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Proposal

for a New *Educational System*

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Preface

Education - Ways to a New Thinking

Whether in the media and other platforms or during congresses, especially political speeches, when education is referred to I get the awkward feeling that those who discuss the subject very often talk not only on completely different levels but also of totally different matters.

There are talks about centres of education, weaknesses of and in education and educational gaps, sometimes even about an alarming gap in qualifications due to a decreased education. In connection with the downsizing of educational levels one very often points out how this reduces the chances of the younger generation and, furthermore, the chances of the country's economy and future.

Alarming facts:

According to estimates of the OECD and other institutions the so-called *functional illiteracy rate*¹ of people at the age of 15 or older has reached about 15 % in Germany and other countries of the western world. These people, as *Traugold Schofthaler*, General Secretary of the UNESCO Commission, pointed out, even lack the basic qualifications needed to participate in today's current working life. Very few *functional illiterates* improve their lack of knowledge voluntarily.

In their investigation for the Foundation „Reading“, *Prof. Rainer H Lehman* and *Prof. Ring* outlined that about 25 % of pre-school aged children, a figure six times higher than ten years ago, show *clinically manifest language defects*.

Even though a great number of illiterates are foreign school-aged children who never attended any school in their home countries before coming to Germany, it is alarming to realise that children and young people spend only about 21 minutes per day in reading; in 1990 the average was then slightly more than half an hour.

All of the above serves to highlight the educational system in Germany as being in quite an alarming situation despite the facts that in 1844 compulsory schooling for everyone was introduced, that more than 50 000 schools exist, that more than 700 000 teachers offer their services to about 12 million pupils and that parents spend approximately 1.6 billion marks in private tuition. Furthermore, every year about 30.000 young secondary school pupils -more than 12% - leave school without sufficient basic knowledge in reading, writing and mathematics.

With the population, and in the greater part its children and adolescents, on the one hand lacking the fundamental techniques of culture to such an enormous extent, and, on the other, practically losing former abilities in reading and writing (acquired through daily practice) it becomes apparent that about 15 % of all Germans are close to the limit of *functional illiteracy*. There urgently exists an obvious need to bring into the discussion these shamefully concealed facts and to look for new ways in education in order to start the reform which has been talked about for many years. Perhaps to obtain a clear picture of what is here really being talked about and to „diffuse“ the discussion, we should focus more clearly on the question of what *education* really is and on the question of which conditions are really needed to reform *education*.

¹ *Functional illiterates* once learned to read and write but never practiced it after leaving school and therefore lost these abilities.

1. **Education - not a synonym for knowledge**

To start with it should be clear that even the most detailed specific knowledge of a very specific part in any subject is not to be considered *education*. Even if one knows very accurately everything about the matrimonial rites of the Russian forest-ant, one would not necessarily be considered well educated.

Offered and accepted information is transformed into knowledge and the more wide-spread and the more detailed this knowledge is the more one can be considered educated. Thus *education* results only from the *sum of single knowledge in different subjects*.

The German word for this is *Bildung*, and it contains not by accident, the word „*Bild*“ which translates as *picture*. If one concentrates by looking only at the left lower corner of a picture one will never receive the picture as a whole nor its full content.

By the same token, as long as highly condensed specific knowledge is generally understood as education, one is tempted to stare in deep respect at the term “Education”, leaving the whole matter totally up to universities, becoming content with some training courses in one’s own field; this process means, according to the general use of language, only the continuation of already existing knowledge.

Conclusion: what is actually needed is a clear distinction between *information*, *knowledge* and *education* itself in order for it to reach people’s ears and mind, regardless rather by accident, even if the chance of that happening is the only one on offer.

2. **Education - reflection of vitality**

As already indicated most people assign the term education mostly (some even exclusively) to the academic sector. They declare themselves as not affected by this and therefore refuse to participate in the discussion about education at all, even if in their household there are school-age children or students.

This is mostly connected with the fact that for many citizens any furthering of education is only interesting if very selective in specific fields or interest to them, just as a pastime or hobby. Mostly disgruntled within a hardly satisfying professional situation their mind is narrowed to worrying about their job and possible redundancy. Since they consider the development of their knowledge as mostly finished, maybe even unable to be expanded further, and since learning - i.e. to add further knowledge - is in their eyes connected with major distress (due to formerly witnessed wrong teaching concepts within a highly unpedagogical school education), they deny themselves the important element of any further self-development, additional knowledge for permanent improvement of their own professional qualification. Ironically, we all use the proverb: „*One never stops learning*“, but most people actually refuse to act accordingly.

Only if it is unavoidable do they let themselves be sent on a training course, naturally expecting the employer (or the working office) to pay for it. There are obviously very few adults who are really eager for further education.

This already shows very clearly that the strongest motive within a lacking consciousness about the necessity of further education lays within the considerable gap between people and their professional activities, this being due to the fact that work is mostly considered as a liability (contrary to „leisure time“) instead of a calling.

As this already counts for (professional) knowledge, it counts even more for the much more complex term of education. Whoever does not really have to, rather excuses himself with traditional lame excuses such as „*I just don't have any additional power / time for more learning*". To accrue additional pieces of knowledge and even more additional education (i.e. additional knowledge in many different subjects) is generally looked upon not with aspiration but rather with pain which should be avoided whenever possible.

Insofar people's readiness for education is indeed a direct reflection of their joy of life and vitality. If both are atrophied or massively reduced, a phenomena occurs which (unfortunately) many people are familiar with, creating a permanent burden for many of them throughout their whole professional life i.e. the choice of a profession; this is very often not left up to the young people themselves, instead they are „railroaded" to it by others at a very early stage. These often to be seen as faults lay within our educational and schooling system (for example: „*You are technically talented*" or „*good in maths/languages/natural sciences/handcrafts*" etc.). Thus, limited and fixed by others, many citizens feel suppressed and tortured all through their professional life. They sense their profession (lat.: *providere = to take care of, fulfil*) more as a torture than rather a daily enrichment. They then either avoid any additional education in their profession (even specialized literature) or - as a counter reaction like a pendulum - they pounce vehemently on everything that seems „necessary" to fulfil their duties, ignoring everything and anything which is not directly connected with their job. They turn into perfect „full of hate slaves" (a nicer word for professional idiot) in their profession, thus fulfilling the demands and wishes of those who had chosen this profession on their behalf. Or, they choose - unconsciously lived-up defiance - a job diametrically opposite to their parents' wish, which very soon will make them just as unhappy.

Therefore, whoever tries to bring people's mind closer to the understanding that additional education must not only be seen as a necessity but rather as a personal gain should first of all start to „deliver" education in all its facets, highlighting it as a personal enrichment and a strengthening of one's joy of life.

Current overcrowded lecture halls, far too large classes in schools and adult evening classes plus an archaic grading and testing system are certainly not very suitable to convey educational work as a joyful enrichment of one's life.

3. Educational readiness - expression of one's personal self - image

By the time school education is finished many people believe to have eventually and finally conditioned themselves enough to not only take their place in society but also to have proved a right to do so. Most people do not understand that education is and should be a lifelong process of development. By having finished their exams and having obtained a diploma they see themselves in some kind of a completed state of qualification without any further necessity to „suffer" any more schooling.

Thus, under those conditions, it becomes psychologically very understandable and obvious that the prerequisite necessity of acceptance and understanding of quality and quantity of ongoing knowledge - supposedly leading to an even more detailed knowledge within the already achieved education - is on the average very low.

The collective (although wrong) image of education makes people rather repress the knowledge - even though their intellect may suggest differently - that they should continue education simply for their own sake, for their own self-image and self-development.

On the whole, the word *work* psychologically suffers an association with *suffering*, *hardship* and *sacrificed time* together with a disassociation with *happiness*, *joy* and *free time* - as allegedly experienced during holidays and weekends. In the same vein, the word education spells tasks and as long as it is considered contrary to carefree time it will be a matter of avoidance.

4. Education and upbringing

If understood as an exemplary introduction into the social community rather than as a forceful indoctrination or cultural drilling, upbringing then becomes in the context of education a mere part of it. And this is exactly why and where the problems with the item *education* start with and from: undoubtedly the level of general upbringing is rapidly decaying.

Far from being the moralistic lament of a nostalgic educational purist it highlights education as also decaying towards some kind of a social carelessness already found in language - written or spoken - and in every day manners - as in table manners, courtesy to or consideration of other matters.

I'm not referring to some kind of unnatural politeness and ingracious dishonesty. The value of class or style is, today, mostly limited to mercantile extravagancies, socially constrained individuality, and an unredeeming superficiality where nothing is too expensive or extravagant.

Upbringing as basic element of education needs shining examples to a special degree. But this, however, requires that the shining examples retain their integrity and authenticity at all times striving for achievements.

Unfortunately today's youth disapproves of the term *achievement*, considering it rather dusty and antiquated, showing few or even no respect for it; youth looks for pseudo-shining examples who need nearly extraterrestrial heroic characteristics akin to its own disorientation and disturbance.

At the time when children step out of their families into the next higher social group such as school, professional training, professional life, the first part of upbringing has already been over for a long time. Whoever asks for a change in the educational system - as a part of a new concept of education - must therefore be conscious of the family as the source of any social competence (and, along with it, good or bad education).

A fact that most people may not be aware of is that these primary aspects of education build the fundamental conditions for the readiness of the child/ the young to involve courage and diligence, creativity and civic commitment in its future life. A lack of motivation and goals to achieve, laziness, dishonesty and a low social competence, are the consequences of deficient education not the roots and it becomes senseless to, later on, blame them as the guilty parties.

5. Training - sufficient education?

What do we actually mean, when we call someone *trained* or refer to his/her training as *finished*? Apart from the fact that most forms of training only deal with very specific knowledge in a very narrow field of what could be called education, I regard it as simply impossible to declare any kind of (partial) training as „finished“, as implied by the prefix „aus“ in the German word „Ausbildung“ for (professional) training.

This word is misleading on the grounds that even only a specific part of the professional training is declared *finished* (illustrated by a test or diploma, which lead the trained person to the fatally wrong idea that his training might be sufficient), or that a simple course is disguised by the use of the term *training* („*Aus-bildung*“).

In most circumstances the notion of training is used in a corruptive way which deceives either the person to be trained or the environment. Subsequently, it is not astonishing that persons trained that way do not even consider that they might only have achieved a short step towards a real education. It is not astonishing either that they tend to feel and think that they might rest on their laurels, quite content and proud of their achievements, not even having any idea to furtheron improve their training.

One gets suspicious that, often, the word „*training*“ is, like many others², purposely misused with the intention of clouding the issues of real circumstances. It is no wonder that in some cases self-esteem crumbles when an acknowledgement has to be made that the *Certified Training* is by a long way insufficient, occasionally even quite old-fashioned, and more often than not requiring either a refresher course or reengineering. This might be the reason why most people rely and hold on to their acquired knowledge, at least until someone or something shows them, sometimes in a quite painful way, that their knowledge and training are neither sufficient nor up-to-date.

6. Endogen joy of education instead of exogen enforced learning

It results from what was said at the end of page 4 that many people - especially those who seemed or even were successful in their jobs for 20 or 25 years with their level of knowledge - stubbornly refuse any further education, any change of thinking and learning, and also rebel against the necessary modification to their habitual pattern of work and behaviour.

The reason for this is the feeling of *exogen* (from the outside) *compulsion*. Real expansion of knowledge and the link to partial knowledge and what could be called education can only be attained if further education and any kind of learning are felt as *endogenically* (from the inside) motivated and accompanied by joy.

The success in the choice of a course and its contents, in other words *further education* (as much as the variety of choices at school in the past) highly depends on the devotion of the trainee towards it, but also towards the way it is presented. Furthermore if one attempts the „planting“ of the new seed of knowledge in the „frozen field „ of inflexibility, lack of insight and lack of willingness one soon realizes that this seeding can only be achieved by force. It is obvious that no new knowledge (as a condition for growing education) can be sown on this ground of emotio-intellectual unwillingness.

To teach the contents of education, to produce the new knowledge in question, one needs first of all to increase the joy of education in order to avoid cramming. To induce this, we must not put *knowledge-carriers* in a classroom or a lecture-hall but *pedagogues*³. But, as a matter of routine, this crucial prerequisite is unforgivably neglected in our educational systems. People in schools, lecture halls and companies who act as *teachers*, *lecturers* or *instructors* are often only pedagogical fall-out. This situation is predominantly due to the fact that most people prefer „clean“ work (with

² *right* (instead of *true*), *power* (with either very positive or very negative emotional connotations) etc.

³ *pedagogue* (greek: *playmate, companion, friend of the child*)

out contact to dirt and machines) and seek to present themselves in front of a class as „*the one who knows*“, per se a symbol of superiority and a brilliant ego-kick. A better payment in most cases and more leisure-time (especially in schools) go along with it.

In conjunction with the afore mentioned personal inclination a lack of pedagogy exists which results from the social mistake that *knowledge* on its own implies *supremacy* and that we exclusively care about the bare contents of knowledge and not about the way those facts are transmitted. A pernicious and highly ignorant mistake: that is exactly why so many pupils absorb the knowledge offered with such reluctance, why they consider teachers almost as adversaries and why, in general, learning lacks so much joy. To learn 80% of a subject matter with joy, conviction and readiness will enable one to use it and apply it later in a far more productive manner than by cramming it at 100%, as dictated by the curriculum, in order to pass a test only to „dump“ it soon after.

7. Who educates teachers?

In this context it is interesting to know why the majority of teachers/instructors behaves so unpedagogically. Well, who ever told them to do better? The more specific the knowledge got, the more the different fields of knowledge got restrained over the last 100 years of over-emphasizing specialization and the lesser attention was paid to a method of instilling/acquiring knowledge valuable in terms of pedagogy. Today every university feels honoured to have an excellent scientist (maybe even a Nobel-prize-winner) as a professor, regardless of his pedagogical skills, leaving the students/pupils to suffer the consequences. The only consolation left for them, years later, is to have been lectured by this authority.

In companies it is also an advantage to be in the „club of instructors“, it creates personal space and connections making the job worth the while to qualify for it in the first place. The aptitude of an *instructor* is only seen under technical/professional aspects. The courses offered by the IHKs (the *German Chambers of Industry and Commerce*) have, for instance, the final goal as passing the „*instructing aptitude*“ exam. The subject *pedagogy* as a vital part of the aptitude to instruct others seems not to exist at all. This „aptitude“ is then tested by people who seldom, if ever, have themselves stood in front of a school class. Millions of pupils, apprentices and students may now nod in *compassion* with the latest statement if they did not do so before. But that is not enough. A *reform of education*⁴, as people everywhere ask for nowadays and as they did 20 years ago, cannot be dictated politically from the above. Much more do we need to understand the real significance of education as the interconnection of different contents of various fields of knowledge and the importance of its imparting. To get joyful and willing learning pupils/ apprentices/students/professionals we must on one hand have a supply of educational subjects presented with attractive/interesting/joyful aspects and on the other we need instructors/teachers/professors who are able to „restore“ faith in education through their innate desire to really teach and by their own joy of learning. But they also must be taught and trained to do so.

⁴ Another nonsense-term; how can I „reform“ *education*?

8. Education demands information free of corruption

When we agree that education results from the interconnection of different units of knowledge within various fields of knowledge, and that knowledge is the amount of information passed on in a pedagogically valuable way, we should clarify what the term *information* really means.

An information is a formatted perception on a sensual level and is verbally or non-verbally fixed and then passed on. Its contents may be of intellectual, emotional or physical kind. We may take it for granted that everybody knows how delusive our subjective perception is and how easily it can be deceived. The point I want to make is this: most people do not realize the danger of thoughtlessly transferred *pseudo-information* (actively or passively). Thus the majority of content in meaning transmitted as *information* benefits more the transmitter than the receiver because of the information-transmitter's understandable interest to spread what he, subjectively, considers right, useful and important.

It may sound shocking but it is true that most information is actually *misinformation*. It carries a considerably manipulating characteristic disguised as a functionality which benefits almost only the information-transmitter who may not even be aware of the manipulating and misinforming (however corrupting) content of the information he is transferring. The process remains nevertheless that of *misinformation* and is therefore *deceitful perception*.

To prevent alleged *information* becoming delusive *pseudo-knowledge* and to avoid gaining more *imagination* than *education*, we have to check people's informational behaviour, as unpleasant and tiring as it may be. To distinguish important from unimportant information, to differentiate between *manipulating* and *motivating* contents of information is what a reform of education really should start with and concentrate on.

9. Education as a result of holistic learning, knowledge and ability

If we understand education as being the highly qualitative final result of gathered knowledge, and knowledge as being the sum of information (as mentioned above, through intellectual, emotional and physical perception) we understand that theoretically as well as practically, the mainstream (the functional parameter) which serves as transmitter (carrier) is of crucial importance. I am speaking about the *way of learning*, without which we would not be able to save information and render them into knowledge.

As long as *learning* is only *linear* (and is only taught linearly as well), we will never have a connection between the various units we learn, nor can the contents be combined to become *holistic knowledge*, let alone a *holistic education*, as final result (and a first step towards real wisdom).

10. Even learning has to be learned

This last statement might sound incomprehensible, as you will hardly find anyone who does not judge himself „*eager to learn*“ or at least „*willing to learn*“.

All of us, on numerous occasions, have decided to learn something new but lost interest in the chosen subject after a while. Strangely enough, we regret and suffer for a long while, quite often even a life time, having stopped this „*apprenticeship*“. How many people bemoan why they gave up their school qualification, their apprentice-

ship, and their studies? Much later they pull themselves together and try to catch up with what they left behind by attending evening courses, seminars or adult education. But in spite of the (initially) strong desire, they give up those studies again (about 90% at evening schools) and blame it on all kind of circumstances beyond their control.

Give some thought as to why some people have such difficulties with learning, while others do not, even if they are not more intelligent? Why can some people absorb theoretical knowledge easily, but have tremendous troubles when having to use it practically and the other way round with some other people? Is it really a matter of mentality or intelligence to be able to learn and then to apply what you have learned?

Let us look back a few years. We can notice that we were able to learn the most difficult and complex subjects (speaking, walking, reading, writing and calculating) with amazing speed and ease and that there was hardly any temporary difference between differently gifted children. Science disproved a long time ago the prejudice that learning is harder for elder people because of changes in brain structure. Not only exceptions like *Cato*, who learned Greek at the age of 60 and then became one of the best bilingual orators of ancient times, but more and more people of middle and older age are now attempting to learn totally new things and acquainting themselves with totally unknown subjects.

Why is it that our children can handle computers and other complicated technology effortlessly, almost like a game, while adults nearly lose their mind (and pleasure) when they deal with PCs...and their instruction book?

I have just mentioned the key word: „*game*“, i.e. to play. Let us try to define the term *learning*: To feed our „supercomputer“ with theoretical units of knowledge deeply plugged in after hard toil is not the point, nor is it to acquire practical skills which we memorize theoretically but which we are unable to retrieve, nor can it be a matter of becoming aware of already existing basic skills, without using and improving them.

No, the term *learning* rather implies the acquisition of practical and theoretical skills whose interconnection we can only understand when we acknowledge the corresponding backgrounds and whose worth and effects we only grasp and enjoy through application and after the said application.

What is the gain for a frustrated housewife when she attends *Ikebana* lessons but never applies this Japanese art nor turns it into a hobby?

What sense does it make for a craftsman to join lectures in *Sinology*, if he is never going to spend his holidays in China (perhaps because he is afraid to fly)?

In many similar cases, the answer was: „*I want to stay mentally fit!* „

Why, instead, did they not attend lessons which they could use for their jobs and/or hobbies or which could help them gain a practical benefit: the questions remained unanswered.

Angry protest was the answer to the -admittedly slightly insidious- question, of whether the hidden wish to learn something out of the ordinary, not easily grasped straightaway by everybody, may have been the real reason. People proudly show off their diplomas as a consecration. „Schools“ and „courses“ for the most exotic subjects are booming and making big money.

Let us put aside this form of self-esteem crowned by sometimes strange diplomas and have a look at why we learn harder and harder the older we get or rather at why some learn easier and faster than others. We come to an astonishing result: the more

pleasure we have, the more success we get, or in other words, the more compulsion we feel and the less fun we have and the more difficult learning becomes.

You may protest loudly now and declare: „*But I really want to learn it, I know how important it is for me (or my job etc....), but it just won't go in !!!!*“. Your mimicry and gestures, your voice and your behaviour clearly reveal the authentic regret and the deepest of doubts about your own abilities and intelligence.

Man is and has always been eager, mainly because of his curiosity, to learn and is well able to learn way into old age. The willingness to learn does not drop because of the decay of one's ability to learn, but as a result of various frustrations and failures in learning that one has experienced. Furthermore one adds to these frustrations and failures through a lack of reflection or awareness of the reason(s) as to why one did fail at various attempts to learn something new. It is then very easy to convince oneself of being unable to learn or/and that it is too hard, leading to cover up one's internal pain and anguish in front of others either by pretending not to be interested in new matters or on insisting on points of views formerly acquired (appearing obstinate to his peers) but still firmly claiming to be eager and willing to learn.

On the other hand all of us also know some people who go on learning, inventing things, becoming mentors and promoters of evolutionary (or even re-volutionary) ideas and who are wide open to new subjects very much in spite of their middle or even high age. They often seem to be completely normal and no geniuses at all.

How is this possible?

It is so easy and yet so difficult: they are *unprejudiced* and consider *learning* as a *game*. This observation brings us very close to the solution: the reception and inception of new, formerly unknown subjects is confronted with past experiences which could be build upon if they were not connected to such rigid and invariable terms and dogmas in turn evolving them as counterproductive factors to the learning process („*what must not be, cannot be*“).

This obstinacy, as a result of fixed opinions, rules and banning messages dominates the way we see our world to such an extent that we have hardly any place for the new and the different. Systematically we defend what we had learned until now out of fear to unmask it as wrong (or needing improvement) instead of approaching new concepts without prejudices and giving them a chance to enter our thoughts. We get entangled in endless discussions, looking desperately for weak points, „holes“ in the new subject we get confronted with and literally lock ourselves against it.

But if we trust the person who confronts us with a new matter, if we appreciate him as a person and/or an authority (perhaps he is a famous scientist), we may question what we have „known“ so far, we may even change our opinion enough to learn new things and improve our knowledge.

Which factors actually improve learning and which are counterproductive?

We can call *productive* everything that makes us curious about new and different things, that raises our interest, that wakes up our eagerness to know and our (natural) impulse to play; our pioneering spirit, our fantasy and creativity are direct results of our education. The more these factors are hindered, the more we are conditioned and drilled during our evolution toward adult age and the lesser our readiness to deal with the unknown, to meet new subjects without prejudices will be. But also to be considered are our diligence and consequence, our feeling of responsibility, and our willingness to take decisions, our inner and outer calmness (harmony); they are the results of our education and manifest themselves in our will-power and self-discipline.

Our parents and teachers actually establish in children the basic structures for the eagerness and ability to learn during what we call the education period. On the one hand the more authoritarian a youngster is educated, the less openly and creatively is he going to learn new and different things. But on the other hand, the least criticized and disciplined a youngster is educated, the more he will have difficulties in acquiring self-discipline and transforming superficial curiosity into a true will to learn. Shallow quarter knowledge or even half-knowledge is completely enough for them to push aside new things as „already known“, „already heard“ or „already understood“. They are totally aware of the limits of their abilities - i.e. their lack of real knowledge- but they show off with technical terms and flimsy or bogus knowledge. They come to avoid people with real profound knowledge or expertise like the plague and deal only, almost instinctively, with complete „morons“ who are flabbergasted by their half-baked wisdom.

Every form of learning, i.e. the ingression of education, knowledge and information, is therefore directly connected to the basic methods of teaching and learning. If we fail to insist on or even demand the implementation of new learning methods and attitudes towards learning as an essential part of education at the onset of childhood, we will fail to break the vicious cycle of children becoming untrained parents and untrained teachers being unable to teach children who will become parents and teachers, who will be....

However, the more learning is understood as a holistic, life-long process driven by interest and pleasure, the more we can already at the early age of childhood pave the ways of willingness on which the human being will proceed and develop easier and faster, his whole life long. If the child at a very early stage witnesses only the obsolete path followed by his parents, teachers and instructors, who consider their *education* as terminated, then let us not be all together surprised, if it gets bored and tired of learning, at the latest (if not before), after finishing school or his apprenticeship and encounters any form of further training with suspicion, scepticism or reluctance.

11. Educational politics - key to holistic education

We now reach the core of how educational policies really ought to be under ideal conditions. Unfortunately, this key point is not to be found anywhere, in any form, in any of the workings produced by any so called educational politicians of any kind, creed or colour.

I dare say that hardly any politician dealing with educational policies in Germany today really knows what he is talking about, although German parliaments are crowded with teachers (not pedagogues) like no others in the world. Everyone knows that a foggy idea does not replace knowledge. A politician who has reached the heights of political pseudo-expertise after years of hard opportunistic political toil still does not necessarily know anything about educational policies. It makes him even more dangerous than able to talk about it.

Valuable educational policies only result from a deep understanding of the connections between subjects such as communication, reception, inception, transfer of information, psycho-physical matters and inter/intra-social relationships, as labelled by our modern language. These are the pillars of a human social community. They are erected, for the individual as much as for a group, with the interfunction of psychology and philosophy as a base. Whenever this foundation stone of (ratio-related) philosophy and (emotion-depending) psychology is not solid and sound the

functional element of a corruption-free, valuable and joyfully lived education (as a consequence of educational policies) cannot be developed.

Educational work starts at the onset of childhood and progresses into a human being's upbringing to culminate as an important singular part of what could be called society and cultural cohabitation.

Educational policies are far too important and complex to be left at the mercy of power-hungry party strategists.

12. Education - chance for a fulfilled life

I admit that the thoughts and annotations I have just made may sound quite subjective or idealistic. It may be so, but should we not try to reach the optimum to get perhaps the relative maximum?

In other words, how far should we allow the politicians to lower the level of the common denominator of qualification in order for them to satisfy prospective voters and ruin real education in the process? That is why I consider the introduction of the comprehensive school as a catastrophic act of corruption in the field of educational policies that gained masses of voters. Instead of showing young people, as well as adults in their jobs, ways to reach for the fruits of higher branches, these had been artificially hung so low and reachable that no one even considered doing without.

Every fruit grower will tell you that this would be to the detriment of quality, but it was/is of course easier to dazzle, to manipulate and to gain voters that way (a quite subtle form of perfidious corruption).

However, if joyfully lived and experienced, if approval instead of denial is inspired, then education and educational policies may regain the status and the function they should have in a community and which makes them so precious for every society, from the family unit to the community and to a whole nation.

The higher the degree of information, its potential of knowledge and its standard of education, if „digested“ on a voluntary and joyful basis, in a society is, the stronger and the more cheerful, the more competitive and the more willing to innovate, the more creative and the fitter to survive (because of flexibility) the individual as well as the society as a whole will be. The joy and the enthusiasm with which an individual will absorb information, connect it into knowledge and experience it later on as education, reflect directly on the said individual's private life, his family, his job, his surroundings. Educational policies are actually the cradle of all the things which turn people and nations into cultural communities or, in the opposite case, into an amorphous mass.

The German word *Bildung* (education) contains the word *Bild* (picture) and infers the sense of an entity made up of little pieces of partial and specific knowledge, attaining its degree of entirety only with the combination of the factors mentioned.

But *Bildung* also implies the word *bilden* (to form) which means to construct, to *build* (etymologically related to *bilden*), to develop and, under ideal conditions, to improve further and further. All those who talk about *Aus-bildung* (sufficient training as mentioned earlier) cannot possibly have understood that this process of *Bildung* (education) might and should be a lifelong continuum.

Last but not least: our world's over-emphasis of applied ratios hinders precisely what makes education applicable, liveable and understandable: the homogenous connection of theory and practice, of knowledge and ability.

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Nowadays theoretical training is far too extensively emphasised, especially in higher schools and universities. This leads us to a fact well known in companies, i.e. a highly and very specifically trained specialist, who is helpless when confronted with practical problems he seldom or even never had to deal with during his theoretical training. Teachers are an excellent example. They are supposed to succeed as pedagogues, but almost never had the opportunity to experience real life practice during their theoretical training nor the chance to improve their practical skills under the guidelines and the requirements of their future job. The same problem occurs with almost every academic job.

To put a real dualistic training at the core of every teaching and learning processes via a reform of our educational system is more than highly desirable. Education is only valuable and useful when truly and really experienced. But to obtain this it is absolutely necessary not to over-emphasize the ratio-related communication of specific knowledge to the detriment of emotional experience and understanding. As long as we regard the emotional experience and the application of theoretical knowledge as self-evident, not requiring special attention and support, a fact probably due to our self-awareness in matters which concern our emotional life, even the most detailed and specific knowledge will stiffen into senseless inapplicability and inadequacy. Neither the „summa-cum-laude“ graduate, his environment, his family, his company, nor the state, who has considerably invested in his training, benefit from his highly specialized knowledge when it remains unused and proves to be useless in practical life.

We look forward, full of expectation, to see what educators and teachers, trainers and lecturers, but primarily all educational politicians will be willing, able to learn and retain from these thoughts. Furthermore we also look forward to see how much time needs to pass for enough people to become aware of the nonsense of the term „*Reform of the Education System*“.

Eureka !

Introduction

Today's educational concept

There are only few words that are misused as much as the term *education*.

We speak of *training* (*Ausbildung*) meaning a way of obtaining *knowledge* with the idea of a beginning and an end. At the end we get a diploma as a proof of the acquired knowledge which then stands as a proof of certain skills and abilities.

Here already one could ask himself whether theory and practice of the respective subjects have been learned and trained to the same degree. Another question arises: is there any subject a person can consider him/herself as definitively, totally and universally trained in?

The word further as in further education is self evident in the sense that almost every kind of education covers a temporary span of time and thus can only be fragmented with respect to the future. Therefore it becomes essential to constantly keep in touch with the latest developments in order not to miss the train of progress. The rising unemployment rate makes clear how important further education and further training are.

Finally someone is only considered *educated* when he/she has an academic degree and does not use the common vernacular.

Some questions and splits of thoughts:

1. Why do we so often evaluate intellect related educational subjects higher than high knowledge in areas of more functional and practical nature?
2. Why do so many people approach education with almost jealous respect and distant shyness?
3. Why do so many people only start improving their education when they feel obliged to do so, in other words more out of exogenous compulsion than of endogenous motivation ? And why do they predominantly choose fields where they expect a higher income or more prestige ?
4. Is education always connected with high costs?
5. To what extent are the costs of further education for single citizen to be born by the family or the community?

It is general knowledge that more knowledge goes along with a higher qualification.

A problem occurs though when a person who has spent a long time in further education, perhaps even for some years, may be confronted with the unpleasant situation that the knowledge he has acquired has become outdated, that he cannot cope any longer with the everyday demands of his job, that the hard training he followed is insufficient.

I did not find in any of the educational concepts suggested by institutes and institutions, unions and politicians the proposal to proceed with the dual system, i.e. to work one half of the day and to learn during the other half in companies (office etc.). This aspect of daily connection of theory and practise is not considered at all in the whole discussion about education. There is in general more irritation and confusion on the current subject of educational reform than clear concepts along with the necessary financial plans. Employment offices summon instead billions out of regional funds for the promotion of work. The money

goes very often to providers, who have not much to provide, but are well connected to benefit from the subsidies. When hundreds of thousands in long time unemployment still do not manage to find a job after their third attempt at further training, then the interest of even the most willing starts to drop.

I dare pronounce the heretical claim, that our educational system is not reformable at all as long as the real value of education does not get implanted enough into the people's minds and as long as the interdependence of the macro-economic value of a high level of education and the close connection of theoretical and practical education is not acknowledged among the population.

We need, first of all, to develop an innovative educational system which really merits the prefix „new“ (see chapter IV).

Education has to be understood and naturally regarded as an essential *social asset* and as an ongoing contributing factor to an individual life almost from the cradle to the grave.

I. Resources of education

1. Natural resources

The natural resources of education are determined on one hand by genetic predisposition, i.e. the natural intelligence.

However the potential of one's natural intelligence is on the other hand far less determined by the genes than previously presumed and this knowledge is gaining ground. We human beings are born with almost the same basic intelligence and therefore with almost the same educationability. The way a person's natural predispositions will develop - starting already at the earliest age- is predominantly a matter of the child's and later on the adolescent's environment.

Because the ability and the speed to take something in are at the highest level in the first stage of a child's development, it is also of the greatest importance. At this earliest stage of childhood, the reception and the gathering of knowledge is not yet determined by what we are later going to call *doubts* - or in more sophisticated words: *the critical mind*. This goes on the one hand together with a higher (because not hindered in any way) reception of information, and on the other hand with the danger of the unfiltered perception and reception of misinformation which are also build in the child's system of think-feeling⁵.

These misinformations are, on one hand, wrong informations unconsciously given by the parents or the child's near environment. But they result, on the other hand, from the parents' pedagogical incompetence. I would like to add that the parents are mostly completely unaware of the fatal consequences of the misinformation transmitted during the upbringing period. After all, which parent attends a „*parents' school*“ before they become (biologically) parents?

2. Sociological resources

Many impressions apart from the parents and other life companions (siblings, relatives and neighbours) have, as further sociological resources, an influence on the children. The children - wide-awake and by nature instinctively curious- absorb literally everything (and extremely fast) offered to their senses, again unfiltered and without the „brake“ of critical analysis. The thoughtlessness with which we (adults) approach „foreign“ (i.e. biologically not our own) children together with the contempt towards midwives, kindergarten and elementary school teachers are worthy of

⁵ *Thinking* and *feeling* are both involved almost without exceptions- each to a higher or lower degree.

extreme consideration when we bear in mind the meagre pedagogical training those professions get.

Education as a fundamental element of earliest infancy has to be understood in a completely new way in the consciousness of society in order to not cause high „entropic“ losses during the earliest, but most important years.

II. Education- a lifelong task

1. The individual right for education

If one acknowledges *education* as a lifelong ongoing element, then only such a state can be considered *responsible*, humanistic and social that offers its members a comprehensive and permanent supply of education.

The variety and the quality, the breadth and the depth of the educational supply have to be of high standard to prevent the danger of being completely deliberate or even stay unused (which is of course related to high costs to be paid by the community). We also have to pay much more attention than before to the qualification of the „transmitters“ of education, especially in terms of pedagogy.

The subjects psychology, linguistic education (every sub-field of communication and rhetoric) and pedagogy have to be integral elements of all professions which need to be added to the field of education. This embraces by far not only teachers and educators (with better pedagogical education), but also the attendants of small and smallest children, kindergarten teachers, social workers, master craftsmen and lecturers at professional schools and universities. As the majority of other professions such as policemen, judges and the judicial staff, wardens and teachers of adult education schools, employees of public offices, sport- and other trainers, nurses, doctors, dentists etc..., are the life-companions of their pupils/patients/clients, psychology and communication ought to be considered and made a dominant part of the curricula of all schools (elementary/ secondary/ and upper-schools), in order to teach people from the earliest age to deal with each other peacefully and respectfully. This applies especially and first of all to all those who decide to become parents. Most adolescents quickly and easily come to know how to become biological parents (although the subject should be taught functionally and substantially in a pedagogically worthier way), but to understand themselves philosophically and psychologically as parents has not been part of the curriculum of the „*school of life*“ until now.

If we proceed on the assumption of a general individual's right for life-long education and that these possibilities are to be open to everyone regardless of his financial potential and social background, then we have to ask who has to bear the costs.

As we can assume that every member of a community offers, to a certain degree, its skills to the said community, the answer can only be: „*society has to carry the costs*“. This seems to be utopian and impossible to be financed at first sight, but the clue lays in part IV of this exposé.

Neither the limitation of the educational supply to the ages between the sixth and the twentieth year and ensuing studies -i.e. the temporal fixation of the period in which one can demand education- nor the alignment of the educational contents along completely old-fashioned statistics -which often „argue“ completely beside the real demand -, nor classes of thirty pupils or more nor the depth of qualification orientated at the skills of the weakest of society - the law of lowest common denominator- ought to be the yardstick of a future education or educational reform.

No, far from that, the supply of education of the future has to offer those people willing to be educated a broad spectrum and various depth of education at their free disposal.

Everybody should furthermore decide for himself, from 10 years of age onward, when and what he wants out of education. People's intellectual-emotional developments are too different to determine the school age in general from six to fifteen and for the state to dictate when the inner readiness of every individual to deal with one or the other subject should be developed. This concept assumes that the pre 10-year child has been trained into positive thinking and viewing of education in the correct way by his parents and primary school teachers.

2. Active individual responsibility for education

Only when the individual has the possibility to select (further) education under better pedagogical conditions, according to his own skills, abilities and desires and without the limitation of predominantly intellect related standards of esteem in society, only then can society claim the individual's responsibility to actively and constantly improve his education.

The use of one's opportunities of education not only for one's own fulfilment but also with respect to one's personal responsibility to the community, employees, family, children, etc. cannot be enforced by the state. This responsibility must grow -as a result of a completely different educational system from that of today- out of a free self-awareness, which requires constant interest and joyful curiosity.

Only when we reach the point when a society stops evaluating different professions by calibrating them higher with words such as „*intellectual work*“, „*graduates*“, „blue collars“ or lower, less worthy, with words like „*manual worker*“ for the craftsmen, truck drivers or nurses, will responsibility take place in the individual's think-feeling again.

In the same vein people will stop choosing their profession because of a bigger payroll or higher esteem in society; instead they will follow their vocation, natural skills, aptitudes and interests fulfilling their inner desire.

Only when the evolution in the real meaning of education in the common consciousness, along with the passive responsibility of education is grasped (i.e. where do I /should/want to improve my education according to my skills, desires, curiosity, interest), will the readiness increase to take active responsibility of education. I mean by that the individual's readiness and the awareness to pass onto others the skills and abilities, the knowledge and the wisdom previously received from others. We must not leave education to (governmental) institutions, persons and professions. Everybody should actually share what he himself has learned with those who are interested in it and look for education.

Today this may appear illusionary or idealistic to many of us. But if we take a look back into the history of the evolution of mankind, we find exactly this behaviour -active and passive educational responsibility- in earlier societies, when every member of the tribe felt responsible for the tribe as a whole. By the way, we still find it in animistic cultures not yet damaged by civilisation.

A different understanding of education (natural instead of normative) in the sense of *further evolution* would incidentally make things easier insofar as schooling and any other kind of further education would not be regarded as a burden and handled with reluctance anymore. The natural joy of learning, the creative and curious experimentation we all know from our days of childhood would rather outweigh the current difficulties in the present system.

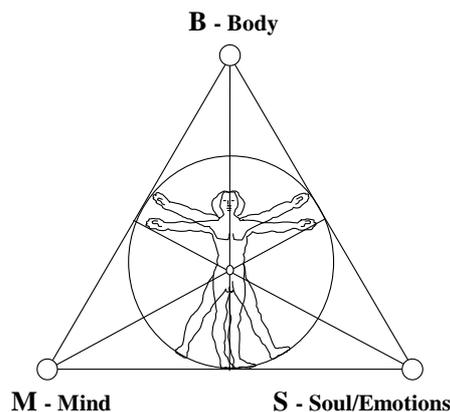
III. Contents of education

1. Philosophy, psychology and pedagogy- basic parameters

Up to now education has meant the mediation of knowledge and rational (intellectual) contents. We deal almost exclusively with theoretical knowledge, historical evolutions, names, facts and figures, but seldom enough with the practical imparting and application of theoretical contents. Practically orientated forms of education are called „*training-courses*“, „*workshops*“ etc... Seminars on subjects like creativity, communication, every-day pedagogy, philosophy and others are not regarded as worth to be subsidised, nor are they found on the curricula of renowned „suppliers“ of education. But if we (reasonably) broaden the term „*further education*“ and add to it everything which fosters the enlargement and the improvement of skills, abilities and knowledge, it would be quite obvious to regard one's life as a *constant sequence of various and differently long processes of education*.

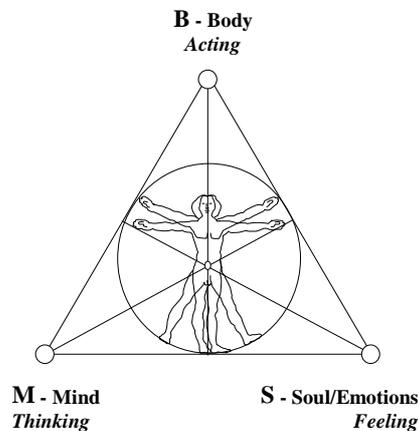
If we assume furthermore that human beings are parts of a species which live their lives in „triangles“ -determined by **body (B)**, **mind (M)** and **soul (S)** - we could sketch it as follows:

Life-Triangle 1.



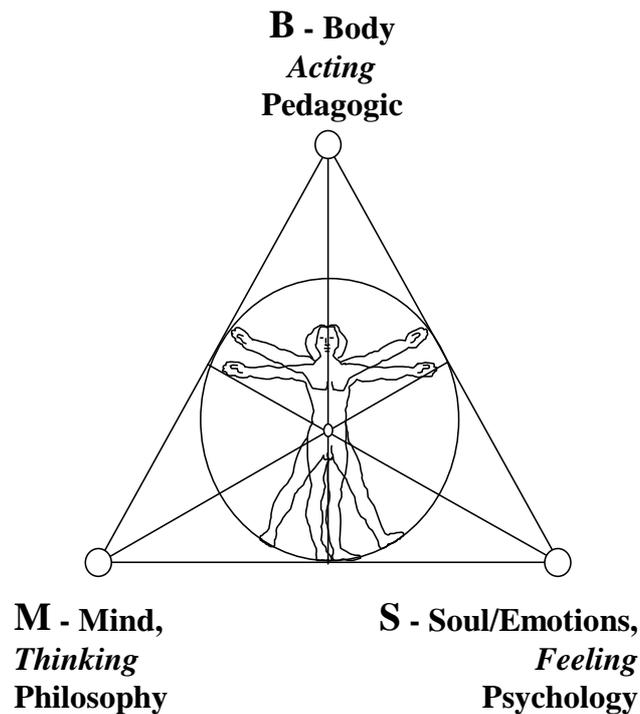
If we expand this triangle of life, *thinking* would have to be assigned to the *mind*, *feeling/sensing* to the *emotional part (soul)* while *acting* would be assigned to the *body*.

Life-Triangle 2.



Picture 3 goes a step further assigning the terms *philosophy*, *psychology* and *pedagogy*. Now we understand why *education* (defined as *further evolution* in all parts and levels) finds its active element in *pedagogy*, but also why it only can be as strong (sane and constructive) as the basis of *philosophical self-understanding* (ratio) and *emotional readiness and clarity* (soul) makes it possible.

Life-Triangle 3.



If this ***triangle of life*** is equilateral, we know from geometry that the *central* and the *focal point* are at the same place. If we pin a pencil through this central/focal point, this triangle rotates about its centre smoothly and without almost any frictional losses.

Education, as you can see, now gets a completely new dimension and quality. It's task is not just to foster evolutions and abilities in the left cerebral hemisphere, but it is also to help the free development of feelings and emotions, the growing practicality of knowledge acquired, the emotions sensed in terms of application (body) with respect to the contents (right-hemisphere matters).

Philosophy, *psychology* and *pedagogy* thus become important parameters, in the sense of pillars, for the evolution of every individual's *triangle of life*.

If we consider furthermore that a company is nothing else than the sum of its single working *triangles of life*, we can establish that the more even the company's triangle of life is, the more successful a company will be.

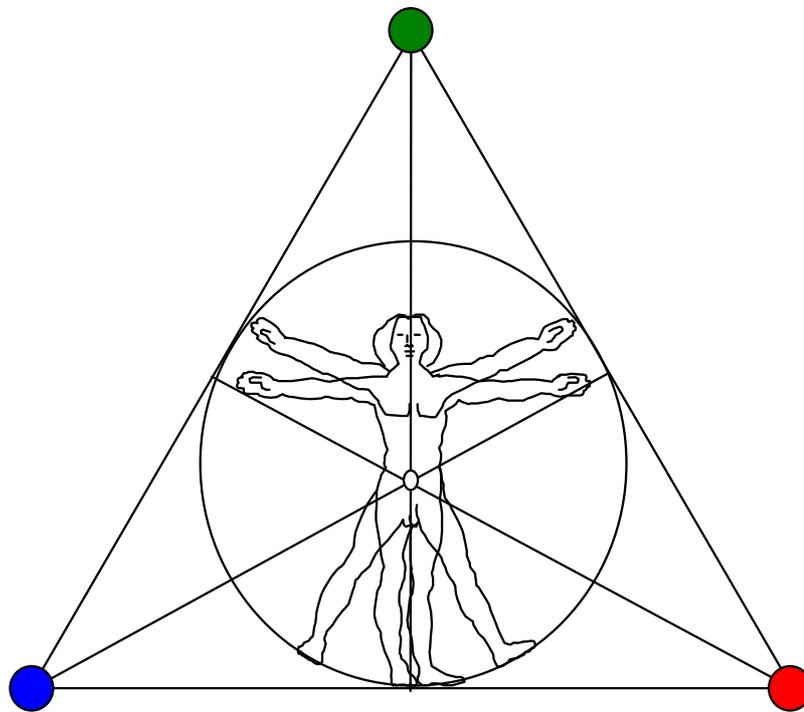
The same will apply to small social communities (families, classes) and larger one's (municipalities, states) as well as clubs and societies of all kind.

Now we can look upon education as the builder of any qualitative further evolution of literally every kind of social community without regard of its pursuit.

Life-Triangle 4.

Acting
Pedagogic
Self-assuredness
Initiative
Specialism
Competitivity
Management

B(ody)

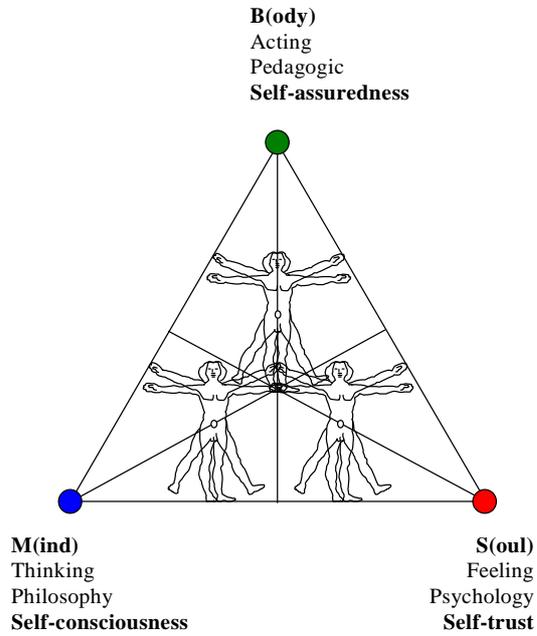


M(ind)
Thinking
Philosophy
Self-consciousness
Intuition
Knowledge
Special expertise

S(oul)
Feeling
Psychology
Self-trust
Instinct
Communicability
Ethics in privat/professional matters
Inner attention
Visionariness

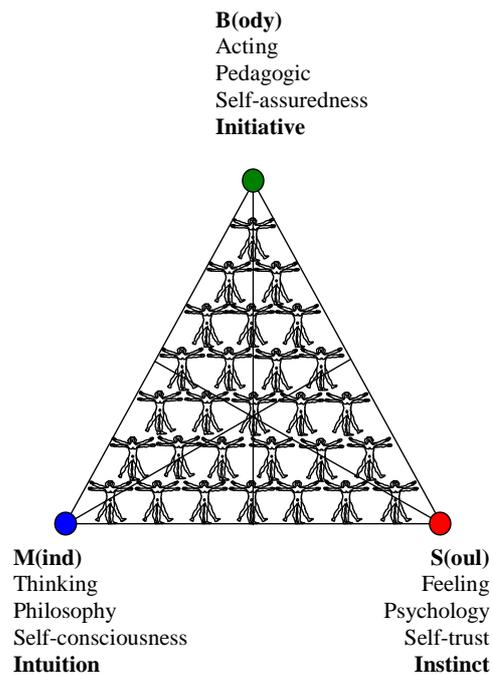
Life-Triangle 5.

**Individual B-M-S-Systems fuse
to a Family-B-M-S-System**



Life-Triangle 6.

or to a group, firm or a society



2. Communication- central content of education

Communication means the ability of understanding each other verbally or non-verbally in order to exchange or mediate information.

Quite obviously the term *communication* does not only mean the automatic learning of the language spoken in a specific environment, to imitate it and to gradually become able to understand it as well as to make yourself understood via thousand expressions, terms and words: communication must hold the essence of meaning within, not just be a juxtaposition of words.

It is quite astonishing, however, to realize that communicability as a subject or at least as a submatter is not to be found on the curricula of every institution dealing with educating/ helping the individual's further evolution. It is not a matter of robbing people's dialects, but to improve and increase the person's clear, unmistakable ability of self-expression and his understanding of conceptual contents. The clearer and the more unmistakable a person's communicability, the smaller the danger to be incomprehensible and to feel misunderstood. Rhetorical skills, being a partial field of communication, are no longer to be misused as instruments of manipulation, in as much that the common level of language will be increased.

The one who communicates clumsily quickly becomes liable to feel inferior to the one rhetorically versed. Many people's tendency to intrigue, to hide their opinions, respectively to mutter, to speak too loud or too low (or unnaturally high) is (beside some pathological cases) the result of their feeling of rhetorical inferiority when confronted by their surrounding and their attempt to hide their communicative weaknesses.

Furthermore communicatively weak people suffer from a low feeling of self-worth and self-confidence. They have no solution for it and stay stuck in their helplessness. The freer and the more sincere someone is able to communicate, the higher his self-esteem is, because he is able to see who appreciates him and who does not, who esteems his skills and may even use him as an example.

Communication is insofar in almost every situation of life the most important key to active and passive educationability, as a pupil as well as a teacher.

Whereas rhetoric courses have been smiled at so far, seminars for communication - rhetorics are only a segment of communication - are increasingly getting more attention and interest. But until now only few people are ready to pay for it themselves. They wait to get invited to communication seminars by their employer (who has to pay for it).

3. Development of personality - resulting from a comprehensive, permanent (further) education

A person's „*triangle of life*“ in every of the three „directions“ mentioned earlier gets reactions from its environment. Only the person whose evolution in his triangle of life shows clearly definable dimensions (he has, in a way „concluded“ his general evolution), stays in the environment built up until then and is seen as a fellow *clearly to be assessed*. This feedback of our environment highly effects our self-image, i.e. the way we see ourselves. Our being self-aware increases (or decreases) analogously.

We thus contribute - actively and passively, for ourselves as well as for others - to the development of personality to the extent in which we apply education and let it effect in every part of our triangle of life. The quality and the quantity of education are insofar of crucial importance as a person may develop itself endogenously and self-supportingly to full bloom or that the evolution of personality may turn out to be weak, not sane and not natural due to a limited or completely neglected education.

Thus, education becomes a decisive parameter of a person's evolution of personality.

4. Personal independence

We consider a person who has reached a certain (normally above average) degree of self-determination as being *independent*. Someone is self-employed (in German the term „selbstständig“ means „*independent*“ as well as „*self-employed*“), in legal terms, if he is not dependent of wages paid by an employer (workers, employees, public servants, students, unemployment benefit-receivers or pensioners), i.e. freelancers, traders or entrepreneurs.

If we measure the independent/self-employed person by his skill to shape his life autonomously and in a self-supporting way, in harmony with his own thinking and feeling, it becomes clear to what extent education, especially in connection with the parameters mentioned in chapter III, defines the degree of personal independence, i.e. the ability to an independent leading of one's life.

If we consider that only 8% of the working population in Germany are freelancers/self-employed and if we consider that we only can speak with high esteem of just a handful of people we know to be able to think and act independently, this tells a lot about the quality of our education at home, at school and in our jobs, and what is said is nothing specially favourable.

The assistance for the development of one's own independence has thus to become a core goal of a new educational system if it acknowledges education as its most important socio-economic asset and the basis of its own existence.

Yes, I want to go so far as to assert *education* to be probably the *most important parameter of a humanistic and social policy*. A state that does not concede education to be the absolute highest priority has not understood the sense of its own existence nor its central responsibility. It is accordingly shocking that the minister of education plays the most insignificant role in most cabinets and governments and that educational policy is paid very low attention to in the public discussion as well as in the budget planning.

IV. A new educational system

Let us dare to create a completely new educational system according to everything mentioned before. I have to thank *Ivan Illich* whose thoughts from his book „*Schools don't help*“ (1972) I borrowed here.

Basic ideas

1. Every citizen has, from his birth onwards, a life-long *educational account*. During the first years, his parents decide, but later, the child/ the adolescent should have the right to decide jointly - as soon as possible, for pedagogical/educational reasons. Afterwards, from about 16 onwards the adolescent manages and bears the responsibility of his own educational account.

The currency unit for this educational account is called „*ped*“⁶ - following the word *pedagogy*. Every educational unit a person takes advantage of is to be paid in *ped* provided by the state as a social service. The amount of *ped* which everybody has a right to use, should be high enough to allow the one who is eager to learn to use educational supply not necessarily geared to later increase his income or his prestige. Why should it not be possible to get educated for example in the antique art of making wooden ships without nails?

⁶ used only in the singular, like *money*, *weather* or *health*

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This educational account is not transferable, it accompanies the person during his whole life. It is at his personal disposition only and he does not have to render account to anybody on how and when he uses it or whether he uses it completely.

2. Every kind of education, every educational supply used has a different price defined by economic, socio-political, cost accounting and temporal factors. The *ped*, to be accounted for to the supplier of education or teacher, are to be charged on the education account of the person learning and taking benefits out of the educational system. The teacher is to be paid a salary as a first part but is to have the second part (for example 10%) of his salary put aside as a provision for his old age. The teacher can hereby decide whether to put his provision in a public or in a private pension/insurance (pension fund, life-insurance etc.).

This has several positive aspects:

- a) One is to learn from young age to evaluate and esteem the worth of the education offered.
- b) *Non remunerated employment* (honorary and voluntary work) will be increasingly transformed into *remunerated employment*. In other words: jobs will arise in economically and socially neglected fields in which up to now, predominately charitable and non-profit organisations are working.
- c) The value of *educational work* and *non-remunerated employment* will increase to the degree it already deserves and in a way, which corresponds to the real worth of the work done in those areas.
- d) The worth of *education* will grow for every individual as well as for the population as a whole. In future not only doctoral degrees and professorships, diplomas and technical college degrees will count.
- e) The costs carried by the community will become more accountable and be spread much more efficiently than before because education will no longer only be provided in the schools with enforced inadequate conformity of age group levels but according to individual demands and skills, in smaller classes, all moving towards reducing the mass of unemployed teachers.
- f) It now becomes obvious that this form of more meaningful, more individual, much more efficient education being spread over longer periods of life will also be supplied much cheaper.

Of course in the event that everybody should become hungry for education they can feel free to request further education for their own purpose and at their own expense if their entire educational account has already been used. In the same vein companies interested in further education for their employees can still, as until now, bear those costsand the benefits.

As teachers are no longer going to be *civil servants* and the state no longer an *educational monopolist*, huge changes are to occur in the educational sector (see the program of principles of the „LFD- Liberales Forum Deutschland“ („German Liberal Forum“)⁷ based on the „Proposition for a New Fiscal, Economical and Social System“

⁷ LFD is a new party in Germany, founded April 1st 1995, in Munich

issued back in 1979 by the „*Deutscher Bundesverband für Steuer, Finanz und Sozialpolitik (DBSFS) e.V. München*“ („*German Federal Association for Fiscal, Financial, and Social Politics*“).

- Smaller classes are to work more efficiently and to be more practically orientated.
- The supply of education is to be able to react much more flexibly on changes, market conditions and variations of contents. The supply of knowledge mediated will thus be more modern, less obsolete and overloaded and more meaningful for the individual as well as macro-economically for the social community.
- Teachers, now in competition and less hedged in and hampered by the state, are to care more about constant further education in a pedagogically worthier manner. Traditional rights, for example to be tenured, tolerated missing times and extensive holidays are to be discontinued.
- As a „side-effect“ the completely out of proportion percentage of teachers in parliaments will end because the automatic promotion and the job guarantee, which made the start of a political career so tempting for teachers, are to be abolished.
- Teachers and pupils are to co-operate much more than in the past. They will develop educational plans together and gain higher (and faster) learning results through common work done more interestingly and in smaller groups (of six to max. ten pupils).

3. Personal educational-account

It is completely up to you whether you consume your educational account in its entirety during your lifetime. It is quite likely that some people are not that mad about education and prefer to work in their jobs without demanding further education. Others may economize their *ped* for the time after their professional activity and dedicate themselves intensively to their hobbies, using every opportunity of education for this.

Everybody is to have as well the possibility to transform unused *ped* in *pension claims*, i.e. the pension rises by a certain percentage according to a certain amount of unused *ped*.

As every *ped* represents a certain macro-economical value which the society places at everybody's disposal, it does not matter how this educational account is used either during professional life or to further increase the pension.

Widows' and orphans' pensions do not originate in transformed *ped*.

But voluntary work (i.e. non-remunerated employment) is to be remunerated, for instance *child-raising*, *care work* and other *charitable jobs* which are completely neglected up to now. The upbringing and the care of children is not only the private pleasure of the parents (especially the mothers), it is an individual performance for the whole economy of a society which so far has not been regarded as such.

V. Summary

If you regard, as social scientists agree upon in the meantime, the lack of education as:

- the fundamental reason for the rise of juvenile crime rate, the tendency to violence and the increasing sectarian and fundamental tendencies (among others in religions),
- the growing difficulties of large parts within population to manage their actual life-situations,

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- an alarming indebtedness and the susceptibility for nonsensical advertising slogans,
- the ascent of psycho-somatic diseases as well as the increase of allergies and neurosis', psychosis', mania and phobia up to manic-depressive behaviour and even hate suicidal tendencies'
- the decay of formerly strong social communities as well as the dislike (up to bare) towards foreigners, asylum-seekers and immigrants,
- the tendency to egoistically and thoughtlessly exploit the social net, build up and expensively financed in 50 years, instead of working for its development,
- the individual's growing retreat from political responsibility and the lack of responsibility with which media-politics is done, nowadays,
- the growing unwillingness to vote and the individual's increasing alienation towards his environment.....

but also on the other hand, the key to give people courage for changes, visionary power and original creativity for a lustful shaping of their own life; then eventually, after decades of declarations of intent, we need to act:

WE NEED A COMPLETELY NEW EDUCATIONAL SYSTEM.

An almost „final“ effect of a *new educational system*, in which education is regarded as the amount of knowledge in all its variety would be as follows:

In every aspect of life the growing corruption, active or passive, moderate (as manipulation) or as in an extreme (highly criminal) way is also due to a lack of knowledge and correlation i.e. education. If you recognize that corruptibility and corruption start with *misdriven* or *intentionally misleading information*, you will easily acknowledge that the only reasonable way to prevent corruption from the beginning is the improvement of qualification (especially of young people) by communication.

Laws against corruption do not help, neither fundamentally nor in the long run.

Although the above only represents a framework for this, you would essentially benefit if you considered it as a whole:

1. Education, in all its shapes and forms, becomes what it really is for the individual as much as for the social community: the *most elementary socio-economical asset*. The state, the society, the company but also those parents aware of that fact can deduct from it what is so often called *New Thinking* and *New Consciousness*. Here lays the intellectual as well as the emotional seed for *freedom*, *peace* and *progress* every individual as much as every society of any size has been longing for centuries.
- 2 Education becomes more flexible. An educational system which is too stiff and too old-fashioned always tends to defend its handed-down „*cultural sovereignty*“ towards the requirements of a time moving and changing faster and faster, instead of adapting appropriately and necessarily. If, however, the functionality of education is determined by the ecological and economical needs, education can become the pioneer (and permanent companion) on the individual's path of life; this concept also applies to communities, companies of any size, research and development, institutions, organizations and up to the state itself.

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3. In parallel with adaptability, a higher degree of flexibility can lead to an increase in quality. Smaller classes (and other educational groups) become functionally more efficient, and this may result in shorter educational terms leading to operating time-profit itself, ensuing a cut back of time deficits.
4. Everything mentioned above would lead to considerably lower expenses as the stubborn persistence on handed-down educational times (together with educational contents just as stiff) becomes a thing of the past. A real competition of education would arise. It would on one hand be measurable according to the principles of cost-benefit-analyses and, on the other, it would put the time-profit at the disposal of every individual's eagerness and pleasure, thus resulting in a gain of personal joy of life.
5. Today's tendency of levelling everything down to the lowest common denominator, euphemistically called „*same chances for everybody*“ would give way to a fairer and more comprehensible understanding of education, because the needs and interests, the skills and abilities of the individual would be considered and respected far more. Instead of permanently lowering the overall level, ostensibly „in favour“ of the weaker, which of course, disadvantages those higher qualified and more interested, the individual's inclinations and interests would be met far more appropriately, fairly and efficiently.
6. The endlessly discussed question „*how can we pay housewives for up-bringing periods?*“ would be obsolete insofar as women's renunciation of their own profession/ career would be rewarded by society with those periods counting as *education-periods*, to which up-bringing certainly belongs to. Accordingly, many women's /couples' motivation to found a family would rise without the constant fear of considerable economical disadvantages and a lower pension.
7. Educational work would benefit from a revaluation in accordance with its real value in relation to other professions. The latent disrespect of many social professions does not correspond by any means to the hard work and the effort of those working in these jobs and needs abolishment.
8. Due to the accountability of the costs of future education, a new awareness about its financial needs would arise. The person willing to be educated will become conscious of the monetary worth of the educational institution he is using instead of, as mostly until now, misusing it by simply requesting it half-heartedly and without further thinking about its effective benefit/meaning.
It would also allow educational organizations to discard the „permanent“ students who take advantage of the system because it “beats” going to work.
Beyond doubt, this would spell the end for hundreds of pseudo-educational institutions. We can no longer afford to sustain those *exploitation organizations* interfering with the educational sector. Their real usefulness to society bears no relation to the financial support supplied by public money and subsidies.
9. Several new educational institutions would grow or be created and by the same token would offer hundreds of thousands of jobs for suitable educators. As a consequence of the release of the public educational establishments according to the newly developed understanding of education, new educational institutions could come into being which would tap new educational fields in technology, research and development, life-leadership and creativity, languages and tourism, education and nature, to quote but a few, and with many latent other subjects.

10. Today's *export of education*, with whoever wanting a first-class education currently going to the USA, could become again an *import of education*.

Within this new freedom of in education many individuals will not know how to process their time and how to lead their lives, but in time their percentage will gradually decrease. We will recognize more and more that we can shape our lives individually and, thus, make it more and more worthwhile to live. The readiness of every individual to consciously live and efficiently use his periods of education will grow in proportion.

This growth would not happen overnight. In the more fortunate countries of this world a slow revolution is taking place: that of not only meaning to care for one's own health but also that of personally doing something about it. It has already taken a couple of decades for the idea to permeate and become individually applicable and this – now obvious- idea is to eat the right food in the right amount and the requirement to regularly exercise the body. People now readily accept the concept of keeping the "machine" part of the body properly "serviced". It is only one step further to broaden the concept: if the correct food and the correct exercise keep the body healthy, the correct education will keep the mind fed and watered for a life span.

Education should not, and unfortunately it is still far to often the case today, be degraded to boring monotony, nor be seen and sensed as tribulation, nor be labelled as a period of life dictated by constraints of fulfilment and examination.

Education has to become a fundamental element of everybody's possibilities of development, corresponding to human curiosity and interest and fostering the individual's joy of life and personal enrichment. Only then is the individual's readiness to make himself a picture („Bild“) of his own life, to develop it and to pass it on in a pedagogically worthy way guaranteed.

The German word „Bildung“ comes from „sich-ein-Bild-machen“, which means to visualise something. That is what education is supposed to enable us to achieve.

Let us build a new vision of education.

Epilogue

Our society, the post-modern international communication- and service-society sees itself obliged to develop new ways of co-existence and co-operation within an extremely short time. This is not only valid for the leading industrial nations but, as a consequence of the faster and faster cross-linking to compact economical and social communities, also for young industrial nations, fast-developing countries and even for third-world-countries (especially the *megalopolises* with a high population density). States and other social communities have to learn to define themselves in a new way as well.

In the near future technology and transport, medicine and tourism, all of which and many other things are going to face changes to an extent never experienced before. The biggest changes we will be confronted with will occur in the fields of economical, social and educational policies, as well as in the tax system and in administration.

Those states which believe to be able to uncompromisingly and stubbornly walk into the future on old-fashioned paths, hanging on to archaic claims of power (and their defence by the reigning castes) will very quickly find themselves confronted with internal conflicts which they cannot cope with and, on the international scale, in the dangerous role of socio-economical outsiders.

The „ **Deutscher Bundesverband für Steuer-, Finanz- und Sozialpolitik (DBSFS) e.V. München**“ („**German Federal Association for Fiscal, Financial, and Social-politics**“) has done everything within its power for nearly 25 years, not only to analyse and name prevailing problems and defects but also to suggest solutions and alternatives. There are found vast expertise, but especially the proposals

- **for a new understanding of work,**
- **for a new fiscal, economical, and social system**
- **for a new educational system**

together with the publications

- „**OUR WORLD- a comparison of 180 nations in terms of social and economical policy (Paths towards Global Survival)**“*
- „**Corruption, the key to the understanding of an universal phenomenon**“**

and about 500 articles about such subjects as financial, pension, social, fiscal, economical, and law policies.

The „**LFD- Liberales Forum Deutschland**“ („**German Liberal Forum**“) co-operates for the implementation of its plans, ideas and publications first of all with „**Anthropos - for the children of the world**“ and the „**DBSFS**“, the closest partners in its triangle of life, and then with the „**PAS**“, as a training centre. This „**private Akademie für die Selbständigkeit GmbH**“ („**private academy for self-reliance/self-employment ltd.**“), tries in seminars and panels to impart to the participants that a holistic thinking, feeling and acting (= a congruent co-operation of ratio, emotio and body) is not only absolutely necessary, but also absolutely possible and liveable. **PAS** works in the field of education, as if these proposals were already reality.

* To be ordered by: **Deutscher Bundesverband für Steuer-, Finanz- und Sozialpolitik (DBSFS) e.V.**,
Brahmsstraße 24a, D-81677 München, DM 100,-

** (in German only: **Korruption - Die Entschlüsselung eines universellen Phänomens**;

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Through a constantly spreading network and the resulting co-operation of dozens of organisations, institutions, work-groups and syndicates as well as a clear acknowledgement of the Basic Program of the LFD, we offer literally to everyone who is interested in and who refuses to evade or deny his responsibility to our common future for future generations, an extensive equipment and every possibility for personal commitment.

We have to become entrepreneurs, in matters of our own life as well as in the life of the society we live in.

We cannot afford to be passive any longer.