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The Ohio State University, Ph.D., 1973
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1973
THE SIGNIFICANCE OF THE JUDEO-CHRISTIAN-BLACK
CONCEPT OF MAN AND HISTORY
IN VALUES EDUCATION

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

Dennis Paul Klug, B.S., M.A.

* * * * * *

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CHAPTER I

INTRODUCTION TO THE JUDEO-CHRISTIAN-BLACK
OPTION IN EDUCATION

Concern for the Study

People never find it easy to understand themselves and their world. But they insist upon trying. Since the dawn of the ecumenical age and regeneration of ethnic ethics, it has become clearer that America's cultural destiny no longer depends on the doctrine of predestination, but on modern man's receptivity to the foundations of Western secularism. But secular humanism springs from religious sources, the mysteries of man's engagement with the meanings of human existence, and the historical struggle to seek a newer world. Consequently, the center of man's spiritual life has shifted from the extra-historical matters of heaven and hell and a conception of man whose destiny is outside time, to the existential confrontation with the necessity, purpose, and value of coming to know the essence of the "religious phase of human existence." Evidence of these changing concerns can be found in the rise of existential philosophy, a Roman Catholic president, the Second Vatican Council, the modern-day struggle for civil liberties and human rights, the peace movement,
the search for a new morality and integrity in politics, and a growing concern with world affairs on the part of numerous religious faiths and their spiritual leaders.

But sundered from this mosaic of human initiative and set in a climate of social unrest is the historical fact that the perils of poverty, racism, nationalism, militarism, and war continue to foster personal anxieties, moral confusion, and international anarchy. All these tensions born of homelessness, racial prejudice, social injustice, and war-mindedness form the matrix which currently unsettles our lives. Each particular event—Kent State, Jackson State, Attica Prison, the XX Olympiad, Southern University, and most recently the tragedy of Wounded Knee—continues to paint a vivid picture of the conflicting influences struggling to control the contemporary world. Such a condition points to the sanctity and ethical uncertainty that coexist in villages, cities, and nation-states throughout the world, and to the continual temptation facing modern men to make an idol of modernization.

Naturally everyone does not sense this in the same way or with the same intensity. Yet a whole generation seems caught between two ages, two modes of life and thought, not knowing whether modern men will restore the strength of their cultural heritage by moving toward a spiritual and ethical maturity or return to the illusions of American innocence by demanding security and power. Although it is not
easy to be clear on this point, the semblance of a current
American religious revivalism suggests a variety of reac-
tions to man's inability to redeem his world so far, and a
look ahead to a millenium in which all men and women will
be superbly alike. No doubt the truth of this condition
will remain elusive, but the attainment of a provisional
understanding may be the result of asking ourselves whether
the spiritual resources of mankind are being harnessed and
released to any degree reaching their potential to involve
man's deepest values—decency, justice, and community.

But if we continue to demand the good use of knowledge,
then whatever sphere of the human mind or conduct we may
select for our special study, whether it be language, or
religion, or mythology, or philosophy, whether it be laws
or customs, art or science, we have to go to our heritage,
whether we like it or not. In order to reanimate our past,
and thereby contribute to the well-being of the world here
and now, it is important to consider the assumptions re-
garding the nature of tradition, attitudes, beliefs, and
values underlying the lives of people living in other-
directed America. Keeping within the tradition of liberal
education, this thesis will attempt an explanation of the
Judeo-Christian concept of man and history as a prelude
toward a deeper understanding of our cultural destiny. And
this destiny would pay homage to those aspects of Western
thought which represent points of relevance in the
development of a new social consciousness as a basis for a revolution of values in education.

So long as America tends to set the pattern for the twentieth century, so long will the cultural responsibility of building a new worldview remain a part of the role and function of the United States as a participant in an emerging global village. But how can we determine even approximately what a new philosophy of civilization would mean in the study of humankind—in periods of prosperity and depression, to persons engaged in educating America's youth about the nature of war, peace, and human conscience, to BlackAmericans seeking liberation, to the contentment, comfort, and mediocrity carefully being nurtured by the American middle class, and to the voices of liberation speaking out from the Third World? Can it redevelop in terms appropriate to modern circumstances as the meliorism of reason in the age of Enlightenment or romantic liberalism in the nineteenth century had done earlier? How can this new frame of reference counteract the apparent contemporary prejudices against history, responsibility, truth, spontaneity, and God? Can it recreate a sense of personal identity in terms of historical rights and cultural destiny? How can it recapture the value of intuition and evolutionary creativity that the historical process incarnates in the form of the ethical foundations of being and becoming? How can this social consciousness emerge as a part of American
schooling in general, and the study of human values in particular? And how can what I will call the Judeo-Christian-Black concept of man and history be understood in relation to our mass educational system, imparting to it both a reinterpretation and alternative direction for education?

Possible answers to these questions, then, are posited within our conceptions of man and history. It follows that whoever uses the Judeo-Christian-Black frame of reference brings into play an entire metaphysic and theory of history, while the idea of this new humanism creates different educational concerns from those who hold that the "American Way of Life" forms a virtual and implicit tradition. Leaving these points of discussion open, let us say that to understand the depth and quality of the contemporary struggle against history, we must go back to the essence of our Judeo-Christian-Black heritage, through history, and come to grips with the attributes of man's desire for liberation. In our past, the Greek heroes, the Old Testament prophets, the saints in Christian history, the Renaissance humanists, and the voices of Black Americans and oppressed peoples throughout the world have shown ways and prescribed disciplines that have varied with time, place, and temper of any particular generation, but have ultimately directed men toward the creation of true community and beauty in the world. They have shown each generation what men could be,
what they could hope to be, and what they ought to be. The uncorrupted heart has always seen the hero, prophet, saint, artist, and soul of black folk as the finest manifestations of our humanity. Hence, these historical figures remain exemplars for our time, even when their ideas, beliefs, values, or aesthetic creations can only be experienced vicariously.²

Regarding its theoretical form, it is easy to see that if a conceptual residue of the dignity and worth of individuals derived from the brief democratic experience of American individualism still persists, this residue is a heritage of sentiments and values which once were Judeo-Christian and are no longer so. But in order for the Judeo-Christian-Black form of humanism to become concrete, teachers must give this mixture of symbolism, mythology, and historical sensitivity form and substance derived from tangible human experience. This task requires metaphysical and historical revolt.³

What is characteristic of the Judeo-Christian-Black consciousness is its general sentiment of life in a world which still remains unredeemed. To grasp its potential value is to recognize its close kinship with the function of myths in primitive cultures. And in our present age of the anti-hero, we may come to realize that legends and myths and ritual often contain more inner truth than many a dry and formal document.⁴ However, any dialogue prompted by
the Judeo-Christian-Black frame of reference will depend on whether or not the time is right, and whether there are now people that desire, or are willing, to listen to the voices of those men with poetic visions of life. Within the meaning of the now familiar phrase, "Black, and only Black, is beautiful," lies the inner dynamic of Blackamerican lives which has both a history and present meaning—the will to survive, the will to manhood, and the will to social power. This is not crucial in terms of good-or-bad, but in terms of an invaluable source of gaining insights essential in overcoming the dogmatic vulnerabilities each of us inherits—in short, to engender basic meanings of man's "ultimate concerns."\(^5\)

To be scorned, reviled, and labelled nigger and retain humor, dignity, religion and hope, and still trust and love the very people who enslaved them, is a message for all to read. To escape technology is to find soul. Soul is beautiful and Black is beautiful. Supremacy, elitism, expertise is the opposite of soul and leads to the exploitation of man over man and man over nature. The educational system which takes a chance and incorporates blackness, soul into its being, will revolutionize the world. A new humanism will encompass the Judeo-Christian-Black concepts of man and history.\(^6\)

But unlike the origin of the Judeo-Christian myth\(^7\) established in the late nineteenth century by Protestant scholars in Germany, the Judeo-Christian-Black concept is not a polemical tool, but is a frame of reference which deals with life in terms of human attitudes, sensibilities, values, and judgments which have emerged from it. This
helps us begin recognizing that we do not study disciplines and methods alone, but the qualities of men's lives—the relatedness of feelings, intuitions, applied belief systems, and human conduct.

Hopefully, the Judeo-Christian-Black concept of man and history will be viewed as a latent possibility in the making of America's cultural destiny. This preliminary exploration of ideas and values is not concerned with the biblical content of Judaism, Christianity, or the spiritual dimensions of Blackness alone, but with the ways in which certain perceptual and conceptual values have influenced the growth and direction of an American culture. Thus, this thesis is not interested solely in the truth-content of various belief systems. The primary purpose is to locate the sources of American values and their antithetical counterparts by giving concrete meaning and content to education. The spiritual features of modernity in schooling and society have not been bare and empty abstractions, but confessions of spiritual poverty. However, to discover one's spiritual poverty is to realize a positive triumph for the spirit of man.

Assumptions and Propositions Underlying the Study

The notion of the Judeo-Christian-Black heritage presented here is rooted in the frequently neglected distinction between an American linear tradition and dialectical
tradition. The linear tradition is rooted in the political successes of the American republican experiment, glorified by the rhetoric of the American Creed, and reinforced by the values of aggrandizement—power, prestige, and wealth. Although modern man tends to see historical change as a linear movement towards more inventions, more gadgets, more adjustments, and more improvements defined by a sort of inevitable progress and business as usual orientation to life, he tends to neglect the deeper level of the unreasonable silence of the world which is still one of the most powerful motivations in the human mind. At this level man is searching for a means of assimilating and more widely sharing what mankind has made socially available through the ages, and for some process of education capable of relating what man knows, believes, values, and does into a meaningful metamorphosis through which man can become more fully human.  

Signifying the possibility of a deeper exploration of life in America, an awareness of our Judeo-Christian-Black heritage may shed greater light on the content of the redemptive power of dialectics. The value of our dialectical tradition is that it breaks through political ambiguities to see what it is one senses, intuits, and values. The dialectical tradition seems to move in antithetical patterns which create different perspectives of history. This also implies making distinctions between the
prescriptive aspects of American values and the liberating force of personal commitments derived from substantive ethics concerned with the educational problem of how men ought to live. In this way we do not simply come to know what is, but seek to know what can be, and what ought to be. Assuming that some values and ideals are not merely better but also more reasonable than others, that the interests of substantive ethics are ultimately practical rather than speculative, and that moral and social criticism of the conventional American value structure is more than a matter of personal idiosyncracy, the goal of Juedo-Christian-Black dialogue is to preserve man's historical right and ethical responsibility of pursuing a proper study of man as it unfolds within the process of history.

So much for the two notions of tradition, so far as we can observe them within the limits of attempting to gather all the elements of cultural pluralism into a synthesis—the Juedo-Christian-Black consciousness. This brings us to a wholly tentative hypothesis that the dialectical process of an evolving Juedo-Christian-Black humanism is not unlike the same general type which we see when we follow gradual alterations of consciousness and cultural maturation underlying new sorts of life-styles, of ideas, of values, and concepts of man and history in our own lives. Once a sound philosophy of culture is attained, we can then work to substitute for the possibilities of moral and rational
justifications applied to the inhuman practices which are gradually dying before our eyes—poverty, racism, and war—a new form of civilization characterized by a Judeo-Christian-Black perspective necessary in altering social consciousness and values in education. And, as general evidence for the worth of such an hypothesis, I will briefly distinguish between the realms of culture and enlightenment.

Various types of life-plans, value-configurations, and forms of consciousness that are known to us in history, seem to form patterns that indicate a gradual unfolding of so-called new cultural elements from Enlightenment ideas. Like the relation of enlightenment to culture, values and valuing do not lie hidden in the core of historical scholarship, something that has to be discovered, but correspond to what happens between man and man, and man as a citizen of the State. If values have a historicity, then the moral-ethical-spiritual concerns of men cannot be confined to the levels of appearance, opinion, and extra-cognitive dimensions of learning, for the consequences of human valuing make-up the concrete stuff of life. But this distinction between culture and enlightenment, both of which are included in education, is analogous in structure and in result to the recurrent learning and unlearning of particular values. The Judeo-Christian-Black concept of
man and history is particularistic because it revolves around historical circumstances where ethical man comes face to face with the moral imperatives and ideals of human life. For John Dewey, "... all deliberate, all planned human conduct, personal and collective, seems to be influenced, if not controlled, by estimates of value or worth of ends to be attained." And the meaning of each context depends upon the possibility of forming genuine propositions about the history of human values in relation to cultural destiny, until a conception of universal history is reached.

The historical movement toward our Judeo-Christian-Black dialectical tradition leads to valuing, and valuing is the key to acting in "good faith" by choosing to live authentically. Because of its extra-rational character, it is life affirming. It is existential. The existential tone of the Judeo-Christian-Black consciousness initiates involvement in history in contrast to the tendency of idealizing existence. It involves participating in the world situation with the completeness of one's being, for this is all anyone can really give to another person. But an existential learning process is based on life encounters whereby new meanings are created and acted upon. "The knowledge of another person, the knowledge of history, the knowledge of a spiritual creation, religious knowledge—all have existential character."
In view of the previously stated hypothesis, the availability of the Judeo-Christian-Black perspective and the existential base of humanistic knowing and valuing should be accepted, modified, or rejected according to their relation with earlier educational theory and practice. But any judgment requires humility. We need to remember that when men have viewed their relations with other men and the world-at-large without humility, minority value systems and ethnic ethics have been either intruded upon by the dominant culture, or neglected as vital sources necessary to personal well-being, the good life, and the future of human destiny.\textsuperscript{12} There is little doubt that this is an important factor in reminding ourselves that becoming more human is not a matter of words, but of simple virtue, not of analysis but of existence.

Thus values in education need to grow out of historical contradiction. Valuing in this sense focuses on finding an appropriate fit between divergent attitudes, beliefs, and values, and the inseparable qualities of education and life. It must also be remembered here that all relational activities are dependent on man's symbolic association with life--creation of myths, ritual, language, poetic knowledge, new values, altered forms of consciousness, and varieties of truth claims. To say that the end-in-view is to humanize education is to underscore its natural relation to life itself--the life of dialogue.\textsuperscript{13}
Methodology and Procedure

One of the ways to pursue a study of this kind is found in what has come to be called intellectual history, the history of ideas. By using an historiographical approach, what captivates our historical imagination is not a logic of history, but the poetry, symbolism, myth-making, and transcendence marked by a sense of history—something felt in the marrow. Historiography is seen as elliptically turning around two centers. One center is a matter of passion and involvement that is wholly impregnated with the qualities of being and life—joy or grief, anguish or excitement, exultation or depression—while the other focuses on the meaning of one's presence in immediate relationships with other persons resulting from personal intuitions, sensitivities, emotions, and value judgments. To know both these aspects of man's historicity at the same time, so that they are inseparable, constitutes the living core of historical-mindedness. Here we do not speak of history as dead or indifferent stuff, for it is the very heartbeat of people. It is ultimately seeking the values of personal knowledge and wisdom into how people come to believe what they accept as being of worth or what they claim as being true—a due regard for man's relation to truth.

Since we desire to know the interrelatedness of human phenomena, this historiographical technique will employ a
broad use of adductive synthetic thought. According to David Hackett Fischer this represents neither "... inductive reasoning from the particular to the general, nor in deductive reasoning from the general to the particular. ... it is a process of adductive reasoning in the simple sense of adducing answers to specific questions, so that a satisfactory explanatory fit is obtained."¹⁴ Thus we are seeking to determine whether some values are epiphenomenal expressions of other values or whether they are independent ideas, and if so, which values are independent and which are dependent. In short, we want to determine whether culture engenders the vitalities underlying the processes of valuing in human experiences and if the ongoing cultural movement relates men to their world, or if independent valuing only serves to alienate men from the dominant culture. There is a great difference between engaging in the valuing process and creating values and saying that valuing is, in effect, a descriptive procedure, between seeing the creation of new values as a unique historical right of every person and cultural group and describing a vast fabric of historical explanation out of little more than commonly accepted value-configurations.¹⁵

The format of the study comes from this historiographical approach and by using what I consider viable teaching principles in the study of human values. These
principles include: (1) the Principle of Convergence, assumes that in the mutual antagonism of our linear tradition and dialectical tradition any value-configurations derived from them are not independent realities, but represent the unifying power of our ideals; (2) Metaphysical and Historical Revolt, involves metaphysical protest concerning the ultimate ends of man, society, and education combined with the historical revolt against immediate situations which continue to oppress men, behind which is a master, a regime, or accountable power; (3) Logic of Anticipation, assumes that the ability to anticipate value-conflicts in human relations complements a person's capacity to absorb value tensions; (4) Disvaluation, is a process of disvaluing some previously appraised object or belief system because of its being contradicted by a new value-laden experience and is used to avoid seeking utopian states by getting back to conceptualizing the good life as being less perfect, but more free; (5) Perceptual-Conceptual Valuing, assumes that it is possible to distinguish between the value itself and the meaning of a value for values are so linked in a chain-like fashion that the valuational capacity of anyone is a function of the configuration to which he belongs; (6) Principle of Proportionality, applies to all the paradoxes with which human thought and action moves--revolution or conformity, justice or oppression,
materialism or idealism, violence or non-violence, rationality or reality; and assigns specific conduct its value or disvalue by considering that historical reality is not completely rational, nor is rationality totally real; and alone, neither is sufficient, but viewed together in some ethical context the irrational elements of the human condition limit the rational and give it proper perspective; (7) Act of Valuation, the world of description or more theoretical value consciousness; (8) Art of Valuing, the world of appreciation based on the subjective unity of one's intuitions, emotions, will, and ideas into a volitional social consciousness.

While the initial phase of this thesis is devoted to an exploration of the historical foundations and educational implications of our Judeo-Christian-Black heritage, the second part of the study is to demonstrate the use of the act of valuation and art of valuing for the arrangement of values in education. Chapter III will look at varieties of value-configurations as the basis of America's culture. Since an act of valuation is not unrelated to the art of valuing, Chapter IV will provide some insight into how one enters the world of appreciation through valuing. The first implies that we move around the value-configurations; the second that we personally enter into them and the world of ideas. The first is a realm of description and the second is a realm of appreciation.
It follows from this that acts of valuation fall within the limits of critical inquiry, problem-solving, and conflict resolving teaching strategies. The art of valuing is the kind of intellectual involvement in which intuition, spontaneity, and subjective rationality seeks to grasp what is unique in human values, frequently inexpressible, but potentially catholic. Acts of valuation, on the other hand, involve analysis which tends to fragment and reduce the power of valuing to rhetoric and abstractions. To analyze or problemize or instrumentalize values, therefore, is to express them as a function of something other than itself—the church, school, or State. The art of valuing, however, recognizes the multiplicity of human impulses and values—rational and irrational—which lead men to invent, to love, to laugh, to question, to think, and to plunder, rape, and murder. It shuns no impulses, it questions all taboos, it challenges all orthodoxies, and ultimately smashes all forms of idolatry. It does insist upon rigorous, intense social criticism, as well as, sensitive appreciation for the universal prepotency of will and ambition in man, asserting themselves against human finitude. But the art of valuing is simple—it is our character in its relation to time and space, it is our self, our beliefs, our values, and our commitments which come to be seen as our most enduring treasures of humanity.¹⁶
Herein lay the inner dynamics of the Judeo-Christian-Black humanism. It is not an idealistic play on words or ideas. It is a gut level, existential, and prophetic view of man and history. Therefore, power and dullness, beauty and ugliness, civility and violence, comedy and pathos, and man's confrontation with the Absurd and Nothingness are as much a leitmotif of this thesis as is the nature of man's spiritual character longing to be at home with the world. It is also a study of the interplay of the idea of the Judeo-Christian-Black heritage with historical reality and the evolutionary alterations of human consciousness.

As the basis of attempting to restore the natural bond between life and education, the Judeo-Christian-Black perspective renews the value of the "artes liberales" in education. In this way the unifying principles of openness, intuition, leisure, ethical integrity, and valuing could become integral parts of American schooling. And in Chapter V, by looking at the idea of the worth of an "ethical will" in education we come to see a viable option to some of the conventional ends of schooling today. But this simply recognizes that it is easier to build school curricular projects, innovative techniques using technology, and alternative schools than a new worldview, easier to by-pass life in the ghetto culture on the way to a suburban home via a modern freeway, than it is to leave behind America's ideological dogmatism and take-on a philosophy of culture.
NOTES


4. Chinua Achebe, Things Fall Apart (Greenwich, Connecticut: Fawcett Publications, Inc., 1959), passim. As a social document this classic of modern African literature dramatizes the natural value tensions between traditional Ibo life and the beliefs of Christian missionaries and assimilative goals of colonialism at the turn of the century. While this novel is richly African in describing primitive society from the inside, Achebe's keen sense of the human qualities common to men of all times and all places recaptures the historical paradoxes and ironies inherent in any brotherhood ethos. These "two zones" of man's ethical nature will be developed further in Chapter III.

5. Paul Tillich, The Courage To Be (New Haven, Connecticut: The Yale University Press, 1952), pp. 47, 82; Philip H. Phenix, Realms of Meaning: A Philosophy of the Curriculum for General Education (New York: McGraw-Hill Book Company, 1964), pp. 4-5; Paul Tillich, Systematic Theology Vol. II (Chicago: The University of Chicago Press, 1957), p. 12. The term "ultimate concerns," invented by Paul Tillich is "... total: no part of ourselves or of our world is excluded from it; there is no 'place' to flee from it. The total concern is infinite: no moment of relaxation and rest is possible in the face of a religious concern which is ultimate, unconditional, total and infinite." This definition represents a point of relevance for the development of the Judeo-Christian-Black frame of reference.


14 David Hackett Fischer, *Historians' Fallacies: Toward a Logic of Historical Thought* (New York: Harper & Row, Publishers, 1970), p. XV; James Bryant Conant, *Two Modes of Thought: My Encounters with Science and Education* (New York: A Trident Press Book, 1964), pp. XXIX-XXXI. Conant claimed that, "A Free society requires today among its teachers, professors and practitioners, two types of individuals: the one prefers the empirical-inductive method of inquiry; the other the theoretical-deductive outlook... Above all, the continuation of intellectual freedom requires a tolerance of the activities of the proponents of the one mode by the other." In this thesis, however, the "adductive-synthetic" method will be introduced as a third mode of inquiry.

Rotenstreich, Jewish Philosophy in Modern Times, pp. 36-37. According to Rotenstreich, rationalism is a philosophy that leads to assimilation and eventually endangers the existence of minorities. "Rationalism endangers the existence of Israel from two points of view: It denies the historical character of Judaism, which is based on supernaturalism and religion and not on rationalism or philosophy, and to ignore or minimize this fact is tantamount to denying the unique existence of Israel. Furthermore, rationalism is based on intellectual speculation, which is the common possession of all men: it is thus, by its very nature, opposed to all claims of particularity and singularity—including the separate and unique existence of Israel.
CHAPTER II

THE HISTORICAL FOUNDATIONS AND EDUCATIONAL IMPLICATIONS OF THE JUDEO-CHRISTIAN-BLACK HERITAGE

The Problem before Us

From the standpoint of our Judeo-Christian-Black heritage, we are seeking to determine the practical relations of Americans to their tradition and cultural destiny. But the problem of the moral ideal of human life characteristic of a particular moment of culture is at once dominated and elucidated by a two-fold problem of the historical order: the historiographical problem: What is man's relation to historical truth? and the educational problem of the relations between man's values and his conception of historical destiny. To speak in terms of our Judeo-Christian-Black tradition and to draw the problem into focus begins by associating the traditional word of heritage, the key word in this thesis, with some other words that sum it up: man's liberation.

I shall examine these three problems, first from the standpoint of the roots of a self-fulfilling prophecy in American schooling and the shaping of an American geist, then from that of the Judeo-Christian-Black frame of
reference. We shall then see to what point the dialectic of history has brought the present age, and finally, we shall examine these same three problems from the point of view of an educational transformation and a new humanism.

The Roots of a Self-fulfilling Prophecy in American Schooling

Moving closer to the origins of American schooling we see the laws, customs, and morality of early American society revealing the influence of living in a wilderness, as well as the ideas of Jeffersonian republicanism, Christian moralism, and Emersonian idealism. To meet the uncertainties of the New World, the early colonists believed that children required control and discipline in order to survive. To avoid the "savagery" of the new land, colonial communities took it upon themselves to prepare their children for more civilized lives by molding and shaping them through education.¹

As early as 1642, the colonists of Massachusetts required each town to make provisions for schooling. And since most teachers were members of the clergy, the schools reinforced the importance of Christian moral and spiritual values. The hub of the newly founded Puritan communities was formed by three basic institutions designed to socialize and acculturate children--the home, the church, and the school.
The Puritan's desire for community combined with the personal need to fulfill God's will amongst the elect created numerous value tensions and aroused religious dissent. In order to receive God's grace and eternal salvation in Puritan thought, men were chosen individually and privately to be members of the chosen. In Calvinistic communities of colonial America, predestination remained a rigid dogma. Although few Jews lived in the colonies, they were less than welcome in the Puritan-dominated social order. Puritans believed that the Jewish dispersion was evidence of God's punishment for their rejection of the deified Christ. They also believed that Jews would ultimately convert to Christianity and await with them the rewards of eternal salvation. Although Jews seldom converted, men of reputation such as Cotton Mather continuously prayed for Jewish conversions. In one of his sermons given in 1699, he defined the role of his ministry.

This day from the dust where I lay prostrate, before the Lord, I lifted up my cries: For the conversion of the Jewish Nation and for my own having the happiness, at some time or another, to baptize a Jew, that should be my ministry.²

Although all nations are conscious of their chosenness, in American colonies the Puritan concept of the elect led to the condemnation of Jews, antinomians, and other outgroups; heresy hunts, denominational schisms, and the practice of social ostracism. Religious dogma, social conformity, and individual submission became the rule, rather
than the exception. Within Puritan communities, Sunday sermons frequently focused on the pains of Hell awaiting the unchosen and became convenient devices used to control congregations and discourage dissent.

The Jeremiad was used to remind and warn Puritan congregations of the dreadful consequences of straying away from the plans of Divine Providence. Jonathan Edwards once proclaimed:

Many who looked on themselves as in a Christless condition seemed to be awakened by it, with fear that God was about to withdraw from the land, and that we should be given up to heterodoxy and corrupt principles, and that then their opportunity for obtaining salvation would be past; and many who were brought a little to doubt about the truth of the doctrines they had hitherto been taught, seemed to have a kind of trembling fear with their doubts, lest they should be led into by-paths, to their eternal undoing: and they seemed with much concern and engagedness of mind to inquire what was indeed the way in which they must come to be accepted with God. ¹

Like Jonathan Edwards' sermonizing, American literature has been sermon-ridden from its beginning. The American writer has been among other things a judge, jury, and moralist, regardless of his particular religious persuasion. This obsession with moralism not only colored Puritan histories which were in large part sermons describing the Grand Design, but influenced the romanticism of Ralph Waldo Emerson's sermon-essays and Henry David Thoreau's attempts to awaken the socially apathetic. Ironically, this tendency has resulted in intellectual pre-
occupations with American innocence: "... if thou art yet uninfected with the contagion of the world, I pray God to keep thee so; for, believe me innocence is better than repentance; and though sin may afford thee some brutish present pleasure, yet the remembrance of it afterwards is exceedingly bitter."  

American preoccupations with isolation, loneliness, and small community were not accidental. There seemed to be no other alternative, for the Judeo-Christian tenet of the covenant with God reinforced the necessity of holding the group together out of physical necessity, a real fear of the wilderness, and the hope of fulfilling God's plans. However, the Puritan covenant was not a social covenant of mutual aid and protection of diverse groups, but a Calvinistic version of Abraham's covenant with God and the Lord's promise to the people of Israel. It was incumbent upon those God had chosen to devote themselves to justifying their preferred status and practicing the strictest virtues of Puritan life. From this point of view the nature of community itself became a religious dogma, dependent on man's service to God and personal fulfillment of one's special calling. As John Winthrop claimed:

For wee must Consider that wee shall be as a Citty upon a hill, the eies of all people are uppon us; soe that if wee shall deale falsely with our god in this worke wee have undertaken and soe cause him to withdrawe his present help from us, wee shall be made a story and a by-word through the world, wee
shall open the mouthes of enemies to speake evill of the wayes of god and all professours for God's sake.\textsuperscript{5}

Beginning with a profound sense of mission in the New World, the principles of the Puritan social covenant here served a double purpose--to preserve the rightness of Puritanism, and to isolate Puritan communities from outside influences. The result was a self-imposed form of cultural isolationism which explained away antinomian forces as impositions by depraved souls. As the American culture became more secularized out of physical necessity and social need, new religious sects and various church denominations were established. Historically, these schisms weakened the influence of the home and the church as socializing agents. The home and the church then looked to the schools as a panacea for bringing about the good life.\textsuperscript{6}

With the advent of the common school movement under the leadership of Horace Mann, it became evident that schools were necessary for preserving community ties and parochial values. American schooling became politically functional by inculcating patriotism believed necessary for maintaining loyalty to constituted authority. In Noah Webster's \textit{Elementary Speller} and the \textit{McGuffey Readers}, tightly-knit relationships between man and the State were not only central but sanctioned by the grand design of Providence. In dialogues, moral lessons, lessons in living, and Christian virtues described in the readers,
children were forced to look at other people, places, and events vis-a-vis the Protestant ethos. In a lesson entitled the "Settlement of America," children learned of the physical grandeur of new America, the role of Providential guidance in American success, and the cultural ambiguities inherent in a transitional culture. But the superiority, goodness, and sanctity of white-Anglo-Saxon-Protestant American always stood out with a content of its own.

But we can now look around on our rich, cultivated, sunny hills, covered with pasture, and waving with golden grain. We live in splended cities. Beautiful villages are spread over our country, thick as the stars in an evening sky.

After our fathers had passed through a great many trials, the Lord blessed their labors and smiled upon them; then there were some who envied them, and the king of England began to oppress them. There were many good people in England who loved the Americans, and who did not wish to do them any harm.

But there were others there who did not know or care anything about our country, and thought the people here were almost the same as Indians.

One thing was clear. Blackamericans were excluded from the common school movement of Horace Mann, and were forced to satisfy their desire for education by becoming recipients of philanthropic efforts of benevolent and literary societies, churches, or individual reformers. Although the function of self-education in the Black community cannot be underestimated, helplessness and hopelessness became the fate of most black graduates. For example, a black student's Valedictory address of the New York African Free School in 1819, revealed this kind of despair following graduation.
Had I the mind of Locke, and the eloquence of a Chatham, still, would there not be in the minds of some, an immeasurable distance that would divide me from one of a white skin? What signifies it! Why should I strive hard, and acquire all the constituents of a man, if the prevailing genius of the land admit me not as such, or but in an inferior degree! Pardon me if I feel insignificant and weak. Pardon me if I feel discouragement to oppress me to the very earth. Am I arrived at the end of my education, just on the eve of setting out into the world, of commencing some honest pursuit by which to earn a comfortable subsistence? What are my prospects? To what shall I turn my hand?

It is not difficult to see that the American common school movement established a dualistic system of education. American schooling nurtured the idea of educating for conformity to the "American character" by teaching a given set of moral and spiritual values. Beginning with a priori givens of the Anglo-Saxon ethos, schools became training grounds for developing "first-class citizenship" by automatically excluding blacks. As the primary transmitter of frontier values, preferential treatment, and an American geist, public schooling propagated the values of what appears to have been a closed system.

From the colonial inheritance of educational thought to the aftermath of World War II, American schools reflected the political ideology of constituted authority. It took sides against the underprivileged and allied itself with the elite classes. Students were taught that success in business was a matter of using and manipulating situations, gaining a civic-minded reputation, working hard, and
saving part of one's earnings. Hard work, thrift, sobriety, and frugality were the keys to success. However, by teaching this simple how-to-live success formula, its natural corollary fostered negative attitudes by propagating the maxim which viewed poor people as being nothing more than victims of their own laziness and stupidity. This easy pathway to success displaced the value of an examined life as the core of education. By the 1900's, H. L. Mencken said of the average American that:

... the great majority never get very far from the ground. There they struggle for a while, and then give it up. The effort is too much for them: it doesn't seem to be worth its agonies. Golf is easier; so is joining Rotary; so is Fundamentalism; so is osteopathy; so is Americanism.

When the United States underwent a transition from an agrarian culture to an urban-industrial society, the holding-power of the Puritan ethos and nostalgia for rural values held back the potential growth of cultural pluralism by keeping this value-configuration imprisoned in ghetto cultures of American cities. By the 1890's, public schools were seen as depressing institutions. Increasing enrollments, poorly equipped schools, inadequate school funds, and the consequences of general growing pains led to efforts for improving the schools. But even reform-minded educators were conservative and highly moralistic. According to Merle Curti, both conservative-minded educators and educational reformers aimed to preserve the existing social
order by stressing individualism and life adjustment. "The emphasis placed on the adjustment of the individual to his environment, on achieving his intelligent and voluntary subordination to existing institutions, and on inculcating in him the ideals of efficiency and success, has enhanced competitive individualism."\(^1\)

The myth of schooling as the universal panacea for realizing Horatio Alger's American Dream was nurtured by Booker T. Washington at the turn of the century. Washington offered the Black community a modified version of the Progressive efforts of manual training and vocational education in public schools and reinforced American faith in schooling as the way of getting ahead. Historically, it seems to have made little difference what philosophy, religion, or scientific theories influenced various educators.

Harris was inspired by Hegelianism, Hall by Darwinism, Spalding by Catholicism, Thorndike by the idea of scientific experimentation. Yet all agreed in taking conservative or at most a liberal, rather than a radical, position on questions involving capital and labor.\(^1\)

Churches in America were also Americanized. American religion had not only been fragmented by denominationalism, but had been secularized by amalgamating the socio-economic values of industrial society with Protestant, Catholic, and Jewish thought. As Will Herberg points out, despite theological divisions in American religions, the priorities of
people focused on jobs, practical problems, and living with illusion of automatic progress through schooling. Parochial schooling was just another manifestation of this mind-set. It was through the establishment of parochial schools that Catholic, Jewish, and some Protestant groups sought to preserve their religious identity and heritage against the dominant forces of an Anglo-Saxon public educational system, but at the same time prepare their children for a place in status-oriented America.\textsuperscript{12}

The point here is that the American democratic mystique has been underwritten by the church, school, and State, while the doctrinal myth of the separation of church and State has clouded the reality of the relations between these institutions. This consideration leads to the ways in which a national civil religion has tied these social institutions together within an organizational mentality. The historical fact is that the American culture above everything else has grown out of an inherent faith in keeping public and private morality separable, while expecting a commitment to the American "Geist."\textsuperscript{13}

The Shaping of a National Civil Religion: An American Geist

What is the nature of the American national faith? What is the spiritual entity described by the so-called American character? And what have been the educational consequences of these socio-political and quasi-religious
customs and habits of thought? Since Alexis de Tocqueville reminded Americans in his *Democracy in America* that, ". . . religion is therefore mingled with all the habits of the nation and all the feelings of patriotism, whence it derives a peculiar force," the historical record has reinforced his initial observation. The American experiences of the colonial period and American Enlightenment, acts of the Continental Congresses, the Declaration of Independence, the Northwest Ordinance of 1787, the United States Constitution, the *Federalist Papers*, Bill of Rights, presidential addresses, and United States Supreme Court decisions have clearly recognized the value of religious ideals in American political life. While guaranteeing a quasi-respect for various religious opinions, the American political system adopted its own secular-religious doctrine of Americanism.15

In many ways the history of America is inseparable from the historical relatedness between the church, school, and State. Not all of our leaders acknowledged a formal religious faith. But it is significant that their views of man and society reflected a fundamental attitude toward religion, history, mission, and higher law. On January 20, 1961, in his inaugural address, John F. Kennedy said:

The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty and to abolish all forms of human life. And yet the same revolutionary beliefs for which our forbears fought are still at issue around
the globe--the belief that the rights of man come not from the generosity of the state but from the hand of God.\textsuperscript{16}

Although President Kennedy refrained from speaking privately as a Roman Catholic, he referred to human rights in an extra-historical sense. Furthermore, even though the separation of church and State has been guaranteed by the First Amendment, it never denied the American political world a religious foundation. As Kennedy's statement clearly demonstrates, the national religious faith is not limited to symbols and ritualistic ceremonies. It forms a rationale for American messianism.

When Kurt Vonnegut interviewed D. Elton Trueblood, a Quaker philosopher and Professor at Large of Earlham College, the thrust of Trueblood's thoughts sanctioned the fundamentalist-American notion that sovereignty assumed by American politicians comes directly from God.

"After your sermon this morning," I said, "I heard someone say that you had traced sovereignty from the President directly to God. We are usually taught that the sovereignty of the President resides in the people. I was wondering, since you are a theologian--"

"I said nothing about the President," said Trueblood. "I said the sovereignty is God's, not ours, that all we do is under Judgment. This is a way to have a non-idolatrous patriotism."

"So the circuitry would go like this," I said, "if we were to lay it out like a wiring diagram: the President draws his sovereignty from the people, and the people drawn it from God. Is that it?"

"No," he said. "I would put it another way: that God alone is sovereign. I accept Luther's doctrine of the two kingdoms of the Church and State, both under God. So that everything we do as a state is under Judgment, therefore derivative."
"So the President is simultaneously responsible to the people and to God?"
"But even more to God than to the people, of course," Dr. Trueblood replied.
I set this down so meticulously and without elisions because I think it proves my claim that on August 20, 1972, the Republican National Convention was opened with a sermon on the "Divine Right of Presidents."17

Historically, Americans have perceived their country as a Christian nation. According to Richard Niebuhr, "To be an American is to belong to a pietistic sect."18
Whether we consider the Bible Commonwealth of Massachusetts Bay Colony, the inalienable rights of man, manifest destiny, the Spanish-American War of 1898, the war to make the world safe for democracy, the containment of Communism, Peace Corps evangelism, or the Alliance for Progress, the United States government has maintained a self-fulfilling mission to Americanize other cultures.19

The founding fathers were mindful of the Enlightenment values of natural rights and human reason, but always in association with the religious nature of man. Thomas Jefferson raised a fundamental question when he asked whether or not the liberties of a nation could be thought secure if they were removed from their only firm basis—a conviction in the minds of the American people that human rights are gifts of God. The response most frequently found in American history has claimed that liberty and God are indivisible. The words of George Washington have since become a part of America's political tradition.
Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensible supports ... reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.20 And to this day general consensus in American thought holds that religion is inseparable from the conservation and propagation of morality and spiritual values. Although religion is usually defined in narrow and parochial ways, Americans believe that without it, morality, spirituality, and patriotism cannot survive. Conservative political thought in America has never wavered from this assumption, for the "... mortar that holds together the mosaic of Conservatism is religious feeling."21 And beginning with article fifteen of the Virginia Declaration of Rights, written in 1776, the liberal-democratic view has since been grounded on the idea that "... no free government, or the blessing of liberty, can be preserved to any people, but by a firm adherence to justice, moderation, temperance, frugality and virtue, and by a frequent recurrence to fundamental principles."22

These first principles were institutionalized as the basic rationale for American public education. One of the central motifs in American schooling has been instruction in sound moral character and good citizenship based upon the Protestant ethos. And over the years, this practice has become customary despite the fact that history clearly shows religious endorsement is not essential in developing
a system of values and ethics. As John Dewey maintained: "... belief in God detracts from devotion to ideals, impedes one's service to his fellowman, and is in reality a subtle form of unbelief or lack of moral faith." However, this non-theistic humanism has remained unacceptable to the majority of Americans, for in their minds, religion is the "Alpha to Omega of moral law." But to what extent does this logic persist in the schools of a secular age? First of all, the New York Board of Regents has continuously supported the contention that national welfare is dependent upon character training in public schools. Beginning with the provision of the Northwest Ordinance which claimed: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Americans have come to believe that schooling for the whole child and human happiness cannot be realized without some kind of religiously-oriented instruction. This educational maxim places individuals in a material relationship to schooling and the social order and transfers the ideal good to the stability and success of the nation-state as originally conceived. The Regents of New York acknowledged this conceptual framework in a formal policy statement: 

... Thus our children, inspired by the example of their ancestors, guided by the faith and love of their parents and encouraged by their spiritually
sensitive teachers, will renew in their daily lives America's Moral and Spiritual Heritage: Liberty under God, Respect for the Dignity and Rights of Each Individual, Devotion to Freedom.26

Once again, however, the dominance of the Americanizing mission of public schooling has been openly challenged. For as recently as November, 1972, Judge Irving R. Kaufman of the United States Court of Appeals in New York held that "... patriotism that is forced is a false patriotism just as loyalty that is coerced is the very antithesis of loyalty."27 The court decided that the well-established pattern of having all students and teachers stand, salute, and repeat the words of the Pledge of Allegiance is in violation of the rights of the teacher to remain silent in the face of an illegitimate demand for speech.

The educational implications are clear. Our public school system is not based on the humanistic premise that each child has a historical right to quality education, but rather begins with the assumption that the ignorance of the masses, especially if not instructed in the right ways of living, would create hindrances to the welfare of the State. In this way the schools have become servants of the State, and the students have become servants of the schooling process. But dignity and quality education could be effected by encouraging human relations in which individuals do not appear as servile instruments or objects of manipulation. However, when the end-in-view is the
preservation of an institution, and not the well-being of each child or cultural group, schooling becomes a negation of genuine education.

And this is not unrelated to prevailing notions that earthly salvation entails obtaining a degree, a good job, a good salary, fringe benefits, a home in the suburbs, and time-off from work for an Alaskan safari to hunt big game. However, these aspirations could not be limited to a most-favored group, for through the impact of mass media and closer contacts with processes of technology, minority cultural groups adopted goals of the American Dream. And as schools grew in number and enrollments, as cities became residential areas for lower socio-economic groups, inequalities of American schooling once again became obvious. Schools could not be made separate-but-equal. Schools in the cities, in the South, in rural areas, and in Appalachia were in fact inferior and given the label of "bad" schools by white middle-class Americans. Thus, with the Brown vs. Board of Education desegregation case in 1954, the liberal-democratic view held that with the passage of time the ills of American society would be cured by school integration.

But this oversimplification of the perduring problem of racism in America reaffirmed the validity of the separate-but-equal social doctrine. The controversy of busing students for racial balance today offers a pertinent
example of how terribly tenacious our racism is, how it creeps into our most "virtuous" actions in disguised forms. The experience of American schooling is the experience of racism which is inherent in the deeply-engrained American mentality that holds fast to notions of local autonomy, separate-but-equal facilities, and neighborhood schools. These connections between racial prejudice and American schooling are historical—that is, the fundamental roots of white racism were overtly manifested in Negro slavery, and extended into American institutional life. In a racial sense, American schooling has been not only devoid of educational meaning, but the whole sphere of quality education has forfeited its sovereignty to the conquering impulses and anti-values of the separate-but-equal illusion.

In the province of neighborhood schooling young people are left nothing but their identification with the historical limits of racist ideology. If the American people were committed to quality education, then the fundamental issues involved in deghettoizing neighborhoods and schools would be at stake. As an historical option, schools could then become points of departure for serving the human end of distributive justice—"from each according to his ability, to each according to his need." Under these circumstances, the equality of condition and distribution of well-being according to personal and minority group needs
would come to be seen and valued as everyman's historical right. Or perhaps so that quality education would be based on deeper truths of our heritage. If this fails to transpire, schools could easily follow the patterns of the home and church which historically have remained closed shops by catering exclusively to vested interests.29

As we know from experience, the home in American life has been viewed as a self-contained entity. The unchecked indulgence dwelling within the confines of private homes primarily serves to preserve the sanctity of property rights and social egotism. As Charlotte Perkins Gilman concluded: "Mother-love is the fountain of all our human affection, but mother-love, as limited by the home, does not have the range and efficacy proper to our time."30 Herein lay the tragedy of the American family, for questions about human environments--quality education, civil liberties, and human rights--tend to be seen vis-a-vis one's own status. Thus, open housing, integrated schooling based upon regionalized educational settings, and shared human experiences between all segments of society remain antithetical to the home and neighborhood environment as Americans want to know it. In short, Americans have become "Super Realtors."

After spending a certain amount of time in which the American home and churches show off their good points, we have come to a point in time when we must recognize what
they are: as primary sources capable of fostering anti-
values, illusions, and cultural disadvantages. But the
school that challenges the logic that distinguishes between
good neighborhoods and bad neighborhoods, good schools and
bad schools, in terms of middle class values, must take the
risk of valuing liberty itself above the prevailing anti-
values of village mentalities. Despite its dogmatic foun-
dations, schools could infuse the attributes of cultural
pluralism by exorcising us from our attachment to a state
of nonliberty. If we entrust ourselves to the redemptive
dynamics of education, we must begin by realizing that the
task lies ahead of us, for just as schools and universi-
ties have begun to make some inroads into larger admis-
sions of minorities, a movement is underway to "up the
ante" by raising admission standards, preselecting students
on the basis of proper genes or cultural background, deny-
ing admission by displacing existing schools with the
exclusiveness of alternative schools, and ultimately grant-
ing credentials to a mentality that has made the drug cult,
hitch-hiking, encounter groups, and sexual liberation new
expressions of American individualism. And if these ob-
servations are accurate, this trend can only aid in
closing-off unprecedented chances for most people outside
America's mainstream to obtain union cards necessary for
self-development and well-being.31
Alternative schooling, free schools, and de-schooling proposals work against granting minorities their historical right to an education. It is now time to take closer looks at the implications of proposals designed to change schools in the light of our current historicity. Although public schools will remain imperfect, they are the only alternative to an educational wasteland. If American schools check the historical limitations of modern schooling based upon fragmented and functional curricula engineered by professionals, specialists, and experts, then schools could become true educational centers in which educated men bring forth the goodness in other persons and direct their energies to strengthening our culture. But this will involve a prolonged struggle for excellence.

... The struggle over who should control the established institutions of society so that a certain morality can displace the immorality and amorality now present will be long and protracted. A great deal of strength and intelligence will be needed to live through these times. My own belief is that schools, like the church, will remain, simply because they can provide sanctity and sanity to our age. To paraphrase Dostoevsky, "If faith in education is dead, then all is possible."32

This rare sensitivity to man and history penetrates almost every phase of education and leads directly into a state of Judeo-Christian-Black consciousness, a source of humanistic awareness more alive and vital than ever before. Since it may be the saving grace for modern man's current spiritual malady, we must begin realizing that the Judeo-
Christian-Black frame of reference is a potential redemptive consciousness for America and the world community. Unlike Consciousness III, the neo-romantic counterculturalist's concept of a new individualism, and the utopian schemes of Plate, More, Owens, Fourier, Wells, or Skinner; the voices of Jewish people, the contemplatives of Christian monastic orders, the imprisoned Black Americans, and oppressed peoples of the world are gradually being heard and recognized as authentic visionaries of a larger humanity. This is not senseless idealism, for the mind and mood of these people is poetic, spiritual, personal, and intensely derived from our historicity. These voices crying out from the wilderness indicate that education must become Black, value-laden, and creative. 33

The Judeo-Christian-Black Consciousness and the Struggle Against History in American Schooling and Society

Beginning with linear conceptions of historical progression and the State's version of the role and function of mass education, schools institutionalized the need for conformity, the belief in automatic progress, and a dogma of competition—the gospel of individualism. Within this kind of framework, children are seen as means to be manipulated, controlled, and conditioned for the general welfare. But by molding and shaping good citizens, cultivating a particular morality, and conditioning expertise,
the power and potential of cultural diversity became unnecessarily problematic. Now some form of balance can be effected by dialectics. To do this is to acknowledge the desires and needs of young people to comment openly and symbolically about their historical condition, while attempting to realize a unity of reason, intuition, spontaneity, and creativity. It is precisely this kind of dialogue that gives us deeper insights into the problems that arise when one seeks to make schooling co-extensive with a linear concept of man and history, and synonymous with instrumental means and cognitive training of expertise.

If American schooling and education are at odds, teachers cannot escape the on-going struggle between the State's politicized version of schooling, and the broader, more humanistic view of education which remains indirectly political, yet inseparable from life itself. Today lines of conflict are drawn between the ultimate purposes of life as adhered to by an American majority and the humanism of the Plain People, the Black community, the Jewish community, and the Losers of modern society. Furthermore, this conflict extends to the limitless and homogenizing logic of the middle class and the historical rights of individuals and groups interested in maintaining the sanctity of their own values against the orthodox forces of American schooling.

To see this struggle as a conflict between the mythical
American character and ethnic identity is to misconceive the real issue of human rights by using terms that have outlived any historical usefulness. To view the position of Losers as an expression of "ethnic chauvinism" is a way to continue denying minority cultures their historical rights. Up to now efforts have been expended in countermovements designed to meliorate the rise of Black Power and will to Blackness. It has become popular and historically necessary to liberalize school curricula by adding Black history courses, and courses in the history of other minority cultures, and area studies courses of non-Western cultures. But when the history of the Blackamerican experience is constructed within the framework of a "democratic-leveling" social philosophy, a different Blackamerican emerges. This shift in schooling from the sphere of racialist doctrine to that of practical recognition of Black perspectives in so-called integrated studies merely accords the conventional position of the Black community vis-a-vis while America—a position of incompleteness and inadequacy.

This symptom of cultural immaturity is best seen in typical references to achievement. Black achievements are usually qualified: "we have a Negro who teaches history, and he is quite bright." But the fact that the majority's choice of values is advanced by something called American schooling, and sanctioned by the take-it-for-granted
attitudes of Winners, does not mean it has any less profound an influence on life goals and human beliefs. However, this immaturity is neither unique or new. For more than one hundred years ago, John Stuart Mill claimed:

A general state education is a mere contrivance for molding people to be exactly like one another; and as the mold in which it casts them is that which pleases the predominant power in the government—whether this be a monarch, a priesthood, an aristocracy, or the majority of the existing generation—in proportion as it is efficient and successful, it established a despotism over the mind, leading by natural tendency to one over the body.34

Like any common sense approach to this historical tension, the Judeo-Christian-Black consciousness would be placed where it belongs—as a potential ethical corrective to the immoral and amoral tendencies of American institutions. As a source of educational transformation, it would demand quality education by directing human efforts toward having people come together, not by solely seeking answers and resolutions to value conflicts vis-a-vis conventional norms, but by coming to know various meanings of the frustrating dimensions of one's own being and their effects upon relations with other persons, for "... the essence of man is not an abstraction inherent in each individual ... it is the totality of social relations."35 In this way, when a man makes peace with himself, he might then be able to make peace with the world.

The age of civil liberties and human rights, however,
has not yet gained its fullest reality; but neither has Judaism, Christianity, Blackness, or Pan-Africanism. Despite this cultural lag, the potentialities of the Judeo-Christian-Black consciousness are now available, not by accident, chance, or design, but by the historical legacy of hard work put forth by men in pursuit of human justice and truth. At this point in time, fuller realization of man's humanness is not dependent on conventional doctrines of equality or humanitarian sentimentalism, but on whether or not Black people of the world and oppressed minorities of the Third World are granted their historical rights. When this transformation takes place, the historical sources of values in Western civilization will be seen in terms of their relatedness to the entire human community, not in fragments or in isolation.

Now the Jews because they were different from the peoples by whom they were surrounded, because of their peculiar religious bent, were able to give to the world the doctrine of the unity and Fatherhood of God, and Christianity, the finest flower of Jewry. It is then, I think, not too much to hope that the very qualities which make the Negro different from the peoples by whom he is surrounded will enable him, in the fulness of time, to make a peculiar contribution to the nation of which he forms a part.  

The underlying assumption here is that no man can see truth in its totality, for it is always becoming, and waiting to be revealed by different men and cultural groups in history. Therefore, no man has the right to indoctrinate or condition others in a certain method of inquiry, or a
particular way of arriving at truth. However, it is each man's human right and social obligation to live and teach according to his insights, and to oppose whatever appears misleading or false in others' opinions. Truth seems to lose its educational importance when it becomes the content of a methodology upon whose structure and laws it depends. When methodology is central, truth becomes dependent on the method, and teachers become technicians with skills and competencies in using certain strategies. Teachers of this kind tend to become organization men, their idol being the system.

But as long as methodologists, specialists, experts, and politicians remain supreme mediators, every valuable kind of person without professional credentials is devaluated. Yet it remains historically evident that: "Far from the market place and from fame happens all that is great: far from the market place and from fame the inventors of new values have always dwelt."37

But modern Americans are currently displacing the ethical and moral responsibilities of each man with procedures of the natural and social sciences in dealing with human problems. Modern man's despairing refusal to be oneself" serves to enhance the oppressive forces of history instead of making or remaking history. Despite this tendency to escape from freedom, various truths of human history are being revealed in words, deeds, and decisions
of men attempting to fulfill their ethical obligations. Blackamerican community life constantly demonstrates to every man that excessive dependence on professional credentials, expertise, and external authority tends to neglect and dismiss some of our most dynamic values and human resources. As James Baldwin writes: "... this is the crime of which I accuse my country and countrymen, and for which I nor time nor history will ever forgive them, that they have destroyed and are destroying hundreds of thousands of lives and do not know it and do not want to know it."

We must uncover the humanism that guides this historical truth. Starting from here and operating within this major point of contemporary history enables us to discover ways in which we are dependent on dialogue with the world. When Thomas Merton contemplated his most meaningful educational experience, he concluded that the best course he ever had in college began with the premise that truth is powerful, difficult, attainable, and something to be treasured.

It was the only place where I ever heard anything really sensible said about any of the things that were really fundamental--life, death, time, love, sorrow, fear, wisdom, suffering, eternity. ... Nevertheless, the material of literature and especially of drama is chiefly human acts--that is, free acts, moral acts. And, as a matter of fact, literature, drama, poetry, made certain statements about these acts that can be made in no other way. That is precisely why you will miss all the deepest meaning of Shakespeare, Dante, and the rest if you
reduce their vital and creative statements about life and men to the dry, matter-of-fact terms of history, or ethics, or some other science. ³⁹

Within this educational perspective there is allowance for moments when truths are perceived or grasped and ultimately internalized and acted upon. Therefore, truths of human history need men and teachers, and men and teachers need truth. This mutually dependent relationship means not only that existence precedes essence, but that a teacher's existence can take-on a meaningful essence—an essence that has meaning to others—not because of what a teacher says alone, but how a teacher chooses to live.⁴⁰

A contemporary teacher who lives and works with these principles in mind, frequently finds himself refusing to live by the dogmatic tenets, immoral practices, or amoral political acts of various institutions. But at the same time, he seeks to build a different worldview or life-style in terms of what history has shown to be moral, ethical, and just. Teachers of this breed introduce two fundamental features essential in humanizing American schooling; one which is constructive and creative, and the other which leads to militant or radical, but civil opposition to historical untruths.⁴¹ Although this seems to call for teachers who are revolutionists, this is not exactly so. Teaching as a subversive activity today is not a question of destroying the system, but is a matter of restoring a
humanistic conscience and social commitment to man as an end.

Without subversive teaching, the very unreality of the American Creed which calls for a uniform life-style, a conventional political rhetoric, a legalistic mentality, and a politicized way of looking at American tradition, keeps our young people's noblest aspirations locked in an unauthentic world. In contrast, the Judeo-Christian-Black concept of man and history is not derived from acts of "bad faith," but comes from the heartbeat of human history. Therefore, it becomes a natural rationale for education, as well as, a critical social theory of valuation. Unlike the behaviorist and methodologist who seem to convert spiritual and ethical dilemmas of modern men into empirical problems, the Judeo-Christian-Black consciousness concerns itself with averting the loss or dismissal of truths which past generations and human labor tried to attain. However, this does assert the existence of eternal verities which demand blind acceptance to their Truth. But the Judeo-Christian-Black perspective does check the credibility of human affairs and the boundaries of untruths by providing guidelines for educational transformation.
The key to educational transformation on the practical level begins by critiquing socially bestowed and sustained assumptions about the nature of man and history. And this needs to be seen as a student's historical right. This means that any method of indoctrination, conditioning, and dogmatic schooling used in propagating an American geist requires internal and external criticism. For example, the pervasive psychology of improvement underwritten by American schools needs to be fully understood. A recognized fact of philosophers, priests, and teachers who have attempted to improve mankind is the unavoidable "Holy lie."  

Neither Manu nor Plato nor Confucius nor the Jewish and Christian teachers have ever doubted their right to lie. They have not doubted that they had very different rights too. Expressed in a formula, one might say: all the means by which one has so far attempted to make mankind moral were through and through immoral.

These ideas are instructive enough. Here we encounter a foundational principle of American schooling, quite real, quite simple—we learn that the procedure of shaping good citizens is, not unrelated to the unconditional will to its opposite. By refusing to give up its faith in absolutes, its programs designed to pursue absolute truth, beauty, and goodness, as well as the tendency to impose values of Americanism, American schooling continues creating its own
antithesis. Despite the potential cultural strength in this natural dialectical process, "... schools are provided with more American flags, more copies of the constitution, and more patriotic speeches, fired with the conviction that the democracy of our forefathers was absolutely, incontrovertibly, and irrevocably founded upon true and lasting principles of humanity that never change, that never alter, that never become outworn."  

This is why young people need to be granted their historical right to become engaged in creating values, allocating values for human relations, and judging the possible outcomes of allocating values and acting upon them—just as Eldridge Cleaver did in Folsom Prison. Within this educational setting, Soul on Ice is not merely another book to be debated at local board of education meetings with intentions of placing it on prohibitive reading lists of school libraries, but takes-on the form of an historically necessary existential dialogue. Early in his personal confrontation with what it really meant to be born black in America, Cleaver shows how iconoclasm became a kind of mental freedom essential for his liberation. At this stage of his maturation any affirmative statement about life in America was a natural target for criticism and denunciation. "I attacked all forms of piety, loyalty, and sentiment: marriage, love, God, patriotism, the Constitution, the founding fathers, law, concepts of right-wrong-good-
evil, all forms of ritualized and conventional behavior. However, this iconoclastic tendency not only led him to experience events and human affairs deeply and intensely, but enabled him to develop a sense of manhood. When Eldridge Cleaver came to realize that photographs of white women belonged in the camode, he came to understand the value of unlearning what white America had taught him. But to become a man worthy of his Blackness this was essential. Likewise, when Cleaver decided to move beyond the parochialism of Elijah Muhammad to the universalism espoused by Malcolm X and the Islamic faith, he came to value the beauty of diversity as a historical necessity in the human struggle for liberation.

Within the Judeo-Christian-Black orientation to life, the educational set begins in the world of values, ideas, passions, and existing attitudes of men toward their historical predicament. Nothing that men do, think, or feel is neglected, disguised, or hidden in inquiry. The educational process that follows leads to all conditions of human society, including the most obvious and least known places, and the most respected and most despised. Consequently, teachers will find themselves in ghettos and suburbs, in churches, synagogues, and mosques, in Black churches and fundamentalist prayer meetings, in satanic cult ceremonies, in religious book shops, in porn shops, in
art theaters, in concert halls, in lecture halls, and in the streets, because their desire to know, to understand, and to live requires historical involvement.

However, American schooling is still too orthodox to encourage young people and teachers to enter into authentic and appreciative relations with all cultural experience—countercultures and anti-cultures—but rather restricts them to associations within their own cultural limitations, or at best, allows brief looks at other lifestyles and belief systems vis-a-vis their own. The code of American schooling claims:

We want our children taught our own dogmas; we want them to grow up holding that our dogmas are right. We have little if any use for any history that ends anywhere but in the dogma that our group has been right from the beginning.46

But the Judeo-Christian-Black heritage in American life is antithetical to this kind of cultural parochialism. Beginning with the historical limitations of previous cultural conditioning of incapacities to change habits and customs, parochial attitudes, social biases, and vested interests; the dialectics of the Judeo-Christian-Black consciousness demonstrates ways in which value conflicts among divergent groups are not only real, but natural human responses, and just as right as pressures to conform. The dialectical premise that no one cultural group is totally correct, although certain groups may be more relevant for cultural maturation because of the conditions of a
particular moment in history, checks all forms of absolut­

ism.

The crucial concern here is that no one, or any one
group, has a monopoly on rightness, justice, or truth. In
human history there have always been individuals and groups
who have engaged in venal, violent, and opportunistic com-
petition for recognition, power, prestige, and wealth. For
example, Gabrie Prosser, Nat Turner, and Denmark Vesey
used biblical scripture to justify violence and insurrec­tion just as the Reverend Carl McIntyre, a contemporary
fundamentalist preacher, has justified the bloodbath in
Southeast Asia. Recalling God's instructions to Jushua
during the destruction of Jerico, Vesey was fond of repeat­
ing the words of Joshua 6:21, "Then they utterly destroyed
all in the city, both men and women, young and old, oxen,
sheep, and asses, with the edge of the sword." 47

Ironically, there may be more rightness and goodness
discovered in conflicts between groups and tensions within
individuals, then in factual descriptions of the events
themselves or polemical debates in terms of good-or-bad.
The educational problem here is to define the limits of
man's field of ethical activity and to determine the scope
of the spiritual powers immanent in his nature. Education,
then, comes to reconcile man to the limitations of histor­
ical reality as he seeks to modify, penetrate, and transform
the world around him. The pertinent question here is what
latitude is to be allowed to the imperious demands of man's ethical nature? The determining principle lies in the nature of ethical choice and conduct which gives education its specific character—to bring men face to face with the intimate relations between ethical and historical truth.

Teachers need to begin recognizing that within the nature of human tensions lay the potential redemptive power in education, not in programs and projects designed to ameliorate moral gaps and resolve differences. The meliorist frequently becomes the negation of true community, for community defies being programmed. Community just happens. It is natural. It is spontaneous. And true community groups out of the goodness of each person as fairness and justice become the foundation of human relations. By refusing to stand in judgment of other men and accepting the ethical responsibility of coming to know them may lead to granting each person and community of people their special identity, historical essence, and rightful destiny.

But one of the major problems in schooling since Sputnik and the new math and new science programs, has been the obsession with developing the right kind of program for solving America's social ills—drug education, sex education, inquiry packages, alternative schools, integrated history curricula, and other new schemes—rather than developing ways in which to come to know and value
engagement in the deepest existential experiences of human emotions, feelings, sensitivities, and ways of coming to know by unlearning. Instead of indoctrinating young Americans with love of country and flag through repetitious and meaningless practices—daily prayers, pledges, slogans, bumper stickers, and subtle forms of political persuasion—it would be well to scrutinize the nature of ceremonies, rituals, habits, customs, and other primitive tendencies of human behavior that are not bound by time or space. Since people have a natural affinity for magical notions found in mystical experience, astrology, occultism, abstractionism, demonic theories of history, and Manichean worldviews, these aspects of human experience can be more clearly understood by converting their speculative inner content into visible symbols. American youth may then come to know that there is little difference between the primitivism of the Medieval Church, the neighborhood school concept which is based on primal fears, and the political world of the secular papacy in Washington. They all play upon the primitive impulses of modern man—fear, dependence on external authority, rank, status, competition for advantage, and the power to control and manipulate others with sacraments, preferred middle-class values, or the divine right of presidents.

The real concern is not how to recover and ensure the solidarity of a small local community or how to effect a
"One America," but rather coming to know how people come to believe, accept and act upon prevailing notions of the nature of community. The process of education underwritten by the Judeo-Christian-Black synthesis begins with our precious ancestral past of "... a new breed, rooted in all races, stained and tinted with all colors, a seeming ethnic anarchy." Coming to know how vital ethnic anarchy has been in America's history is one way of possibly restoring the natural beauty of cultural diversity, humanistic strength of uniqueness, and social potentialities of human catholicity. Authentic being and genuine community then become incentives to ethical action as educational ends, and not conformity to some arbitrarily selected collective entity labelled community. However, a social philosophy of ethnic anarchy can only be fostered if current prejudices against history, creativity, disorder, and humanism are confronted with a non-fragmented education.

Education based upon tenets of cultural anarchy could awaken modern youth to their basic historical limitation—they can only be what they know themselves and their fellowmen to be, or what all people are able to become. On the other hand, if young people can only see the surrounding culture and human condition through rose colored glasses, they will remain semi-cultured and personally disadvantaged regardless of their inherited socio-economic
background. Before the advent of Black Power as a symbolic social force—schools taught about others and otherness—southern white paternalism, police power, the Establishment, the Welfare system, and the inherent economic disparities of a capitalistic society—and failed to help young people come to know themselves and their historicity. But voices of Black Americans have since forced white Americans to look at themselves—in their cultural nakedness—without crutches of civil rights law, Supreme Court decisions, or references to "black progress" with the aid of misleading statistics and rationalizations based on social exceptionalism.

While the concept of otherness remains a barrier to unmasking the truths of racism in America, leading social and educational critics continue looking at integration from a conventional liberal-democratic perspective. "What history suggests is that when the Negro solves his problem of identity, he will have gone a long way towards finding the means of relating himself to every other American group."49 But this white mythology only serves to obliterate the roots and meaning of Blackness in American experience. On the other hand, Stokely Carmichael points to the dehumanizing features of liberal conceptions of racial integration.

This concept of integration had to be based on the assumption that there was nothing of value in
the black community, and that little of value could be created among blacks. So the thing to be done was to siphon off the acceptable Negroes into the surrounding middle-class white community. 50

Despite the democratic doctrine of equality, 51 and constant pleas for equal time, the two views mentioned above are not of equal worth. Educationally speaking Carmichael's view warrants more attention. Our historicity demands it. History demonstrates that liberal conceptions of integration tend to see black identity vis-a-vis white norms, standards, and expectations. Liberal views serve to promote negative forms of tolerance justified with social philosophies of exceptionalism focusing on the progress of individual blacks at the expense of the collective welfare of the Black community. Thus, tolerance American style is in itself a social problem. According to Whitney Young, integrationist pleas for unity are little more than assimilative desires in disguise, and illustrations of American cultural immaturity.

Today only hopelessly insecure, tragically immature people need to surround themselves with sameness. People today who are secure and mature, people who are sophisticated, want diversity. One doesn't grow, one cannot be creative, one cannot develop by living and associating with, going to school and church only with people who look like oneself, have the same backgrounds, the same religion, the same interests. 52

It is time we recognize that conventional notions of integration derived from principles of assimilation are historically passe, for historical truths regarding the
evils of racism have revealed their inadequacy. No longer can the racist mentality survive the truths underwritten by Black Power. The ultimate absurdity and self-delusion of the white community has been the assumption that Black-americans wanted to be the white man's equal. As James Baldwin points out, this assumption only testifies to white America's indifference and fear of black initiative. Therefore, teachers should come to know the reality and significance of the words acceptance and integration from a black perspective. In a letter to a nephew, Baldwin wrote:

There is no reason for you to try to become like white people and there is no basis whatever for their impertinent assumption that they must accept you. The really terrible thing, old buddy, is that you must accept them... You must accept them and accept them with love. For these innocent people have no other hope. They are, in effect, still trapped in a history which they do not understand; and until they understand it, they cannot be released from it... and we can make America what America must become. It will be hard, James, but you come from sturdy, peasant stock, men who picked cotton and dammed rivers and built railroads, and, in the teeth of the most terrifying odds, achieved an unassailable and monumental dignity. You come from a long line of great poets, some of the greatest poets since Homer. One of them said, "The very time I thought I was lost, My dungeon shook and my chains fell off."53

The educational implication of this has become an undisputed source of cultural maturity. It is now time that white Americans learn the meaning of humility and humanness, for the historical link to a larger humanity could become a reality if the white majority in America would
begin learning from the black people of the world. Since
the voice of the oppressed peoples worldwide remains the
heartbeat of man's cultural destiny, the survival of the
American culture depends on the extent to which its value
system becomes more than a white-Anglo-Saxon-Protestant
ideology of the "American Way."54

Unlike the abstractionism of the American Creed, the
spirituality of Black Power can and ought to be used in
preserving the values of ethnicity, eliminating both
physical and mental poverty, and spearheading our realiza-
tion of genuine community. In any cultural aggiorna-
mento, revising the ethnocentric base of America's linear
tradition should be the first item on the educational
agenda. Building upon simple virtues of liberality, hos-
pitality, harmlessness, and helpfulness, education could
advance each of us toward moral maturity by allowing the
natural interplay between cultural diversity and individ-
ual tensions in man's mutual quest for well-being. This
requires distinguishing between learning and unlearning,
between a man's identity and a man's allegiance, between
the essential character of a man and his accidental his-
torical predicament, as well as, distinguishing between a
man's ideological position and existential situation. This
kind of education would be profoundly religious and value-
laden, but undogmatic.55 This rationale can be likened to
the way persons come to know the essence of themselves and
other men, as well as the history of mankind in a general way, or the history of a particular civilization. As Baldwin says: "I don't know if you've known anybody from that far back; if you've loved anybody that long, first as an infant, then as a child, then as a man, you gain a strange perspective on time and human pain and effort."56

So that these words were not written in vain, education of humanity can still become an existential awakening. An infusion of soul in education today may be tantamount to humanizing the processes of learning which modern-day educational technicians have difficulty reaching. This shift in education should move us toward an affective confrontation with our inner being and its relation to man's historical condition by acknowledging a sort of spiritual and loving attention to the wonders and mysteries of human identity and social consciousness. In place of a false sense of objectivity and dehumanizing relativism, education could infuse values of personalism, subjectivism, and humanism. Instead of seeing education as an accumulation of cognitive knowledge and social competencies, it can eventually be seen as a gradual understanding of, and liberation from, one illusion after another, a stripping away of meaningless fantasies, a slow displacement of once hallowed orthodox beliefs, dogmatic worldviews, and idols that are found to be errors.57
A Quest for Authenticity and Black Humanism

The processes of education derived from our Judeo-Christian-Black heritage involve a natural struggle for authenticity and quality. This struggle emerges from the hidden historical domination of Western ethics which "... presupposes that civilization has finally established the institutions and relationships within whose framework man can realize his 'nature,' that is to say, unfold his potentialities and fulfill his needs" and its antithesis--personal commitments to a qualitatively new history and ethics derived from existential realities of life experienced by underprivileged and marginal men of all cultures. The value of this kind of antagonism within the halls of Ivy will become more apparent with time, whether or not it leads to an ideological rapprochement, or an end of ideology.

Unlike the apologetic and conservative-minded, the humanistic-minded share Bernadette Devlin's proposition: "We were born into an unjust system; we are not prepared to grow old in it." This is more than rhetoric of an Irish radical or the kind of idea expressed by so-called "angry young men." One of the marks of our time, and of human history, is the rallying cry of oppressed peoples throughout the world--never again! never again! Although the Bible emphatically commands fathers to teach sons, and sons
are told to adhere to their father's instructions; Jewish tradition recognizes that not all fathers are worthy of this authority.

Even when Jews were traditional, then, it was only the right kind of father upon whom a son was commanded to model himself. Since for some time now most Jews have not been especially traditional, the fathers' presumptive right to obedience and imitation has been all the more in question. In the old days a son was supposed to ask whether his father was a God-fearing man, in modern times a son has been more likely to ask whether his father is a man.60

The accompanying ethical imperative of authentic teachers has become—never again! To this end teachers are not asked to become "other-directed professionals" guided by rigid sets of ethical codes outlined by State Departments of Education, but are asked to remain themselves when they enter the classroom. Since one of the apparent sources of contemporary unrest in American schools is that teachers all too frequently do not say what they mean, and more often do not do what they say, trust and authenticity need to become foundations of relations. Although this may be contrary to what teachers have become accustomed to in an age of professionalism, teachers could bring this transformation about by restoring the true nature of teaching itself. Teaching, will in time, involve more than empirical procedures. It will be seen as an ethical process.
Ever since the days of ancient Athens, there have been authentic teachers. Our exemplars, without exception, viewed teaching as a way of learning and a way into the good life. They were contemplative, dedicated, and inspirational men. They sensed the fact that the art of teaching touches the very nerve center of humanity whereby life takes on meaning and men become more human. With a man like Chris Lovdjieff, education is not only something to be attained, but actually represents the way in which men move closer to the good life. Like his predecessors, Chris was more than a model to imitate, or the kind of teacher who needs a classroom, for unlike the methodologist who begins with a set of empirical hypotheses, his classes were rare works of art. And unlike the aura of expertise associated with problem-solvers, Chris' central qualities seemed to grow out of a deep awareness and sensitivity to the tragic in human existence, and a strange strength born of his own helplessness, weakness, and human need to become a man. As a teacher Chris gave of himself—it was all Lovdjieff.

Chris Lovdjieff had a profound mind and an ecumenical education. I got the impression that the carnage of World War II, particularly the scientific, systematic approach to genocide of the Nazi regime, had been a traumatic experience from which it was impossible for him to recover. It was as if he had seen or experienced something which had changed him forever, sickened his soul, overwhelmed him with sympathy and love for all mankind. He hated all restraints upon the human mind,
the human spirit, all blind believing, all dogmatic assertion. He questioned everything.62

Like Chris Lovjdieff, the teacher of human values helps everyone, but does not relieve anyone of what he must ultimately do for himself. Not any particular teachings or methods of instruction, but the meaning of a teacher's existence constitutes the teacher's effectiveness. Thus the quintessence of teaching as a way of life is the relationship between a teacher and those who identify with him. A teacher helps the learner find himself—to become a mensch—but in return the learner helps the teacher find himself again. And this is an on-going cycle. The key is interaction. Response. Dialogue. And like the Zaddik in the Hasidic tradition, the teacher examines and comes to know the belief systems of the students, and they in turn, enlighten his life with their thoughts and deeds.

If we had power over the ends of the earth, it would not give us that fulfillment of existence which a quiet devoted relationship to nearby life can give us. If we knew the secrets of the upper worlds, they would not allow us so much actual participation in true existence as we can achieve by performing, with holy intent, a task belonging to our daily duties. Our treasure is hidden beneath the hearth of our own home.63

What matters most, then, in education today is a perpetual appeal to imagination, creativity, and reverence for life. Such an appeal takes place by engaging in life and absorbing all of the ramifications of living, for ". . . as we grow up, we become aware of our family past, our present responsibilities, our ambitions and our loves,
is nothing but the brief recapitulation of a far vaster and slower process through which the whole human race must pass in its growth from infancy to maturity." Even though American schooling and other socializing institutions find it easier to deal with people who retain infantile behavior patterns, the Judeo-Christian-Black consciousness confronts childish interpretations of man and society, and fosters the growth of various "additive qualities of life." With this kind of rationale, education may then be free to build upon natural and essential forms of historical and cultural additivity which stress bringing human goodness and historical truths into personal reality, as opposed to prevailing modes of psycho-political orientations to education geared to life adjustment.

This shift in education requires selective perception. This means as we recall the past, we reconstruct it in accordance with current insights regarding the human values of what is significant and what is not. Since the past is malleable and flexible, constantly changing as historians and non-historians reinterpret and re-explain what has happened, theories of valuing derived from historical experience, rather than theories of learning derived from scientific positivism could become a part of educational practice. In any case, teachers cannot remain neutral, for they are part of the historical process which
in one way or another effects their perceptions of the world. Sometimes what a person comes to know does in fact change that person's life.

The moral imperative involved is apparent. When a society is organized to destroy other cultures and it is also willing to destroy its own culture to save the system, this madness must be stopped. Therefore, it is the Afro-American who must oppose this dehumanizing policy simply because it is black people who are first to be annihilated.

This is now distinctively clear. We know that the frequency and intensity with which Black reinterpretations of American history attempt to humanize their own condition, also humanizes all existence, for by protecting their historical rights to be who they need to be, they are demanding this right for all men. Thus history and education in America should be a re-tooling process beginning with decolonization and ending with incentive to humanize society—a respect for indigenous cultural diversity, a resistance to all forms of oppression, and a recognition of one's historical right to self-determination as individuals and cultures. And this capacity to go beyond our immediate sensory limitations, to feel in some degree what others have come to be, and then perhaps to act on such feelings, is both a way into the humanities and a way into our own humanity.
The Harlem Renaissance: A Humanistic Encounter

The essential humanism of Blackness was partially revealed by the founding of Harlem as the nerve center of Blackamerica and the Black capital of the world. In the twenties Harlem became a center for Black literary productions and Black journals such as the Crisis, Opportunity, and Survey Graphic. Harlem was a cosmopolitan community made up of artists, writers, businessmen, preachers, laborers, and people from all walks of life. As Claude McKay said,

... New York is the most glorious experiment on earth of different races and divers groups of humanity struggling and scrambling to live together, so Harlem is the most interesting sample of black humanity marching along with white humanity.68

However, once Harlem was recognized as the center of Black-american identity, it aroused much controversy. In the minds of many white people, it was "a cancer in the heart of a city."69 But against the background of the Judeo-Christian-Black frame of reference, it was "a large-scale laboratory experiment in the race problem."70 A recognition of the latter and coming to know its meaning could prove to be a most promising insight for all Americans. Unlike the white liberal integrationist view which stresses unity while promoting assimilation, Earl Conrad shows how the gap between the cultural worlds of black and white Americans can be bridged by valuing moments of convergence.
that frequently grow out of encounters with the natural
distance between the two cultures. However, the potential
of cultural diversity will remain hardly touched unless
the spiritual qualities of cultural distance are absorbed
and ultimately valued.

We were in such anomalous proximity, challenged
by each other, drawn to each other, each needing
something the other had. Perhaps he felt he had
something to learn as a by-product of studying me,
or associating with me. Perhaps I had the same
attitude. But it stemmed from the distance, not
from the proximity.[71]

In philosophical language, this kind of human aware­
ness is opposed to the conventional wisdom of our age.
Unlike the thinly disguised materialistic philosophy and
practice of American schooling, the Judeo-Christian-Black
consciousness constitutes a spiritual existentialism. In
this context, Harlem represents a primary source of pro­
phetic humanism. But only if Harlem becomes more than
just a dry-as-dust historical fact will its essence be
unmasked. This process involves a keen sensitivity to
man's historical nature. Within a dialectical view of
history:

... facts are facts only if related to that
which is not yet fact and yet manifests itself in
the given facts as a real possibility. Or, facts
are what they are only as moments in a process
that leads beyond them to that which is not yet
fulfilled in fact.[72]

The culmination of this kind of historical thinking can
be found in the inherent potentialities of Harlem and the
sources of its negation. It was in Harlem during the twenties that an ethnic and aesthetic relation was alive between the Greenwich village literary-cultural movement and the Negro Renaissance. "It was a relationship that helps not only to explain these parallel movements, but reveals much about the nature of the American nationality problem in its evolutionary process."73 The intellectual and artistic communities challenged the integrationist position that pursued the illusion of an "open society" by coming together as men and women without limitations of political dogmatism. In their "... over-riding common interest in ideas, the creative arts, and mutual professional concerns, we find the classic sociological enemy of ethnic parochialism."74

But herein lay the existential paradox. Although there was no longer any need to idealize the Negro with a "Christ-like"75 image, and the Negro Renaissance reflected a psychologically liberating force, it could not transcend its historical negation--it had difficulty touching the lives of the masses. Unfortunately, the home of Renaissance artists was not the streets, but the studio, the salon, the residences of wealthy blacks, and the cabaret. It is ironic that as black intellectuals looked inward and created a renewed spirit from within their tradition, quite unlike and hidden from previous generations, they failed to look outward to lower-class blacks. This illustrates the
existential paradox of self-imposed alienation that grows out of the gap between existence and essence. Because of this human predicament, man "... is not what he potentially is, or, to put it differently, that he is not what he ought to be, and that he ought to be that which he could be." Perhaps this existential predicament of the Harlem intellectual was described well by Langston Hughes' personal declaration of freedom.

We younger Negro artists who create now intend to express our individual dark-skinned selves without fear or shame. If white people are pleased, we are glad. If they are not, it doesn't matter. We know we are beautiful. And ugly too. If colored are pleased, we are glad. If they are not, their displeasure doesn't matter either. We build our temples for tomorrow, strong as we know how, and we stand on the top of the mountain, free within ourselves.

In order for the New Negro, Black Power, and the essence of Blackness to become more than alienated forms of language--labels, slogans, or abstractions--education needs to show how they are manifestations of the deepest meanings of Blackamerican experience. This may be the great strength and beauty of Blackamerican music. Listening to Black musicians can serve as an initial encounter with, or reintroduction to, the potentialities of cultural diversity as a way toward enlightening men and women. In terms of historical development, stylistic creativity, and social implication--Slave songs, Gospel, Blues, Jazz, Rhythm and Blues, Black traditional church music, and Soul
music—are probably America's most complex and humanistic art forms.

The following musicians are all Black: Paul Robeson, Curtis Mayfield, Nina Simone, Harold Melvin. But each offers a creative expression in a way so separate from the others, so particular and personal that no musical categorization alone brings them into any sort of proximity or relationship. Yet they are members of the same tribe, calling in their work for attention to be paid to the people from whom they come, whose lives are so vividly portrayed—note by note and phrase by phrase—in their music.

When Paul Robeson thinks, feels, acts, and performs in accordance with the historical meanings of "Steal Away," "Deep River," "Swing Low, Sweet Chariot," so does the spiritual essence of the Judeo-Christian-Black consciousness. The sense of urgency, spiritual dynamism, and humanism in such pieces are more or less than religion. Although this kind of religiosity cannot be captured by any of America's social institutions, the spirituality of Blackness could serve modern men by helping make sense of their lives. While they come to enjoy life, they may give up the greed for having and restore the value of being and becoming. In this way the Judeo-Christian-Black consciousness can add a poetic dimension to a person's mentality, commitments, and deeds in life.

The real need is for white teachers who understand the validity of the Black Power ideology—that breed of white cat who will keep his mouth shut while black people arrive at their own conclusions, and who will accept those conclusions even if he doesn't agree, because he knows his thought
processes may be wrong for black people. There are many like that, who practice the same deference toward black affairs as they do toward the affairs of other ethnic groups, who grant a simple courtesy to the people who need it most.  

The educational implication of this involves processes of unlearning. Since education is directly involved in the on-going struggle for human rights against forces of oppression in America, social consciousness needs to grow out of the deepest meanings of Blackness. Recent Black theologians have alluded to the importance of this.

If a higher ultimate reality is to have meaning, it must relate to the very essence of Blackness. . . . Therefore, God's word of reconciliation means that we can only be justified by becoming Black. Reconciliation makes us all Black. . . . In a white racist society, Christian obedience can only mean being obedient to Blackness, its glorification and exaltation. . . .

But historically, American educational thought has been based on the Christian tenet that each man's personal salvation is his highest aim. Once this idea was institutionalized in the schools, it became the rationalization for promoting individualism. However, individualism in the context of American schooling has meant advocating adjustment to the norms of America's mainstream. Although child-centered curricula, open classrooms, and individualized instruction were intended to develop the whole child, they have partially served to perpetuate the social separation of Winners and Losers.

Unlike the myth of individualized instruction, Jewish and Black values of education focus on community salvation.
Within Jewish tradition, a person should begin with oneself, but should not end with oneself. Martin Buber clearly shows that each person needs to come to know himself, purify himself, and better himself, but not solely for his own sake, or earthly happiness, or eternal bliss, but "... for the sake of the work which it is destined to perform upon the world." With these additive qualities, American schooling could free itself from the constraints of individualism which tend to foster unfair competition, preferential treatment, and the negation of community by considering the futurist-option of our Judeo-Christian-Black heritage.

The Historical Ideal of the Judeo-Christian-Black Tradition as a Futurist-Option in Education

If we consider the primary educational implications of America's linear tradition, we are led to the philosophical vitality of a sense of possibility inherent in our Judeo-Christian-Black dialectical tradition. The latter can restore the significance of values underwritten by inner-directed people and tradition-directed cultures. The inner man has been described by Aristotle as the first principle of life in any organism, by Jewish thought as the source of human ethical choice, by Christianity as the soul and dwelling place of God, by Black Americans as the spiritual essence of Blackness, and by existentialists as man's being. But whether it is seen as a first principle, source
of ethics, divine dwelling place, Blackness, or essence of one's being, it is invariably perceived as having important value.

Dependent though a man may be on what some historians have called Chance or Fortune in history, a person's identity becomes real by virtue of his spiritual make-up and quest for meaning and purpose in life, which transcend the historical limitations of time and space. Since various conceptions of our humanity lay at the roots of human character, the historical paradox of "race relations" is not a problem of genetics, innate intelligence, or environment, but touches the foundations of man's morality, values, and belief systems. As the Judeo-Christian-Black orientation to life demonstrates, the spiritual phase of human experience is not a set of immutable givens which simply have to espoused to be realized, but involves the historical struggle to become more human. And this demands exhausting personal effort and patience.

Like all the other great battles of humanity, it is to be fought out with the weapons of truth. The race-problem is a question of organic life and it must be dealt with as an ethical matter by the laws of the Christian system. "As diseases of the mind are invisible, so must their remedies be." However, a humanistic view cannot be confined to the Christian system or evangelistic zeal of Key 73, for no one metaphysical or ethical system has a monopoly on ways to spiritualize humanity. When this logic is extended to
granting each man his history and his destiny in education and life, the possibilities of human cooperation and genuine community are taken out of the realm of idealizing existence and placed on the concrete level by beginning with undogmatic and personalized approaches to seeking a newer and better world. In a Judeo-Christian-Black culture like ours, it is possible for an existential philosophy of education to play an inspiring part in reminding Americans that the Jewish Question, the Negro Question, the Immigrant Question, and now the Ethnic Question, have always been the simple but honest-to-god question: what is the definition of a man?

Although this question requires intellectual imagination and integrity by converting one's beliefs and values into matters of social consciousness and human conduct, proposed answers may merely lead to one of the greatest educational experiences a person can have—more questions. This is the moment of great contempt whereby a person's satisfaction arouses disgust, indignation, reason, and virtue. It is the moment when a man begins asking, what difference does a man's happiness make? What difference does a man's reason make? What difference does a man's virtue make? What difference does a man's justice make? And what difference does a man's compassion make?84

Socratic questions of this kind ultimately aid in de-mythologizing white versions of American history. Combined
with the Judeo-Christian-Black concept of man and history, the daily grind of people's lives, social and cultural movements, and the forces of history previously hidden or distorted are rehabilitated and placed in proper perspective. Unlike W. E. B. DuBois' contemporaries who viewed his adoption of Pan-Africanism and his migration to Ghana as a threat to America's destiny, the Judeo-Christian-Black frame of reference enables modern men to see that loyalty to African self-expression and cultural redemption are not incompatible with the domestic destiny of America, but are in fact essential dimensions of America's future. Since most Americans still have difficulty understanding the real substance of Pan-African philosophy, it is well to consider a fundamental summary of it.

In our struggle for national freedom, human dignity and social redemption, Pan-Africanism offers an ideological alternative to Communism on one side and Tribalism on the other. It rejects both white racialism and black chauvinism. It stands for racial co-existence on the basis of absolute equality and respect for human personality. It is useful to distinguish between personal enlightenment and human liberation, for Pan-Africanism clearly shows how self-realization is only one phase of human freedom. And numerous Black persons have reminded white Americans of this historical fact. The personal lives of Angela Davis, or Stokely Carmichael, or Kwame Nkrumah cannot by themselves resurrect and redeem America, for as they
themselves have proclaimed, no man can be truly liberated unless the entire community of Black people and oppressed peoples of the world are granted their cultural destiny. Thus American citizenship educators need to ask themselves: If fighting for the preservation of Israel does not make the American Jew un-American, and fighting for the rights of an Irish-Catholic minority in Ireland does not make the Irish-American a bad citizen, then why should fighting for African liberation make the Blackamerican disloyal or a bad citizen?

From the Judeo-Christian-Black point of view the main idea here is that socializing processes in American schooling can be broadened beyond levels of cultural exclusiveness. Since an authentic Black counterculture has existed in America beginning with the Middle Passage, American will continue stunting its capacity for redemption if Black movements are not given more credence than non-representative positions of militancy forced into remaining defensive. The present American culture needs to do a most natural thing. It needs to halt suppression of Black leadership and educate for Black consciousness.

Black spirituality has sent its Black doves across American cosmic realms asking all to respond to the only consciousness of the now. And to bring Black consciousness closer, we need lifestyles of disruption, "mundaneness," and the abolition of the leadership syndrome. But education for leadership in American schools has
been elitist. Beginning with pre-selective criteria, potential leaders have been seen as those persons willing to preserve the status quo. Leaders have been expected to work within the system. The Blackamerican experience of leadership is testimony to this, for regardless of a Black leader's philosophy, there is a lengthy historical record of their being assassinated, exiled, or imprisoned. Thus, education relevant for our age should begin educating for leadership among common people, oppressed groups in society, and persons that have been labelled misfits.

Teachers do not have to go beyond Kwame Nkrumah or Frantz Fanon for guidelines. The value of Nkrumah's work and his notion of "philosophical consciencism" offers an ethical corrective for traditional ideas of Africa which have been nurtured internally by colonial educational processes in Africa, and externally by the neo-colonialism of Euro-American education. Consciencism is a way to identify with existential conditions surrounding people aspiring for political, social, and economic self-determination and advancement. Like Malcolm X's attraction to the universalism of Islam, Nkrumah's position is a theoretical attempt to synthesize the values of Africanism, Islam, and European Christianity. The message for education is rather clear. A study of values needs to go beyond comparative studies which reinforce social philosophies of
juxtaposition, by examining the interrelatedness of values, belief systems, and human conduct. This adductive-synthetic approach, offers a natural corrective to propagating the superiority of values underwritten by pro-Western notions of modernization.

In this context, Frantz Fanon provides a critical ethical corrective to the apparent superiority-complex of contemporary modernizers. Fanon begins with the premise that nationalism as a historical force is more than a political phenomenon. It is psychological. It is ethical. And it is deeply personal, no matter what one's station in society happens to be. To Fanon, the phenomenon of nationalism is so complex, the nationalist's vocation so precarious, and the outcomes so uncertain and frequently ironical, to romanticize and glorify nationalist movements by alluding to historical theories of progress is to commit the non-Marxian sin of omission. To Fanon, the tragedy of nationalist revolutions is not in violence, bloodshed, and human sacrifice, which are inevitable, but in the historical reality that as leading factions in the revolution gain inroads into the power structure, they become a part of it, adopt its ways of organization, and ironically conserve the human conditions of the previous social order. Unfortunately, the historical limitation is social and political hierarchy, and as long as hierarchical criteria are used in determining human relations and ways of living
a classless society of distributive justice and social
Nirvana will remain abstract ideals.\textsuperscript{90}

The Judeo-Christian-Black consciousness leads neither
first nor last into the realm of ideas, philosophical sys-
tems, ideologies, or values and beliefs, but encounters all
of these within the on-going processes of history. This
orientation to life reminds us that man's essence is his-
torical, and that the ethical demands of historical limits
must be adhered to if man is to experience meaning and
purpose in living. In this way history enables modern men
to hear the calls of redemption and liberation.

He experiences man's misery and greatness so
intensely that he can no longer escape into an
answer that actually is no answer, since no system
of thought can speculatively step outside the his-
toricity of human experience. On the contrary,
the decisive point is to remain faithful to the
earth as man's place of life and of trial.\textsuperscript{91}

Maybe through education based upon the Judeo-Christian-
Black concept of man and history, future generations will be
able to release themselves from constraints of instrumentali-
ism and pragmatism that have been institutionalized in
American schools, and take-on values of personalism and
humanism necessary for survival in the incipient age. How-
ever, this will only be realized by those who have not just
learned about it, to whom it is not just another concept
with which their conclusions are brought into some kind of
consensus--but by those who let this orientation to life
become real by unmasking historical truths, not by
accumulated knowledge alone, but by personally coming to grips with life's absurdity. But this conversion will not be easy. The road will be difficult. But perhaps this is how it should be. Life was meant to be a test of one's humanness, and not a Puritan test of good versus evil, or its modern counterpart—the test for determining Winners and Losers. Rather life takes-on meaning when a person's spirit is moved by the wonder of a continuous unfolding of man's destiny, whatever that might be. And there will always be something lacking, something short of perfection.

So this is how we can come to consider the dialectic of Judeo-Christian-Black humanism in relation to values in education, or rather the way in which men can take part in the process of valuing. It is significant that this idea follows the same path as culture. I said that in the first moment of dialectics, our linear tradition establishes socialization processes promoted by American nation-statism and complemented by schools as wards of the State.

I have said in the second moment of a dialectical view of history that to the fatal self-denials of America's linear value structure, the meaning of "permanent revolution" within the Judeo-Christian-Black tradition adds vitality to the study of values.

Finally, at the third moment in the dialectics of our new humanism, a quest for authenticity and quality in
teaching are inseparable from life itself. The most representative expression of the third stage of our Judeo-Christian-Black dialectical tradition is seen in terms of Black American experiences. At the end of this historical and cultural pattern of thought we thus find ourselves face to face with the interplay of two ways of valuing: the act of valuation and the art of valuing.
NOTES

1. Henry J. Perkinson, The Imperfect Panacea: American Faith in Education, 1865-1965 (New York: Random House, 1968), pp. 3-5; Cotton Mather, Magnalia Christi Americana (1st American ed., from London ed. of 1702; Hartford: Roberts & Burr Printers, 1820), p. 51. Mather's description of the Indians in the Hudson River area who had suffered from a pestilence that killed ninety percent of them reflects the general European attitude toward the indigenous inhabitants of the New World. "... God being angry with them for their wickedness, would not only destroy them all, but also people the place with another nation, which would not live after their brutish manners."


5. Edwin T. Bowden, The Dungeon of the Heart: Human Isolation and the American Novel (New York: The Macmillan Company, 1961), p. 13. Bowden claimed that William Bradford's conception of the meaning of human isolation found in the History of Plymouth Plantation, represented the beginning of the theme of human isolation in American literature. "Besides, what could they see but a hideous and desolate wilderness, full of wild beasts and wild men--and what multitudes there might be of them they knew not. Neither could they, as it were, go up to the top of Pisgah, to view from this wilderness a more goodly country to feed their hopes; for which way soever they turned their eyes (i.e. up toward to the heavens) they could have little solace or content in respect of any outward objects." Despite Bowden's claim, this particular quote implies more than just a fear of human isolation. It unveils Bradford's perception of man's relation to nature and reliance upon Providence for survival. Furthermore, fear of the unknown, prejudicial views of indigenous people vis-a-vis Bradford's position of superiority are also rather clear, and in the light of the genocidal practices against the Indians, more significant historically. Secondly, all of the selections reviewed failed to include the black perspective. How did the slaves deal with human isolation? How have black writer's dealt with tragedy, suffering, and the threat to their dignity and manhood? In general, Edwin Bowden's work looks at the problem of human isolation from
a white perspective. By using Bradford as the core of his analysis of American literature logically excludes the Blackamerican and looks at American literature through the mind and mood of a white-Anglo-Saxon-Protestant interpretation of the American novel.

6Walter R. Bouman, Christianity American Style (Dayton, Ohio: Geo. A. Pflaum, Publisher, 1970), pp. 32-43. According to Winthrop S. Hudson in his Religion in America, the white Protestant situation today is not much different from its lack of a clearly defined intellectual structure at the end of the nineteenth century. "Few protestants were aware of possessing a comprehensive, coherent and clearly defined intellectual structure which would help to preserve their identity within the general culture and provide them with an independent perspective of their own. Stripped of this type of self-definition, protestantism was in no position to meet either the challenge of the world or the challenge of other religious traditions with a challenge of its own. Indeed, its tendency was to lose itself within the larger society which it had helped fashion."

Against this background, the Judeo-Christian-Black perspective offers a kind of framework for meeting the challenges of narrow parochialism, secularization, and the loss of the deepest meanings of man's spiritual dimension of being. See also Will Herberg, Protestant-Catholic-Jew: An Essay in American Religious Sociology (Garden City, New York: Doubleday & Company, Inc., 1955), passim.


8New York African Free Schools. Spoken by a student at a public examination 1819, embracing also his Valedictory on that occasion. Mimeographed unpublished material presented by Ruth Simmons of The Ohio State University.


Herberg, Protestant-Catholic-Jew, p. 148. "The Catholic school has been singularly effective in this respect. The Catholic school, particularly the Catholic college, though established to help preserve and perpetuate the faith, has, as Evelyn Waugh notes, served to 'transform the proletariat into a bourgeoisie' culturally and thereby also economically and socially. This effort has been manifestly successful." See also Evelyn Waugh, "The American Epoch in the Catholic Church," Life (September 19, 1949), passim; Joseph H. Richter, Parochial School (Notre Dame, Indiana: The University of Notre Dame Press, 1959), passim.

J. Paul Williams, What Americans Believe and How They Worship (New York: Harper & Brothers, Publishers, 1952), p. 366. Geist (or spirit) is defined here as a "persistent awareness of one's life ideals."


Bellah, "Civil Religion in America," Religion in America, p. 3.


Ibid.

Costanzo, This Nation Under God, p. 114; Columbus Citizen-Journal (June 5, 1971). Evangelist Billy Graham opening a crusade in Chicago urged his congregation to pray for a "spiritual prairie fire" to sweep this country. "If America doesn't have a spiritual awakening in the next decade, we are finished as a free democracy," he said.


Ibid., p. 76.
throughout this thesis leiser's definition of custom will be used. he wrote: "for any kind of act to be called a custom, it must be regular, at least in the temporal sense, and also . . . in the 'general' sense of being widespread. it must also be an act, that is, a form of behavior which the person or persons involved may either do or refrain from doing, as they choose." see also renwick harper martin, our public schools--christian or secular (pittsburgh, pa.: the national reform association, 1952), p. 14.

24 costanzo, this nation under god, p. 116.

25 martin, our public schools--christian or secular, p. 20.

26 costanzo, this nation under god, p. 91.


29 graydon hambrick, "school board rejects committee proposal," columbus dispatch (november 29, 1972), p. 6b.


31 bernard mehl, classic educational ideas: from sumeria to america (columbus, ohio: charles e. merrill publishing co., 1972), pp. 8, 205-206.

32 ibid., p. 8.

33 gustavo gutierrez, a theology of liberation (maryknoll, n.y.: orbis books, 1973), passim. according to robert mcafee brown, this book will mark "... the end of an era--the long dominance of european theology--and the opening of a new age--the emergence of a radically different theology from the turbulence of the third world. radically different, because it has been hammered out, not in lecture halls and libraries but in the slums and teeming cities of south america, a continent scarred by political
repression, dependence on foreign powers, brutalizing poverty, a continent which has recently begun to live on the almost desperate hope that the structures which institutionalize violence can and must be destroyed. To proclaim the Good News in that setting, to reflect theologically on the world where torture, malnutrition and illiteracy are looming, daily realities is to produce a theology which sees the meaning of Christ and His message as the total liberation of the human person." This quote was found in a brochure distributed by Orbis Books telling of the publication dates of five volumes of A Theology for Artisans of a New Humanity beginning in January 1973, and concluded in January 1974.


36Howard Brotz (ed.), Negro Social and Political Thought, 1850-1920 (New York: Basic Books, Inc., 1966), p. 380. One of the major tasks of educators today is to provide the necessary correctives for sources of absolutism. The reference to Christianity as "... the finest flower of Jewry" is a case in point. Another illustration of this kind of point of relevance in education appeared in James A. Michener, The Source (Greenwich, Conn.: Fawcett Publications, Inc., 1965), p. 611. The point of relevance is underlined. "There are only three permissible religions—Judaism, Christianity and ours—and these are acceptable because each relies upon a Book which God has personally handed down. (The words of Muhammad) He pointed out that the Jews and their Old Book delivered to them through Moses, while the Christians had their New called forth by Jesus Christ, but the Arabs had the Koran, and since the latter summarized the best of the preceding two, the former were no longer essential."


Donald W. Oliver and James P. Shaver, Teaching Public Issues in the High School (Boston: Houghton Mifflin Company, 1966), p. 17. The Judeo-Christian-Black consciousness challenges Oliver and Shaver's view of the role and function of the teacher in relation to values, beliefs, and ideals. Since their view was stated in a footnote and represents a critical aspect of their theory of values education and concept of teaching it is quoted here in its entirety. "A word might be said here about the relationship between the operative values of the society (the commitments on the basis of which people actually behave), the ideals of the society (the values professed by the society), and the personal values of the individual teacher. It is our position that if the teacher is committed only to the operative values and/or is not committed to the ideals of the society he should not be in the classroom, where, presumably, the minds he is attempting to influence will be particularly receptive to his personal values and beliefs. From our point of view, the classroom is an inappropriate place to subvert the ideals of the society because of the problem created for the student who is not in an autonomous position to fight back. (It should be emphasized that we mean subversion of the ideals, not subversion of operative values or practices). From both a practical and an ethical point of view, if the teacher cannot in good faith operate from the ideals of the society in which he lives, he should either leave the society and teach somewhere else or attempt to influence the adult community to change its value structure. (He might start a political movement, a subversive organization, etc.)" My gut-level response to this is very simply: Living a deceit must be a hell of a thing.

Kaufmann, The Portable Nietzsche, p. 505.

Ibid.

Everett John Kircher, Sources of a Philosophy of Education (The Ohio State University, 1938), p. 4.


50 Ibid.

51 Kaufmann, The Portable Nietzsche, p. 553.


58 Marcuse, Soviet Marxism, pp. 183-84.

59 Bernadette Devlin, The Price of My Soul (New York: Alfred A. Knopf, 1969), p. VII; Betty Reardon, "Prologue," Media & Methods (October, 1969), p. 33. Like Bernadette Devlin, some American youth have said: "We will not serve the prejudices of past generations nor perform the rituals of obsolete institutions. Our values are too much at odds with these prejudices and institutions. We value human brotherhood above ideological systems... We believe in service to people rather than to institutions... Competition is not our bag... We know, too, that a future society which rejects such values will not be human. And this is what we are after, a human society, a human life for all mankind. We will no longer tolerate the thralldom of the past... Our education should prepare us to realize our values. We do not wish to be victims of the future as we have been of the past. We ought to be 'future-makers.'"

60 Milton Himmelfarb, "Never Again"! Commentary, LII (August, 1971), p. 73.

62 Cleaver, Soul on Ice, p. 35.


64 Pierre Teilhard de Chardin, The Future of Man (New York: Harper & Row, Publishers, 1959), p. 33; Erich Fromm, Psychoanalysis and Religion (New York: The Yale University Press, 1956), pp. 13-14. "If man gives up his illusion of a fatherly God, if he forces his aloneness and insignificance in the universe, he will be like a child that has left his father's house. But it is the very aim of human development to overcome this infantile fixation. Man must educate himself to face reality. If he knows that he has nothing to rely on except his own powers, he will learn to use them properly. Only the free man who has emancipated himself from authority--authority that threatens and protects--can make use of his power of reason and grasp the world and his role in its objectively, without illusion but also with the ability to develop and to make use of the capacities inherent in him."

65 de Chardin, The Future of Man, p. 30. "Far from being an artificial, accidental or accessory phenomenon in its relation to living creatures, education is nothing less than an essential and natural form of biological additivity. . . . we see heredity pass through education beyond the individual to enter into its collective phase and become social. . . . The first and most evident outcome of this view of the matter is the singular extent to which it co-ordinates and unifies such ideas as we have been able to arrive at on the subject of life in general. But it has another advantage which I particularly wish to dwell upon. It sheds a new light on the importance and dignity of everything that affects the education of Man-kind."


Ibid.  


Ibid., p. 9.

S. P. Fullinwider, The Mind and Mood of Black America: 20th Century Thought (Homewood, Ill.: The Dorsey Press, 1969), pp. 27-28. The Christ-like image of the Negro was a result of ego-defense mechanisms of the slaves to preserve their dignity. "The slave's patience, himility, and good nature were necessary for his survival... they were the traits of Christ, Himself. It was not difficult, therefore, for the oppressed Negro to interpret his subservient behavior as being Christ-like. In fact, it was necessary for his self-esteem (ego-defenses) that he see himself, rather, as the realization of the Christian ideal. In time the Negro came to see himself as being Christ-like, and this self-image became (for him) a racial stereotype."

Fromm, Marx's Concept of Man, p. 47.


others, and not to aim at yourselves. That is to say: firstly, everyone should preserve and hallow his own soul in its own particularity and in its own place, and not envy the particularity and place of others; secondly, everyone should respect the secret in the soul of his fellow-man, and not, with brazen curiosity, intrude upon it; and thirdly, everyone, in his relationship to the world, should be careful not to set himself as his aim."


83 Bratz, Negro Social and Political Thought, 1850-1920, p. 185.


86 Moore, "Black Consciousness and Black Theology," Listening, p. 81.

87 Kwame Nkrumah, Consciencism (New York: Monthly Review Press, 1964), p. 79. "... consciencism is the map in intellectual terms of the disposition of forces which will enable African society to digest the Western and the Islamic and the Euro-Christian elements in Africa, and develop them in such a way that they fit into the African personality."


90 Frantz Fanon, The Wretched of the Earth (New York: Grove Press, Inc., 1961), passim.


Segal, the permanent revolution is "... to resist or uproot the development of a self-promoting bureaucracy, which perverts the purpose of popular struggle. ... It is revolution because no aspect of society should be beyond the reach of experiment; no institution, no relationship so fixed, that it may not be displaced. It is permanent because one experiment must merge into another, for a continuous process of probing deeper; developing the social imagination further; cutting yet one more ledge from which human experience can climb to the next. ... Is this a prescription for anarchy? But why should it be so? If one impulse of man is to be free, another is to be secure. Indeed, the tension between freedom and security will always exist, to inform the tension between the individual and society; it is the proper nourishment of the social imagination; the proper material of permanent revolution."
CHAPTER III

VARIETIES OF VALUE-CONFIGURATIONS AS A BASIS OF AMERICAN CULTURE: AN ACT OF VALUATION

Preliminary Comments

The first stage of an act of valuation involves identifying, describing, and analyzing how primary American values condition and support conditions which are rather strange—strangely American, strangely white, strangely affluent, strangely racist, strangely violent, strangely derived from powers that subjugate the poor, neglect the most needy, and imprison dissenters. By rehabilitating conventional values, schooling remains a politicalization process whereby students learn how to act as proper citizens of the Polis. The first stage, then, remains on the plane of politicalization itself.

The second and third stages of valuation demonstrate the social dynamics of the American Creed and redemptive mission of schooling. By instrumentalizing and externalizing values during this phase, teachers and students assume roles and functions of good citizens. Being primarily concerned with conflict resolution, or problem-solving, or general consensus; this level of valuing introduces ways
to enter the world as a participant. Social action is the goal.

These three stages of valuation tend to provide limited educational grounds for the realization of American ideals—liberty, equality, and justice—which when seen in the form of a socio-political creed serve to extend our linear tradition, leaving dialectical views of history, disvaluation, and creation of divergent value-configurations to the realm of incidental education. By converting American values into status-oriented rhetoric and then applying them analogously to the American Creed on the side of preserving the properties of nation-statism while we live in an existential world tends to foster a kind of cultural schizophrenia—one dimension seeking identity in terms of the American character, or race, or nation, or middle-class prosperity; and the other encouraging the forces of an anti-bourgeois revolution. Although acts of valuation may be necessary in the educational process, they are not sufficient.

Such fragmentation of social thought remains common in contemporary educational practice and serves to characterize existing tensions between utopian aspirations and concrete historical ideals. Beginning with the Judeo-Christian ethic of brotherhood, the American Enlightenment, Calvinistic individualism, and moral legalism, the American
Creed maps out a disposition to be attained as a glorious end—even though abstractions remain on the level of appearance, not historical reality. On the other hand, the concrete historical ideals underwritten by our Judeo-Christian-Black heritage can be seen as a dynamic phase of social maturation to be experienced as a potential movement toward maturity, a line or force of an historical struggle, or the beginnings of a larger cultural destiny, and it is in this way that it is realizable.

Since an act of valuation is not complete, in the fourth stage we come to see operational and functional differences between acts of valuation and the art of valuing; between what may be called valuing with an immediate objective of arriving at solutions, and one whose aim is distant, aesthetic, and deeply personal. By the former I mean the act of valuation which, even if it seeks meaning and purpose in life, is dependent upon its immediate utility.

In contrast to pragmatic processes of valuing, Chapter IV consider what I call the art of valuing (which is only indirectly political) and derived from a wide range of intuitions, thoughts, and sensibilities found within our Judeo-Christian-Black cultural heritage. In the incipient age, this may necessitate patient ventures into the interrelatedness of our historical conceptions of war,
peace, human conscience; and a modern mentality that appears to influence and is influenced by a unique sensory environment created by new technology and apparent need for voluntary adjustments to an emerging global village as if the world were a small town or urban ghetto in America, or tribal village in the Third World. It is this shift in the world community, altering the images that we make of ourselves and our world, that indicate our educational tasks may very well belong to an order that borders the poetic, spiritual, and heroic phases of human existence.

The Judeo-Christian Ethic of Brotherhood as a Foundation for a Dialectical View of Man and History

Beginning with an instructional point of relevance, intelligible value-configurations dominating American thought seem to belong to an order of structures derived form the Judeo-Christian ethic of brotherhood. Historically, this set of ideas in Western ethics leads immediately into the relation between tribalism, racialism, and nationalism in general, and the nature of American custom, law, and morality in particular.¹ The apparent catholicity of this ethos has bound men together, while at the same time, separating them into in-groups and out-groups. To unravel the historical ironies and paradoxes of this phenomenon, it is of some value to begin with ways in which sensibilities and moral sentiments of tribal cultures
determine a man's identity, existence, and destiny; and then move toward their implications for a modern world divided against itself.

The life of the tribal man inevitably divided into two sets of actions, which appeared under two different ethical aspects: the relation within the tribe and the relation with outsiders, the double conception of morality maintaining itself until now. But the tribal law differed no more widely from inter-tribal law than our common law does from our international law. Until society manages to combine the two we shall make no headway toward the Newer Ideals of Peace.²

The historical process has moved in terms of these two zones of tribal ethics. Inescapable tensions between concepts of limited brotherhood based on blood relations or community of faithful and the goal of universal brotherhood have always existed. Men of widely divergent cultural backgrounds have valued these kinds of interpersonal relationships only to discover that they create insoluble value tensions between true believers and outside communities of needful. However, in the course of life's struggles, this condition may provide proper nourishment of the social imagination and proper material for permanent cultural revolution. Examples of the brotherhood ethos are limitless and transcend constraints of time and space. In Plato's Menexenos the citizens of the polis were called brothers: "We and our fellow citizens are all brothers born of one another."³ In this particular case, brotherhood was defined by membership in a given political
unit. Xenophon, on the other hand, referred to his friends as brothers. Like Goethe, Xenophon's conception of brotherhood evoked judgmental relations between two persons.

But in both instances brotherhood implied certain boundaries and created its own antithesis—an alien faction labeled non-brothers. For Plato, persons outside the local polis, or foreigners, became non-brothers or out-groups. And Xenophon created the dualism of friend and non-friend. There is a lengthy historical continuity behind the attitude of exclusiveness which remains a central ethical problem of every brotherhood ethos, whether it is derived from Judaism, Christianity, or Black sect and cult-types. It represents both an historical limitation in human relations and source of value tensions that lack any apparent resolutions outside of recognizing the inherent social power growing out of mutual tension and anxiety. However, the dilemma of brotherhood ethics remains irreconcilable. "If, for example, the people united in one polis form a brotherhood, the ethos within that polis will necessarily differ from the attitude adopted toward those outside it who are not brothers: ethical responsibility is different within the 'extended family' from outside it."

There is a close similarity between the brotherhood ethos underlying the Greek city-state, theocratic teachings of the Old and New Testaments, and revolutionary elements of Black Power. In each case, historical identity
and community are combined with concepts of the spiritual dimensions of human experience. In Judaic tradition the problem of the "two zones" of ethical being was initially designated by the terms "am" (people) and "gojim" (Gentiles).⁶ Herein lay the paradox inherent in the Judeo-Christian myth of brotherhood. Brotherhood was originally based on a common Father, Yahweh, who was both the God of Israelites and a universal God. Although Israel's God of the Chosen People was also a universal God, by applying various interpretations to chosenness, people outside of Judaism were misled into believing that Jewishness negates any movement toward realizing the ideal of a single humanity.

The Christian response has been to define the goal of Christ's work in terms of the whole of humanity only to discover that brotherliness claiming to embrace everyone equally cannot really be taken seriously by anyone. Through missionizing, through agape, and through suffering in the name of Christian brotherhood, a unified ethos was proclaimed as binding on all men in equal measure. But the price has been high. Brotherhood extended so far threatens ethnicity and remains illusory. Therefore, the important consideration for values in education depends on how the connection between the universal concept of brotherhood and communal notion of limited brotherhood is seen and acted upon.⁷
This tension comes into the Old Testament concept of brotherhood because of its idea of God, and it has a parallel within its idea of man. Over against the "closed" community which comes from Abraham, Isaac, and Jacob, there stands the universal horizon of biblical history which, at root, is not simply a history of Israel, but sets the history of Israel within the universal history of the one humanity. All men, Israelites and Gentiles, ultimately constituted a single humanity because of their single human source and the single creative act of God.8

These concepts of brotherhood have their secular counterparts, and are not unrelated to contemporary tensions between the separatist ascendency advancing nation-state and appeal for a unified world community. Historically, cultural movements and revolutionary nationalism have been founded on varieties of moral imperatives derived from separatist ideologies. The tribe is rooted in close blood and kin relationships and preserved with unique forms of political and economic organization, language, art, religion, and ethics. Racialism is built upon distinctions of physical characteristics and personifies the ultimate in separatist over-simplifications of man's humanity by externalizing ethics. Although nationalism demands respect and even reverence, it is frequently an expression of a dead past: the manifestation of colonial conquest, or struggle against oppression, or shift in the course and control of bureaucratic power.9 As Ronald Segal claimed:

To be sure, nationalism has contributed to liberating man from certain forms of subjugation: but
it has done so only in the process to substitute others. Indeed, its subjugations are those which its apologists all too readily denounce in tribalism and racialism. And this all too ready denunciation betrays an awareness of how arbitrary, how irrational is the nature of the nationalist engagement. 10

To understand the relatedness between the two zones of a brotherhood ethos, history of human values and valuing can open avenues of thought previously closed by dogmatic ideologies. People do not contrive cultures alone—whether it be a yam culture, Jewish culture, Christian culture, Black culture, or worldwide culture—for cultural growth and maturation evolves out of cross-cultural contacts and ways in which men choose to relate with other men.

This immediately prompts us to consider the dynamics of unrest and uncertainty, for even thoughts and knowledge are subject to historical correction and eternal imperfection. Why, is it, that man, even though he does and can do so much in so many different ways, seldom finds peace in his heart? Although man's achievements are amazing in themselves—he penetrates the depths of the unknown and studies the course of the stars—why does he again and again avoid confrontation with himself? Why does he not reflect upon himself and his fellowmen and become humble before the mystery living within humanity? And most importantly, how should a man live in this world?
The problem of how a man should live, like any other problem about what we ought to do, can be construed as a necessary condition for understanding the power of various value-configurations in question. The myth of Christianized America can be analyzed in terms of the historical context to which it applies, the end or goal to which it is directed, and its guiding norms or standards that regulate human conduct.

By propagating a personal "do-your-own thing" social philosophy advancing the idea that ultimate Christian responsibility is to live for the next world, efforts to Christianize the American social order have frequently nurtured anti-historical ethical values. The most pregnant varieties of Christian conduct have despised the things of this world by either abandoning on-going forces of history or vaulting over man's historical limitations with soothing theological abstractions. But living an ascetic life or advocating an ethic of laissez-faire individualism is as much a form of violence as education or war, for they have allowed exploiters and ruiners of the world to dominate. Because Christian tenets focus on eternal salvation, it has not been difficult for followers of the faith to equate the good life with the "self-satisfied man." This outlook, however, has reached a climatic point in modern history evidenced by tensions between the forces seeking cultural maturity and the
repressive holding-power of materialism and abstract ideals.

The doomsday of God, as described in the Bible, in spite of the terror and the destruction, was at the same time to be the triumph of divinity, of virtue, of spiritual value. . . . Rather than be ruled by the thoughts of the world's good, which is identical with our own most meaningful good, we have set up the false standards of national interest, power, production, personal comfort or pride or greed—or the desire to get to heaven, which, if it involves neglect of the life of the world, becomes only a rarified form of gluttony. 12

Despite the common form of this argument, attempts to revitalize the role of churches in American society by preaching theologies of social activism and spiritual regeneration have circumvented the historical need to integrate religious individualism and socialist humanism. Like other periods of religious revivalism in American history, the Social Gospel Movement of the early twentieth century could not save the soul of America. Although the intellectual sources of Walter Rauschenbusch's social message included liberal Calvinism, historical criticism of Biblical scripture, social Darwinism, critiques of the grotesque money-making mentality of the Gilded Age, philosophers like Leibniz, Herder, and Kant, the rise of Marxian determinism, missionary efforts of American churches, and the appeal to liberal democracy; the core of his social gospel theology remained a Christianized version of "Thy Kingdom Come."

Yet, this concept was too big to comprehend. Since the word kingdom referred to the reign of God on earth, the
illigorous and was envisaged as the product of efforts put forth by both man and God. As Eauschenbusch asserted:

... I found that this new conception of the purpose of Christianity was strangely satisfying. It responded to all the old and all the new elements of my religious life. The saving of the lost, the teaching of the young, the pastoral care of the poor and frail, the quickening of star intellects, the study of the Bible, church union, political reform, the reorganization of the industrial system, international peace—it was all covered by the one aim of the reign of God on earth.13

However, the foundational principle of this religious outlook remained a private reinterpretation of the Lord's prayer. According to Rauschenbusch, the Lord's prayer was based on a deep-rooted social consciousness, a humane sensitivity for all mankind, and a recognition of the intuitive qualities of human thought. But when he preached the social gospel for all the world to hear, the message conveyed was parochial and limited to those who followed the teachings of the superior wisdom found in Christianity. Jesus was the great initiator of the Christian revolution; and thus became the rightful property of those who followed his banner in Christianizing the social order.14

The efficacy of the Christian idea that a man's religious obligation is to save himself and procure for himself a place in paradise tends to serve as a negation of social reconstruction. The secular counterpart to Christianizing the American social order claims that it is man's duty to enrich himself in worldly goods and leave
accumulated wealth to immediate heirs. But man cannot have values alone anymore than he can live by bread alone, for all values are held in some kind of relationship to other people and society. A privatistic value structure exists at the expense of one's fellowman and ultimate peril of have-nots, since all out-groups are naturally and logically excluded or devalued. This becomes a perversion of man's moral nature—a perversion that denies the humanizing potential of cultural pluralism.  

It is here that white folk religion has historically neglected the unitive themes of justice and community imperative in moving beyond the limits of social activism to the plane of social reconstruction. The substantive issue, then, of the tension between concepts of limited brotherhood and prophetic messianism now demands acceptance of the Black community by internalizing Blackness. In seeking truth and living by it, the Black movement has had a monumental effect on restoring a sense of brotherliness that has been discouraged "... by the power structure, by liberal attitudes toward integration, and by a too-literal translation of the American ideal of one nation, one people." Recent historical scholarship reveals that the Judeo-Christian myth of brotherhood now has a vital ethical corrective in the humanism of Blackness.

Emerging out of value tensions created by the dominance of white-oriented theologies and secular values, the
Black cult-type and Black sects contain potential sources of humanizing education and life. But Americans must come to know the meaning and value of all forms of Black religious expression, for their earthly destiny depends on it.

As Joseph Washington writes:

The special character of the black cult is not its content but its intent, for the cult is a synthesis of Western Christianity's beliefs, practices, ceremonies, rituals, and theologies with the African tradition of religion as permeating all dimensions of life, without final distinction between the sacred and the secular. The intent of the black cult is that of traditional African religions--the seeking of the power or spirit of God in all times, places, and things because without that power, man is powerless.

Like Judeo-Christian ethics, the message of the Black cult-type is essentially one of liberation. It is a message about the Judeo-Christian-Black consciousness engaged in seeking authentic tribal, social, and community well-being by opening realities of human existence formerly closed to man. Instead of doing nothing or resigning themselves to oppressive mechanisms of white-controlled institutions working against genuine community, Black Americans gather together in community around the cult. This historical legacy clearly shows how Calvinistic eschatology, American varieties of fundamentalism, faith healing, and public confessions of sin, represent substitutes for real social power by detracting from man's struggle for justice.

It is ironical that America with its history of injustice to the poor--especially the Black man and Indian--
prides itself as being a Christian nation. Strengthened by theology, philosophy, and social science; officials within American churches have actively engaged in these injustices. Unlike Jesus who saw the poor as the heart of his mission in liberating all men, Christian ethicists continue neglecting the value of deghettoization and the importance of granting social power to every man and all cultural groups. Yet the will to social power is affirmed by Judaism and Black religious thought and is not antithetical to American tradition.

The first step, then, in transforming Christian ethics stems from the necessary discomfort provoked by rethinking and revaluing the nature of white American tradition. There is enough knowledge and experience upon which to act now. The Judeo-Christian-Black concept of man and history spells out some distinctive features bound up with various processes involved in building a viable pluralistic culture. If the first step in questioning tradition moves us beyond simply updating and modifying white Protestant values, the second step recognizes what Jurgen Moltmann calls the "political hermeneutics of the gospel."

This step involves encounters with existential theology previously hidden by traditional religious systems of order and stability. By releasing dynamic forces of religious protest against the suffering and afflictions of man, modern
theology could restore the Judeo-Christian ethical imperative of overthrowing "... all conditions in which man is a being who labors and is heavily laden." Therefore, if Judeo-Christian-Black heritage is to have meaning and social power, it must relate to the very essence of Blackness and preservation of ethnicity.

It is the deghettoizing of all Negroes and freeing them from this spiritual-psychological-physical status deprivation that is the issue. ... Nor can they be free for the Kingdom of God until white folk religion is disintegrated, which cannot be accomplished apart from the concomitant deghettoizing of all Negroes. This accomplishment is not alone the peculiar province of law, business, labor, politics, economics or the federal-national-local governments and all their equal opportunity achievements. For the heart of the American dynamic is religion.

A significant ideal underlying a dialectical view of man and history is the humanization of schools and society. Teachers who advance this kind of thinking find themselves using the process of disvaluation. Both personal and interpersonal factors enter into metaphysical and historical revolt, while a descriptive theory of educational ethics has difficulty relating moral choices to our historicity. Piety, freedom, power, security, leisure, and idealism have to be validated or devalued within historical settings. Without their historicity, values become shibboleths of people vulnerable to dogmatism and uncertain of self-criticism.

The problem of values is not that white people need to instill values in the ghetto: but white
society itself needs values so that it will no longer need a ghetto. Black values did not create the ghetto; white values did. Therefore, God's Word of reconciliation means that we can only be justified by becoming black. Reconciliation makes us all black. Through this radical change, we become identified totally with the suffering of the black masses. It is this fact that makes all white churches anti-Christian in their essence. To be Christian is to be one of those whom God has chosen. God has chosen black people.21

To be sure, the redemption of man is no easy task. But whoever claimed that the struggle to become more human was easy? The struggle for humanness has always meant going where we would not otherwise go, being what we are not supposed to be, doing what we are not expected to do. Therefore, the central issue in teaching values centers around how we see our relation to the dialectical principle that white values are not always the values of God.

The First Stage of Valuation: A Critique of the Linear Progression of Conventional Value-Configurations

There are peculiar and intimate connections between various conceptions of brotherhood and the American Enlightenment. Philosopher statesmen of the "great experiment" sought to obliterate barriers between the two zones of ethical being by adopting and nurturing the theory of natural rights as the true source of a single universal brotherhood. But trying to make America into a secular-Christian nation has been costly.

Insofar as the "American character" is legendary, a
fact of the imagination as well as one of history, it has
been shaped by the ideals of the Age of Reason. This era
marked the time when the idea of a king was first smashed.
Under the influence of Rousseau, the "divine right" prin-
ciple gave way to establishing reason as God and the pub-
lic will as God's representative on earth. By attempting
to reconcile the antithetical concepts of power politics
and moral wisdom, the body politic took on the former
features of God and the general will became the expression
of universal reason. Although the common vision of the
founding fathers called for this sort of "experimental
humanism," centuries before the American Enlightenment,
Europeans had dreamed of a New West--Atlantis, Ultima
Thule, the Western Isles--a place of refuge beyond their
limited horizons, a source of hope for a new and better
life, and a New Zion in the Wilderness. Lust for the
experience of restoring the Garden of Eden remained a basic
motivation for American success. And American nation-
statism has been sustained by sentimental and Romantic
dreams of escaping from the Old World culture by creating
a new culture of youthfulness.

Consequently, the tyranny of abstractionism became a
reality. Far from being the sole fabrication of a
Machiavellian priesthood, America for Americans has been a
projection of an internal insecurity, sense of loneliness,
and ethical confusion not yet eradicated by promises of
inevitable progress, liberal capitalism, or modern welfare-warfare statism. The final horrors of political modernism in America cannot be explained solely in terms of a Manichean struggle between gods and demons either, but have close connections with primary American values.

Bearing in mind numerous value-configurations in the American culture, the notion of general welfare has been a dominant ethical maxim. Beginning with America's historical legacy of economic exploitation, political orthodoxy, welfare-warfare statism, and lack of natural commitments to spiritual qualities of peace, this phrase has been empty of content. It signifies the tendency to espouse abstract principles as substitutes for concrete redistribution of economic, political, and social power. In fact, the ideas of the general good or the good of the State offer little direction for social reconstruction. Moreover, it is one thing to demonstrate that the phrase general welfare has coherent usage, and quite another to show that a society should accept the general good as its ultimate goal. In the hands of skillful politicians with vested interests at stake, this concept has provided a convenient rationale for subordinating the well-being of individuals and minority groups in the guise of democratic rhetoric. This has frequently meant preserving the interests of those who control the instruments of cultural domination.24
To the extent these ideas have historical merit, the term general welfare and utilitarian principle of the "greatest good for the greatest number" remain problematic for value inquiry. Both abstractions tend to neglect or explain away enduring value tensions in the lives of minorities. Hans Kelson observes: "Since there is no objective criterion of what is called the interest of the people, the phrase 'government for the people' is an empty formula apt to be used for an ideological justification of any government whatsoever." We cannot forget that the Nazi holocaust was more than the result of a single madman. It could not have happened without the approval and cooperation of German people and, indeed, the silence of indifference manifested by the entire civilized world. But the history of Jewish people provides an essential corrective to antihistorical naivete suggesting that it is now almost fifty years since the rise of the Third Reich, and the world is different today. For when we listen to the Hitlerian version of general welfare, we cannot help but hear its echoes in Southeast Asia.

It is thus necessary that the individual should finally come to realize that his own ego is of no importance in comparison with the existence of his nation; that the position of the individual ego is conditioned solely by the interests of the nation as a whole; that pride and conceitedness, the feeling that the individual or the class to which he belongs is superior, so far from being merely laughable, involve great dangers for the existence of the community that is a nation; that above all
the unity of a nation's spirit and will are worth far more than the freedom of the spirit and will of an individual; and that the higher interests involved in the life of the whole must here set the limits and lay down the duties of the interests of the individual.  

By the process of disvaluation we can uncover normative functions of cultures and move beyond self-evident value structures that are commonly held to be true by counteracting with the authentic needs of individuals and sub-cultural groups. This could result in unmasking sources of potential human relations instead of repeating the banalities of Americanist ideology, or romanticized versions of nationalist history, or illusory hopes directed toward some mythical state of happiness.

The existence of patterns or configurations of culture is not enough to aid much in the answer to the ethical questions unless we can move from them to the normative function of culture. In fact, the major problem lies precisely in the appropriate sense in which culture is capable of supplying a norm for our actions, beliefs, dispositions and their objective expression in the artifacts and institutions which are indispensible to their expression. The appeal to something more than sentiment or power or gratification, but which includes sentiment and power and gratification and is at the same time capable of legitimatizing them--this is what seems to be called for in order to arrive at some satisfactory conception of a genuine culture.

An important aspect of Americanist values has been derived from a generalized sense of accomplishment and parochial vision of the future. Even cultural setbacks of depressions, wars, and other deep-rooted social crises have not abolished illusions of a satisfied people who
believe that their country has been good to them. From América's earliest formation, our revolutionary tradition, and the immigrant character of American society; Americans have come to believe in a Pax Americana. While foreigners can become Americans, native Americans can only become un-American. Although this foundational principle falls short of regulating specific individual behavior, it perpetuates a certain attitude toward life and allegiance to certain values, to a creed, not solely to a nation.

Teachers now inhabit a modern-affluent society torn between Horatio Alger's "success stories" and a set of antithetical facts of history. Teachers live on the horizon of an endlessly retreating vision of American innocence—a desire to return to the Golden Age of the fifties—which is to say, the margin where the value tensions between theories of goodness and original sin confront each other head-on. Contemporary problem-solvers are attempting to reconcile this tension by seeking solutions within the value-complex of allegedly typical American traits—optimism, faith in the future, boosterism, psychology of improvement, self-reliance, self-help social attitudes, and a belief in the eventual perfectibility of man.

Americans have developed a feeling of adequacy in dealing with a future that will be better. This futurist orientation is commonly taken-for-granted and continuously reinforces cultural norms provided by white middle-
class standards of living. From nationalistic identifica-
tion, to symbols of success and personal achievement, to
occupational competence and social power; and from a cur-
tain of abstractions regarding American moral excellence
to something very close to private morality at the level
of hedonistic gratification and Calvinistic individualism,
the central norm has been middle-class prosperity. How-
ever, preoccupations with conspicuous consumption and
material advantage keep American minorities from realizing
their desperately needed "property of social power."30
Thus, most Americans are forced to live with value ten-
sions nurtured by liberal capitalism which play on the
fear of where one might fall on the economic ladder, and a
personal greed for what one might rise to enjoy.31

This value-configuration has been sustained by
avowals of equality. The modern economic structure in
American life which has grown out of inequality, exploita-
tion, and manipulation stresses the importance of valuing
equality of opportunity. As Americans experienced the
disappearance of primogeniture, abolition of slavery,
abandonment of property qualifications for voting and hold-
ing public office, availability of free public education,
increase in women's rights, and constant challenges to dis-
criminatory practices against minorities, the value-set
called "equality of opportunity" was solidified and insti-
tutionalized. However, as de Tocqueville claimed almost
two centuries ago, Americans would eventually face a conflict of values derived from contradictions between the struggle for human rights and the American Creed.32

Beginning with religious conceptions of the equality of human souls before God and divine nature of the inner man, as well as, secularized versions of democratic manners--informality, openness, and resistance to class consciousness--Americans tend to see individual worth and dignity vis-a-vis job-consciousness. Since salient features of non-equalitarian practices form the matrix of liberal capitalism, the strain toward equality of legal rights has been strong and consistent. And the resulting moral legalism of Americans provides a gracious exit from the ethical responsibilities of living within cultural diversity. Just as John Locke excluded from his conception of religious tolerance "... opinions contrary to human society, or to those moral rules which are necessary to the preservation of civil society,"33 in the last half of the nineteenth century polygamous Mormonism was suppressed by American legalism.

... (When the question of Mormon religious freedom under Article I of the Bill of Rights came to the Supreme Court in 1879, the Justices disposed of the matter summarily: Mormonism was not a religion!) Thus if one were Protestant, the odds were that he would live out his life in an atmosphere of toleration, but if he were Catholic or Jewish (to omit the Mormon, admittedly an extreme case), he would probably feel the whiplash of religious discrimination. (The village atheist that
landmark of rural nonconformity, apparently had a special dispensation: perhaps he denied the existence of a Protestant God?\textsuperscript{34}

The defendant here is not law but legalism and the misuse of law that frustrates moral and cultural maturity. Moral legalism has detracted us from the heart of our social malaise. The legalistic mentality constructs sanctity symbols. By seeking these ideals, the legalist convinces himself that he is a good man. In the \textit{Plessy v. Ferguson} case (1896) Negroes were held to be a different breed of man. The requirement that blacks receive "equal protection under the law" indirectly validated oppressive treatment by whites. Without knowing all of the possible ramifications of this decision, the Court inadvertently perpetuated Aristotle's theory of "proportional equality"\textsuperscript{35} which claims that treating men equally does not mean identical treatment, but simply means that each man should receive a fair shake. After all, it is easier to espouse equal protection and equal opportunity than to grant the Black community their historical rights and their freedom to define their own destiny. Black liberation requires humility on the part of the white community and not just legislation and court decisions. Nonetheless, the dominant social doctrine in American thought remains equality of opportunity rather than equality of condition.\textsuperscript{36}

In this as in so much of American life based upon the pervasive Anglo-Saxon ethos, American people have been both
benefactor and victim of a brief two hundred years of national history and white myths surrounding that history. Although there is nothing inherently wrong with values underwritten by the American bourgeois ethos—the ethical values of competitive performance, socially necessary labor, self-perpetuating disciplines of work, and repressed cultural potential—social problems emerge when the interests of a few select persons and groups, while the means to sharing real power are cut-off from predetermined out-groups. Moreover, social power has been limited to persons with material possessions and acquired property. And this has been viewed as the proper means to attaining the good life.37

Although sanctity of property in most cultures is valued highly, it has encouraged strange developments in Western society and "... an obscene development in American culture and thought to vulgarize property by making it synonymous with tangible goods, to raise property, thus defined and understood, to the level of an absolute, inalienable right, and then to proceed to define, structure, develop and assess the rest of society and its processes on the basis of this principle."38 This is all too clear during raging debates in American society concerning tax and welfare reform, desegregation of neighborhoods and schools, domestic crime and violence, student unrest on college and high school campuses, and budgetary
matters of local, state, and national governments. For the underlying motif of these so-called social issues is the preservation of property rights and property values. Any criticism of these priorities is generally viewed as a direct challenge to the virtues of good Americans and the Great Society. Yet disproportionate respect paid to property "... flows, as from a poisoned fountain, most of the evils and vices which render this world such a dreary scene to the contemplative mind."39

This has created an unnecessary ambivalence within the Black community. When pastor Frederick Eikerenkoetter (Ike) steps to the pulpit with what appears to be an unorthodox message challenging white Christian churches by advocating "dollar power" as the essence of religion, he is primarily seeking every man's historical right of well-being. However, as man bows down and worships things, he becomes vulnerable to taking-on a life frozen in idols. Ironically, the more man transfers his own powers to idols, the poorer he himself becomes, and the more dependent on the idols. As pastor Ike claims:

Don't wait for that pie in the sky, by and by. Get your pie now, baby. Right now. That pie is money. . . . Success, after all, is our whole idea. . . . I don't teach black power because I can't spend it. I teach green power. Money. Blessed money.40

Although Reverend Ike may serve as an example of how to relate theology to the private economic needs of
Blackamericans, by instituting a form of idolatry he may be circumventing the spiritual dilemma of modern men. If theology fails to carry out its task in the light of Black Power and the deepest meanings of Blackness, excessive stress on dollar power becomes another barrier to human liberation. As LeRoi Jones writes: "Show the chains. Let them see the chains as object and subject, and let them see the chains fall away."41

The social yardstick of propertied wealth is a problem of immense proportions for our time. In fact, the acquisition of property has moved beyond a means to the good life by becoming synonymous with the good life itself. A man's material possessions have become determiners of success, virtue, and personal identity. Property is virtue itself. To have property is to be virtuous in the minds of bankers, associates, friends, and the American judicial system.42 Consequently, the rising standard of material consumption is enjoyed not only for itself, but as the very substance of social movements in a spiritually paralyzed environment. As Ronald Segal claims:

As under liberal capitalism, such private consumption is essentially exclusive. It depends on discrepancies in the capacity to buy. And it therefore discriminates between one citizen and another by material worth. Furthermore, the material discrimination is inextricably a social one: a measure of social value. And this social discrimination is, in turn, inextricably a moral one: a measure of personal value by the society.43
Despite its worldly and hedonistic appearance, the science of capitalistic economy is really a moral science, and probably one of the most moralistic of all sciences. The myth of the good life under capitalism goes back to the Puritans. To the Puritan mind, idleness was a grave sin and poverty was the appropriate punishment. Thus not to have property was a sign of personal failure. And this dark heritage of America's past still stains American thought.

There are Americans who still invoke the New Testament saying, "The poor you always have with you," to scoff at any public program to wipe out poverty. Deep down, we still tend to look at the poor not merely as unfortunates but, somehow as our moral inferiors. This myth—that the poor are poor because of their own moral deficiencies—must be dissolved. We can get rid of poverty only when we as a nation accept responsibility for the well-being of all our people, for it is the defects of our society which have created an American "under class."44

The gap existing between the actual shape of poverty and definitions given it by the various forces of home, church, school, and State constitutes the Absurd. As a point of relevance in teaching, beginning with the Absurd and a dialectical view of man and history helps uncover ambiguity, falsehood, convention, justification, and evasions; everything that infects a struggling civilization with a war mentality.

Let us begin by thinking of the Chassidic movement. Like this rebellion of the poor against those who had a
monopoly on learning, property, and wealth; Blackamerica's historical motto comes from a verse in Psalms: "Serve God with joy." To Blackamericans feeling is more significant than narrow intellectual achievement, joy more valuable than contrition—in fact, joy is the moral equivalent of virtue while sadness is the equivalent of sin. In looking at the ethical purposes of religion, the Black church in America, the store front church, and the shout in worship demonstrate that God must live up to his promises just as man must live up to his. If God fails to end human suffering, degradation, and poverty, as he has promised, man has the right to challenge Him and His church by forcing the church to fulfill its promise. Once a poor tailor approached a Chassidic rabbi the day following the Day of Atonement by saying:

Yesterday I had an argument with God. I told him, "Oh God, you have committed sins and I have committed sins. But you have committed grave sins and I have committed sins of no great importance. What have you done? You have separated mothers from their children and permitted people to starve. What have I done? I have sometimes failed to return a piece of cloth to a customer or have not been strict in the observance of the law. But I will tell you God. I will forgive you your sins and you forgive me mine. Thus, we are even." Whereupon the Rabbi answered, "You fool! Why did you let him get away that easily? Yesterday you could have forced him to send the Messiah."

This is where the process of disvaluation begins, for "... as long as there is poverty there will be gods." Therefore, how can Christianity survive without poverty?
Will Christianity be phased out with the death of poverty? Answers to these questions are long overdue and call for maturity on the part of Christians, for the conditions of poverty and sacramental principles of Christianity are not unrelated. The connection between conceptions of sin and human poverty is not merely rhetoric and metaphor. Since Christian theology stresses that the love and favor of God becomes visible through Jesus and the sacraments, sin must also be visible in the world. For without acts and situations that can be labelled sinful, the power of the sacraments is lost. Although poverty is usually defined in terms of unsatisfied human wants and needs, contemporary Christian thought teaches that the greatest human need is fellowship and communion amongst the faithful. And with a continued dependence on the Christian hope of resurrection, Christians rationalize a quasi-involvement in dealing with the historical paradox of poverty amidst plenty.49

Maybe the Judeo-Christian ethic of brotherhood is more alive among persons who are less faithful to institutional observances and practices. In a secular age the truly spiritual man may be described as "homo non religious." According to Dietrich Bonhoeffer, "a religionless Christianity" can no longer be dismissed as profane or purely human.50 As long as modern man continues explaining away the significance of poverty as a source of maintaining a war mentality, any form of humanism may be denied its
potential strength or social power. Without humanistic correctives, nation-states of the world are able to work at restoring abstract idealisms as a way of quieting discontent and indignation. This may already be a sign of our times with another "Great Awakening" led by Billy Graham, the proselytizers of the Jesus Movement, and the continued elaboration of America's civil religion.  

Unlike the conventional sin of omission or lack of sensitivity in America to the meaning of poverty as part of a negative social consciousness, in the early years of this century, Randolph Bourne advocated the need for a new set of American values. He refused to look at poverty from typical Christian, or middle-class, or pragmatic points of view. Unlike Jane Addams piety and philosophy of social up-lift derived from white-Anglo-Saxon-protestant values, Bourne claimed that until (or unless) "... people begin to really hate ugliness and poverty and disease, instead of merely pitying the poor and the sick, we shall not have, I fear, any great social advance."  

Although each generation views poverty from a different perspective and expresses different attitudes towards it, the basic problem still revolves around a social consciousness that generally accepts negative and individualistic norms of social activism. American public opinion has never released itself from the framework of intense individualism claiming that beyond respect, good will, and
recognition, each man is on his own. Once this premise is adopted, a whole series of natural corollaries follow. No man has the right to expect anything from his fellowman or society. The mistake of the "do-gooders" has been their inability to recognize that sentimentalism jeopardizes the rights of the well-to-do. And lastly, each man inherits a particular condition in life, and each man must either improve his condition or continue living in sub-standard ways.

In contrast, Oscar Lewis's dialectical view of man and history challenges conventional conceptions of poverty by beginning with existential ethics. In A Death in the Sanchez Family, Lewis focuses on the universal existential paradox of life and death. Using this as a point of reference, he cuts across class mentalities and looks at poverty from within its anti-cultural foundations and not from some preferred vantage point. By refusing to engage in typical distortions of statistical analysis, condescending tendencies of comparative studies, or liberal apologetics of identifying the handicaps of living in poverty as a dark spot or shadow cast on the American Dream, Lewis redefines the basic issues of poverty and affluence in terms of good and evil, of power and form, of force and grace, of life and death.

Every man must die, rich or poor. Every man contemplates the meaning of death. But, what does it mean to die
in poverty? Does every man have the right to die in dignity? In raising these questions, we discover that death among the poverty-stricken is unique and unlike dying in University Hospital or an old-age home in suburbia. As Consuelo said, the poor "... were dead while still alive." Moreover, Lewis looks at the human essence of democratic ideals in terms of man's confrontation with the ultimate equalizer—an individual's last five minutes of life.

I have never been able to accept death the way it comes to people in my class. We are all going to die, yes, but why in such inhuman, miserable conditions? I've always thought there was no need for the poor to die like that. There struggle is so tremendous ... so titanic ... no, no, it isn't fair.

This raises two crucial questions for modern-affluent man. Can the modern world afford the luxury of the Biblical claim that the meek shall inherit the earth? And secondly, how much longer will Christians tolerate the kind of social thought professed by Pope Pius XII during the Great Depression which praised unfortunate persons who willingly carried their Christian burdens with hopes of attaining eternal salvation?

Let the poor and all those who at this time are facing the hard trial of want of work and scarcity of food, let them in a like spirit of penance suffer with greater resignation the privations imposed upon them by these hard times and the state of society, which Divine Providence in an ever-loving but inscrutable plan has assigned them. Let them accept with a humble and
trustful heart from the hand of God the effects of poverty, rendered harder by the distress in which mankind is now struggling. . . . Let them take comfort in the certainty that their sacrifices and troubles borne in a Christian spirit will concur efficaciously to hasten the hour of mercy and peace.  

James Baldwin discredits this kind of rationalization. To Baldwin this propagates false hopes and illustrates the historic Christian betrayal of the poor and disadvantaged of the world. But it is also more than this. It is a major crime in human history.  

If a person adopts this Christian version of "life-adjustment" and tries to reconcile their endless misery, "Was Heaven, then, to be merely another ghetto?"

Unlike the Social Gospel reformers, or the humanitarian sentimentalists of Jane Addams school of thought, or the liberal-democratic faith in a better future, Baldwin claims that man's continued dependence on orthodox teachings of Christianity is a barrier to social progress, and needs to be displaced. But to some this notion evokes heretical or sacriligious thinking. To others it makes an intellectual maturity refusing to remain bound to dogma or orthodoxy. According to Ben Shahn, if the historically sensitive person seems "... somewhat unorthodox in his manner and attitudes, it is because he knows--only a little earlier than the average man--that orthodoxy has destroyed a great deal of human good, whether of charity, or of good sense, or of art."
As Ben Shahn suggests, Baldwin's disenchantment with Christianity exemplifies the historic collision course of Christendom and humanism. In Baldwin's mind this rift is unexplainable in terms of religious or theological conflicts alone, for it represents a fundamental problem of how man perceives human decency, conscience, and cultural destiny. The heart of the problem is whether or not modern men will be able to release themselves from dependence on bureaucratic orthodoxies and idols of modernism, and rediscover God.

If the concept of God has any validity or any use, it can only be to make us larger, freer, and more loving. If God cannot do this, then it is time we got rid of him.60

When Richard Wright wrote Black Boy, he found the church ineffective in cultivating an authentic sense of living. Although many religious symbols appealed to Wright's sensibilities, he realized that the real drama of life involved an engagement with the ways men had to live it. An understanding of the fact that men do what they have to do seldom comes directly from institutions, but is realized incidentally as a person confronts life.

Perhaps if I had caught my first sense of life from the church I could have been moved to complete acceptance, but the hymns and sermons of God came into my heart only long after my personality had been shaped and formed by unchartered conditions of life. I felt that I had in me a sense of living as deep as that which the church was trying to give me, and in the end I remained basically unaffected.61
Perhaps the record of human history demonstrates that time catches up with orthodoxies and eventually changes them. False doctrines, mythical creeds, and distorted ideologies either undergo revision or gradual death. As the voice of Blackamerica so aptly proclaims: "... time reveals the foundations on which any kingdom rests, and eats at those foundations, and it destroys doctrines by proving them to be untrue."62

We are now at a point in time when the cause of property conflicts with the cause of personality. The resulting antagonisms are producing forces of a cultural revolution that only a synthesis of divergent ethical systems can explain. Thus the counter-thesis of property may be found in a variety of dimensions and priorities of Jewish ethics, Marxian humanism, and soul Blackamerica. It is out of the inherent value tensions between property rights and human rights that the Judeo-Christian-Black consciousness may move us toward "... the society in which material production is the servant, not the master, of the individual; in which the collective imagination of the community is the source of authority; in which power is not exercised over people, by proprietorship or by office, but in which people exercise power by becoming themselves."63

The Old Testament establishes a few basic postulates which, if taken seriously, could foster a radical
transformation of conventional American views on property, property rights, and property values. All property belongs to God. Being a gift of God, it is good. But wealth and property seen as God's gift does not belong so much to individuals as to the human community. Selfish aggrandizement can only lead to the negation of human well-being. Within Jewish tradition, human rights have always had a higher priority than property rights. In this way, wealth properly used can become a means of preserving and sanctifying life. Historically, the goal of Judaism has been to achieve the highest rung on "... Maimonides' Ladder of Charity—to help every man reach the point where he will be self-sufficient and will not have to ask for charity."64

Unlike the dominant spiritualized version of poverty in Christian America, Jewishness discourages the ascetic life. Poverty is not a way to piety. It is not a human virtue. And scarcity does not lead to a sanctified life. And most importantly, "... the poor man is considered as a dead man,"65 for poverty is spiritual death and the worst catastrophe that could befall a man.

The common saying "Poverty is no disgrace" may offer consolation—those who are well off. As a statement of morality, an ethical imperative, it would have much to commend it—"Poverty should be no disgrace." As a statement of fact, however, it is totally inaccurate. Poverty is a disgrace—for those who are poor. Poverty is destructive to the human personality. "The ruin of the poor is their poverty." (Proverbs 10:15)66

Like the Talmud which recounts the extent to which
scholars went in order to protect the self-respect of the poor, Marx's position is clearly on the side of abolishing poverty. Corresponding to his concept of conquering poverty is Marx's view of the difference between a sense of having and a sense of being. According to Marx, private property "... has made us so stupid and partial that an object is only ours when we have it, when it exists for us as capital or when it is directly eaten, drunk, worn, inhabited, etc., in short, utilized in some way." Marx's concept of private property is thus derived from the nature of alienated labor in a capitalistic system. For Marx, alienation in the process of work is inseparable from alienation of oneself from one's fellowman and from nature.

Because of the lack of property, a man possesses only his power to work and is thus compelled to sell his capacity to labor. And so, the process of work means the all-embracing process in which machines and men are used for the sake of the public need to consume. Thus, "... the proletarian is the man who is fettered to the process of work." And to be consumed by the work ethic means to be bound to a vast utilitarian process. Being entirely subject to outside economic forces and completely filled by his work, the working man suffers from an inner impoverishment to the degree that he no longer acts significantly
outside his capacity to produce, and perhaps no longer comprehends such potential activity.

Deproletarianization assumes that distinctions between the "artes serviles" and "artes liberales" is a meaningful one in contemporary education. The massive work state needs the spiritually impoverished and single-mindedness of the functionary. The citizen of the State, in turn, is inclined to find complete satisfaction in his service—thereby achieving the illusion of a life fulfilled. On the other hand, deproletarianizing values in education would mean: "enlarging the scope of life beyond the confines of merely useful servile work, and widening the sphere of servile work to the advantage of the liberal arts; and this process, once again, can only be carried out by combining three things: by giving the wage-earner the opportunity to save and acquire property, by limiting the power of the state, and by overcoming the inner impoverishment of the individual."

But if the ethical corrective of deproletarianization is to be more than a political fetish that in the long run will only become another social organization and form of social abuse, values in education should consider alternatives outside conventional political strategies and ineffective social action program. Modern man needs to restore the values of ethical commitment and personal integrity as prerequisites in moving toward cultural
maturity. To accomplish this, modern men need to de-
fragmentize their lives. As Wendall Berry points out:

We are going to have to gather up the fragments of knowledge and responsibility that we have parceled out to the bureaus and the corporations and the specialists, and we are going to have to put those fragments back together again in our own minds and in our families and households and neighborhoods. We need better government, no doubt about it. But we also need better minds, better friendships, better marriages, better communities. 71

Whatever tentative conclusions we may reach after this stage of valuation which identifies various dialectical points of relevance—general welfare, equality of opportunity, majority rule, moral legalism, property rights, and poverty—one point seems plain enough: in times of spiritual anarchy those most responsible for promoting national security and protecting traditional democratic values have done violence to both. There is tragedy here, and irony enough to provide even the most optimistic teacher of American history with reason for dialectical reflection.

Second and Third Stages of an Act of Valuation: Instrumentalism and the Politicalization of American Ethics

The second and third stages of valuation focus on a central motif in American schooling: the tendency of teachers to externalize ethics and view education as the transmission of our linear tradition. The model of all this remains the American Creed. This is further testimony to
the redemptive mission of schooling determined to prove that Americans are righteous, civilized, religious, humane, advanced, and morally superior. However, our dialectical tradition comes on another way. It is the antithesis of resonances and lines of force still operative in carrying out America's self-fulfilling prophecy.

Four major concerns arise from a consideration of these stages of valuation. First, we must ask how the instrumentalization of values leads to the politicalization of ethics. Second, we must show how the American Creed has been used as a primary frame of reference in teaching values. Third, we need to know what effects these teaching strategies have on conceptions of means and ends. Finally, we need to know what effects this kind of schooling has had in shaping political attitudes, social consciousness, and specific educational practices.

In modern-affluent America the amount of time and energy expended on behalf of the values of aggrandizement--power, prestige, and wealth--reflects the supra-pragmatic tendencies of American ethics. Although the instrumentalist character of American ethics has received much criticism, its retentive power follows from the fact that its leading spokesmen seldom questioned the ends-in-view of America's Zeitgeist. Pragmatic ethics grew out of a limited scepticism, principles of social evolution, a
belief in democracy, the idea of natural progress, and the will-to-power. These principles were consolidated into a system of thought derived from the pragmaticism of Charles Peirce and William James, the psychology of John Watson and Sigmund Freud, and the instrumentalism of John Dewey. This science of conduct led to a naive, but comforting and touching faith that inevitable progress is ordained by God—that every human problem, in the very nature of things, could be solved. The tangible accomplishments of America's technological revolution has served to translate man's deepest values into empirical concerns, historical truths into modern sophistry called the science of opinion, and human ethics into politicized axioms.

Instrumentalizing ethics is disciplined and functional; requiring systematic approaches to human problems and remaining consistent with the principle that the end justifies the means—a principle which is potentially in error and unethical. Despite this kind of criticism, modern men continue craving order, control, and predictability in human affairs. Thus at the beginning and at the end of our linear tradition, practical men are equated with good men and ideas of the good require the Polis for their realization, while non-pragmatic and artistic activities of men remain alien or at best dubious. Although this pragmatic acquiescence can be linked to a set of attitudes personified by the American frontier experience, and later
glorified by nationalist and consensus historians,72 there are more immediate influences determining the holding-
power of pragmatic ethics. The latter is seen in terms of resources, institutions, and relationships which allow for the possible completion of short-range adjustments and resolutions to immediate social problems. The pragmatic-minded focus on goals attainable in given situations and treat symptoms of conflicts after they arise; leaving more intangible, critical, and potentially insoluble features of social crises relatively untouched. This immediatism compels people to accept implicitly the standards and goals prevalent in the established order.

According to this conception, the ethical conflict is, not between the (moral) individual and the (amoral) Polis, not between two antagonistic moralities, but between moral and immoral behavior in the Polis. Socrates represents, not the right of the individual against that of the Polis, but the right against the wrong Polis. It is not private freedom of thought and conscience that is at stake, but political thought and conscience, that is, the Polis, which is accepted by both Socrates and his judges. Ethical and political philosophy, ethics and politics, have a common epistemological basis: truth in ethics and politics derives from knowledge of the objectively true order in nature and society. Ethical truth is thus political truth, and political truth is absolute truth.73

Essentially this instrumentalist conception of ethics complements the white ethos. This is especially obvious when looking at the specific problem of lynching in America. The basis of white ethics has necessitated the application of moral judgments through the medium of
politics. Senator Thomas Watson of Georgia once noted that Negroes could not comprehend the meanings of "... virtue, honesty, truth, gratitude and principle," and occasionally had to be lynched or flogged "... to keep him from blaspheming the Almighty, by his conduct, on account of his smell and his color." Following demands for national action in the campaign of 1920 president Warren Harding sanctioned two sets of norms used in rationalizing lynching. Proposed resolutions had to be sanctioned by God or the nature of man and kept within the confines of sustaining the national status quo. In the course of the campaign Harding said:

Some of the difficulties might be ameliorated by a humane and enlightened consideration of (the lynching problem), a study of its many aspects, and an effort to formulate, if not a policy, at least a national attitude of mind calculated to bring about the most satisfactory possible adjustment of relations between the races and of each race to the national life.

But inherent in politicizing ethics are negations of social change frequently hidden by the rhetoric of conventional social activism. Fascination with social action programs and immediate rewards leads to therapeutic delusions of individual achievements based on white middle-class values which may be in need of redemption. The more that moral values become political values, and the more moral behavior becomes right political behavior, the less chance there is for creating participatory democracy necessary for
authentic social change. The white rationalist belief in progress through science is little more than an attempt to preserve claims of white folk preconsciousness and bourgeois-democratic ethics reinforced by the "... passion of an engineering civilization." But to "... fall for Reason, as our grandfather did, is but one Fall of Man among his many passionate attempts to find the apples of knowledge and eternal life, both in one."77

How, then, do Americans come to know and understand the qualities of cultural maturation? Historically, Americans have looked at the world in ethnocentric and moralistic terms. This has created ethical over-strain and value tensions resulting from obvious gaps between high-level abstract idealisms—liberty, equality, and justice—and neglect of ethical responsibility when confronted with existential realities of what it means to live as an American minority. Extending throughout the whole fabric of American society is the salient theme of non-equalitarian values and conduct involving interpersonal relations with persons of divergent racial or ethnic backgrounds, persons manifesting deviant behavioral patterns, and persons attempting to nurture genuine social reconstruction. To put the matter a little differently, Americans tend to believe that majority rule is necessary to the existence and maintenance of a free society. Yet, history shows that it is not a sufficient condition for social justice.
Despite discrimination and intolerance of Blacks on racial and ethnic grounds, Roman Catholics on religious grounds, and Jews on a combination of both, the key value of majority rule remains a fundamental principle of American legalism.

Some have justified this autolimitation on the basis of natural law: the power of the state or the community must not respass on man's God-given rights. Others have founded their formulations on pragmatic grounds: human rights and a high level of "juridical defense," which was the term used by the great Italian sociologist, Gaetano Mosca, for what we would call "due process of law," are essential to the efficient operation of a civilized community. But however this view of minority rights was justified, it ran into rough water in the war and postwar periods, an era characterized by constant and often ferocious tribal and religious conflicts in American society. 78

At a deeper level of valuation, manifestations of a fervent faith in democratic ideals by majoritarian standards—whether they be mannerisms, or language, or political orientation, or religious faith—continue suggesting that nobody is any better than the majority. The ideal of a government of laws grants possibilities of Justice for even the worst member of the community and, if necessary, legal protection against discriminatory intentions of his neighbors. But when morality becomes a political and legal phenomenon determined by the will of the people, it logically follows that crimes are due to moral weakness. The morality of law which proceeds from the people should ultimately result in perfect unity. If factionalism should
mar this unity, then for the sake of national unity, non-conformists and dissidents must be punished by law. And when a religion of virtue is founded on principles of moral legalism, if people rise up in discontent, then they are at fault, not the law, for the law is onnocent and sacred. Thus, if a society persists in forcing these principles on people, it encourages a reversion to nihilism in which there are two primary alternatives—individual terrorism and State terrorism. And both of these alternatives are all too characteristic of political life in twentieth-century America.79

We must remember that men make their history upon the basis of personal experience and not solely by the legal-ethical demands of our Western constitutional tradition. This is because men never completely identify with law or pre-established political mechanisms, but rather live in some kind of relation to it. Men determine how they will live in any set of conditions and define their meaning outside of common standards, common principles of human conduct, or a common language of social norms. The real meaning of human affairs in American life can rarely be understood in terms of the American Creed—consent of the governed, due process, freedom and speech and conscience, and equal protection under the law—nor can it be grasped by "a priori" interpretations divorced from historical reality.
If this is so, how can teachers claim that value conflicts fit into the sphere of valuations identified as the American Creed? Their general rationale begins with the idea that antagonists can find common ground on which to debate their differences within a set of uniform ethical standards. Public discussion of this kind can be purifying by providing ways to arrive at general consensus. Since values are hierarchical, the fundamental ethical commitment in democratic education centers around the dignity and worth of each individual. Therefore, public disputes based on rational consent must in some way move men closer to realizing personal dignity. The assumption here is that as long as honesty, logic, and consistency rule, resolution is inevitable. It is at this point that we can detect an unfortunate historical determinism. However, by beginning with these fundamental axioms as points of relevance in valuation, we can evoke the process of disvaluation.

In our civilization people want to be rational and objective in their beliefs. We have faith in science and are, in principle, prepared to change our beliefs according to its results.80

This kind of "straight thinking"81 creates numerous contradictions. In a society that sees its ideals as being compatible with the dominant forces of technocracy and academic approaches to the study of values remaining within quasi-scientific frameworks, frequently become regressive
and polemical, rather than humanistic and revolutionary. Schooling ends up defending the status quo of the American social order by conserving the sanctity of natural rights theory, private property, civil obedience, legalism, rule-by-law, majority rule, rationalism, and objectivity. It is hardly surprising, then, that the jurisprudential approach in teaching values has been advanced by modern educators imprisoned by the pragmatic-instrumental foundations of American schooling. This legal-ethical approach manifests ways in which the bourgeoisie have accomplished the betrayal of their most cherished ideals. An important question comes to mind here. What happens to the values of liberty, equality, and justice when the central government is granted the same kind of sanction given the Medieval Church in Europe? One of Oliver and Shaver's central motifs points to the relevance of this question.

The government has the authority to require obedience, no matter what our personal wishes may be, as long as legitimate consent procedures are followed. Other groups are likely to depend on the voluntary actions of their members to achieve their purposes. In our own society, for example, we can decide to which church we wish to belong, although factors such as our parents' church membership may mean that we never really exercise this right. And after joining a church we cannot legally be required to follow its doctrines, unless in breaking them we also break the law. But by virtue of being born in this country we are citizens (unless we explicitly reject this status), and we must obey the government's decisions or suffer the legal consequences.82

Like the sacramental control and power of excommunica-
tion in the Medieval Church, in modern-secular America, legalistic control and the enforcement of legal consequences serve to preserve America's national honor. The tendency to resolve issues of personal liberty and human rights in a judicial setting alone has the effect of lulling people into apathy towards issues with secure notions that courts, governments, and politicians ultimately take care of individual and minority rights. Consequently, jurisprudential approaches deprive young people of encounters with existential choices and social experimentation.

Although idealization of existence complements the socio-political constraints and vested interests underwritten by the American Creed, the Judeo-Christian-Black perspective encourages undogmatic understandings of the American culture. The traditional notions that pronouncing moral goals is itself a moral act, that progress automatically follows if one remains faithful to science and technology, that morality involves letting the individual do his own thing, and somewhere in the future is hope, prosperity, and bliss--some mythical force driving Americans onward--are held in check by the Judeo-Christian-Black consciousness. Unlike Oliver and Shaver's acceptance of the Enlightenment ideal of the perfectability of society, our Judeo-Christian-Black tradition reminds us that imperfectibility is and always will be part of the human condition. The future of America is a matter of
spiritual values, not the resolution of public issues alone. Spiritual values belong to America's cultural destiny, while public debate and government by discussion symbolize problem-solving mentalities which ironically serve to maintain America's mythical innocence. Legalists seem to forget that a man's historical right to be human is non-negotiable. The problem of cultural destiny is a problem of history and a problem of social consciousness. As Herbert Marcuse clearly shows in *Negations*, a sense of history has the power of correcting cultural errors, not a reliance on decision-making processes elevated to the level of a panacea.

Culture means not so much a better world as a nobler one: a world to be brought about not through the overthrow of the material order of life but through events in the individual's soul. Humanity becomes an inner state. Freedom, goodness, and beauty become spiritual qualities: understanding for everything human, knowledge about the greatness of all times, appreciation of everything difficult and sublime, respect for history in which all of this has become what it is. This inner state is to be the source of action that does not come into conflict with the given order. Culture belongs not to him who comprehends the truths of humanity as a battle cry, but to him in whom they have become a posture which leads to a mode of proper behavior; exhibiting harmony and reflectiveness even in daily routine. "... The beauty of culture is above all an inner beauty and can only reach the external world from within. Its realm is essentially a realm of the soul."

But the American preoccupation with cultural homogeneity as an ultimate good remains a barrier to cultural maturation. The politicized-pragmatic American mind seldom
recognizes or utilizes the potential of natural difference and cultural diversity. To most Americans, cultural unity in America follows from the historical fact that people hold common valuations, even though they may be arranged differently and held with different degrees of intensity. As Ethel Albert claims: "Whatever applications may be attempted of scientific methods to the description of values or to the construction of a philosophical value theory, proceed on the assumption that everyone everywhere can be converted to one point of view about facts and values and that such unanimity would assure harmony and co-operation."

The natural corollary to this assumption claims that diversity leads to conflict while uniformity assures harmony. The recent mandate given President Nixon's theme of "One America" offers testimony to this dominant strain in American thought. However diversity can only imply conceptual conflict when it is viewed vis-a-vis a right way of life, one set of truths, and only one proper set of values. Historically, this has become a publicly sanctioned attitude towards diversity in America, for "... in the beginning and still today for not a few Americans, 'diversity' refers only to variations on one cultural base, the English-speaking, Protestant, Caucasian." When this is combined with the logic of self-righteousness, diversity can only lead to personal confrontation and political
repression. Political clean-up campaigns, religious missions to other cultures, domestic evangelistic projects such as Key 73, and technological assistance to developing nations of the Third World demonstrate that the American Way of modernization is, and should be, the wave of the future.

But in the incipient age of transformation, negatively determined values will take-on an uncertain status. Beginning with Thomas Jefferson's burst of political rhetoric exclaiming that life, liberty, and the pursuit of happiness are inalienable rights of every man, it remains crucial for youth to see how this kind of idealism has led numerous persons down paths of self-delusion. For the poor the promise of equal opportunity and a share in the nation's wealth became their hope for happiness, health became the greatest good for the ill, education became the panacea for the illiterate and unemployed, while freedom became the watchword for enslaved Blackamericans. Desirable though the removal of these social ills undeniably is, the historical record shows that the pursuit of happiness has only been open to the Winners of society--those persons who were granted earning power, status, and power to afford medical assistance, education, and the time to compete in the marketplace. Because of this humanists die a little more each day. They have come to know that the price of modernization has been the loss of adequate
foundations for developing and adopting more humane value-configurations. 86

Herein lies an existential paradox. All men seek happiness. Regardless of the means, every man pursues this course. As Pasternak, Tolstoy and Dostoevsky remind us, those who hang themselves and those who go to war are seeking personal happiness or glory. But since man has forsaken God, there seems to be nothing filling the void, for nothing has yet taken His place. In this sense, Pascal's conception of the abyss is crucial today.

We sail within a vast sphere, ever drifting in uncertainty, driven from one to end. When we think to attach ourselves to any point and to fasten to it, it wavers and leaves us; and if we follow it, it eludes our grasp, slips past us, and vanishes forever. Nothing stays for us. This is our natural condition and yet most contrary to our inclination; we burn with desire to find solid ground and an ultimate, sure foundation whereon to build a tower reaching to the Infinite. But our whole groundwork cracks, and the earth opens to abysses. 87

When we look back on past periods of history, or contemplate meanings of our own historicity, we are confronted with inconsistencies, blind spots, and ways to hide from responsibilities of dealing with the real issues of human rights, civil liberties, and well-being. Athenians stressed liberty, but lived with a system of slavery as a matter of course. Beginning with scholastic theology and Augustinian piety, truth could be ascertained and justice nurtured with the help of trial by battle and use of force.
The Calvinistic doctrine of pre-election established a negative ethics used in reinforcing the welfare of the chosen. The co-existence of Christian ethics and laissez-faire economics has been extended to sanctify the role of modern-day technocrats and experts. According to Kurt Vonnegut, the fundamental premise of pragmatic-minded Americans is as simple, as it is naive and unrealistic, for it conveniently dismisses the Absurd.

The Nixon-Kissinger scheme, the Winners' scheme, the neo-Metternichean scheme for lasting world peace is simple. Its basic axiom is to be followed by individuals as well as great nations, by Losers and Winners alike. We have demonstrated the work-ability of the axiom in Vietnam, in Bangladesh, in Biafra, in Palestinian refugee camps, in our own ghettos, in our migrant labor camps, on our Indian reservations, in our institutions for the defective and the deformed and the aged. This is it: ignore agony. 88

This unwillingness to look at life with "fear and trembling" results in the creation and preoccupation with non-issues in schooling. The tragedy of a non-war in Southeast Asia is discussed in terms of body counts and political rhetoric of "peace with honor," and a so-called issue of busing for racial balance detracts from hard realities of racism in America. Likewise, non-issues of quota systems for college admissions, liberalized legislation for drug use and abortion, as well as, proposals for alternative schools have become ways for modern youth to hide from ethical obligations by learning how to turn these questions over to the control of experts. The irony
of this, however, is that problem-solvers also circumvent the real issues. Problem-solving techniques continue explaining away the historical truths of racism, war, poverty, and spiritual ills of nation-statism. Thus the crucial educational concern is to awaken modern youth to ways in which they are being asked to give up their humanness. No longer can we afford rationalizing the meanings of human existence within a system of "issue-oriented hideouts." Contrary to this tendency, the Judeo-Christian-Black consciousness does not abandon the existential realities of man's earthly state, like the escapism of communal ascetics or dependence on specialists for solutions to human problems, but reaffirms the nature of human responsibility in all dimensions of living. According to Martin Buber, the task of each person, both ordinary and special, "... is to affirm for God's sake the world and himself and by this very means to transform both."89

The question at this point in valuation is whether or not Americans should preserve their ethnocentric values or create new values. But this is not a new question. In response to World War I, Randolph Bourne wrote: "We are in the war because an American government practiced a philosophy of adjustment, of instrumentalism for minor ends, instead of creating new values and setting at once a large standard to which the nations might repair."90

It is interesting to note here the power of religious
or secular idealisms, beliefs in the continuity of history, and deterministic theories of progress, even though people's memories of history and sense of historicity remain limited. The Pentagon Papers clearly show that Bourne's earlier criticism of the warfare-state was not simply anti-war rhetoric of an angry young man, for earlier prophets spoke in anger, and there is evidence that Jesus became angered at times. Therefore, acts of valuation need to allow the interplay of emotions and intellect in dialogue. It seems that a primary weakness of contemporary schooling is the scientific detachment and low key atmosphere expected while examining an idea or set of values. It is now time for teachers to get angry. Kenneth B. Clark reminds us that when moral issues and ethical values are at stake:

\[\ldots\text{noninvolvement and non-commitment and the exclusion of feeling are neither sophisticated nor objective, but naive and violative of the scientific spirit at its best. When human feelings are part of the evidence, they cannot be ignored. Where anger is the appropriate response, to exclude the recognition and acceptance of anger, and even to avoid the feeling itself as if it were an inevitable contamination, is to set boundaries upon truth itself. If a scholar who studied Nazi concentration camps did not feel revolted by the evidence no one would say he was unobjective but rather fear for his sanity and moral sensitivity. Feeling may twist judgment, but the lack of it may twist it even more.}\]

All aspiring teachers share the task of coming to grips with personal integrity, philosophical and historical limits, and aesthetic revolt in the processes of valuation.
The apparent faith teachers have in pragmatic intelligence for solving problems, rational methods of inquiry, interdependence of means and ends, and relentless reliance on psychologies of improvement, as well as, conceptions of the world that grant to the best and brightest undisputed capacities to deify matter, history, and man himself, may have overshot their mark. It was men of this temperament and stature who constituted John F. Kennedy's "think tank" in Washington. Like so-called Progressive educators, they elevated reason, problem-solving techniques, and pragmatic wisdom to the level of a surrogate God.

The principal actors in this history, the leading decision-makers, emerge as confident men—confident of place, of education and of accomplishment. They are problem-solvers who seem rarely to doubt their ability to prevail. . . . The conflict in Indochina is approached as a practical matter that will yield to the unfettered application of well-trained minds, and of the bountiful resources in men, weapons and money that a great power can command.92

These papers represent the beginning of a holy ritual of exorcising the Pentagon mentality. In the midst of a technological age, a barbaric and primitive mode of warfare has been rationalized by excessive moralism, ethical relativism, and rationality espoused by experts in the State Department. But once history inhabits an Absurd house, "... not only is everyone forced into line, but the new certitude becomes idealized."93 Therefore, metaphysical and historical revolt is still desperately crying out for a
listening audience. As Bourne claimed in *The Seven Arts*:

> We cannot crusade against war without crusading implicitly against the State. And we cannot expect, or take means to ensure, that this is a war to end war, unless at the same time we take measures to end the State in its traditional form.\(^9^4\)

The educational implication is clear. It is sometimes necessary to escape conventional definitions; to free the oppressed, to disobey the law, to surpass religious orthodoxy, to disavow old values. In order to teach values it is necessary to disvalue. In order to challenge legalism, it is necessary to confront obsolete law. Such at least are some of the possibilities needed in exploring acts of valuation. Men disrupt, disobey, and break laws. But are they necessarily criminals in fact? Or is there something deeper and more mysterious at work in acts of civil disobedience? And can lawbreaking in certain cases be a function of a higher morality or ethical conscience?

This act of valuation thus follows according to historical facts of our times—Kent State, Jackson State, Attica Prison, Southern University, and Wounded Knee—which we have personally experienced. This phase of valuation confronts the facts of reluctant courts and passionate student dissidents, the facts of Black anger and white indifference, and the facts of soulless institutions and irrepressible rising expectations and hopes of men throughout the world.
Let us grant from the outset the serious nature of an act of valuation when applied to actual historical events, as we have personally experienced them. It is so serious that on its behalf many young people and good men are backed against the wall— to death by violence or to prison in resistance to political violence. Their blood, tears, and compassion forbid us the luxury of abstract debate and general consensus. As we move closer to the art of valuing, we find that the most meaningful knowledge becomes personal and demands less consensus. Therefore, I will begin with a postulate that may be discomforting to some, but nonetheless real. The postulate begins with what I call the Vietnam mentality. This war mentality begins in our own educational institutions— Kent State University and Southern University.

These tragedies of contemporary life in America demand compassion and human indignation. Any improvement in conditions of society involves the hearts and minds of each and every American, for "... self-knowledge is the indispensable prelude to self-control; and self-knowledge, for a nation as well as for an individual, begins with history." We cannot forget that some characteristic features of American life include violence, brutality, and social unrest. Beyond statistics, we see the American war
mentality through movies, books, poems, plays, television programs, newspapers, photographs, holiday celebrations, State funerals, and in toy departments. The pervasiveness of the Vietnam mentality can no longer be covered-up with law and order rhetoric or use of arbitrary force.

We must recognize that an impulse to destroy coexists with our impulse to create—that the destructive impulse is in us and that it springs from some dark intolerable tension in our history and our institutions. We began, after all, as a people who killed red men and enslaved black men. No doubt we often did this with a Bible and a prayerbook. But no nation, however righteous its professions, could act as we did without doing something fearful to itself—without burying deep in itself, in its customs, its institutions, its conditioned reflexes and its psyche, a propensity toward violence.96

A fundamental alternative to America's contemporary dilemma begins with appraisals of the complexity and diversity surrounding human impulses of violence. Comprehending the internal character of the morality and ethics of radicalism, humanism, and American political repression is tantamount to developing community without interference of experts with contrived notions of how to condition virtue and goodness, or the utopian-minded who dismiss existential confrontation with irrational dimensions of our humanity.

But while the pragmatic-minded plan for the restoration of the Garden of Eden and wait for the new political Messiah, most people remain confused and powerless and sit back and watch while the psychological cycle of frustration,
vengeance, hope, and a return to frustration permeate their lives. Student dissidents and civil authorities confront each other, both possessing a position which is endangered, injured, and fearful; because both have means to release the full power of complex emotions that remain within them—to kill if the time comes, and to kill with no regret.

Adding to misery and sorrow in the world, instead of contemplating the infinite mystery of it, problem-solvers continue weighing pros and cons of the obvious with utilitarian aims of determining the guilty party. Governor Edwin Edwards' response to the killings of two Southern University students is a case in point. Instead of responding with indignant concern and abhorrence toward the tragedy, he answered requests of concerned students as a high priest with an authoritarian edict.

The so-called student leaders who refused to obey duly constituted authority are responsible. What made it happen was the refusal of a group of students to leave the building after having been ordered to do so by authorities. Let it be known right now, from now on there will be no students, black or white, taking over any building in Louisiana. As to the question of whether the students were non-violent, go and look at the buildings they left. Have you no regard for what it means to live in a country like this? Is violence only what others do? Is there a double standard? These questions are merely rhetorical. From Edwards' frame of reference the answers are foregone conclusions. To live in America is to submit oneself uncritically to established authority, to crush civil disobedience with
force, and to see violence only on the side of militant Blacks or student radicals, while actions of authority are sanctioned and justified with a subtle principle of divine rights. But herein lies a crucial point of relevance in valuation, for pragmatic-immediatism disregards the fact that it makes little difference which side is to blame.

For to each side, the other is the aggressor, the enemy. To each side, the other represents the destructive power of an uncertain future of society and educational institutions, as well as, a source of suppression of the human conscience and mystifying self. Both sides shout at each other; they insult each other with irrelevant cliches and gestures, and accuse each other of things that are increasingly less related to the real issue of social disintegration.

Against this background of human encounter—every man—assumes for himself and for others a conception of man and history. Social disorder of this magnitude forces upon humanity the realization that it is still impossible for all human beings to coexist. In *No Exit*, Sartre claims that Hell exists between man and man. Each man is potentially a bringer of death to other men. However, we can find some truth and something vital in the midst of this apparent human condition. Counterreactions are frequently rationalized with conspiratorial theories of human affairs. For example, a former Southern University professor
testified before an all black commission: "The actions of the white leadership downtown is the last dying gasp to control the black community." 98

Anyone listening to this kind of explanation, or those presented by news broadcasters seeking objectivity finds it difficult to determine the real issues at stake. For real issues lie within the human predicament of each man—attitudes, beliefs, and values—and ways in which people relate with other people. And these exist well in advance of any particular crisis, but are drawn upon in moments of confusion. In a television interview, Edwin Edwards remarked: "I'll tell you what I value more than human life; that is compliance with constituted authority." 99 This very statement confirms various assertions that war values permeate our language, conceptions of man and history, and attitudes toward national sovereignty and human relations. But this war mentality is so natural that we take no trouble to examine its deepest meanings. However, the moment we begin realizing how great an influence war exerts upon each of us and the mental habits it forms, is to realize that the monologue of value-blindness is ending and life-affirming dialogue is beginning.

Since tragedies such as Kent State and Southern University contain elements making up our conceptions of violence, disorder, unrest, revolution, law and order, passion, emotion, life, peace, and human spirit; to problemize
human conflicts by seeking prompt solutions tends to neglect value-laden dimensions of human experience when people are drawn into the wilderness, into the in-between state where existing structures of everyday life operate in secondary fashion. To problemize is to close-off options and alternatives. To problemize is to make clowning revolutionists out of honest-to-good dissidents and political activists. To problemize is to betray processes of democratization, and to dehumanize by crushing potential leadership. According to Angela Davis, apparent political quietism on campuses across the country results from a lack of authentic leadership.

To a large extent, this lack of leadership comes from the idea that to be a political activist you have to correspond to a certain stereotype. They think you have to be a black militant or a white leftist radical and many times persons who sincerely want to do something balk at taking the initiative and organizing some kind of protest or resistance. More than this, ground rules for the political game of campus confrontation are fixed long before anyone arrives on the scene. All that is left for student dissidents to do, most of the time, is to follow the script and play their roles with more or less enthusiasm. Each role is predefined within narrow limits. An authoritarian ethics outlines, controls, and sanctions certain behavior and activity by standing guard over these limits. Now it is possible to see how institutional imperatives of
preferential treatment and righteousness protect people from quandary and disorder. The problem, however, is that authoritarianism shuts out other options in favor of ones that advocate working for social change within the present system.

These limits have become fixed in terms of role expectations of students and teachers. Like James Kunen, Abbie Hoffman and Jerry Rubin; students and faculty now find that their roles have an inner discipline which forms, shapes, and patterns modes of thinking, valuing, and acting. The functions of encounter, self-discovery, release of power, and community in schooling remain limited by institutional role expectations, dominant social values, and behaviorist-oriented programs. Non-participation in political demonstrations or folk festivals, censureship of guest speakers, limited study and experience between inner-city, rural, and suburban youth; rigid dress codes, authoritarian discipline, and "democratic student-action" restricted to elitist student councils remain the general rule, rather than the exception. Within this politicized atmosphere, however, we can see man's ignorance striving for knowledge, his separateness seeking community, and his fears of radical change and uncertainty longing for security.

But what does this mean for education in an age of the Absurd? Like Mary Douglas' concept of human
transformation, education needs to begin and end with the interplay of human attitudes towards order and disorder in human relations. If there is no frustration, confrontation, or struggle, there is little education. Those who profess to favor critical-mindedness, democracy, and freedom, but devalue agitation and activism, are men who want an enlightened citizenry without experiencing the moral consequences of existential choice. This struggle for humanized education may be a moral one, or it may be a spiritual one, or it may be both moral and spiritual; but there must be an affective struggle.

Granted that disorder spoils patterns, it also provides the materials of pattern. Order implies restriction; from all possible materials a limited selection has been made and from all possible relations a limited set has been used.

So disorder by implication is unlimited, no pattern has been realized in it, but its potential for pattern is indefinite. This is why, though we seek to create order, we do not simply condemn disorder. We recognize that it is destructive to existing patterns; also that it has potentiality. It symbolizes both danger and power.¹⁰¹

Unlike Mayor Lery M. Satrom's appeal for the help of God, full cooperation of all concerned citizens in Kent, and a return to normalcy following the Kent State tragedy in May 1970, teachers need to be more than advocates of normalcy or consensus engineers. Any return to normalcy approach encourages further polarization of factions and reinforces stereotyped notions each side already holds, instead of enhancing the maturation and humanization
processes necessary for mental liberation and cultural fulfillment. Consensus engineering and problem-solving circumvents better understanding, for the fears, desires, and needs that stimulated the original confrontation will not be any less urgent or dynamic following a so-called negotiated settlement. In fact, a further difficulty is frequently introduced when weighing pros and cons in search of resolution, because each side is more likely to use the other as an adequate symbol of all that is wrong with society. Man does not become known. Rather, his various functions are reconstituted within a fixed system. It is not the essence of man that is made the center of attention, but his functionality. Men becomes manipulative entities. Men become components—the human factors—in a process dependent on representatives and rule by the majority. But such a way of dealing with crises neglects its own conditionality and relativity, for preselected participants forget the intensity of feelings that characterize encounters and refuse to admit the significance of irrational impulses. And if these realities are not understood through education, the results are left—a settled, contented, take-it-for-granted lack of communication—the kind of stalemate that modern history of American schooling reveals with such objectionable accuracy. Teachers can no longer dismiss the findings of the Kerner Commission Report following the socio-cultural disturbances
in American cities during the summer of 1967, concluding that conventional ways of dealing with racism would only serve as another betrayal and loss of basic democratic values.

This alternative will require a commitment to national action--compassionate, massive, and sustained, backed by the resources of the most powerful and the richest nation on this earth. From every American it will require new attitudes, new understanding and, above all, new will.102

Commitments of teachers are of no lesser importance or magnitude. In fact, the youth of America deserve exposure to dramatic presentations of their world. Hopefully, they will enter the life of the world community, and into those big questions, and thus grow in their own humanness. But flashpoints of decision will be moments when reconciliation as an end-in-view, gives way to transformation. The problem of how to bring about community requires education and living experiences with greater ethical depth and qualitative energy than students are getting today. An ethical system derived from the Judeo-Christian-Black concept of man and history is not a denial of American life, but its affirmation. Although the morality of imagination required here is subtle and still in its tender infancy, its educational implications are deep and far-reaching.

In every generation, values must renew themselves in the guts of the living. Along with the church, State, schools, and other means by which man declares himself man;
values must be remade in imaginations of those who inherit the future, so that American values become foundations for what they say they are: "corpus humanum"—a human community.

A Transition from an Act of Valuation to the Art of Valuing: A Philosophy of Leisure

Man has alienated himself from community and universal life. Modern man is not at peace with himself, with nature, with other men, or with God. We have thus returned to a most natural historical predicament: to the old confronta­tion of humanism with the despotism of world powers. There will, with little doubt, be in this new humanism a restatement of the unanswered problems which dominate every age. In each generation of civilization there is a corresponding mentality associated with ways men perceive the relations between war, peace, and human conscience. This historical war mentality, however, has created its own antithesis in Vietnam. I hold that the dialectics of Judeo-Christian-Black humanism, the prophetic use of his­tory, a combination of acts of valuation and the art of valuing, and those aspects which concern an educational philosophy of leisure could be effective in creating posi­tive concepts of peace and reducing the educability of war­mindedness.

Whether it be a question of our Judeo-Christian-Black
perspective or of partial preparations for a dialectical view of man and history, or guidelines for the art of valuing, the primary considerations we have brought to the fore in this chapter show what a real interest there is for us in the proposed art of valuing: peace of mind in which personalities and cultures mature as integral processes; fraternal peace wherein men share in well-being and the fulfillment of life; spiritual peace in which oneness with diverse human values and reality is achieved; peace as a form of poetry, as a system of thought, and educational process of human understanding. Peace, in fact, is the conscious movement toward what man ought to be. The art of valuing is preeminent among what I will call the arts of peace in that its primary concern is identifying and implementing what man ought to be.

The origin and foundation of the art of valuing might be stated in the following words: the art of valuing depends for its very existence on leisure, and for modern men to come to value it, leisure must have a durable and living link with our cultural destiny. Leisure must come to be seen as a fundamental aspect of American schools. Even the history of the word itself attests to this:

... for leisure in Greek is skole, and in Latin scola, the English "school." The word used to designate the place where we educate and teach is derived from a word which means "leisure." "School" does not, properly speaking, mean school, but leisure.103
Leisure, then, as a basis of values in education is a primary relation to education as life. It is an attitude which presupposes a discipline of silence. By giving primary attention to human phenomena, modern men may begin seeing how worthy of veneration they really are. But leisure from this value perspective is not another word for laziness, idleness, or sloth, as it is so typically regarded by the American middle-class. Leisure is a mental and spiritual attitude, and is not simply the consequence of external factors—it is not additional spare time, a holiday, a weekend at the local pub, or a vacation to the Bahamas. It is a condition of men's souls and contrary to the Puritan work ethic: work as activity, as toil, as an inescapable social function. A philosophy of leisure, on the other hand, implies an attitude of non-activity in contrast to the middle-class work ethos; of inner calm, of contemplation. It means not being busy for its own sake, but letting things happen for the sake of community.

Leisure is a value-configuration and prerequisite to the art of valuing in education, for leisure begins with a receptive attitude of mind, a contemplative attitude, and is not only the occasion, but source and capacity for steeping oneself in the history of human values. Leisure derives its vitality from an affirmation of life. Because liberation is what educated men strive for, the power to achieve leisure manifests a fundamental strength of the
human soul. Life-giving existential forces refresh and renew us against the tribulations of daily living and are more readily grasped by the art of valuing.

Through the art of valuing a gate to human freedom opens. And through these gates men may escape the imprisonment of utilitarian functions which mark the world of work in American society and schooling in which work and non-work remain the two opposing poles of the human condition. In this setting men are expected to live to work, not work to live. Thus the point is that the art of valuing engages men in powers of grasping the world as a whole and realizing their potentialities as men striving to attain wholeness. Moreover, education and human values of history can be recaptured, restored, and internalized against the onslaught of technology, if leisure becomes an orientation to living whereby men continue being men, and not manipulated objects used for ends outside their humanness. As Josef Pieper wrote:

In leisure—not of course exclusively in leisure, but always in leisure—the truly human values are saved and preserved because leisure is the means whereby the sphere of the "specifically human" can, over and again, be left behind—not as a result of any violent effort to reach out, but as in an ecstasy (the ecstasy is indeed more "difficult" than the most violent exertion, more "difficult" because not invariably at our beck and call; a state of extreme tension is more easily induced than a state of relaxation and ease although the latter is effortless); the full enjoyment of leisure is hedged in by paradoxes of this kind, and it is itself a state at once very human and superhuman. Aristotle says of leisure, "A man will live thus, not to the extent
that he is a man, but to the extent that a divine principle dwells within him."104

In teaching values we need to step into the Judeo-Christian-Black tradition and experience our historical being. Through the art of valuing we can communicate to one another our commitments to those deeper values upon which our oneness as a community of men might be built. For men to live together in community with any perduring success, shared valuing is a prerequisite. Although there are many difficulties ahead, the art of valuing could open avenues of communication that have been neglected by a dominance of pragmatic ethics in American schooling. Yet a climate of valuing can be created daily in the classroom by internalizing and acting upon those values which evoke meaning and purpose in education and life.

The first step in the variety of actions proposed to infuse peace in education is a problem of human values: we must stipulate the meaning and purpose of life, put our conscience and soul in some kind of perspective, rediscover our connection to man and God, and create our values as men. It is the task for those persons teaching now, and who have faced these simple truths, to work toward giving peace a substance so that young people can come to believe in it, value it, and act upon it. Peace must be related to a value-configuration with a new language, a new conception of cultural destiny, and a willingness to
make ethical commitments which place the values of human personality and man's liberation above idols of production, technology, the State, or abstract idealisms.

In the final analysis, the moral equivalent of war is a value-configuration of peace. But peace has to be waged—it calls for work, courage, and sacrifice. The art of valuing makes the challenge clear to us: it is possible for man to redeem himself, that is, to create his own historical fulfillment. We have thus come to the subject of the next chapter, in which I shall characterize a new humanism conceivable in terms of our Judeo-Christian-Black heritage in its very contrast to the historical ambiguities and ironies of war as education and education as war. It will also show the vanity of asserting the dignity and vocation of human personality without striving to transform conditions that oppress these qualities. By coming to value those things that allow men to live worthily and gain their well-being in honor is to move toward cultural maturity.
NOTES.


5 Ratzinger, The Open Circle, p. 28.

6 Ibid.

7 Ibid., pp. 28-30.

8 Ibid., pp. 32-33.


10 Ibid.


15 Berry, A Continuous Harmony, pp. 7-11.


17 Washington, Black Sects and Cults, p. 17. "It is not that the cult-type misunderstand the Christian faith or its Western civilizing thrust, which adds up to a source of
white power. The cult-type understand Christianity, Judaism, and Islam in their essentials and seek to apply these fundamentals in a clear-cut way to the life of black people. Black cult-types appropriate and put to their own special use the singularities of great religions. Clearly they ignore the complexities and nuances of universal religions, for blacks are not overly concerned with philosophy or theology. There is no joy for them in the abstract, for blacks think and act concretely as a matter of preference and not of necessity. . . . In them the secular and spiritual realms are united as both sources and goals of power for man in living community. Black cults are irreconcilable vitalists: they love life and seek power in all things to increase it. Life as first and foremost means love of power for its nurture and completion."


19 Ibid.


21 Cone, Black Theology and Black Power, p. 151.


24 Robert Paul Wolff, The Poverty of Liberalism (Boston: Beacon Press, 1968), pp. 165-67. Wolff cited an appropriate quote from David Truman's The Governmental Process, pp. 50-51. "There is a political significance in assertions of a totally inclusive interest within a nation. Particularly in times of crisis, such as an international war, such claims are a tremendously useful promotional device by means of which a particularly extensive group or league of groups tries to reduce or eliminate opposing interests. . . . Assertions of an inclusive "national" or "public interest" is an effective device in many less critical situations as well. In themselves, these claims are part of the data of politics. However, they do not
describe any actual or possible political situation within a complex modern nation. In developing a group interpretation of politics, therefore, we do not need to account for a totally inclusive interest, because one does not exist."


28 Morris, *Philosophical Aspects of Culture*, pp. XV-XVI.


30 Segal, *The Struggle Against History*, p. 7.

31 Ibid., pp. 5-15.


34 Ibid.


39 Ibid.

41Cone, Black Theology and Black Power, p. 116.

42Locke, "Is the Good Life 'Goods'?" New Catholic World, p. 7.

43Segal, The Struggle Against History, p. 133.


45It was with this intellectual mood and the influences of W.E.B. DuBois that William H. Ferris—a man largely forgotten by historians—wrote a transcendentalist work entitled The African Abroad in 1913. Ferris showed how Negroes seldom abandoned their tradition of associating with Christianity, humanism, and democracy; and refused to become victims of white American secularization. Ferris' perspective of history clearly expressed the desire to create a new set of American values centered around love and humaneness. Like DuBois and Max Weber's "ideal types" in history, Ferris' work attempted to prove that the Negro contribution to Western civilization had been their lovable nature.

46The black church served the spiritual and community needs of black people who migrated to Northern cities. It also became an information center which attempted to preserve the Afro-American heritage. The black church also provided its members a socially accepted outlet for his rage, terror and frustration within the thin veil of apocalyptic warnings, evangelical fervor, and promises of the better life. However, first and second generation blacks tended less to evangelistic Christianity and more toward this worldly concerns. See Edward Margolies, Native Sons: A Critical Study of Twentieth-Century Negro American Authors (Philadelphia: J. B. Lippincott Company, 1968), p. 104. . . the Messianic strain, the apocalyptic vision, the imagery and the fervor of the church, live on in the Negro community, fashioned now to more material and worldly ends. Indeed, the transfer of religious energies to political and social causes has swept along many Negro clergymen into what has since been called the Negro Revolt. The spirit of evangelism still permeates all areas of Negro culture.


55 Ibid., p. 35.

56 Corliss Lamont, "The Ethics of Humanism," *In Quest of Value: Philosophy and Personal Values* (San Francisco: Chandler Publishing Co., 1963), p. 47. Oscar Lewis disagreed with this form of rationalization. He wrote: "Maybe the older generation did have a philosophy of not attaching great importance to death, but I believe that was the result of the suppression they were subjected to by the church. The church condemned them, in their minds, by making them believe they were worthless and that they could achieve nothing here on earth, that they would get their reward in eternity. Their minds were completely crushed and they had no hopes or illusions of any kind. I mean to say they were dead while still alive."

57 Eldridge Cleaver, *Soul on Ice* (New York: Dell Publishing Co., Inc., 1968), p. 5. According to Cleaver, the clergy in prison ... could put in a good for you with the Almighty Creator of the universe but could not get anything down with the warden or parole board—they could usher you through the Pearly Gates after you were dead, but not through the prison gate while you were still alive and kicking. ... men of the cloth who work in prison have an ineradicable stigma attached to them in the eyes of convicts because they escort condemned men into the gas chamber."


60 Baldwin, The Fire Next Time, p. 67.


63 Segal, The Struggle Against History, p. 140.

64 Vorspan, Jewish Values and Social Crisis, p. 78.

65 Ibid., p. 101.

66 Ibid.


69 A. S. Neill, Summerhill: A Radical Approach to Child Rearing (New York: Hart Publishing Co., 1960), p. XI. "It is not that authority has disappeared, nor even that it has lost in strength, but that it has been transformed from the overt authority of force to the anonymous authority of persuasion and suggestion. In other words, in order to be adaptable, modern man is obliged to nourish the illusion that everything is done with his consent, even though such consent be extracted from him by subtle manipulation."

70 Pieper, Leisure the Basis of Culture, p. 51.

71 Berry, A Continuous Harmony, p. 79.


Roche, *The Quest for the Dream*, p. 84.

Ibid., p. 85.


Roche, *The Quest for the Dream*, p. 78.


Ibid., p. 24; Merle Curti, *The Roots of American Loyalty* (New York: Atheneum, 1968), passim. According to Merle Curti, the American philosophy of nation-statism has rested on the assumption that the unified nation is the highest value in civilization. In America this has been manifested by a faith in the superiority of a particular landscape, a special complex of traditions and institutions, and a special mission.

Albert, "Conflict and Change in American Values: A Culture-Historical Approach," *Ethics*, pp. 21-22. According to Albert the so-called American character has been a victim of abuse ... governed by optimism; confidence in the future; a belief in progress to be achieved by effort; a high evaluation of success understood as prosperity, to be achieved by individual initiative; high moral character, more or less in keeping with the Puritan ethic, namely, an orientation to duty industriousness, seriousness, or sobriety; morality interpreted largely as respectability; religious faith, with or without church attendance; also, practicality; respect for education and skill; self-
reliance; physical and spiritual courage; neighborly tolerance of diversity within the limits of law and order and moral decency; patriotism, qualified by the right to criticize and change the law; an activistic approach to life, with accomplishment, good deeds, improvement and success central; and, in general, the maintenance of high hopes and high ideals, even when realities require departures from accepted rules." Historically, these values have been basically viewed as being more or less self-evident.


88 Kurt Vonnegut, Jr., "In a Manner That Must Shame God Himself," Harpers (November, 1972), p. 68.


91 Cone, Black Theology and Black Power, pp. 3-4.


93 Resek, War and the Intellectuals, p. 12.

94 Ibid., p. 80.


96 Ibid., p. 8.


98 The Ohio State Lantern, "Student Deaths Called Plot" (November 28, 1972), p. 3.

99 Taken from a television interview with Governor Edwin Edwards on November 28, 1972.


Pieper, Leisure the Basis of Culture, p. 20.

Ibid., pp. 44-45.
CHAPTER IV

THE ART OF VALUING AS A BASIS OF EDUCATIONAL TRANSFORMATION

Preconditions for the Animation of Valuation

The preceding analysis of various value-configurations in American thought makes clear a contradiction pointed out in our Judéo-Christian-Black concept of man and history: on the one hand the fundamental educational process which it recognizes, the dialectical view of history, is an endless movement; while on the other hand, its revolutionary-humanistic base has its aim in human liberation marking the potential end of conflict between the oppressed and the oppressor as we move closer to fulfilling our cultural destiny. In other words, to make use of the art of valuing in its intrinsic significance and historical derivation is to see man's liberation in history, as a part of history. And I shall hold in this chapter that the art of valuing is a source of creative life in man.

Such a mode of education from my point of view implies two fundamental characteristics: it is personal knowledge acquired from within a cultural milieu without searching for it, and encourages humanistic judgments of value free
of social scientific preoccupations. This study of human values issues not in scientific precision nor in moral finality, but in historical paradox and irony. Hence the art of valuing considers people and cultures in terms of their own values without separating them, recovers the spiritual character of man as a product of cultural diversity, and cries out for that plenitude which suffering and peace can give. Thus, the art of valuing attains to the obscure and secret places of the hearts and souls of men. It descends into that inward Hell for modern men; it explores those deep regions of our humanity, not as modern social scientists do by evading ethical judgments between good and evil, but by going beyond the sociological censure of ethical relativism into the essence of that historical paradox: the tenuous division between surface issues and real issues.

The study of Church history shows us that the core issues in Rome are not represented by the non-issues of priestly celibacy or birth control, but lie within the history of the teaching authority and infallibility of the Pope. According to Garry Wills, the real issues involve the nature of Christian conscience, human integrity, and function of martyrdom in the cause of human justice. Thus, the Berrigan brothers, radical Protestants, Jews, and Black activists reflect sources of a potential union of tranquility, contemplation, and intensity of life necessary in
confronting modern forms of idolatry and social crises.

... The best things in the church, as in a nation, or in individuals, are hidden and partially disowned, the vital impulse buried under all our cowardly misuses of it— as the life of a nation lies under and is oppressed by its crude governing machinery; as the self lies far below the various roles imposed on or adopted by it; as covenant and gospel run subterranean, beneath temple and cathedral. Life's streams lie far down, for us, below the surface of our lives— where we must look for them. It is time to join the underground.¹

This challenge to human consciousness implies a natural respect for humility, patience, and civility— qualities of our humanness which America's linear tradition helps to rediscover but has difficulty preserving, and the revolutionary possibilities of our Judeo-Christian-Black dialectical tradition. This potential source of altering modern man's social consciousness is in time and belongs to our time. In it the American Creed has its part to play. For as it changes and develops within history, people will continue resisting its puritanical dogmatism and encourage building upon its central premise: "America is the land of the future: in it, in the time lying before us . . . the significance of world history will be revealed."² In this mood an idealization of the past is displaced with a dialectical view of man and history.

But it takes enormous courage, discipline, and patience to be a man of tradition and involvement. One of the difficulties for teachers is that every academic discipline making up major portions of their education today claims
mankind for itself. Lawyers like to think that man is the sum of laws; sociologists, that man is the combination of group behavior and social phenomena; philosophers, that man is defined by logic or linguistic analysis; true believers, that man is fundamentally religious; nationalists, that man owes his life and well-being to the State; and military generals, that man is obliged to march against other men. Despite overtures of this kind, the art of valuing reminds us that the existential reality of being and becoming can never be completely understood.

I've read them. Stavrogin! Svidrigailov! Kirillov! Can one really understand them? They are as complex and incomprehensible as people in real life! How seldom do we understand another human being right from the start, and we never do completely! Something unexpected always turns up. That's why Dostoyevsky is so great. And literary scholars imagine they can illuminate a human being fully. It's amusing. 3

Although these preliminary comments shall be developed and deepened, good things are difficult to explain and understand: and nothing seems more difficult to handle than the value-laden struggle against the legacy of Kantian dualism in American schooling which continues separating educational experience into cognitive and affective domains. Instead of teaching and writing from within the vitality of life's existential movements with unpredictable ends, "... scores of our so-called historians claiming to follow the scientific method have so perverted history in the name of patriotism, nationalism,
and racialism that we still lack real history of men and measures in the development of nations."¹ I hold that this academic tendency is in itself a primary source of cultural lag.

Ideas, ideals, loyalties, passions, aspirations cannot be directly observed, but their role in human history is not the less consequential, nor their study less significant or valid. Nor do the transcendent matters to which these may, no doubt inadequately, refer, have a status in the universe the less solid. A galaxy may be larger, but a value I hold to be not only more important but at least equally real and is some ways more real.

A fundamental error of the social sciences, and a fundamental lapse even of some humanists, has been to take the observable manifestations of some human concern as if they were the concern itself. The proper study of mankind is by inference.²

One inference is that our perceptions of American history are crystallized in a series of stereotypes, and Americans have become so fond of them, that they have stopped looking at historical reality. To avert this escape from history, the art of valuing urges to clarify the language of politics, locate ways in which non-issues detract us from real issues, enhance life-affirming values, reexamine justice, oppose the dominance of war-mindedness and military mythology in the guise of American studies, and engender a basis for a Copernican-like revolution in our thoughts, beliefs, and values moving us toward making a crucial choice between American messianism and cultural maturity. But this requires moral inventiveness and ethical education. Therefore, this chapter assumes that
the foundations of the art of valuing are antithetical to American messianism. The practical challenge to teachers is to build ways of valuing that account for the existential interdependence of men already manifested in the social and cultural protests of oppressed peoples worldwide. As Bertrand Russell once wrote: "We all recognize the need to restrain murderers and it is even more important to restrain murderous states."^6

This inference raises larger questions about the way America's future generations will use history—or be used by it. This question demands a thoughtful assessment of the limits and possibilities of how future generations will come to know, value, and feel about war, peace, and human conscience in terms of their heritage? And I hold this is the matrix forming modern man's spiritual malaise. The art of valuing, then, is to take a step beyond the commonplace world of cognition and problem-solving into that anguished adventure of the human spirit through the dark caverns of nothingness. It was Nietzsche who claimed that nihilism could serve the unmasking of historical truths. "Nihilism represents the ultimate logical conclusion of our great values and ideals—because we must experience nihilism before we can find out what value these 'values' really had."^7

Since any absolute knowledge of the nature of values and valuing is impossible, the most we can do is note what
we see, and to feel the climate of value tensions underlying human problems. We must begin valuing the universe of emotions and sentiments within each individual and cultural group even though this realm of our humanness can never be fully grasped. But practically, we can come to know other men by their utterances, acts, and influences upon others as they confront life. In this way irrational dimensions of men will not be neglected or explained away, but will become better understood within an historical perspective. Therefore, the art of valuing confronts problems of historical negation, absurdity, and cultural tragedy.

... the malaise which concerns us is that of an entire epoch from which we do not want to separate ourselves. We want to think and live in our history. We believe that the truth of our century cannot be reached without going all the way to the end of our own drama. If the epoch has suffered from nihilism, then it is not in ignoring nihilism that we shall find the ethic that we need. No, all is not summed up in negation or absurdity. We know this. But first of all we must pose the problems of negation and absurdity, since this is what our generation has encountered and that with which we must come to terms.8

This point of relevance forces us to reconsider the word "creative" and the mystery which lies within its fulfillment. Creativity is not a rare faculty of man that conflicts with reason or God's will, for it is an imaginative gift of reconstructing known elements into something unique. Out of the uniqueness of individuals, movement and thrust of history, and peculiar circumstances of the
human condition which could just as easily be something different, men come to know the elusive qualities of creativity. Although acts of creativity always have the stamp of the artist on their results, the final products are not solely reflections of the individual, but represent conjunctions of nature, man, and history in creative evolution. For example, if modern Christians were to return to the day Jesus of Nazareth delivered his Sermon on the Mount, they would be impressed with the Jewishness and poetic dimensions of his teaching. Born of a Jewish mother, coming from a long line of Jewish ancestors, loving the rituals and traditions of the synagogue, the man from Galilee reminded his contemporaries and all future generations of the deepest meanings of their Jewish heritage. As Jesus told the Samaritan woman at the well: "You worship what you do not know: we sorship what we know, for salvation is from the Jews."^9

This anecdote implies that the art of valuing is pervasively metaphysical, historical, and eschatological; that is, it looks to the future, to a time when artistic vitality of productive persons who fully love life will preempt the necrophilous who love death and destruction. The aesthetic aspects of these observations should not be treated casually, for the potential humanizing power of initiation into the art of valuing builds upon values of intuition, spontaneity, emotionalism, subjectivity, and anti-
rationalism in creative thinking.

The disorientation and reorientation which comes with the initiation into any mystery is the most wonderful experience which it is possible to have. Everything which the brain labored for a lifetime to assimilate, categorize and synthesize has to be taken apart and reordered. Moving day for the soul! And of course it's not for a day, but for weeks and months that this goes on.10

The art of valuing, then, does not pursue unknown values, or ambiguities of human existence indefinitely; it moves in the realm of historical and philosophical limits. And for the teacher of values, this is a foundational principle. Limits are mediating values capable of clarifying the moral and ethical dilemmas of our age. This principle finds no moral or ethical comfort for modern men. When engaged in the art of valuing a person takes upon himself the tensions, uncertainties, and risks which an honest encounter with life entails. Only in tension can the value of community be realized. Values are not givens. Genuine community is not inevitable. Communal values are revealed in the historical dialectics of man's struggle for justice. It is in this way man finds wisdom. And wisdom involves the counterbalancing of tyrants and gods freeing man from various forms of dogmatism—the real task of reconstructing values in education. As Albert Camus so aptly stated:

... truth, like love and intelligence, is to be constructed. Indeed, nothing is given or promised, but all is possible for him who accepts to undertake and risk.11
Personal style is important. I hold that the art of valuing is by no means a limited medium, neither limited to accumulated knowledge, nor to ideas alone. The art of valuing contains whatever one thinks and all that one is, or is becoming. It is the integration of thinking, valuing, and feeling within a person; it is partly his time and place; it is partly his childhood or even his adult fears and moments of joy, and it is very much his thinking what he wants to think. It is assumed here that to begin with one's humanness is to begin the adventure of universalizing the particular.

I have never found a man as generous as myself, as forgiving, as tolerant, as carefree, as reckless, as clean at heart. I forgive myself for every crime I have committed. I do it in the name of humanity. I know what it means to be human, the weakness and the strength of it. I suffer from this knowledge and I revel in it also. If I had the chance to be God I would reject it. If I had the chance to be a star I would reject it. The most wonderful opportunity which life offers is to be human. It embraces the whole universe. It includes the knowledge of death, which not even God enjoys.12

Without a humble view of one's relation to his fellowman and the universe-at-large, the minority value systems and concepts of ethics is either intruded upon by the dominant culture, or neglected as a vital source capable of contributing to personal well-being, the good life, or the future of man's humanity.13 There is little doubt that this way of thinking is an important factor in reminding modern men that being human is not a matter of words, but
of simple endurance, not of definition but of existence.

If education and life are inseparable, then we must find ourselves in Harlem, Watts, or ghetto cultures of any major city in America. We must stand alone in St. John Cathedral, a synagogue, or a mosque. We must talk and talk. We must sit in coffee shops, bars, brothels, and listen . . . and never be fearful of becoming engaged. One must be able to think back to lonely roads and trash-filled alleys, to unexpected meetings and partings of persons who mattered, to days of childhood still unexplained, to parents we had to hurt for lack of being able to understand, to childhood illness that was strange with profound meaning, to days alone—withdrawn, quiet—to the chaos and absurdity of modern freeway systems leading to Skylabs and Vietnam. Once this is understood we can come to know many people, many writers, many thinkers, and many artists. Then we can take-on and take-in all that life offers—it is wondrous, marvelous, and deeply mysterious; while at the same time, ugly, decadent, and destructive. But this understanding when shared by men constitutes a certain kind of community, for there is substance and affirmation here. Life is no longer a search for immortality, but a willingness to absorb every ounce of man's mortality and what this means for every man, woman, and child.
This is where the tendency for the art of valuing begins. It may result from a variety of educational and life concerns, historical points of relevance, selective attention to different content, and personal styles of living and teaching which ultimately become inseparable. But it evokes certain intellectual and emotional capacities: (1) perceptiveness and access to men's lives; (2) accumulation of personal knowledge—tradition, sense of history, sense of limits and sense of possibility; (3) integration of what we come to know with what we think, value, and feel in creating aesthetic habits of mind; (4) capacity for non-conformity and detachment from vested interests in the status quo; (5) personal rapport with medium—a communal realism derived from observing people's ways, moods toward life, and temper of any given time; and (6) ultimate desire to become cultured, educated, and integrated—in short, to engender our authentic humanness.

A Tendency Toward the Art of Valuing: Teaching About War, Peace, and Human Conscience

The most crucial problem of man is the problem of war, and the central aspect of this problem is the interrelatedness of obsolete beliefs, ideas, values, and a world largely shaped by a war-minded humanity. The Vietnam tragedy vividly reminds us of the contradictions and evils of war still very much a part of the human condition. One
consequence, however, is that we may have entered a time in history qualitatively new in our perceptions of war and the kind of attention given historical precedent. As one of the Berrigan brothers remarked during the Catonsville trial:

I was trained in Rome. I was quite conservative, never broke a rule in seminary. Then I read a book by Gordon Zahn, called German Catholics and Hitler's Wars. It told how the Catholic Church carried on its normal activities while Hitler carried on his. It told how SS men went to mass, then went out to roundup Jews. That book changed my life. I decided the church must never behave again as it did in the past; and that I must not.14

Likewise, the absurdity of Vietnam shows how notions of massive, unitary, centralized movements of military aggression and political fanaticism are anachronisms. Teachers must now be forever vigilant in preventing military strategies and political rationalizations of United States involvement in Vietnam from turning into cherished and permanent verities. Teachers have every reason to confront the whole American war mentality that continues rationalizing the war as a struggle for the soul of Vietnam, when in actuality it has always been a struggle against the soul of America. We are now at a pivotal point in history. Vietnam has left us with tensions between the hopeless logic of reducing international anarchy to rational proportions by justifying a non-war, and the potential of its negation by demanding an end to war as a primary source of man's education.
The political and rhetorical escalation of Americanizing the Southeast Asia civil conflict has been just as problematic as American military involvement. Beginning with Vietnam as a tangible manifestation of the Absurd, deschooling of the "Vietnam mentality" involves two methods of looking at history—the way of looking at it from above and the way of looking at it from below. To make national heroes of American prisoners of war is to view it from above. These men become heroes because the State endows them with power, courage, and loyalty. These men fought for power, maintained it, and exerted it. The fact that a man survived imprisonment proves that he is empowered and blessed. Whoever is not successful has visibly been rejected by God. From this frame of reference, history becomes a series of seizures of power by the empowered and of their exploitations of victory. The defeated, the un-blessed, are nothing but foils. Victory symbolized by the glorious return of American POW's indicates the strength and power of God and country. These new heroes are revelations of the State.

In surveying Vietnam from below, success is not a mark of distinction. To look for heroes from below takes place between God and man—a dialogue of humanness. Whether a man is powerful or powerless makes no difference in the part he plays in the dialogue of history. Thus, the real heroes of Vietnam are the innocent children and civilians
who were slain at My Lai. To come to know the meaning of this is history's challenge to me. This is its claim on me. This is the only way to capture the meaning of Vietnam in a country that prides itself in having been victorious in all the wars in their history. This is our tragedy. It is out of a sense of tragedy that the dialogical meaning of history now arises, not out of illusions of victory. Without de-schooling our tendency to look at history from above, warminded versions of American patriotism may continue being what Edmund Burke once called, "a bloody idol, which required the sacrifice of children and parents, or dearest connexions in private life, and of all the virtues that arise from these relations."  

On the positive side, then, de-schooling is a problem of peace and human conscience: how to absorb value tensions in ways that sustain and fulfill human life. This it is important at the outset to remember that war educates men. America's legacy of warfare statism has conditioned and maintained Americanized versions of liberty, equality, fraternity, pride, loyalty, and leadership by the best and brightest. Although we now know that American historical mythology has missed the mark, we are left with a paradox of immense proportions for contemporary education. For even those teachers interested in de-schooling war as education are susceptible to the dangers of being overtaken by the dehumanizing aspects of fighting the good fight.
Even anger against injustice
Makes the voice grow harsh. Alas, we
Who wished to lay the foundations of kindness
Could not ourselves be kind.  

This is the well known matter of contradictions, in­
consistencies, and imperfections in man's engagement with
life. Whether we smile or sigh over the Absurd, this is
where the Vietnam mentality leaves us. Since war as edu­
cation is man's greatest historical limitation, peace edu­
cation remains a source of his redemption. Therefore, this
chapter begins with the premise found in the preamble to
the UNESCO constitution: "Since wars begin in the minds of
men it is in the minds of men that the defences of peace
must be constructed."  

The word "mentality" as I will use it includes man's heart and soul. While this would be
taken for granted in the Eastern world where it has been
traditionally accepted that a person's intellect is never
separated from his resources of feeling, intuition, or
orientation to life, in American pragmatic thought this
frame of reference implies a radical idea. Therefore, the
arts of peace must be found outside the limits of war­
mindedness.

When engaged in the art of valuing, ordinary and con­
ventional ideas and values of war, peace, and conscience
previously given unexamined stamps of approval are sud­
denly twisted into grotesque mental fabrications. Familiar
institutions and aspirations seem at times menacing and
even cancerous. Within the art of valuing lies the incapable struggle of unlike modes of human thought, outlook, and apparent wisdom. In order to avoid dodging value tensions inherent in peace education, we must first turn to the immediate environment and go beyond our tendencies to offer so-called good excuses for human degradation and political oppression.

If I try to think of a good excuse I can think only of the environment, of the streets I knew and the people who inhabited them. I can think of no street in America, or of people inhabiting such a street, capable of leading one on toward the discovery of the self. I have walked the streets in many countries of the world but nowhere have I felt so degraded and humiliated as in America. I think of all the streets in America combined as forming a huge cesspool, a cesspool of the spirit in which everything is sucked down and drained away to everlasting shit. Over this cesspool the spirit of work weaves a magic wand; palaces and factories spring up side by side, and munition plants and chemical works and steel mills and sanatoriums and prisons and insane asylums. The whole continent is a nightmare producing the greatest misery of the greatest number. 18

But everything that happens with some significance comes to us in the form of a contradiction. When one reaches out to attach himself to some value and finds nothing, the art of valuing becomes a social need and not an educational method that can be taken for granted. As older forms of perception and judgments are interpenetrated by the medium of an electronic age, value-configurations cannot be effectively directed to the learner—rhetoric, slogans, pledges, innocuous prayers, Bible readings, ethical codes,
or descriptive narrative—but must come about through the learner's engagement in the valuing process itself. But this requires unprecedented openness and integrity in dealing with what have previously been labeled "closed areas." Therefore, the art of valuing can only take place among people involved in a quest for authenticity.

... A real person stands up for his beliefs and actions. He blames himself for his mistakes and accepts credit for his accomplishments. He is unable to converse for effect or for promoting good manners. To be real is to be held accountable for successes, for failure, for racism, for birth, for love, for goodness, for evil and for death. Values education needs to teach that accountability is not a matter of social restraint or justification which encourages the instrumentalization of values or adoption of various rationalizations, but is a question of the degree to which personal integrity and ethical responsibilities of extended relations are being fulfilled. Like poetry, philosophy, and aesthetic experience in general, the art of valuing is an existential encounter with one's subjectivity and personal relationship to life itself. In this regard, confrontation, emotionalism, compassion, intuition, prizing, appraising, and disvaluation are not just vogue words, but become ways of achieving an organic relationship involving creative processes of imagination, uncertainty, and social criticism—a philosophy of composition. T. S. Elliot summarized this pattern of thought in a critical essay on Hamlet.
The only way of expressing emotion in the form of art is by finding an "objective correlative;" in other words, a set of objects, a situation, a chain of events which shall be the formula of that particular emotion; such that when the external facts, which must terminate in sensory experience, are given, the emotion is immediately evoked.  

Now that we have identified that all things exist by virtue of their limitations, in other words, by virtue of a more or less hostile act against its environment: "... without the Pope there would have been no Luther, and without the heathens, no Pope, and so it cannot be denied that man's most deeply felt association with his fellow-men consists in dissociation from them." Of course we seldom think this out in detail. But with the advent of the electronic revolution modern man has entered a state of atmospheric hostility in the streets, homes, and schools. When television media suddenly focuses on unknown people, cultures, and values; afterwards, American viewers want psychological relief. Nothing appears stable. Everything is fluctuating, a part of some unknowable whole, among numerous wholes that are supposedly a part of some super-whole, from which we remain alienated in the end. So everyone of our answers becomes a partial answer, everyone of our feelings merely another opinion, and whatever appears on the screen seldom matters, for reality always remains something out there. People watch it day and night--shaving commercials, eating hamburgers at drive-ins, making love, new reporting, non-talent shows, talk shows,
and medical doctors being portrayed as our new heroes--as though the media were standing still. But the uncanny thing about it is simply that television is travelling without our noticing it. It propagandizes beliefs, expresses attitudes, communicates values, and appeals to conformist mentalities of an American majority. And it does this without our knowing where it is all going. Overhanging modern man's head is the menacing proverb: "Tell me what your house is like and I'll tell you who you are."23

This ancestral wisdom struck me as an extraordinarily new idea. In his potentialities, plans, and emotions, man must first of all be hedged in by prejudices, traditions, difficulties and limitations of every kind, like a lunatic in his strait-jacket, and only then will whatever he is capable of bringing forth perhaps have some value, solidity and permanence. Indeed it is hard to see all the implications inherent in this idea!24

All this—in a manner that in all seriousness is seldom considered when viewing television and absorbing its unknown environmental influences—is the evident incoherence of ideas and moral confusion, with its way of extending into related areas without a point of relevance, an incoherence that is characteristic of the present era and constitutes its peculiar functional form, rambling about in a multitude of things, from a hundred possibilities to a thousand others, and always without a basic unity or sense of historicity outside of America's linear tradition. Here we have reached a point whereby inclination draws us
to a particular phenomena in attempting to initiate the dialectics of the art of valuing—television as a live environment in an organic sense. This is especially so when the television environment goes unattended and is passed off as an innocent diversion or kind of entertainment, for it does have the power and capacity to reinforce or alter feelings, sensibilities, and values.

The Tragedy and Potential of an Electronic Civilization

Perhaps an effective approach to this phenomenon may be found by turning our attention to a visual experience as a point of relevance, stressing this aspect of the modern era which is clear to our very eyes. We must begin by wondering whether television viewers can be moved to ask whether or not they could find more humane values for their life, and lives of others, from the television medium. Satisfying this kind of curiosity represents an extremely difficult task in a society that upholds a barely veiled megalomania as its most exalted ideal—a society that exhorts its citizens to give up their essential humanity and crave superhuman glory by living for values of aggrandizement—power, prestige, and wealth. Throughout Western civilization historically, architecture, painting, jewelry, sculpture, and dress have been necessary to fill men's minds with the glory of God and the Church. Like the Church's gaudy catalogue of ceremonies, habits, and
possessions representing so many props in enacting a drama whose sole attention directs people away from the daily grind of life to exalting God and the afterlife, television serves similar purposes for the aggrandizement of the "Great Society."

The apparatus of the Church and now the nation-state is so breathtaking in its sensuous impact that even the least devout and most critical are likely to be impressed with the values of privilege enjoyed by those who rule the Church in the name of Christ, or the secular papacy in Washington which rules the American nation-state citizenry in the name of democracy and the American Dream.

And then these privileges— they surround people like the plague. If a man can buy things in a store other than the store that everyone uses, he will never buy anywhere else. If a person can be treated in a special clinic, he will never be treated anywhere else. If a person can ride in a personally assigned car, he won't think of riding any other way. And if there's some particular privileged place to go where people are admitted only with passes, then people will do anything to get that pass.25

Despite the fact that the pope in Rome is repeatedly confronted in the course of his coronation with the humble aphorism "sic transit gloria mundi" and the President of the United States during his inauguration with the ideals of government by the people and for the people, the pomp and drama with which both ceremonies are surrounded would seem to deafen both the leader and the people to the importance of Sozhenitsyn's awful reminder above. How, then,
can the faithful keep their concerns on the image of their Savior or the pleas of the impoverished peoples of the world, when Christ's living proxy is elevated on a resplendent throne, draped from head to toe in finery and installed in a luxurious palace surpassing the highest aspirations of anyone outside a handful of potential heirs to the throne?  

Like the State funeral accorded former president Lyndon Baines Johnson which tendered invitations to the values of a limitless egotism under the guise of dedication to high social ideals and respect for the highest office in American politics, how can people be expected to put the transitory nature of values of aggrandizement in proper perspective when they are bedazzled by them? When military bands play Lyndon Johnson's favorite Christian hymn, "A Mighty Fortress is Our God," the news commentators build up the significance of his various achievements in numerous eulogies, how can people come to place the value-laden base of this traditional sentimentalism in a more realistic perspective of Johnson's relation to the tragedy of Southeast Asia?

In dealing with these questions of value, we need to introduce another frame of reference. We can look to Jewish tradition for essential correctives, for Talmudic scholars labored to protect the self-respect of the poor even in death. In connection with funeral practices, the
Talmud indicates that all persons should be placed in wicker baskets instead of expensive caskets in order to preserve honor and dignity of the poor. And to this day, Jewish tradition discourages lavish funerals. Malcolm Boyd wrestles with this problem of values in Free to Live, Free to Die. In a short essay, Boyd refuses to glorify, romanticize, or elevate man to something he is not, by offering personal responses to death on a most human level.

"I don't want them to give you my body, you goddam black hearse.
I don't want you to have me, you flashy junk-pile owned by a vulgar cat who mauls dead bodies.
I don't want to be stifled inside you, beneath a mound of sweet-smelling flowers.
I don't want traffic to stop at an intersection while you bear my body on exhibition down a street. I don't want somebody to make the sign of the cross, and somebody else to curse because of the traffic jam as you bear me by.
I don't want some paid clergyman who doesn't love me to read prayers out of a book while you wait ominously outside a church, and people cry to the accompaniment of unctious organ music.
Let my body be used for medical research, then burned, and the ashes scattered where they can't hurt anybody or pollute water or poison the atmosphere.
I don't want them to give you my body, you goddam hearse."

Although this may be little more than participating in the evolutionary development of cognitive symbolism, some form of disvaluation and gestalt perception of various functions involving ritual, ceremony, and tradition in existential contexts is prerequisite to further stages of valuing. In other words, insight or seeing things in
meaningful relationships which were previously unconnected leads to considering provocative existential value patterns.

Thus, the problem of war and language of power represent value-laden responses to a myriad of events construed as a learned disposition called a way mentality. The value problem of the hero's death, like other problems about what we ought to do, is independent of simply describing funeral practices—the caisson, military pall bearers, Christian hymns, glorified eulogies, and sentimental stress on personal successes of Lyndon Johnson's political career—but is concerned with the relatedness of events to people's value perceptions of the nature of war, peace, and human conscience. Therefore, television coverage of State funerals, values of privilege, and apparent innocence and objectivity of news reporting are not unrelated to the struggle for equality of condition for Blackamericans, the war against poverty, and the attempt to improve city schooling—all must be sacrificed for the sake of "peace with honor."

The art of valuing necessitates looking beyond political rhetoric and power of technologically created environments by considering the intelligible norms or rules being nurtured through the patterned sequence of events. This requires the capacity to read the language of any given environment. As Alan Griffin pointed out:
Whenever anyone puts into language a propositional statement of a belief, it is possible to cluster about his statement a quantity of evidential subject-matter which will make the belief in some sense different, even if the propositional statement remains unchanged, since a generalization depends for its quality upon the range of experience which it effectively subsumes. Of special importance here is the style of those with a war mentality. The language of war and power is the language of privilege and elitism, a language that is all the more persuasive because it is proud of being ethically illiterate and because it accepts, as realistic, the basic rationality of its strategy and ends. The language of war is a strange mixture of banality, apocalypse, pragmatism, unreason, and the expression of a necrophilous contempt for life. In the same vein Richard Nixon reminds us that the lines of communication between nations need to be kept open or we will all have to die together. This is the dialect of warfare-statism claiming that there are greater values than the continuation of the world, for in the event that it should be destroyed, the blame would be placed on the "unjust aggressor."

Likewise, the curious revival of "speaking in tongues" is significant in an age of religious, political, and linguistic disorientation. Although glossolalia
flowered in the United States at the time of Freedom Rides, sit-ins, and other non-violent civil rights demonstrations. This was the time when the Cold War was building up to the Cuban Missile Crisis and American escalation in Vietnam. At a time when churches were becoming uneasily aware of their responsibility to say something about racism and war, they were the same people who discouraged open discussion but encouraged speaking in unknown tongues. There is one thing quite evident about the relatedness of these phenomena according to Thomas Merton.

He who speaks in an unknown tongue can safely speak without fear of contradiction. His utterance is definitive in the sense that it forecloses all dialogue. As St. Paul complained, if you utter a blessing in a strange language the congregation cannot answer "Amen" because it does not know it has been blessed. Such utterance is so final that nothing whatever can be done about it. I wish to stress this unconscious aspiration to definitive utterance, to which there can be no rejoinder.

Teachers of values today might protest here on grounds that glossolalia, like the kind of language and logic that Hitler used in arguing the validity of his final solution, is not concerned with truth but takes the form of self-enclosed narcissism built upon confusion and escapism. On the other hand, the capacity to read the language of an environment has been the province of seers or prophets in primitive societies who related languages discerned in the external world to the inner nature of man's humanness, keeping both morally and spiritually oriented to their
cultural destination. Today, penetrating the depths of human experience and struggling against reducing values and ethics to abstractions by reminding modern men of the hard realities of value structures that are incapable of abolishing poverty, brutality, violence, and war, has become the awesome task of teachers. Therefore, I say it is necessary for teachers to become seers, to make oneself a seer.

The teacher makes himself a seer by a sustained, intense, and reasoned derangement of all the senses being dissolved by the electronic revolution. Only through liberal education will modern youth rediscover all the forms of love, of suffering, of madness; by looking within themselves they can claim all their irrationality, so that they may keep only the quintessence and values of a tribal consciousness being reborn within them as the electronic world continues stimulating this shift in their sensory lives. The "television war" reminds us that as man has advanced in civilization he has become more, not less, violent and warlike. Auschwitz, Dachau, Buchenwald, Hiroshima, Nagasaki, and Vietnam are unprecedented. Thus, the rationalizations used to support these acts of inhumanity and de-culturalization need to be disvalued and tested by subration.

... The violences that have been attributed to his original nature have, in fact, been acquired predominantly within the relatively recent period of
man's cultural evolution. In our time most of us have grown so accustomed to the life of each for himself that it is difficult for us to understand that for the greater part of man's history every man of necessity lived a life of involvement in the welfare of his fellows. If we have misinterpreted the life of prehistoric man and his prehuman ancestors through the distorting glass of our modern prejudices, there no longer remains any reason why we should continue to do so. The important thing for us is not to deny our prejudices and prejudgments, but to acknowledge them, and to consider the evidence concerning the nature of our prehuman ancestors in the light of facts.32

This conclusion of Ashley Montague's analysis of human revolution is also germane to the art of valuing. I am not at all sure there will be an alternative to American messianism and the welfare-warfare state outside of the historical fact that it is a human necessity to create a good life. It is certainly quite possible that the twenty-first century will demonstrate that the dream of human liberation was mankind's noblest deception. However, the point of values education, if we can sum up our Judeo-Christian-Black orientation to life in a phrase, is that man having politicized almost everything else, must now renew the struggle to humanize himself and society. After so many failures and betrayals of the American Dream, the Judeo-Christian-Black tradition does not claim to be the wave of future education. Nevertheless, it may be a way to come to grips with the tenuous division between war as education and education as war.
A Tenuous Division between War as Education and Education as War

Modern man is all too familiar with the wars of mankind. He has been obliged to study them and has come to know how to rationalize them. It can be said that war has been one of modern man's primary sources of education. 

A study of the nature of peace has been rarely asked of any of us. Modern men have come to realize that there have been brief intervals of peace—barely three hundred years in all—without learning that peace must be more than the absence of military hostilities. Furthermore, this perspective has been seized by the military-minded and used in proving that peace is alien to the human condition. Consequently, men have come to believe that there will always be wars and rumors of war, and have learned to rationalize war as a lesser of two evils. The truth that has been neglected is that man's conception of peace as the absence of military involvement in Europe, Asia, or the Mideast cannot endure, for in all cases it has meant the continuation of war preparation and subjugation of men by other men. In fact, the word peace has become a tragic joke, an absurdity that is spelled out on placards and bumper stickers while politicians espouse peace when seeking re-election. When anti-war demonstrators shout "we want peace now!" and president Richard Nixon declares that America has achieved "peace with honor," neither party has
internalized what they really mean, for if peace is without a history, then peace is without reality.

Many particular historical events are easily forgotten and others of great magnitude such as America's bitter heritage in Southeast Asia are subject to the anti-historical plea so popular in American thought: "We need a great national forgetting." Long after the ceasefire agreement in Southeast Asia, and glorified return of American POW's, along with Richard Nixon's puritanical refusal of granting general amnesty and proposing legislation to restore capital punishment; there will be writers, politicians, priests, and teachers fulfilling the educational role of being guardians of our nostalgia for American innocence—the keepers of academic convalescent centers. In a culture that rewards patriots and punishes dissenters, anyone who challenges this traditional sentimental conscience will be given little credence, excluded from certain jobs, considered a social misfit, and even declared an un-American activist in some circles. Ironically, these same persons may be calling forth essential forces for peace.

By using the process of disvaluation at this point, we can see the importance of discontinuing the practice of studying wars in terms of tight cause-effect relations, and conflict patterns. We need to remember that the American Civil War is not yet closed. Armistices close only the
most inconsequential aspects of wars as the aftermaths of World War I and World War II clearly show. In fact, the historical truths about wars of the twentieth century will probably never be fully recorded, for they are not yet over and will in all likelihood never reach closure. This is what has become modern man's educational "pattern of entrapment." Richard Nixon and Leonid Breshnev, the United States and the Soviet Union, the West and the East, are trapped by this inescapable war mentality of nation-statism, trapped by all the attitudes and habits of thinking that combine warmaking and peacemaking, or peacetalking and war preparation, of power struggles, arms races, advanced military technology, and at the same time, diplomacy, pacts renouncing war, and United Nations organizations. But this war mentality can no longer be nurtured without confronting its antithesis.

Thus, in the art of valuing—in poetry, novels, plays, and essays—can be found testimonies of men and women who have rejected the values of any system of government, or any religion, or any social institution that countenances a war mentality. These anti-war spokesmen refuse to accept rhetoric that defines war as anything but the barbaric negation of life itself. As Ronald Sampson once wrote: all institutions, all codes of behavior, and all forms of politicalization must be taken into account, for we know that societies have difficulty maturing "... if
men are expected to live on distinct planes of morality: as decent, moral human beings in their private lives, and as manipulators of power and greed, acting deceitfully and without compunction in their external affairs."

Yes, we must raise our voices. Up to this point we have been torn apart by a logic of history which now threatens to strangle us. Thus, there is one thing to do: Say No! The factory worker, the poet in contemplation, the priest in the pulpit, and the teacher in the classroom, who are asked to bless murder, declare participation in war patriotic and holy, and support the political rhetoric of a war mentality must now: "Say No!" To refuse valuing this kind of ethical commitment is to say yes to war, and to indirectly teach war. However, rejecting president Nixon's outmoded position on amnesty and capital punishment introduces a vocabulary of that non-violent, non-negotiable revolution of the human soul that teachers fear to undertake. But it must be undertaken if civilization is to survive and if human culture is to mature, for inhumanity to man comes from the complementary political forces of intrusion and exclusion."

All of this, of course, is hard. We have lived and died so long without heroes. We are asked to create them, but there is virtually no example of white twentieth-century man living in the world, becoming conscious in a white skull, enduring the humiliation of ersatz freedom, refusing the benefits of inherited colonialism, speaking the truth to corrupt power, urging the facts of life upon the deluded.
"It is not a time for building justice," wrote my brother from prison, "it is a time for confronting injustice." Say no! The "No" makes the hero.38

To reinforce the values of self-righteousness in the guise of national sovereignty, grant preferential treatment to loyalists, foster archaic theories of punishment, and exclude out-groups with divergent ethical views is to devalue contemporary efforts trying to restore the values of human conscience and free moral choice. Although men have only one conscience, and just as you cannot recover a lost life, you cannot recover a wrecked conscience, history records paradoxically that the more a man lives by an honest conscience the more "... disroundedly his compatriots treat him." In Richard Nixon's world there is still little room for the personality of Hester Pyrene, for now the letter "A" is being placed on chests of draft dodgers, war resisters, and persons categorized as criminals. As Richard Nixon claims, it is not now time for national redemption but a time for restoring national self-righteousness and American innocence.

He said there might be a tendency now to say to those few hundred who went to Canada or Sweden or some other country "and chose to desert their country because they had a higher morality, we should now give them amnesty."

But he declared "amnesty means forgiveness" and he added, "we cannot provide forgiveness for them. Those who served paid their price. Those who deserted must pay their price, and the price is not a junket in the Peace Corps or something like that, as some have suggested."
"The price is a criminal penalty for disobeying the laws of the United States," said Nixon. "If they want to return to the United States, they must pay the penalty. If they don't want to return, they are certainly welcome to stay in any country that welcomes them."

The President said he has "sympathy for any individual who has made a mistake."

"We have all made mistakes," he told reporters, "But also, it is a rule of life, we all have to pay for our mistakes."

This latter-day puritanical attitudes does not arouse reckless idealism, but clear-eyed moral revulsion against ethical absurdity. For if what the United States did in Vietnam was right, what is there left to be called wrong? The tragedy is that American people have come to believe that ends justify means, and that a victory will cleanse their consciences of the immorality and obscenity of American involvement in a non-war. But what must be understood, hard as it may be, is that there is no way any longer to dismiss the hard reality "... that sacrifice in and of itself confers no sanctity."

Richard Nixon's ethical default is not unlike the Romans who sat in judgment on the truth claims of Jesus only to find in the end that the truth contradicted them. And like Pontious Pilate, Nixon is ultimately being revealed as judged. Yet, Richard Nixon keeps talking as if there was no higher morality than that of the nation-state. The trouble is not that he is insincere but that his position is foolish and actually antithetical to the deepest values inherent in our Judeo-Christian-Black heritage.
He is not talking from the depths of human consciousness; he is merely reproducing a sentimentalized version of American tradition—and it happens to be an oversimplified substitute. And what distinguishes this value-configuration is its inherent selfishness, incivility, and potential brutality. Perhaps Americans must learn to abandon their reliance on sentimentalism, and begin accepting conscientious advice derived from the high, hard, lovely, and adventurous art of creating values for human liberation.42

However, can it be that Americans have come to an impasse where they cannot really bear with their own brothers, can no longer hear them out, or respect what they do? Have those persons who refused to participate in the Vietnam fiasco outgrown America's innocence, or have the masses ingrown on one another, on somnolent communities, on bureaucratic college campuses, on outer-space programs, or ethical weightlessness, or personal absence—absence from other people's lives, from different lifestyles, different passions, different values, and different versions of the good life; to the extent that all parties have become depressing historical facts of armed indifference in which any possibility of I-Thou remains abstract and even forbidden?43

The issues of amnesty are encompassed by the fate of conscientious objectors who fled to Canada or Sweden and now stand accused of desertion, nor by charges set against
them. Legally, that is the business of the court. The real issues center around decency, justice, and community, not around rhetorical charges rendered by presidential proclamations. It may be said that the critical subject now is not amnesty in particular, but ideas of national repentance and redemption as ethical alternatives to preserving national self-righteousness. But herein lay the historical paradox. Although Judaism and Christianity are not religious of absolute pacifism, their heroes have been sages and saints who saw war as the barbarism it is. But in this ambivalent history in which Jews and Christians dreamed of peace but frequently fought wars, what has been the role of human conscience, education, and peace initiatives?

In answering this question we can begin by disvaluing the assumption that American society is Christian or that Christian values and ethics are superior forms of wisdom. Although this frequently requires painful expression, in our age the processes of valuing are not tranquil and natural realities that can be taken for granted. The art of valuing is fraught with anguish and subject to deep emotional and intellectual tensions. For example, the pacifist appeal in Christian thought continues to create numerous value tensions in individuals, the courts, and moral education. The pacifist claim that the use of force under any circumstances is wrong is not only in accord with New
Testament Christianity, but has also been used by the United States government in determining conscientious objection status under the Universal Military Training and Service Act.

According to the Sermon on the Mount a Christian is always forbidden to inflict physical injury or to shed blood at any time and in any place. In the book of Matthew, the apostle wrote: "Do not resist one who is evil. If any one strikes you on the right cheek, turn to him the other also." Furthermore, this has been viewed as an ethical corrective to the Old Testament principle "an eye for an eye, a tooth for a tooth." The toughest value question which has emerged historically and poignantly brought to everyone's attention during the Vietnam conflict is: why should an objector to war in all its forms achieve a higher status than an objector to a particular war? In other words, does an individual whose conscience so instruct him, have a right to say no to the State and be granted just recognition for selective conscientious objection?

Although the United States government attempts to recognize all claims of human conscience, legally it refuses to grant status to the consciences of nonpacifists who are morally repelled by a particular war. Consequently, persons accepted as C.O.'s are those conscientiously opposed to participation in all wars. Neither the Congress,
nor armed services, nor Selective Service system, nor presidential leadership has shown any receptivity to the idea of "selective" conscientious objection, despite historical precedents of our Judeo-Christian-Black tradition, the Third Reich, the Nurèmberg trials, and the crimes against humanity in Southeast Asia.

Although basic arguments against selective conscientious objection claim that its acceptance would create anarchy in national life without any way of judging the sincerity of selective C.O.'s, the history of the twentieth century provides ample evidence suggesting that this is nothing more than pragmatic reliance on apparent needs to instrumentalize values outside of the historicity of each value at stake. And this is a central problem of values in education today, for by converting values into instrumental molds is to end-up explaining away certain values, repressing some of the strengths of our Judeo-Christian-Black heritage, and ultimately discouraging the transformation of man.

It is this kind of humanitarianism and pragmatic idealism that historically arouses the necessity of metaphysical and historical revolt. So long as religious and philosophical beliefs affirm distinctions between just and unjust wars, free societies must provide protection and sanction to those persons whose consciences distinguish between Hitler's war and a non-war in Vietnam. In other
words, if a person admits that he would fight against Hitler, why should this cancel out moral opposition to another war which he believes is immoral? Moreover, the Nuremberg tribunal declared that man has higher duties than obedience to the State. Although Adolph Eichmann claimed that he did nothing more than carry out orders of his superiors the fulfillment of these orders was a crime against humanity. To deprive a man of his precious conscience and historical right to make moral and ethical choices is to create a robot-like brute and a conditioned killer for the State. Respect consciences that have learned from our deepest heritage, man's historical predicament, and inescapable necessity to make moral choices above all else; and we may create difficulties, and tensions, and frustrations for the State, but it is these very tensions that are vital and life-affirming in our mutual struggle to create a more humane, civilized, and democratic culture. The alternative is Eichmann.45

De-Schooling Education as War

Within a decade, Hammarskjold was killed, and Lumumba was killed, and Diem was killed, and Kennedy was killed, and Malcolm was killed, and Evers was killed, and Stokely fled the country, and King was killed, and Robert Francis Kennedy was killed, and John Berryman chose suicide, and now Ezra Pound has died. The unclear depths of absurdity,
negation, and tragedy are visible for all to see, feel, and contemplate. Yet, many persons refuse to look, and continue accepting illusions of American innocence and utopian schemes explaining away the precariousness of human existence. However, sensitive people realize that man is limited to three basic existential alternatives in living—suicide, hope, or learning to absorb life's negations.

It is clear that the atmospheric hostility of American society and wars of aggrandizement are antithetical to the purposes of man and God. And the revolting obscenity of Vietnamization characterizes the destruction of part of what God has created and intended for man's fulfillment. But since God is now dead, can there be sanctity without God? In Albert Camus' The Plague, the atheist Tarrou spoke to the physician Rieux: "Can one be a saint without God? That's the problem, in fact, the only problem I'm against today." But without God and modern man's entrapment in the Vietnam mentality, all is possible.

I mean to tell you! We have killed him—you and I! We are all his murderers! But how have we done it? How were we able to drink up the sea? Who gave us the sponge to wipe away the whole horizon? What did we do when we loosened this earth from its sun? Whither does it now move? Away from all suns? Do we not dash on unceasingly? Backwards, sideways, forwards, in all directions? Is there still an above and below? Do we not stray, as through infinite nothingness? Does not empty space breathe upon us? Has it not become colder? Does not night come on continually? . . . Is not the magnitude of the deed too great for us? Shall we not ourselves have to become Gods, merely to
to seem worthy of it? There never was a greater event—and on account of it, all who are born after us belong to a higher history than any history hitherto.

Nietzsche's sense of possibility evokes the need for modern youth to begin understanding the limits and relatedness of human phenomena. The struggle for equality of condition for Blackamericans, aspirations of well-being for the poverty-striken, efforts to preserve the strength and social power found in ghetto cultures, and desires for quality education, all operate within the limits of the Vietnam mentality which starves these initiatives for the sake of national sovereignty. What matters is that time and again mutual and radical interactions of these factors bring forth a widespread assimilation of errors and potentialities. By translating this into the life one lives, we find that these antagonistic forces help one another exist; but all the while negating one another, imposing limits on one another, and seeking to reduce one another to impotence. Ironically, it is in spontaneous and continuous interplay of social influences that men can truly exist as men and eventually mature. Like poetry, metaphysics, prayer, and contemplation; the influences of the art of valuing which attains to historical reality is experienced only to the extent it operates with man's spiritual life. So profoundly is the spirit here merged with the human condition that even the survival of black
people imprisoned in ghettos is not possible without bringing together man's efforts to preserve and produce. Here dualism is fought with the utmost vigor.

Man unites these apparent sources of irreconcilable value tensions by his humanness—weeping and smiling, dying every day, and thereby coming to realize that inward spiritual peace, the soul of America, and worldly peace are inseparable. The voices that sang "Go Down, Moses" in cotton fields of the land of promise, and voices that cried out the sanctified prayer of Judaism, "Hear, O Israel, the Lord our God, the Lord is one," in Auschwitz and Buchenwald, still ring loud and clear. We can never let their meaning perish, for their preservation remains essential in maintaining sanity and sanctity in an absurd world, while their destruction will lead to the death of civilization.49

This is why it is legitimate to claim in the light of our historicity, that the now familiar words—Black, and only Black, is beautiful—represent more than a black militant slogan. These words have never been printed on bumper stickers, for their deepest meanings can only be found in the hearts and souls of a people seeking real social regeneration and redemption of American society. In other words, the American democratic synthesis derived from our dialectical tradition must forever "... remain an open one, always subject to the correction of new
experiences, new truths: always capable of amendment by a fresh experience, a deeper truth, a higher morality."50

What is demanded is a recrystallization of the basic issues of good and evil, of power and form, of force and grace, in the actual world. In short: the crisis presses toward a social conversion, deep-seated, organic, religious in its essence, so that no part of personal or political existence will be untouched by it: a conversion that will transcend the dessicated pragmatism that has served as a substitute religion. For only the living—those for whom the world has meaning—can continue to live, and willingly make the fierce sacrifices and heroic efforts the present moment demands.51

Like Sisyphus, Americans need to recognize that their culture is growing-up absurd. Only then can we begin deschooling ourselves from childish interpretations of the American character, and idolatry of modernization by allowing young people to get hold of themselves and rediscover in new ways the humanness of man and tragic beauty of man's earthly predicament. Leaps of faith into eternal, transcendent, or ultra-rational worlds of thought fall short of saving men from the abyss of nothingness. Likewise, an immutable reliance on the Fall and the lost paradise continues to keep men imprisoned in abstractions. Truths are not found here, for man remains alone with his fellowman and God in his endless struggle against history. Men can only freely choose to be slaves. Yet, herein lies the historical irony, for man's potential humanness exists within his fidelity to his earthly condition and what he decides to make of it.
All Sisyphus' silent joy is contained therein. His fate belongs to him. His rock is his thing. Likewise, the absurd man, when he contemplates his torment, silences all the idols. In the universe suddenly restored to its silence, the myriad wondering little voices of the earth rise up. Unconscious, secret calls, invitations from all the faces, they are the necessary reverse and price of victory. There is no sun without shadow, and it is essential to know the night. The absurd man says yes and his effort will henceforth be unceasing.52

There is no escape from the fact that man is a historical being who is not yet at home and has only begun his journey towards human fulfillment. This he has come to know through the propagation of values. This enables us through language, faith, commitment, or action; to accept or refuse, adore or reject, question or decide, to be a doing or despairing person. When we explore the wonder and mystery of human values we begin moving into the world of ideas beyond quantitative analysis by acknowledging that which has already been—the mystery of our own being. It is in this way that a personal sense of history plays its part in de-schooling education as war.

... in work and prayer, in poetry and music, in vital joy and in fatal sadness, and most, perhaps, in the man who is silent, who listens to the inexpressible promise of silence. ... Man, in his history on this earth, can only be one who hopes, since this existence is a preliminary on which, however, experienced in hope—is a presentiment of the light of fulfillment which is already there even though man is merely approaching it and reaching for it. ... in the remotest depths of his mortal being, man is the property and the family member of the hope given to him.53

We need to continuously remind ourselves that classical
educational ideas, transmission and reception of spiritual values, and humanistic teachings of life have been bound together in history. We are indebted to history for the advantage of a position which follows our ancestors, for we can now be brought closer to our humanness by our slightest effort, and with less labor, but ultimately with less glory. The talmudic sages say: "He who teaches the tradition to his fellow man is regarded as though he had formed and made him, and brought him into the world." And as it is recorded in Jeremiah: "And if thou bring forth the precious out of the vile, thou shalt be as My mouth." In these quotations, we are reassured that it is less than utopian to suggest that modern men can turn to the conquest of their own hatred and repugnance encapsulated by war-mindedness, just as man has come to know that immorality and paranoia are anti-cultural. Beginning with the Apocrypha, Midrash, and Talmud, we find that the highest priority was placed on peace education. Micah's prophecy, for example, cast a legacy across the millenia of time to the peace overtures of our own day. And his prophecy is still unfilled, but most appropriate for us, as we move closer to the twenty-first century.

And He shall judge between many peoples, And shall decide concerning mighty nations afar off; And they shall beat their swords into plowshares, And their spears into pruning-hooks; Nation shall not lift up sword against nation, Neither shall they learn war any more.
But not to learn war any more, demands an existential confrontation with the historicity of racism as it continues to keep men imprisoned in a world dominated by war-mindedness. All forms of racism are conditioned and unconditioned by personal and cultural values. In order to understand the war-mindedness of Western civilization, it is necessary to penetrate the foundations of racism and anti-Semitism. Racism, anti-Semitism, nationalism, and colonialism all feed upon man's irrepressible tendency to remedy the state of human affairs by seeking final solutions. Herein lies an awful paradox.

The only way that the Nazis succeeded in destroying the last vestige of Jewishness among concentration-camp victims who already had gone through a thorough process of dehumanization was the gas chamber. In fact, it was the Nazis who showed the world that neither nature nor nurture can account for or destroy a people. The final solution to any social problem is always beyond nature-nurture. The final solution is death for the problematic object, be it Jew, Black, or drug addict.57

This historical truth cannot be cast aside as just another page in history, for every man today has some kind of relationship to it. Racism of any variety is a passion, with a logic, and set of values. The racist mentality begins with predispositions of cultural exclusion. For example, stereotyped images of Jews and Blackamericans remain essential, while the meanings of Jewishness and Blackness are neglected by sins of omission. In this sense, latter-day racists in America are out of step with history.
and undeniably the negation of man's redemption and cultural destiny.\textsuperscript{58}

Racism is a historical phenomenon. Racist doctrines are adopted and practiced by persons who choose to do so. Once this choice is made, the racist seeks facts to nourish his private distortion of the world.

Anti-Semitism is a free and total choice of oneself, a comprehensive attitude that one adopts not only toward Jews but toward men in general, toward history and society; it is at one and the same time a passion and a conception of the world.\textsuperscript{59}

Thus de-schooling education as war continues when it becomes clear how racists inevitably reveal the absurdity of their doctrine of man and society. If we listen carefully, their remarks become frivolous and open to internal contradictions. But what if a person is like this only to Jews? What if a man's racial prejudice is limited to just Black Americans? Or, what if a person holds religious biases against Catholics and not other Christians? And what if otherwise the racist conducts himself as a good citizen with common sense? Although these questions are frequently raised when studying values, these are simply examples of what I call racist apologetics. At this point dialogue must be stopped, for these are non-questions.

But what makes these responses non-questions? First, racism is a generalized attitude and cannot be isolated to one particular group. Second, it represents the total character of a man, for to deny another man his humanity is
to degrade the value of all men, including oneself. For example, when southern slave masters went into slave quarters for sexual intercourse with Black women it was for purposes of breeding, and not mutual enjoyment, for Black slave women never allowed white masters any sexual satisfaction. Moreover, because of this dehumanizing practice, the master's relationship with his wife could not involve the deepest meanings of love either. For once a person views another person as an object or a possession, all persons become potential posessions.60

Thirdly, racists cannot survive alone and become men of a herd. The words "I hate Jews" or "I hate Blacks" need collective reinforcement. By pronouncing doctrines of Aryan supremacy or white superiority, mediocrity becomes a given and acceptable value. Racist societies are collectivities of mediocrity controlled by a pseudo-elite of the ordinary. It is vis-a-vis Jews, or blacks, or other minorities that racists preserve their so-called right of preferential treatment. Lastly, a racist society can only be a society of juxaposition, for the degree of integration, tolerance, and equality is fixed according to the "temperature of the community."61

The present call, then, is for a new minstrelsy. Unlike the minstrel shows of the late nineteenth century, this minstrelsy will enhance the human struggle for freedom. By letting the real essence of Blackness have its day,
these new performances will create melodies that deaden the senses of racist mentalities which find humor in white performers painting their faces black and imitating the lives of blacks. Think of this, a sick society that used the people it oppressed to miseducate its youth. Think of this, a dominant white society unable to find humor in its own debased life style. In contrast, values underwritten by our Judeo-Christian-Black heritage can replenish the American spiritual wasteland, if people who must be reached, are reached, and listened too. There are modern-day prophets and seers who need recognition.

White middle-class minds have claimed that Martin Luther King was called to preach Sunday sermons, and not to demonstrate. Stokely Carmichael's migration to Ghana was written-off with the slogan "Back-to-Africa." And persons such as Malcolm X, Eldridge Cleaver, and Angela Davis have been dismissed as radicals and black militants. Furthermore, the Christian doctrine of man states that man is incapable of redemption. A Christian must wait for God to do this. Yet, contemporary Christian churches realize that in order for them to survive in a secular-humanist age which demands new morality and integrity in institutional life, gift baskets at Thanksgiving and Christmas are not enough, and find themselves declaring uses of religion null and void unless men are treating their fellow man with mercy and justice. It is not enough to drop a coin in a
beggars palm: Christians must now answer the question, "How far am I responsible for his being a beggar at all?"^62

The true value of deeds has little to do with social activism which has become so popular in white middle-class America. Nothing is more remote from decency and community than glorification of self-virtue. Therefore, the Church of Christ cannot be limited by standards of race, socio-economic class, occupation, or residential patterns. It is not a neighborhood assembly hall or social gathering. The Church of Christ is not contrived by bishops, seminary theologians, or local ministerial associations either. The Church is the suffering and oppressed peoples of the world. Christ is not found in peaceful, quiet, comfortable suburban churches; but in ghettos, migrant camps, and villages of Vietnam. Authentic Christian teaching, service, and fellowship has little to do with white ministers telling their congregations to be nice to Negroes, or inviting Negro preachers to discuss race relations before a Bible study group, or advocating strict obedience to the law of the land. As James Cone aptly put it: "To preach in America today is to shout 'Black Power! Black Freedom.'"^63

Most aren't even aware of the significance of Black theology yet, but it must be remembered that the Black middle class suffered the most from an old minstrelsy, creating within the community an overt Puritan sense. In the 1900's when a definitive middle class began to evolve, Black's found they had to model their lives after whites to exist.
All Black heritage, such as Blues, Jazz and Jive talk, was considered crude, and unsophisticated. In order to receive the rewards society had to offer, Blacks had to deny their Blackness, and this "middle brow" attitude has hindered the process of liberation more than any other aspect in the present culture.  

The real issue is clear. Racism is a complete denial of the Incarnation and true Christianity. In this way, white denominational churches in America have been less than Christian. Thus churches which are not deeply disturbed by their own racism are in need of redemption. Although contemporary churches need not be so concerned with the holiness of its members, it is this very preoccupation that results in Christian congregations asking the wrong questions. By focusing on irrelevancies of smoking, drinking, dancing, drug abuse, and so-called evils of pre-marital sex and intermarriages, rather than the essential spiritual and ethical concern of racism, many Christian churches fall short of exercising their potential humanizing powers. It is by asking the question, "What makes men Christians?" that the true church may become an authentic reality by building upon its dialectical nature. The vitality of churches can be built upon the premise that Blackness is holy, that is, it is symbolic of God's presence in history on behalf of the oppressed peoples of the world.

All things are reviewed in the synthesis of their hums. America is produced and reduced to the power that it is. They summon all to awareness. Omega
poets ask the crowd to redeem their attitudes, change the language, and thus the very meaning of the present culture.  

These words combined with the message of Black theology unmask certain truths necessary in redirecting the role and function of American schooling. For against the Judeo-Christian-Black orientation to life, what has been until now simply accepted as being good for the schools, is seen as being possibly in error, and even a barrier to the good life. Unlike pervasive empirical principles underlying the foundations of American schooling and activities of teaching, the art of valuing shows how imagination, spontaneity, and creativity lead to involvement in the thoughts, feelings, will, and character of other people—including their revelations about the meanings and purposes in life. However, this educational prophecy embarks upon courses subversive of American political orthodoxy which politicians fear. Yet, we live in a society where some people in monasteries and prisons have filled their days by using their creative impulses, contemplating the meaning of life in America, and meditating on life itself. Again we are confronted with the historical realities of continuity and spontaneity, the bonds of community. The full content of teaching today is not comprehended in any book, in any method, in any technique. The problem is that American schooling has never been broad enough to show what these people have to offer education. In order
that these persons may live and bring forth life, each generation must meet them, and teachers need to assume the form of a human link, awakening and activating our common bonds with each other. What our schools now need is an infusion of soul.

**Personalist and Communal Aspects of Human Conscience in Peace Education**

In the incipient age, artists, poets, musicians, novelists, and teachers of values will be engaged in personal struggles against value structures which exclude oppressed minorities. Their forms of expression will be personal and humanistic, while their visions of the good life will be mythical and communal. Nothing human beings experience can ever leave artists or teachers neutral and untouched, for sensitivity to pain and suffering, one's capacity for sorrow, personal yearnings, hopes, memories, and aspirations are all a part of each man's stake in the present and uncertain future. Nobody knows exactly what is on the way—a new art, a new man, a new morality, or perhaps a re-shuffling of society.

Instead of logical mechanization and death, the qualities of classical wisdom and life will be restored. This marriage of education and life is the backbone of our heritage. This peculiar cultural energy can be found in the words of nature poets. Beginning with attitudes of wonder or awe or humility before the works of both natural
and spiritual creation, nature poets encourage valuing what one does not completely understand, and aspiring beyond what man has come to know. Although this kind of poetry becomes a religious experience and creates pathways to a larger humanity, it might be more appropriately called peaceful. Their primary values include implicit and essential humility before the wonders of the natural universe, a reluctance to impose on other things, a willingness to relate to the world as a learner, and a desire to be at home with the natural interplay of order and chaos in all things. And ultimately, nature poets speak of "... a religious devotion to the truth, to the splendor of the authentic." \(^6^6\)

Remembering that man is a myth maker, and part of his authentic nature is derived from myth, nature poets see myths as clues to the meaning and significance of man's deepest need for peace. In her poems, Denise Levertov never moves solely inward to a purely imaginary or private world, but constantly reaches outward toward the human community. To mythologize is to imagine, and to imagine is to contemplate a sense of an authentic peace of mind. For in the end myths become catalysts for accepting and enacting the natural bonds between man and man, and between man and God. Listen to the words and sense the ideas of "The Novices":

They enter the bare wood, drawn
by a clear-obscure summons they fear
and have no choice but to heed.

a rustling underfoot, a
long trail to go, the thornbushes grow
across the dwindling paths.

Until the small clearing, where they
anticipate violence, knowing some rite
to be performed, and compelled to it.

The man moves forward, the boy
sees what he means to do: from an oaktree
a chain runs at an angle into earth

and they pit themselves to uproot it,
dogged and frightened, to pull the iron
out of the earth's heart.

But from the further depths of the wood
as they strain and weigh on the great chain
appears the spirit,

the wood-demon who summoned them.
And he is not bestral, not fierce
but an old woodsman,

gnarled, shabby, smelling of smoke and sweat,
of a bear's height and shambling like a bear.
Yet his presence is a spirit's presence

and awe takes their breath.
Gentle and rough, laughing a little,
he makes his will known:

not for an act of force he called them,
for no rite of obscure violence
but that they might look about them

and see intimate branch and bark,
stars of moss and the old scars
left by dead men's saws,

and not ask what the chain was.
To leave the open fields
and enter the forest,

that was the rite.
Knowing there was mystery, they could go.
Go back now! And he receded
among the multitude of forms, the twists and shadows they saw now, listening to the hum of the world's wood.

Despite the poetic qualities of myth, if we think more deeply, perhaps because of them, poetry is solidly down to earth. Poets will not permit men to live in a spiritual vacuum. But unless man's conception of peace is matched by a social consciousness that demands just and fair relations with his neighbor, then rituals, ceremonies, observances, sacrifices, and moral codes are even nauseating to God. It seems to me (and any honest man can see this in his own spirit) that human beings are forever trying to avoid ethical responsibilities, while the poetic-minded try eternally to make men accept them. Because of this human tendency the world of values is bound to be an uncomfortable world. For here one's relationship to his fellowman, not one's ego, is master. Here the oppressed speak. And if modern man is wise, he will listen with a proper humility.

If the American linear tradition is to escape the provincial nature of its first phases, it will surely redefine the Anglo-Saxon ethos in terms of our dialectical tradition, recast its catalogue of negative influences affecting minority life in America, and alter the war mentality implicit in its social consciousness. Sharp borderlines everywhere have become blurred, and some new, indescribable capacities for entering into hitherto
unheard of relationships are Blackamericans. Being a bastard of the American linear tradition, James Baldwin realized that he could not find himself in Europe or white America, but could only find life's meaning and purpose in terms of his Afro-American heritage.

. . . I brought to Shakespeare, Bach, Rembrandt, to the stones of Paris, to the cathedral of Chartres, and to the Empire State Building; a special attitude. These were not really my creations, they did not contain my history. I might search in them in vain forever for any reflection of myself. I was an interloper; this was not my heritage.68

Although Baldwin's sense of history is not new or unique, he attempts to penetrate a long and destructive innocence in the uses of history. It is ironic to white Americans that Blackness which has been so long regarded as a cultural disadvantage, now reflects an undeniable artistic and cultural strength. However, being black is not all, for the motif of Baldwin's work offers explanations of the importance of manhood--a personal and communal feeling deeply rooted in the Blackamerican mind. What Diderot said of Voltaire could also be said of Baldwin and Black writers of the turbulent sixties.

Other historians relate facts to inform us of facts. You relate them to excite in our hearts an intense hatred of lying, ignorance, hypocrisy, superstition, tyranny; and the anger remains even after the memory of the facts has disappeared.69

One distinctive feature of Black literary voices of the sixties focuses on the problem of historical self-identity. American colonization of black people became a
fundamental point of relevance in de-mythologizing white versions of American history. In *Blues People*, LeRoi Jones shows how Negro slavery remains a source and symbol of the meaning of Blackness. From the work songs of slaves, to spirituals, to blues, to jazz, and to more recent rock and soul music, we can find primary sources of our dialectical tradition.

... if the music of the Negro in America, in all its permutations, is subjected to a socio-anthropological as well as musical scrutiny, something about the essential nature of the Negro's existence in this country ought to be revealed, as well as something about the essential nature of this country, ... society as a whole.70

Although slave masters frequently interpreted slave songs as expressions of happiness, in actuality, they were voices of social criticism, ridicule, gossip, and protest. Biblical tradition personifies the relevance of spirituality for oppressed peoples and provides a powerful source of historical analogy for Black people. The religious imagery of Negro Christianity is filled with references to the suffering and aspirations of oppressed Jews of the Diaspora. Many Negro spirituals reflect this kind of affinity: *Go Down, Moses, I'm Marching to Zion*, and *Walk Into Jerusalem Just Like John*. To Black slaves, "crossing the river Jordan," meant not only death, but the entrance into heaven and complete release from bondage.

The preservation of human dignity and search for the good life have always been basic aims in the lives of
Blackamericans. Slaves went to great lengths to retain their personal dignity. Frederick Douglass's mother tried to remain a mother to him, despite their separation during the work day.

She made her journeys to see me in the night, travelling the whole distance on foot, after the performance of her day's work. She was a field hand, and a whipping is the penalty of not being in the field at sunrise. . . . I do not recollect of ever seeing my mother by the light of day. She was with me in the night. She would lie down with me, and get me to sleep, but long before I waked she was gone. 71

Thus, the role of black intellectuals has been to regenerate these deep values of personalism. Although their efforts frequently followed a priori judgments regarding human nature and society, their approaches were reasonable means towards affirming the inseparability of personal pride and human community. By articulating the meanings of Blackness, these writers persisted in showing the values of being an individual—to will, to decide, to understand oneself, to make commitments, to live responsibly, and to engage life. Eldridge Cleaver describes this kind of personalism as he came to know its meaning in prison.

I realized that no one could save me but myself. The prison authorities were both uninterested and unable to help me. I had to seek out the truth and unravel the snarled web of my motivations. I had to find out who I am and what I want to be, what type of man I should be, and what I could do to become the best of which I was capable. I understood that what had happened to me had also happened to countless other blacks and it would happen to many, many more. 72
Like the Blackamerican sense of historicity, the Hasidic tradition provides penetrating insights into the latent redemptive powers of man. Bringing man into his deepest humanity is prepared and arranged by men, but not in novel and dramatic acts, not by asceticism, not by the Puritan ethos, and not by waiting for Godot; but by sanctifying the unavoidable responsibilities and deeds of everyday encounters with life. Unlike conventional Christian tenets of man's privatistic relationship with God, and ultimate submission to God's will which tends to leave relations between man and man wanting, Martin Buber claims that meeting with God in a dialogical relationship "... does not come to man in order that he may concern himself with God, but in order that he may confirm that there is meaning in the world."73

The life of dialogue begins no higher than where humanity begins. This kind of life is no privilege, like the intellectual life of a university scholar. The nature of the dialogical life goes beyond intellectualism by not merely thinking about another thinker, or feeling toward another person's feelings, but by living towards his concrete human predicament. Its beginning and end is in community. But community does not refer to a self-righteous social order, but to righteousness, not to mankind grown more peaceful, but to peace. Here too, the voice of collectivism stammers. And the man of today? Has
modern man already surrendered to the collectivism of 1984? To what degree is collectivism antithetical to community? And this is the most difficult question of all. Yet here too, there is an approach available. It reaches down to us, it wishes to be grasped—collectivism betrays the meaning of true community.

Collectivity is not binding but a bundling together: individuals packed together, armed and equipped in common, with only as much life from man to man as will inflame the marching step. But community, growing community... is the being no longer side by side but with one another of a multitude of persons. And this multitude, though it also moves towards one goal, yet experiences everywhere a turning to, a dynamic facing of, the other, a flowing from I to Thou. Community is where community happens. Collectivity is based on an organized atrophy of personal existence, community on its increase and confrontation in life towards one another. The modern zeal for collectivity is a flight from community's testing and consecration of the person, a flight from the vital dialogic.74

To avert an escape from community is an act of redemption. But only by our own acceptance of this redemption will the turning of our reliance on faith alone and authoritarian ethics, to the beginning of developing trust in human relations will modern men realize the true nature of Job's words: our "redeemer liveth."75 Here again, two opposite interpretations confront us. In Christian tradition, faith in the authority of Church dogma is an assertion that people should accept verdicts of right and wrong, true and false, without reference to standards beyond the authority of leaders, church laws, or creeds. The papacy
in Rome is granted infallible status, and matters of truth are undisputed, if proclaimed by the Pope. But no longer is this position sacrosanct. In tracing historical developments of papal infallibility, Hans Kung develops the theory of "papal indestructibility" recognizing the human dimensions within the patristic tradition. Because it is both a spiritual and temporal office, filled by a man, it naturally follows that it is subject to the follies and wisdom of a pope's humanness. Remaining blindly faithful to dictates of the papacy negates man's free will and creates an authoritarian ethical system requiring followers to remain uncritical and subservient to the Vatican. Infallibility inadvertently fosters negations of human trust—a basic ingredient for peace.77

On the other hand, trust is an undogmatic relation. It is a non-authoritarian relation. It is based on a quest for mutual integrity, credibility, and peace. And trust stands in a definite and positive relationship to any truth as its servant. In trusting leaders and other persons, an individual comes to know that truths derived from the relations are authentic and warrant no further justification. Encyclical justifications are unnecessary. Empirical proofs are unwarranted. In fact, a relationship formed out of trust sets the stage for a humanistic ethics of peace. Because every man is unique, another source of trust enters the world whenever a child is born. By being
alive, everyone groping like a child back to the origin of his self and relations with others, we can experience the fact that there is a natural need for trust in our own lives, that there is an origin of redemption and peace in our heritage of being men.

As we come to know and value the legacy of our Judeo-Christian-Black dialectical tradition, we realize the fact that it is our life which is being addressed. One of the most valuable ideas derived from this perspective is the education of character—intelligence, empathy, knowledge of the world that was and is, and man's relation to the world in terms of what it could be or what it ought to be—this is the curriculum which binds education and life. Like Martin Buber's attachment to education and life, W. E. B. DuBois said:

A system of education is not one thing, nor does it have a single definite object, nor is it a mere matter of schools. Education is that whole system of human training within and without the school house walls, which molds and develops men.78

To judge from these last two testimonies, the Judeo-Christian-Black concept of man and history is intent upon creating an art of valuing out of the movements of history itself. In aesthetics, as in the art of valuing, the essential task is to choose, isolate, and generalize those aspects of reality which can purify and refine the human ethos. By attempting to give form to human values which appear to have been lost, neglected, or forgotten in man's
historical confrontation with being and becoming, the art of valuing takes us back to the true sources of our heritage and the points of relevance demanding metaphysical and historical revolt. This is what the art of valuing desires to grasp from our Judeo-Christian-Black heritage, for it may be a significant part of the Alpha to Omega in humanizing schools and society.

Whether it be a question of an ideal perspective of decency, justice, and community, or of the relatedness between war, peace, and human conscience, or an outline of something much greater yet more elusive, the considerations brought to the fore in this chapter show what a real interest and obligation there is for teachers in building a type of social consciousness distinct from that of the Vietnam mentality and directed by a set of ideals outside the constraints of our American linear tradition. We have thus come to the object of the concluding chapter, in which I shall try and characterize, in its very contrast with the conventional ends-in-view of American schooling, the educational idea of an "ethical will" conceivable in terms of the significance of our dialectical tradition.
NOTES


4. Carter G. Woodson, "Negro Historians of Our Time," *The Negro History Bulletin*, VIII (April, 1945), p. 155; David W. Noble, *The Progressive Mind, 1890-1917* (Chicago: Rand McNally & Co., 1970), pp. 16-35. Nowhere is there a clearer attempt to develop America's linear tradition than in the historical works of nineteenth-century historians—Bancroft, Prescott, Motley, Parkman, etc. They all wrote within an Anglo-Saxon frame of reference. They all wrote from above. America was God's chosen nation in which the progressive forces of Protestantism were creating an advanced industrial order. Frederick Jackson Turner and Charles A. Beard also wrote "nationalist histories" and propagated the ideals of the American Creed.

5. James Baldwin, *Notes of a Native Son* (New York: Bantam Books Inc., 1949), pp. 5-6; John T. Marcus, "The Consciousness of History," *Ethics*, LXXIII (October, 1962), pp. 30-31. According to Marcus, the "... historical recollection of unique existential experiences reflects the continuity of the self in time; the continued 'presence' of these existential moments in the individual's psyche and his consequent teleological expectations constitute the essence of his being. In fact, at the core of the ego, the unconscious 'feel' of the 'historicalness' of our cumulative experiences, in their endless variety and particularity, fashions our identity. Thus the historical sense, whether understood or felt, becomes synonymous with the ontological quality of man. And the distinctive dimension of the human condition reveals itself to be the identification of man's being with the process of his becoming."


11 Hanna, The Thought and Art of Albert Camus, p. 177.


16 Ginsberg, The Critique of War, p. 74.

17 Ibid., p. 45.

18 Miller, Tropic of Capricorn, p. 12.


20 Bernard Mehl, Classic Educational Ideas: From Sumeria to America (Columbus, Ohio: Charles E. Merrill Publishing Company, 1972), p. 211.


23 Ibid., p. 16.
24 Ibid., p. 17.


29 Alan Francis Griffin, A Philosophical Approach to the Subject-Matter Preparation of Teachers of History (Columbus, Ohio: The Ohio State University, 1942), p. 152.


31 Ibid., p. 103.


33 Ibid.

34 Russell Baker, "We Need a Great National Forgetting," Columbus Citizen-Journal (February 27, 1973), p. 16.


36 Ibid., p. 5.

37 Richard J. Margolies, "Cleaver Divides a Town," The New York Times (February, 1973), p. 8; James H. Cone, Black Theology and Black Power (New York: The Seabury Press, 1969), pp. 6-7; Columbus Dispatch, "Rev. McIntire Angry at Soviets, Urges Crusade on Communism," (June 16, 1973), p. 7. Rev. McIntire's words suggest examples of intrusion and exclusion. "Every American who loves his liberty and fears his God should now protest, ... It is our time. Go into action. Do not be afraid of the Communists. ... Let the clean, decent people who know that liberty is more precious than life arise, ... members will be bearing 'witness to the living God' at the same time Brashnev represents 'the Devil and Satan.'"


43 Berrigan, No Bars to Manhood, p. 19.


47 Ibid., p. 70.

48 Ibid., p. 60. Extracted from part 3 of Nietzsche's The Joyful Wisdom entitled "The Madman." Carl E. Braaten in his "The Death of God" as Futureless Theology presented an antithetical argument found in The Futurist Option by Carl E. Braaten and Robert W. Jensen, pp. 31-58. "The 'Death of God' wing of radical theology is today rattling the bones of a theological skeleton that had already lost its eschatological life. The God who is declared dead is the God of the past, not the God of hope, who holds our future in his power. The 'death of God' movement has been analyzed from many angles. Our analysis proceeds from an interest in eschatology. The 'God is dead' theology should be seen as the end-result of an already de-eschatologized Christianity. To say that God is dead may be only a different way of describing a theism in which eschatology had died. That is say, a God without his future leads to a God without hope; and a God without hope leads to a hope without God. And a hope without God eventually withers
away into hopelessness and future-less existence. For God is the ground of our hope as the power of the future. A non-eschatological theism is a deadly thing; it is hopeless. If there ever were a god who fit such a ism, he would better dead than alive."


52Strolz, Human Existence, pp. 69-70.

53Ibid., p. 53.


55Ibid.

56Vorspan, Jewish Values and Social Crisis, p. 7.

57Mehl, Classic Educational Ideas, p. 6.


59Ibid., p. 17.

60Ibid., pp. 21-22.

61Ibid., p. 29.


63Cone, Black Theology and Black Power, p. 116.
64 John W. Moore, "Black Consciousness and Black The­
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1972), p. 78.
65 Ibid., p. 79.
66 Wendell Berry, A Continuous Harmony: Essays Cul­
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67 Ibid., pp. 30-31.
68 Baldwin, Notes of a Native Son, p. 4.
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78 Leslie H. Fishel, Jr. and Benjamin Quarles (ed.),
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CHAPTER V

THE CHALLENGE OF CONTEMPORARY EDUCATION:
AN ETHICAL WILL AS AN END-IN-VIEW

Where Do We Go From Here?

If concrete historical ideals are the sum total of ways people come to know and value them, it follows that life in America will change when the dominant conceptions of social reality undergo transformation. My intuition tells me that turning toward a revolution of values in education will find its highest form in American cultural maturity. The wisdom underwritten by our Judeo-Christian-Black heritage contributes to forming man's partnership in dialogue, while those who turn cooperate in the redemption of the world. I will be personally satisfied if I can communicate some of these insights to my heirs struggling with value tensions inherent in developing a sense of history, a sense of the Absurd, and a sense of possibility which in the incipient age must become inseparable.

The crucial issue before modern men centers around the question of how future generations will seek and nurture alterations of consciousness. I hold that this is the most
obvious, immediate, and powerful example of nonmaterial historical reality which we all carry around in our heads in some form. Since America's linear tradition represents ordinary thinking, and is what most teachers use as an historical frame of reference, I would like to continue working with teachers on the endless task of unmasking the "tyranny of abstractionism" inherent in what conventional American schooling rewards us for in teaching and learning.

I understand the American linear tradition and its relation to the self-fulfilling prophecy of American schooling for two reasons. First, like other teachers I know, we tend to begin with a set of expectations derived from tenets of the American Creed and engage in teaching it in some manner, either consciously or unknowingly. Second, over the past few years, as I have more consciously explored the possibilities of a dialectical view of man and history, I have become acutely aware of the "straightness"1 of much historical thought and writing, as well as the setting in which history is taught on all levels in American schooling.

Wherever this kind of historical thinking appears, a linear conception of man and history reveals six easily identifiable tendencies that vary in strength and intensity, but are always present in some form or manner of expression. And these qualities are most evident in
conventional ways of teaching history: (1) a tendency to accumulate certain historical facts while relying on the authority of the scientific method; (2) a tendency to use history for pragmatic purposes of justifying the existing political order, rationalizing international relations, and promoting quantitative analysis; (3) a tendency to focus on the surface features of historical development constrained by theories of progress, war-mindedness, military mythology, and politicized versions of man and society; (4) a tendency to stress tangible and observable aspects of historical reality rather than the inner qualities of existential human experience; (5) a tendency to consider particular human difference by fostering historical perspectives of juxaposition vis-a-vis the Anglo-Saxon ethos rather than historical theories of convergence and the catholicity of human experience; and (6) a tendency to lapse into negative social consciousness, inverted tolerance, philosophical materialism, and apocalyptic fatalism.

The Judeo-Christian-Black dialectical tradition, on the other hand, is the mirror image of the American linear tradition. When we step into this concept of man and history we experience life differently, begin to see existential paradoxes of our human condition, and suddenly find ourselves interested in historical irony. This way of looking at the American tradition comes first in the form
of episodic glimpses—spontaneous, discontinuous, and unpredictable. But the more insights we gain by acts of valuation into how people choose to live, the easier it becomes to understand ways in which Americans tend to seek meaning and purpose in living. We go a step further as we unlearn habitual ways of thinking and acting through the art of valuing derived from historical dialectics. Unlike acts of valuation, the art of valuing includes:

1. reliance on intuition, spontaneity, and emotions as well as analytical reason;
2. acceptance of the ambivalent and antagonistic nature of our human predicament which defies final solution;
3. confrontation with existential paradoxes of human life—good and evil, hopes and fears, love and hatred, life and death; and
4. contrasts between the potential timelessness of man's history and the historical limitations of man's mortality—time and space.

One of our historical limitations may very well be our inability to go beyond a dialectical perspective of history. The Fall did not happen once and for all and become an inevitable fate of mankind, but it continually happens in human history. Inspite of all past history, man's inheritance, and accomplishments here and now, every man stands in the naked condition of Adam. Herein lies the redemptive power of dialectics. As man seeks the restoration of the Garden of Eden, when he discovers the
meaning and purpose of life he begins realizing that the life of man involves being condemned to his humanness. When life is so lived, modern man's recent experiments to ease the psychological pain of death by using psychedelic drugs on terminal cancer patients can be seen in proper perspective. It is simply another example of man's irrepressible urge to hasten the Kingdom of Heaven on earth springing from a misunderstanding of the nature of that kingdom.²

In this dialogue all such missions are hindrances to its coming, for the redeemed world (Kingdom of God; Kingdom of Unification) remains dependent upon the way in which each man lives this given life, which is given to him again and again. Therefore, modern man can only answer God with the whole of life—decency, justice, and community, not by some ritual or ceremony performed by members of a "cult of religious technology." It is this unfolding of historical awareness that allows us to now realize our deepest obligations as partners in the unfolding of our Judeo-Christian-Black heritage.

With the advent of Black Power, Black identity, Black humanism, and Pan-Africanism as counterveiling forces to the dominant Anglo-Saxon ethos in American thought, we have experienced a breakthrough of non-ordinary consciousness into ordinary social awareness. This shift in social
thought, above all else, opens doors of optimism previously closed by an excessive cynicism of our time. This capacity is now within man's reach; the capacity is present through man's perennial struggle against history by attempting to balance varieties of antagonistic historical forces and movements, while reaching out for universality, harmony, and Oneness. In The King and the Corpse, Heinrich Zimmer writes:

... every lack of integration in the human sphere simply asks for the appearance, somewhere in space and time, of the missing opposite. And the personification, the embodiment, of that predestined antagonist will inevitably show its face.³

The Judeo-Christian-Black consciousness is now part of our time. It may be nothing other than the reality and power of the nonmaterial, and the nonordinary, which we have denied for so long. But now that it is available, it compels teachers to take it into account and eventually infuse it into their conceptions of man, history, and education. And--it may or may not be relevant--to offer it as a basis for displacing the pragmatic and instrumentalist foundations of American schooling with a new personalism and humanism. When we finally confront these antagonistic forces that symbolize the moral confusion and spiritual anarchy of our time; when, instead of running away from our humanity by seeking final solutions, we let it interact in our lives, the natural intercourse between
education and life can be restored. Maybe one day, then as we move closer to our human destiny, young and old alike will look back on our so-called problems of "race relations" and our "Vietnam mentality" as things to smile, sigh, or shake their heads over: how could we not have seen clearly what our tradition was really all about?

An Ethical Will in the Making:
An Educational End-In-View

The whole question of an ethical will in education and life is most intriguing. In modern-affluent America, men leave wills allocating their properties, money, and material goods to their heirs. And in the American schooling process instructors leave analogous educational wills encouraging proper occupational status, success-mindedness, moral legalism, and diplomas as marks of social advancement and keys to future accomplishments. But are these the most valuable things a young person should inherit from his educational experiences? Is not modern man's conception of a will merely another aspect of modern idolatry remaining antithetical to our traditional ethical will?

Unlike modernized versions of a will, the forefathers of contemporary Judaism left a much different kind of will. The heirs of Jewish fathers received ethical wills. The history of these texts has inspired Jewish parents for thousands of years to leave similar personal legacies of
a man's deepest qualities. And this kind of inspiration was not left to chance, for it was a vital part in preserving Jewishness. Ethical wills contain no references to material assets and properties.

It contained, instead, a distillation of the truth which a man had accumulated in his lifetime. It contained his most important assets—the values and wisdom which, as the end appeared in sight, he wished to pass on as his proudest legacy to his survivors.⁴

What then is an appropriate legacy a teacher of human values can leave his students? What values govern us? What are our most precious resources? How much diversity, dissent, and disobedience is essential for societal health? How many threats to property values can we endure as a price for human redemption? Can we distinguish the values of human life from the values perpetuated by modern social and political institutions? Are we capable of judging the difference between property rights and human rights? Are we capable of admitting that apparent threats to the law may be contributions to the good life? How much reality can we bear? How much human variety, how many voices, how much of life's reality pressing against our nostalgia for security, comfort, and order from the larger of despair and alienation outside our psychological wombs—how much of this can we endure?

When questions of this kind become ends-in-view for values education, we find ourselves encountering not only
different rhythms of language and different kinds of concerns, but entirely different value-configurations, modes of behavior, and educational life-styles. Our dialectical tradition continuously reminds each of us that we have lived and will die, while the deepest mysteries of humanity will no doubt be as unclear to each of us at the end as at the beginning. But what may be immortal about us is that we are part of an undying Judeo-Christian-Black heritage. The wisdom learned and passed on through 4000 years of a unique Jewish history is the greatest legacy a Jewish father can leave his children. Like the legacy of eternal Judaism, the evolutionary function of Christianity attesting to man's redemptive need for a new vital social order continuously renews spiritual forces of hope. And the myths and truths surrounding over 350 years of Black-American history remain some of the precious gifts a Black person can inherit. These historical sources of Western values are now being recognized as our link with humanity and inseparable from genuine education and the good life. In this way, teaching values becomes wisdom teaching.

Although one man's wisdom is often another man's folly, dialectics holds a key to the future of values in education because it embraces life-affirming experiences and possesses powers necessary to transform the emptiness of modern man's spiritual life into one with dialogical
meaning. Despite the fact that nothing in education and life remains less finished than dialectics, nothing of fundamental value lasts very long that fails to derive its strength from the deepest meanings of redemptive living. Beginning with the basic reality of inescapable tensions involving man's nostalgia for a Golden Age, irrepressible utopianism, and life's existential paradoxes, our dialectical tradition challenges the dissonance of contemporary monologues seeking educational panaceas. An alternative is to begin recognizing that the moral axioms demanding conformity to the life and customs of America's linear tradition are manifestations of homelessness, while the values underwritten by metaphysical and historical revolt are gradually moving us towards the meanings of creation, revelation, and redemption. And this is the primary function of the art of valuing in education.

One of the more remarkable ethical testaments in this educational will holds that the art of valuing complements the processes of human maturation by finding sources of creative synthesis in the on-going tensions between encounters with aesthetic refusals of the world and values of unity. But how can this be explained to modern youth? We must revolt, certainly. This is what Albert Camus meant when he claimed that revolt is a spiritual phase of human experience—"I revolt, therefore we are." The demands which revolt make are, in part, aesthetic demands.
And like revolt, the art of valuing focuses on human tensions without preoccupations of seeking immediate resolutions. As Andre Malraux wrote in his *Anti-Memoirs*: "the truth about man lies first and foremost in what he hides." From this point forward, then, the art of valuing is not solely concerned with individual passions, but seeks to encompass the most penetrating depths of the human condition. Albert Camus, for example, alluded to the preciseness which the art of revolt and human solidarity entails.

Art also is this movement which exalts and denies at the same time. "No artist tolerates reality," says Nietzsche. This is true; but no artist can do without reality. Creation is demand for unity and refusal of the world. But it refuses the world because of what it lacks and in the name of what it sometimes is. Revolt can be observed here, outside of history, in a pure state with its original complication. Art, then, should give us a final perspective of the content of revolt.

This statement provides a foundational principle for the art of valuing requiring persons to incarnate what they think and recognize that the truth of values is partially understood in terms of their intrinsic worth. But valuing is aesthetic only to the extent it takes risks in binding itself to men in history. Valuing here appears in its complete dynamic as that which happens. It takes place in persons empowered to speak their own independent word out of their own being as though they had just come to them. This is the way in which values live within us. Everyone learns that he is doing little more than further
advancing those values which have advanced them to this point. Nonetheless, in the arbitrariness of artistic activity one can do anything or do nothing; both alternatives require thought and choice about the function and historicity of producing values and exposing truth and falsehood. When Julius Stulman states that methodology is a creative process he provides a key to bringing about the art of valuing as an educational reality.

I pray
New symbols to portray
Rather listen with closed eye
And see with inner ear
A meaning, gleaming,
A method of creative process,
A field within a field within a field
Luring in irregular
Pulsating reference frames
Fed creatively,
Alive,
Not facts dead to survive.

Rather the points of synthesis,
Erase the darkness of night,
Creating means
To dissipate
The mushroom clouds
That O'erhang the day
Bringing a methodology
For answers.8

The first act in the art of valuing, then, is to listen to the signs of the times. This means more than hearing the words that another person speaks. It signifies, rather, an openness to other people and a willingness to accept and affirm the very being of other persons. Listening is an active process, not merely the strained silence so well understood by Blackamericans and Jews of
the world. In authentic listening the individual senses the meaning of other persons in life, has respect and compassion for the inner most feelings of others, and tries to be present with others in their life experiences, no matter how vicarious it may have to be.

This is to say little more than seeing the conventional handshake as a ritualistic form of tribal hostility used to maintain diplomatic avenues between adversaries. All courtesy, official protocol, and formalized manners function as limits to human aggression. Bourgeois manners and professional codes of conduct are social techniques designed to ease the confrontation, strife, and friction that make-up natural human relations. This realization has profoundly disturbed the American image of innocence, for ethical correctives to socialized armament are tribal in the noblest sense. For example, Indians have a more wholesome way of getting along with other people. They do not encourage the condition in which one man becomes the potter and the other the clay, or the one the subject the other the object which is so common in the success-oriented value structure of white middle-class America. Moreover, as to teaching Indians about human living, white America can teach them very little, while the Indian can teach white America very much. Indians do not look at other people upon first meeting them in terms of success, status, or position in the workaday
world, but in terms of goodness, worth, integrity, and wisdom. As Marshall McLuhan points out: "... when an Indian looks at a man he wonders if that person is kind, good, generous and wise, and these values are in direct conflict with the materialistic orientation of white society."^

Likewise, for Black Muslims and Jewish People, the word "shalom" is held in high esteem even apart from its religious significance. It remains the central expression of all that can be hoped for and given in a human relationship. Upon greeting another person, or departing company, the words "Shalom Alecham" transform otherwise difficult situations into potential sources of friendship and trust. In its true sense, the words "peace with you" connotate a messianic time. Human values of this kind are either active in the tensions of society or else they are not; and to simply claim that they may exist in the future, when time will be better, or will exist in heaven is tantamount to saying they are not wanted or necessary among men in modern society. But this historical limit manifests the cultural tragedy of the disparity between noble aspirations and tyrannical achievements of politi-calizing man. Let us at least pause then by reconsidering the values underwritten by our Judeo-Christian-Black her-itage at a time when, in the story of human history,
"... the spirit of revolt meets the spirit of compassion."10

As the deepest meanings of this have been left to us by the Jews of Russia, it is now imperative that we come to know, to live by, and pass on the essence of Jewishness. But where does a teacher begin? One point of departure is recognizing the significance of the eyes of Jews living in Russia as they gather together, just to be together as Jews, and Blackamerican children in American classrooms crying out for freedom and genuine community. As Elie Wiesel clearly shows, their eyes precede their essence, and everything about them can be comprehended within them. Their eyes kindle an eternal flame of truth that can never be extinguished.

Shamed into silence before them, you can only bow your head and accept the judgment. Your only wish now is to see the world as they do. A grown man, a man of wisdom and experience, you are suddenly impotent and terribly impoverished. Those eyes remind you of your childhood, your orphan state, cause you to lose all faith in the power of language. Those eyes negate the value of words; they dispose of the need for speech. ... Jewish eyes, reflecting a strange unmediated Jewish reality, beyond the bounds of time and farther than the farthest distance. ... God himself must surely possess eyes like these. Like them, He too awaits redemption.11

A person engaged in the art of valuing must be ready to look at rather than away from what is painful in human experience. Although counterfeit versions of life's significance and reality abound, they are ultimately
empty if they do not open a person to the value of engaging himself in the complete emancipation of all oppressed peoples by whatever means they deem necessary. And you cannot really come to value life unless you are ready to allow painful, embarrassing, and tragic feelings to come into your experience, to taste the bitter rind of our human limitations, and at times feel the hopelessness and despair of not being able to relieve the pain of living in an absurd world of human imperfection. Therefore, our ethical will must read: "Life has its pain and evil--its bitter disappointments; but I like a good novel and in beautiful lengths of days, there is infinite joy in seeing the World, the most interesting of continued stories, unfold, even though one misses THE END."¹²

Like the good novel, Babi Yar is real. Yet, when one attempts to see it where it was supposed to be located, there is nothing there today to be seen. And this is so, for a person has to close their eyes to see thousands of Jews falling into unwanted graves. A person must concentrate. Contemplate. Feel. And above all, he must be silent as the mystery behind this fact is fulfilled in martyrdom. In fact, a person must use all his energy to hear the living cries of unity on their lips, the "Hear, O Israel" which at this point in time becomes testimony against the unreasonable silence of the modern world which appears so innocent.
But Babi Yar, like Vietnam now, is not simply a geographical location. Babi Yar is not in Kiev and Vietnam is not in Southeast Asia. No. Babi Yar is Kiev and Vietnam is America. Babi Yar is the entire Ukraine. Vietnam is the entire United States of America. And this is what one needs to see and come to know, to keep men human, to make a world fit for man, to build a just and compassionate society—this is still the message of Jewish and Black people throughout the world. And this is the task of creating quality education. Yevgeni Yevtushenko, a popular young Soviet poet, expresses this concern eloquently in a poem entitled Babi Yar.

There are no memorials at Babi-Yar--
The steep slope is the only gravestone.
I am afraid.
Today I am as old as the Jewish people.
It seems to me now that I am a Jew.
And now, crucified on the cross, I die
and even now I bear the marks of the nails.
It seems to me that I am Dreyfus.
The worthy citizenry denounces me and judges me.
I am behind prison bars.
I am trapped, hunted, spat upon, reviled
And good ladies in dresses flounced with Brussels lace
Shrieking, poke umbrellas in my face.
It seems to me now that I am a boy in Byelostok,
Blood flows and spreads across the floor.
Reeking of onion and vodka,
The leading lights of the saloon
Are on the rampage.
Booted aside, I am helpless:
I plead with pogrom thugs
To roars of "Beat the Kids, and save Russia."
A shopkeeper is beating up my mother.
O my Russian people!
You are really international at heart.
But the unclean
Have often loudly taken in vain
Your most pure name.
I know how good is my native land
And how vile it is that, without a quiver
The anti-Semites styled themselves with pomp
"The union of the Russian people."
It seems to me that I am Anne Frank,
As frail as a twig in April.
And I am full of love
And I have no need of empty phrases.
I want us to look at each other,
How little we can see or smell,
Neither the leaves on the trees nor the sky.
But we can do a lot.
We can tenderly embrace in a dark room.
Someone is coming? Don't be afraid--
It is the noise of spring itself.
Come to me, give me your lips.
Someone is forcing the door.
No, it is the breaking up of the ice. . . .
Wild grasses rustle over Babi Yar.
The trees look down sternly, like judges.
Everything here shrieks silently
And, taking off my cap
I sense that I am turning gray.
And I myself am nothing but a silent shriek,
Over the thousands and thousands buried
in this place.
I am every old man who was shot here.
I am every boy who was shot here.
No part of me will ever forget any of this.
Let the "Internationale" ring out
When the last anti-Semite on earth is buried.
There is no Jewish blood in mine,
But I am hated by every anti-Semite as a Jew,
And for this reason,
I am a true Russian.13

It is remarkable that churchmen, politicians, and
educators, so fond of issuing encyclicals, devising laws,
and constructing educational objectives for a fools para-
dise of an orderly society have failed to listen and ob-
serve more attentively to what the oppressed, arrested,
pursued, and persecuted by authorities can tell them about
life as education. Therefore, the most important thing for churches, schools, and the State to do is begin refusing to preach, instruct, and lead by convention; and begin carrying out their tasks by listening to what life itself whispers to them about the hidden curriculum of values. Genuine education cannot be taken for granted. It is not merely an opportunity, but a temptation. For the burden of teaching values is not deriving trivial methods, but is found in the words of Dostoevsky's Grand Inquisitor—"a terrible gift."

To Become a Creator of Values is to Be Free: A Personal Revelation

If man is to seek a newer world, then we must begin building upon the words of the late Robert Francis Kennedy who once said: "Some men see things as they are and say why. I dream things that never were and say why not." In the impasse in which we live, aesthetic revolt will speak through the lives of people heretofore denied their history and cultural destiny. As Nietzsche said: "In place of the judge and repressor, the creator." But modern men claim that it is naive to believe in spiritual life. Who can see it, and who can prove its existence? In responding to these questions, we must begin like artists, by casting our eyes on the intercourse between nature, men, thought, values, and conduct. The
triumphant words of the artist then follow.

... How wonderful! How perfect! If I could only succeed in getting it just as it is! But as you go more deeply into your work, you suddenly notice in nature a sort of ungainliness, nonsense, incongruity! Right there, and there too! And it ought to be that way! So that's the way you paint it!17

Like the painter, this is precisely what the Judeo-Christian-Black consciousness does; it creates a world which is not necessarily more beautiful or perfect, but which gives identity, purpose, and direction for each man who contemplates the canvas. It achieves this by correcting the world, and the unity it gives to the human community is the positive content of man's historicity. An ancient proverb asserted that God bestowed two gifts upon men: "To some he gave the gift of wine, and to some the faculty of thirst."18 For teachers whose thirst remains unsatisfied, the art of valuing continues asking the questions: whose vision of the world is closer to the nature of man's fulfillment, the oppressed or the oppressor? What is truth anyway? What is the value of historical truth, if there is such a reality? And finally whose truth shall we express, that of the oppressed or the oppressor, or the truths of both?

Although these questions are not easy to answer, if we take them seriously, the historical reality of the Jewish dispersion and Blackamerican experience—their lives of suffering and humiliation—must be a point of
departure. Although history has provided the reality of Israel to all mankind, the dream of Israel has been left to the Jews of Russia. Likewise, history has molded the reality of America, yet, the deepest meanings of the American Dream have been left to Blackamericans.

To accept the white aesthetic is to accept and validate a society that will not allow him to live. The Black artist must create new forms and new values, sing new songs (or purify old ones): and along with other Black authorities, he must create a new history, new symbols, myths and legends. . . . And the Black artist, in creating his own aesthetic, must be accountable for it only to the Black people.19

This passage makes it clear that America's future is partially contingent on disvaluation, metaphysical and historical revolt, creativity, and humility. Like the dream of Moses engraved on the Liberty Bell: "proclaim liberty throughout the land unto all the inhabitants thereof," somewhere in the soul of Blackamericans is a key to our earthly salvation. And the words of the late Martin Luther King, Jr., as modern men will come to see, know, and feel; not only survived an assassins bullet, but continue to bear all the earmarks of our most valuable educational legacy: "where all God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual 'Free at last! Free at last! Thank God
Almighty, we are free at last!" And suddenly we trip over a phrase and pause to write the last words of an ethical will reminding our heirs that man is condemned to be free.
NOTES


2 Jerry Avorn, "Beyond Dying: Experiments Using Psychedelic Drugs to Ease the Transition from Life," *Harper's* (March, 1973), pp. 56-64. "Death, instead of being seen as the ultimate end of everything and a step into nothingness, appears suddenly as a transition into a different type of existence for those who undergo the destruction-rebirth-cosmic-unity experience. The idea of possible continuity of consciousness beyond physical death becomes much more plausible than the opposite. The patients who have transcendental experiences develop a rather deep belief in the ultimate cosmic unity of all creation and experience themselves as part of it without regard to the situation they are facing."

3 Weil, *The Natural Mind*, p. 204.


10 Hanna, *The Thought and Art of Albert Camus*, p. 130.


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