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OUR MEANS OF RESISTANCE.

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1. Nine Theses.

1. In the open time and universal space of industry and mass production man loses direction as to "when?" to act, and "where?" to root in space.
2. Our educational system is not facing this question because it lags. It moved into the first industrial phase when the second (of mass production) already broke upon us.
3. Co-existence in space does not make us contemporaries. Dis-temporality between teachers and students is rampant since they no longer are supposed to have the same future.
4. The notion of education as a kind of photography of science deprives it of its power to represent creation by building up a common present for teacher and student.
5. Education has ceased to insist on big things. It no longer is education.
6. The usage of the word "present" as carried on by the scientist is fallacious; for it assumes that "present" is "meaningful" without human speech. By speaking together, we build up the present.
7. The teaching of physics or mathematics no longer is the model situation for all teaching. "Nature", in the language of these sciences, has no value outside of them, according to their own assertion. This means that they have cut loose from the common faith of society, and are void of primary life. Primary life is expanding, with still unknown boundaries, trying to involve more and more life. It is contagious. Secondary life is circular, and thereby limited. "Nature" was comprehensive; it no more is.
8. As soon as the model of teacher-student relation ceases to be mathematics, the time-discrepancy between teacher and student (their social dis-temporality) becomes paramount and the basis for reform.
9. We have to insist
 1. on our specific place between High Schools and Graduate Schools,
 2. on our special responsibilities to the community of America.
 3. On our representative character as a human group concerned with the intellectual, scientific, social future,
 4. on teaching the student a unifying experience through his curriculum, in which he cannot evade learning to do the right thing at the right time and for the right space.These four insistencies are our system of coordinates; they determine our space and our time, as a college.

2. Our System of Coordinates.

I. In 1779, the time and space, the 'when' and 'where' of Dartmouth College was as follows:

Time: Anno Domini 1779, next step: Christen the Indians, in a sequence going on for more than seventeen hundred years of one line of progress, looking forward to Judgment Day, at the end of times.

Space: "Dresden", in the wilderness between two States.

Result: The work was done for the nearest vicinity, from sources of two thousand years standing. Dartmouth College was a Christian mission-plantation in New England.

II. In 1939, the time and space, the 'when' and 'where' of Dartmouth College is as follows:

Time: Class of 1942, not to be fooled as the class of '36 was by Communism, not to be fooled as the class of 1929 was by prosperity, not to be fooled as the class of 1918 was by the World War Propaganda, and so on ad libitum. Every class lives on a flat disk in space, afraid of being as backward as any previous class, and selling out the future generations by a complete lack of commitment to anything (Ostrich Policy of Tom Braden).

Space: The Western World, with Hanover as a suburb of industrial America.

Result: The work is done for the nation wide community, from sources and textbooks of two years memory. Dartmouth College is one plant ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ in the sixth biggest American industry, education.

III. From now on, we cannot remain indifferent to the decay of the time axis, and the wild growth of the open, industrialized space in which our work is done.

a. We have to root our space axis, by rediscovering the city "America" in which we teach, right at our doorstep. This local environment, Grafton and Windsor counties, will never shut us in again. However, we must begin to treat this local environment as a part of our larger city "America", as a part of our inner space. Also, being a suburb of America, we must produce something specific for the intellectual life of all America; and being a part of Western civilization, we must find a way of testifying to our solidarity with the process of scientific progress all over this world.

b. We have to enlarge our time axis. We must cease to cram the things of the past into a museum, called memory, in the brains of our students. They must become our successors, and the ancestors and fathers and educators of scores of generations to come. We must insist on their being a new

generation, meeting us not on the level of "current events", but on the level on which dis-temporality is recognized, first, and, then, conquered. The difference between the Liberal College and the High School is that the High School has children, and we have the whole man. The difference between the Liberal College and the Graduate School is that the Graduate School has the future man, the careerist, the man who must be a success. We, however, have to educate successors; we must teach sons to become fathers, we must emancipate the boys from their mother's apron strings. And no professional training does this. Also, no psychoanalysis does the trick. Only the looking forward to become founders, originators, fathers, intellectually as well as physically, is the power that will knock the childishness out of their bones, the childishness that is so startling among the adult today and this childishness is the reason why the future of private institutions and private enterprise is imperilled today. Childishness is the inevitable product of mass production. And childishness begets slavery.

Our own survival as the staff of Dartmouth College during the next twenty years, depends on our restoring the spirit of succession as the aim of education. When we go on to boast about our teaching "facts" and playing safe, our teaching will become increasingly unimportant, and hence, be easily washed away. And rightly so, for facts without careful preparation of direction, are harmful to growth. The fanaticists of factual information strike me as acting like the young interne who prescribed twenty grain of aspirin and allowed the patient who swallowed them, to stand two hours naked in the cold. He had forgotten that one essential aim of his drug was perspiration. The vested interests on the side of the "facts" - teachers are obvious. However, they have forgotten that we first have to supply direction before any facts make sense.

3. Our Demands.

1. We have to ask from the High Schools that they support the new work we are doing; we may do this all the more as they have taken over much of the work formerly done in College. A new division of labor especially with regard to the Humanities is desirable. We must change our language requirements.
2. Society has a demand on us. We live in a disintegrating section of the country, as a national college. We may accept the fact that the State Universities take care of the New Hampshire and Vermont boys. This does not justify our indifference to the decay around Dartmouth. A Township-College, within Dartmouth would show that Dartmouth identifies itself with the future of this country. A Township would be reclaimed by the College.

3. Such a step would enable us to give definite shape to the curriculum. The Freshman would cease to be fed with cream; and the senior would cease to become an intellectual hermit. The aim of the college must be to steer clear between the Scylla of indoctrination and the Charybdis of anarchy. We have had indoctrination. Today, we have intellectual anarchy. The right order is restored when we insist that every generation must ask the same central questions about God, World and Man, and that every generation must give their own answer. All men of all ages have the same questions in common; and in this, the brotherhood of all men through the ages has to be re-created in every generation by education. The answer of the particular class depends on their experience. Hence, we conclude:

The Freshman must be taught to ask the pertinent questions. No survey courses that spoil his appetite and make him think that he has heard of everything. No unified big classes. But just so much scientific, linguistic, and social food to disclose to him that anybody, willy nilly, just by living, decides these issues by his own way of life. Then, experience in the township college, shot through with instruction in science, the arts, economics, law, etc.

In the senior year: the common and mutual enlightenment on the basis of these common work and intellectual experiences.

4. This is impossible without a new group in our midst: the future college teachers. The college teacher has been left out of all the reforms. The student seemed all important at a time when we did not insist on integrating the staff as a representative group. We were hired men who were called in when the task was set. An institution that does not take steps to educate its own leaders first becomes dependant on external powers, and finally withers. But more is at stake. No private institution may hope to survive that does not make a special contribution to the whole world of education. Princeton has the Institutions of Higher Learning. Yale and Harvard are the big storehouses of knowledge. Our slogan has been, among the Big Four, Social Integration. But, today, we offer nothing specific, among all the colleges, except Baker Library and skiing. Why do we not supplement the specialist training at the General Stores of science, by a year of a professorial seminar or academy? These men would have to be a group of volunteers first, from all possible fields and colleges, after their Ph.D. and perhaps their first years in teaching. They would meet here with the problem of contemporaneity, to survey their common task as teachers of the next generation. Their big problem is: When and where do we teach? They would have to get their individual science out of its vicious circle, by taking the centripetal attitude, towards the one goal in the centre of all our sciences: man, in his social needs, and in his intellectual glories, as well. They would become thereby, what the term "university" should entail but does not: 'universi', that means: centripetal. And they would do on a larger scale and with more definite effect on their work, what we are trying to do in these conferences. These men would be available to lead the groups in the Township College, coordinating their curriculum and studying

with them. In this way, they would be students and teachers, at the decisive moment when they could make the most of this confrontation. I insist that with such a professorial seminar, Dartmouth, without spending a million dollars, would place itself in a central position. This service rendered to all colleges would secure its survival. It would be timely, in more than one respect. For it would reverse the ridiculous curriculum of a teacher which we have at present; this victim of our era, nowadays, present company excepted, passes through the following stages:

1. High School Senior perfectly normal
2. Freshman fed with broadmindedness and introduced to the store-houses of civilization.
3. Sophomoritis; first crisis of nerves
4. Concentrating as junior and senior, on economics.
5. Graduate School, specializing
6. Writes a thesis on a special foot-note of his teacher's handbook.
7. Ph.D.
8. Teaches, in his field, under the orders of his department
9. Nervous Breakdown
10. At seventy, he is back to normalcy, now being broadminded and normal as well.

My attack is on the unprepared plunge from specialist work to specialist teaching. To become a teacher at a liberal college, should mean to become a member of a representative group. This has nothing to do with his field or department. It means being able to establish permanent intellectual relations with all other fields of human study. We are more disintegrated today than a chamber of commerce. We may give our successors a better chance than we got, in our days. The boast of the specialist that he knows nothing about education or about human nature, or about the future of society, is widely heard on the Campus. It simply means that we are not a staff of an educational institution, any longer, but a bundle of instructors.

I believe that most educational reforms today fail because they start with the student (Black Mountain, Chicago, St. John's) or with the community (Antioch, Georgia, etc.), or they split the college because they give in to High School tendencies (Junior Colleges) and Graduate School anticipation (Tuck School, etc.). We must start with the college teacher. Then, everything else will be easy, will be the free choice made by the staff themselves, and thereby raise their importance and value, and create again, what we no longer have, a faculty that can meet and have something to say to each other. This is not the time for individuals; but groups that have something to say, will weather any storm, financially and otherwise, because they have anticipated the storm, by insisting on giving an answer to the yearning at the right time. But, you may ask, is this the right place? It may be the right time; but are we in any way equipped to do it? My answer is twofold: First, Dartmouth is not the right place because no place is equipped or prepared to do this. Once, Woodshole was perhaps nearest in this direction; but has ceased to function in this manner. Your objections simply would mean that no place is

capable of doing it. Certainly, the big cities are especially unfit for doing this kind of work.

Second, these things will be done somewhere by somebody soon since the time cries out for them. The right place is always there where the people feel that "cultural determinism" passes right through their own blood vessels and nerves. When cultural determinism and personal determination coincide, the "big determinant" do not let us work in vain. Nothing can make a place like Dartmouth into a better place than any other place except our determination.

It is not my intention to stress the fact that this program is in line with the best Wheelock-Webster-Tucker-Traditions of Dartmouth. It will be much easier for you than for me to see to it that our plan is seen by the alumni as a new affirmation of their faith in the College.