

David, I keep writing to you but I do not hear from you. This does not seem a normal state of affairs. I would like to affirm my independence from public reciprocity, but I keep hoping you will write a letter. Maybe we could work out a treaty of philosophical non-intelligence? Could we normalize relations, or all the talk and dreams too far gone? This is a later edition ^{is important} ^{emendation}

The basic idea of independent study continuity is simple.

The level of conception in the existing program in the high schools of San Diego ¹ is that the basic requirements of education have been fulfilled, ² by the individual, in the constitution of the group, and the concerns of the program are thus 1) learning and 2) community.

The idea of independent study continuity is that the highest endeavor of Man is manifested in learning community and in the greatest coordination and ^{practically language} facilitation of the practical language of this community.

There is the I and the you (of many), this composition being somewhere between an essay and a letter. There is that group I know from my years at Point Loma, those who collide occasionally at reunion parties

¹ Enough has been learned (basic skills, 3R's) that the individual will be able to function, producing as one coping with the basic structure of much as consuming, in the world at large.

Cf. Hannah Arendt, Between Past and Future, "The Crisis In Education"; and The Human Condition.

² At least, so they were telling us in the early years of the program. Perhaps now the mechanics function more smoothly and questions of origin and purpose are less evident.

share a ~~small~~ ^{small} and ~~concrete~~ ^{concrete} in the basis of independent study philosophy, and the lesser groups who engage in the little and large endeavors of friendship. There are the groups of later years at Point Loma. There are trains of classes from the other school centers in San Diego, and also those from similar programs elsewhere in the nation. There are groups and friendships outside the school system who hold to such philosophy, and ^{endeavor greater and lesser} give applications of such to greater and lesser ~~practical~~ ^{practical} domains.

And there is that pervasive ^{the} morass, a problem of others and of language, of world civilization, apparently, says Jacques Cousteau, on a collision course with disaster.

Here is the big picture of this proposal:

U.S.A.	U.S."
divine ordinance	constitutive dialogue
law of the land	
representative govt.	presentative politics
rights	virtues
protective agencies	coordinative agencies (and activities)
coercion	volunteerism freedom, voluntarism
secrecy, bureaucracy	accessibility, functional volunteerism
- s - c - h - o - o - l - system	- - - - -
career opportunities	mediative activities
channeling, tracking, programmed ed.	reservoir, learning from natality
<p>Can this be bridged? ^{how?}</p> <p>Can this be bridged? ^{how?}</p> <p style="text-align: center;">I am</p>	

currently busy with bromeliads within the grasp of millions of soldiers and patriots, and will send free statement on inquiry. Just finished anti-survival school camping out at -30°. How are you?

1) Principles for the construction of the best learning community are fundamentally ethical.
a) Impetus rests in personal relativity.

2) On the massive political scale high schools may occupy the high ground because of
a) leisure b) familiarity with local environs
c) knowledge of local community d) crossroads of worldly engagement e) proximal relations to the older generation. f) captive focus

3) Although Community of learning was not invented by the independent study program, neither ceases by high school graduation, nor is solely articulated there. ^{but rather begins at birth and ends at death} The idea of personal ^{tion} extending to local and local extending to general focuses of such politics suggests itself ^{may be} as the best best solution to the problems of ~~our society~~ ^{life and learning} today.

4) For a local community (i.e. Point Loma, San Diego) there are three principle interactive groups in this conception of learning community: a) students b) graduates c) older generation, and communications along the generational ^{on} wavelengths are as important as on the gradulative wavelengths. The ideal is a wholly interactive continuum. ^{The continuum already exists. This is not the only conception.}

What follows now is a ~~Leans and Korbuch~~

stand as major alternative

I know an way behind in gaining intellectual philosophical background for discussion, but how's your interface? Have you seen Robert? Hardly anyone writes from down south. I would Φ stand convicted from poetry or music. I know I am convicted from tradition, I do not even plead innocent. This was written more for children and adolescents and unclike. Will I ever grow up? Even the enforced adolescence of the military. Maybe parachuting can be brain surgery. What is wrong? I've been reading some Φ labels, facilitations —

- 1) correspondence seminars Φ flow
- 2) international personal forum
- 3) project: a catalogue (somewhere between Whole Earth and University of California) of the peak questions and books of various experimental sciences
aim: democratize access to the frontiers of language
- 4) odd-job and financial schemes coord Φ
At (for the 'independent' community) — I don't know about you but I'd trade in the suburbs for a shack near the library ^{and the beach} anyday.
- 5) parastudent (i.e. graduates, guests, elders) participation in school center seminars, etc.
- 6) student paraparticipation (i.e. getting credit in outside community seminars; projects (i.e. university extension; League of Women Voters, political campaigns, ecological study groups)
- 7) sierra backpack; ^{adventure} ~~student~~ philosophy, ~~starry~~ some fresh sense into our ^{philosophical} bodies of learning. Φ

2379 Angel Ave.
San Diego 92122 etc.

truly yours,
Michael Fellows

P.S. ok - be that way!