
Introduction: Our Virtue

There is one thing a professor can be absolutely certain of: almost every student entering the university believes, or says he believes, that truth is relative. If this belief is put to the test, one can count on the students' reaction: they will be uncomprehending. That anyone should regard the proposition as not self-evident astonishes them, as though he were calling into question $2 + 2 = 4$. These are things you don't think about. The students' backgrounds are as various as America can provide. Some are religious, some atheists; some are to the Left, some to the Right; some intend to be scientists, some humanists or professionals or businessmen; some are poor, some rich. They are unified only in their relativism and in their allegiance to equality. And the two are related in a moral intention. The relativity of truth is not a theoretical insight but a moral postulate, the condition of a free society, or so they see it. They have all been equipped with this framework early on, and it is the modern replacement for the inalienable natural rights that used to be the traditional American grounds for a free society. That it is a moral issue for students is revealed by the character of their response when challenged—a combination of disbelief and indignation: “Are you an absolutist?,” the only alternative they know, uttered in the same tone as “Are you a monarchist?” or “Do you really believe in witches?” This latter leads into the indignation, for someone who believes in witches might well be a witch-hunter or a Salem judge. The danger they have been taught to fear from absolutism is not error but intolerance. Relativism is necessary to open-

ness; and this is the virtue, the only virtue, which all primary education for more than fifty years has dedicated itself to inculcating. Openness—and the relativism that makes it the only plausible stance in the face of various claims to truth and various ways of life and kinds of human beings—is the great insight of our times. The true believer is the real danger. The study of history and of culture teaches that all the world was mad in the past; men always thought they were right, and that led to wars, persecutions, slavery, xenophobia, racism, and chauvinism. The point is not to correct the mistakes and really be right; rather it is not to think you are right at all.

The students, of course, cannot defend their opinion. It is something with which they have been indoctrinated. The best they can do is point out all the opinions and cultures there are and have been. What right, they ask, do I or anyone else have to say one is better than the others? If I pose the routine questions designed to confute them and make them think, such as, “If you had been a British administrator in India, would you have let the natives under your governance burn the widow at the funeral of a man who had died?,” they either remain silent or reply that the British should never have been there in the first place. It is not that they know very much about other nations, or about their own. The purpose of their education is not to make them scholars but to provide them with a moral virtue—openness.

Every educational system has a moral goal that it tries to attain and that informs its curriculum. It wants to produce a certain kind of human being. This intention is more or less explicit, more or less a result of reflection; but even the neutral subjects, like reading and writing and arithmetic, take their place in a vision of the educated person. In some nations the goal was the pious person, in others the warlike, in others the industrious. Always important is the political regime, which needs citizens who are in accord with its fundamental principle. Aristocracies want gentlemen, oligarchies men who respect and pursue money, and democracies lovers of equality. Democratic education, whether it admits it or not, wants and needs to produce men and women who have the tastes, knowledge, and character supportive of a democratic regime. Over the history of our republic, there have obviously been changes of opinion as to what kind of man is best for our regime. We began with the model of the rational and industrious man, who was honest, respected the laws,

and was dedicated to the family (his own family—what has in its decay been dubbed the nuclear family). Above all he was to know the rights doctrine; the Constitution, which embodied it; and American history, which presented and celebrated the founding of a nation “conceived in liberty and dedicated to the proposition that all men are created equal.” A powerful attachment to the letter and the spirit of the Declaration of Independence gently conveyed, appealing to each man’s reason, was the goal of the education of democratic man. This called for something very different from the kinds of attachment required for traditional communities where myth and passion as well as severe discipline, authority, and the extended family produced an instinctive, unqualified, even fanatic patriotism, unlike the reflected, rational, calm, even self-interested loyalty—not so much to the country but to the form of government and its rational principles—required in the United States. This was an entirely new experiment in politics, and with it came a new education. This education has evolved in the last half-century from the education of democratic man to the education of the democratic personality.

The palpable difference between these two can easily be found in the changed understanding of what it means to be an American. The old view was that, by recognizing and accepting man’s natural rights, men found a fundamental basis of unity and sameness. Class, race, religion, national origin or culture all disappear or become dim when bathed in the light of natural rights, which give men common interests and make them truly brothers. The immigrant had to put behind him the claims of the Old World in favor of a new and easily acquired education. This did not necessarily mean abandoning old daily habits or religions, but it did mean subordinating them to new principles. There was a tendency, if not a necessity, to homogenize nature itself.

The recent education of openness has rejected all that. It pays no attention to natural rights or the historical origins of our regime, which are now thought to have been essentially flawed and regressive. It is progressive and forward-looking. It does not demand fundamental agreement or the abandonment of old or new beliefs in favor of the natural ones. It is open to all kinds of men, all kinds of life-styles, all ideologies. There is no enemy other than the man who is not open to everything. But when there are no shared goals or vision of the public good, is the social contract any longer possible?

From the earliest beginnings of liberal thought there was a tendency in the direction of indiscriminate freedom. Hobbes and Locke, and the American Founders following them, intended to palliate extreme beliefs, particularly religious beliefs, which lead to civil strife. The members of sects had to obey the laws and be loyal to the Constitution; if they did so, others had to leave them alone, however distasteful their beliefs might be. In order to make this arrangement work, there was a conscious, if covert, effort to weaken religious beliefs, partly by assigning—as a result of a great epistemological effort—religion to the realm of opinion as opposed to knowledge. But the right to freedom of religion belonged to the realm of knowledge. Such rights are not matters of opinion. No weakness of conviction was desired here. All to the contrary, the sphere of rights was to be the arena of moral passion in a democracy.

It was possible to expand the space exempt from legitimate social and political regulation only by contracting the claims to moral and political knowledge. The insatiable appetite for freedom to live as one pleases thrives on this aspect of modern democratic thought. In the end it begins to appear that full freedom can be attained only when there is no such knowledge at all. The effective way to defang the oppressors is to persuade them they are ignorant of the good. The inflamed sensitivity induced by radicalized democratic theory finally experiences any limit as arbitrary and tyrannical. There are no absolutes; freedom is absolute. Of course the result is that, on the one hand, the argument justifying freedom disappears and, on the other, all beliefs begin to have the attenuated character that was initially supposed to be limited to religious belief.

The gradual movement away from rights to openness was apparent, for example, when Oliver Wendell Holmes renounced seeking for a principle to determine which speech or conduct is not tolerable in a democratic society and invoked instead an imprecise and practically meaningless standard—clear and present danger—which to all intents and purposes makes the preservation of public order the only common good. Behind his opinion there was an optimistic view about progress, one in which the complete decay of democratic principle and a collapse into barbarism are impossible and in which the truth unaided always triumphs in the marketplace of ideas. This optimism had not been shared by the Founders, who insisted that the principles of democratic government must be returned to and consulted even though the consequences might

be harsh for certain points of view, some merely tolerated and not respected, others forbidden outright. To their way of thinking there should be no tolerance for the intolerant. The notion that there should be no limitation on free expression unless it can be shown to be a clear and present danger would have made it impossible for Lincoln to insist that there could be no compromise with the *principle* of equality, that it did not depend on the people's choice or election but is the condition of their having elections in the first place, that popular sovereignty on the question of black slavery was impermissible even if it would enable us to avoid the clear and present danger of a bloody civil war.

But openness, nevertheless, eventually won out over natural rights, partly through a theoretical critique, partly because of a political rebellion against nature's last constraints. Civic education turned away from concentrating on the Founding to concentrating on openness based on history and social science. There was even a general tendency to debunk the Founding, to prove the beginnings were flawed in order to license a greater openness to the new. What began in Charles Beard's Marxism and Carl Becker's historicism became routine. We are used to hearing the Founders charged with being racists, murderers of Indians, representatives of class interests. I asked my first history professor in the university, a very famous scholar, whether the picture he gave us of George Washington did not have the effect of making us despise our regime. "Not at all," he said, "it doesn't depend on individuals but on our having good democratic values." To which I rejoined, "But you just showed us that Washington was only using those values to further the class interests of the Virginia squirearchy." He got angry, and that was the end of it. He was comforted by a gentle assurance that the values of democracy are part of the movement of history and did not require his elucidation or defense. He could carry on his historical studies with the moral certitude that they would lead to greater openness and hence more democracy. The lessons of fascism and the vulnerability of democracy, which we had all just experienced, had no effect on him.

Liberalism without natural rights, the kind that we knew from John Stuart Mill and John Dewey, taught us that the only danger confronting us is being closed to the emergent, the new, the manifestations of progress. No attention had to be paid to the fundamental principles or the moral virtues that inclined men to live according to them. To use language

now popular, civic culture was neglected. And this turn in liberalism is what prepared us for cultural relativism and the fact-value distinction, which seemed to carry that viewpoint further and give it greater intellectual weight.

History and social science are used in a variety of ways to overcome prejudice. We should not be ethnocentric, a term drawn from anthropology, which tells us more about the meaning of openness. We should not think our way is better than others. The intention is not so much to teach the students about other times and places as to make them aware of the fact that their preferences are only that—accidents of their time and place. Their beliefs do not entitle them as individuals, or collectively as a nation, to think they are superior to anyone else. John Rawls is almost a parody of this tendency, writing hundreds of pages to persuade men, and proposing a scheme of government that would force them, not to despise anyone. In *A Theory of Justice*, he writes that the physicist or the poet should not look down on the man who spends his life counting blades of grass or performing any other frivolous or corrupt activity. Indeed, he should be esteemed, since esteem from others, as opposed to self-esteem, is a basic need of all men. So indiscriminateness is a moral imperative because its opposite is discrimination. This folly means that men are not permitted to seek for the natural human good and admire it when found, for such discovery is coeval with the discovery of the bad and contempt for it. Instinct and intellect must be suppressed by education. The natural soul is to be replaced with an artificial one.

At the root of this change in morals was the presence in the United States of men and women of a great variety of nations, religions, and races, and the fact that many were badly treated because they belonged to these groups. Franklin Roosevelt declared that we want “a society which leaves no one out.” Although the natural rights inherent in our regime are perfectly adequate to the solution of this problem, provided these outsiders adhere to them (i.e., they become insiders by adhering to them), this did not satisfy the thinkers who influenced our educators, for the right to vote and the other political rights did not automatically produce social acceptance. The equal protection of the laws did not protect a man from contempt and hatred as a Jew, an Italian, or a Black.

The reaction to this problem was, in the first place, resistance to the notion that outsiders had to give up their “cultural” individuality and

make themselves into that universal, abstract being who participates in natural rights or else be doomed to an existence on the fringe; in the second place, anger at the majority who imposed a “cultural” life on the nation to which the Constitution is indifferent. Openness was designed to provide a respectable place for these “groups” or “minorities”—to wrest respect from those who were not disposed to give it—and to weaken the sense of superiority of the dominant majority (more recently dubbed WASPs, a name the success of which shows something of the success of sociology in reinterpreting the national consciousness). That dominant majority gave the country a dominant culture with its traditions, its literature, its tastes, its special claim to know and supervise the language, and its Protestant religions. Much of the intellectual machinery of twentieth-century American political thought and social science was constructed for the purposes of making an assault on that majority. It treated the founding principles as impediments and tried to overcome the other strand of our political heritage, majoritarianism, in favor of a nation of minorities and groups each following its own beliefs and inclinations. In particular, the intellectual minority expected to enhance its status, presenting itself as the defender and spokesman of all the others.

This reversal of the founding intention with respect to minorities is most striking. For the Founders, minorities are in general bad things, mostly identical to factions, selfish groups who have no concern as such for the common good. Unlike older political thinkers, they entertained no hopes of suppressing factions and educating a united or homogeneous citizenry. Instead they constructed an elaborate machinery to contain factions in such a way that they would cancel one another and allow for the pursuit of the common good. The good is still the guiding consideration in their thought, although it is arrived at, less directly than in classical political thought, by tolerating faction. The Founders wished to achieve a national majority concerning the fundamental rights and then prevent that majority from using its power to overturn those fundamental rights. In twentieth-century social science, however, the common good disappears and along with it the negative view of minorities. The very idea of majority—now understood to be selfish interest—is done away with in order to protect the minorities. This breaks the delicate balance between majority and minority in Constitutional thought. In such a perspective, where there is no common good, minorities are no longer problematic,

and the protection of them emerges as the central function of government. Where this leads is apparent in, for example, Robert Dahl's *A Preface to Democratic Theory*. Groups or individuals who really care, as opposed to those who have lukewarm feelings, deserve special attention or special rights for their "intensity" or "commitment," the new political validation, which replaces reason. The Founding Fathers wished to reduce and defang fanaticism, whereas Dahl encourages it.

The appeal of the minority formula was enormous for all kinds of people, reactionary and progressive, all those who in the twenties and thirties still did not accept the political solution imposed by the Constitution. The reactionaries did not like the suppression of class privilege and religious establishment. For a variety of reasons they simply did not accept equality. Southerners knew full well that the Constitution's heart was a moral commitment to equality and hence condemned segregation of blacks. The Constitution was not just a set of rules of government but implied a moral order that was to be enforced throughout the entire Union. Yet the influence, which has not been sufficiently noted, of Southern writers and historians on the American view of their history has been powerful. They were remarkably successful in characterizing their "peculiar institution" as part of a charming diversity and individuality of culture to which the Constitution was worse than indifferent. The ideal of openness, lack of ethnocentricity, is just what they needed for a modern defense of their way of life against all the intrusions of outsiders who claimed equal rights with the folks back home. The Southerners' romantic characterization of the alleged failings of the Constitution, and their hostility to "mass society" with its technology, its money-grubbing way of life, egoistic individuals and concomitant destruction of community, organic and rooted, appealed to malcontents of all political colorations. The New Left in the sixties expressed exactly the same ideology that had been developed to protect the South from the threat to its practices posed by the Constitutional rights and the Federal Government's power to enforce them. It is the old alliance of Right and Left against liberal democracy, parodied as "bourgeois society."

The progressives of the twenties and thirties did not like the Constitutional protection of private property or the restraints on majority will and on living as one pleased. For them, equality had not gone far enough. Stalinists also found the definition of democracy as openness useful. The Constitution clashed too violently with the theory and practice of the

Soviet Union. But if democracy means open-endedness, and respect for other cultures prevents doctrinaire, natural-rights-based condemnation of the Soviet reality, then someday their ways may become ours. I remember my grade-school history textbook, newly printed on fine glossy paper, showing intriguing pictures of collective farms where farmers worked and lived together without the profit motive. (Children cannot understand the issues, but they are easy to propagandize.) This was very different from our way of life, but we were not to be closed to it, to react to it merely on the basis of our cultural prejudices.

Sexual adventurers like Margaret Mead and others who found America too narrow told us that not only must we know other cultures and learn to respect them, but we could also profit from them. We could follow their lead and loosen up, liberating ourselves from the opinion that our taboos are anything other than social constraints. We could go to the bazaar of cultures and find reinforcement for inclinations that are repressed by puritanical guilt feelings. All such teachers of openness had either no interest in or were actively hostile to the Declaration of Independence and the Constitution.

The civil rights movement provides a good example of this change in thought. In its early days almost all the significant leaders, in spite of tactical and temperamental differences, relied on the Declaration of Independence and the Constitution. They could charge whites not only with the most monstrous injustices but also with contradicting their own most sacred principles. The blacks were the true Americans in demanding the equality that belongs to them as human beings by natural and political right. This stance implied a firm conviction of the truth of the principles of natural right and of their fundamental efficacy within the Constitutional tradition, which, although tarnished, tends in the long run toward fulfilling those principles. They therefore worked through Congress, the Presidency, and, above all, the Judiciary. By contrast, the Black Power movement that supplanted the older civil rights movement—leaving aside both its excesses and its very understandable emphasis on self-respect and refusal to beg for acceptance—had at its core the view that the Constitutional tradition was always corrupt and was constructed as a defense of slavery. Its demand was for black identity, not universal rights. Not rights but power counted. It insisted on respect for blacks as blacks, not as human beings simply.

Yet the Constitution does not promise respect for blacks, whites,

yellows, Catholics, Protestants, or Jews. It guarantees the protection of the rights of individual human beings. This has not proved to be enough, however, to what is perhaps by now a majority of Americans.

The upshot of all this for the education of young Americans is that they know much less about American history and those who were held to be its heroes. This was one of the few things that they used to come to college with that had something to do with their lives. Nothing has taken its place except a smattering of facts learned about other nations or cultures and a few social science formulas. None of this means much, partly because little attention has been paid to what is required in order truly to convey the spirit of other places and other times to young people, or for that matter to anyone, partly because the students see no relevance in any of it to the lives they are going to lead or to their prevailing passions. It is the rarest of occurrences to find a youngster who has been infused by this education with a longing to know all about China or the Romans or the Jews.

All to the contrary. There is an indifference to such things, for relativism has extinguished the real motive of education, the search for a good life. Young Americans have less and less knowledge of and interest in foreign places. In the past there were many students who actually knew something about and loved England, France, Germany, or Italy, for they dreamed of living there or thought their lives would be made more interesting by assimilating their languages and literatures. Such students have almost disappeared, replaced at most by students who are interested in the political problems of Third World countries and in helping them to modernize, with due respect to their old cultures, of course. This is not learning from others but condescension and a disguised form of a new imperialism. It is the Peace Corps mentality, which is not a spur to learning but to a secularized version of doing good works.

Actually openness results in American conformism—out there in the rest of the world is a drab diversity that teaches only that values are relative, whereas here we can create all the life-styles we want. Our openness means we do not need others. Thus what is advertised as a great opening is a great closing. No longer is there a hope that there are great wise men in other places and times who can reveal the truth about life—except for the few remaining young people who look for a quick fix from a guru. Gone is the real historical sense of a Machiavelli who wrested a

few hours from each busy day in which "to don regal and courtly garments, enter the courts of the ancients and speak with them."

None of this concerns those who promote the new curriculum. The point is to propagandize acceptance of different ways, and indifference to their real content is as good a means as any. It was not necessarily the best of times in America when Catholics and Protestants were suspicious of and hated one another; but at least they were taking their beliefs seriously, and the more or less satisfactory accommodations they worked out were not simply the result of apathy about the state of their souls. Practically all that young Americans have today is an insubstantial awareness that there are many cultures, accompanied by a saccharine moral drawn from that awareness: We should all get along. Why fight? In 1980, during the crisis with Iran, the mother of one of the hostages expressed our current educational principles very well. She went to Iran to beg for her son's release, against the express wishes of the government of her country, the very week a rescue of the hostages was attempted. She justified her conduct by explaining that a mother has a right to try to save her son and also to learn a new culture. These are two basic rights, and her trip enabled her to kill two birds with one stone.

Actually the problem of cultural difference could have been faced more easily here in America forty years ago. When I was in college, a young Mississippian was lodged in my dormitory room for a few days during a visit of the University of Virginia debating team, of which he was a member. It was my first meeting with an intelligent, educated Southerner. He explained the inferiority of blacks to me, the reasons for Jim Crow, and how all that was a part of a unique way of life. He was an attractive, lively, amiable, healthy youngster. I, however, was horrified by him because I was still ethnocentric. I took my Northern beliefs to be universal. The "different strokes for different folks" philosophy had not yet taken full hold. Fortunately the homogenization of American culture that has occurred since that enables us to avoid such nasty confrontations. Only obviously pathological lower-class types now hold the racist views of my young visitor. Southerners helped to fashion our theoretical view of culture, but the Southern culture they intended to defend disappeared.

One of the techniques of opening young people up is to require a college course in a non-Western culture. Although many of the persons teaching such courses are real scholars and lovers of the areas they study,

in every case I have seen this requirement—when there are so many other things that can and should be learned but are not required, when philosophy and religion are no longer required—has a demagogic intention. The point is to force students to recognize that there are other ways of thinking and that Western ways are not better. It is again not the content that counts but the lesson to be drawn. Such requirements are part of the effort to establish a world community and train its member—the person devoid of prejudice. But if the students were really to learn something of the minds of any of these non-Western cultures—which they do not—they would find that each and every one of these cultures is ethnocentric. All of them think their way is the best way, and all others are inferior. Herodotus tells us that the Persians thought that they were the best, that those nations bordering on them were next best, that those nations bordering on the nations bordering on them were third best, and so on, their worth declining as the concentric circles were farther from the Persian center. This is the very definition of ethnocentrism. Something like this is as ubiquitous as the prohibition against incest between mother and son.

Only in the Western nations, i.e., those influenced by Greek philosophy, is there some willingness to doubt the identification of the good with one's own way. One should conclude from the study of non-Western cultures that not only to prefer one's own way but to believe it best, superior to all others, is primary and even natural—exactly the opposite of what is intended by requiring students to study these cultures. What we are really doing is applying a Western prejudice—which we covertly take to indicate the superiority of our culture—and deforming the evidence of those other cultures to attest to its validity. The scientific study of other cultures is almost exclusively a Western phenomenon, and in its origin was obviously connected with the search for new and better ways, or at least for validation of the hope that our own culture really is the better way, a validation for which there is no felt need in other cultures. If we are to learn from those cultures, we must wonder whether such scientific study is a good idea. Consistency would seem to require professors of openness to respect the ethnocentrism or closedness they find everywhere else. However, in attacking ethnocentrism, what they actually do is to assert unawares the superiority of their scientific understanding and the inferiority of the other cultures which do not recognize it at the same time that they reject all such claims to superiority. They both affirm

and deny the goodness of their science. They face a problem akin to that faced by Pascal in the conflict between reason and revelation, without the intellectual intransigence that forced him to abandon science in favor of faith.

The reason for the non-Western closedness, or ethnocentrism, is clear. Men must love and be loyal to their families and their peoples in order to preserve them. Only if they think their own things are good can they rest content with them. A father must prefer his child to other children, a citizen his country to others. That is why there are myths—to justify these attachments. And a man needs a place and opinions by which to orient himself. This is strongly asserted by those who talk about the importance of roots. The problem of getting along with outsiders is secondary to, and sometimes in conflict with, having an inside, a people, a culture, a way of life. A very great narrowness is not incompatible with the health of an individual or a people, whereas with great openness it is hard to avoid decomposition. The firm binding of the good with one's own, the refusal to see a distinction between the two, a vision of the cosmos that has a special place for one's people, seem to be conditions of culture. This is what really follows from the study of non-Western cultures proposed for undergraduates. It points them back to passionate attachment to their own and away from the science which liberates them from it. Science now appears as a threat to culture and a dangerous uprooting charm. In short, they are lost in a no-man's-land between the goodness of knowing and the goodness of culture, where they have been placed by their teachers who no longer have the resources to guide them. Help must be sought elsewhere.

Greek philosophers were the first men we know to address the problem of ethnocentrism. Distinctions between the good and one's own, between nature and convention, between the just and the legal are the signs of this movement of thought. They related the good to the fulfillment of the whole natural human potential and were aware that few, if any, of the nations of men had ways that allowed such fulfillment. They were open to the good. They had to use the good, which was not their own, to judge their own. This was a dangerous business because it tended to weaken wholehearted attachment to their own, hence to weaken their peoples as well as to expose themselves to the anger of family, friends, and countrymen. Loyalty versus quest for the good introduced an unresolvable

tension into life. But the awareness of the good as such and the desire to possess it are priceless humanizing acquisitions.

This is the sound motive contained, along with many other less sound ones, in openness as we understand it. Men cannot remain content with what is given them by their culture if they are to be fully human. This is what Plato meant to show by the image of the cave in the *Republic* and by representing us as prisoners in it. A culture is a cave. He did not suggest going around to other cultures as a solution to the limitations of the cave. Nature should be the standard by which we judge our own lives and the lives of peoples. That is why philosophy, not history or anthropology, is the most important human science. Only dogmatic assurance that thought is culture-bound, that there is no nature, is what makes our educators so certain that the only way to escape the limitations of our time and place is to study other cultures. History and anthropology were understood by the Greeks to be useful only in discovering what the past and other peoples had to contribute to the discovery of nature. Historians and anthropologists were to put peoples and their conventions to the test, as Socrates did individuals, and go beyond them. These scientists were superior to their subjects because they saw a problem where others refused to see one, and they were engaged in the quest to solve it. They wanted to be able to evaluate themselves and others.

This point of view, particularly the need to know nature in order to have a standard, is uncomfortably buried beneath our human sciences, whether they like it or not, and accounts for the ambiguities and contradictions I have been pointing out. They want to make us culture-beings with the instruments that were invented to liberate us from culture. Openness used to be the virtue that permitted us to seek the good by using reason. It now means accepting everything and denying reason's power. The unrestrained and thoughtless pursuit of openness, without recognizing the inherent political, social, or cultural problem of openness as the goal of nature, has rendered openness meaningless. Cultural relativism destroys both one's own and the good. What is most characteristic of the West is science, particularly understood as the quest to know nature and the consequent denigration of convention—i.e., culture or the West understood as a culture—in favor of what is accessible to all men as men through their common and distinctive faculty, reason. Science's latest attempts to grasp the human situation—cultural relativism, historicism,

the fact-value distinction—are the suicide of science. Culture, hence closedness, reigns supreme. Openness to closedness is what we teach.

Cultural relativism succeeds in destroying the West's universal or intellectually imperialistic claims, leaving it to be just another culture. So there is equality in the republic of cultures. Unfortunately the West is defined by its need for justification of its ways or values, by its need for discovery of nature, by its need for philosophy and science. This is its cultural imperative. Deprived of that, it will collapse. The United States is one of the highest and most extreme achievements of the rational quest for the good life according to nature. What makes its political structure possible is the use of the rational principles of natural right to found a people, thus uniting the good with one's own. Or, to put it otherwise, the regime established here promised untrammelled freedom to reason—not to everything indiscriminately, but to reason, the essential freedom that justifies the other freedoms, and on the basis of which, and for the sake of which, much deviance is also tolerated. An openness that denies the special claim of reason bursts the mainspring keeping the mechanism of this regime in motion. And this regime, contrary to all claims to the contrary, was founded to overcome ethnocentrism, which is in no sense a discovery of social science.

It is important to emphasize that the lesson the students are drawing from their studies is simply untrue. History and the study of cultures do not teach or prove that values or cultures are relative. All to the contrary, that is a philosophical premise that we now bring to our study of them. This premise is unproven and dogmatically asserted for what are largely political reasons. History and culture are interpreted in the light of it, and then are said to prove the premise. Yet the fact that there have been different opinions about good and bad in different times and places in no way proves that none is true or superior to others. To say that it does so prove is as absurd as to say that the diversity of points of view expressed in a college bull session proves there is no truth. On the face of it, the difference of opinion would seem to raise the question as to which is true or right rather than to banish it. The natural reaction is to try to resolve the difference, to examine the claims and reasons for each opinion.

Only the unhistorical and inhuman belief that opinions are held for no reason would prevent the undertaking of such an exciting activity. Men and nations always think they have reasons, and it could be understood

to be historians' and social scientists' most important responsibility to make explicit and test those reasons. It was always known that there were many and conflicting opinions about the good, and nations embodying each of them. Herodotus was at least as aware as we are of the rich diversity of cultures. But he took that observation to be an invitation to investigate all of them to see what was good and bad about each and find out what he could learn about good and bad from them. Modern relativists take that same observation as proof that such investigation is impossible and that we must be respectful of them all. Thus students, and the rest of us, are deprived of the primary excitement derived from the discovery of diversity, the impulse of Odysseus, who, according to Dante, traveled the world to see the virtues and vices of men. History and anthropology cannot provide the answers, but they can provide the material on which judgment can work.

I know that men are likely to bring what are only their prejudices to the judgment of alien peoples. Avoiding that is one of the main purposes of education. But trying to prevent it by removing the authority of men's reason is to render ineffective the instrument that can correct their prejudices. True openness is the accompaniment of the desire to know, hence of the awareness of ignorance. To deny the possibility of knowing good and bad is to suppress true openness. A proper historical attitude would lead one to doubt the truth of historicism (the view that all thought is essentially related to and cannot transcend its own time) and treat it as a peculiarity of contemporary history. Historicism and cultural relativism actually are a means to avoid testing our own prejudices and asking, for example, whether men are really equal or whether that opinion is merely a democratic prejudice.

One might well wonder whether our historical and anthropological wisdom is not just a disguised and rather muddled version of the Romantic dilemma that seemed so compelling and tragic at the beginning of the nineteenth century and produced a longing for the distant past or exotic new lands and an art to satisfy that longing. As the heirs of science, so the argument goes, we know more than did the peoples of other times and places with their unscientific prejudices and illusions, but they were, or are, happier. This dilemma is expressed in the distinction between naive and sentimental art. Lévi-Strauss is an unwilling witness to my hypothesis. With a half-digested Rousseauism, he thinks the best culture is to be

found at that moment when men have left the state of nature and live together in simple communities, without real private property or the explosion of *amour-propre*. Such a view requires science, which in turn requires developed and corrupted society, in order to emerge. Science is itself one of the modifications of *amour-propre*, the love of inequality. So this view simultaneously produces melancholy about science. But the dilemma seems so compelling only if we are certain that we know so much, which depends on science. Abandon that certainty, and we might be willing to test the beliefs of those happier peoples in order to see if they know something we do not know. Maybe Homer's genius was not so naive as Schiller thought it was. If we abandon this pride in our knowledge, which presents itself as humility, the discussion takes on a new dimension. Then we could go in one of two directions: abandonment of science, or the reestablishment of the theoretical life as both possible and itself productive of self-sufficient happiness. The Romantic posture is a way of not facing these extremes that masquerades as heroic endurance. Our shuttling back and forth between science and culture is a trivialized spin-off from that posture.

Thus there are two kinds of openness, the openness of indifference—promoted with the twin purposes of humbling our intellectual pride and letting us be whatever we want to be, just as long as we don't want to be knowers—and the openness that invites us to the quest for knowledge and certitude, for which history and the various cultures provide a brilliant array of examples for examination. This second kind of openness encourages the desire that animates and makes interesting every serious student—"I want to know what is good for me, what will make me happy"—while the former stunts that desire.

Openness, as currently conceived, is a way of making surrender to whatever is most powerful, or worship of vulgar success, look principled. It is historicism's ruse to remove all resistance to history, which in our day means public opinion, a day when public opinion already rules. How often I have heard the abandonment of requirements to learn languages or philosophy or science lauded as a progress of openness. Here is where the two kinds of openness clash. To be open to knowing, there are certain kinds of things one must know which most people don't want to bother to learn and which appear boring and irrelevant. Even the life of reason is often unappealing; and useless knowledge, i.e., knowledge that is not

obviously useful for a career, has no place in the student's vision of the curriculum. So the university that stands intransigently for humane learning must necessarily look closed and rigid. If openness means to "go with the flow," it is necessarily an accommodation to the present. That present is so closed to doubt about so many things impeding the progress of its principles that unqualified openness to it would mean forgetting the despised alternatives to it, knowledge of which makes us aware of what is doubtful in it. True openness means closedness to all the charms that make us comfortable with the present.

When I was a young teacher at Cornell, I once had a debate about education with a professor of psychology. He said that it was his function to get rid of prejudices in his students. He knocked them down like tenpins. I began to wonder what he replaced those prejudices with. He did not seem to have much of an idea of what the opposite of a prejudice might be. He reminded me of the little boy who gravely informed me when I was four that there is no Santa Claus, who wanted me to bathe in the brilliant light of truth. Did this professor know what those prejudices meant for the students and what effect being deprived of them would have? Did he believe that there are truths that could guide their lives as did their prejudices? Had he considered how to give students the love of the truth necessary to seek unprejudiced beliefs, or would he render them passive, disconsolate, indifferent, and subject to authorities like himself, or the best of contemporary thought? My informant about Santa Claus was just showing off, proving his superiority to me. He had not created the Santa Claus that had to be there in order to be refuted. Think of all we learn about the world from men's belief in Santa Clauses, and all that we learn about the soul from those who believe in them. By contrast, merely methodological excision from the soul of the imagination that projects Gods and heroes onto the wall of the cave does not promote knowledge of the soul; it only lobotomizes it, cripples its powers.

I found myself responding to the professor of psychology that I personally tried to teach my students prejudices, since nowadays—with the general success of his method—they had learned to doubt beliefs even before they believed in anything. Without people like me, he would be out of business. Descartes had a whole wonderful world of old beliefs, of prescientific experience and articulations of the order of things, beliefs firmly and even fanatically held, before he even began his systematic and

radical doubt. One has to have the experience of really believing before one can have the thrill of liberation. So I proposed a division of labor in which I would help to grow the flowers in the field and he could mow them down.

Prejudices, strong prejudices, are visions about the way things are. They are divinations of the order of the whole of things, and hence the road to a knowledge of that whole is by way of erroneous opinions about it. Error is indeed our enemy, but it alone points to the truth and therefore deserves our respectful treatment. The mind that has no prejudices at the outset is empty. It can only have been constituted by a method that is unaware of how difficult it is to recognize that a prejudice is a prejudice. Only Socrates knew, after a lifetime of unceasing labor, that he was ignorant. Now every high-school student knows that. How did it become so easy? What accounts for our amazing progress? Could it be that our experience has been so impoverished by our various methods, of which openness is only the latest, that there is nothing substantial enough left there to resist criticism, and we therefore have no world left of which to be really ignorant? Have we so simplified the soul that it is no longer difficult to explain? To an eye of dogmatic skepticism, nature herself, in all her lush profusion of expressions, might appear to be a prejudice. In her place we put a gray network of critical concepts, which were invented to interpret nature's phenomena but which strangled them and therewith destroyed their own *raison d'être*. Perhaps it is our first task to resuscitate those phenomena so that we may again have a world to which we can put our questions and be able to philosophize. This seems to me to be our educational challenge.