breaking out of their shells: He thought a set of values is formed by nature and nurture based on our genes and experiences. Our

experiences are heavily influenced by our environment. Often our parent's basic beliefs lead us to be born into a religion.

Kay said: "Take religion, for example. Maybe our particular religion is big enough that it gives us encouragement and space to grow. Hooray! Or maybe our particular religion turns out to be very confining — limited to only those who see things a certain way — and it becomes like a hardened shell, something that leaves us living in a small, dark space. Eventually we realize that God isn't confined to our shell, but lives outside of it. And we start to peck away. Religion isn't the only such area. We all have hatching moments at various times in our lives, in various parts of our lives. You can probably think of many such instances in your own. And our shells don't come only outside of us. We build many individual shells. Ideas and beliefs easily harden into a shell of certainty and leave us in a small, dark space."

These hardened ideas are what John Dewey calls fixities. Gregory of Nyssa implied that knowing one fixity can prevent us from knowing other possibilities. We all have prejudices and fears that act like shells, keeping us apart from others.

Kay continues about shells. "One thing about shells: When we seek security inside them, we begin to die inside of them. Our spirits wither, our hearts harden, our lives are lived in self-imposed darkness.

And we feel an instinctive need to break out. Not that it's easy. Shells are very thin and delicate if you're applying pressure from the outside, but very strong and unyielding if you're on the inside trying to break out. They're tough things to crack.

And the process can be scary. We don't know what's outside the shell — something we can't possibly comprehend or predict. We're tempted to

stop pecking and glue our shell back together and stay there. Then we realize that's not an option and go on.

When a chick finally spills out of its shell, it's haggard and exhausted. It rests for a while, trying to recover and take it all in. Soon, it gets up and starts learning to walk. It joins the other birds. Someday, it will fly."

Those who know chicks know that if we help them break their shell they will find life extra difficult they need to crack the shells themselves so that they can deal with living outside of the shell. Without the struggle, the chick wouldn't survive outside the shell. The struggle makes the chick strong, keeps it alive, and gets it ready to fly one day. It's part of what some refer to as the amazing and mysterious process of life. Something that others might also call grace.

When teachers provide conditions which include a freer, ungraded environment, search and environment can open a fixed idea, that is to say something a student knows with certainty. Then we have a condition from which a student can make a larger continuity out of a mental discontinuity. When the student picks away, struggles to a certain extent to find out something she wants to know more about, that has the effect of pecking away at stuckness and perplexity which allows the student to create a larger continuity. This larger continuity allows a student to see a bigger picture and more connections between parts of the universe. As she continues to do this she notices more of her own discontinuities and finds great joy in creating her larger continuities. She realizes this can only happen when her mind is freely open.

Open minds reduce fixed ideas and allow themselves to be more involved in the process of creating continuities. Creating larger continuities -- seeing a bigger picture -- is somewhat like presently continuing. This is facilitated by one's noticing one's noticing while one is noticing.

Mentioned again, Begley and Schwartz earlier said: “Through mindfulness you can stand outside your own mind as if you are watching what is happening to another person rather than experiencing it herself....Mindfulness requires direct willful effort, and the ability to forge those practicing it to observe their sensations and thoughts with a calm clarity of an external witness....One views his thoughts, feelings, and expectations much as a scientist views experimental data - - that is, as a natural phenomenon to be noted, investigated, reflected on and learned from. Viewing one’s own inner experience as data allows (one) to become, in essence, his own experimental subject.”

When a student is allowed to pay much more attention to their present experience, they can then find what they notice is remarkable, interesting and important for them. Each student may find something different that is remarkable, interesting, and important. A freer ungraded environment allows students to explore what the student finds to be remarkable, interesting and important. Schools and universities, influenced by the 1%, cannot provide freer, responsive, ungraded environments because people thinking for themselves is a threat to the power and control of the 1%.

Teachers, and often professors, fear to disobey authority of the 1%. About fear Ganoba in Awakin.org stated: “Fear gets an entry where ignorance exists. Fear goes with awareness. If we observe fear and not run away from it, we will notice its message, Fear indicates that we are entering a new situation and we need to deal with it in a new way; old methods will not do. They will get us into trouble. So fearlessness is really being fully aware, being fully present.”

Connected to this open view of schooling are the prominent thinkers: Scientist Neil deGrasse Tyson said:

I can’t think of (a)ny more human activity than conducting science experiments. Think about it — what do kids do? ... They’re turning over

rocks, they're plucking petals off a rose — they're exploring their environment through experimentation. That's what we do as human beings, and we do that more thoroughly and better than any other species on Earth that we have yet encountered... We explore our environment more than we are compelled to utter poetry when we're toddlers — we start doing that later. Before that happens, every child is a scientist. And so when I think of science, I think of a truly human activity — something fundamental to our DNA, something that drives curiosity.

Notice deGrasse Tyson implied at higher levels of mental maturity, poetry arises. Schools and universities have given that little attention. The ancient Chinese noticed that when they never made a distinction between poetry and philosophy. Wonder and openness are what de Grasse Tyson is talking about, and might open wonder be an educator's equivalent to a mathematician's zero?

Nobel laureate Paul Krugman stated:

The point is that there remains essentially no room for independent thinking within the conservative movement. Could you say the same thing about liberals? I don't think so. A few decades ago, you might have been able to draw up a somewhat similar list for the other side, involving things like the superiority of tradeable emission permits to command-and-control pollution regulation, the general undesirability of rent control, the benefits of airline deregulation, the absence of a usable long-run tradeoff between unemployment and inflation (and hence the impossibility of setting a 4 percent target for unemployment). But many liberals eventually conceded the point in each of these cases (maybe even conceded too far in a couple), without being declared no longer liberal. The point is that being a good liberal doesn't require that you believe, or pretend to believe, lots of things that almost certainly aren't true; being a good conservative does. Carl Sagan remarked: "We do not teach how to think. This is a very serious failure that may even, in a world rigged with 60,000 nuclear weapons, compromise the human future. Jean Jacques Rousseau said: 'Real wisdom

is not the knowledge of everything, but the knowledge of which things in life are necessary, which are less necessary, and which are completely unnecessary to know.’ Among the most necessary knowledge is the knowledge of how to live well, that is, how to produce the least possible evil and the greatest goodness in one’s life. At present, people study useless sciences, but forget to study this, the most important knowledge.”

Philosopher David Loy said: “As time flies away when we experience dualistically. That is to say, we experience dualistically with the sense of self of that which we are looking for is different from that which is looking.” Non-duality implies that which we are looking for is that which is looking. This can’t be trained in classrooms but classrooms teachers and professors can provide conditions whereby this non-dual experience may arise partly through focus on present experience. Focusing on one’s present experience can motivate one to be trained as well as educated.

Einstein said: "The most beautiful thing we can experience is the mysterious. It is the source of all true art and science." Einstein frequently experienced the mysterious and he thought education was liberal education, and liberal education was that which helps someone think something that could not be learned from textbooks. While this is not the only example, Jeff Foster’s indented statement below is an example of a view that reflects a quality attitude derived from quality learning:

In reality, your world is set up so that nothing happens to you, but everything happens for you. For your awakening, for your growth, for your inspiration, for your exploration – – even if you forget that, or sometimes cannot see it, or sometimes fall into distraction and despair. When pain, the confusion, the times you believe you’ll never make it, even when there is no fixed destination, you cannot ever lose your destination, so you cannot ever lose your path, so nothing that happens in your life can take you off your path. Your path is what happens, and what happens is your

path. There is no other. Everything is a gift on this unbreakable path that you call your life – – the laughter, the tears, the times of great sorrow, the experience of profound loss, the pain, the confusion, the times you believe you'll never make it, even the overwhelming heartbreak of love – – even if you forget that sometimes you cannot see that sometimes, or lose your faith absolutely in an entire show sometimes but even the loss of faith in the show is part of the show, and even the scene where “something goes wrong” is not indicative of the show going wrong, and so you are always exactly where you need to be, believe it or not, even if you are not. It can be trusted... So nothing that happens in your life can take you off your path. Your path is what happens, and what happens is your path. There is no other. Everything is a gift on this unbreakable path that you call your life – – the laughter, the tears, the times of great sorrow, the experience of profound loss, the pain, the confusion, the times you believe you'll never make it, even the overwhelming heartbreak of love – – even if you forget that sometimes, or cannot see that sometimes, or lose faith absolutely in the entire show sometimes. But even the loss of faith in the show is part of the show, and even the scene where “something goes wrong” is not indicative of the show going wrong, and so you are always exactly where you need to be, believe it or not, even if you are not. It can be trusted absolutely, even when trust seems 1 million light years away, and life cannot go wrong, for all is life, and life is all. Understand this, know it in your heart, and spirituality is profoundly simple, as simple as breathing, as natural as gazing up at the stars at night and falling into silent wonder. The universe is more beautiful than you could ever imagine. (Spirituality in the Foster's sense may well be secular spirituality. – My note)

Gretchen Rubin had much more than “training” when she states: “That great way to make yourself happy is to make other people happy. One of the best ways to make other people happy is to be happy yourself.”

The 1% continues their attempts to make schooling at all levels more efficient in terms of narrow specialties. Their attempts at forming schooling at all levels efficiently could be considered in the light of what management expert Peter

Drucker stated: “A serious problem is doing efficiently that which should not be done at all.”

Psychotherapist Dave Doane said: “To me, patience means staying in the present, in the process, attentive to and responsive to what is happening inside of me and in the situation. It means being wholeheartedly engaged in the process that is unfolding” as the author says so well, rather than pushing for what I want to happen according to my schedule and in my way. It’s a process of watching, listening, allowing, without interfering or imposing, without trying to manipulate or control. It may involve expressing or processing out loud my thoughts and feelings without pushing to make anything happen. In this kind of engaging in and interacting with the process that is unfolding, action taken is truly in response to what is happening, and it’s fitting. I think of lambing. We raise sheep and have had more than a hundred lambs born here, and I’ve learned something about patience in lambing. I’ve learned to watch and listen, allow nature to do its thing, not rush the process or interfere, be responsive to what is happening, be ready to help quickly and decisively when help is truly needed and essentially being asked for, and not do too much which is likely to cause harm. I’ve learned that less is enough, that is, give just the intervention needed and no more, and then back off, get out of the way, let the process unfold, let the miracle happen.” (What good teachers do – my note).

Jerry Mintz, AERO said: “The soiled underbelly of the Common Core State Standards is just beginning to come into view. For starters, according to an ongoing series of posts by investigative blogger Mercedes Schneider, dating back to October, 2013, the idea that the Common Core State Standards, unlike the old NCLB (No Child Left Behind) version, were developed at the state level through a transparent process involving teachers, principals, parents, and education experts is a complete sham.

The CCSS were actually "prefabricated," as Schneider puts it, under another name in 2004 by Achieve, Inc., an allegedly independent, nonpartisan, and not-for-profit education reform organization that in reality is none of the above. It turns out that Achieve is closely aligned with the American Legislative Exchange Council, a right-wing political organization well known for its efforts to privatize public education and bring about other "market-based" education reforms. ALEC has been one of Achieve's major funders since day one; and, in turn, according to a flow chart of CCSS corporate connections compiled by education activist and journalist Morna McDermott and published in Truthout on 1/10/2014, the majority of ALEC's funds come from Charles and David Koch, billionaire oil tycoons whose far-reaching political agenda includes privatizing public education and defunding public schools."

Gil Fronsdal remarked: In meditation and in mindfulness practice, we are learning to replace fear with trust, not as an ideal or abstraction, but as a sense of self-confidence that arises from becoming no fear well. Many people have a fear of fear, a tremendous aversion to it, and don't allow themselves to enter into it fully. If we simply allow ourselves to fully experience our fear, eventually we will learn that we can do so without being overwhelmed by it. Trust develops, not from willing ourselves to trust, but from discovering for ourselves that we can be present for our experience and not be overwhelmed by it. In this process, we learn to trust awareness and direct presence more and more deeply.

As we explore the layers of our fear, our trust expands into wider and wider circles of who we are. The process of awakening can be understood as ever-widening circles of trust. Awakening occurs when trust becomes all-pervasive.

Many of us have been convinced, by our society, by our own experiences in life, and by our own logic, that we cannot trust our own natural state of being. We turn away from ourselves and our experiences. In mindfulness practice we are learning not to destroy or control our feelings, but to discover them and be present with them. We begin to see how they work when we enter fully into them and give them room. We begin to see how we can learn to trust awareness, to trust being alive, without props, crutches, views or opinions (fears-my note)... Fearlessness is not necessarily the absence of fear. It is a positive quality that can exist side by side. We create our own emotional lives and reactions.”

Maurine Stewart said: “What does seeing clearly mean? It doesn’t mean that you look at something and analyze it, noting all its composite parts; no. When you see clearly, when you look at a flower and really see it, the flower sees you. It’s not that the flower has eyes, of course. It’s that the flower is no longer just a flower, and you are no longer just you.”

What the 1% has not yet learned but what quality learning helps one know is what Winston Churchill said: “We make a living by what we get, but we make a life by what we give.”

Chapter 10.

FROM TRAINING to WISE JUDGING

“The brain cannot learn without wondering, listening, and making connections while your brain develops and grows.” Sage Canny

Rather than attempt to summarize what has been earlier said, some ideas will be re-stated in a different manner. Quality learning and openness tend to focus on helping students become wiser. Because wisdom is very difficult to measure, schools and universities rarely consider wisdom.

Psychologists Baltes and Stoudinger wrote in the *American Psychologist* about criteria outlining the nature of wisdom. They said: “Wisdom addresses important and difficult questions and strategies about the conduct and meaning of life. Wisdom includes knowledge about the limits of knowledge and the uncertainties of the world. Wisdom represents a truly superior level of knowledge, judgment, and advice. Wisdom constitutes knowledge with extraordinary scope, depth, measure, and balance. Wisdom involves a perfect synergy of mind and character,

that is, an orchestration of knowledge and virtues. Wisdom represents knowledge used for the good or well-being of oneself and that of others.”

Wisdom cannot be directly learned from textbooks or lectures, and that is one reason Einstein thought education was that which helps one think something that could not be learned from textbooks. As has been mentioned, Einstein thought the true value of a human being could be found in the degree that s(he) minimized her own ego by doing things for others. Implied in what Einstein was saying is that when one does something for the community, one also does for oneself, since, as Einstein thought, a person is more than a part of a community. The person can't be separated from a community, and a community cannot be separated from persons. The person is an individual and, simultaneously, the community.

Thinking something that cannot be learned from textbooks or lectures relates to exploring the mysterious which may be thought of as what is unknown. The process of exploring is that of relating what one knows to that which is unknown. One will not find relations between events unless one looks. Fixed ideas tell us what can't be seen even before we look. One will not look where one “knows” nothing can be seen. Looking, at times, at what one is wondering about, amplifies the likelihood of making mental connections; of expanding one's own brain.. As Baltes and Staudinger noted, “Wisdom includes knowledge about the limits of knowledge and the uncertainties of the world.” There is a close relationship between uncertainties and the unknown.

When talking about ancient Eastern thought, early Eastern thinkers noticed multiple perspectives which may be considered as polycentrism. From knowing that there exist infinite bodies of knowledge, with imagination and being tentative, including dialogue with various parts of oneself, some Eastern thinkers move toward being wisely compassionate, understanding, and peaceful. As was mentioned, ancient Eastern thought did not separate philosophy and poetry. An

unknown author mentioned: “Through our authority of conscience, by a democratically allowing collaboration and dissonance, we can develop the idiosyncratic student who is wise – – one who knows that she doesn’t know, who doesn’t strive because she is already there.”

Early Eastern thinking and wisdom research seems to imply a wise person is empathic. Roman Krznaric, stated in the GreaterGood.org article, six habits of highly empathic people. He said: “But what is empathy? It is the ability to step into the shoes of another person, aiming to understand their feelings and perspectives, and to use that understanding to guide our actions. That makes it different from kindness or pity... Considering others may have different tastes. Empathy is about discovering those tastes. The big buzz about empathy stems from a revolutionary shift in the science of how we understand human nature. The old view that we are essentially self-interested creatures is being nudged firmly to one side by evidence that we are also “homo empathicus,” wired for empathy, and social cooperation.”

Krznaric thinks: “Habit number one moves one to cultivate curiosity about strangers. Habit two challenges prejudices and discovers commonalities. Habit three involves one ‘trying on’ another person’s life. Habit four relates to listening hard and opening up. Habit five involves one in inspiring mass action and social change. Habit six allows one to develop an ambitious imagination.” The 1% do not follow the above six points.

Self-determination is regulating one’s own behavior. Sara Rimm-Kaufman said in an LAEP report on 3/11/14: “A randomized, controlled trial examining the technique known as Responsive Classroom that helps elementary students develop emotional and social skills finds it also leads to academic achievement, reports Lyndsey Layton of The Washington Post. Researchers found that children in classrooms where the technique was fully used scored significantly higher in math and reading tests than students in classrooms where it wasn't -- meaningful in an era when teacher

evaluations and school performance are increasingly judged by student test scores, and educators feel limited classroom time is better spent on academics than "soft" skills. The technique is designed to create positive classroom relationships between teachers and students and among students, aiming to teach young children to cooperate with each other and feel part of a community. Teachers set expectations for behavior and learning so children internalize those goals over time and can regulate their own behavior. The Responsive Classroom method also dovetails with the Common Core, in that the standards assume students possess a range of social skills such as taking turns, listening to each other talk in front of a group, and the courage to make mistakes in front of peers. "There is a real synergy between these new standards and social and emotional learning practices."

This research is loosely supported by a neuroscience which found that neural plasticity of brain cells allows brain's to invent themselves. Remodeling of brains can be facilitated by schools and universities. When we are blind to something as humans frequently are, we can focus on present experience and often notice our blindness. Sharon Begley, in her fine book, *Change Your Mind Change Your Brain*, has noted that one can change one's brain by changing one's mind.

Evidence of the need to change one's mind and brain is noted in Erica Goldson's beautiful high school valedictorian speech. She said: "The majority of students are put through the same brainwashing techniques in order to create a complacent labor force working in the interests of large corporations and secretive government, and worst of all they are completely unaware of it." Might the same be said for many university courses? Do you notice that many teachers and professors do not make distinctions between training and education?

Goldson is referring to a mostly unaware school and university programming, part of which is to avoid students noticing their present experience while they are experiencing. A key to quality learning is student activity related to focusing on present awareness, openness, love of learning, and the development of self-determination. Training is a part of that when it is chosen but students do not often have a choice in schools and universities. The 1% has so filled us with “obedience to authority” that many of us do not even notice that.

Some school administrators say they want education for self-determination, but only if the students self-determine exactly as the teachers and administrators want. What school and university people often do is control students to the point of enslavement. Those enslavers often fail to realize that when they enslave others, they enslave themselves. The programming to “obey authority” is so subtle that many students and citizens do not notice it.

David Geoffrey Smith brilliantly illustrates differences between those who train and those who educate. He says: “(The topic) had barely passed my lips when I started hearing, various harrumphing and moaning noises. And for a moment I thought one member was about to swallow her tongue, so intense was her apoplexy. Whew! If only more of us could inspire such depth of feeling with our scholarship, and rescue contemporary educational thinking from its current morass of banal and cowardly evasions of the defining issues of our time.”

The control by the 1% relates to schools and universities teaching us to hold the obedience to authority frame in an unnoticed manner. We subtly allow ourselves to be controlled. The excessive control seems to produce citizens and students who know how to please teachers, professors, and authorities. Students often know how to take tests, and know how to give the impression they are inquisitive and interested in learning when they are not. The “studenting” prevents the student from becoming inquisitive, thoughtful, and self-

determining. Studenting prevents students from becoming learners. Training involves studenting. Educating involves self-determining learning.

As the book, *Einstein and Zen*, states, regarding the wisdom of self-determination, some of the above fuzzy thoughts (such as process) are difficult to clearly define and. “Now” is a process as is “minding,” “freedom,” and “self-determination. “Wholeness” is another fuzzy thought. As a result of primarily considering parts without paying more attention to contexts (and the context of the contexts) tentative knowing is reduced. When we think we know with certainty, we frequently know less. Non-tentative knowing produces more temporary certainty. Certainty prevents openness to other possibilities, and as a result, in the long run, we know and understand less. Schools and universities often subtly program us to be “certain” so we will not consider our subtle enslavement by the 1%.

Paying close attention to one’s present experience is important for self-determination. Being open to noticing fearful experiences helps one pay close attention to one’s present experience. When one is highly certain such as some know-it-alls, one is committing a kind of growth suicide. More importantly, one’s lack of awareness about one’s certainty contributes to the habits of lack of compassion, lack of kindness, and being anxious. Being overly certain helps one become intolerant of ambiguity, resistant to change and prone to fear and aggression .

When one is overly certain, good things that remain undone can become as habitually undone as other habits that one has formed by repetitive doing. There is a repetitive non-doing the things that still need to be done. This repetitive non-doing contributes to the difficulty in doing what needs doing for students self-determination. Schools and universities clearly provide conditions where students do not consider broader issues of what needs to be done. Students focusing on their present experience can help change that. Men are not often

aware of the privileges they have as a result of their gender, and whites frequently do not notice their privileges of their skin color.

Habitual avoidance of self-determination, not being one's own Oracle by looking to the authority of others to know what to do and how to do it, increases the difficulty in becoming self-determining. Those who are certain they can't do "it" can't do it. Schools and universities often unconsciously promote the opposite of self-determination largely by avoiding students present experience, and by programming students to obey authority..

Mindsets held by a number of professional educators restrain student awareness and open inquiry. The value of the Simon Fraser University, Heesoon Bai's, graduate program in contemplation and inquiry, hopefully will soon be fostered by other universities. Change is slow and it may take a while before this trickles down to high schools and elementary schools. Some social/emotional learning programs are gradually being used now by some schools. The old mindsets that traditional educators have relates to the notion that teaching is often like delivering mail. Some universities are enrolling fewer students in teacher education programs because some younger people are now noticing the "mail carrier" work of their teachers.

Lyndsey Layton, of the Washington Post mentioned: "Van Roekel, head of the nation's largest teachers union, said the rollout of the new Common Core academic standards has been 'completely botched' in many states, and that wholesale changes taking place in U.S. classrooms need an immediate "course correction." Many teachers say they have been shut out of the implementation process. Some teachers may now more often notice they are simply asked to be "mail carriers."

There are teachers who think they help students when they use inquiry as a means for delivering content that they think students need. They think students

are inquiring when all students are doing is following the obedience to authority of the teacher. Inquiry must be freely chosen without coercion or it is not open inquiry. Open inquiry is not a technique to learn sets of content. Graded inquiry is not open inquiry. Open inquiry is for students to make mental connections so that they themselves can clarify a wide variety of their own puzzlement's. This is especially true when, in an ungraded atmosphere, they are allowed to explore what they find to be remarkable, interesting and important. Open inquiry, as Einstein thought, is what helps one think something that can't be learned from textbooks. Many students and teachers don't notice that something can be thought that can't be learned from textbooks or lectures.

Chapter 11.

A FEELING/NOTION KNOWING

"A society's competitive advantage will come not from how well its schools teach the multiplication and periodic table, but from how well they stimulate imagination and creativity." Albert Einstein

Some neuroscientists are implying that connections can be more assuredly and be more easily made through wonder/curiosity. Some neuroscience writers have said that the right side of the brain includes longer striations which help make broader, farther reaching connections. Much schooling at all levels neglects brain activity dominated by the right brain hemisphere. Much schooling is rigid. An anonymous person stated: "Trees look strong compared with the wild reeds in the field. But when the storm comes the trees are uprooted, whereas the wild reeds, while moved back and forth by the wind, remain rooted and are standing up again when the storm has calmed down. Flexibility is a great virtue. When

we cling to our own positions and are not willing to let our hearts be moved back and forth a little by the ideas or actions of others, we may easily be broken. Being like wild reeds does not mean being wishy-washy. It means moving a little with the winds of the time while remaining solidly anchored in the ground. A humorless, intense, opinionated rigidity about current issues might cause these issues to break our spirits and make us bitter people. Let's be flexible while being deeply rooted.”

The brain's neural plasticity can help create brain cells, and at one time this was thought not to occur. These connections can help one notice more connections with people and things. Many of us have experienced connections with animals that are treated as part of one's family. One's connecting with an insect, or a tree, for example, are not as widespread but some say they do connect with everyone and everything.

Dailygood.org writes: “What drives our powerful need for social interaction? And what makes being alone difficult? These are just a couple of the questions that Matthew Lieberman, a social neurologist from the University of California, explores in his newest book, *Social: Why Our Brains Are Wired to Connect*. Through his research, Lieberman has identified compelling evidence demonstrating the neuroscience behind our human interactions -- with broad implications for how we live our lives. For example, we now know that the connection between physical and social pain is very real -- in that, they are both processed through the same neural pathways. From an evolutionary standpoint, this begs the question -- that perhaps our social connections are more than just a mere luxury, that perhaps they are, in fact, a necessity. Our brains are continuously working, and in order to better respond to our environment, ‘this is what our brains were wired for: reaching out to and interacting with others,’ writes Lieberman.”

A highly fluid conception is “connections” as are the conceptions of mind, process, wisdom, and trust. Forty-five years ago, philosophers and psychologists did not deal with such matters because of difficulties in measuring and verification. University of Kentucky, David Denton’s Feelings/Notion Epistemological Paradigm was somewhat controversial then. As we allow our brains to develop more fully, we become more open to noticing more fluid connections. Around that time, the University of Kentucky advertised for a professor of philosophy of education who can “make connections with students.” Many new what the advertisement said even though it was not clearly defined.

These connections can more easily be made when one, in a freer, ungraded atmosphere, is encouraged to notice what is happening as it is happening. Some who have done this for years, such as brain researcher Davidson from the University of Wisconsin, has found highly unusual control of one’s brain functioning. Much schooling at all levels has dealt with use of the intellect while neglecting the will.

During the last several years, several interesting books have been written about willpower. As the research on habit and willpower becomes more widely known, schools and universities will hopefully provide conditions whereby habit and willpower can be further developed in a variety of ways. Forming and unforming habits of will and thought may provide a condition for one to more easily notice their experience while they are experiencing. This implies reducing blind spots.

Some writers look upon experience not so much as what one senses, perceives, and constructs, but rather as one's reaction to what one senses, perceives and constructs. The failure to be open to more fluid conceptions and processes, and our failure to deal with that which is not easily quantifiable, has led us as philosopher Bertrand Russell has said: "We are faced with the paradoxical fact that education has become one of the chief obstacles to intelligence and freedom of thought." Russell is talking about schooling/training and not education for self-determination as the term is used here. One of the major problems, as Richard Rohr has stated, is our desire for certainty. Fluid concepts are much less certain and difficult to verify. Fluid concepts often deal with broad social relations, and when not considered, promote the 99% to follow the enslavement by the 1%.

President of Bowling Green State University, Mary Ellen Mazey, stated in March 2014: "Recently published data indicate four out of five employers agree that all students should acquire knowledge in the liberal arts and sciences. In addition, 93% of employers agree that candidates who demonstrate the capacity to think critically, communicate clearly, and solve problems possess the skills that are more important to future career success than a specific undergraduate major. Employers also believe that to advance in the company and enjoy long-term success, employees must have brought a broad range of knowledge and skills along with learning specific to their field."

Rather than looking for a more inclusive category, as philosophers Todd May Gilles Deleuze suggest, we must allow our imaginations to go further than that. One imaginative possibility is allowing ourselves to be more uncertain and accept "not knowing" at times. Being uncertain can only occur in the present.

There are some physicists who have said that universes pop in and out of existence frequently. Physicists note Heisenberg's uncertainty principle and many mathematicians note Kurt Gödel's incompleteness theorem. Events are

changing rapidly and it appears we may need to be open to broader more open noticing in order to live well in the 21st century. Change has been difficult for some but rapidity of change, which is now accelerating, seems to make too many teachers and professors err on the side of caution rather than err on the side of taking risks to move accepting more uncertainty.

Alan P. Boss, a planetary theorist at The Carnegie Institution of Washington said of planet hunters, “Give them a couple of more years and it is going to knock your socks off.” We have now found a seven hundred and fifteen planets outside our solar system. Would it be great if learning and school researchers could say the same about schools and universities. What finding what it take to knock your socks off about learning and schooling. Would exploring more about educator’s equivalents to a mathematician zero help knock one’s socks off? What if educators could make the advances mathematicians made when zero was invented around 750 CE?

The over specialization previously mentioned about which Fuller writes, according to Bob Herbert, contributes to students dropping out of schools. Herbert wrote that a student drops out of school every 26 seconds. A few educators hold that more students ought to drop out since wonder, open inquiry, and self-determination are often discouraged rather than developed by many schools and universities. Teachers and professors now often give students answers before students have questions (except for some training type courses which students choose to take).

Research by Richard Arum showed that 45% of the students involved had no significant gains in learning after two years in college. After four years in college 36% showed little change. The findings were based on transcripts and surveys of more than 3000 full time traditional age students on 29 campuses nationwide. Also used in the measure was their results on critical thinking, analytic reasoning, and writing skills. The students’ grade point average was 3.2. The

results are found in the book, *Academically Adrift: Limited Learning on College Campuses*.

More evidence of a need for school and university transformation is seen when noticing that John Gatto reported that in 1941, the literacy rate, a judgment of minimum competence in reading to be a soldier, was 96%. By 1951 the literacy rate was 81%. By 1973 the literacy rate was 72%. One is illiterate and unacceptable for military service if one does not have the ability to read safety instructions, interpret road-signs, and decipher orders.

John Gatto further reports that Alexander Inglis during the early 20th century wrote *Principles of Secondary Education*. This book widely influenced many teachers and professors and cemented many teachers and professors mindsets so that teachers and professors are more like a mail carriers then facilitators of students thinking for themselves. Inglis stated six purposes of secondary schooling. One purpose is making people predictable so the economy can be rational. This has not changed and fits with the notion of making students into robots. Robots obey authority. The hidden agenda of schools and universities is to obey authority since that is what most of us do most of the time. When we obey authority to the degree that we now do, we allow ourselves to be enslaved by the 1%.

NOAM CHOMSKY on HIGHER EDUCATION

The following is an edited transcript (by Robin J. Sowards) of remarks given by Noam Chomsky, 4 February 2014. On hiring faculty off the tenure track:

That's part of the business model. It's the same as hiring temps in industry or what they call "associates" at Wal-Mart, employees that aren't owed benefits. It's a part of a corporate business model designed to reduce labor costs and to increase labor servility. When universities become corporatized, as has been happening quite systematically over the last

generation as part of the general neoliberal assault on the population, their business model means that what matters is the bottom line. The effective owners are the trustees (or the legislature, in the case of state universities), and they want to keep costs down and make sure that labor is docile and obedient. The way to do that is, essentially, temps. Just as the hiring of temps has gone way up in the neoliberal period, you're getting the same phenomenon in the universities. The idea is to divide society into two groups. One group is sometimes called the "plutonomy" (a term used by Citibank when they were [advising their investors](#) on where to invest their funds), the top sector of wealth, globally but concentrated mostly in places like the United States. The other group, the rest of the population, is a "precariat," living a precarious existence.

This idea is sometimes made quite overt. So when Alan Greenspan was [testifying before Congress](#) in 1997 on the marvels of the economy he was running, he said straight out that one of the bases for its economic success was imposing what he called "greater worker insecurity." If workers are more insecure, that's very "healthy" for the society, because if workers are insecure they won't ask for wages, they won't go on strike, they won't call for benefits; they'll serve the masters gladly and passively. And that's optimal for corporations' economic health. At the time, everyone regarded Greenspan's comment as very reasonable, judging by the lack of reaction and the great acclaim he enjoyed. Well, transfer that to the universities: how do you ensure "greater worker insecurity"? Crucially, by not guaranteeing employment, by keeping people hanging on a limb than can be sawed off at any time, so that they'd better shut up, take tiny salaries, and do their work; and if they get the gift of being allowed to serve under miserable conditions for another year, they should welcome it and not ask for any more.

What David Geoffrey Smith reports partly results from students and citizens excessively of obeying authority. Smith reports: "The largest 300 multinational

corporations control 25% of all the world's productive assets, 70% of all international trade, and 99% of all direct foreign investment (see Clark, 1997, chapter 2). The loyalty of these huge firms is less to the country of their national origin than to new virtual communities of international stockholders. (These communities) contribute to a diminishment of the tax basis that the national governments are able to wrest from commercial ventures, which in turn affects the quality of social programs that local communities can offer citizens." (From Smith's *Trying to Teach in a Season of Great Untruth: Globalization, Empire, and the Crisis of Pedagogy*, Sense Publishers, 2006.

Chapter 12.

BEGINNING

"A human being is a part of the whole called by us "the universe," a part limited in time and space. He experiences himself, his thoughts and feelings, as something separate from the rest - a kind of optical illusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening the circle of understanding and compassion to embrace all living creatures and the whole of nature in its beauty." - Albert Einstein

Most beginnings are difficult, especially when the goals are broad, fluid and difficult to conceptualize. As Einstein said: "It would be possible to describe everything scientifically, but it would make no sense; it would be without meaning, as if you described a Beethoven symphony as a variation of wave pressure." The important thing is to begin. There is no one way. If you don't like the first beginning, try a 2nd and a 3rd. Who said: "First of all, it goes without

saying that anything unrelated to elephants is irrelephant.” The same guy also said: “I shot my first turkey yesterday. Scared the hell out of everyone in the frozen food section. It was awesome! Getting old is so much fun.” It wasn’t Carl Jung.

Carl Jung said: “The sole purpose of human existence is to kindle a light in the darkness of mere being.” Neither was it any of the following three greats, Anna Quindlan, Eckhart Tolle, or Oscar Wilde. Anna Quindlan said: “The thing that is really hard, and really amazing, is giving up on being perfect and beginning the work of becoming yourself.” Eckhart Tolle said: “If you get the inside right, the outside will fall into place.” Oscar Wilde said: “One should always be a little improbable.”

Psychotherapist Dave Doane took the advice of Justice Louis Brandeis when Brandeis said: “Most of the things worth doing in the world have been declared impossible before they were done.”

Nassim Taleb in his New York Times bestseller, *Antifragile: Things That Gain from Disorder*, states: “Education, in the sense of the formation of character, personality and acquisition of true knowledge, likes disorder; label driven education (traditional schooling-my note) and educators (traditional teachers as mail carriers-my note) abhor disorder... Innovation is precisely something that gains from uncertainty; and some people sit around waiting for uncertainty and using it as raw material, just like our ancestral hunters.”

Newsweek stated about this book: “A bold book explaining how and why we should embrace uncertainty, randomness, and error... It may change our lives.”

Taleb states that the world does not want to be understood. Another way of looking at “not wanting to be understood,” is to notice that our brains are part of the world and if our brains were simple enough to be understood, “we would be

too simple to understand them.” The universe is more complex than we previously thought. We know 96% of the universe is dark energy and dark matter about which we know almost nothing other than it is expanding faster perhaps as a result of dark matter and energy.

Taleb states: “The best way to verify that you are alive is by checking if you like variations.” Schools have relatively few basic variations in what is done in them. What is worse, schools often want fewer variations. Notice the common core maybe that which stifles variations. . The teaching as telling, the mail carrier view of teaching, can block variations.

In Taleb’s other book, the Black Swan, Taleb showed us that highly improbable and unpredictable events underlie almost everything about our world. In Antifragile, Taleb states: “stands uncertainty on its head making it desirable, even necessary. Just as human bones get stronger when subjected to stress and tension, many things in life benefit from disorder, volatility, and turmoil.” What Taleb has identified and calls “anti-fragile” is that category of things that not only gain from chaos but needed in order to survive and flourish... What is crucial is that the antifragile loves errors.

Notice the uncertainty that Dave Doane and Dennis Litke deal with and beginning their classes. Possible beginnings for quality teaching and learning are many. Two examples are given. The way you think is best for you is the one you best for you now. Psychologists Dave Doane and Dennis Littky show interesting beginning classroom activities.

Doane’s dialogue has been used several times in other articles and books. This dialogue is an example of a courageous and innovative teacher modeling what it is like to express what he is experiencing, as he is experiencing, during his teaching the first class of an introduction to psychology course.

Doane's Beginning

Dave: Right now I'm sharing my now. Thoughts about school and hopes about how I hope we will be together keep occurring, and I'm choosing not to talk about all that now. —pause— I feel kind of strange—like why am I talking at all? What's going on, anyway? Yes, what's going on, that's my beginning.

Silence: 30 seconds

Dave: I'm aware of silence. You all are looking at me. You all are sitting in chairs, in straight lines, facing this part of the room and not one another, and you're very silent, like something pretty important is going to happen up here, and you're all going to audience it. And I walked right into this important part of the room like this is where I belong, and you're all silent, and I'm doing the talking. The stage is set.

Silence: 15 seconds

More silence: 30 seconds

Dave sits at the edge of the desk and looks around at people looking at him.

Dave: I notice your arm is raised.

Student A, lowering his arm says: "Is it OK if I ask a question?"

Dave: You just did. I noticed your arm was raised, I said that I noticed that, then you lowered your arm and asked if it's all right for you ask a question.

Student A: Well, what I want to know is, is this part of the class? You're the teacher, aren't you?

Dave: Yes, I'm the teacher. Oh, I get it—being a teacher means to you that I'm supposed to do certain things, like say if something is a part of a class or not.

Dave: Now I notice some grinning and laughter. Now I notice it's stopping. I said I notice it, not to stop it. I'm feeling pretty powerful in here—a feared kind of powerful.

Silence: 15 seconds

Student A: Well, all I wanted to know is what we're supposed to be doing, and you...

Dave: [Dave interrupts student A and says] What you are doing is you are asking someone to tell you what you're supposed to be doing. Do you understand what I'm saying?

Student A: How can I say anything? No matter what I say, you don't like it.

Student B: He wants you to say what you want.

Student A: I want to know what's going on.

Dave: What's going on is you're asking someone else to tell you what's going on, and you're asking a lot of questions. Try making statements instead of asking questions—statements about what is going on for you, what you want, what you notice.

Student A: We're just going around in circles.

Dave: See, you don't need someone else to tell you what's going on for you.

Another student raises a hand. Dave notices it and says:

I notice you've raised your hand, and I predict you will speak as soon as I stop talking.

Student C: Can I ask a question about the course?

Dave: I was right. Now look, you just did ask a question so I am sure you can ask a question about anything you want. I'm also sure you're wanting my permission, but you don't need my permission and I'm not your permission giver. I'm your teacher. I do wish you'd speak when you want to speak and make statements instead of questions.

Student C: How can I learn anything without asking questions?

Dave: That's a question.

Student C: Well, I don't think you can learn without asking questions.

Dave: OK.

Silence: 30 seconds

Student D: What's your name?

Dave: I'm Dave Doane.

Student C: Are we going to use a textbook?

Dave: It seems that some of you are asking a lot of questions about what you're supposed to do and what you have to read, and some of you are trying to program

us with all kinds of “have-tos” and rules that you want me to make and all that makes it pretty hard for you to be students and for me to be a teacher. Clever game—eliminate all hope for education on the first day. I am sure that if I do what you’re telling me I’m supposed to do, you’ll end up making me into exactly the kind of teacher you hate.

Silence: 30 seconds

Student A: But that’s the way we’ve been conditioned. You can’t expect us to change the way we’ve been taught for over 16 years in one hour.

Dave: Yes I can.

Student A: Well, it won’t work. It’s...

Dave: It is you. Try, I won’t work. I...

Student A: No, I’m willing to try it—it’s just that we’ve never done anything like this before and...

Dave: And that’s where our hope lies, just like learning and life. Program it and it’s dead. You know, I notice your willingness and hope, on the one hand, and your certainty that we can’t do it on the other. I’m noticing a lot of people sitting and watching and listening to me. I also notice I am doing most of the talking and being higher than any of you, and being pretty central in here, and I am wanting to make contact with more of you.

I am not suggesting that all teachers should say what Dave Doane said. I do believe that taking more risks and expressing more of what you are experiencing can be a way to verify what Doane and a number of others have verified. They have verified the power of expressing what they are experiencing. This kind of verification may be what Edmund Husserl was signifying by the notion of cutting through secondary layers of meaning. Doane’s students were expecting to do studenting and Doane was providing conditions whereby his students may do learning rather than studenting.

The power they have verified is, in part, a feeling of power. Doane continues his class with confidence that what is happening is the route through which quality

teaching to generate quality learning must proceed for him and his students at that time. Had the focus been on what Doane had previously thought or how we should think in the future, Doane would have been interjecting a secondary layer of meaning. It would be secondary in that it is once removed from present experiencing. We can verify our power by expressing what we are experiencing as we are experiencing. Those expressions help us to become more aware of what we are experiencing.

The problem of bridging the gap between thinking about reality lived and reality lived can be viewed differently, and perhaps the gap may be bridged as we focus on being more aware of what we are experiencing. We will simultaneously expand our feelings/notions of empirical evidence, and good reason, as we permit ourselves to “ride” with the present experience of having no empirical evidence for empirical evidence, and to “ride” with the experience of difficulty in producing a good reason for having good reasons.

We and our students are, at times, faced with ethical dilemmas, and even more often, faced with the need to make decisions based on partial, biased, uncertain definitions of reality. Many educators think that their teaching of facts (delivering mail) will be a sufficient basis for their students’ learning. Learning relates to moving toward becoming wise, whereas studenting often relates to developing a specialty which, at times, can keep us slaves to the 1%. Learning generates some dissonance within us and dissonance is more than only rational.

LITTKY’S BEGINNING

The book, *Turning Points: 35 Visionaries in Education* by Jerry Mintz and Carlo Ricci, include what Dennis Littky did in his University of Michigan class. It clearly illustrates a powerful point with a powerful beginning. Littky said:

I entered graduate school at the University of Michigan, studying psychology, and started teaching an undergraduate psychology course.

Those who signed up for my class received a room number, the time and days of the week the class would meet, but no instructor's name. I arrived to the first class wearing chinos, boots, and a crewneck sweater and sat in the back of the room chatting nervously with the students, many of whom were experiencing their first college class. I was clean-shaven, with neatly trimmed hair, and a consummately boyish appearance; I looked as much a freshman as the real ones sitting around me. I walked a handsome, stern-faced man with a close-cropped beard, wearing a dark blue three-piece suit and carrying a briefcase and an armload of books. The class quieted down. Without smiling, the man turned to the board and wrote his name, Mr. Wolfe.

"Class," Mr. Wolfe barked, "There will be surprise quizzes in this course—a lot of them. The only one you'll know about will be tomorrow." I raised my hand. "Mr. Wolfe, now that we are in college, do we still need surprise quizzes?"

Mr. Wolfe set his jaw. "I work on bellshaped curve. The same number will get A's as fail in this course and most of you will earn grades somewhere in between. That's the law in this class."

I raised my hand.

"Is this important, young man?"

"Don't you think it's kind of discouraging to know that a set number of us will fail regardless of how hard we try?"

"That's life."

"What if we all work hard, do well, and deserve A's?"

"A bell-shaped curve doesn't work that way."

"I know, that's exactly my complaint."

By now, students turned in their seats, stunned by the aggressive fellow in the back of the room. Mr. Wolfe continued his labored description of the course. My hand shot up.

“What is it this time?” Mr. Wolfe snapped.

“I thought this course was supposed to get us out into the world and actually work with mental patients.”

Mr. Wolfe slammed his books on the desk, packed his briefcase, and turned on his heel. “Young man, if you think you can do a better job, then get up here.” He stormed out of the room.

“I’m gettin’ out of this class,” one student said, and got up to leave.

Others followed his lead.

“Hang on one second,” I said. “Wasn’t I speaking for all of you?”

“Yeah, I guess you were,” a thin, bespectacled freshman said.

“That teacher seems real unfair,” another student said.

The discussion continued. Finally, I stood up, walked to the front of the room, smiling this time.

“Hi, I’m Dennis Littky, your teacher.”

The students applauded.

The first unit of the class was aimed at looking at the way people learn. My antics confronted those issues head-on, engaging the students, getting them involved in the class, and giving them a flash of real learning.

Unfortunately those powerful goals of developing student's ability to openly inquire, to be self-determining, and to develop a love of learning are often only given lip service in school and university classrooms. Littky and Doane are exceptions.

The Association of American Colleges and Universities recently reported: “The earnings gap between those with a baccalaureate degree in the humanities or social science field, and those with a baccalaureate degree in a professional and pre-professional field closes over time. The study concludes that: ‘Mature workers who majored in the humanities or social science field earn on average

about two thousand more than those who majored in a professional or pre-professional Field.”

Anna Quindlin must have had teachers like Doane or Littky. Quindlin wrote: “Don’t ever confuse the two, your life and your work. That’s what I have to say. The second is only a part of the first. Don’t ever forget what a friend once wrote to Senator Paul Tsongas when the senator had decided not to run for reelection because he’d been diagnosed with cancer: “No man ever said on his deathbed I wish I had spent more time at the office.” Don’t ever forget the words on a postcard that my father sent me last year: “If you win the rat race, you’re still a rat.”

There are thousands of people out there with the same degree you have; when you get a job, there will be thousands of people doing what you want to do for a living. But you are the only person alive who has sole custody of your life. Your particular life. Your entire life. Not just your life at a desk, or your life on the bus, or in the car, or at the computer. Not just the life of your mind, but the life of your heart. Not just your bank account, but your soul... It’s so much easier to write a résumé than to craft a spirit. But a résumé is cold comfort on a winter night, or when you’re sad, or broke, or lonely, or when you’ve gotten back the chest X ray and it doesn’t look so good, or when the doctor writes “prognosis, poor.”

I have heard of very few university course syllabi that have the primary goal of developing a student’s ability to openly inquire and to develop a love of learning. If students noticeably increased their open inquiry and love of learning, they would develop, as Einstein thought, the ability to think something that could not be learned from textbooks. With an increase in open inquiry, the training for jobs would be reduced and growth rather than conformist groupthink could more readily occur. This kind of open “growth” would help us dissolve our enslavement to the 1%.

Google's head of people operations, Laszlo Bock, detailed what the company looks for when hiring. Increasingly, it's not about credentials. Google looks for the ability to step back and embrace other people's ideas when they're better. Bock said: "It's 'intellectual humility.' For every job, though, the No. 1 thing we look for is general cognitive ability, and it's not IQ. It's learning ability. It's the ability to process on the fly. It's the ability to pull together disparate bits of information. We assess that using structured behavioral interviews that we validate to make sure they're predictive." This "processing on the fly" is the ability to think something that can't be learned from textbooks.

Bock may find interest in people taking what some consider an oxymoron course at UC Berkeley: Kathleen Maclay stated: "UC Berkeley economist Clair Brown acknowledges that "Buddhist economics" may seem like an oxymoron. Brown said she created the one-unit Buddhist Economics course after students in her Introductory Economics (Econ 1) class expressed frustration with the relentless Madison Avenue message that more is better, economic growth paves the path to a better life and 'retail therapy' is a quick trip to nirvana. Nicholas Austin, an economics major from Laguna Beach, Calif., and a student this spring in Brown's Buddhist Economics class, said he was hungry for some fresh ideas about economics after seeing so many students in the field pursue finance careers and 'moving money rather than creating a product that will help the world.'"

Was Claire Brown selected by UC because she would probably do well in an interview using the Conable procedure? To select open teachers and professors, an open interview could helpfully include the Don Conable procedure. This procedure would be one of many procedures to help hire quality teachers and professors who have a greater chance of generating quality student learning. The procedure is an activity to be used with other procedures in hiring quality people. This procedure shows something about people that we otherwise would not readily notice. Those prone to fear and aggression, those resistant to change,

and those intolerant of ambiguity would not score high on this Conable procedure. Scoring low indicates poor teaching ability.

I don't want to demean any group, although I do believe that it was useful for one to often say what one thinks. I believe that many who want to be overly certain are narrow, closed people who are attempting to promote more fear than hope, joy, and cooperation. The closed mind may simply be misguided because of their need for fixed ideas and certainty.

The Conable procedure includes ideas such as asking the interviewee to attempt to steal the interviewer's pen, and to catch some flies, during the interview. The procedure is designed to show some spontaneity and willingness to be open to new experience. Points are taken off for no attempts to steal the pen, and no attempts to catch some flies. If some flies were caught more points would be added.

Because of my reverence for all life, killing flies is something not recommended, but other procedures showing spontaneity and a willingness to be open to new experience can be devised. Quality teachers could be hired with the use of such a procedure. Other procedures of course, would also be needed to determine quality teachers.

Instead of catching flies, the interviewer might tell the following story and then note the response of the interviewee: "An elegantly dressed female is sitting across from a distinguished looking man at a formal dinner party. Shortly after they sat to eat a seven-course dinner, the woman sitting across from the elegantly dressed man notices that this regal chap is placing sliced carrots neatly on his head. He continues to neatly pile these carrots, and while the pile grows higher and higher and higher, the sauce begins to drip in his hair and down his face. Finally, after the drippings are all over his clothes, she cannot stand it any longer so she leans over and says, 'pardon me sir, but why in the world are you piling

those carrots on your head?’ ‘My God!’ He said, ‘are they carrots? I thought they were sweet potatoes!’”

The interviewer might also wish to ask the prospective teacher or professor to tell or create a similar story.

PRINCIPLE of CERTITUDE

Doane and Littkey did not know in advance what would happen when they began their classes. They allowed themselves to be open and therefore uncertain. Henry Miller stated: “Our whole theory of education is based on the absurd notion that we must learn to swim on land before tackling the sea.” Miller thought the failure of our theory of education (excessive training) did not account for different types of intelligence. He thought our modern education system does not encourage creativity, and critical thinking.

Ever since René Descartes looked for a principle of certitude, Western researchers have been overly interested in being certain. Miller stated: “People come to schools and universities looking for answers, but quality education is not about giving you some easy formula. It is about you needing to question yourself. When you think you have ‘it,’ that is when you especially need to question, and if you do not question ‘it’ you will probably run into that which will make you question ‘it,’ if you are lucky. Life is constantly changing and the calculating certitude that we desire could profitably be lessened so as to gain insight.”

The Windstream Company has an interesting ad which reads: “Every few seconds a big idea is born. And a few seconds later it disappears. Yet every now and again, somebody makes one of those big ideas happen. What’s their secret? They get help. They get more somebodies. And those somebodies add more

ideas to the big idea. Schooling, including university levels, needs more of us to notice and express our experience.

Evidence of schooling at most levels “not working” is seen in a report by LAEP which reads: “Gallup's newly released State of America's Schools report indicates that nearly 70 percent of K-12 teachers surveyed in 2012 do not feel engaged in their work, reports Rebecca Klein in The Huffington Post. Nearly half of teachers reported feeling daily stress. When compared to 12 other occupational groups, teachers were least likely to feel their "opinions seem to count" at work; yet the survey found teachers tended to be satisfied with their lives overall. The report also surveyed 600,000 students in grades 5 through 12 on their feelings of hope, engagement, and well-being. Forty-five percent of students felt "not engaged" or "actively disengaged" from school, with rates of disengagement increasing by grade level. Teachers have the biggest influence on student-engagement levels: Students who have "at least one teacher who makes me excited about my future" and feel their school is "committed to building the strengths of each student" were 30 times more likely to be engaged at school. Teachers' and students' lack of engagement seems to have filtered down to the public's perception of American education. An earlier Gallup poll cited in the report found just 17 percent of Americans think high school graduates are ready for work, and just 29 percent think they're ready for college.” The following manifesto helps change teachers and students from unengaged to engaged.

Following the manifesto below, fewer teachers would do what the teacher did in this LAED quote of the week: **QUOTE OF THE WEEK:**

"The teacher tapped me on the shoulder and said she had a problem with what I was wearing. I thought it was because of the hat or the leather jacket, and I was like, 'Well I'll take those off,' and she was like, 'No, it's the pants.'" -- **Shafer**

Rupard, of Cherryville High in North Carolina, who was kicked out of her senior prom for wearing pants.

A QUALITY MANIFESTO

This manifesto was written by Tom Kelly, professor, John Carroll University, and Bill Ayers, retired distinguished professor, University of Illinois, Chicago campus. It was written for an Internet group of educators who have formed to bring about a transformation in schooling at all levels. It is a work in progress. It reads:

Another Education is Possible

~~A Manifesto-in-Progress~~

The paradox of education is precisely this—that as one begins to become conscious one begins to examine the society in which he is being educated. The purpose of education, finally, is to create in a person the ability to look at the world for himself, to make his own decisions, to say to himself this is black or this is white, to decide for himself whether there is a God in heaven or not. To ask questions of the universe, and then learn to live with those questions, is the way he achieves his own identity.

James Baldwin

When you control a man's thinking you do not have to worry about his actions. You do not have to tell him not to stand here or go yonder. He will find "his proper place" and will stay in it. You do not need to send him to the back door. He will go without being told. In fact, if there is no back door, he will cut one for his special benefit. His education makes it necessary.

Carter G. Woodson

Emancipate yourselves from mental slavery. None but ourselves can free our minds.

Bob Marley

We are people of the new millennium, raised in a time of rapidly accelerating changes, looking unblinkingly at the world we inherit. We see a planet out of balance, with humanity facing unprecedented challenges and tensions and conflicts everywhere. We see possibility, beauty, abundance and joy all around—even in the unlikeliest places—and we see suffering in all directions, and the unnecessary pain we visit upon one another evident far and wide. Contradictions and toil and trouble—these are not in themselves obstacles; they can represent, as well, fresh and dynamic openings, opportunities to create thoughtful and sustainable paths forward in raw and untried circumstances. We choose to embrace the questions and the challenges; we choose to live with and nourish a sense of hope and confidence within them.

What does it mean to be a human being in the 21st Century?

What kind of world do we want to inhabit?

What kind of education is necessary here and now?

Diving into these questions, swimming through the wreckage toward a distant and often indistinct shore, overcoming difficulties and re-imagining life's possibilities—this is the spirit we bring to the challenges of this fleeting moment. We choose life, and we leap into the whirlwind with courage and hope.

We don't minimize the horror, but neither are we stuck in its thrall. Activism is the antidote to cynicism and despair; hope is the capacity to notice or invent alternatives, and then to do something to get busy in projects of repair. Because the future is unknown, optimism is simply dreaming, pessimism nothing more than a dreary turn of mind. Hopefulness, on the other hand, holds out the possibility of change. We choose to see life as infused with the capacity to cherish happiness, to respect evidence and argument and reason, to uphold integrity, and to imagine a world more loving, more peaceful, and more just than the one we were given. Of course we live in dark times, and some of us inhabit even darker places, and, yes, we act mostly in the dark. But we are never freer as teachers and students, citizens, residents, activists, and thinkers than when

we refuse to see the situation or the world before us as the absolute end of the matter. Whatever is the case stands side-by-side with what could be or should be the case. This is where our moral imaginations can come to life, this is where we choose to take a leap toward a future that could be, but is not yet.

We are a group of educators passionately committed to mobilizing ourselves in order to create the highest quality education as well as the most vibrant participatory democracy for all people, young and old alike.

We invite you to join us in a wide-scale, generous-spirited and critical public conversation about how we might get from here to there; we encourage and welcome open-minded, candid and engaged interventions in our irrepressibly joint enterprise of creating a world where all of us can flourish fully together: the fullest development of all is the condition for the full development of each. Given the inevitably complex and layered and contested character of this joint venture, sustained, resourceful deliberation is essential. We are in for the long haul, and we look forward enthusiastically to your company all along the way.

We believe that:

1. Individuals are born with a natural curiosity which manifests itself in the desire and capacity for self-directed, ongoing inquiry into their various worlds—social, psychological, cultural, physical, spiritual, and more. The drive to know more in order to do more is innate and powerful from the moment life begins till it ends.
2. Education—as well as formal institutions of schooling at their best—celebrate these natural dispositions and capacities by organizing in ways that continuously validate their centrality, nourish their facility, and advance their development.
3. Resonant with the recognition of natural qualities, education is a basic human right and societies have a corresponding obligation to insure that the necessary material and human resources are available to fulfill this responsibility to all its citizens and residents.
4. Democratic societies—even flawed or partial or aspirational democracies—have a special responsibility to nurture the collective self-governing dispositions and capacities of its

people—the process of education is both content and message, and school should be a palpable place for democratic living and being, not just a preparation for such.

5. The current dominant school management paradigm seriously undermines the natural dispositions of youth toward productive, self-directed inquiry by narrowing the curriculum, squeezing out collaborative decision-making and student choice, deifying certainty and control while demeaning the inevitability and value linked to ambiguity and conflict, and perpetuating vicious cycles of under-performance, distrust and surveillance. The need for to upend and overthrow this dominant paradigm—the “curriculum dinosaur”—is urgent and profound.

6. Diverse examples of meaningful, non-coercive, collaboratively-enacted curriculum, and virtuous cycles of school-public transactions, exist to be studied and adapted to local conditions. Graduation by exhibition, the free school movement, and various home schooling models fall under the first category, while the Finnish model of education notably illustrates the latter set of conditions. Collaborative explorations will uncover additional promising alternatives.

7. There is a potentially fruitful role for educators in supporting the responsible formation of self-directed individuals and critically-conscious, justice-minding, conflict-resolving citizens, neighbors, parents, workers. These supportive and overlapping roles might include a) helping to organize curricula for students’ timely, systematic, collaborative and self-directed study, b) challenging students to address dilemmas and obstacles they might overlook, hope to evade or otherwise ill consider, and c) facilitating greater awareness of potential vital connections within/across ‘academic’ disciplines as well as between more academic content and recurring life challenges or themes. While a list of such themes is a subject for fruitful local deliberation, possible candidates might include examining situational power dynamics, persevering amid adversity, seeking to understand, critique, discerningly respect and optimally harmonize competing perspectives, and more generally, communicating with clarity, integrity and sensitivity.

8. The common sense understanding of the term “academic” is instructive, alarming, and, with all our help, highly malleable. It is our goal to transform this term, ‘academic’ from its deadening associations with notions of abstractness, abstruseness and incorrigible irrelevance to

everyday, meaningful life. In its stead, we seek an ‘academic’ which is authentic and artfully framed and acknowledged by students as meaningfully connected to their current and expanding interests. A vibrant and holistic curriculum, rooted in students’ curiosities and self-directed inquiries, their individual desires and their collective pursuits, is a hopeful path into this transformation and away from the vicious dominant cycles in which we currently toxically dwell.

We have undoubtedly overlooked and imperfectly framed important beliefs. What would you revise and augment to our current framework?

The conversation we hope this invitation will initiate can be a promising antidote to the toxins we are currently inhaling. We will all breathe better, trusting that each of us wants what’s best for all of us. Let us examine together the validity of this thrilling, trusting hypothesis.

Thank you Tom and Bill.

Kathryn Schultz, journalist and author, *Being Wrong: Adventures in the Margin of Error* stated. "Because so many scientific theories from bygone eras have turned out to be wrong, **we must assume that most of today's theories will eventually prove incorrect as well.**" Accepting the belief that many of our theories are "fundamentally provisional and quite possibly wrong," we can better listen to and empathize with others' ideas.

EINSTEIN and JAN PHILLIPS

When Einstein speaks of what is truly significant he talks about what Jan Phillips is saying about a path to joy and rejuvenation. They are also talking about being involved in the process of quality learning.

A paraphrasing of Jan Phillip’s, ideas on finding the on-ramp to your path to joy and rejuvenation follows:

To be involved with quality learning means to live mindfully, paying attention to the signs along the road and being conscious of our body – – the vehicle we are traveling in – – and the needs and safety of others on the journey.

To be involved with quality learning means to look inward as often as outward, knowing that the external walls of our lives are reflections of our thoughts and words, manifestations of that which we are imagining and energizing into being with the fuel of our passion.

To be involved with quality learning means to use the rearview mirror to be sure that the path behind is clear of debris and that we do not obstruct another's journey with clutter of our own. It means making peace with our past, knowing our future contains it, and summoning the courage it takes to acknowledge, forgive, and release whatever we have clung to that impedes our movement.

To be involved with quality learning is to take responsibility for creating our own creed, based on our own commitments, and to respect the rights of others to do the same. It also means to reflect a new one on what beliefs we've inherited to be sure they are compatible with our wisdom and compassion.

To be involved with quality learning is to embrace the mystical paradox that while we are singular, physical beings on this journey, we are also profoundly connected to one another, animated and sustained by the same fast spirit that abides in the Star, the petal of an iris, the howl of a wolf.

To be involved with quality learning it is necessary to forgive yourself for wrong turns, for failure to yield, for driving under the influence of others. These are minor and forgivable infractions. The more important rules of this road are to be attentive, to notice when you stray, and to get back on the path as soon as possible.

We could all use a roadmap for the quality learning, a guide away from the crowded thoroughfare to the quiet path of our own true calling; a reminder that it is not the destination, but the journey, that is important. Schools such as a Brooklyn free school (see note 7) help students to learn what Einstein, Phillips, and quality learning are advocating.

As Gandhi said: "There is no way to peace. Peace is the way." Also, there is no way to the journey. The journey is the way. There is no one way to the way. Determining one's individual way requires risk and may be difficult to know.

Knowing that you now do not know may be evidence that you are already on the way. Being on the way seems like it is your way. When you are on your way you are a quality learner. Congratulations to you.

Malcolm Gladwell stated in *David and Goliath*, “The underdog strategy to have an advantage: one must make a conscious decision to adopt an unconventional strategy. These advantages that come from disadvantage are “only available to those who depart from convention and that’s not easy to do.” One need not know all conventions to be unconventional. When one follows their own experience, and in their judgment, what they are thinking and feeling, they are unconventional in the sense that each of us is unique. Focusing on one’s present experience helps one do that.

What is talked about here to transform schooling to quality learning is unconventional, and in the judgment of a growing number of people, will work to help the 99% notice at least partial enslavement by the 1%’ that something may be done about emancipation. Quality learning also helps one learn the means for doing something about it.

NOTES

Without education, we are in a horrible and deadly danger of taking educated people seriously. GK Chesterton.

1. From *Quality Willed Learning*:

As was stated in *Quality Willed Curriculum* by Ricci and Pritscher: “Self-directing education, (quality learning) not only training, is the key. We say we want education for self-direction but only if students self-direct exactly as teachers and administrators want. What school people do (often excessively) is control students which is a form of enslavement. We often fail to realize that when we enslave others we enslave ourselves.

We learn to control and we subtly allow ourselves to be controlled. The excessive control seems to produce students who know how to please teachers, who know how to take tests, and who know how to give the impression that they are inquisitive and interested in independent learning when they are not. The “studenting” prevents the student from becoming inquisitive, thoughtful and self-directing. In the word, it prevents them from becoming learners.

When we contribute to our students’ “studenting,” we may be contributing in a negative way. Much of schooling done primarily for the economy may be killing minds. Killing minds is as bad as killing bodies. If there's one thing that we can have our students and teachers learn is that we ought not to be doing certain things because we are “only obeying orders.” The orders that white persons receive from white society are to allow the military-industrial-prison complex to do their controlling and bigot-like activities. Today we can no longer avoid responsibility for the bigotry and racism that exists among our white community. We can no longer avoid responsibility for allowing any of our co-workers to develop into dull and obedient sheep. Being dull and obedient sheep is often an ingredient for bigotry and racism as well as ingredients for giving power and control to the wealthy 1%. If the 99% would "occupy" more institutions more often, the occupying would probably reduce racism and other injustices.

Unquestionably, it is difficult to become self-directing. Self-direction requires the possibility of some chaos entering our lives. The difference between somewhat chaotic and chaotic is something like the difference between being crystal clear and somewhat clear. Dealing with some chaotic event can help one wonder. As Plato attributed to Socrates who said: “Wonder is the beginning of wisdom.”

For me and perhaps for you, situations, events, happenings, and experiences that are somewhat chaotic, unclear, opaque, and uncertain are simultaneously those that are fraught with consequence; imbued with conditions which provide growth; growth in becoming one's own authority; growth in one's becoming openly self-directing, and whole.

Perhaps the most fascinating way in which we trap ourselves into avoiding self-directing behavior is that which relates to our salvation and our damnation in a secular sense. It is our balanced intellecting and use of willpower (our salvation) which helps us know in advance what will happen before it happens so that we can better protect ourselves against "it" or modify what we do to move toward that "it" or away from "it." This allows us to better predict and control. The same intellecting and willing, if used in an unbalanced way, that is to say if we are excessively cognitive, if we have an excessive need to know in advance what will happen before it happens, if we have an excessive need to always be certain, if we do not take some risks, if we are too afraid to get out to our own limits, if we are too afraid of failure, too closed, then this intellection can be our damnation. It is the damnation where we can't or don't choose our growth-producing experience and in its stead, because of excessive needs to know too much in advance what will happen before it happens, we avoid (keep from making conscious) our present experience. We then keep our blind spots.

As a result of allowing oneself to take some risks and moving into the unknown--becoming more self-directing--more imaginative, one will be using chaos as a catalyst to unite disparate elements within and between disciplines as well as unite more of one's own thinking and feeling. Quality learning includes a catalyst. Discrepancies and anomalies provided by the teacher can be catalysts for open inquiry.

At one time in ancient Greece, the love of learning and sense of wonder were assumed. Today, in schools and universities, we all too often have the "certain" ideas that our colleagues have less we be ostracized or condemned.

As we avoid experience, we produce in ourselves conditions that do not lend themselves to justice for ourselves or others. Schools create conditions for injustice and oppression by focusing attention away from the important matters embedded in experience (by focusing more on what is thought to be true isolated from present experience) rather than on what is fair.

2. Somik Raha, PhD in Decision Analysis from Stanford University, reports: An artist's impression of Ashoka University, currently under construction in Kundli, Haryana. NEW DELHI – For decades, India's institutes of technology and management, the famed I.I.T.'s and I.I.M.'s, have been seen as the pinnacle of this country's higher education, offering world-class courses and above all, employability to its graduates.

Yet a group of successful professionals and entrepreneurs, some of them alumni of these universities, have come together to establish an alternative to what they say is an educational paradigm that overly emphasizes technical capabilities while neglecting vital skills like critical thinking, communications and teamwork.

Pending final government clearances, their goal is to open Ashoka University, a 1.3 billion rupee (\$20.8 million) project they describe as the first private Ivy League-caliber liberal arts institution in India. Construction of its residential campus, just 10 kilometers (six miles) from the Delhi border in Kundli, Haryana, is already under way. Classes, which will be almost exclusively in the humanities and social sciences, are slated to begin in August 2014.

Meanwhile, Ashoka has partnered with a number of Western universities, including Oxford, Sciences Po in Paris, Yale, the Universities of Michigan and Pennsylvania and Carleton College, a leading American liberal arts college. The partnerships are aimed at forming credit-sharing and exchange programs, and also at lending global credibility to this brand new university, which recently began its admissions process for its first batch.

The admissions requirements include essays and individual interviews, as well as test scores that include the SATs, which are not usually considered at Indian universities.

The university's founders, all of whom are in their 40s and 50s, are hoping to draw students from all over India and overseas. For its initial cohorts, the college will form a batch of 400 students each year before expanding to 1,000 as it adds residential facilities and faculty.

Because the concept of a liberal arts college in the Indian education landscape is new and parents are concerned about a university's responsibility to produce employable students, Ashoka's founders have focused most of their efforts in this pre-launch stage on selling the benefits of multidisciplinary education in the humanities and social sciences to prospective applicants and their parents.

The founders, all of whom currently run or used to run major Indian companies, have gone out of their way to promise parents that their companies and those in their personal business networks will be looking to hire Ashoka's first set of graduates.

One of the founders, Vineet Gupta, an I.I.T. graduate and managing director at Jamboree, an educational services company, explained in an interview how his personal experience at I.I.T. convinced him of the need for liberal arts options in India.

"In high school, I scored well in math, and so it was almost preordained that I would study engineering," he said. "At I.I.T., my test scores placed me in mechanical engineering, as I didn't score high enough to enter, say, computer engineering. By way of these tests making the decisions for us, I'd say at least 70 percent of us didn't even know why we were studying what we were studying. Decades later, I've never used what mechanical engineering I learned."

Pramath Raj Sinha, the founding dean of the Indian School of Business and Ashoka's main spokesman, echoed Mr. Gupta's sentiments. "There's a huge

disconnect between what our brightest minds are studying and what they might study if they had been given the space to broaden their academic interests, instead of narrow them.”

3. Lama Surya Das said: “Meditation, simply defined, is a way of being aware. It is the happy marriage of doing and being. It lifts the fog of our ordinary lives to reveal what is hidden; it loosens the knot of self-centeredness and opens the heart; it moves us beyond mere concepts to allow for a direct experience of reality.”

4. The belief that we have a single self is false. In fact, we have multiple identities, or "subselves."

"Each of us has a set of functional subselves — one dedicated to getting along with our friends, one dedicated to self-protection, one dedicated to winning status, another to finding mates ..."Douglas T. Kenrick, social psychology professor, Arizona State University.

“When a stupid man is doing something he is ashamed of, he always declares that it is his duty.” – George Bernard Shaw.

“So long as there is any subject which men may not freely discuss, they are timid upon all subjects.” John J Chapman.

“Tell me to what you pay attention and I will tell you who you are.” José Ortega y Gasset.

Aldous Huxley: “Generalized intelligence and mental alertness are the most powerful enemies of dictatorship and at the same time the basic conditions of effective democracy.”

5. by Jerry Mintz, Jerry@aero.com.

Many parents don't realize that the education world has changed drastically since they were in school. Schools and class sizes used to be smaller, dropout rates lower, in-school violence almost unheard of, and teachers weren't terrified of showing affection to their students, or of discussing moral values. Of course, even then, school was far from perfect, but at least the teachers—and usually the principal—knew every student by name, something that is increasingly rare today.

Because our public school system has deteriorated considerably, many parents, teachers, and individuals have taken it upon themselves to create public and private alternatives to that system; and it is important for parents to know that they now have choices.

So how do you know that it's time to look for another educational approach for your child? Here are some of the signs:

1. Does your child say he or she hates school?
2. Does your child find it difficult to look an adult in the eye, or to interact with older or younger children?
3. Does your child seem fixated on designer labels and trendy clothes for school?
4. Does your child come from school tired and cranky?
5. Does your child come home complaining about conflicts that they've had in school, or unfair situations that they have been exposed to?
6. Has your child lost interest in creative expression through art, music, and dance?
7. Has your child stopped reading or writing—or pursuing a special interest—just for fun? Are they investing the bare minimum in homework?
8. Does your child procrastinate until the last minute to do homework?
9. Does your child come home talking about anything exciting that happened in school that day?
10. Did the school nurse or guidance counselor suggest that your child may have a disease, like ADHD, and should be given Ritalin or another behavior regulating drug?

Be wary of these diagnoses and keep in mind that much of the traditional school curriculum these days is behavior control.

6. Freed from Fixation, as Einstein said, The true value of a human being can be determined to the degree that one gets rid of one's separate self, David Loy, from Healing Ecology, states: "Our lack of self frees us from the compulsion to suit cure ourselves within the world. We do not need to become more real by becoming wealthy, or famous, or powerful or beautiful. We are able to realize our non-duality with the world because we are freed from such fixations."

7. BROOKLYN FREE SCHOOL MISSION STATEMENT

The Brooklyn Free School (BFS) places the highest emphasis on the personal development of each student and seeks to minimize, or if possible eliminate completely, undue influence, pressure and stress that accrue from expectations on students to acquire the accepted wisdom of present day society or meet

arbitrary standards, so that each child can become an independent learner and thinker.

BFS is a true democratic school for children of all ages. Each child and staff member will have an equal voice in major decisions (and minor ones) affecting the day-to-day running of the school.

BFS believes that all children are natural learners and they are fully supported to pursue any interest they have, in the manner they choose, at their own pace, and for as long as they want to, as long as they do not restrict any other person's right to do the same.

Admissions to the school are not based on ethnicity, income level or geographic location.

The school takes full advantage of the tremendous diversity of individuals, businesses, organizations, and communities that the City of New York, and the entire Metro area, has to offer to build on students' interests.

At the Brooklyn Free School, no one (students, staff, or visitors) is discouraged from offering a class, event, or activity to the school, provided that it is non-compulsory. The school will spread the news about the effectiveness of democratic/free schooling in the New York area to promote the growth of non-coercive education throughout the country and the world.admissions and other school-administered programs.

The Brooklyn Free School

(917) 715-7157 120 16th Street, Brooklyn contact@brooklynfreeschool.org.

8. President of Bowling Green State University, Mary Ellen Mazey, stated in March 2014: "Recently published data indicate four out of five employers agree that all students should acquire knowledge in the liberal arts and sciences. In addition, 93% of employers agree that candidates who demonstrate the capacity to think critically, communicate clearly, and solve problems possess the skills that are more important to future career success than a specific undergraduate major. Employers also believe that to advance in the company and enjoy long-term success, employees must have brought a broad range of knowledge and skills along with learning specific to their field.

9. The Association of American Colleges and Universities recently reported: "The earnings gap between those with a baccalaureate degree in the humanities or social science field, and those with a baccalaureate degree in a professional and pre-professional field closes over time. The study concludes that: 'Mature workers who majored in the humanities or social science field earn on average about two thousand more than those who majored in a professional or pre-professional Field.'"

10. Los Angeles Educational Partnership reports: "Schools in San Francisco, Oakland, and a handful of districts across California are adding social-emotional learning to their curricula, redefining what students need to know, writes Jill

Tucker for The San Francisco Chronicle. Some students show up to kindergarten knowing how to play nice in the sandbox, more likely to share shovels and collaborate on building castles and less likely to throw sand in someone's face. Others are unable to navigate the social mores of the playground or classroom as easily, and kids who lack these skills often lag in school. Forty-eight of San Francisco's 107 elementary and middle schools are incorporating a program called Second Step, which teaches a range of skills in each grade, kindergarten through eighth, including how to listen, how to manage stress, how to be empathetic, and how to deal with conflict. Eventually, all K-8 students in the district will participate in Second Step as part of their regular schooling, learning self-management, self- and social awareness, and relationship skills. And while it means setting aside class time, it's worth it when students are more focused, stay on task, and listen for the rest of the day. The eight California districts incorporating social-emotional learning jointly received a federal waiver from many of the requirements of NCLB.

11. The Association of American Colleges and Universities recently reported: “The earnings gap between those with a baccalaureate degree in the humanities or social science field, and those with a baccalaureate degree in a professional and pre-professional field closes over time. The study concludes that: ‘Mature workers who majored in the humanities or social science field earn on average about two thousand more than those who majored in a professional or pre-professional Field. “Happiness cannot be traveled to, owned, earned, worn or consumed. Happiness is the spiritual experience of living every minute with love, grace, and gratitude.” Denis Waitley –

12. "And the day came when the risk to remain tight in a bud was more painful than the risk it took to blossom." -- Anais Nin

13. “The world is holy. We are holy. All life is holy. Daily prayers are delivered on the lips of breaking waves, the whisperings of grasses, the shimmering of leaves.” Terry Tempest Williams

14. From AERO: Standardized tests are worthless (3 reasons follow see Chris Mercogliano’s article March 14, 2014 for 12 other reasons (AERO.Com). Thomas Armstrong, Ph.D. is the Executive Director of the [American Institute for Learning and Human Development](#), and also the author of 15 books about learning and development—over a million of which are now in print. The latest is called [Neurodiversity in the Classroom: Strength-Based Strategies to Help Students with Special Needs Achieve Success in School and Life](#). Thomas wrote this post last year for [his own blog](#) and offered it to me to use here.

It’s wonderful to see all the protests around the country against standardized testing. At Garfield High School in Seattle, Washington, [teachers are refusing to administer the Measures of Academic Progress](#). In Texas, [hundreds of school](#)

[districts have passed a resolution](#) saying standardized tests are "strangling" public schools. The [National Resolution on High Stakes Testing](#), which calls on government officials to reduce standardized testing, has been endorsed by hundreds of organizations and over 13,000 individuals. And yet, in spite of all this, testing is still putting a wicked half-Nelson on students' curiosity, creativity, and passion for learning in tens of thousands of classrooms around the country. Just in case you are in a position as an educator to influence public policy on this issue, here is a list of 15 reasons why standardized tests are worthless—utterly worthless!

1. Because students know that test scores may affect their future lives, they do whatever they can to pass them, including cheating and taking performance-enhancing drugs.
2. Because teachers know that test scores may affect their salaries and job security, they also cheat (see the best-seller [Freakonomics](#) for some interesting statistics on this).
3. Standardized tests exist for administrative, political, and financial purposes, not for educational ones. Test companies make billions. Politicians get elected by promising better test results. Administrators get funding and avoid harsh penalties by boosting test scores. Everyone benefits except the children.

'A Boston area teacher frustrated by what she says is too much emphasis on test scores and testing.'

'I have seen my career transformed into a job that no longer fits my understanding of how children learn and what a teacher ought to do in the classroom.'

Not only that, but Sluyter says the emphasis on testing changes the feeling in the classroom.

'It takes the joy out of learning for the children and it takes the joy out of teaching.'

Sluyter tells [The Washington Post](#) she believes the "data fascinations" began with the No Child Left Behind Act. [Education Week](#) explains the reasoning behind the act.¹⁶

15. Challenging the conventional belief that people are stuck with the character attributes they are born with, *The Science of Character* reveals how it is possible for anyone to build up their core character strengths and use them to achieve greater personal, academic, and professional success and happiness. The film premiere will serve as the centerpiece of #CharacterDay, a 24-hour series of live events and online conversations highlighting the expanding catalog of scientific research proving that positive characteristics like self-control, optimism, and gratitude can be nurtured and developed. A The above was a free UC Berkeley campus event featuring Lt. Gov. Gavin Newsom, Marina Gorbis

of the Institute for the Future, Dean Henry E. Brady of the Goldman School of Public Policy and UC Berkeley Professor Ken Goldberg. It may have been taped and more can learned about this from GreaterGood.Com.

16. Noam Chomsky” “All of this is perfectly natural within corporate business models. It’s harmful to education, but education is not their goal...There was one special interest... namely the corporate sector, because its interests are the “national interest”; the corporate sector is supposed to control the state, so we don’t talk about them. But the “special interests” were causing problems and they said “we have to have more moderation in democracy,” the public has to go back to being passive and apathetic. And they were particularly concerned with schools and universities, which they said were not properly doing their job of “indoctrinating the young.” You can see from student activism (the civil rights movement, the anti-war movement, the feminist movement, the environmental movements) that the young are just not being indoctrinated properly.”
17. The Bill & Melinda Gates Foundation-funded Measures of Effective Teaching study concluded that students were better than trained adult observers at evaluating teachers, clearly identifying teacher strengths and areas for improvement. We have been providing ideas that indicate students, when allowed to decide for themselves what will secure or endanger their freedom, best accomplish that by studying what they believe to be remarkable, interesting and important in an ungraded environment. Schools cannot now do that and it’s time they do.
18. Jack Karouac: "Practice kindness all day to everybody and you will realize you're already in heaven now."

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The author is Professor Emeritus, Philosophy of Education, Bowling Green State University. He is the author of *Learning What to Ignore*, 2012, Sense Publishers, *Brains Inventing Themselves: Choice and Engaged Learning*, 2011, Sense Publishers: *Einstein and Zen: Learning to Learn*, Peter Lang Publishing, 2010: *Re-opening Einstein's Thought: About What Can't Be Learned from Textbooks*, Sense Publishers 2008, and *Quantum Learning: Beyond Duality*, Rodopi, nl, 2001. *Skin Color: The Shame of Silence*, Sense Publishers, 2014. He is member of the Editorial Board of the Journal *Un-schooling and Alternative Learning (JUAL)*, and a former President of the Ohio Valley Philosophy of Education Society. The University of Pennsylvania, Faculty Development Center, chose his article on *Paying Attention* as one of the ten best articles on learning.

INDEX

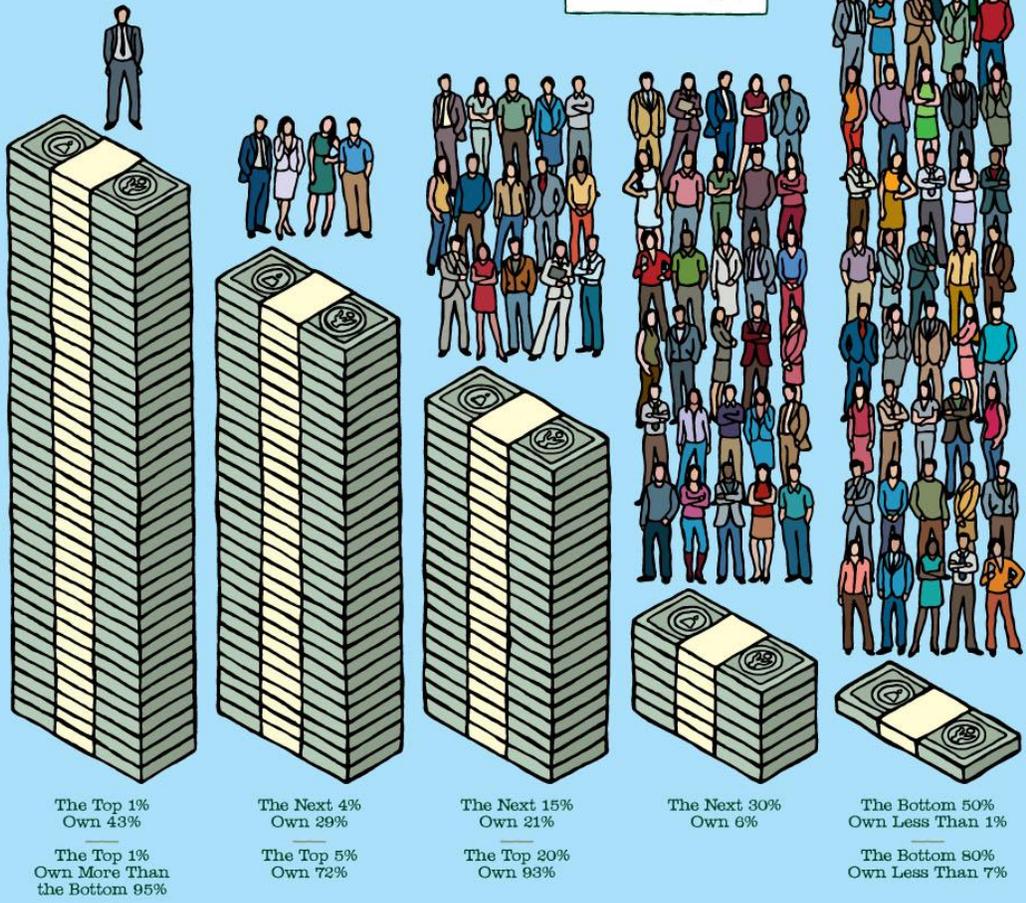


Cover

The Distribution of Financial Wealth in The United States

One Bundle of Money Equals 1% of the Wealth of the U.S.

One Person Equals 1% of the U.S. Population

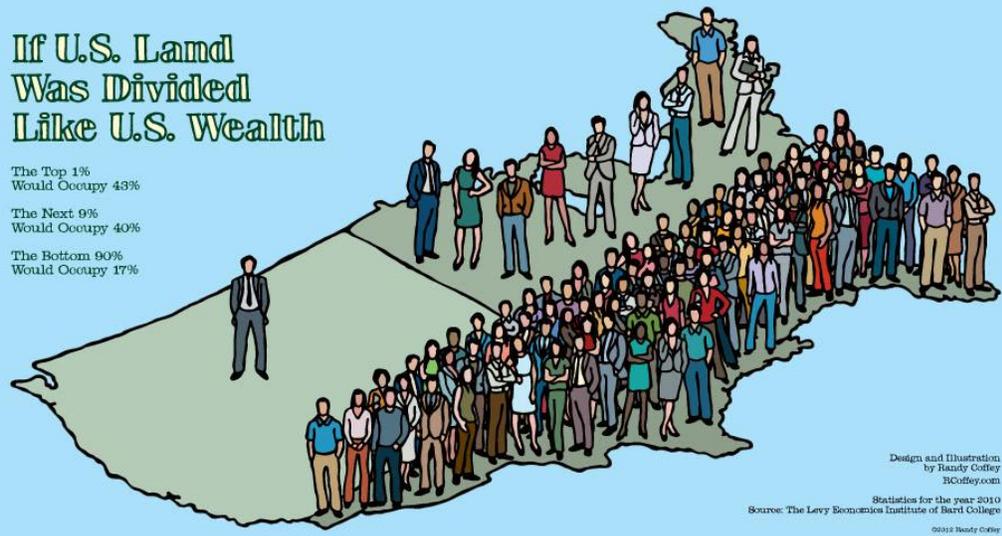


If U.S. Land Was Divided Like U.S. Wealth

The Top 1% Would Occupy 43%

The Next 9% Would Occupy 40%

The Bottom 90% Would Occupy 17%



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Rcoffey.com

Statistics for the year 2010
Source: The Levy Economics Institute of Bard College
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