

OK

One announcement: anybody who would like to be a tutor in the tutorials the ED 10X the number is going to be changed. Anybody who would like to do that next quarter please come and see me ~~in fact~~ ^{at} I think you had better come and see me if you are thinking about it/all you had better ~~we~~ come and give me your name today. Could I - how many people are going to come and see me. OK that is fine. So just come and see me at the end today. I'll take your names. There will be a meeting on the ninth you should come to.

Now, the problem before us is given the idea that we have generalized the pattern notion and we recognize that we are talking about a large stock of situations built into the patterns ~~that~~ for the patterns that you like and the question is whether this stock of situations provides us with an adequate frame work in which to live our lives. Now you can attack that question ~~from~~ the point of view of individual conflicts between tendencies but I think everybody senses the need to try and get an over view and ask the question does this operate correctly as a whole does the systems situation operate as a whole. I can't offer you an answer to a way of doing this because frankly I don't know how to do it. I am going to sketch out today and on Friday two different approaches to it each of which is quite partial but each of which creates a strong sense of the fact that the available stock of situations now in this society is really not enough. Now the attack that I am going to take today I think is rather obvious in a way and quite nice and it has to do with the seven ages of man. There is as you know Shakespeare's passages on the seven ages of man. He describes seven phases of existence through which every man passes. Actually I will read it - it is nice. "All the age is a ~~stage~~ stage and all the men and women merely players, they have their exits and their entrances and one man in his time plays many parts his act being seven stages: at first the infant muling and pucking in the nurse's arms, and then the whining school boy with his satchul and ~~hixxeraxx~~ spinning morning face creeping like a snail unwillingly to school, and then the lover sighing like

Furnese with a woeful ballad made to his mistress's eyebrow, then a soldier full of strange oaths and bearded like the bard, jealous in honor sudden and quick in quarrel, seeking the bubble reputation even in the cannon's mouth, and then the justice in ~~xxx~~ fair round belly in good cape and ~~xxx~~ line with eyes severe and beard of formal cut full of wise sores and modern institutes and so he plays his part, the ~~xxxx~~ sixth stage shifts/into the lean and slippered pantaloons with spectacles on nose and pouch on side his youthful hose well saves a world too wide for his shrunk shank and his big manly voice turning again toward childish trouble pipes and whistles in his sound, last scene of all that ends this strange eventful history is second childishness and ~~xxxxx~~ mere oblivion sends teeth, sends eyes, sends tastes, sends everything.

Now what I want to say as a more concrete version of this several parts of life is a notion developed by Erick Erickson you should read if you want to look into what I am going to talk about today a book called Childhood and Society by E. Erickson. There is also a short paper called Identity and the Life Cycle and basically Erickson's notion is this he says that in the normal healthy life every man and woman goes through ~~xxxx~~ 8 stages of development and these stages - he is referring to psychological stages of development he characterizes each one of which is a crisis. Eight crises represent eight stages or moments during your life in which you are really ~~xxxx~~ struggling to achieve a good and healthy version of the critical issue of that stage these eight crises are:

1. The establishment of basic trust or mistrust - now each one of them is dichotomous like ~~xxx~~ that. During the first year of life, he claims, establishes basic trust or establishes a basic mistrustful relationship to the world.

2. The second crisis is the one where what is to be established is autonomy and what may be established is shame and doubt. So that is autonomy vs. ~~xxxx~~ shame and doubt.

#. The third crisis is the one where what is to be established is initiative and what may be established is guilt. So initiative - guilt.

3 4. The fourth he calls industry and as opposed to inferiority. Those three, the first one had to do with the infant, are encountered during childhood.

5. The fifth he describes as identity vs. role confusion this is characteristic of teenage life.

6. The sixth as intimacy vs. isolation. Characteristic of a young adult like life.

7. The seventh as generativity vs stagnation. Characteristic of a mature adults life.

8. = The last crisis as the achievement of ego integrity as opposed to ~~dispar~~ despair. ~~Concern~~ Concerned with old age.

His eight categories are rather heavily slanted towards childhood that is 4 of them have to do with childhood and 5 is through teenage. Now his argument is important because he is not only saying that one faces each one of these crises but he says that if you do not face a given crisis with success and that is come down on the positive side of the balance at any given one of those stages you will never succeed in any of the later ~~ones~~ ones.

Now from the point of view of this argument and I think one must take the statements of his seriously it becomes clear that the stock of situations available in an environment available in a society should be such that they do provide the appropriate ~~setting~~ setting or provide the appropriate opportunity for an individual to deal with each of these crisis as it comes up. and one of the very first included expectations you would have of a city is that it as would give a more or less equal amount of its energy resources space and available situations to each of these critical phases or if you would like to put it more concretely each of the seven ages of man. It is very obvious even at the most crude level that these

different stages of life are not equally well represented in cities today so that if you want to start out and somebody says well really actually everything is more or less alright admittedly there are little pin pricks here and there but more or less everything is alright. I think this is a valuable ^{countering} ~~countering~~ argument that to make an extreme case I heard of a situation recently where somebody in the Haight Ashbury put a nickel in a ~~pra~~ parking meter and then lay down in the parking space. Now that is actually a very very dramatic statement of the fact that the amount of ~~space~~ ~~space~~ space literally in a city is not ~~ex~~actly partitioned to the various ages of man I mean it is obvious that the whole teenage group in this society has received no formal recognition in any institutional sense in the ^{urban} environment as a whole let alone a kind or reasonable parcel of it. I think the best way to get into some of the details of this - I just talk around one or two of these crises of stages to draw out some ~~so~~ of the kinds of things which are missing today that would help to create situations in which people could confront these crises adequately. The very first one "Basic Trust vs. Basic Mistrust" has to do with the first year of life - the first few months of life. Now in this society the whole process of birth ~~xxx~~ is getting incredibly short sh . It has become well to begin with for medical reasons and partly for economic reasons women are taken into a hospital and shoved out again very very rapidly so that they are processed like that. The whole ~~xxxxx~~ event of birth is given no reasonable ~~x~~ kind of weight and I think one can contrast the situation that is normal in this society with the situation that was created in a famous experiment called ~~xxx~~ ^{SP} the Pepernick Experiment. This experiment was undertaken by 2 doctors or several doctors in London Oh I have forgotten for a moment if it was before the war or just after the war. I think just before. They said the whole situation surrounding birth is reasonably mysterious particularly in modern society where in view of the break down of the extended family women are often on their own ~~x~~ to a considerable extent when they face it especially for the

first time that is they do not have anyone else's help or experience to draw on and they are ~~xx~~ frightened. Now the ~~Rxxxxxx~~ ²⁷⁸ Pecrim health center is a situation or was situation where the doctors refused to deal - it was essentially a pre and post natal clinic. The doctors refused to deal with the mother by herself. It was understood that the family as a whole had to come to all consultations both before birth and after and this center was not merely a clinic it was provided with a number of facilities, particularly with - geared to the physical possibilities - the physical possibilities of play and interaction within a family so that there was a swimming pool in this center and a dance hall. There were also small places to have coffee and things like that it was all centered on the doctors' offices. The argument was - so the family with or without children would come into the prenatal consultations. The birth, that was England and births were often handled at home at that ~~xx~~ time and I think they were all handled outside the clinic, I ~~a~~ may be wrong there. Then after birth the family would always come back again as a unit. All the questions surrounding the birth would be discussed by the doctor and the family as a whole. The family would be encouraged to participate in these various other activities and the reasoning was based on a kind of syndrome which the doctors had observed and that is that under conditions where the women were a little uneasy about the birth that was about to take place and where they had relatively few people to ~~xxxx~~ talk to about it even the communication with the husband was liable to be light in many cases, with the working people largely. The effect of all of that was to create circumstances within ~~wh~~ the mother which were general circumstances of uncertainty. The mother was not sure of herself in many things that she did under normal circumstances surrounding birth in that time and place and apparently these women were quite unsure of themselves physically, that is many of them were not willing to swim with their families or to ~~xxxx~~ dance particularly in the month surrounding the birth when the ~~women~~ women would be pregnant or be ~~xxxx~~ ~~xxx~~ just after pregnancy and be especially unsure of herself physically and the idea was that this

uncertainty then transmitted itself to the baby and going back ~~to~~ to Erickson for a minute it is pretty clear that that error of uncertainty is almost certain to weight the scale in favor of the mistrust side of that particular crisis. If the child would not be in a ~~p~~ totally secure and certain situation and would begin to develop some of that character himself. Under the circumstances that the Picrum health center provided however the syndrome was fairly effectively short circuited. They found that they were gradually able to persuade families to participate in it which increased the communication within the family. It was quite common for women even in the last months of pregnancy to be in the ~~w~~ swimming pool or dancing and there were people gradually ~~going~~ getting rid of all the surrounding ~~xxxxx~~ error of uncertainty. They had a phenomenal success ~~xxxxxxx~~ many people began to use the center and the tests that were made to ~~xx~~ check out the destruction of the syndrome proved that it had been overcome to a large extent in many people. It is worth reading the books on this subject. One of the books is the Peckin Experiment and another book there in the library I cant remember the doctors' ~~xx~~ names. It was then discontinued by the government unfortunately.

Now let's take another example looking at the teenager for instance. One of my students was working on the idea that there might be in a city an area ~~xxxxxx~~ specifically as a kind of strip comparable to the sunset strip or some of the other main drags that kind of begin to exist in certain areas and this would be explicitly open to all the sorts of things that teenagers require to meet one another ,to make the kind of explorations that they make. This strip for instance the Sunset ~~xxxxxx~~ Strip has terrible problems as most of you probably know. The police tried to close down various joints because it was thought that ~~xx~~ they were giving the wrong ~~kind~~ turn to and all kinds of various things were happening so this suggestion really amounted to the idea that there should be within the urban fabric an actual assignment of space a large parcel devoted to what is a very large segment of life. Now another feature ~~xx~~ of the teenage adjunct. I am talking about the teenage in dealing with the role confusion. crisis

What I have said so far doesn't help us deal with that crisis it just designated enough space to make it clear that it is alright to be that age. The society recognizes that there are such people. More crucial, I think I may have talked about this before under the present circumstances our present high schools are almost entirely removed from reality. The - now I am comparing it carefully ~~x~~ with the kind of situation which occurs in a preindustrial, pre-literate culture people who are going through that particular crisis of their existence are confronted day in and day out with the real situation ~~x~~ in the world around them. They are participating in a slightly lower level admittedly in all the various activities that are normal to adults male or female and are therefore able with reasonable success to resolve the question of identity as opposed as to getting trapped into the kind of role confusion. Simply because they are able to experiment with all the various possibilities they are exposed to them and they really know how things tick and they have merely to find their place in it. Now by comparison a child in a high school in this society has virtually no exposure to what is going on in the world outside. It is not clear. The first thing is that most people who are 16 or 17 have absolutely no idea of how a city works; how it works politically~~xxx~~, how it works socially, how it works from the point of business, why it is there in the first place, what is the difference between a city and a rural area. I mean they just don't know what kind of situation they are in at all. Furthermore, they have very very little reasonable exposure to it. They are exposed to something in school which is highly academic and it is quite clear that the intellectual content that comes to them in the school cant possibly create a picture of what is going on ~~xxxx~~ in the world outside. At the same time they are exposed to a very restricted class of adults, namely the teachers. It seems essential that to deal with the consequences of this which everybody is familiar~~x~~ with are the things that are called delinquency and all the kind of teenage problems that occur. Now if we face the ~~xxx~~ fact and take Erickson seriously *and say look* /somebody at that age is struggling

to find out what kind of a person he is and what sort of a space he is going to occupy in the world. Now how is somebody going to find that out from a modern high school. I mean it is imposible and interms of this bank of situations providing somebody with a situation that he needs to go through to reslove the particular conflict that are in him at that time and to expose him to - allow the tendencies that are maturing then to come to cruation (sp) this device is fairly obviously not adequate it is not devoted to that job at all . Some how we have come to take education for ~~gaxxxed~~ granted as an institution without really examining its relation to the sort of oval scheme that I am presenting today.

Another example in the isolation - I mentioned before my rather slight ~~m~~ comments about dropping in and how it would have to be organized. Let me just fill in the background of that a little bit. There is evidence of the fact that people can't function properly unless they are members of primary ~~gxxx~~ groups. A primary group being a group small ~~enough~~ enough so that each individual has a genuinely intimate relationship with each of the other individuals. My estimate based on the literature that I have seen is that each person must be in this kind of intimate connection with about 4 or 5 other people. The - in modern society the primary group has for a number of good reasons disappeared. The extended family has of course disappeared the primarly group politically that is what was once the ~~gxxx~~ group of elders in a village has disappeared and the primary group in work has disappeared. In each of there situations ~~the~~ the person is now expected to ~~offxx~~ operate ~~xxx~~ much much more as an individual is at the same time bombarded with connections. Not with 5 other people but with 50 and when you are bombarded with connections with 50 people of course you can't reach the level of ~~intamity~~ intimacy which is required by your efforts to deal with this particu^{lar}~~lar~~ facit of life. The rather serious difficulty is how can anything vaguely corresponding to primary groups be build ~~x~~ up again in a society that operated in ~~ax~~ the way that this society operates. The reason that I propose dropping in as one kind of mechanism is that it seems ~~x~~ to be

so ~~impossible~~ impossible to establish primary ~~groups~~ groups in their own form as a reality in this society. People no longer live next door to their ~~friends~~ friends in most cases. The organization of work and the organization of politics make it quite impossible to hope that in the immediate ^{future} ~~future~~ that one could get primary groups back into these things and that is why I was experimenting with ~~the~~ the idea ~~that~~ ~~recognizing~~ recognizing the people are going to live - I mean the ~~closest~~ closest friends will still be living quite a distance apart in ~~the~~ the order of a mile at least it might be that their opportunities for very very frequent and informal contact with each other might be increased. That was the argument behind that. I am sincerely convinced that it was a weak argument now. It seems to me ~~that~~ more promising to try for the reorganization of work along primary group lines. There have been experiments of this sort at ~~the~~ Polaroid they have experimented with 2 man machines that is they had a policy that they would wherever was possible try to avoid one man operationed machines. That all the machines that they used are such that it required two people to operate them. They ~~found~~ found this fairly successful I think although I don't have ~~any~~ formal references on ~~that~~ that. This is a very partial attempt to get some of this - I mean it is so pathetic ~~really~~ really but I mean it is a effort and the point is apparently it works ~~so~~ so that it seems to indicate that the need is really there. The old age situation where Erickson talks of ego integrity vs. dispair. is clearly getting worse all the time. At the physical level you have the manifestation that the richest members of the over sixties have begun to move in to special cities created for their well being. It is important to recognize that that is only a small segment of the older population because most people over 70 don't have enough money to even dream of doing things like that but it is indicative of the fact that the connection between old people and the society has ~~been~~ broken down almost altogether. Let's ~~recognize~~ recognize to begin with that where as they were once supposed to be a source of wisdom and the people that everybody in the earlier generations turned to they are now

universally regarded as useless and this puts them in a fantastically difficult situation to begin with pressure of that feeling is such that many of them are rejected by the under 60 but actually in order to prevent the sort of insult and indignity and hurt of that want to remove themselves from the situation actively. so they - I mean I am ~~a~~ not trying to say that they are being forced into places like Sun City or into the counterpart in the poverty stricken downtown areas it is ~~x~~ in a way a realistic appraisal of the situation to some extent. However, there is evidence for instance one of my students told me of a situation in Liverpool that has been studied where a community that was more or less integrated as far as age is concerned in the sense of Liverpool was suddenly split by the fact that all the younger people that is under 60 or under 50 ~~x~~ with families were moved or given the opportunity to move out at this point the incidence of the kinds of disorders physiologi^cgal disorders, psychological disorders, general kinds of troubles among the old people who were left behind increased radically I think three-fold ~~and~~ As I understood the data it was not just a matter of just more reporting of these incidents because the young people have now gone away but it was an actual increase. So this sort of symbiosis in which old people require the presence of youth seems critical has not been studied much infact supprisingly it has not been studied at all. It seems possible ~~x~~ to imagine relatively small groups Beth Failer⁹¹ proposed on the order of 75 persons that is lost of little pockets of old people. with that as a maximum size however dotted ~~xxx~~ throughout the rest of the urban fabric. The point is that are strong and serious reasons for old people to group together because they have certain demainds in common and there are a number of reasons ~~xxxx~~ economic reasons and thing s like that.. By setting up a limit of that sort there is at least some chance of fostering this symbiosis. I think it is another kind of a study which I have not seen done at all but I expect fairly serious effect of splitting the old people off from the young people. In this ~~xxxxxx~~ society

if you talk to people who are less than 60 about what it is going to be like when they get to be that age you find first of all that they really are affraid to think about it. This is obvious. They are more than that they have a supprisingly minimum experience of people who have actually been in that situation. They have very very little contact with old age or ~~xxxx~~ death and I suspect that there is a strong coupling - it seems reasonable to suppose the ~~x~~ type of exposure that exists in the way society's arranged today puts all the people in their 30's and 40's in the situation since they have never had any real exposure of what it is like to be more than 60 it makes that more frightening. It is well known that for a man the day of retirement is one of the most traumatic days in his whole ~~xxx~~ life and there is a lecture on that principally because ~~xx~~ ^{he} is passing into a complete unknown and there is no sense of what it is going to be like or of orienting a life that is going ~~x~~ to be able to conclude itself in a reasonable ^{ble} way. Another point, jumping back for a minute to generativity vs. stagnation what Erickson means by generativity is the extent ~~x~~ to which a mature person can play a part in ~~xxx~~ ^{is} the way the next generation/developing this is principally political and educational usually. Now there is a curious thing happening there. In a primitive ~~xxx~~ society every parent automatically has this situation available to him because a parent is responsible for a substantial ~~perop~~ period ~~of time~~ of time for the development of his children. ~~xx~~ The way that this society is organized that responsibility is taken out of his or her hands very very early as a parent you are not really responsible for the education of your children to begin with ~~x~~ I am talking about school now. Further when it gets to the point where these children are beginning to look for their own life styles as they get to be teenagers and young adults ~~xxxx~~ whereas at one time a girl would learn to cook and sew and do this and that from her mother she now learns it from magazines like Teen and from her friends at school and counselors. A boy who would at one time ~~x~~ have learned from his ~~xxxxxx~~ father the kind of job he was going to do and the kind of person

he was going to become he is now learning that not only from people at ~~the~~ school but from magazines from other children, from other adults that may not be bad from the point of view of the children. I am not into that at the moment. I am saying that from the point of view of the adult it means that as far as reaching this generativity is concerned there are very few situations open to them ~~where~~ they can hope to do that and it seems essential that institutions like Universities should - when I say like I mean like in terms of the age groups involved, should operate in such a way that a much much wider cross section of the adult population can come ~~in~~ and let's say be involved in small group discussions, you can call it giving seminars. There is a thing in Los Angeles that - I don't know what they call it, there is a college that has been organized by some women where it is almost entirely a self ~~run~~ thing. These are women who are ~~bored~~ bored with life in ~~the~~ the suburbs and they both want to learn ~~more~~ more and they also want to have the opportunity of teaching more so they have ~~created~~ created this sort of ~~an~~ an institution where there is once again a chance for everybody not for just a few specialized teachers to play a part in preparing and weaning ~~and~~ the next generation. Here again I think it is pretty clear that the situation available in this ~~society~~ society right now don't give an opportunity for that. Now I think I have given enough examples, if you are interested in this topic it is well worth reading Erickson's book though he doesn't discuss as concretely as I have tried to what sort of situations are really missing and what kinds of situations might be introduced. He ~~does~~ does discuss in great depth the importance of these stages and the ~~crises~~ crises involved. Do we have time for some discussion. Good I will stop then and let's have a little ~~discussion~~ discussion.

Question:

Reply: Well you are talking about architects. Now see I don't know what architects are to begin with but if we talk about the people who are responsible for the

spacial structure of society I tried to make it clear that even in the little examples that every one of these new ~~xxxxxx~~ situations which is needed is one which would obviously have a spacial requirement. That is there - it requires new patterns in order for the new situations to be brought into ~~the~~ existence it requires new patterns. I am assuming that we are in the making - we are making a group of professionals who consider it ~~their~~ their business of shaping the new spacial structure of society. Now of course if you say what does an architect have to do with the things that I have just described the answer is nothing. I think it is worth pondering that what is wrong there. Maybe it is wrong to consider ~~the~~ the job of an architect in the way in which architects consider it ~~xxx~~ I certainly ~~xxxxxx~~ ~~xxxxx~~ believe it is wrong. I can't distinguish between patterns at the much more obviously physical level that we have discussed them whether it is the pattern of a shelf or a door or a window detail or the organization of a kitchen in relation to the street and the sorts of patterns which one would start generating if you try to bring these situations which I have been talking about today into reality the difficulty of course is to get somebody to listen to ~~a~~ you. That does become harder because the more radical ~~xx~~ your proposal is the more people you have to convince before you can do anything and infact it is quite certain that proposals of the kind that I have just been ~~xx~~ ~~xxxxxx~~ mentioning you ~~xxx~~ couldn't help to solve from the point of view of the isolated professional. I am in my office and I am going to solve this problem for you and give you back here the solution. It is obvious that the only sensible part a professional could play in developing these situations would be to under stand his professional role clearly that is as an inventor of situations and then start to communicate them to a community in the hope that after discussion of them and they will be modified of course and changed and inproved and that he must succeed in inserting something that has some power ~~x~~ to go.

Question:

Reply: Oh my God yes. Clearly you couldn't make one of these statements without making a pretty weighty discussion of the problem that stands behind it. No one would bother to listen ~~x~~ to you. My opinion of that division is that it is helpful sometimes but in the sort of stuff we are talking about not it is not helpful. I don't believe you can do the kind of thing I am taking about without having a social a very strong ecological/psychological, understanding also being passionately concerned with the spacial structure of ~~the~~ events, that is being a designer. It seems to me that those things come together and cannot be seperated.

Question:

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Reply: You are talking about language in the everyday sense like English. Well I think the situation as far as that is concerned is this see it is quite clear that there is alot to be gained by studying other cultures and that is why anthropology and all the social sciences to me is probably the most relevant to environmental problems ~~that fact that it~~ precisely because it gives ~~you~~ you that kind of ^cinsite. I don't think it is very likely to find some ready made institutions in other cultures which you can just borrow and dump into this one we are confronted with new situations all the time which require yet other new situations to solve the problems that arise. So what ever you want to call it the people that are dealing ~~with~~ with this have got to consider them selves as i inventors you can borrows stuff yes and you can learn from it but I mean it has got to be clear, in effect we are talking about a class of social inventors and there are such people there is no doubt about that.

Question:

Reply: No I agree with you. I think - see we are in an unfortunate situation I mentioned this last ~~time~~ week - I mean Monday_- that it just happens that as a historical ~~aspect~~ accident that the people in this college are more concerned with design than the people in any other dicipline so we are ~~not~~ - of course in order to implement the social changes I have been talking about today you would need a complete social upheval I mean which is going on by the way it is not. But the

question is how do any ~~group~~ group of professionals fit into it in a sense where they are going to be heard and respected and where they are going to play an ~~an~~ intelligent part. We haven't mapped out that connection at all seriously at the moment all these people that are doing social inventions let's take the Black Power group for instance. We just don't fit into ~~their~~ their operation in any sensible way. It is up to us to find ways ~~to~~ of doing that they are not going to approach us. I mean ~~a~~ - I agree with you that there is a very ~~strong~~ ~~strong~~ strong connection. I haven't ~~much~~ much to say ~~about~~ about it and that is minor. It is up to us to develop the connection.

Question:

Reply: Well, remember like Erickson's work for instance is not based in any sense on preliterate society. He is saying these/stages which every human being goes through and has got to master and deal with. Now I was giving examples of preliterate society because those often make the contrast very sharp. You know you can see an obvious way how one of these things was dealt with in a very simple society and that - I am ~~a~~ not advocating in any sense that we ~~should~~ should borrow from the preliterate case you understand that.

Question:

Reply: There you are right but I mean at that level you have to - you are saying in effect that these 8 things that Erickson proposed for instance of some of the others Alexander Laten that I mentioned earlier this quarter has proposed simply not as basic as these authors claim them.

Question:

Reply: Usually the answer - I mean I think at that point the whole tendencies argument that becomes quite ~~clear~~ helpful because if you are in doubt for instance about the need for this ~~is~~ ~~is~~ - let's take that adolescent one about the ~~is~~ identity vs role confusion in a way the whole tendency argument says this look if there are tendencies put in conflict so that some of them are forced underground

sooner or later these are going to burst out in some ~~xxx~~ other manifestation and you will have some ~~xxx~~ chaos somewhere I mean you do ~~x~~ have chaos in various parts of society in the form of delinquency or in the form of mental illness. I think it is pretty reasonable to argue from those things that something is going wrong the only thing that we really could argue about is just precisely is going wrong and I agree that I haven't succeed in putting that down at all. ~~Was~~ It is unfortunate in a way that so few authors I mean Layton and Erickson are two of the main ones there really aren't more than half a ~~doz~~ dozen or a dozen big thinkers who have been concerned with these questions and it is unfortunate because they do need ~~xxx~~ a lot of critical evaluation but I think what is terribly important is in view of the fact that so many obvious ~~xx~~ overt things are going wrong is not to take the ~~xxxxxx~~ attitude maybe everything is really alright because that one could be sure is not the case it may be true that the exact thing that needs to be done is in doubt but don't get into this sort of lazies faire ~~argument~~ argument. I think there is ~~enough~~ enough evidence ~~x~~ even in the things I have mentioned ~~x~~ today to dispose of that I mean maybe I am not being convinced of it .

Question:

Reply: