

Borsodi, R.

## A New Challenge To Education and World Reconstruction

with a foreword by

Dr. Sarvepalli Radhakrishnan, President of India

Copies of *Education of the Whole Man*, a new book by Ralph Borsodi, have been received from the printer in India (the book is sponsored by the University of Vidyanagar). In this book, American decentralist-educator Ralph Borsodi maintains that the goal of education is not to adapt man to an existing culture (Western or Eastern) but to humanize him. And he clearly defines *humanization*.

Mr. Borsodi offers a new method and a new curriculum: the basic study of *seventeen major problems of living*—valid for all men and all societies—and their alternative solutions. Educated and deliberate people can and will choose (and implement) the solutions which better humanize and normalize human beings. Here, in 350 pages, is:

POWERFUL CHALLENGE

CLEAR ANALYSIS

PRACTICAL SUGGESTIONS

In his foreword, President Radhakrishnan says:

"Ralph Borsodi asks us to take a fresh look at the problems of education. . . . The sickness of our society can be traced to a one-sided development of education. . . .

"In the name of science and rationalism many of our societies have broken off their connection with the past tradition. Their lives have become rootless. We have to grow our roots again. . . . We are grateful to the University of Vidyanagar for publication of this important book."

\$6 a copy from The School of Living, Brookville, Ohio

"There is a great dissatisfied element today that is waiting, watching, hoping. Given the right combination of ideas a better future might very quickly be upon us. The focus of ideas in The School of Living may well be the catalyst that triggers the future."—B. Jacoby, Jersey City, N. J.

# Ralph Borsodi's New Book: *Education of the Whole Man*

Described by Valeska Appleberry

I think *Education of the Whole Man* is a significant book, just as every book Ralph Borsodi has written, or will write, is significant. I'm a long time friend and admirer of Borsodi, and his *Education and Living* (1948) is the best book on education I've ever read.

This is a report or description—not an evaluation. I do not assess this work nor predict its impact or reception. Reviews and evaluations should and will come from sociologists, educators and other people more or less concerned with that better world we all talk about. I've consented to describe *Education of the Whole Man* for School of Living readers, first because I've been waiting for it for years and am genuinely glad to see it. Second, the book just did arrive airmail from India in time to include these remarks in our June issue. As the topic for this issue is a 1963 survey of education—and particularly since it points out several things to celebrate—it should include a report celebrating Borsodi's latest book.

In gray hard-cover, with a black and yellow jacket, the book is neat and compact. Its 450 pages are in a nicely readable type, on thin grayish paper, perhaps rather typical of Indian publications in general appearance but quite superior in craftsmanship to other books I've seen from there. It is published by the Anand Press, for Vidyanagar University (a Gandhian university). It will be distributed in the United States by the School of Living, at \$6 a copy. The first 100 copies will be autographed by Mr. Borsodi.

B. J. Patel, vice-chancellor of Vidyanagar University, expresses gratitude to Ralph Borsodi for thinking through with them a new course in general education, and granting permission to let his manuscript on *Education of the Whole Man* be used on a non-royalty basis in that course at the university.

## *Borsodi's Concise Style*

We who have previously read Borsodi recognize his style immediately—particularly his clarity and conciseness. Mr. Borsodi

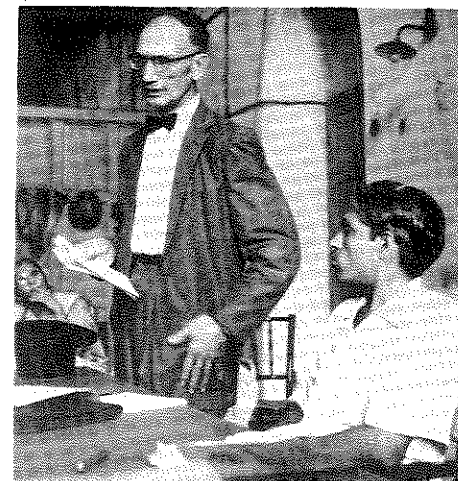
\*Mrs. Appleberry, B. A. from Antioch College, is the mother of five and an elementary school teacher. She was a member of the Borsodi Seminar on Major Problems of Living held at Antioch College in 1948.

is a master of definition and semantics. He always takes pains to make sure that his readers know what he is talking about (this is characteristic of him, evident in his lectures and discussion with him). He pushes every vague notion to a clear concept. In spite of his rigorous analysis, however, one senses his deep concern and his serious devotion to truth-seeking. He is no mere spinner of ideas; his great passion is for action, for things to do. He leaves no block in the path to the living of a good life.

*Education of the Whole Man* is Borsodi's treatment of the Problem of Education, and stands as an introduction to a whole series of texts—which may number twenty, it is said—on seventeen major problems of men and society. He begins by pointing out how to study this volume and the whole series. He asks for careful examination of the charts in this and other volumes (necessary to his classification or science of human actions).

The first section, of two, makes up a third of the book and is addressed to the problem of producing whole men instead of lopsided specialists. For this, Borsodi thinks all knowledge must be integrated around the basic problems of men and society. In clearly defining *problems of living*, students develop a method for fitting everything they learn from special fields of knowledge into its proper place in their philosophy of life. General education should be problem-integration. Borsodi shows how the crisis of our times developed out of the eclipse of religious values and the failure of science to be concerned with values (in his prescription for education, problems of value take the center of the stage). He believes India faces the challenge of accepting and discharging world leadership, now falling from the United States.

RALPH BORSODI in India. After extensive research, teaching and writing in India, "R. B." (as he is known to his friends) is now living in Exeter, N. H., and continuing his writing.



### *Humanization of Humanity*

Borsodi believes that the humanization of humanity (that is, how to live like normal human beings) is the goal of education, and that education today isn't doing this. In discussing "humanization," Borsodi takes a look at the nature of man and how it develops. He stresses man's flexible instincts, his ready response to culture and conditioning. But not just *any* conditioning will do; neither will the unthinking passing on of the mores of just *any* culture (enculturation). What kind of culture *should* human beings live in? Borsodi wants to develop a "normative" science—one that sets standards—so he carefully defines norms and normal living. The norms are always biologically based; how do they serve the survival, reproductive and self-expressive needs of the individual? He uses the terms "norm" and "normal" in the sense of the ideal, of what human behavior should be. He has a general definition of a norm of living (p. 140), containing ten or a dozen significant terms, and then uses 40 pages to clarify, define and illustrate each of these terms; plus the methods for determining and testing them. Without this supporting material, a mere statement of his definition could be hopelessly misunderstood, so I think it best not to include it here.

### *Problems and Ideologies*

Section I also includes a clear statement of Borsodi's concept of human action, of the nature of basic problems of living, and of the nature of the basic ideologies which mankind has used, or could use, in dealing with them. "Problem: a proposition requiring some operation, or a question requiring some answer for solution, decision or determination. Problems of living: questions with which individuals are confronted in choosing which of various alternative ways they should act in order to live like normal human beings."

In Section II, Borsodi proceeds to examine and show how to put his concept of education into practice. This is no small task, since this involves the conditioning of individuals from birth to death. But he tackles it in detail. He quickly confirms our expectation that "schooling" is not the only kind of education. He is explicit about the place of the home, the community and the culture in educating people. Of course he has ideas and plans for how to utilize and improve all these avenues of education.

But, as usual, he prefaces this with more definitions. In re-defining the function of education (the humanization of man), he probes into the nature of human instinct and of acquired and inherited characteristics. He then defines mis-education, right-education and re-education.

He grants, of course, that the professional educator in the formal educational system not only plays a special part in every

person's education but should play a leading part. But, on the curriculum and organization of that educational system, Mr. Borsodi would have a very different set-up than we have today. Most of today's educational problem, he believes, develops because of the failure to properly define "the whole man." So he probes the nature of physical, intellectual and emotional education, the cultivation of perceptions, introspection, values, will. He distinguishes between instruction and cultivation (i.e., between information, or "know how," and evaluation) and discusses methods for producing each.

### *Intellectual and Emotional Education*

It is into the part of the curriculum devoted to intellectual cultivation that the study of the basic problems of man and society falls. Borsodi includes charts of problems and alternative ideologies for dealing with them; he explains where and how he would use them with youth, with college students and with post-college adults.

But Mr. Borsodi does not stop there. He deals in as much detail with emotional education—with the cultivation of values, of sensitivity and of the self. He emphasizes over and over again the need for the "proper" home and parent-child relationships; the importance of personality formation from birth, the importance of the family, the need for social and cultural institutions to permit and sustain the ideal family setting if individuals are in fact to become humanized. He includes a discussion of different methods of teaching—logical, illogical and allogical.

A particularly vital point in the organization of education is the financing and support of education. He discusses private support, support from autonomous educational foundations, support through special interest (a church, profession or industry), and support by the state. He particularly opposes state support (except to fill distinctly governmental needs like the training of police), and says: "Education should be paid for only by interests and institutions which have no interest primary to education. . . . Humanization and education of the whole man is not a state responsibility. . . . It is as much the responsibility of the family to educate the children it brings into the world—equip them with knowledge of how to live—as it is to feed, clothe and shelter them."

This book is, of course, for educators; but since every newspaperman, actor, writer, doctor, or other professional person—indeed every individual in the world—influences (educates) others, the possible readers for this book are practically limitless. Let each one of us help it get that kind of a reception. Order your copy now from School of Living, Brookville, Ohio.

# Ralph Borsodi: A Man of Vision

By Mildred J. Loomis

Ralph Borsodi is known for several things. To some his name suggests homesteading; to others he is "the goat man"; to others he is author and writer. I know him best as a man of vision.

My first acquaintance with him was the summer of 1939 when I vacationed from public school teaching as a volunteer in Suffern research School of Living. Mr. Borsodi was busy with all the problems of community building. Came a late August evening at the Dogwoods fireplace when I must decide whether to return to school teaching or stay on at a low salary. Mr. Borsodi talked—not about my problem—but about the difference between man and animals: the wonder of man's speech, his memory and imagination. With such marvelous equipment, what potentials lay hidden in each person! How necessary for each person to fulfill these potentials. How important to find and choose a way of living that permitted this development!

I could remember no one talking to me this way before—not my college professors, not my high school or Sunday school teachers; not my parents. Mr. Borsodi talked quietly, seriously, and I listened and asked questions. Then unravelled his vision of how a human being should live—not the grasping, competing, house-and-street bound, and

money-centered living most of us practiced. Instead, a life of being at home with, and sharing, all the levels of life: of being at home with nature, the soil and growing things; of being at home with family and friends in close community; of being at home with one's body and physical work; with one's thoughts, feelings and aspirations; of understanding and being at home in non-exploitive institutions which provided equal opportunity for all one's fellows to land and the world's goods. Here was a picture of a balanced life—a normal way to live: self-sustaining and artistic, creative and productive, human and intelligent. I was moved by it; and had already begun to see that the homestead provided more chance for this kind of living than any other setting. Why shouldn't I live that way? Why, Mr. Borsodi asked, shouldn't the determining majority of the people in America and the world live that way?

This was light-years from teaching junior high grammar, and I stayed on. Since then I have shared many other fireside talks with Mr. Borsodi that have renewed and enlarged this vision. There were the talks at our own hearth during the late 40s when he lived several months with us after Myrtle Mae Borsodi died. He would pace up and down, working out definitions and formulations in the major problems of living that now con-

cerned him. There were the talks at his Melbourne (Florida) homestead in the 50s, when his Problems of Living had grown to voluminous notes in many files and folders. There were our most recent talks at his New Hampshire fireplace, after these concepts, ideas and problems have become a score of almost completed, written manuscripts on

seventeen major problems of men and society.

For Ralph Borsodi now wants to challenge educators to a new vision of how men, women and children should live if they are to fulfill the enormous potential that being human holds for us all. His vision now is of a revolution in education.

## Man of Action

It is common to label a man "visionary" whose chief interest is figuring out the education and institutions, the ideas and actions which should be widespread in a good "society." Such a "hopeless" idealist surely must be impractical; certainly he couldn't be much of a business man, and of course he'd know nothing about how to use a hammer or a spade! But these conclusions do not fit R. B. He is as much a man of action as he is of vision.

As a very young man he was a success in business. Before he was 30 he was counselling Macy's department store, the National Spool Cotton Co. and other large New York City firms on advertising and marketing problems. He helped them sell their goods and he wrote for trade journals. But he did not like it. He pointed out the waste, the added cost, the shoddy goods, the fake values and the unfair competition which he found in the advertising "game." He looked for an alternative; he asked, "What can I DO?"

The answer was that he and his family did not have to endure "the city" or live by commercial practices which he did not like.

So in 1921 they moved to a run-down place, which they named "Seven Acres," 25 miles north of New York City. There was plenty to DO!

They did not know all about doing it, but his wife, Myrtle Mae Borsodi, had come from an Iowa farm. With her assistance and the help of books he (they) learned to till and plant, compost, cultivate and harvest; to repair and build; to raise chickens and goats; to can and process; raise fruit and fodder. Seven years later they had developed the skills and the confidence to buy more acres and build the now famed Dogwood Homestead near Suffern, N. Y. A large three-winged house grew there from the stones on the place, gardens and fruit orchards, animal shelters, a swimming pool—all from their own labor. As their sons grew and married, stone cottages were erected nearby for and by them.

At Dogwoods the Borsodis had a modern homestead—a small-scale, electrically-equipped enterprise. Borsodi improved and designed looms for their own cloth. He suggested and developed equipment for the kitchen and

the home laundry. In the 1920s he motorized and built a cabinet for what was probably the first mill for the home-milling of flour and cereal in this country. Actually, he started what is today becoming a national trend: the increasing use of home-scale kitchen and garden equipment.

The Borsodi homestead was widely featured during the Big Depression; people flocked to his door. I, in a small group of former religious educators in Dayton, Ohio, was doing graduate work at Columbia University. We asked our professors what to do about the depression back in Dayton. We were told to see Borsodi and we did (1931). Mr. Borsodi was invited to Dayton to supervise an action project on a larger scale — the First Homestead Community near that city. Plans included ringing a “depressed” industrial city with many small, self-sustaining homesteader groups. Several were started; one came to fruition before government red tape defeated it. But in the process Eleanor Roosevelt and the American Friends Service Committee were interested. The U. S. government set up a department of homesteads, and the Friends have sponsored intentional communities since.

Borsodi went back to Dogwoods convinced that a new education was needed to produce new values and a new culture. Another action project resulted: the School of Living, for research and teaching, a larger than family-sized house on four acres of land, where the vegetables, fruit and animals used in the school were raised by faculty and students. Here the research for the “How to Economize” bulletins was carried on.

#### Suffern to Melbourne University

Borsodi realized that an isolated homestead family could not develop all the factors of the good life. The next step was Bayard Lane Homesteading Community, sixteen lovely homesteads—with houses of Rockland county stone, built by cooperative building guilds—clustering around the School of Living near Suffern, N. Y. This was followed by Van Houten Fields, a community of thirty homesteads near West Nyack, N. Y. All the time Borsodi was administering the projects, raising money, supervising the building guilds, an office force and research, and doing educational work in problems of living. A Herculean job. Numerous problems developed, World War II came on, and financial support dwindled. Mr. Borsodi retired to to write and study, to plan, and later to organize and erect a small university through which to challenge educators and leaders in society to educate for living.

#### Action?

Two homesteads of his own, an experimental community which set a pattern for governmental and community action, two cooperative homesteading community groups from which others have grown, a school for adult education, a university—with Ralph Borsodi doing much of the physical work, the raising of funds, the supervising. In his “leisure” hours, for years, he would be found at his own linotype putting his books into type metal.

Anyone know any man—not to mention a man of vision—who is more practical, more a man of action than Ralph Borsodi?

# Author

Ralph Borsodi's first book was published in 1921, when he was in his early thirties. By the mid-1950s he had recorded his vision of people living good lives in a good society, and reported his action projects to that end, in ten published works, he coming else

His first three books, in the 1920s, were written when Borsodi was active in the advertising-marketing field. Addressed to his co-workers and men in business, he points out errors and shortcomings; suggests ethical and efficient alternatives. The first book, *The New Accounting*, published in 1921, is a simple set of books for honest keeping of business records. In *National Advertising vs. Prosperity* (1923) he was critical of “playing up poor quality goods, mishandling profit margins and using other questionable methods.” He maintained that “competition in value-giving, resulting in both buyer and seller receiving a square deal, is the only kind of competition upon which business can be conducted in a sound and enduring fashion.” He showed how “advertising experts” could become marketing engineers so that marketing would be more efficient and less costly to the consumer. Had this book been heeded, conditions might have been so mitigated or forestalled that there would have been less need for Vance Packard's *Hidden Persuaders* and *Wastemakers* in the 1960s.

#### “This Distribution Age”

Borsodi's 1929 book by this title is another study of high-

pressure marketing. He shows that what we are gaining through lowered production costs are being lost through higher distribution costs. One-third of the consumer's dollar spent at retail goes for production and two-thirds for advertising and selling. Specific illustrations abound: Oregon apples are sold in New York (where they raise luscious apples) because Oregon growers are “better” advertisers; Kansas farmers ship wheat to Minneapolis for flour that comes back to them; customers no longer have the counsel of clerks on the quality of goods, for clerks have become mere dispensers of national brands. In this book Borsodi begins to dig for basic and hidden roots of these conditions. He also suggests that business men develop a concern for the well-being and good living of customers instead of merely persuading them to become “gourmands, clothes racks and gasoline-users to keep mass-factories producing the endless quantities of things they can turn out.”

#### “This Ugly Civilization”

This book also bears the 1929 date, when the Borsodis had been living on a homestead for eight years. Here Borsodi turns to a wider, general audience. Here he shows his competence as a philosopher as well as an economist, comparing quantity-minded persons with the quality-minded. He covers a wide range of psychosocial disorders of modern industrial civilization. Whereas many writers have attacked the social effects of “the machine,” Borsodi

is almost alone in showing what could become a new type revolution through the intelligent use of machinery: He says:

"It is easy to forget that the distinctive feature of our present industrial civilization is not so much our machine technique as it is our factory technique. It is the impressive use of machinery by the factory that makes us forget that there is a significant distinction between the domestic (home) machine and the factory machine."

Borsodi was not interested in

a merely private escape from drudgery, but in developing a whole culture in which all people are free from being victimized by industrialization. Instead of wanting to "organize" the proletariat for revolution, he wants us to abolish the system which has created a proletariat.

This book was the first from Borsodi that had a wide reading. Harper & Co., publishers, immediately asked for a popular statement of this theme, which Borsodi supplied in *Flight from the City*.

## Tribute to Ralph Borsodi

In 1948, commenting on items in *Harijan*, a Gandhian journal, *Manas* said: "One article is of special interest because it deals with what most Americans regard as the 'eccentric' side of Gandhi's movement — the spinning of yarn for hand-woven fabrics known as khadi. . . ." Then the *Manas* item linked this with Ralph Borsodi, and we reprint most of it here as the fourth in our series on Mr. Borsodi. (M.J.L.)

The facts about "khadi" are surprising enough to the average westerner, but the facts of what might be regarded as a corresponding program for people in the United States will be so bewildering as to be almost unbelievable. In 1920, about the same time that Gandhi was leading his first non-cooperation movement in India, an American economist named Ralph Borsodi, then in New York City, resolved to live no more in the city, and invested all his savings in a small farm within commuting distance of his job. In 1933 he wrote *Flight from the City*, the account of

an experiment in living as far-reaching, in some respects, as the story of Gandhi's vast enterprise in national rebirth for India. What becomes evident in a reading of *Flight from the City* is the applicability, in principle, of much of Gandhi's "home economics" philosophy to an industrial society as well as to the problems of the millions of ill-clothed Indian agriculturists.

Borsodi is no visionary with a hidden subsidy to make subsistence farming "work." He is a hard-headed economist with a gift for simplicity, and a man who was determined to live like a human being, even in the twentieth century. Getting back to the soil was for him a means of getting more comfort, more "prosperity," as well as building for himself and his family a life of creative activity and fundamental productiveness. The important point is that you don't need much money to do what Borsodi did. He started with a shoe-string, as did others who have followed his example. In time, he took full advantage of

the labor-saving devices made possible by the industrial genius of the West, but in the Borsodi household machines are really the servants of human beings, and not symbols of the enslavement of man to the factory system. . . .

### Mills and Machines

Mr. Borsodi has some practical suggestions on how a man and his family can learn to give fewer hostages to the money-system; how to become more independent, competent human beings, and to find happiness and dignity in working out the problem. First and foremost, Mr. Borsodi calls attention to the fact that the problem exists—that so many people are only half alive. This, we think, is much for any man to do. . . .

In principle, Mr. Borsodi has tried to show that while you cannot buy the good life, you can make it. He is an economist, and, with devastating effect, he has turned the methods of economic analysis back on the theories and practices which brought them into being. We can't say, at this point, just how much he has "proved," but we confess that he has largely persuaded us of many of his contentions.

His major point is that Americans are not compelled to live entirely according to the money-theory of the good life. A man can work to produce something worth while, instead of just for money. The idea that a man works in order to "make money" is a horrible obsession of our civilization. It is the parent of most of the frustrations from which we suffer and it results in the subtle but omnipresent decline in the quality of our lives.

The idea of the individual exercise of private initiative for the general good is gradually becoming the key conception of the time. It comes out in the best of modern literature—in Silone's *Seed Beneath the Snow*, in Carlo Levi's *Christ Stopped at Eboli*. It is the intellectual perception of Arthur Koestler in "The Fraternity of Pessimists" (*The Yogi and the Commissar*). It is the example set by Ralph Borsodi and Mildred Jensen Loomis (of *The Interpreter*), and by many others.



FLOUR MILL in cabinet  
1933 highly successful  
in homestead use.

# What Is A Good Life?

Ralph Borsodi\*

Most of us in America are quite proud of what we call our American way of life. Most of the rest of the world is quite envious of it. Yet on returning from a visit of Europe and Asia, the first New York newspaper I picked up reported that "every 32 minutes an American commits suicide. Over the past 10 years, the annual average has been 16 000—more than double the number of murders listed by the FBI."

In spite of automobiles, TVs, bath tubs, highways and public schools, in spite of the highest wages and standard of living in the world, something is wrong with our way of living when so many people prefer to end it. It is most appropriate that thoughtful men and women try to state what is a really good life.

I believe that life must be good for ourselves and for men, women and children in all parts of the world. Those of us who believe this must not only define that new life but determine what we can and should do to achieve it. And this, in my opinion, means disregarding two answers made in the modern day. It means disregarding the answer, predominantly American, that the good life is created by big cities, big business and big government. It means disregarding the answer, predominantly Communist, that the good life must wait until after the revolution and until after all institutions are changed.

The one condition necessary to living a good (or normal) life is liberty. In America we still have a measure of liberty. Liberty may be shrinking, but as long as we have as much as we do, we can change our own ways of living. A good life can be lived here and now; life will never be perfect but it can be human and satisfying. We can change our attitudes and values; we can change social, political and economic institutions, so that life can provide adequately for three basic human needs or norms: survival, reproduction and creative self-expression. When it does this, each individual will be provided the essentials for the development of all his human capacities and attributes.

## *Education in Problems of Living*

The only adequate method by which we can shift from life as it is to life as it should be is *education*. The cure for mis-education is not law, not religion, not revolution; the cure is right-

\*Ralph Borsodi founded the School of Living in 1936, for research in how a human being should live. His latest book, *Education of the Whole Man* (\$6.00), was published in India in April, 1963.

education of adults. Living is an adult problem. To adequately deal with that problem, the whole man must be educated. Perceptions, emotions, intellects and actions of adults must be rightly educated.

My life-long study of how to live indicates that all persons—everywhere—face at least seventeen fundamental questions, or major problems of living. (A problem of living exists where various alternative actions are possible in a human situation; a *major* problem of living includes the universal and perpetual questions which confront all people.) All persons must and do make some answers to these questions. But too often these answers are the result of chance, impulse or superstition (not the result of careful observation of facts, reflection and study). My belief is that good answers have been found for many of these problems in various cultures of the past, and that good answers can be found for all of them by a scientific study of how to live.

## *Definitions, Alternatives, Norms*

As I see it, a scientific study of how to live involves at least three steps.

First, we must clearly define the *nature* of each of the seventeen major problems. If a person does not know what he is looking for, he will not recognize it when he sees it.

Second, we must examine the most important ways or directions in which men have dealt with, or can deal with, these problems (these ways might be termed *religious*, *materialistic*, and *cognitive*).

Third, we must test each answer with at least two queries. *How well does this "answer" permit the full development of all human potentials? How well does it serve the survival, reproductive and creative needs of every person?*

With this kind of study, I submit that specific and concrete referents can be established for such abstract terms as *the good*, *the true* and *the beautiful*, often used to describe the good life. From this kind of study I have found, and believe others will find, scientific validation for the following propositions:

## *Seven Essentials of a Good (Normal) Life*

1. A normal life for human beings includes *family life* (not just married life, but family life). If I am right about this, then two current prevalent ways of living are unacceptable: atomized, individualized life and, its opposite, centralized and totalized life. The family is the custodian of that precious responsibility, the human bloodstream. The individual comes and goes; the stream of life goes on forever. The individual is challenged to nobly discharge this trust.

2. Living which satisfies the norms of human living calls for *country life*. Pragmatic, deductive and metric tests can be applied



to prove this. Human beings cannot possibly live well when they separate themselves too far from the nature of which they are a part.

3. The good or normal life calls for *community* and world life, not nationalized life. History makes nothing clearer than that every man is properly the citizen only of his local community and of the world. The creation of nations with their national citizenships has been a tragic error.

4. The good or normal life calls for both *competition* and *cooperation*—fraternal competition and voluntary cooperation. If this is true, current social systems which permit predatory, exploitive competition, and those which compel cooperation, by law or force, are abnormal.

5. The life normal to human beings is *creative* life (the life of imagination, design and beauty, production and conservation). If this is true, then mechanized life—the repetitive life of factory and assembly lines, life as a spectator of sports and life as a mere consumer of goods—is abnormal.

6. Normal life is *compassionate* life, the considerate, understanding and tolerant life. If this is true, then the aggressive, dogmatic and fanatic life—the life of fear and hate—is abnormal.

7. Finally, man's normal life is *cultivated* life—the life in which his perceptions are made sensitive to the universe, his emotions are understood and allied to life-giving values, his intellect is devoted to learning how to live, his actions are harmonized and humanized. If this is true, then the ignorant, fashionable and superstitious life is abnormal.

To live such a normal, or good, life, each of us—and not somebody else—must organize his own personal and family life properly. Each of us—and not somebody else—must help to reorganize all our institutions, to make it possible for this good life to be lived by everybody. Our schools and universities, our theaters and publications, our civic and financial institutions, our laws and customs, should help make it possible for every family to acquire the land and the equipment—and help every individual acquire the vision and techniques—necessary to live this good life successfully.

Nothing less than this should be our goal. No single reform or movement by itself can provide the good life. Political reform, racial equality, land reform, monetary reform, conservation, cooperation, world peace—all are necessary. But no one of them alone—nor indeed all of them together—can provide a good life for everyone. We must first have *right education*. An adequate philosophy of living is the first and the continuing requirement. I believe a study of the (seventeen) major, or basic, problems of living can help greatly in building an adequate philosophy of living.

## Seventeen Basic Problems of Men and Society

The first three of these problems have in common the fact that they are problems of a noetic or purely intellectual nature; they are neither emotional nor practical. They are the problems with which pure science and metaphysics (both philosophical and religious) deal. The solutions which human beings accept for these three problems, whether consciously or unconsciously, provide them with the postulates and the premises on which they think and the assumptions and prejudgments on the basis of which they act.

1. Should human beings assume that the universe and everything in it (including mankind) is *spiritual*, *material* or *natural* in its ultimate essence?

2. Should it be assumed that human beings are *souls*, that they are *bodies*, or that they are *natural persons*? That they are basically good, basically bad, or basically neither good nor bad? That they are *accountable* for what they do because they can choose what they do, or that they are *not accountable* because their apparent ability to choose is in fact an illusion?

3. Should it be assumed that the *experiences* and *events* with which all human beings are confronted, and of which all of mankind's history is composed, are *divinely ordained*, *mechanistically determined*, or are *problems* about which they can do something.

The next five problems have in common the fact that they are all problems in values; they are biologic in nature. They acquire their distinctive character from the fact that they come into existence because of the contrasting problems created by man's emotional and intellectual faculties. They acquire their immense importance because the values felt by human beings do shape both their emotional attitudes and their habitual behavior (the so-called values which they profess but do not feel are not really values at all).

4. Should the search for truth, and truth itself, be validated by giving primacy to *revelation*, to *sensation* or to *reason*?

5. Should the purpose to which life is devoted and by which living is validated be the *salvation of the soul*, the *gratification of the senses* or the *satisfaction of the self*?

6. Should behavior be ethically validated from the standpoint of *revealed dogma*, of *custom* and *statutory enactment* or of *moral law*?

7. Should art and artistic activities be validated *devotionally*, *sensately* or *inspirationally*?

8. Should economic wants be validated by the ideal of *abnegation*, of *affluence* or of *adequacy*?

The last nine problems have in common the fact that they are all problems of motor action (both individual and collective).



They are praxiologic in nature. They are the problems with which applied science, with which technology and engineering in the social sciences deal. They are the practical problems, in contrast to the intellectual and emotional ones, with which living confronts all human beings.

9. How should mental and physical health be maintained? By *exorcistic practices*, by the *prescriptions of materia medica* or by *natural regimens and therapies*?

10. How should human beings (male and female) occupy themselves during each of the ages of man? Should their time be organized *ascetically*, *monetarily* or *hygienically*?

11. How should the possession of the things which human beings need and desire be organized? On the basis of *trusteeship*, of *ownership* or of *legitimacy*?

12. How should the different kinds of enterprises essential to civilized living be organized? *Altruistically*, *egotistically* or *equitably*?

13. How should the production of the goods and services essential to civilized living be organized? Should production be organized *magically*, should it be *centralized*, or should it be *decentralized*?

14. How should the income of enterprises be divided among those who are entitled to share in it? Should it be *benevolently* divided, should it be divided on the basis of *selfinterest*, or divided on the basis of the *contribution* of each claimant to its production?

15. How should the state be organized? *Sacredly* or *theocratically*, on the basis of *might*, or so as to make *liberty* possible?

16. How should the social institutions of mankind be reformed or conserved? As *divinely prescribed*, as determined by those with the necessary *power*, or on the basis of *persuasion*?

17. How should education be organized? *Evangelically* as prescribed by a religion, *enculturally* in accordance with the customs of each culture, or *normatively* to assure fulfillment by human beings of their duties and enjoyment by them of their rights?

#### Books and Journals

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