

*LIVE*  
UNDERGRADUATE  
*IDEAS*  
PRIMARY TEXTS JOURNAL



Spring 2022

“To miss her is to have a piece missing...”

—Khloe Kuckelman, pg. 11

“Education, therefore, must have this narrative unity, and in our case, it must provide this unified vision of a whole human life found within a tradition.”

—Jack Conklin, pg. 43

# LIVE IDEAS: UNDERGRADUATE PRIMARY TEXTS JOURNAL

## EDITOR:

Suan Sonna (philosophy; suan@ksu.edu)

## Assistant Editors:

Camryn Eberhardy (political science, criminology, pre-law; ceberhardy00@ksu.edu)

Kamryn Nickel (political science, pre-law, history; krnickel@ksu.edu)

Austin Kruse (political science, philosophy, history, leadership studies; ajkrus@ksu.edu)

## PRIMARY TEXTS PROGRAM DIRECTOR & ASSOCIATE FACULTY EDITOR:

Laurie Johnson (political science; lauriej@ksu.edu)

## STUDENT REVIEWERS:

Alissa Rehmert (english; alissarehmert@ksu.edu)

Mawi Sonna (english; msonna@ksu.edu)

Sydney Wolgast (anthropology, history; smwolgas@ksu.edu)

Cadence Ciesielski (philosophy, spanish; cadebai99@ksu.edu)

Lori Leiszler (secondary education, english/journalism; lorial@ksu.edu)

Bob Brummett (gwss, secondary education, social studies; bobbbrummett@ksu.edu)

Kinsley Searles (english, french; ksearles@ksu.edu)

Makenna Eilert (political science, public administration, leadership studies; makennaeilert@ksu.edu)

Levi Van Hoecke (economics; lpv@ksu.edu)

Kristin Chaney (social work, english; kmchaney86@ksu.edu)

Bailey Britton (mass communications, english; baibrit@ksu.edu)

Jackson Allen (education-social studies, history, leadership studies; jallen03@ksu.edu)

## FACULTY REVIEWERS:

Kathleen Antonioli (modern languages; kantonioli@k-state.edu)

Mark Crosby (english; crosbym@ksu.edu)

John Fliter (political science; jfliter@k-state.edu)

Carol Franko (english; franko@k-state.edu)

Sara Luly (modern languages; srluly@k-state.edu)

James Hohenbary III (nationally competitive scholarships; jimhth@k-state.edu)

Benjamin McCloskey (classical studies; mccloskey@k-state.edu)

Shannon Skelton (theatre; sbskelton@k-state.edu)

Christopher Sorensen (physics; sor@k-state.edu)

John Warner (political science; jmwarner@k-state.edu)

LIVE IDEAS: UNDERGRADUATE PRIMARY TEXTS JOURNAL is the open-access, peer-reviewed undergraduate journal of Kansas State University's Primary Texts Certificate program. It is co-produced by students and faculty at K-State and is published online quarterly (Oct., Dec., Feb., Apr.). Live Ideas was co-founded by Jakob Hanschu and Dr. Laurie Johnson in 2018 with the mission of providing a platform from which undergraduates could express their original ideas or add to the conversations of existing ideas in creative, unbounded and meaningful ways. It is a student-led adventure into thought-provoking and creative expression. The founding editors would like to firstly acknowledge Dr. Glenn Swogger and the Redbud Foundation he founded to support the liberal arts and sciences, without whose financial support the creation of this journal would not have been possible. Second, we would like to thank the numerous reviewers, contributors, and friends that helped us get this journal "off the ground."

—Jakob Hanschu & Laurie Johnson



VOLUME 3

NUMBER 5

# *LIVE* UNDERGRADUATE *IDEAS* PRIMARY TEXTS JOURNAL

Spring 2022 Edition

## CONTENTS

Not our Emotions   Art Hailey Case	2
Time Flies   Poem Aidan Nelson	3
Constricting Veil   Poem Hunter Vujevic	5
Conversations with Myself   Poem Khloe Kuckelman	8
The Private Lives of Magda Goebbels and Eva Braun   Essay Anna-Grace Davison	17
Western Philosophy of Education   Essay Jack Conklin	31



*you are not how  
you are feeling.*

# NOT OUR EMOTIONS

HAILEY CASE

senior | strategic communication

## Abstract

We live in a world that glorifies our feelings, leaving us lost to the ebb and flow our feelings bring. We are not how we are feeling. We are unique beings worth more than the world tells us. We are not how we are feeling. Why do we place our value on the ever-changing state of our emotions? Are we not more than a circumstance? Don't we have more power than that? We are who we are.

*Keywords: emotions, feelings, power, doodle, sketch*





# TIME FLIES

## AIDAN NELSON

senior | anthropology

### Abstract

A watchful grandmother looks upon her grandchildren playing within a sunlit forest, the very same one she spent her early years. As she stares, her mind returns back to the old days, moments from her youth where she delighted in the same simple pleasures as her grandchildren.

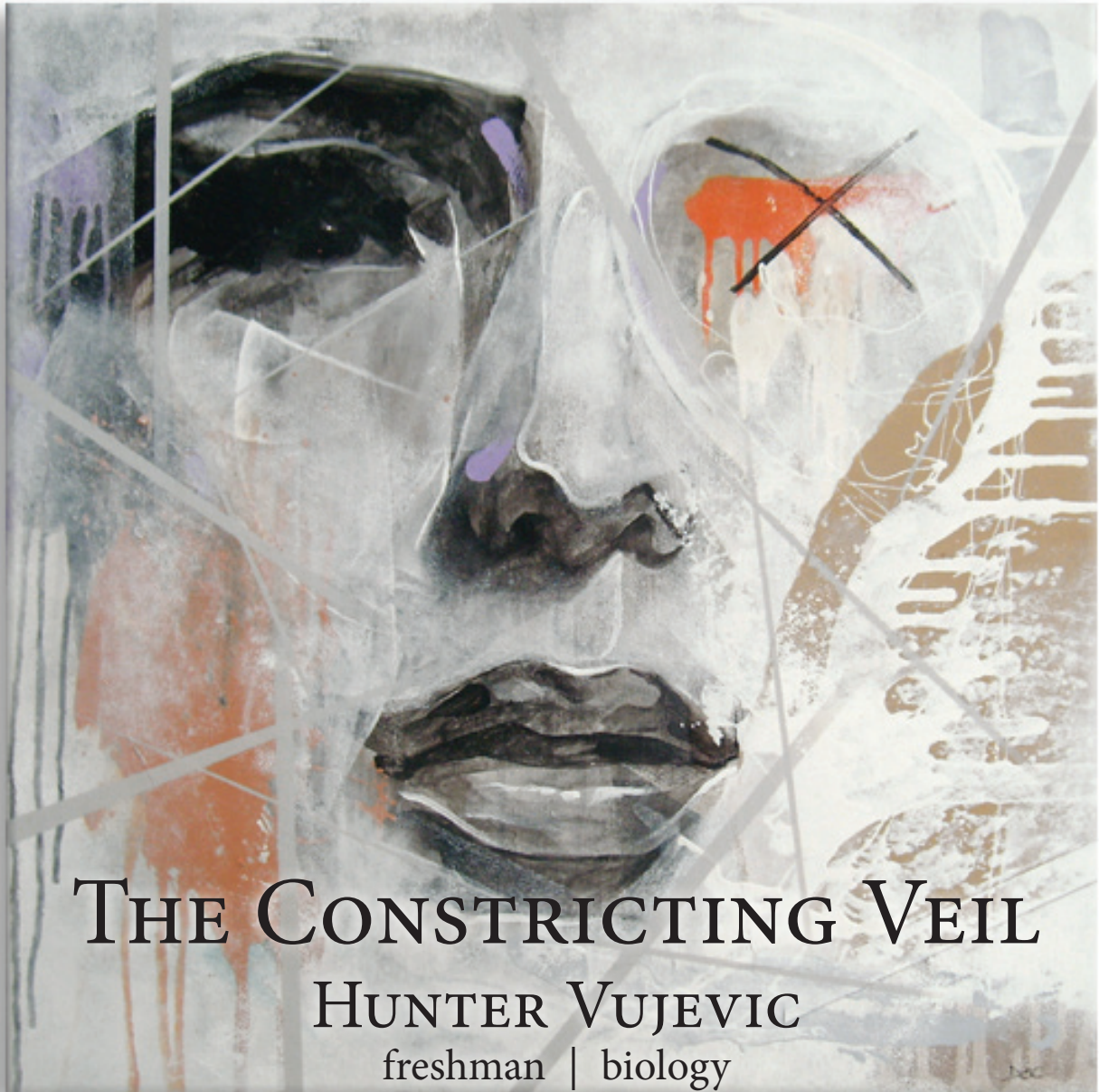
*Key words: painting, childhood, grandmother, grandchildren, nostalgia*

Time flies, ceaseless is its march, never slowing.  
I watch the children grow more and more.  
I still recall the days they were born.  
Sunrise, warm light pierces the leaves, growing.

Their joy and play calls forth old days,  
Of years when I needed no cane.  
Of times when, like them, could lay  
Basking in the sun's rays.

Yet I am not filled with dread,  
Yearning for all I once did  
For now, I can watch them laugh and play,  
Beneath the trees where I once laid.





### Abstract

Sometimes we have our voices stolen. Our mouths are sewn shut in our pain and we are forced into our own isolation because of it. Putting our delicate feelings into words might be the only way we can separate ourselves from our losses sometimes. It is a moment where we have control.

*Keywords: feminism, sexual assault awareness, mental health, trauma, healing with poetry*

The beast is unequaled in his look;  
Sable claws and thorned hide.  
Slinking tendrils that carve at our ankles.  
Thin fabric cutting into the skin of our throat.

Pulling at our threads—  
Tightly woven in our skin.  
Tearing at the petals writhing  
In our abdomen.

Polluting the gentle brooks  
That are sculpted through our minds.  
Fields of grass are aged  
By the tight binds of lignin, so fine.

Gulping acid down our throat  
Searing shock through every crevice  
Of our gentle, rolling hills  
As we tear at the soil with nails like knives.

Peeling away every burning touch  
Every noxious breath hummed into our ears.  
Every craving whisper and threat  
As we are peeled clean in the open air.

Nerves free to sting at every breath  
And eyes too dead to release a tear.  
The fields don't bring comfort  
When the flora pokes at bare flesh.

The reflection in the creek is no longer us.  
It's a humiliating caricature of something  
That lived just moments before;  
That had skin and bright eyes and a glowing core.

They pull the veil tightly over our eyes  
And blind us in the delicate beauty  
Of neatly sewn tulle and lace.  
So we swallow our words and wear it.



We mask ourselves.  
Tear at our skin.  
Hide beneath the veil  
For veracity earns no kindness.

I lick at his feet in obeisance  
Fumbling with the lies he asks to leave my mouth.  
I stare into those callous eyes  
And pull the veil tighter.

We are told to bury this deep  
With silent words and cruel looks.  
And I find that my usual succinct, careful words  
Are turned to lifeless nothings.

Elegant letters molded with passion.  
A passion foregone by my newest tongue.  
Constricted by the threaded strings  
Of the veil I was forced to carry.

Slowly, I begin to pull at the veil  
And tear apart the netting.





# CONVERSATIONS WITH MYSELF

KHLOE KUCKELMAN

freshman | english

## Abstract:

“Conversations With Myself” started out as diary entries in seventh grade and have now grown into a collection of vulnerability.

*Keywords: depression, anxiety, self reflection, independence, identity*





“Luck comes in odd ways.”  
She tells me, eyes brown and sad  
  
We’re lying in the cold grass  
Hoping ticks are dead by now,  
And I ask her what she means  
  
Instead of answering  
She pinches a ladybug off a green blade  
And squishes it between her pointer finger and thumb  
  
This is supposed to guide me, inspire some revelation  
But all I see is a girl with blushing cheeks and Band-Aids, trying to seem wise  
So I stare back at her until  
She closes her eyes  
  
“It had four spots, which means four months until my wishes come true.”

I know she doesn't believe that,  
It's in her tone and even if she does  
I don't

I sit up, weight on my hands, hands on the earth  
"That's bullshit."  
Cursing sounds weird with my voice; I couldn't when I lived at home  
My dad says that it's a sign of low intelligence  
And that I can think of another word to use  
"Why did you crush it?"

I wait for movement  
A telling twitch, maybe for her eyes to open  
But silence sits between us while kids scream and run  
With their parents chasing after.

The dead leaves fall like flurries of snow as a gust of wind blows through the park  
Red, yellow, orange, brown  
Winter will freeze us soon

Finally, finally she swallows and tells me, "I can't wait that long."

\*\*\*





She waits for me daily  
At the bottom of the stairs  
Basement, between the cracks in the wall  
A shadow that only I can see  
Only I can befriend

I am so void of company  
That despite her tricks,  
Toxic plans and manipulative hands  
I let her walk me home.

Creative, cunning  
She knows me too well  
Can shatter my hope or build it up  
Waiting at the top with her logic, her reasoning  
To make me crumble  
Her boundaries that I am forced into

But she is my friend, in a way  
If the definition is to stay by one's side, through thick and thin  
To be honest and loyal  
Then she is the best I've ever had.

To miss her is to miss the feeling of drowning;  
At least I know that I'm dying  
At least I can see the water creeping in

To miss her is to have a piece missing,  
One that doesn't quite fit,  
Bends and breaks others to make space  
But fills a wound, regardless.

\*\*\*







Silverware clinks on the granite counter,  
I'm sitting across the table  
From you  
With ceramic plates, chips and stains,  
In between—  
And we're trying not to speak  
Because I cry when we argue.

You're mad,  
Always mad  
But I know it's a secondary emotion;  
Fear translated into fury  
Insecurity morphed into intolerance

And I want to blame you, for all of the  
Scars and second guessing  
But  
I'm trying to understand instead.

\*\*\*



Metal, chrome, black pavement  
Skid marks veering to the right  
Crossed the white line and carved an ending in a highway ditch

We're standing in the weeds, thistles scratching at my ankles  
Glass cracking under my beat up Converse high tops  
The moon is our only witness of all the  
Crimson  
And you're not crying like I am, like you should be

You reach down to re-tie your shoelaces and I can feel the darkness around us,  
It's prodding into my spine  
You're the darkness  
*You're* the bleak suffocation of loneliness and I sit in the passenger seat  
Just to remind you of what it feels like to breathe

But the antlers smashed through the windshield and  
Why am I the only one that can still cry?

"You're either the dead one  
Or you're the one that drives away, and it's  
Time to decide."

\*\*\*



The bass swells in my chest  
I'm waiting for you to follow along, to keep the tempo

Catch up, now  
I'm in a new bed in a new room in a new house  
But you'll figure out which window to open  
Which stairs creak

I know you'll be here soon  
And the light that breaks through the cracks in the blinds  
Won't be as charming  
The memories of home will have a bitter aftertaste  
But

Hurry up, now  
You don't have much time to waste.

\*\*\*

I'm hiding in the stretched out ache  
I'm here

On time, like you asked  
So there's no reason to be impatient with me now

What else can I do?  
You've been so scarlet, so loud  
I don't have enough days to catch up  
And you never turn around

How do you have time to breathe?

\*\*\*





Nostalgia

Is the remnants of a scrape on my right knee  
Flying too close to the pavement on the playground

You made me do it  
Said that no matter how tall I get,  
I'll never fill my bones  
With quite enough joy

Telling me I might as well grow accustomed to the feeling of disappointment  
Resentment for the very air I breathe,  
The way my melancholy bleeds down the bleachers

How can I be friends with someone like you?

# THE PRIVATE LIVES OF MAGDA GOEBBELS AND EVA BRAUN

ANNA-GRACE DAVISON

sophomore | english

## Abstract

Have you ever wondered what the lives of the two most powerful men of the Nazi Party, Adolf Hitler and Joseph Goebbels, looked like outside of public eye? In *The Private Lives of Magda Goebbels and Eva Braun*, Hitler's and Goebbels' dark private lives are revealed through the eyes of women who knew them best, their wives.

*Keywords: world war II, women in nazi Germany, Magda Goebbels, Eva Braun, Adolf Hitler*





Were the women in Nazi Germany perpetrators or victims? That question has sparked debate among historians for years. My goal was to look deeper and focus on two wives of the Nazi inner circle: the Minister of Propaganda's wife, Magda Goebbels, and Adolf Hitler's wife, Eva Braun. Were Magda Goebbels and Eva Braun perpetrators or victims? The primary sources used for this paper provided an interesting and important aspect: what was really going on beyond the public eye. Goebbels and Braun were undoubtedly privileged and supported both their husbands in politics, but they, because of

their thirst for powerful men, were put into unthinkable situations.

Magda Goebbels had to be in the spotlight to portray the "ideal German mother" and help raise the "ideal German family," when, in reality, the family was far from ideal. Joseph and Magda Goebbels' marriage was constantly strained due to Joseph and his multiple affairs throughout their marriage. She felt guilty for supporting her husband, so much so she felt she should die for her support.

Eva Braun was involved with the most powerful man in the Third Reich. He was a murderer, and made Eva feel fright-





ened and trapped in the relationship. She feared the unpredictability of what Hitler might do to her and to those around her. They were perpetrators, but in many ways, were victims of their husbands' abuse.

Eva Braun met Adolf Hitler in 1932 when she was only 17 years old. They met through Heinrich Hoffman, Hitler's personal photographer, to whom she was assistant. Eva and Hitler began a relationship two years later. She attempted suicide twice in the beginning of their relationship. She shot herself in the chest in 1932, and she took an overdose of sleeping pills in 1936. During the war, she was isolated

from the worst of the hardships in Hitler's household. On April 29, 1945, she and Hitler married, and on March 1, she committed suicide alongside her husband of barely two days.

Eva Braun's diary provided insight into her private life with Hitler. Her diary was published in 1949, four years after her death. She began her diary during the last months of 1937. Her first entry was a memory: the night that she and Hitler became intimate in 1931. From the very beginning of their relationship, the red flags were apparent. The very first night together Hitler took advantage of her





while she was vulnerable. They enjoyed a meal together in Hitler's room, but later she wrote, "[t]he wine *I* drank alone, *he* only poured it out."<sup>1</sup> After dinner, she remembered falling asleep on the sofa, but the next morning, she woke up in bed with Hitler. The last sentences' read, "I woke up in bed and now I am thinking and thinking for all it was the first time and the memory clings to the end of your life. But I could not remember what happened and I still don't."<sup>2</sup> Hitler poured the drink himself. He was completely sober

and knew she was drunk but still took advantage of her. From her first entry, signs of a horrible relationship were apparent.

During the first few years of her diary, her focus was on Hitler. She was obsessed with his affection and would sacrifice her time and energy for it. Eva's entry, during the autumn of 1937, detailed reading to Hitler all night, even though she was deathly tired. She said around 7 o'clock in the morning that "[t]he lines danced in front of my eyes, but *he* still did not want to go to sleep."<sup>3</sup> She

would give up her needs, like sleep, for Hitler. He never asked her that night when *she* wanted to be done. Once again, as seen from their first night together, she gave, and he took.

Why would Eva let Hitler take so much from her? One reason is that she feared him. Throughout her diary, she expressed that fear. In December of 1937, she detailed the two-week period where she would secretly bring Hitler a copy of the *Textbook of Psychiatry*, and how she was relieved it was over. Hitler would give the book back to her and instructed, “No

one must find the book in my room... it might lead to wrong conclusions.”<sup>4</sup> After that, Eva wrote, “...he looked at me in a way which made me quite frightened.”<sup>5</sup> Even though she wanted to be done carrying the book back and forth for Hitler, she continued to do so for two weeks because of her fear of what he would do if she stopped. The look in his eyes stirred the fear in her.

With as much as Eva was doing for Hitler, he had become dependent on Eva. In 1943, she wrote, “[h]is insomnia is now frightening and I am getting more





and more exhausted for he wants to talk to me all the time, talk and talk and talk.”<sup>6</sup> Eva was feeling the effects of World War II because it had put Hitler in such bad health, especially his mental health. She was giving more time and more energy into Hitler. She was exhausted.

Hitler confided in her when it came to emotional and mental needs. He once shared a story of his childhood that was traumatic for him, and it had a great effect on her. In the summer of 1938, she wrote, “[t]his summer might have been the loveliest in my life but now, again, everything is spoiled.”<sup>7</sup> She thought it was wonderful “knowing that *he* loved me,” but she then wrote, “but my whole relationship with him is under a baleful star, he cannot leave me in peace, again and again he makes me uneasy in some way or other.”<sup>8</sup> She wanted peace but he would not leave her alone. She wanted out because he was making her uneasy. She wanted something more.

Even though she was afraid of him, she continued the relationship, but only because she had to or she would face the consequences. When she was in Munich during the summer of 1940, she had an affair with a young painter from Vienna. The whole time she was involved with the painter, she was terrified that Hitler would find out, though she continued the relationship anyway. She wrote, while in Berlin, “I am terribly nervous... but, to be quite honest, I am afraid I simply must have a man... a real man, at least.”<sup>9</sup>

It wasn’t long until Hitler found out, and his actions to end the affair sealed Eva’s future as Hitler’s lover, no matter how she felt about it. Hitler woke her up one night and forced her to follow him. He took her to the young painter’s apartment where she stood witness to his murder. The event had a lasting effect on her because she knew she would never be able to get out of the relationship with Hitler. The next morning Eva wrote, “Kurt has taught me a horrible lesson. Now I know once and for all that there are no other men for me, neither inwardly nor outwardly, now or later.”<sup>10</sup> He would, and did, whatever it took to keep Eva his and his only, including kill. Eva Braun was trapped with Hitler until their deaths’ in 1945.

As the war progressed, not only did Eva become more and more afraid of Hitler, but she was also starting to be exposed to the reality of war. In the winter of 1942, Eva recorded, when driving back from a meeting, there was an attempted assassination.<sup>11</sup> Hitler acted fast and found the man who had shot at him and Eva. What happened next, Eva described as “a miserable spectacle.”<sup>12</sup> Hitler beat the man and sent him to the cellar to be punished. Eva thought “he will have neither teeth nor fingernails,” but “it was much worse. Hitler shot him himself at dawn...”<sup>13</sup> From her reaction, she was not aware of the murderous and despicable acts that Hitler committed on a daily basis, but as time went by, she figured it out.



At the end of the war, she expressed that she "...would really like to know the truth about the concentration camps."<sup>14</sup> Although there is nothing about her visiting one, she wrote that she would have to get permission from Hitler, and he would never let her go. In 1944, she read a secret report on his table documenting that in a week there were 2,726 executions in the Reich. Although she didn't write how she felt about what she read, she didn't seem to agree with how the "ordinary" Germans were being oppressed, hurt, and killed by the war. One of her last entries was proof, as she wrote, "[s]oon there won't be a single person who hasn't lost dear relatives and precious property in this war."<sup>15</sup> After a Nazi tried to argue that it didn't matter since they had won the war morally, Eva responded, "But a sad-faced woman on the tram put it differently: 'what's the use of final victory to me? I have lost my father, mother, sisters, husband, and

children...' I believe the German people are terribly tired."<sup>16</sup> Eva was not just a tool for Hitler's scheme. She was not just a blind follower. She was human. She feared Hitler and she was saddened by what was happening around her.







Magda Goebbels and Joseph Goebbels met in 1930 at a Nazi Party meeting. The same year she joined the party, and by February 1931, Magda and Goebbels were romantically involved. By the end of 1931, they were married. Goebbels was her second husband. She previously married Gunther Quant, a rich industrialist, in 1921. They had one child together the same year they were married, Harold Quant, but by 1929, their marriage had ended. She and Goebbels had six children together.

Throughout the war, Magda spent a lot of time in bed, sick with a weak heart and depression. To the Germans, however, she was the “ideal German mother.” Magda even represented women for the

yearly Mother’s Day celebrations that were meant to encourage women to have more children since the birthrate was declining. From an outside view, Magda loved her husband, country, and her Führer.

Magda Goebbels realized the awful situation she was in before Eva, but it still was too late for her. From Joseph Goebbels’ diaries, published after his death in 1945, the truth of their relationship is revealed along with the accounts of Eleonore Quandt, whom people called “Ello.” Ello was the only one whom Magda could confide in. She told her everything, and from Ello’s testimony, Goebbels’ diaries can be better understood. Goebbels, from 1939-1945, barely referred to his wife, and





when he did, it was never in the sweet affectionate way that he did his children. Their marriage broke in 1938 when Goebbels was caught having an affair with his secretary. Goebbels had many affairs before that time, but Magda had chosen to ignore them. She had put up with so much, and finally, it was too much.

In Joseph Goebbels' diaries from 1939-1945, there was enough information to get a better sense of their private relationship. As mentioned, during the year of 1938, Goebbels was caught having an affair. His love for women was widely known. Even Eva Braun wrote about it in her diary, detailing in 1939, "the Fuehrer has only recently told Joseph off in very strong terms and has warned him 'for the last time' to stop 'this damned chasing of women.'"<sup>17</sup>

During the year of 1939, Hitler forced Joseph and Magda Goebbels to stay

together. Magda wanted out of the relationship, and she expressed that to Joseph. Goebbels' entry on 3 January 1939 said "[n]o word from Magda," and the day following, 4 January 1939, said "[t]alk things over with Magda. But she starts off with the usual suppositions. This is the pattern. I don't know her any more."<sup>18</sup> Later, on 28 May 1939, he wrote, "[l]ong discussion with Magda about our future. She is quite reasonable."<sup>19</sup> Two days later, he held a totally different view, "[l]ong discussion with Magda. The time had come for us to talk things over again. But she continues to view everything in such a false, distorted light."<sup>20</sup>

In his diaries, Goebbels never described how Magda was feeling. She never confided in him, but Hans-Otto Meissner, author of *Magda Goebbels*, had more than one conversation with Ello. In his book,





Meissner recounted the conversations between Ello and Magda that Ello shared with him. Ello recounted a time where Magda snapped after finding out about Goebbels' affairs and said, "Now I've really had enough... I can't go through it all again. I will divorce him and I don't care how much of a scandal it causes."<sup>21</sup> She was done and wanted to be free of Goebbels, but, because of Hitler, was forced to stay with a man whom she hated.

Magda faced physical illnesses caused by her mental illness. Throughout the rest of the years documented in Goebbels' diaries, all the entries written about Magda were about her illness. At the beginning, he was sympathetic, but during the end, he became rude toward her. On 8 March 1945, he wrote, "Magda has again got one of her headaches and is in great pain. We could do without that at the

moment."<sup>22</sup> Goebbels even once noted that "[t]he war depresses her not only physically but also psychologically."<sup>23</sup> The war and the actions of the Third Reich was too much for her to watch. Her mental health declined significantly as it progressed. The effect of the war on her could be likely due to her guilt.

Magda had always been very intelligent, especially when it came to social issues. Goebbels noted once in 1941, "[t]alk with Magda late into the night. She is very clever and understands things much better than many high-ranking politicians."<sup>24</sup> She was too smart to be brainwashed. At the beginning of her relationship with Goebbels, she believed in the Nazi cause, but she soon realized it wasn't morally right. Once again, Ello was the only one to whom she expressed her concerns about the beliefs and actions of



the Nazi Party. Ello recounted what Magda told her in 1938, “[w]hen our generation has gone... there won’t be any culture in Germany, no mirth, no real joy in life. Instead there will only be discipline, blind obedience, regulations, commands, B.D.M and K.d.F.”<sup>25</sup> As early as 1939, Magda disagreed with the actions of the Nazis. She not only disagreed with the party’s actions, she felt as if she was also to blame for their actions.

When the war was coming to an end, Magda confided in Ello about her and her husband’s plans to end their lives. Ello protested, stating that Magda didn’t deserve to die. Magda told Ello that it was too late for an escape and she wasn’t even looking for one, Ello pleaded “[b]ut you can’t, you must not die for that man who has so frightfully deceived you, whom you recognized long ago as a lying devil.”<sup>26</sup> To which Magda responded with, “...[W]e who were at the head of the Third Reich... [w]e have demanded monstrous things from the German people, treated other nations with pitiless cruelty. For this the victors will exact their full revenge... we can’t let them think we are cowards. Everybody else has the right to love. We haven’t got this right... we have forfeited it.”<sup>27</sup> Ello pleaded one more time, “But you, you haven’t. You are not guilty. Nobody can make you responsible.”<sup>28</sup> Magda, full of guilt, said, “I make myself responsible. I belonged. I believed in Hitler and for

long enough in Joseph Goebbels...”<sup>29</sup> The conversation between the two would be the last they ever had. Magda took her life on May 1 1945, alongside Joseph Goebbels, a man whom she despised and who had continually caused her physical and mental pain.



Both women, Magda, and Eva, were trapped in dangerous and awful relationships. They weren’t psychopaths; they showed real human emotions and thought for themselves. Magda lived a miserable last few years, guilt-ridden by her actions. She felt she deserved to die for supporting Hitler. Eva expressed how tired she was of watching people suffer. She felt like there was nothing to live for after seeing the amount of people suffering from the effect of the war, in which she was highly aware her lover had started. By looking at the private lives of these women, it helps prove that these women were more than puppets: they were human. They both died for the cause, but they never lived for it.





## Bibliography

### Secondary Sources:

Lenaerts, Mariken. *National Socialist Family Law: the Influence of National Socialism on Marriage and Divorce Law in Germany and the Netherlands*. Leiden, Netherlands: Brill Nijhoff, 2015.

Pine, Lisa. "German Women and the Home Front in the Second World War: Daily Life, Work and the Impact of War." *Women's history review* 26, no. 4 (2017): 634–46.

Sigmund, Anna Maria. *Women of the Third Reich*. Richmond Hill, Ont: NDE Pub., 2000.

Sneeringer, Julia. *Winning Women's Votes Propaganda and Politics in Weimar*

Germany. Chapel Hill: University of North Carolina, 2002.

Stibbe, Matthew. *Women in the Third Reich*. London: Arnold, 2003.

Wyllie, James. *Nazi Wives: The Women at the Top of Hitler's Germany*. Santa Barbara: GRIFFIN, 2021.

### Primary Sources:

Braun, Eva. *The Private Life of Adolf Hitler; the Intimate Notes and Diary of Eva Braun* London: Aldus Publications, 1949.

Goebbels, Joseph. *The Goebbels Diaries, 1942-1943*. Translated by Louis Paul Lochner. Westport, Conn: Greenwood Press, 1970.

Goebbels, Joseph. *The Goebbels Diaries, 1939-1941*. Translated by Fred Tay-



lor. New York: Putnam, 1983.

Goebbels, Joseph. *The Goebbels Diaries, the Last Days*. Translated by H. R. Trevor-Roper. London: Secker & Warburg, 1978.

Meissner, Hans Otto. *Magda Goebbels, a Biography* London: Sidgwick & Jackson, 1980.

### Endnotes

<sup>1</sup> Eva Braun, *The Private Life of Adolf Hitler; the Intimate Notes and Diary of Eva Braun*, (London: Aldus Publications, 1949), 62.

<sup>2</sup> Braun, 62.

<sup>3</sup> Braun, 65.

<sup>4</sup> Braun, 71.

<sup>5</sup> Braun, 71.

<sup>6</sup> Braun, 153.

<sup>7</sup> Braun, 78.

<sup>8</sup> Braun, 78.

<sup>9</sup> Braun, 106.

<sup>10</sup> Braun, 112.

<sup>11</sup> Braun, 141.

<sup>12</sup> Braun, 141.

<sup>13</sup> Braun, 142.

<sup>14</sup> Braun, 151.

<sup>15</sup> Braun, 167.

<sup>16</sup> Braun, 167.

<sup>17</sup> Braun, 95.

<sup>18</sup> Joseph Goebbels, *The Goebbels Diaries, 1939-1941*, trans. Fred Taylor (New York: Putnam, 1983), 4.

<sup>19</sup> Goebbels, 13.

<sup>20</sup> Goebbels, 14.

<sup>21</sup> Hans Otto Meissner, *Magda Goebbels, a*

*Biography*, trans. Gwendolen Mary Keeble (London: Sidgwick & Jackson, 1980), 211.

<sup>22</sup> Joseph Goebbels, *The Goebbels Diaries, the Last Days*, trans. H. R. Trevor-Roper (London: Secker & Warburg, 1978), 83.

<sup>23</sup> Goebbels, 309.

<sup>24</sup> Goebbels, 370.

<sup>25</sup> The B.D.M (League of German Girls) was the girls' wing of the Nazi Party youth movement, the Hitler Youth. The K.d.F, Kraft durch Freude ("Strength Through Joy"), was a state-operated leisure organization in Nazi Germany. Hans Otto Meissner, *Magda Goebbels, a Biography*, 140.

<sup>26</sup> Meissner, 241.

<sup>27</sup> Meissner, 241.

<sup>28</sup> Meissner, 241.

<sup>29</sup> Meissner, 241.



# THE CHALLENGE OF THE WESTERN PHILOSOPHY OF EDUCATION

JACK CONKLIN  
senior | political science

## Abstract

I owe a debt to the Primary Texts program at Kansas State and to my unofficial teachers St. John Henry Newman, Mortimer J. Adler, Christopher Dawson, and those cited so far for my instruction and hope of this proposal's eventual success.<sup>1</sup> Like many of my mentors, my hope rests on the inevitability of the first old book that one finds speaks into our present. Indeed, the reason I have made such a liberal use of quotations is to show this perpetual revolution back to the greats.



We naturally accrue truth through notions, reflections, real apprehension, and authorities we respect or give credence to throughout our lives. Most of us do all this without tying them all together.<sup>2</sup> They come from the books we read, our teachers, and the lives we live almost unconsciously.

Usually, though, we run into that troublesome character who asks us good questions. When we are young, we are good at asking these questions, but the skill seems to deteriorate. For example, during my school days, I remember asking myself, “what’s it all for?” As an undergrad, I became enamored with the idea of liberal education. Still, one day, my very

practical friend who sees education as trade development asked about the usefulness of his liberal education requirements for his degree. I felt obliged to give a defense, resulting in some weak arguments, causing me to wonder about the coherence of the web of facts I had acquired.

I knew I agreed with most but not with all that my teachers had to say as they sometimes conflicted with each other. This paper then is an attempt to repay an intellectual debt to these instructors of mine, and my vocations as a future educator, father, and student and to my friend who deserves an answer. It is an attempt to work out a philosophy of education from the debate so far.







As in dueling and debate, we must first fix our terms. What is education? The definition of education is “the process of receiving or giving systematic instruction, especially at a school or university.”<sup>3</sup> While there is much here to go on, this is still an insufficient answer. A sufficient explanation demands we also know the aim, the material from which it came, and its process of coming about. We notice that we are trying to explain something in the present, which predates us.

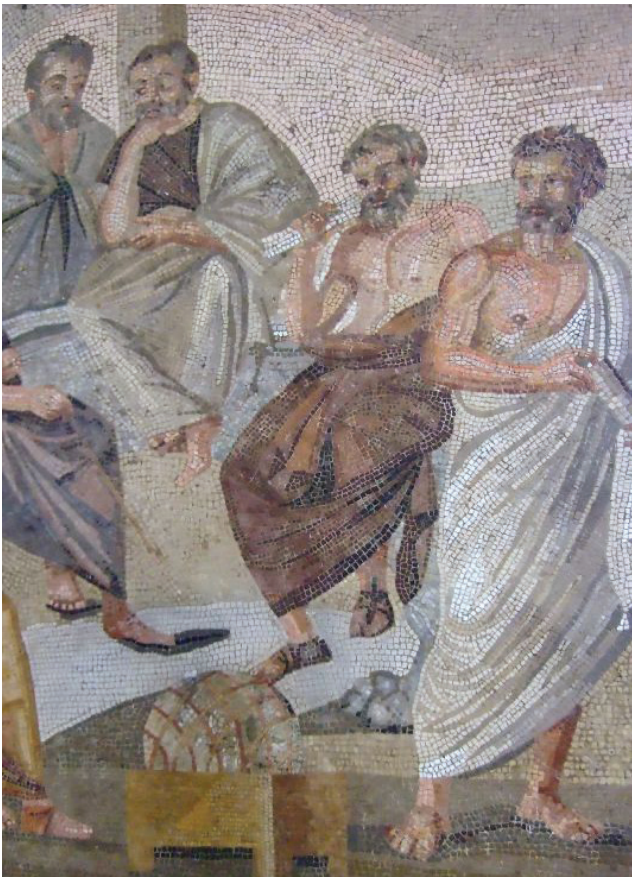
You and I did not invent the idea of education, so where did it come from? How did it become what it is? What was its reason for being? By studying the past, we may come closer to understanding what we are looking to defend. We have a long tradition in the West of education and of an educational philosophy stretch-

ing back to the beginning of recorded history. The study of education is inaugurated by perhaps the most foundational work of all western thought, *The Republic*.

Why should we care about an old Greek’s opinion? First, Professor Etienne Gilson proves in the *Unity of Philosophical Experience* (a brilliant book which I cannot hope to reproduce in a few lines) that philosophy is not a progressive but uniform type of knowledge. This concept is nothing new to the philosopher, but it may raise some eyebrows to ordinary folks. Philosophy takes for all its premises the common experience of humanity, meaning the facts of ordinary human life that we all share. Therefore, everyone has equal access and opportunity. Put another way by an equally brilliant man, Philosopher A.N Whitehead, “The safest general

characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato.” He means that we live in the same world as Plato. I am not saying ‘we are all Platonist now,’ but Plato’s points are just as relevant now.

If I have failed to convince you thus far, I have one last salvo. Knowledge of history demands respect for the effects of the past in shaping the present. The historical impact of Plato on the whole tradition of education is undeniable, so I propose we begin there.



Our first unofficial teacher in *The Republic* builds a fictional city to discover what Justice is in the individual soul.

For an Ancient Greek, the city is the soul writ large. The three broad steps in his argument are: showing what justice is, presenting a solution by means of a goal, and answering why we bother to pursue it at all. These steps in context are the harmonization of the soul, the soul's harmonizing aim, and the ability to lead the good life. In this work, Plato builds multiple cities, each consisting of the same first step of developing roles for citizens. These roles or classes in the more developed city correspond to the parts of the soul: the intellect, passions, and appetites. While it's hard to know which city Plato thought best, one thing is consistent: the just city harmonizes these parts by each performing their proper function. Here I believe we have found the root of the issue: the disorder of the soul, wherein each part seeks to dominate beyond its role. The unruly city is likewise disordered, as relations to other people are ruined when we look to exert power or claim knowledge where we have none. What we need is to fill our role and allow others theirs. We need harmony through hierarchy or, if that term frightens, *order*.

Plato gives us two analogies to conceptualize the problem and solution. His most famous is the Allegory of the Cave. In the cave, we find souls chained to a wall facing the back of the cave, upon which shadows appear. For the cave dwellers, the shadows they see are reality, until one unchains himself and exits the cave. This





unchained soul finds not just an outside world, but the sun, which gives the cause to things.<sup>4</sup>

Breaking open this analogy in terms of education, the chained souls are the natural state of humans. Educating is understood as “unchaining souls”, but, even more so, directing them towards the ‘light’. To just touch the surface of what Plato is saying here, the sun is the animating force of things. The sun is the force

that provides intelligibility and existence. We can conclude that Plato believes education to be a craft of turning the soul from these shadows to investigating *what* makes the shadows.

His second analogy sheds more light (pardon the pun) on the first. This is the Analogy of the Sun.<sup>5</sup>

“The sun provides not only the power of being seen for things seen, but, as I think you will agree, also their generation and growth and nurture, although it is not itself generation...Similarly with things known, you will agree that the good is not only the cause of their becoming known, but the cause that they are, the cause of their state of being, although the good is not itself a state of being but something transcending far beyond it in dignity and power.”<sup>6</sup>

In this analogy, we should treat sight as signifying knowledge and the sun





as truth. Sight is therefore instrumental. It depends on light for its function. The sun is the presupposed source of our ability to see. We can then add to our definition that education is the turn towards the good:

“Well, what I'm saying is that its goodness which gives the things we know their truth and makes it possible for people to have knowledge. It is responsible for knowledge and truth, you should think of it as being within the intelligible realm, but you shouldn't identify it with knowledge and truth, otherwise you'll be wrong: For all their value, it is even more valuable. In the other realm, it is right to regard light and sight as resembling the sun; So, in this realm it is right to regard knowledge and truth as resembling goodness, but not to identify either of them with goodness, which should be rated even more highly”<sup>7</sup>

Alright, we have something, but let us evaluate how far we've gone. We have a purpose: reorientation of the soul. We have an aim, which is the form of the good. But what do we know of the form of the good? This is where we must depart from Plato. This challenge is one for each age to answer. While Plato cannot provide the content, he did leave us a dialectic method.<sup>8</sup>

Dialectic is the coping stone set above all other subjects of knowledge. It is answering questions to demonstrate

understanding of different things or saying of each thing what it is.<sup>9</sup> The Encyclopedia Britannica notes that “*The Republic* stresses that true dialectic is performed by thinking solely of the abstract and nonsensible realm of forms; it requires that reason secure an unhypothetical first principle (the Good) and then derive other results in light of it. We can know the good by the dialectical method of differentiating it from other things.”<sup>10</sup>

With Plato's help, we have named the problem education was to solve and the method education employs. We can surmise that education for our ancestors was a learning process to know the good. But of course, we may have a problem, but why bother? Surely, you may ask, not all problems must be solved? The question, I believe, is misguided. Truth and goodness are presupposed in Plato's philosophy as not just worth doing but the only rational thing. To clarify, Plato presents a *suppos-al* in practical terms for his students. His solution is found at the end of *The Republic*, the Myth of Er.

The Myth of Er is the story of a man who has fallen in battle and is given a tour of the afterlife. Er observes the punishments and rewards for departed souls. After receiving their due, these souls are reincarnated, but before they begin again, they must choose life from the hands of the fates. The fates tell us there is a satisfactory life for everyone,<sup>11</sup> that “Virtue knows no master”, meaning



all are capable of possessing it depending on their values.<sup>12</sup> Moreover, the ordering of the soul is not included in the life but is inevitably linked by the life chosen.<sup>13</sup> Here is the culmination of his argument “We must always know how to choose the mean in such lives and how to avoid either extremes, as far as possible, both in this life and in all those beyond it. This is the way that a human becomes happiest.”<sup>14</sup> By the power of story, Plato gives a simple answer: we need to know the good so that we choose the happy life.

Let’s abstract away from Plato’s theory of the form of the good and insert our own language. What do his general principles look like applied today? We can say his form of the good is the spe-

cific placeholder of a shared conception of the good. Remember why Plato built these cities? To show the soul using a city as the soul writ large. The form of the good fulfills the *function* of a common conception of the good, which serves as the foundation on which political society is built around. We call it another name – culture.

Culture, as defined by our next guide, Christopher Dawson, is “an organized way of life which is based on a common tradition and conditioned by a common environment”<sup>15</sup> He continues, “Thus culture is the form of society. The society without culture is a formless society- a crowd of individuals brought together by the needs of the moment...”<sup>16</sup>

But more than this, he says “a common way of life involves a common view of life, common standards of behavior and common standards of value, and consequently a culture is a spiritual community which owes its unity to common beliefs and common ways of thought far more than to any uniformity of physical type.”<sup>17</sup> Dawson further stresses “From the beginning man has already regarded his life and the life of society as intimal dependent on forces that lie outside his control — on superhuman powers which rule both the world and the life of man.”<sup>18</sup>

Aristotle teaches the same in *Politics*, man is by nature a social animal. Society is something that precedes the individual. Aristotle says more simply that we have a natural desire to join together and therefore we do. Moreover, it's good for us: “The city-state comes into being for the sake of living, but it exists for the sake of living well”<sup>19</sup>

At this point, we can condense the chain of our argument. We started by finding the form of the good, which we identified with philosophical/theological values, culture, and political community. We can simplify this to culture as the basis of community. This is not to say that a community does not constantly churn and create culture, but that culture is presupposed in the founding of human societies.

The complex or paradoxical quality of Western culture as indurated by Plato

is its constant questioning of everything. I wouldn't say Plato had no definite conclusions but that Plato's dialectical method requires an enduring investigation of suppositions. How is it that a culture can be founded on ideals but also on constantly questioning ideals? This tension is endemic and a struggle to maintain the mean. Understanding the concept of our tradition of questioning tradition as started by Plato is difficult.

Taking Alasdair MacIntyre's lead we must understand it as answering a call. A call situates oneself in ongoing sets of conflicts internal to the project extended throughout history. Our preset difficulties and debates can only be intelligible in light of our predecessors.<sup>20</sup> I don't claim this thought is well developed enough to excuse my use of Plato's radical questioning for the basis of a tradition. I only claim Plato inaugurated an *investigation* that we have carried out across time. Into this investigation, we enculturate our children through education.

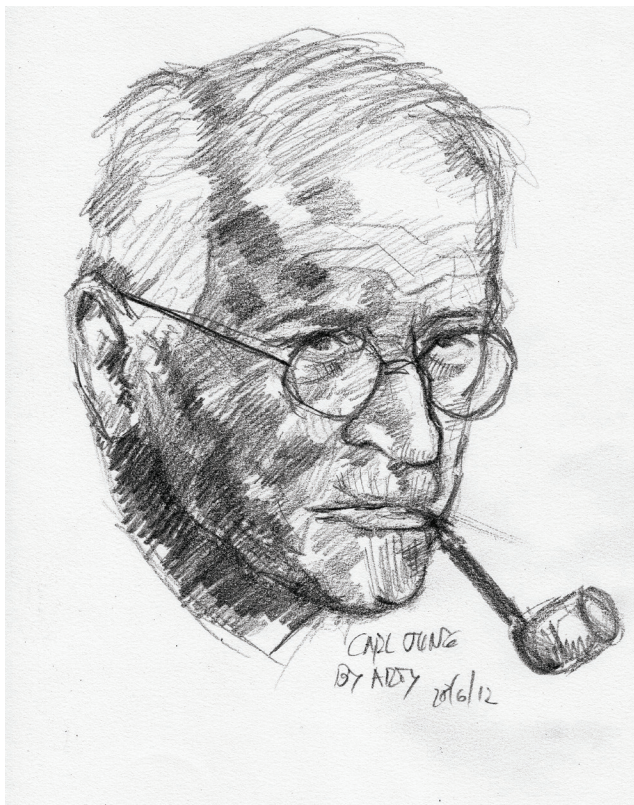
Taking our leave of Plato, we now turn from the premises of our project to the current situation. How does education stand today? As the harmonizing force of culture received through our parents and institutions, education is a formal systemized instruction<sup>21</sup> of offspring: the impartation of past wisdom to the young who are to continue producing and choosing the good. C.G. Jung in his essay *The Spiri-*







*tual Problem of the Modern Man* identifies the modern man as “the man who stands upon a peak, or at the very edge of the world, the abyss of the future before him, above him the heavens, and below him the whole of mankind with a history that disappears in primeval mists” and so “he has become ‘unhistorical’ in the deepest sense and has estranged himself from the mass of men who live entirely within the bounds of tradition. Indeed, he is completely modern only when he has come to the very edge of the world, leaving behind him all that has been discarded and Outgrown, and acknowledging that he stands before Nothing out of which All may grow.”<sup>22</sup> For Jung, modern man is completely disconnected from the past, of culture, or at least those parts of culture he is aware of.



I point this out to clarify that I am not promoting a novel idea. That contemporary people do not revere tradition is clear. In *Abolition of Man*, C.S. Lewis identifies the same line of thought: “Each generation exercises power over its successors: and each, in so far as it modifies the environment bequeathed to it and rebels against tradition, resists and limits the power of its predecessors.” In the second half of this essay, we will examine how western culture has fared in the modern world.

### **The Self-Destructing Culture?**

We could have stopped this quest with Plato’s philosophy and called it our own, but we are not ancient Greeks. The question had to be asked, is this possible in the world today? That question seems to be a resounding *no*. We cannot just return to the Classical Age as the Renaissance Humanists tried; we cannot adopt a previous version of western culture. We have shown that culture is intimately linked with the aim of education, which is training for a happy life. But what is the happy life to the modern person? The answer to this question is a matter of philosophy or theology,<sup>23</sup> which is the heart of culture. I propose that if we investigate the causes of why we find fragments of culture from Plato but no unified whole, we may come to discover a solution.

There are two visions of this process that mutually inform one another, which





will shed light on our situation. First, we have lost the warrant for moral discussion that bears fruit. Our moral language has eroded to the point that argument has become impossible. Second, we have mechanized nature to the point of destroying its unifying force among human beings as communal creatures. I will argue that this disintegrating effect on public discourse undermines society's capacity to create a culture. I will also say that 'society' has lost contact with each other and the world outside. A 'society' without culture lacks the content to educate. No stream can rise higher than its source.



Our first investigation reveals a slow decline of intelligible moral discourse throughout the development of western culture. A complete examination of this decline comes from the brilliant work *After Virtue* by Alasdair MacIntyre. MacIntyre's account for the devolution in moral discourse includes both a historically natural process seen in other cultures and the existence of a rival moral tradition whose explicit claim is the failure of all moral systems. We need not recapitulate his work entirely but understand a key contention: the need for narrative unity.





The cause of our moral language's slow dissolution is the loss of continuity with the tradition, or what he calls narrative unity. Moral philosophy, according to MacIntyre, requires reference to our community and the tradition we inhabit in a narrative form: "The key question for men is not about their own authorship; I can only answer the question 'What am I to do?' if I can answer the prior question 'Of what story or stories do I find myself a part?'"<sup>24</sup> We need the narrative unity provided by understanding ourselves through our communal, cultural, and intellectual history.

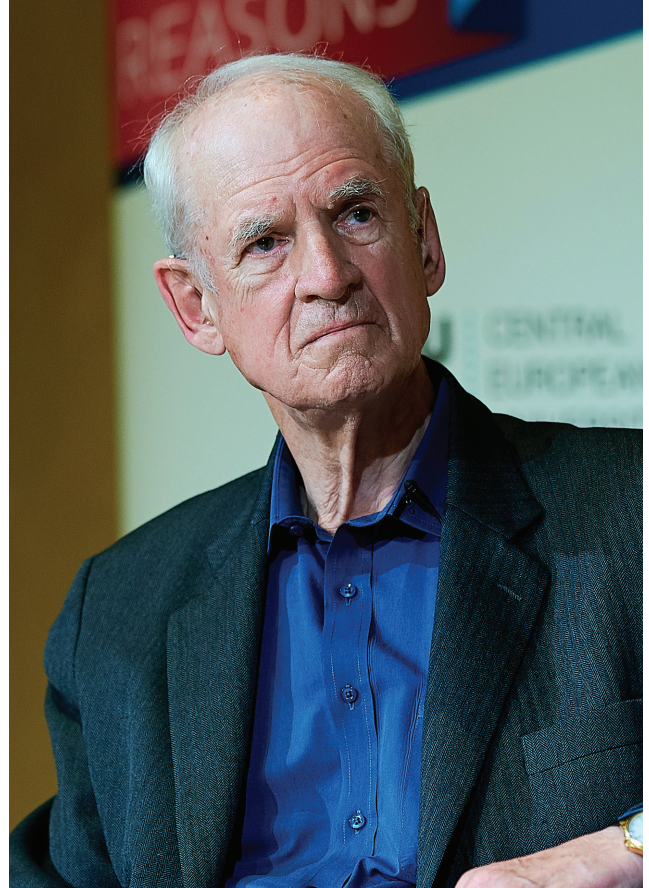
What happens when this is lost? "In a society where there is no longer a shared conception of the community's good as



specified by the good for man, there can no longer either be any very substantial concept of what it is to contribute more or less to the achievement of that good.” *After Virtue* raises a serious challenge for education, exposing the lack of narrative unity in our lives, community, and tradition which makes the task of education unrealizable.

I would add one point before we move on. In *Abolition of Man*, C.S. Lewis argues that we cannot choose a moral tradition as if we are in a moral vacuum, for we cannot wholly shed all dictates of value to determine what value system we should adopt. In MacIntyre’s terms, we cannot suspend all moral belief to choose a tradition, “This is what Confucius meant when he said ‘With those who follow a different Way it is useless to take counsel.’” This is why Aristotle said that only those who have been well brought up can usefully study ethics. Lewis notes that “to the corrupted man, the man who stands outside the Tao, the very starting point of this science is invisible.”<sup>25</sup> MacIntyre’s point is that we are only ‘co-authors’ of our narrative. Education, therefore, must have this narrative unity, and in our case, it must provide this unified vision of a whole human life found within a tradition.

The second problem we face today is the proliferation of secularization in the cultural sphere. In Charles Taylor’s book *A Secular Age*, he traces the zig-zag



pattern of culture to our current age of unbelief. Now, to cherry-pick a few points of this path to secularization would be precisely what Taylor would NOT want. Still, we need to note just a few waypoints that bear on the feasibility of the western educational model.

First, there is the shift from what Taylor calls the porous self to the buffered self. The porous self is who we meet in the likes of Plato. There is an interconnectivity between community, nature, deities, and the individual. There is no clear boundary between the mind and the world outside.<sup>26</sup> Our buffered selves, however, possess boundaries and control over meanings of things concerning itself.<sup>27</sup>

Second, belief in the power of reason leads to nature's mechanization. Taylor sees this as the opening of the way for an extrinsic view of cause-and-effect nature.<sup>28</sup> Nature has lost its normative force: "The great mechanization of the scientific world picture in the seventeenth century was an objectification in this sense. Formerly, the cosmic order was seen as the embodiment of the Ideas. There is a double teleology here. First, the things that surround us take the form they do in order to exemplify ideas or archetypes; ... on a second level, the whole order itself is as it is because it exhibits certain perfections; everything is ordered under the Idea of the Good, in Plato's variant."

The 'social imaginary' or cultural mindset has shifted in these fundamental ways over a long course of unintended shifts. None of these alone or together were intended to cause this turn. But how does this affect our educational system? These two shifts have severed our connections to one another and the natural world. This slow slide into the modern malaise has us manifesting the *self* before *context* within society.<sup>29</sup>

Secondly, the ethical framework for the harmonizing force of culture was destroyed with the disenchantment and mechanization of the world. The culture required a need for each other past a collection of individuals, due to communal relations integrated into the self and the force of the natural world demanding

cooperation of members to align them with the world.

As I see it, this is where we still stand – at the crossroads of a crisis in western culture that is mirrored in education. Examined in the light of the project of Plato, we find a shipwrecked moral philosophy with no tradition to establish a narrative unity for ourselves. We see a severed self from society and the world. Man has made man the measure of all things. The job of the educator today has shifted to a rescue mission. We must rediscover the culture we are a product of. I am not saying that Plato's essential formula is wrong (quite the contrary) but that the project of turning towards the form of the good seems harder to realize. The challenge issued by Christopher Dawson in *Religion and Culture* is still relevant: "We are faced with a spiritual conflict of the most acute kind, a sort of social schizophrenia which divides the soul of society between a non-moral will to power served by inhuman techniques, and a religious faith and moral idealism which have no power to influence human life. There must be a return to unity -a spiritual integration of culture- if mankind is to survive."

Dawson, like Taylor and MacIntyre, does not believe culture exists anymore, but that it is a fragment and separate from common life. Bringing the dialogue of culture back into public life through education is our task. Practically speaking, what does it look like? Our answer is this is what





we have been doing by tracking down the philosophy of education in this paper.

Taking a moment to collect our wits, we seemed to have traveled rather far. Though I have tried to summarize throughout, I want to put it together at that end. Our idea of education in the western context begins with Plato (as far as we can access) by directing men towards the good. The good is the essential ingredient that brought human beings together in political society and gives content to moral discourse. Education is the means to harmonize and learn to choose the good life. Today we call the common conception of the good *culture*. Education is the instruction in the good. Thus, education is enculturation.<sup>30</sup>

When we reflect upon today, we find two roadblocks to applying anything like Plato. First, the moral philosophy at the heart of culture has devolved to a state of incoherence. This partly due to the loss of narrative, disunity warps our moral landscape. Second, secularization hollowed the moral imperative underlying community and nature, which culture presupposes. The buffered self cannot be enculturated nor has reason to do so: “The new scientific culture is devoid of all positive spiritual content. It is an immense complex of techniques and specialisms without a guiding spirit, with no basis of common moral values, with no unifying spiritual aim.”<sup>31</sup>

The purpose of education in today’s climate then is the rediscovery of

our culture. By studying who we are by where we've been, we can evaluate where we went wrong or right, but no man can be the judge in his own cause. Education is not here to settle but to resurrect the debate by knowledge of the cultural project.

To the welcomed critiques of my philosophy, I would like to clarify a few things: culture, philosophy, education, theology, politics, morality, and community are inseparable from one another. You cannot charge me with conflating two ideas. I willingly admit having done so. Instead, your burden is to defend the distinctions that I deny.

In conclusion, many thanks to the reader that has made it thus far, but I have a confession. You could have skipped to the ending paragraph and gotten it all the same. With poetic justice it had to be Ronald Knox who clarifies what I have spent pages trying to say:

"One advantage at least our discussion has enjoyed: we have had the meeting-ground of a common civilization. The classics, and the tradition of a society now imperiled, and a respect for logic, remained to us, so that we could

cross swords. It is a quarter of a century since (who knows?) we may have been trying to knock each other's hats off at Lord's; since then, our minds have travelled; but the mind of the age has travelled still further, and it may well be that this argument of ours will look old-fashioned before long, perhaps looks old-fashioned already, to its readers. There, you will be disposed to admit, I am at

an advantage. For those who will take up the argument after me, my successors, will not be ashamed of me nor I of them... But who will guarantee that yours will not be ashamed of you, or you of yours?"<sup>32</sup>



### Epilogue: The Conversation Continues

We are all fools rediscovering orthodoxy, championing a liberal education, studying the great books, and studying western culture but all around the same flag. While my view of philosophy of education is not necessarily a direct reproduction of any, I support as the greats did that education today ought to bring the modern man into contact with his cultural lineage. By tracing the roots of western



education, we find it intimately connected with culture as a common conception of the good. To create a culture again, we must engage with the great human project of living the good life. We need not sugar coat the difficulties; the western tradition is a great debate about what the culture ought to be. The solution is bringing the modern man into conversation with Plato, Augustine, Aquinas, Shakespeare, Locke, and Rawls. There we can find continuity in conversation with a respect for ideas of both the living and the dead that can make a pathway towards founding our ideal, founding our iteration of western culture.

The great books provide the antidote to MacIntyre's problem: narrative unity with our past but not some unnuanced adaptation. For Taylor, the great books offers contact with the porous self of history and will at least open the door to the self-knowledge we lack in our situation in a secular age. In short, we need hindsight to evaluate the present. We get that through the reading of old books.

C.S. Lewis puts it masterfully in his Preface to *On the Incarnation* by Athanasius:

"We may be sure that the characteristic blindness of the twentieth century - the blindness about which posterity will ask, 'But how could they have thought that?' - lies where we have never suspected it... None of us can fully escape this blind-

ness, but we shall certainly increase it and weaken our guard against it if we read only modern books. Where they are true, they will give us truths which we half knew already. Where they are false, they will aggravate the error with that we are already dangerously ill. The only palliative is to keep the clean sea breeze of the centuries blowing through our minds, and this can be done only by reading old books."

As Plato said, the dialectic method must be the winnowing fan, and we have had centuries of it at our fingers. The dialectic of Socrates inherited by the disputation of the scholastics was only possible from standing within a tradition on common ground. Western culture provided that battlefield; today public discourse remains impossible due to the lack of common ground.

### Bibliography

- Aristotle. 1998. *Politics*. Indianapolis: Hackett.
- Dawson, Christopher. 2010. *Crisis of Western Education*. Washington, D.C.: Catholic University of America Press.
- . 1949. *Religion and Culture: Gifford lectures delivered in the University of Edinburgh in the year 1947*. London: Sheed & Ward.
- Eliot, T.S. 1992. "The Aims of Education." In *To Criticize the Critic and Other*

- Writings*, by T.S. Eliot, 75-85. Lincoln: The University of Nebraska Press.
- Encyclopædia Britannica. n.d. *Dialectic of Plato*. Accessed 12 1, 2021. <https://www.britannica.com/biography/Plato/Dialectic>. .
- Jung, C.G. 1993. "The Spiritual Problem of Modern Man." In *Modern Man in Search of a Soul*, by C.G. Jung, 226-255. New York: Harcourt, Brace & World.
- Lewis, C.S. New York . *The Abolition of Man: or, Reflections on education with special reference to the teaching of English in the upper forms of schools*. [2021] 1974: HarperOne.
- Lunn, Msgr. Ronald Knox and Sir Arnold. 1958. *Difficulties: A Correspondence About the Catholic Religion Between Mgr. Ronald Knox and Sir Arnold Lunn*. London: Eyre & Spottiswoode.
- MacIntyre, Alasdair. 2014. *After Virtue: a study in moral theory*. London: Bloomsbury Academic.
- . 2009. *God, Philosophy, Universities*. Lanham: Rowman & Littlefield Publishers.
- Newman, John Henry Cardinal. [1955] 1870. *An Essay in Aid of a Grammar of Assent*. Garden City: Image Books.
- Plato. 1992. *The Republic*. Indianapolis: Hackett.
- Taylor, Charles. 2007. *A Secular Age*. Harvard University Press.

## Endnotes

- <sup>1</sup> Some teachers exist as sort of ghost in the machine who we never forget but are never conscious of when we are 'thinking Chesterton' for example. Some have not been quoted or paraphrased but still exist behind these thoughts. Regarding educational philosophy these include St. Augustine of Hippo and George MacDonald.
- <sup>2</sup> John Henry Newman, *An Essay in Aid of a Grammar of Assent* (Garden City: Image Books, 1955), 49-75
- <sup>3</sup> Christopher Dawson, *Crisis of Western Education* (Washington D.C.: Catholic University of America Press, 2010),
- <sup>4</sup> Plato, *The Republic* (Indianapolis: Hackett, 1992), 516c
- <sup>5</sup> Plato, *The Republic* 508a
- <sup>6</sup> Plato, *The Republic* 509b
- <sup>7</sup> Plato, *The Republic* 508e
- <sup>8</sup> Plato, *The Republic* 534a-f
- <sup>9</sup> Plato, *The Republic* 508e-509a
- <sup>10</sup> Encyclopædia Britannica, "Dialectic of Plato" [www.britannica.com/biography/Plato/Dialectic](https://www.britannica.com/biography/Plato/Dialectic).
- <sup>11</sup> Plato, *The Republic* 619b
- <sup>12</sup> Plato, *The Republic* 617e
- <sup>13</sup> Plato, *The Republic* 618b
- <sup>14</sup> Plato, *The Republic* 619b
- <sup>15</sup> Christopher Dawson, *Religion and Culture* (London: Sheed & Ward, 1949) 47
- <sup>16</sup> Dawson, *Religion and Culture* 48



- <sup>17</sup> Dawson, *Religion and Culture* 49
- <sup>18</sup> Dawson, *Religion and Culture* 49
- <sup>19</sup> Aristotle, *Politics* 1252b
- <sup>20</sup> Alasdair MacIntyre, *God, Philosophy, Universities* (Lanham: Rowman & Littlefield, 2009) 169
- <sup>21</sup> Dawson, *Crisis of Western Education* 3
- <sup>22</sup> C.G. Jung, *Modern Man in Search of the Soul* (New York: Harcourt, Brace & World, 1933) 226-255
- <sup>23</sup> T.S. Eliot, "The Aims of Education" in *To Criticize the Critic and Other Writings* (Lincoln: The Nebraska University Press, 1992) 75
- <sup>24</sup> Alasdair MacIntyre, *After Virtue: a study in moral theory* (London: Bloomsbury Academic, 2014) 216
- <sup>25</sup> C.S. Lewis, *The Abolition of Man* (HarperOne, 2021) 23
- <sup>26</sup> Charles Taylor, *A Secular Age* (Harvard University Press, 2007) 46
- <sup>27</sup> Charles Taylor, *A Secular Age* 46
- <sup>28</sup> Charles Taylor, *A Secular Age* 108
- <sup>29</sup> John Locke's *Second Treatise on Government* and John Rawls in *Theory of Justice* illustrate this principle perfectly.
- <sup>30</sup> Dawson, *Crisis of Western Education* 4
- <sup>31</sup> Dawson, *Religion and Culture* 214
- <sup>32</sup> Msgr. Ronald Knox and Sir Arnold Lunn *Difficulties* (London: Eyre & Spottiswoode, 1958) 259

## Image Credits

Front Cover – “True Stories - Best Days of Your Life” by bjuditeb is marked with CC BY-NC 2.0.

Page 3 – William Gerard Barry - “Time Flies” (1887)

Page 5 – “Shattered Dreams” by Art By Doc is marked with CC BY-NC-SA 2.0.

Page 7 – “Green-Eyed Girl: Screaming in Silence” by Alyssa L. Miller is marked with CC BY 2.0.

Page 8 – “mirror” by rent-a-moose is marked with CC BY-NC-SA 2.0.

Page 9 – “The Falling Leaves” by Stanley Zimny (Thank You for 52 Million views) is marked with CC BY-NC 2.0.

Page 10 – “Image” by Leanne Surfleet is marked with CC BY-NC-ND 2.0.

Page 12 – “Talking about myself” by Julie Blonde is marked with CC BY-NC-ND 2.0.

Page 13 – “Car in ditch” by ahhyeah is marked with CC BY-NC-ND 2.0.

Page 14 – “Moving Day” by Gavin St. Ours is marked with CC BY 2.0.

Page 16 – “Playground” by Matthew Paul Argall is marked with CC BY 2.0.

Page 17 – “File: Bundesarchiv Bild 183-R32860, Berlin, Trauung von Joseph und Magda Goebbels. jpg” by Unknown author is marked with CC BY-SA 3.0.

Page 18 – “File: Bundesarchiv Bild 146-1978-086-03, Joseph Goebbels mit Familie.jpg” by Unknown is marked with CC BY-SA 3.0.

Page 19 – “File: Bundesarchiv B 145 Bild-F051673-0059, Adolf Hitler und Eva Braun auf dem Berghof.jpg” by Unknown is marked with CC BY-SA 3.0.

Page 20 – “BE029641” by Sabatu is marked with CC PDM 1.0.

Page 21 – “File: Bundesarchiv Bild 102-10460, Adolf Hitler, Rednerposen.jpg” by Heinrich Hoffmann is marked with CC BY-SA 3.0.

Page 23 – “File: Bundesarchiv Bild 119-1486, Hitler-Putsch, München, Marienplatz.jpg” by Unknown is marked with CC BY-SA 3.0.

Page 23 – “A Nazi soldier, heavily armed” by Marion Doss is marked with CC BY-SA 2.0.

Page 24 – “File: Bundesarchiv Bild 146-1970-011-23, Joseph Goebbels und Frau Magda.jpg” by Unknown is marked with CC BY-SA 3.0.

Page 25 – “File: Bundesarchiv Bild 146-1978-118-24A, Joseph Goebbels bei Empfang.jpg” by Unknown author is marked with CC BY-SA 3.0.

Page 26 – “File: Bundesarchiv Bild 183-1992-0410-546, München, Besichtigung Haus der Deutschen Kunst.jpg” by Dietrich, Hans is marked with CC BY-SA 3.0.

Page 27 – “Lübeck im 3. Reich. Nazism: SA marschiert...” by Hellebardius is marked with CC BY-NC-ND 2.0.

Page 28 – “Magda and Joseph Goebbels and three of their children” by fortinbras is marked with CC BY-NC-SA 2.0.

Page 19 – “La vida loca de Eva Braun (izquierda - left)” by Alfredo Grados is marked with CC PDM 1.0.

Page 31 – “Jacques-Louis David - The Death of Socrates [1787]” by Gandalf's Gallery is marked with CC BY-NC-SA 2.0.

Page 32 – “McCosh lecture hall” by Ray Sawhill is marked with CC BY 2.0.

Page 33 – “Raphael, Plato and Aristotle” by profzucker is marked with CC BY-NC-SA 2.0.



**Image Credits** (continued)

- Page 34 – “Mosaic of Plato’s Academy from the House of T Siminius Stephanus Pompeii 1st century CE (1)” by mharrsch is marked with CC BY-NC-SA 2.0.
- Page 35 – “File:An Illustration of The Allegory of the Cave, from Plato’s Republic.jpg” by 4edges is marked with CC BY-SA 4.0.
- Page 35 – “Thinker thinks about how to take sun burst shot” by davidyuweb is marked with CC BY-NC 2.0.
- Page 37 – “Dying Gaul (Gallic Trumpeter)” by MCAD Library is marked with CC BY 2.0.
- Page 39 – “Aristotle” by Nick in exsilio is marked with CC BY-NC-SA 2.0.
- Page 40 – “Carl Jung. for Pifal.” by Arturo Espinosa is marked with CC BY 2.0.
- Page 41 – “Paper found at the abandoned Concrete Plant / Invention of the Art of Drawing, by Joseph-Benoît Suvée - Project Started 2013” by hedbavny is marked with CC BY-NC-SA 2.0.
- Page 42 – “Stony Island State Savings Bank” by reallyboring is marked with CC BY-NC-ND 2.0.
- Page 42 – “Alasdair MacIntyre” by SeanOConnor2010 is marked with CC BY 2.0.
- Page 43 – “Reasons for Hope – Charles Taylor - Democratic Degenerations” by WeAreCEU is marked with CC BY-NC-ND 2.0.
- Page 45 – “Gallery of Greeks” by kevin dooley is marked with CC BY 2.0.
- Page 46 – “File: Julius Caesar MET DT227473.jpg” by Colin Nouailher is marked with CC0 1.0.
- Back Cover – “Monet woman painting” by National Gallery of Art is marked with CC0 1.0.





GET PUBLISHED!

# SUBMIT TODAY!

LIVE IDEAS IS PUBLISHED BY STUDENTS, FOR STUDENTS.

BRING YOUR IDEAS TO LIFE—[SUBMIT!](#)

#### WHAT WE PUBLISH:

We accept a wide range of works, including research, creative writing, art, poetry, and multimedia essays. The journal seeks works that are especially engaging, as is reflected in our [author guidelines](#).

Submissions should be alive in the full sense of the word.

#### HOW WE REVIEW SUBMISSIONS:

Submissions are accepted on a rolling basis. Once a piece is submitted, it undergoes the [review process](#), which typically takes several weeks. A submission is first reviewed by the editors to ensure that it is appropriate for the journal. Following this, the piece is forwarded to three peer-reviewers—one university faculty member and two undergraduate students. After all of the reviewers' comments and suggestions have been returned to the editors, the piece will be sent back to the author/creator with a decision.

VISIT <https://liveideasjournal.org/> FOR  
MORE INFORMATION!



