

## **ANCILLARY MATERIAL FOR PETER RUSSELL'S PAPER: "IN DER ENGE UND IM DUNKELN": HUMANITY AND THE HUMANITIES IN AN AGE OF GREED.**

### **Austrian writer Hugo von Hofmannsthal (1874-1929):**

“Denn wir sind in der Enge und im Dunkeln, in anderer Weise als der mittelalterliche Mensch, aber nicht in minderem Grade; wir überschauen vieles, durchblicken manches, und doch ist die eigentliche Seelenkraft des Blickens schwach in uns; vieles ist uns zu Gebote, aber wir sind keine Gebieter; was wir besitzen sollten, das besitzt uns, und was das Mittel aller Mittel ist, das Geld, wird uns in dämonischer Verkehrtheit zum Zweck der Zwecke. [...] ...das Verhältnis zu diesem Dämon hat sich wiederum verdunkelt und verworren. Dieses Verhältnis durchzieht und durchsetzt alle übrigen des Daseins und es ist erschreckend, bis zu welchem Grade es sie alle bestimmt.”

(“Das alte Spiel von Jedermann”, an essay first published in December 1911)

### **John Henry Cardinal Newman: *The Idea of a University* (1852)**

#### **Discourse V: Knowledge its Own End**

- 1 Knowledge is capable of being its own end. Such is the constitution of the human mind, that any kind of knowledge, if it be really such, is its own reward. (p 103)
- 2 ...that alone is liberal knowledge, which stands on its own pretensions, which is independent of sequel, expects no complement, refuses to be *informed* (as it is called) by any end, or absorbed into any art, in order duly to present itself to our contemplation. (p 108)
- 3 Knowledge, indeed, when thus exalted into a scientific form, is also power; not only is it excellent in itself, but whatever such excellence may be, it is something more, it has a result beyond itself. Doubtless; but that is a further consideration, with which I am not concerned. I only say that, prior to its being a power, it is a good; that it is, not only an instrument, but an end. (pp 111-12)
- 4 Moreover, such knowledge is not a mere extrinsic or accidental advantage, which is ours today and another's tomorrow [...]; it is an acquired illumination, it is a habit, a personal possession, and an inward endowment. And that is the reason, why it is more correct, as well as more usual, to speak of a University as a place of education, than of instruction... (p 113)
- 5 ... Liberal Education, viewed in itself, is simply the cultivation of the intellect, as such, and its object is nothing more or less than intellectual excellence. Every thing has its own perfection, be it higher or lower in the scale of things... (p 121)
- 6 There is a physical beauty and a moral: there is a beauty of person, there is a beauty of our moral being, which is natural virtue; and in like manner there is a beauty, there is a perfection, of the intellect. (p 122)

#### **Discourse VII: Knowledge and Professional Skill**

- 7 [Some] insist that Education should be confined to some particular and narrow end, and should issue in some definite work, which can be weighed and measured. They argue as if every thing, as well as every person, had its price; and that where there has been a great outlay, they have have a right to expect a return in kind. This they call making Education and Instruction “useful”, and “Utility” becomes their watchword. (p 153)

- 8 This then is how I should solve the fallacy, for so I must call it, by which Locke and his disciples would frighten us from cultivating the intellect, under the notion that no education is useful which does not teach us some temporal calling, or some mechanical art, or some physical secret. I say that a cultivated intellect, because it is a good in itself, brings with it a power and a grace to every work and occupation which it undertakes, and enables us to be more useful, and to a greater number. (p 167)
- 9 If then a practical end must be assigned to a University course, I say it is that of training good members of society. Its art is the art of social life, and its end is fitness for the world. (p 177)
- 10 But a University training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular enthusiasm and fixed aims to popular aspirations, at giving enlargement and sobriety to the ideas of the age, at facilitating the the exercise of political power, and refining the intercourse of private life. (pp 177-8)

**Source:** John Henry Cardinal Newman, *The Idea of a University, Defined and Illustrated. I: In nine discourses delivered to the Catholics of Dublin; II: In occasional lectures and essays addressed to the members of the Catholic University.* 1852. New Impression: London, Longmans, Green, 1907.

**New Zealand Prime Minister, Helen Clark:**

“Put simply, an educated, knowledgeable community is likely to be a more interesting, tolerant, and outward looking community. I stand strongly for the role of education in producing well rounded, highly literate, well informed New Zealanders, who are aware of the world around us, of history, of cultural heritage, and of the great ideas and philosophies which have driven mankind. Education can never be reduced to a mere economic input. It has the potential to transform the lives of individuals and whole communities. Its focus must be broad and empowering, not narrow and confining.”

(Speech given at the launch of the Tertiary Education Commission on 13 February 2003)

**Minister of Culture Hon Christopher Finlayson, when in Opposition:**

“If I had my time again ... I would have studied music at Victoria University. Music is the most magnificent form of human expression.”

“...I can think of no more important area of study than modern languages. While there have been some moves to promote the teaching of modern languages in New Zealand schools, I don't think those proposals go far enough. I think we need a grand national project where we commit to teaching all students a second language from age five. Too few New Zealanders speak a second language.”

“I agree with what Boris Johnson, the Tory spokesman on higher education, said the other day. ‘Latin is wonderful and beautiful. [...] It's the root of all Romance languages. It's a fabulous mental discipline, yet it's unavailable for all but a tiny minority and that's socially unjust.’ So my message to all Classics students is this: don't let the joyless utilitarians try to persuade you that the study of Latin and Greek is unimportant. In my opinion they are among the most useful subjects one could ever study. Latin is not dead; Latin is immortal.”

(Speech to the Victoria University Graduation, 20 May 2007)

**Derek McCormack, Vice-Chancellor of the Auckland University of Technology:**

“...universities have to be different from the way they were. Their responsibility to society has changed. They need to add the role of servant of society to their privileged position of institution of society. They need to be more connected to the real worlds of business practice, work and community. They need to ensure that their huge spend, which is largely reliant on taxpayers’ contributions, makes a demonstrable difference to society and the economy.”

(In the New Zealand *Listener*, 7 August 2004)

**Erich Riedler, Ambassador of the Federal Republic of Germany in New Zealand:**

“No-one today would suggest that a good reason to learn German is a desire to read the works of Goethe” (laughter).

(Speech at the opening of the exhibition, “Exploring the German Language” at Capital E, Civic Square, Wellington, 18 August 2004.)

**Johann Wolfgang von Goethe (1749-1832):**

“Wer nicht von dreitausend Jahren  
sich weiß sich Rechenschaft zu geben,  
bleibt im Dunkeln unerfahren,  
mag von Tag zu Tage leben.”

(“Buch des Unmuts”, *West-Östlicher Divan*, 1819)

**Marcus Tullius Cicero (106-43 BC):**

“Nescire quid antea quam natus sis acciderit, id est semper esse puerum.” (To be ignorant of what occurred before one was born is always to be a child.)

(*De Oratore*, 34, 120)

**Marcel Proust (1871-1922):**

“... ce n’est pas l’allégresse du moment présent, mais les sages réflexions du passé, qui nous aident à préserver le futur.” (...it is not the liveliness of the present moment but the wise reflections of the past which help us to preserve the future.)

(À *l’Ombre des Jeunes Filles en Fleurs*, 1919)