Rain

Rain is peaceful and gentle,
    soft and sweet-tasting, sad.
Or fierce and proud,
    driving and biting all those in its way.
Spring rains are soon churned to mud,
    but still the flowers bloom.
Summer rains sizzle on the hot pavement,
    and cool the earth.
Fall rains spatter on crackling leaves
    which drift on by.
Winter rains glaze to ice
    or drip in icicles, long and white.

D. Werblo, 1970

*assigned topic from a rainy day
Growing Up

Loneliness, pain
Happiness, joy
No apron strings
No ties that bind.
Interdependence
Then independence.
Changes fast and slow.
Running far away
Standing, facing
Running, hiding
And stop. Then go
Slowly moving
Forward, backward
Seeming awkward.
Being, breathing
Living, seeing
Hate and lies.
Love and truth
Love and lies
Hate and truth.

Alone is not lonely,
Alone is just myself.
Alone is not a lack
Of you, or he, or she.
Alone is me, just me.
Alone is fulfillment.
Lonely is emptiness.
Lonely is a lack of me,
Emptiness, hollow, and gone.
Hate of myself, hate of me
Not of you, or he, or she.

D. Jerblo, 1970
Publishing in Your Classroom

Your students may wish to make a collection of their favorite writings or of their own efforts in composition or creative writing. The next few pages give instructions on how to make simple, attractively bound booklets at low cost. Even if you, or your students, are "all thumbs," these directions are easy to follow, and, with a little practice, you'll be turning out variations of your own.

For one method of covering the booklets, the authors suggest using construction paper, but heavy gauge gift wrapping paper, especially foil paper, is easier to work with and is more durable. To simplify even further, the self-adhering vinyl and cloth materials, which are available in most dime stores and hardware stores, eliminate the mess of the glue.
FROM COVER TO COVER

PUBLISHING IN YOUR CLASSROOM

ENCYCLOPEDIA BRITANNICA EDUCATIONAL CORPORATION
CHICAGO - NEW YORK - BOSTON
Step 1.
Stack the completed pages and add two extra pages, one before the title page and one after the final page.

Step 2.
Fasten the pages together along the left edge or at the top, depending on the way the book is to open. Staples will be adequate for books of a few pages, but sewing is more durable. Sewing may be done by hand and can be done on a sewing machine using the longest stitch.

Step 3.
Cut two pieces of cardboard one-fourth inch larger in each direction than the page size. If stiff cardboard is used, a double thickness may be desired.

Step 4.
Tape the two pieces of cardboard together with a one-fourth inch separation between them so that the cover is hinged.

Step 5.
Place the cardboard on the cover material and cut a piece large enough to extend one half inch around the outer edge of the cardboard.
PUBLICATION OF THE ULTIMATE IN HARD-COVER BOOK BINDING

This technique requires some materials that may not be available in school supply houses, and it is more expensive and more complicated process. However, the resulting publications are much like commercially bound volumes in appearance and durability. The essential material is dry mounting tissue. This may be purchased at most camera stores and is commonly used for mounting photographs. The most useful is Fotoflat Removable Dry Mounting Tissue, available from Seal, Incorporated, Denver, Colorado. This comes uncut and packaged in many sizes and can be re-ordered by re-heating. To utilize the dry mounting tissue, a domestic hair dryer is necessary, or a dry mounting tool may be used. With these specialized materials, the binding procedure is not too different from that for making hard-cover books.

Steps for binding follow on the next pages.
Step 1.
Stack the completed pages and add an extra page each, front and back.

Step 2.
Sew the pages together. Sewing by matching creates a more durable binding than hand sewing.

Step 3.
Cut two pieces of cover cardboard one-fourth inch larger in each dimension than the page size.

Step 4.
Tape the two pieces of cardboard together with a one-fourth inch separation in the hinged.

Step 5.
Place the cardboard on the cover material and cut the material to extend one inch beyond each edge of the cardboard. Though many cover materials may be used, fabric is successful and durable.

Step 6.
Insert dry mounting tissue between the cardboard and the cover material and cut the dry mounting tissue to size. Press the cloth side of the cardboard over with a warm iron (synthetic setting). Under heat the dry mounting tissue becomes a bond between the material and cardboard.
Step 1.
Fold the top edge of the paper inward by the width desired. Fold the bottom edge in the same manner as the top edge.

Step 2.
Tape the bound pages of the book into the pocket, making the paper durable.

Step 3.
Cut two pieces of cardboard or thin cotton paper, the height of the pages, and more than twice the width of the pages.

Step 4.
Cut two pieces of dry mounting tissue slightly less than the height of the book and two inches more than the page length.

Step 5.
Use the piece of dry mounting tissue and the piece of cardboard paper and lay them in place lastly with the cotton paper over the mount. Be sure to cover the cardboard so that the dry mounting tissue is not visible to the inside of the book. Roll the tube in place and adhere to the inside page through the front of the book.

Step 6.
Turn the pages of the book, and cover them evenly as covered with the cotton paper in place as in the first step.
Handout from LIB 462 Materials for Young Adults under Mrs. Catherine Armitage, BSU.
Many high schools are instituting units on semantics in their English programs. The best outline which I have found for such a course is Solveig Torvik's article "Teaching Semantics in High School," reprinted in full beginning on the next page. Below are listed several books giving more information which a teacher should find helpful in preparing a unit on semantics. Stuart Chase and Mario Pei have done very readable studies on semantics and communication. Hayakawa's books and Upton's book have excellent applications and study questions at the end of each chapter. Language in America is composed of essays on different aspects of language, its use and misuse, in sections of American society; "The Language of Education" by Terence P. Moran is especially pertinent.


Teaching Semantics in High School

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Much has been made recently of the idea that the American high school has failed to represent "the real world" within its cloistered walls. One explanation bearing on this state of affairs comes from S. I. Hayakawa in "Learning to Think and Write: Semantics in Freshman English," published in the Journal of the Conference on College Composition and Communication (Feb. 1962):

I believe there is a good reason they [college students] were not taught semantics . . . earlier. It is that we, as parents or teachers or both, rely profoundly on word-magic, the confusion of inferences and judgments with reports, and the authority of lofty and unexplained abstractions in our attempts to control our children. Until the anxious years of high school are over for our children, most of us would rather not put into their hands such critical instruments as would enable them to expose as nonsense much of what we say to them. Hence, there cannot be much in the way of semantics . . . until . . . parents and teachers begin to be willing to treat the children as children no longer.

We educators are finely tuned to the niceties of scientific discovery; we have introduced the new math; we have described the structure of our language. How is it then that we largely ignore the pressing demands on the student who hopes to survive the "verbal Niagara" represented by the mass media, sociological upheavals, political freedom, and philosophical choice? Is it ethical of us adults to avoid giving teenagers critical instruments needed for such a survival simply because we fear they will turn their weapons on us and expose our folly?

Further, how do we convince the student who senses our folly and shrugs off the adult world as a fraud eminently unworthy of his concern that we too are not speaking with a forked tongue, perpetrating the adult panty-line nonsense, invoking authority in place of logic? In short, how do we establish the bonds of trust that convince a student that the real world is being represented in the classroom?

One answer, I find, is to give high school seniors a unit in semantics which is designed to force them to evaluate their own assumptions and beliefs as well as all others with which they come in contact. We attempt to clarify, in a simplified definition, "how words affect human thought and behavior."
One heartening aspect of this admittedly Herculean task is that the semantics unit is equally fitting for the needs of both the terminal and the college-bound student. For the first, it is a practical necessity to survive the political, philosophical, and commercial verbal profusion; for the second it is invaluable in dealing with the endless "truths" which he is expected to assimilate as a member of the educated portion of society. For both it is an incomparably effective tool for dealing with life intelligently on his own level, and that the latter is more quick to see its significance than the former is only further justification for giving training in semantics more assiduously to the former, who needs all the training he can get to develop whatever critical power he may have simply to insure his intelligent survival.

The unit in semantics which I present is based on Hayakawa's text, Language in Thought and Action (Harcourt, 1941), and consists of seven broad sections of emphasis. In order, these are: symbol-thing confusion; generalizations; inferences, judgments, reports, classification; abstractions; directive, affective, informative uses of language; two-valued and multi-valued orientation.

We begin with a shocker in symbol-thing confusion, I stress the shock element at this point, because it is vital to the success of the unit that the student be stripped of all his previous complacent notions concerning the function of his language; it is of paramount importance that he be placed in a position which will implement an immediate breakdown of his indifference to "mere words" and force him, by instilling a momentary mistrust of them, to examine critically the symbols, written or otherwise, which shape his reality. He has to be shown that words use him, he does not "use" words, whatever may be said for building one's vocabulary.

An effective beginning for the unit may be achieved by writing something on the board not usual to the classroom atmosphere because of its highly affective connotations, the word "hell" serves well. The teacher should make no comments concerning the word during the first five minutes of class business, but after the students have had time to notice the word, the teacher can casually step to the board and add the letter "o."

The next step is to have the students write on unsigned slips of paper their reactions to the first word as contrasted to the second. As the teacher reads aloud some of the responses registering the surprise, humor, mild shock, or disdain described, the point is made for departure into a discussion of how and why a tiny chalk circle can change and control one's emotional responses.

Another device which is an effective opener to illustrate the pitfalls of symbol-thing confusion is to write a word such as "breast" on the board and ask individuals in the class to explain what this is. Most will react with singular embarrassment; some will refuse to answer, a few will cheerfully try to beat the teacher at his own game, others will offer safe biological definitions. It is then time to suggest that the word is nothing but a series of chalk marks on the board. There is often considerable relief when the students hear this suggestion, but their relief is short-lived when the students see the teacher add "of chicken tuna" to the term and are asked to explain why they now laugh or feel comfortable since nothing has been done to alleviate their discomfort except to add more of those chalk marks which originally provoked their silly response. After a moment, they see the point and discussion can begin.

A word of caution is necessary here, I think. The teacher should choose a word or incident to illustrate the concept which he feels is justifiable for the success of the unit. However, the teacher who chooses to tell a "dirty" story or to
use an "obscene" word has simply missed the point. The student himself will be the first to admit that he is made uncomfortable by and to lose his cool by the word symbols in a "foul" tale; what he needs to have demonstrated is that he is equally manipulated by the innocuous. It must be made apparent to him that words can force him to a reaction—embarrassment, anger, laughter, tears—and that if mere hen tracks or symbolic sounds have this much control over him, it would seem imperative to discover how to control this power instead of being controlled by it while in total ignorance of its existence.

FROM this introduction the point is taken that symbols, be they words, markings, cloth, metal or paper, have the power to affect us as if the real thing which they stand for were being presented to us. From further exploration by means of analysis of immediate sources such as the letters to the editor, editorials, news reports, and the like should come critical awareness of the human tendency to equate the symbol and its referent, the classic example of which is the person who faints upon hearing the word "snake." This study should enable the student to distinguish between the symbol—the "A" on the report card—and the thing—the knowledge which the ink mark supposedly represents. And, hopefully, he will come to realize the latter over the former, much as we would hope he learns to value his country above the flag which symbolizes it.

Once the concept of "You think you think, but words structure your thinking for you" has been established, we move into the area of generalizations. Students are taught that generalizations are acceptable, providing one can find 100 per cent proof to support them. The futility of providing such support is immediately apparent, and one of the first evidences of their mastery of this concept is the way in which they begin to phrase their statements in class discussions and writing assignments. The inherent flaws in statements such as "All good politicians are a little bit dishonest" are quickly challenged, and the teaching of generalizations is not for the teacher who dislikes being corrected by his students; never, always, everybody are words which soon disappear from their accustomed places in the class vocabulary.

As the student begins to look with new eyes at the generalized "truths" which have been handed down to him and which he has heretofore calmly accepted, he begins an often painful period of scrutiny of the moral, social, and political "facts" which support his beliefs. Normally, this questioning period does not come for American teenagers much before the traumatic freshman year away from home. It is perhaps an advantage and of some comfort to the parents, at least, that they have their offspring under their roof to advise them as best they can during his fledgling attempts to deal with the world on adult terms. Certainly it is an advantage in that the student is not yet in a position to be fully responsible for himself as an adult; he is in a training period prior to full adulthood, and reasonably enough this training should come before the responsibility is assumed.

To introduce the process by which we usually arrive at our notions of "truth," we put on the board the following, minus the labels:

(Report): Mary Smith didn't get in until two o'clock last night.
(Inference): I bet she was out tearing around.
(Judgment): She's a worthless hussy. I never did like her looks.

The obvious fallacies of arriving at "truth" by such a method are apparent to all rather quickly, even the slower
students who exhibit much sympathy for the mythical Mary Smith and are usually the first to spring to her defense by suggesting that as all things are possible, after all, Mary could have been our babysitting or helping old ladies cross the street. The terms judgment (a statement of negative or positive value), inference (a statement about the unknown based on the known), and report (verifiable fact) are given at this point, and the students are asked to label the three statements correctly. Further exercises such as this one serve to reinforce the differences between the kinds of statements often loosely termed as factual.

We approach the subject of classification by retelling the story of A-town and B-village in a semantic parable found in the text. In the story, two towns of largely identical means share the same problem: unemployment due to depression. As the result of their thinking about, classifying, and handling of the problem, one town gives $200 a month to the needy with the result that the needy accept it with pride and a coherent community results; the other town gives $200 to the needy with the result that the needy resent it and become social problems. One town calls its $200 insurance, the other calls it relief. Once the problem of classification has been established as the reason behind the divergent reactions to an identical situation, the students are ready to come to grips with everyday complexities in assigning names to things and thoughts. They come to see that not only does no word ever mean the same thing twice, but that Mary today is not exactly Mary as she was yesterday—emotionally, mentally, or molecularly—and that it is folly at times to insist on treating her as if she were. When they understand that Negro 1 is not Negro 2 any more than mother 1 is mother 2, they have surmounted a barrier in the way of reason and logic which many of their parents are not even ready to begin to recognize. And armed with this knowledge, they understandably chafe at the adult order of things: twenty-one years equals membership into the class "adult," one drop of "black" blood equals membership in the class "Negro"; one vote in the legislature equates aspirin with "drug" instead of "harmless" medicine.

EXAMINATION of abstractions follows closely on the classification section. Many methods are useful to introduce this concept, but I find the text illustration of the abstraction ladder and Bessie the cow to be the most successful overall. The ladder begins at step one, the most specific and concrete, with an illustration of Bessie as a collection of atoms, hence, a scientific description verifiable in fact. It ends at the top of the ladder with Bessie represented as wealth, probably the most abstract and general term applicable in this case. Intermediate steps are descriptions of her as "cow," "livestock," and "asset," all of which delineate the progression of varying terms which can be applied to Bessie, depending on the desired generality or specificity of the description, or on one's concept of reality.

The students can then be led to see that specific referents for such words as justic, love, evil, patriotism, good, and moral are essential in actually communicating what one means to say in this instance. "For example" becomes a key phrase in writing and discussion, and they become impatient with teachers, administrators, parents, and politicians who bandy about reverential-sounding abstractions without the accompanying concrete illustration.

An example comes from an incident growing out of a visit by a noted newspaper columnist-educator-politician to one of the church-owned universities in our area. The columnist observed the school and its students and later in a column praised them as seemingly the last stand of student morality and virtue.
left on the American college scene. The students in my classes, many of whom were pleased on Sunday by the glowing report in the paper on their favorite university, were appalled on Monday when they were handed the same article to analyze for semantic implications of the flattering argument presented. I urged them to forget their loyalties momentarily to the school and the church which supported it and to concentrate instead on noting the author's assumptions. They were asked to challenge his assumptions, not the school on its independent merits. They spent an hour listing the seemingly endless thinking traps into which the author had permitted himself to fall, and their independent and overwhelming conclusion focussed on the great lack of logic in the article. As one student told me afterwards, "I am so humiliated when I think how pleased I was when I first read the article! I even cut it out and phoned my friends to tell them that this man had given the most convincing argument why they should go to school there with me. I'm still going to school there—but not for the reasons he said."

The students were forced to divorce themselves from their preconceived prejudices—as it happened, violently pro or con—and to examine objectively the merits of the argument itself on the basis of logic. They came to see that the school itself existed independently of what anyone might want to say about it. It was a testament to their power of critical thinking that those who favored the school for the very reasons that the writer did were able to perceive the fallacy of the reasoning he used and to attack it as being unsound.

NEXT, we explore how social control is achieved through language. The revelation that language is designed in part to control their behavior is more distressing than illuminating to many students. From the temporary loss of faith in the verbal social structure, however, can be built an awareness of how to use language responsibly, which, of course, is the central concept behind the entire unit. The student needs to understand that language is used in an attempt to direct or influence future actions of other human beings, and therefore it necessarily only sets up goals of behavior, not descriptions of present behavior. Therefore, the student can learn to live with and accept "Policemen are defenders of the weak" and "All mothers love their children" as directives (expected behavior) and not as reports of facts. When he crosses this hurdle, the teenager is a long way on the road to understanding and coping with the seemingly contradictory aspects of adult values and actions.

Finally, we are ready for the concept of multi-valued thinking as opposed to the two-valued, black or white type. A simple way to open the discussion is to ask "Do you love or hate school?" or mother, brother, etc. It isn't long before the honest student will admit that "sometimes" is the key to answering such a nonsense question. In writing, reading, and analysis (again, sources such as the letters to the editor and radio stations with call-in opinions aired are gold mines for illustration of the two-valued orientation), the students begin to understand the dangers of the "Either you're with us or agin' us" mentality, and they begin to grasp the importance of keeping a reasonably flexible approach to complex problems which do not admit to simple solutions. The more compelling the political, moral, and social beliefs in question, the more agonizing the finding of the answer becomes. And it is at the moment of this recognition of the complexities attendant to finding the answer that the comprehension of what it is to be an adult dawns meaningfully upon the student. It is, for most students of my acquaintance, an awe-inspiring and frustrating moment.
When the unit is over, the student has been exposed to the ingredients of mature, perceptive thinking (and attendant behavior). As a consequence, he is more fully prepared for responsible adult life simply because he understands the imperative necessity for awareness in using language, a source of grievous blocks to rationality and maturity in teenager and adult alike. He has seen poignant illustrations of precisely why we are learning to cope with the dangerous tool for misunderstanding and destruction which each of us has inherited: our language. The case of the Indians who chose to circumvent "reality" by calling a "blue cow" a "blue horse" so they could kill it; the case of the South African girl born of white parents who was "reclassified" as Negroid on the basis of her features; the case of the writer who berated Webster's Third International Dictionary for "cheapening" the language; the draft card and flag-burnings all illustrate man's monumental and infinite capacity to misunderstand the functions of his language and symbol structure.

The students find this kind of analysis exhilarating and bring their best to it, knowing that they themselves have the tools with which to begin to discover and recognize that ever-elusive abstraction, "truth." Thus, they also discover that the classroom can be a most realistic, challenging, and satisfying training ground for what he now abstracts "up the ladder" as "life." They have learned, hopefully, how judgments stop thought; they have learned to disagree with weak logic in a position with which they are essentially in sympathy; they have learned that the word is not the thing; they have learned, when confronted with a verbal impasse, not to shout, "You're crazy!" but to ask, "Why do you think so?"; they have learned to preface any statement of "truth" with "In my opinion"; they have learned that there is no such thing as a right name for anything; they have learned that a word only means inside oneself; they have learned that words never say all about anything. They realize, as it were, the permanent necessity of the ETC orientation in dealing with modern-day word magic.

All this has greatly heightened their perception of the practical as well as the philosophic. They may point out in literature study that Henry Fleming is the victim of symbol-thing confusion in The Red Badge of Courage or that Judge Danforth is trapped in the hopelessness of the two-valued orientation in The Crucible, but they will also be aware that "My mother is two-valued on the subject of sex" or that the principal suffers from symbol-thing confusion concerning the dress code. It is a dangerous knowledge we give them because they can—and do—and should use it to expose as "nonsense much of what we say to them." But it is a knowledge which is far less dangerous than the ignorance in which we would perhaps prefer to leave them—and ourselves—of the insidious nature of the verbal world.

The ideal
We must teach our children not only what to see but how to see.

The real
Too often we try to educate by preaching orthodoxies. But orthodox solutions are no longer enough.

Our world is changing faster than ever before while many of our educational premises remain static, mired in the past.

But the past no longer has enough of the answers. In the years ahead, problems will arise for which there are no precedents. To keep the future open we must teach our children not only what to learn but how to learn, how to see, how to analyze.

Only then will they be able to recognize and cope with problems which our generation cannot even foresee.

AtlanticRichfieldCompany
We do not all see the same object or understand the same idea in an identical way.

Handout from high school psychology course 1969-1970.
THE DIFFERENT VISIONS OF REALITY ARE LIKE SO MANY GUM BALLS IN A GUMBALL MACHINE—LITTLE SPHERES THAT TOUCH, BUT DO NOT COMMINGLE.

Cards and Knowledge

The knowledge that we teach the students is like a deck of cards which they are to use in the game of life. But we give the cards to them in neat little piles—a pile of aces (English), a pile of kings (history), a pile of queens (sociology), a pile of jacks (science)—and what they need is to be taught how to shuffle these into a meaningful, usable whole.
Experiment in Perspective

Dramatization

Experimenter: What do you see when you look at the objects on the table.

Subject: Objects A, B, C, and D.

E: Anything else?

S: No.

E: I see more than that, can't you?

S: Is it the size, shape, and color of the objects that you want me to comment on?

E: No. Why don't you see what I see? It's there as plain as day! Something must be wrong with you. You're stupid!

S: No! I'm not!

E: No, Of course not. Move object D. See what I see?

S: Yes.

E: What would you call object D?

S: Something in the way. It prevented me from seeing objects E, F, and G.

E: It was a blockage of some sort?

S: Yes.

E: A physical one?

S: Yes.

E: Can blockages be mental?

S: Sure, like a mental block.

E: Right. What other mental blocks do people have?

S: Well, some people can't do math.

E: It's that feeling of "I can't." It's also fear and prejudice. A moment ago when I said there was something wrong with you, was there?

S: No. But that made me angry.

E: Insults usually do. What was the reason I could see more than you?

S: It had to do with where you were sitting.

E: Right. It's the angle, the perspective. I can see more from here. If I had been sitting directly across from you, what would I have seen?
S: D, E, F, and G.
E: How much would we have in common?
S: Just D.
E: If D represents a problem, what are A, B, C, E, F, and G?
S: The possible solutions?
E: Yes, or they could also be other facets of the problem.
S: I see.
E: What have you learned?
S: People see the objects differently depending on where they are seated. People see, or understand, problems differently because of their different perspectives.
E: Very good. But can you apply this in your daily life?
S: Well... when I'm arguing with someone, I should realize that maybe neither one of us is wrong. It's just that we have different perceptions, and that if we put them together, then we can see more of the problem.
E: Or solutions to it.
S: Right.

OUR SOCIETY EMPHASIZES
LABELING
NOT PERCEPTION
Many teachers claim that they are teaching their students to "think for themselves," but far too often what they are actually doing is teaching the students what to think. The Think Tank is an effort to let the students learn how to think for themselves by sharing with them some interesting ideas. These ideas will usually blast them out of their complacency, which is exactly what powerful thoughts should do.

The following list of "Thought Stimulators" were given to my high school Senior English class in the spring of 1970 by our teacher, Mr. McCasey. They served as a springboard for many exciting discussion and themes. It was an illuminating change from "What I Did on My Summer Vacation." These stimulators usually led to heated arguments, but once in a while to some sympathetic, even tearful, understandings of each other and our own selves.
Thought Stimulators

There are always men and traditions with the potential of over-influence. At times each of us is awakened to discover a belief which we have accepted for some time is no longer acceptable. The following list of statements and phrases are ideas which many facets of society support as philosophy, but which a friend of mine says he cannot accept. Because number one is totally wrong, he proposes that all of the following statements are totally wrong. These totally wrong comments cannot be proved correct without redefining his terms or shifting his emphasis. Try to understand his meaning.

1. People can prove me wrong by placing their definitions on my words.
2. I don't understand you; therefore, you are wrong.
3. What you say makes sense, but you are too serious about it.
4. I think I'm right, but it means too much to me, so I'll be quiet in order not to be proved wrong.
5. Men have to be creatures of habit and therefore must have an establishment.
6. I can be worked into circles and still be human.
7. Realities require more energy than do facades.
8. Realities are more dangerous than are facades.
9. Right may not be definable, so I will protect myself by not deciding.
10. Something will always be true (or false) simply because it always has been.
11. There are some things which I simply must accept.
12. I am wrong when I try to teach what the students do not understand.
13. I cannot be the most marvelous person I know.
14. There are reasons not to get involved.
15. I can never understand myself.
16. All of the people who have died are dead.
17. Words have to mean the same thing every time the same person uses them.
18. One should only teach what is accepted.
19. People must be certain that they will be understood before they have the right to talk.
20. One must not talk until he understands.
21. Results must be guaranteed before attempts are justified.
22. Methods are more important than goals.
23. People who do not understand should govern people who do.
24. I can lose anything important that I have.
25. I can be tied down.
26. I don't care.
27. I should say things I don't believe.
28. Insulting someone is brave.
29. Proof is necessary before truth can exist.
30. Rewards help.
31. I don't really know, so I'll talk.
32. The death of a loved one can make my world gray.
33. Being extreme is wrong.
34. I don't know.
35. Satisfaction should be enjoyable.
36. Safety is better than danger.
37. Some things are impossible.
38. Hesitancy is admirable.
39. It is dangerous to be right.
40. It is dangerous to feel that I am right.
41. Everybody else understands more than I do.
42. I must tolerate.
43. Irrationality is irrational.
44. Action is dangerous.
45. Security exists.
46. Opposites attract.
47. The truth hurts.
48. The world is gray.
49. I cannot change.
50. Majority rules.
51. The majority should rule.
52. Physical things are valuable.
53. Inaction occurs.
54. Rules release.
55. Possibilities exist.
56. Excuses exist.
57. Caring endangers.
58. Thinking should be avoided.
59. Defending is narrow minded.
60. Outer space has no purpose.
61. Existence can be without purpose.
62. One can be right and spread himself too thin.
63. Mistakes must be hidden.
64. Unhappiness must exist.
65. Don't rock the boat.
66. Tolerance should be.
67. Ownership is necessary.
68. Childhood must continue past the age of 13 (10? 3?).
69. Immaturity must exist.
70. Smiles should be misused.
71. Temporary is for eternity.
72. Colors are more than colors.
73. Running away solves.
74. Inaction accomplishes.
75. Interest is nosiness.
76. Ignoring solves.
77. Favors are.
78. I need.
79. Recognition is enough.
80. Well enough is.
81. Instant reaction is wrong.
82. The need for variety excuses indecisiveness.
83. Mere words create.
84. Happiness is.
85. Mildness.
86. People must allow.
87. People understand more at 50 than they do at 15.
88. If something is totally wrong, the opposite is totally true.
89. Romance is reality.
90. Work should be avoided.
91. Compromise is not pessimism.
92. Society is too stupid to be right.
93. Beauty is rare.
94. If a statement is correct, it cannot have an exception.
95. Plans prepare.
96. Nobody can be right all of the time.
97. I must distrust.
98. Nothing is important.
99. The unknown should be feared.
100. Chaos disrupts.
101. Contradiction proves invalidity.
102. Self-debasement deserves praise.
103. Up is up.
104. The human soul is temporary.
105. Humanity has limitations.
106. People cannot control time.
107. Fear is.
108. It is immoral to break society's laws.
109. Society cannot be wrong.
110. Truth has its limitations.
111. Nobody is superior.
112. My body is me.
113. Censorship helps.
114. I am alone when I am by myself.
115. Sacrifice proves value.
116. Sacrifice achieves.
117. Anything is right until it is proved wrong.
118. Living for oneself is selfish.
119. We should allow obstacles to stay in our way.
120. Every question asked me must be answered.
121. Truth can be used negatively.
122. I can agree (disagree) without understanding.
123. I can't get involved.
124. Values cannot be positive.
125. Knowledge is dangerous.
126. Logic can be used.
127. Public school teachers should not have personal relationships with their students.
128. Solution is compromise.
129. Self-superiority should be denied.
130. The validity of a struggle depends upon its result.
131. Noise is strength.

The following quotes are material for a 1½ page theme.

They are from the writings of Ayn Rand, a philosopher and writer who considers herself the last of the Romanticists or the first of their return.

1. I do not believe that an individual should cooperate with criminals.
2. I oppose any doctrine which proposes the sacrifice of the individual to the collective.
3. I resent the modern method of never defining ideas.
4. It is the innovators who carry mankind forward.
5. To say "I love you" one must know first how to say the "I."
6. Nothing could make me more indignant than that: the notion of sacrificing the ideal to the nonideal, or virtue to vice.
7. Romanticism holds that a writer must present things... "as they might be and ought to be."
8. Anyone who fights for the future, lives in it today.
9. If you write a whole line of zeroes it's still--nothing.
The real cultures which see no further than themselves bear the seeds of their own destruction.

The ideal

We must recognize that other cultures can help us as much as we could help them.

To the degree that people believe their solutions are the only ones, they begin to limit themselves and their futures.

Now, more than ever before, we have the opportunity to understand others and to profit from their knowledge. Because for the first time in history worldwide communications make it impossible for any culture to isolate itself to the degree it can believe it has all the answers.

We have some answers. Other cultures have answers to problems we face now. We must ask them to help us—as we help them.

Metropolitan Museum of Art
Totonac Mask—A. Gargagliano

AtlanticRichfieldCompany
COMMUNICATION

Stuart Chase classifies the "enormous field" of communication into five main areas:

1. Signs from nature, to be correctly interpreted.
2. Meaningful messages among animals, and to man from the higher animals.
4. Internal messages, covering a wide range from unconscious reflexes to reflective thinking.
5. Messages from machines to man, as taped by man. ¹

He defines the first as "poetic" and physical sensations from natural phenomena.² He cites examples of communication among bees, crows and cats to support his second classification.³ Numbers three and four require no explanation since these are what we generally think of when we speak of communication. Under the last classification he lists thermostats and alarm clocks, and one might also add computers.⁴

In presenting a unit on communication to the class, the teacher might use five groups of students set up to define and discuss each area. A field trip to the telephone company is always interesting.

²Chase, p. 20.
³Chase, pp. 20-21.
⁴Chase, p. 22.
This theme and the one on the following page makes good posters and bulletin boards.
Reach out for someone.
To communicate is the beginning of understanding.
Communication.
How easy to take for granted that which enlightens us.
COMMUNICATION

HENRY DREYFUSS' SYMBOLS SOURCEBOOK

In the beginning, man created the symbol—and pictures on cave walls were sufficient for a time to express his ideas about the relatively simple processes of procuring food and shelter. It was when he began to feel a need to express abstractions that symbols proved inflexible and inadequate. Then languages began to proliferate. It now appears that in some increasingly important areas we need to work our way back to the simple universality of an understandable, albeit limited, symbology, or semiotics. Symbols have multiplied to an alarming degree along much the same lines of divergence as languages.

As the world grows smaller, the need for easy communication becomes increasingly acute. Communication—people to people, nation to nation—is a vital ingredient to understanding. It would be presumptuous to imply that standardized graphic symbols would result in perfect intercommunication; but perhaps this is the first faltering step toward convincing us that man must be able to communicate with others wherever they live.

There are some 3,000 languages and dialects in use throughout the world. In most instances, intercommunication among them ranges from difficult to impossible. One solution would be to establish an official second language that in time could be adopted by all major countries. Esperanto, Interlingua, Ido, Volapuk (combining elements of existing languages) and Ro and Suma (created artificially) are but six such attempts. However, among other drawbacks, they all rely on the Roman alphabet, which is utilized by only a minority of nations.

If a system of symbols could be compiled that would be equally recognizable in Lagos and Lapland, perhaps the dream of a universal basic means of communication could be realized. I believe this is possible.

In no way do I propose that this system be yet another language. Rather, it is a supplement to all languages. Symbols have already evolved to the point of universal acceptance in music, mathematics and many branches of science.

My own interest in graphic symbols dates back two decades, but it is only during the past few years that we have been actively soliciting data. As a result of information pouring in daily from every corner of the world, our Data Bank now contains over 20,000 symbols. It is on this collection that our Sourcebook is based.

Some examples are symbols for the elements in folklore (far left) and those used in astrology (page 22). What we have done here will serve to show the reader what is and will be a guide to future evaluations of what should be in the world of standardized, universally understandable graphic symbols. A color section explains traditional and contemporary meanings of specific colors in specific contexts.

We have limited ourselves, with a few exceptions, to those graphic symbols that serve to give instructions, directions and warnings. Today, for example, we are concerned with the air we breathe, the water we drink. A
symbol for ecology has evolved; additional symbols have been proposed to spotlight specific areas. These show elements we must control if we are to preserve the world in which we live.

Years ago, as an industrial designer, I tried to persuade some of our clients to substitute symbols for written captions on their products. My first success was in the field of farm machinery, where we developed an entire vocabulary of symbols for vehicle and equipment operation. Our primary concern was safety. A simple, quickly comprehended form or color, or combination of both, is translated to the brain far faster than the written word. In an emergency, the milliseconds saved in reaction time could save a man’s arm, even his life.

There are other dividends as well. Symbols fit on control buttons where written instructions would be too small to be legible. Then too, manufacturers ship products all over the world, and translating instrument identifications and instructions into other languages is both expensive and time consuming. Symbols can cut across language barriers.

Experts do not agree on precise distinctions between different types of graphic symbols. To me, it seems logical to consider them as being either representational, abstract or arbitrary. Representational symbols present fairly accurate, if simplified, pictures of objects (the skull-and-crossbones poison symbol) or directions: a bicycle to indicate a path for cyclists.

Abstract symbols reduce essential elements of a message to graphic terms. These may once have been representational but have become simplified over many years to the point where they now exist only as symbolic indications—for example, the signs of the zodiac were once realistic representations of gods or animals. Arbitrary symbols are those that are invented: the treble clef in music is a good example. We are uncertain of the origins of some symbols—the peace symbol and the ancient whirligig, or swastika, which once celebrated the sun’s power and more recently took on ignominious meaning under the Nazi regime.

Certain symbols have become basic to semiotic communication. They are consistent among disciplines and their meaning remains constant. These include the arrow for direction, the triangle for warning. Often these basic symbols are combined with other symbols to develop more complex meanings. For instance, effective forms have been adopted by the United Nations for traffic guidance. Color, the exclamation point of graphic symbols, is used for emphasis (e.g., blue for permission, red for prohibition or warning); the meaning of the basic form is modified by what is placed within it (see combinations below). Examples of symbols commonly used in agriculture (plus one from religion) are also shown on this page. Hopefully, with this Sourcebook as a start, standard symbols will someday be understood by all.
### Positive Associations:
- The sun, light illumination, magnanimity, intuition, intellect, supreme wisdom, highest values, divinity, ripening grain.
- Vegetation, nature, fertility of the fields, sympathy, adaptability, prosperity, hope, life, immortality, youth, freshness, auspiciousness, recognition of soul, wisdom.
- Blue, as in the calm sea, tranquility, peacefulness, purity, innocence, trust, loyalty, justice, cleanliness.

### Negative Associations:
- Treachery or cowardice; saffron—debauchery, malevolence, impure love.
- Death, connecting link between black mineral life and red animal life; lividity, envy, jealousy, disgrace, opposition, moral degradation, madness; sinister.
- Blue for ocean waves, storms, the cloudy sky, and bad weather; also for mountains and heights.

### Culture Comparisons:
- **China (Ching Dynasty):**
  - Only the emperor could wear yellow.

- **Egypt:**
  - Happiness and prosperity.
  - Fertility, vegetation, rain, strength.
  - Youth, energy, future.

- **France (tenth century):**
  - Doors and abodes of criminals, felons, and traitors.

- **American Indian:**
  - Feminine.

- **Japan:**
  - Youth, energy, future.

- **America:**
  - Symbol of femininity.

- **China:**
  - Dark blue for emperor to express his power and authority.
Bildsymbole zu Ihrer Information

- **Information**: Auskunftsbüro, Geldwechsel, Gepäck-Bewahrung, Gepäck im Dichtfach, Gepäckabfertigung
- **Postamt**, **Fernsprecher**, **Bus- / Haltestelle**, **Fahrkartenverkaufsstellen**
- **Nichtraucher**, **Raucher**, **Fahrradparkplätze**, **Zollabfertigungsstellen**, **Zahlungsabwicklung**
- **Hitze- und Kälteschutz**, **Wasservorrat**, **Kein Trinkwasser**, **Nicht hinauswerfen**
- **Toilettendecke**, **Rasiererdecke**, **Elektrogeräte**, **Rahmen**
- **Betrieb des Wasserkastens durch Fußhebel**, **Richtungschild für den Weg zum Speisewagen**, **220 V-Netz**, **Regelschalter für Leuchterscheinung**
- **Nicht öffnen, bevor der Zug abfährt**, **Lichtschalter**, **Zuglautsprecher**, **Behälter zur Unterbringung gebrauchter Handtücher in den Waschräumen**, **Behälter für Abfälle**
Communication by Symbols

Have the students make a poster, collage, or bulletin board which identifies other symbols in our everyday life. They should write paragraphs or themes discussing the development, meaning, or usefulness of a particular visual symbol. Their ideas should be used in a class discussion on the uses and misuses of symbols in our society. A key question is: "How do advertisers use symbols?"

SIGNS OF OUR TIMES

These symbols have left their mark on our times. They are all associated with powerful causes. Causes that involve men's minds as well as men's acts.
CAN YOU IDENTIFY THESE COMMON SYMBOLS?
THE PEOPLES OF THE WORLD
ARE ISLANDS
SHOUTING AT EACH OTHER
OVER SEAS OF MISUNDERSTANDING
Clement Atlee

MAN'S ACHIEVEMENTS
REST UPON THE USE
OF SYMBOLS
Alfred Korzybski

THE SYMBOL
THE MAP
THE WORD
IS NOT
THE THING SYMBOLIZED
THE TERRITORY
THE THING

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The real
We move in different directions, disregarding our neighbor's goal. We dilute our efforts. We fail to reach the equilibrium our strength could give us.

Achieving national goals requires a balanced effort. We must continue to seek new ways to reduce air and water pollution...raise the standard of living of men and women whose potential contribution to society is not being realized...and maintain a sound economy, which will be necessary to achieve environmental and social goals.

Above all, we must broaden our perspective to weigh all our goals in making decisions. For these goals are interrelated. We cannot afford to pursue any one of them at the cost of another.

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