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PERPETUAL FEATURES OF EDUCATION.

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Universities, Past and Present.

or

The Imperative Logic of Education.

A Philosophy of Science.)

Introduction

Experience being the mother of wisdom, it is doubtful where a student might be able to acquire wisdom except in the two fields where he has plenty of experience already. One of these two fields obviously is the family. Here, every freshman should be an expert. In fact, I believe that most people cease to explore family relations with an open mind not much after that age. Adults have a wonderful technique of shutting off fresh experience from their lives, and so they view family relations as something which they know once for all. In other words, a freshman should be very much an expert in family relations since so many adults remain freshmen in this matter.

2.

However, there is a second field of thoroughgoing and steady experience in which any student wallows - and that is the schools. From 6 to 20, by far the larger coherent part of his time is spent in schools. Should he not be best prepared to survey and assay this whole field of human activities? It is remarkable that he is asked to deal with Constitutions and Environments and natural laws far outside his ken more frequently than with the province of education. He is asked to become an expert in fields where he not possibly possesses any of the prerequisites for wisdom. In the field where he is experienced and might be wise, he is left intellectually untrained. Most adults live on the prejudices about education they acquired at 14 since they never digested and transformed their scholastic shock of boyhood.

3.

We are taking advantage of this situation. The Logic of Education is nearer to a student than any other field of human activity. Therefore, even if it were true / that the subject matter itself was dry and boring, still would exploiting it for the sharpening of the critical faculties of the student be worth-while. Here, at least, we are in the middle of things you are well acquainted with: books, chairs, libraries, papers, marks, examinations - well that is a full-size laboratory. So, a sociology of knowledge is the course you are best prepared for. Not exploiting this gold-mine then, would be sheer

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waste.

2.

On the other hand, the subject matter is not drab and tiresome. It is of obvious and immediate interest. Scientific progress, academic freedom, intellectual leisure are the three topics of our era. Even Mr. Orozco saw no brighter prospect for his march of the American / spirit than intellectual leisure and the interpolation of the workers practice by science.

4.

Now Research, study, and meditation are all debatable and impe- riled today. Action, activism, and actuality are slogans of the struggle for life since it became so intense by economic disintegration.

So we shall discuss the place of the province of education with- in the realm of society with these two facts in mind. First that you are able to be experts in the field from 14 years of experience. Se- cond that the most important conflicts of the future are apt / to hap- pen in this field.

5.

When we wish to know what is memorable in this matter, we shall look first into the quantities involved: How big a part does education play in the economy of society? Is it a millionth, a tenth, or one half of our life that is concerned with education?

After that, we have to deal with qualities. That is a subtle thing. And many people get lost in a collection of numberless facts when they approach qualities of life. Dealing with painting they will enumerate all the painters, pictures, museums and catalogues there are. However, / the qualities of painting is a subtler secret and passes enumeration. Enumerating all the Colleges in the States and all the Universities or Research Institutes of Europe, all the books published would be of no avail. Neither would the history of all these venerable institutions convey the qualities of scientific research, / academic freedom and meditation.

6.

For this is the queer nature of civilisation that it is both, per- petual recurrence of eternal functions, and unique historical event as well. The adventure of ideas in this world of ours is - to a certain extent - as lawful a process as the water supply of our community.

However, it is and will remain an unexpected adventure, too. / And when you wish to fix your own responsibilities in the history of man, you must be informed of both: the perpetual functioning of soci- ety's mind, and the surprising strokes of genius by which new chapters were opened in the book of life and in the life of books.

7.

Hence, our two main parts will treat the perpetual features of education on one side and the historical, unique and singular phases of education on the other. And let it be understood that 'education' is intended to cover all the conscious processes in a society outside

8. the commercial and outside the political sphere. Where labour toils, where hired hands produce the goods of our daily life, we are in industry's/province. Where government rules and checks licentious or criminal or obnoxious activities we deal with politics.

Where man is treated as a partner of my thought, an addressee of my speech, an authority of my judgment - there we enter our specific field.

9. I part Perpetual features of education.

The quantities of education.

A statician might compare the figures of the budget for army, navy and schools and point out what a small fraction the salaries of teachers represent as against battleships, rifles and planes. Our statistics here are of a different scope. Our questions are, how frequent is education

a. in the life of the nation?

b. in the life of the community?

c. in the life of the individual?

10. a. Today any nation is without full sovereignty, that does not contain a full-size university with all the graduate schools for higher learning and the scientific equipment for independent research. Nicaragua in America or Andorra in the Pyrenees are no "nation" because they cannot afford / such a thing. That a nation not only needs an independent government but at least one institution of higher learning lest it lack full membership in the Society of nations, is a fact that amounts to a first principle for the relations between politics and education in the modern world. Most universities came into being for the emancipation of a political group.

Great groups of facts may exemplify the issue.

11. 1. When Christianity five hundred years ago wished to reform its organisation by recognising the different christian nations, every group that hoped for representation on a universal council, would ask Pope or Emperor to / grant them a university. The graduates or teachers of such a learned body were qualified to sit in the parliaments of the church during the fifteenth century. In this way the nations of Central and Eastern Europe got their universities, as means for their political representation within the Christian body politic.

12. 2. When Luther rebelled against the Papacy, each individual secular government rushed forward to endow at least one university which might be able, to coordinate the government's reformation of the church with the reformation going on in other states. From 1500 to 1620 a new host of Universities was founded as the / map in Mr. Clark's 'Seventeenth Century' shows.

3. During the World War, universities were established for the Vlames (=Flemings) at Gent, the Caucasian peoples at Tiflis, the Balticum at Dorpat etc., and after the war, the newly territories that seceded from old Russia, all tried to exalt their institutes of higher learning into full-size universities. So much for the nation as before and after.

b. No community can claim this name if it does not provide a school for its young folks. This certainly, is a rather recent evolution. Church and Town Hall sufficed three hundred years ago. Was there no education going on at that time? Is the quantity of schools that we find in our days, a

13. a passing characteristic of a decadent period? / Or is it hinting at an eternal fact about the quantity of education that goes on in any society?

Obviously, there was no smaller amount of 'education' per capita produced in a New England community, 200 years ago than is today though no schoolmistresses boarded in the village. Education was divided between parents at home, masters of the crafts and minister of the church. Whereas in the nation, universities already tried to integrate all the mental problems on the highest level, the communities were not aiming at a merger of all educational activities. It seemed safer to confide different parts of

14. the process to agencies / of a threefold origin and widely diverse character.

The racial group of husband and wife, being largely responsible for the economic unity of a husbandry too, educated the children in all problems of behaviour, customs and morals, spiritual reflection and consciousness of general principles was added by the church, instruction of technical processes, skill and craftsmanship was infused into an apprentice by his master.

- Our modern school system merged these three agencies more or less into one. By doing so, it gained some of the importance of any one of these
15. three. A good public school seems / more vital to the average citizen than slum clearing. As a matter of fact we have dirty homes, unsafe workshops, deserted churches, whereas the schools are neither dirty nor unsafe nor deserted. Quantitatively the schools attract more public attention than any one of the three agencies of whom the schools took over some activity or other.

- c. In the life of the individual, education plays a curiously increasing part. There are people nowadays in increasing numbers who literally never leave school. They start a 6, they begin to combine studying with teaching at 16 or 19 or 21 and become teachers for the rest of their lives
16. without / ever having been outside the fences of educational territory. Apart from these specimens, most of us remain in school a longer time than their parents did. This is no question of absolute figures. Take, for example, marriage. Marriage changes the status of anybody as completely as when

a civilian joins the active army in wartime. More and more people marry today without leaving school. In former days, husband and wife were two people who would have children together, eight or ten children, and who, for that simple reason, were educators themselves from now on. Eight children are a kind of totalitarian school. A modern couple stays / in college or university or law school because marriage no longer means eight children and becoming an educational authority yourself.

17.

Many people say that we need more schools because the world is changing rapidly and becoming complex more and more. One might argue that rapid change might just well devalue our scholastic equipment. What's the use of learning if ten years from now things are different.

18.

This shows that our question why education is taking a far greater toll of time from the individual than formerly is no simple one. In fact, if we are able to answer it completely at the end of our / survey, we will have done well. What we may assert at the start is the fact that the average quantity of conscious education for the individual increases by leaps and bounds. Adults go to summer schools, workers visit night classes, no age-limit exists for education today. Children help to teach the class coming next, and hoary heads take courses with young instructors. /

19.

The basic situation: History versus nature.

Man is born, in any new member of the race not farer developed than Adam and Eve. The story of Adam and Eve's creation is not so much a history as describing the perpetual distance between the babes and sucklings of nature and the educated members of society. A new born child is outside social or political history. It does not come 'later' than the grown up dignitaries of this historical order since it simply has not entered their realm at all. It exists physiologically and biologically; it is doubtful how far it will ever join mankind's society. To be younger, is a good weapon in nature. In society the younger people may represent older types, more superstitious or more primitive or more cruel than the older classes of civilisation. Progress may be imperiled by unhistoric, uneducated classes. Since all the experiences of / the race come before the new born child only after its birth, a gap in conditioning will make the couple's succession into the achievements of former generations impossible. For example, the world war made epoch in the European organisation of society because so many more officers and members of the educated classes died in proportion. As water runs down hill, so in any society outstanding examples attract the attention of the many, and education always means influence of one or several idea-

20.

lized and highly articulate types on the mass of unorganised and inarticulate men. Since each child at its birth is plastic, the number of potential evolutions in any given moment far outnumbers the choices really made by the new candidates for society. For that reason, the number of standards and ideals in any society may easily be represented by a rather small minority. Four Movie stars, four American presidents: Washington, Jefferson, / Lincoln, and Theodore Roosevelt are holding sway over the public imagination. In education, minorities rule. Ofcourse, this is no minority of wealth. Not the rich but the most impressing Puritans made the mass of New Englanders Puritan. In an egalitarian democracy like America, the educational minority is appallingly small, because society gives so few chances to leadership. An event like the War between the States did for the South what the Worldwar did to Europe. It stopped the upbringing of a new educational minority, it petrified therefore, the ideals of the South. Lest it cease its existence completely, the South was compelled to halt the growth of its ideals in 1860. To produce a new educational standard in every decade, had become impossible when the bloodshed had restricted the gentry to a mere handful of men.

22. In England and Germany, Austria and Italy, the World War killed the educated minority quite out of proportion. / This bloodshedding of the leading and most articulate type led to the fascist movement where a new group of never do wells conquered the domineering position of the older classes, in a recondescence of primitive and brutal force. The images of the old gods were no longer represented in a sufficiently vital way. Thus the national type was recoined, oversimplified. One heroic leader displaces ten thousands of noblemen, gentlemen, businessmen, princes, intellectuals, writers or whoever formed the leading elite to which the rest of the nation voluntarily conformed.

23. From these facts, it appears that progress is not vested in children. For a child's situation, neither progress nor reaction have meaning. Progress is not secured by the simple process of physical procreation. A / new born child may represent a criminal, a relapse, or a saviour of the social order. As children we are not committed to anything in history; we certainly are not at all slated for progress. The fact that all the time people die and people are born, is an ambiguous fact in relation to human history. It is impossible to know what turn society will take from the turnover of individuals by death and birth. It is safe to assume that it will be changed. However, the direction of this change is unpredictable. It may be dissolved or integrated or grow stale.

In a society like ours, where progress is made into a fetish, and children are becoming rare, the worship of the child as a carrier of progress borders at childishness. For being a child, man is deified.

24. The believers in the god of Nature may well admire the natural genius of children. Unless / this genius is preserved, however, through later life, it will remain a natural phenomenon like moon or stars; it will not enter the records of humanity. The moon became an historical power, when men built their big stone calendars recording her courses. The genius of a natural child became an historical force when one child preserved his childlike faith, genius and mirth to the very hour of his death as a defiled and bespat trespasser.

25. We reach the following conclusions. The unhistoric, natural, biological situation of the baby makes any new born child a doubtful asset of society. Education will have to exploit its natural gifts for upholding the framework of the / historical society by inducing the child to support it on one side and to develop it further on the other. Education always faces a changing situation, because every birth of a citizen into the world and every death of a citizen out of the world, shifts the equilibrium between society and nature, between the biological multitude of the natural bodies composing mankind and the social integration of these bodies into one humanity.

26. Education is facing an ever changing supply of irrational natural forces. It has to direct them / into an historical and rational process. Both, the fantastic aspirations of any new born child and the rational needs of an old society must be reconciled by education. The atonement of visionary aspiration and rational needs is called inspiration.

Education is impossible without inspiration because it must inspire the new and natural man with responsibility for an old and unnatural society and the old and unnatural society must give a hearing to the new and natural gifts of the latest born. /

27. The First commandment of education.

28. Inspiration ties old and young members of the historical group together so that they tolerate, forbear, like each other and that they may cooperate despite the fact that they are not contemporaries. Old and young, educated and uneducated hold different ideas, different prejudices and different purposes. A millionaire will not be interested in making money, a poor man is. Still, inspiration is the power which allows both to live at peace. The poor man will allow Mr. Mellon to collect works of art, and Mr. Mellon will allow the poor man to build up a fortune. A rich man who fears the poor's rivalry in economics, and a poor man who destroys the works of art, because they are owned by the rich, / are typically uneducated. Both would destroy society for their no longer trusting each other, no longer believing that the diversity of action may spring not from a difference in inspiration but of difference in opportunity and station only. Inspiration, then, is man's faith in

equality of motivation despite variety of action. By inspiration, we embrace all the antagonistic and contradicting processes of society as expressing one and the same supreme energy. We despite our opposite interests trust each other as being animated by essentially one comprehensive universal. Since the greatest clash threatens to come from the opposition between those who are experienced in life and those who are not, / a special branch of human efforts, called education is responsible for the transmission of the inspiration that makes society function as one comprehensive whole to new generations.

Hence the very first commandment of education is the simple Imperative: listen. We ask from any new citizen of the United States that he be able to write and read and that he know the Constitution. This is nothing but an application of the general Imperative: "Listen" to the specific conditions of American life in the 20th century. For the way of listening in modern times is more or less one of reading, and the American Constitution is the basic information with which an American denizen should be informed in order to become a citizen. /

'Listen' is the preamble of any fundamental truth. It is the preamble of the ten commandments in the Bible. It is an ethical commandment indeed. The existence of any set of ethical commandments is pretty doubtful. To beings that live in a changing order of historical growth, it is little befitting to have a code of unchanging rules. Anything may become a good, and anything may turn out as an evil in the length of time. Yet, as long as man is man, the ethical place of logic will be secure. 'Listen' is the a priori of thought and of society as well. Folks who refuse to listen put themselves out of the pale of humanity.

Although I might reach the / conclusion that listening does me no good that acting and self-reliance are my choice, this reaction would not deserve the qualification of a good or reasonable device without a fair hearing given to the opposite arguments.

Rejecting the attitude of obedience to convention or listening to counsel, we still are rejecting because this kind of obedience or of listening is superseded by some deeper and more telling commandment. Our instinct, our faith, our God may forbid us to listen in the general and trite way. Then, a more profound interpretation of listening will become necessary. We shall obey God more than man, we shall interpret the first commandment. /

Nevertheless, the quality of listening is the general ethical quality of man in relation to society. Social ethics have no other foundation. The interweaving of thousands and millions of individuals or groups once they departed from their common ancestor is educated by no other means. Modern sociologists mostly overlook this foundation. Most of

- them are former ministers or themselves or revolting against the church of their fathers, and teachers. Revolting as they are, they pretend to find new more solid foundations of society like economic interest, geography, climate, race; and so they teach. The funny thing about these thinkers is that they still are writing books on their discoveries. The same men who propagate the gospel that man acts according to interest, deem it worth/while to put this truth into special books. Obviously they expect to find readers who buy the book, colleges who pay salaries to a man teaching this truth. They should act like one of the cynic in ancient Greece who challenged truth, mutual understanding, knowledge and philosophy. At first he wrote some books on the subject. In later life he discovered the incoherence between his doctrine and the fact of his writing books. And he went and burnt his manuscripts. The truism that man knows what to do from sources that are more material than words, is no sufficient basis for human speech or teaching. Only when speaking and listening, commanding and obeying, writing and reading may hold their own ground, as separate from the material fears and interest, can there be any history of man or any education. The interplay between my interest and / my education, between my obedience to the challenge of fear and the challenge of faith is my story. Mankind's story is the history how faith overcomes fears and how fears deprave faith. (=deprave faith) This drama like any drama needs two independent actors. If material fear or greed is the only actor, we tear up the dramatic manuscript entitled human history; we get the truism that we all know what we want and do act precisely as we want to act.
- My own first experience is that I am unable to do what I want to do or what would be asked by my obvious material interest because either the stupidity of my conscience proves invincible or the superstitions of my education block my aspirations. Words whispered, words remembered / block action or provoke action. That is all we need to insist on the dualism of man's historical situation. He is exposed, at any moment of his history on earth, to the demands of his body and to the commands of his society. Natural demands and social commands bringing pressure upon him, this pressure is often contradictory. Between demands and commands, man's real mandate is not easily perceived. Yet, before he can state his own case, against or between natural demands and social commands, the social commands must have entered his existence with the same stringency as his physical demands. A man who is hungry like a wolf, fearful like a humming bird, sensitive like a butterfly, would be an animal still. He is a / man, when, in addition to these qualities which he acquired by being born, he is reverential like his mother, responsible like his father, an American like

his neighbours and a member of the class of 1939 like his mates. The balance between his natural self (hunger, fear, sensitiveness) and his social self makes a member of mankind into a candidate for humanity. Obviously my social self is not in existence in the minute of my birth. It is acquired in a series of processes during life.

To repeat, then: The commandment by which all these various processes are tied together and integrated into one and the same process called education is "Listen."

37.

God makes the Light, he says, Let there be light. And when he made the natural self he said: Let us make man into our image. But when he created man's freedom for an adventure of progress and evolution, for a history of disclosures and fulfilments, he did not talk about man as his object. He suddenly addresses the creature itself, makes us participants in the process and tells us: Listen. As far as we listen, we partake in the making of our own selves spontaneously. In Education we are made and are makers in one indissoluble unity of grateful acceptance and spontaneous contribution.

38.

Some Analyses of the first Commandment.

39.

The process of listening occurs in different intensity. When St. Augustine, (after) forty years of trial and error, finally felt overcome by the christian Faith, he heard the words 'tolle, lege', (take and read). Reading is a most intense form of listening. Since the content of what we conceive, in most cases, will be thought out carefully and in great length of time. For instance the book that Augustine was asked to take up was a book the writing of which took, at least, from eight to nine hundred years. To listen to the content of nine hundred years of writing obviously, is a more intense effort than to listen to the whimsical command of the oldest boy in your group. 'Read' is a degree of listening that presumes a certain condensation on the side of the power that commands our attention.

40.

There is an other shade in listening when we conceive an argument without hearing it explicitly from the mouth of a speaker or the pages of a book. To conceive, means to listen without external communication. Voices of old, arguments of previous mental exercises, enter our mind in discussion. Since they are not embodied in a speaker or a book outside of ourselves, these conceptual reminders are lacking an external authority. Nobody testifies as to their existence. We alone know that they ask for a hearing. Without external sanctions, then, concepts make us listen. That does not mean that they are lacking power. Many people who defy their opponent in speech and their texts in reading are the slaves of conceptual arguments that break forth within their mind.

41. All we can say is, that the first commandment takes three shapes of conceiving, listening, and reading. This we may call the threefold character of listening. / The authorities of each status into which the commandment may be clothed, are threefold too. In the case of conceptual cogitation, he who raises the argument within my self, is a part of my memory. It does not matter who he is so much as the fact that he is incorporated already into my own memory. He is a partner of my own mind. Frequently it is impossible to distinguish his arguments from myself. In fact, it becomes highly debatable, in the light of his presence in my mind, to consider our mind our private property at all. I don't believe that man's individuality is made by his mind.
42. Our mind is as the sumtotal / of many conceptions, speakers, voices, arguments not at all our own. Our soul tries to digest the mental processes going on in the mind. At first sight, we may assume that our mind is a receptacle of concepts from outside, stored there to be used in the course of time.

43. The authority of the mind's conceptual presentations when a problem occurs, is anonymous though within our mind; the authority of a spoken objection or reminder is vested in the speaker. This, in most cases, is a man of a certain social relation toward me. I listen to him because he is my brother, my boss, my party leader. / The value of the spoken word, then, largely depends on the social position of the man who speaks. This is an advantage and a disadvantage as well. When the speaker is a person whom I admire or fear or love, I supposedly will listen more carefully than when he is my equal or my inferior. A german teacher had the bad habit to attack a naughty pupil in class in no ambiguous terms and then to compell his victim to repeat the castigation him or herself. He might say: You are a camel and the student had to get up and to repeat, / before the whole class: I am a camel. One day, this teacher happened to be angry with a young girl of great ingenuity. Scolding her, he said: you are a goose. And as was his custom, he shouted: repeat it: What are you? Instead of answering: I am a goose, the girl replied: 'I am a gift of God that you shall not abuse.'
44. In this case from the mouth, which was asked to repeat an insulting formula, there comes forth a startling and illuminating news. The teacher was stunned. He was thunderstruck by the power of a word spoken from a being supposed to be inferior to him.

45. The greatness of oral communication is this chance, that our / human partner may display the divinity of his humanity. That is much rarer in a conceptual debate raging within our own mind only. The pressure brought upon us by a speaker of flesh and blood, is of a more ferocious character.

- Reading again differs from listening and thinking. The whole world is present in books. Literature is more complete than my mind or my company. The writer may have died thousands of years ago; here he is and asks for my approval and obedience. In reading, almost without exception, we may make a real choice of our teachers. It is true that the readers of the monthly bookclub or of best sellers delegate this power of choice. Still it / exists. Thinking is largely depending on memory. Listening on opportunity. Reading is the most systematic effort open to us for rounding of our course in listening.

To sum up. In Conceiving and cogitating, we are meeting thought as if it were our own because it is already familiar to us. In listening to oral speech, we are impressed by a living being that entertains with us quite definite social relations. In reading books, we are drawing on the complete universe of human thought though its author may be dead and its content wholly foreign to our ways of thinking. /

47. As we know, many people are formed by imitation, by experiences, and by following. A girl may imitate a movie actress, I may become hard-boiled from experience, and I may march in the footsteps of a leader. In these three cases I am moulded into a certain very definite form which is plastered upon me by my environment. This is something very important, only it is not education. Education literally means to bring about and to draw from the pupils own inner natural tendency what is there. To imitate, to follow and to experience are three very influential vital processes. However, they all avoid the problem of education. This is to combine an external stimulus and pressure / with an inner effort of recuperating our own real self.
48. As soon as a girl not merely imitates the movie star, but learns from her, an educational process is inaugurated. What is the difference between imitation and learning? Imitation is casual. The overweight of the example crushes the nature of the individual who imitates. In learning, the individual takes certain spontaneous steps to meet external standards on an inside effort. A politician who studies his leaders activities ceases to be his henchman. And when I begin to search my experience for the laws behind it, I cease to be hardboiled; my research installs an educational process that mere experience / extinguished by its cruelty.
- 49.

Mere Imitation

mere Experience

mere following

to learning

are opposed studying

research

because in learning, studying and research work, the outside model ceases to impress itself on our self by sheer weight. It begins to speak to us. The actress instead of bewitching the girl begins to talk to her as her teacher. The leaders instead of helping the young

50. boy in awe, begins to tell his secrets when the boy reads the leader's speeches, his records, his biography. Experienced life, with its cruel disillusion, its hurts, ceases to be merely a threat against unawareness. It softens for it can be read / now in the light of eternal laws and mental discoveries.

The self-made man, generally speaking, is not an educated man because he has no time to listen to the voices of learning, studying and research. Napoleon was a genius, because, though self-made, he never ceased to learn, to study and even to search.

To learn, to study and to search are three grades in education.

When I am learning, somebody, the teacher, tells me what to learn in so many words. As in the case of the actress who would tell her pupil now to carry out this movement, now to correct her enunciation, what dresses to wear etc. /

51. Studying is different. We study the great masters in our field, the legislators of our profession. In studying Shakespeare, or Jefferson, Shakespeare as Jefferson are not acting as teachers. They had no purpose nor intention to teach. They are classics. Studying English means to penetrate in the life of the spirit at one or other important point by reading the records, by evaluating the data which as all your authorities tell you, are classic. No education is complete which contains teaching only. The classics are the natural fountain of lasting inspiration.

52. Again, research takes a new step. Your teacher tells you things which leave you cold. Though being true, they don't have an appeal for you. Studying the great leaders does not satisfy your curiosity. For something has hurt you in your own life, some experience left you isolated and / out of tune with established values. Here, research fills the gap of your education. Unknown data, unmentioned facts, neglected influences are discovered by a soul that though believing in harmony is dissatisfied by the too narrow harmony already studied and taught. The list of teaching, studying and researchwork contains a climax beginning with harmony formulated by a teacher, leading to harmony lived by great models, ending in harmony disclosed through disharmony. /

53. The first commandment as Man's Magna Charta.

Experiencing, following and imitating are the unspiritual twins of research study and learning. They pull down the spiritual processes to the level of automatic processes; the moulded individual is not treated as a free man. He is overpowered by the magnetism of a great force or classical institution or dangerous power. He conforms before he has any choice not to conform. The effects of imitation etc. are often quite impressive. American immigrants are moulded in the melting

- pot more or less automatically. Many people may think that, on the whole, assimilation is more successful when it is not rationalized. Though assimilation or americanisation seems to work at random, it is tremendously efficient. Why, then, is this automatic moulding of the new born children not sufficient? The answer is that it suffices throughout for the individuals involved in the process. Its deficiencies are perilous for society only. Any imitator is irresponsible for what he imitates, and any henchman or hard-boiled bump are irresponsible for the leadership or experiences that are moulding them. The living word alone, as taught by teachers, as spoken by the classic, as inspiring the new formula in research, emancipates the new-born generation. Without the words of doctrine, the lines from the classic and the Heureka of the new discovery, the way of any next generation is obstructed. Blinded to reality by the stars leaders and experiences that incidentally and fortuitously are in existence, we shall miss our chance of contracting reality on our own behalf. The secret of the first Commandment in education is that it intervenes.
54. Without the books of teachers, legislators and life itself intervening, the next generation is not able to shoulder full responsibility themselves. The translation into reason releases the tension between the generation and classes in power and the young and uneducated masses. It hands over to the newcomers their share in government, leadership and authority.
55. Therefore, we might say: the first commandment ('listen') contains the Magna Charta of any new born child / leads from blind fate to lucid liberty. To become hardboiled, to ape an authority and to follow a hero are mechanical results of our environment upon us. They are more than commands: they are agents of compulsion. It is only when these agents instead of overpowering or bewitching you automatically begin to talk to you, that you get the equipment of overcoming their authority eventually. Take a Hypnotizer and a minister. The hypnotizer may produce exactly the same result on you as the minister, both directing you towards a peculiar action. Still they represent heaven and hell, black and white magic, because the hypnotizer sways you off your feet, the minister builds up your consent. It / has a front towards those in authority as well which
56. compels them to work for their own eventual displacement themselves. For he who asks for listening endows his pupil, reader or research fellow with the corresponding power of answering and responding. The first commandment, transcribed into its version for fathers, teachers, leaders and the creator himself, runs: Speak, Make responsible, Trust that they will answer. Antiquity marvelled over the phrase in Genesis when God spoke: let us make man. They wondered to whom God spoke, and they explained this monologue as a dialogue between the Father
- 57.

58. and the Son within the Deity. In Commanding the Son, the Father released and delivered the Son. This very profound idea permeates all our civilisation. We don't believe in Fate because we all believe that God speaks. The atheists of today are the most / passionate believers in the first commandment. Only their alleged atheism is so deeply convinced that god asks us to listen to our own experiences that they give all praise to research work, and withhold their approval from mere teaching and studying. Any atheist believes in the new man's duty to name the energies of his experience, to discover their qualities and to divulge them through the method of speech, print, and writing.

The First commandment trusts that man may be reached through the processes of language. It thinks that speech is so vital a process that it lifts up society upon a human level. The realistic belief that words are life-giving or death-spreading is behind the first commandment. /

59. Any human being who writes himself one line to anyone else or teaches anyone else or formulates an experience so that his neighbour might be informed betrays his trust in the vital character of speech, because he presupposes that somebody is going to read his letter, to buy his book or to listen to his message. This draws the demarcation line clearly between the ivory tower of pure thought or scepticism and the green pastures where the righteous speaks of the law day and night (first psalm). The sceptic believes in his thought, real men believe in our moral obligation to listen and by implication, in our mental privilege to respond. /

60. Journalism and education.

We all talk a thousand times a day, chatting, gossiping, discussing everything from weather to election. These innumerable utterances among men are so foremost in our mind that the special qualities of the things taught, studied, or searched for easily fall into oblivion. It cannot be helped that these qualities should be made clear before we plunge into the actual progress of sciences and schools.

61. Otherwise it will seem doubtful, in a democracy, if the educator really is in any particular position as compared to the average citizen who reasons, swears, tells stories and advertises his goods with so much intelligence, shrewdness and eloquence. Is there anything special in / the processes of teaching or studying that lifts their content from the plain level of common sense and common speech? It is a dangerous question. If we answer: No, there is no such quality, the whole educational province proves superfluous. In the case that we pretend to know of such special quality, we dangerously get near the impression

that our contents are bare of common sense, and therefore not much good.

62. An illustration may help us at the start. In the 'Herald' of Dec. 26, 1936, Arthur Brisbane wrote: "It is still a world of war, cruelty and sorrow, but progress has been steady. 'Peace on earth and good will to man' will surely come." These sentences, formulated by the best paid journalist of his time / are highly satisfactory in a newspaper. They are void of all educational value. They neither deserve to be learned nor to be studied. Perhaps it deserves research to make clear how these self contradicting sentences became the daily bread of the American creed. But they are too inconsistent in their concoction of one realistic, one humanitarian and one christian concept as to form the basis of education. The issue was emphasized (=emphasized) by a further quotation in the same paper, printed at an outstanding place, and claiming therefore, general attention: "Alas, it seems the world's sad fate

Good will must often turn to hate."

63. Here, the cycle reaches its perfection. For, whereas brutal realism, philanthropical progress, / and christian prophecy were coordinated in Mr. Brisbane's paragraph, here the christian prophecy itself is nullified by the disgraceful finding that good will itself, the basis of the Christian faith, is bound in time to turn into hate, the basis of brutal realism.

64. What, then, is the difference between the common sense of a newspaper and the sense of education? A Newspaper aims at reproducing, with common sense, life on the surface of the day. It is at its best when it reports the things that actually are restricted to one day. It brings together every item that may round off the picture or/directory of that one day. The incision into reality, made by the newspaperman, starts from one day and ends at the confusion, the conflicts, the contradictions dominating that one day. A paper is at its best where an event is clearly confined within the limits of one day: movements of the stock exchange, an assassination, an accident, the death of an actress, a wedding in social circles, these are the rough surface of reality which a newspaper catches and reports. In one issue, we shall find printed a weather report, a political dispatch from the zone of war, a paper about the two millions year of the diluvium read at a conference on geology, / news about archeological excavations, the progress of bridge building in California, the decrease of population among the Red Indians. On the rough surface of one day, all these matters appear simultaneously. They are reported because they were mentioned or voiced within 24 hours. Writing in a newspaper or for a newspaper or with the ambition of journalism, then, means the faculty of coordinating every possible feature of life into the 43 pages of the average "Times"

without faltering from conflicts or contradictions between those facts. The discovery of journalism is that anything in this world that makes news, should be voiced and expressed. / This, in itself, is so new an activity of the human mind that the ways of journalism overshadow and infect all other forms of writing in our times. For that reason, we must be aware of the very special situation that prevails in reading or writing a newspaper. Before 1800, for six thousand years, the daily changes of the world seemed so confusing and offensive to reason that the label for it was simply "the world". It was presumed that the folly of this world was endless and that the rough surface of reality showed a pandemonium of conflicting voices, demoniacal forces, catastrophic influences.

Our newspapers took courage and began to depict this confusing reality. / They are, today, at such a perfection that in their columns, the spectacle of the amazing crowd on Times Square are made present to the readers. The newspaper is the faithful mirror of the kaleidoscope of life. It does not shrink from printing those four sentences which we quoted, in one issue. And it will print even less reconcilable statements in its issue of tomorrow. The system of 'news' has no moral, no logical harmony, it has a system of its own.

The great merit of this system lies in the chance it gives to society in responding to these news. One might say that the chorus of readers of this hell of news crystal/lizes each day after breakfast into a new division of labour. After having gone through the papers, we all re-adjust our activities. When no snow fell, we don't go skiing. When our neighbouring town is flooded, we shall drive up for help, when the stock exchange wavers, we shall buy or sell some stocks, when war is threatening we shall plan our vacations in California instead of Spain.

Mankind, it might be said, rationalises the kaleidoscope of the daily news not by any theory but by its practice. Fire-men are appointed, because the papers / reported so many arsons. A kindergarten is founded because so many children got lost the parents of which were absent from home on a job. These firemen are hired for years to come; the kindergarten is established for an indefinite length of time. That is to say: Our response to the daily news is not of the short-lived character our reading of the papers might indicate. By the condensation of the universe into the news of the day, we are stimulated into actions of a much wider range, ranging from a letter we may write to a politician, from a visit we pay, from a purchase we make to founding / an institution. By her social activities society responds to the daily news. The rough surface of the world as expressed in the papers makes society take a new shape by which some of the roughness might be smoothed out, some of the good news may be made lasting. The world as expressed

in the papers invites the world not to rational but to an active answer. News invites action. And the preaching of twelve sermons against Mrs. Simpson was less important than the action Mr. Baldwin took when he got the news about her.

71. Since most young Americans invol/ved directly, or indirectly in writing or reading the products of the press, and are under the influence of the papers and of the standards of journalism, they should realize how their power of speech and their capacity for reaction are moulded in one very peculiar way insofar as they obey the rules of the game between press and society.

Words, in journalism, are remorseless, crisp, matter of fact; and action reacting upon the news may be speechless, swift, reckless. Feel your story in a second. Then I may do something about it for the rest of my life.

72. In education, speaking and doing are treated in precisely the opposite manner. For to educate, which is based on the process of listening, means/to-teach how to speak, and doing is not urgent as long as we try to get a hearing from our student. The process of getting all the daily news may be condensed into ten minutes. The one sentence when we pass a friend: Isn't it a fine day? admirably fits the occasion. The daily weather being a passing event, is an admirable subject of daily talk. It is restricted to this one meeting of two minds. These minds are dealing with a subject matter as fleeting as their chatting. That makes the remarks about the weather the decent thing for starting a conversation. It is non-committal to any past or future exceeding this present day's situation. When we go on, in conversation, with the question How are you? the difficulty of real speech suddenly appears. Most people will answer / this question by the unproblematical reply: Fine. This answer is given by people who are not feeling fine at all and perhaps just were informed that they have not much chance to live long. It would be indecent to tell your partner this truth suddenly. Why? Because a moment's remark is not meant to cover the ground of your whole life. The answer "fine", then, is an evasive, a polite answer. It does not allow your casual friend to peep beyond this moment's occurrence. You all know occasions where a man will answer your question How do you do? by "fine" and then, because you are intimate friends, add a list of his real calamities. In this case, a self deeper and more complex than the momentary self of the civilized passenger, pops up quite of a sudden because you and your friend, from former occasions, are acquainted already with some deeper stratifications of your existence. / Since they are sure of their deeper allegiance as well as of their more superficiality, the clash between "I am fine" and the next "I have cancer" is not even realized. It is more correct to say, that no logical contradiction
- 73.
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exists. An onlooker analyzing the illogical sequence, may smile. However, he is wrong in making an attempt of rationalizing two utterances that, in fact, belong to two quite different gatherings. 'I am fine' hails from the gathering of one person with myself that is not the intimate friend but the momentary appearance of the 'neighbour', 'respectable citizen' and 'passenger'. With many persons we may meet a thousand times in this special form and appearance. After ten years, we still have done nothing but met in the same form again and again. The newspaper way of meeting the surface of reality and the superficial way of treating a neighbour on one thousand days by How do you do? without ever knowing anything else of him, correspond. 1000 News and 1000 How do you dos ? are a sum of one 1000 items that remain disconnected. On the other hand, four years of education are like one single day. And ten thousand pages of a great book are like one single editorial ./

75. In this sense, then, journalism and education are absolutely opposites. Every day's ideas, every issue's assertions are restricted to this issue, to this day. And on we rush to new sensations, different statements; in education, if you are able to make one definite statement after four years, all your bluebooks and papers and finals are revenged. That all the chatting, discussing, trying out and rethinking of four long years prepared the road to one real one responsible and independant statement, is their meaning. The set-up of American life is opposed to the educational use of time. Atomising hours, days, weeks is the prevalent habit. In case of appointments between professor and student, it mostly is the student who counts the minutes of the interview. Now the funny thing about the first commandment is that / the full meaning of the 'Listen' implies an infinite length of time. Any form of listening short of eternity is a deviation from the highest standards. To listen in its full sense implies infinite devotion and consecration and the absence of speed or urge for anything ahead. To listen with the reservation: for twenty minutes, is to listen not at all. Real listening to a voice of authority means to listen for ever. It means to listen without thinking of the next step beforehand but of giving yourself up completely into the process. To be sure, it will come to an end pretty soon. But it is not up to you to define when. In love, ever, American man is expected to act under this assumption. Only when he is willing to commit himself indefinitely is she going to capitulate before him. That is correct. Without this vision of permanence, it would not be love. Often the vision of permanence comes true; more often it does not. But the ennobling quality that / comes to sex when two people surrender any preconception of a time limit, transforms sex into love.
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Modern thinking in an urbanised civilisation is on the level of sex curiosity, not of the Platonic love. For it knows beforehand that the intellectual experience will be over absolutely after 50 or 40 or 30 minutes "Reading Time" or "interview" or "lecture". On all mental processes this attitude casts the aspersion of sterility. Real platonic thirst of knowledge is a thirst out of time. The Russians with their endless talks, German students with their endless walks - they believe in the rule that you may never know how long you might have to listen. The impulse of divine love, the impetus of human devotion appears in American actions; it is rare in American intellectual life. It is here that Germany and Russia always had their special attitude towards the infinite. Without plunging into the adventure of listening completely, the mind is unable to get any inspiration. Mental processes and spiritual life differ in this one respect only. Still it is decisive. Mental work goes on on schedule. It can be stopped and started at will. The spiritual life is a plunge into the infinite outside time. In Research, in philosophy, in preaching, in praying, in propagating, in composing, in doing anything inspired, the mind lays down its helmet, and risks to get involved for an indefinite length of time. American curiosity is equally deeply interested in the next and the next and once more the next experience or information. Thus it turns the present day's unique occasion with all its illimitable and endless potentialities, into a first thing among a score. To be one and unique, and to be the first, are two very different qualities. Take an illustration: Christ is one and unique, Peter is the first of the apostles. Christ has no peer, Peter has.

Each interview, each lecture should be accepted as unique and one. By counting your cuts, a lecture is degraded into one out of many, and one interview is superseded by the next.

The reconquest of the relationship between infinite devotion and finite results is the aim of education in a world of 'daily news' only.

Love of wisdom, is a literal translation of the word philosophy. Any instruction in a trade may be restricted to some manipulations and contrivances. General Education may not. Objective information about certain practical needs and adjustments, then, is not education. In most cases, instruction and education may be conveyed at the same time or by one and the same process. A lecture offers facts and techniques. And on the other hand, it expresses the faith of the teacher in education, in a meaning of this meeting between the minds that uses all the facts and techniques as mere tools for the growth of those dedicating themselves to the process. Observing man's tendencies for atomizing his thought, speech, opinions into daily whims, dashes, puns, and outbursts, we may now better understand the place of education. It is in

opposition to a natural tendency in man that would teach him cheap reactions, short-lived remarks, tumultuary opinions.

- Thus, from a comparison with journalism we return with an insight into the nature of the adversary against whom education stands. The adversary is the surface existence that we are tempted to lead by simply marching on from hour to hour. This childlike marching on becomes childlike after a certain time. 1000 daily repeated How do you do call for the counterweight of a situation in which 1000 days become one day. Education is in direct opposition to the tendency of childishness or ato/misation or mere repetition of surface statements. The sum of atoms of time on one hand is a challenge to balance it by something that is not a sum but a product rather of all these atoms of time. Education is the task of integrating into a whole what is torn to pieces by the mere flux of time. The flux being external, environmental, natural, its opponent cannot help being internal, central and social as well. By its mere existence all education is compelled to appeal to the inner man, to certain central principles and to a fellowship between the educated. The inner Man cannot be reached without a spontaneous effort on his side. Central principles cannot be conceived without using reason.
82. Sociability is acquired and maintained by the spiritual / Community of speech and intercourse.
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Education is provoked perpetually by our being tempted by external, abrupt, material surface appearances. Without denying the importance of the surface, education rams into us an inner, continuous, spiritual faculty.

Journalism is faithfully expressing the facts, hopes, fears, conflicts on the rough surface of the day. Instruction is equipping new comers with the means of dealing with the bumps on the daily surface. Education is resistance against the wear and tear of life.

Manuscript of Eugen Rosenstock-Huessy, found at Four Wells. It is from 1939 (see p. 36) and has 83 pp.

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