

CAN EDUCATION INTERVENE AGAINST THIS CRISIS? AND HAS IT EVER INTERVENED AGAINST ANY OTHER?

Of course, the questions in the above title can be broken as follows:

- 1) Are there, or can there be, among the educated, some people who have thought up, or can think up, now or in the close future, some solution to the crisis?
- 2) If yes, can that solution be propagated to numbers of people whose participation may be considered crucial for that solution?
- 3) If yes, can those numbers of people be as educated as would be needed to realize what their participation should be about in order to make a difference?
- 4) Have there been any previous such interventions in recent or older times?
- 5) If yes, can they, or other material, constitute examples through which we could fix ideas on such roles of education and not talk about them in just hand-waving ways?

OK, concerning question 1 let us from the outset state that, personally, we share the opinion of so many people that the main reason why things go as if “there is no other alternative” constituted a valid statement is that there are still no solutions to our common impasse that are either visible or widely believable as having a chance. Suppose, however, that e.g. a Paul Krugman, or a Harald Schumann, or a James Galbraith or a Ralph Nader or a William Blum, or a George Akerlof, or a Jürgen Habermas or...or...or... does have some proposal on the overall global crisis or, at least, on some more local, yet relatively self-contained, aspect of it (e.g. a US-based or Europe-based aspect); and suppose that its implementation needs some participation of the public.

Then how would its propagation and discussion among the public be implemented? (so we're now in question 2)

Just how?

Through editors selling for either profit or a good name and record? Can even the most successful bestsellers reach numbers of people that would make their response to the thinkers' proposals critical for anything?

Through the valuable networks, run by the volunteers we're all grateful to, spreading it for optional donations and assigning it as homework to the “masses”? (in the absolutely best sense of the word “masses”, e.g. the synonym of “the prime mover of history”)

Through youtube videos pleading for greater attention span?

Through sponsors advertising TV time that they bought and offered to the thinkers involved by posting signs, on buses and subways, referring their readers to the TV events?

Each of the above sounds more implausible than the rest but maybe the best is one that sounds the most implausible of all:

One politician could announce in his campaign (in even a tone reminding Obama right after a truth serum, if necessary for contrast):
“I don't promise I'll win, I don't even promise I'll be nominated, but what I'll start from is asking my competitors to bring along their panel of experts in several issues to publicly discuss, in live and nationwide broadcast, their proposals in the presence of my own panel of experts. We politicians are, at most, good advisees after having been good choosers of advisors; I mean when we are not wasting our time and your lives just being manipulators of impressions after having been decision takers; I mean takers of decisions made by others. I don't want to be pretending I can answer quickly and intelligently the journalists refereeing the usual debates. The issues are too serious to leave to such infantile games. Here are the questions my panel will question the other panels on. Let the others show you theirs. Vote for which questions you want to see discussed. Just elect questioners, don't worry about forgetting to question them if they also are answerers, the opponents' panel will gladly do that for you”

We don't necessarily say that such a politician could go very far towards a career if his attitude or agenda created any stir at all, other than the stir that even mere pranks can create; but we do say that such a stir would have an effect in educating, maybe even politically too, the ones who would hear him and the ones who would help him be heard.

And we don't say that it would have been an easy step (well before the above step) to have found advisors and think-tanks related not only to proposals on economics but also on climate change and on the Fukushima ongoing syndrome and on the religious and civil wars in the Middle East; but we do say it would be a big step towards the lost integrity of politicians and towards the restoration of the public's trust in roles that have become reduced shrunken and trivialized down to mere irrelevance.

Regarding question 3 (*about whether one has to already have had some, or more than just some, education to be able to profit from the above type of educational experience and to gradually help such mere educators become actual, and not just potential, politicians*) let's analyze it separately for the following forms of the educated people:

- a) Students of colleges and universities
- b) Instructors and professors there
- c) People self-taught through blogs
- d) Old timers self-taught through bookstores and public libraries
- e) People who are only taught by what they encounter in their everyday life (actual and/or "televisual")

These categories are well known for some features and notorious for other:

a) Students are well known for their enthusiasm in propagating new views about old things, especially if the old things refer to things they grew up with and their kin still espouse; they are notorious for the immaturity of changing as many selves and as quickly as they change textbooks and instructors (and with a speed beaten only by psychotics who differ from students in doing it without the two external causes just mentioned). Students also share with their non-student age-peers what allegedly caused the following Ralph Nader quote "What d'you mean "How about your volunteers?"? My volunteers are busy updating their facebook"

b) Their instructors and professors, and sometimes even mentors, are well known for their enthusiasm in passing over to the young mature and stabilized views they have reached in long years, not infrequently after trial and error; they are notorious (especially the ones teaching and/or doing research in very competitive institutions) for writing in jargon understandable only to their academic peers even if their work's object does concern the public issues, because otherwise their tenure, or later their career, is in danger. This mechanism (*see Russell Jacoby's "The Last Intellectuals"*) made the so called "public intellectuals" an extinct species when they had to (*see R.J's book just mentioned for why they "had to"*) make a living by entering universities instead of through other means. And their influence and hold on politicians was lost when they thus stopped influencing the public by just addressing their writings to each other.

(The above refer to students, instructors, and researchers in fields related to social issues. For their counterparts in other fields, ranging from physics to linguistics, the tenure pressure etc mentioned above means not just sticking to academic peers' jargon but also sticking to their peers' neglect and ignorance of social issues. Chomskies that manage two things in one lifetime are extreme exceptions more rare than the other extreme exceptions who go like "Why take seriously Chomsky's opinions outside linguistics seriously? Does he even have a bachelor's degree in political science?" However the even more rare exception (actually not rare but inexistent since extinct upon emergence) would be, for obvious reasons

(related to specialization, employment and subsistence), thinkers who would be “half of one Chomsky in two fields”. This particular Darwinian selection of thinkers is just a feature of the age; e.g. , quite unlike it, in ancient Greece the Darwinian selection through peer pressure was against the so called “idiots” , i.e. people who minded only their “idiotic” (meaning “private”) interests and not at all the interests common to all, i.e. the matters of the city whose responsibilities too, and not only enjoyment, the rest of the citizens shared)

c)Regarding people self-taught through blogs let’s mention again the well known extremely good service offered free to the public by blogs run by volunteers subsisting and maintaining the blogs on optional donations and finding and posting articles of the few public intellectuals persisting in a time of an overall eclipse of their kind; and of course let’s not skip the mention of the notorious proliferation of blogs redundantly recasting stuff in new formats to often be enjoyed less by readers than by the bloggers themselves whose narcissism insists on using the web as something that potentially makes everyone a writer but doesn’t let the public orient itself towards some few well defined lighthouses when seeing all the time small reflections of them making same seem like different and sparkling in all possible directions, and in effect undoing the huge potential of the web as a huge free library.

d)Regarding the old timers self-taught through bookstores and public libraries it is quite well known that they would be ideally mature and concerned educators of their grandchildren if the latter gave a break to their notorious web surfing habits to listen to them and if library stuff existed *both* directly applicable to present day issues *and* related to things which the old timers had heard, or even lived, first hand. An (at least hypothetical or merely wished-for) way of combining these features of the two above generations would call for web material to be downloaded by kids, digested by pensioner grandpas and discussed by all three overlapping generations of any family of our days (like of any days. The number of overlapping generations is still three)

e)People who are only taught by what they encounter in their everyday life (actual and/or “televsual”) are maybe not well known for issuing phrases like “*Your* idol is Feynman for discovering some things called Feynman diagrams? Fleming discovered penicillin which saved lives and that’s why he was given a Nobel prize. What did your idol’s diagrams do?” (some people would even consider such phrases as notorious, if not sacrilegious) Chomsky somewhere mentions with great appreciation how much he was impressed when in a neighborhood in Mexico (or maybe it was in Latin America) he saw people unloading from a truck, and then assembling, a stage and also loudspeakers , then people gathering around and then street theater being played involving everyday scenes commented very illuminatingly both by the plots and by the audience’s interventions sometimes made as comments sometimes as full happenings encouraged by the actors’ improvisations. In a similar vein he mentions the role of memorials of historical events like e.g. acts of massacre and of resistance and sacrifice in recent history, organized by young students and watched by some area’s public.

Before we go to the answer of question 4 (*about the existence of previous interventions of education in crises*) the following note is in order:

The fact that the answer to this question by the present author, a Greek, will be, somewhat but not completely, conditioned by data related to Greece, does not, of course, mean that he believes that all answers to the same question by other authors should necessarily be related to Greece (!), they may very well be based on data from other countries, e.g. those other authors’ own countries, or on the whole world’s data if those authors’ education makes them sufficiently equipped to hover that high over their own origins.

The expression “cultural revolution” brings to most people’s minds Mao Zedong’s China and times .What it brings to the mind of most Greeks (of the author’s age at least, namely 60) is the cultural revolution of the “Lambrakis” (headed by the composer Mikis Theodorakis and named after Grigoris Lambrakis whom people abroad know through the film “Z” that is still alluded to by e.g. the letter Z in “ZNet”) To see it in one of the possible wider contexts let’s copy-paste a long excerpt out of the following link’s excerpts :

• [Excerpts from correspondence about Mikis Theodorakis as Composer-for-all-seasons for our season.pdf](#)

There we go:

“...OK, so let’s return to the composer, for instance in order to see the kind of whiz teenager the composer was by seeing some other European and American whiz teenagers of his previous and of his own generation. By the way, the biology nobelist Konrad Lorenz we had seen had been offered a position in the university to teach ornithology but the university retracted the offer upon learning that the author of the articles they had seen of him was ten years old. Heisenberg, who got a Nobel prize at 33 for work he had done at twenty , and who at 19 also played classical piano at classical concert level, was writing for his adolescent days: “Germany was so decadent about the defeat in the First World War that some of us the young, then, said: it can’t be worse than how decadent ancient Athens must have been after defeat by the Spartans in the Peloponnesian war. Yet, it was in these days that people like Socrates and Plato said “The reversal of this decadence must come from the perspective of things that are genuinely significant , not from entering the dim or even muddy politics that justifies its quality by just calling it a necessity justified by the equally low quality of its opponents”. So some of us created quantum mechanics like in those days Plato wrote the Socratic and Platonic dialogues...” Let’s also see how he was seen by the next generation’s scientists: Once he was presented to the American public by Feynman who has been described as having been , internationally not only among Americans, as much the idol of physicists of the second half of the 20th century as Einstein was of the first . The presentation was as follows: “When I was a kid and my fellow students had as their heroes people like Flash Gordon I had another hero. I was more lucky . They never came to see their hero in flesh and blood but I did. I do see him in flesh and blood right in front of my eyes. Ladies and gentlemen let me present to you my childhood hero, professor Heisenberg”. OK, so: Whiz-teenagers of Germany, like Heisenberg , used to read Plato and to re-play Bach, and of course to read Einstein, who as a whiz teenager used to re-play Mozart on violin at professional level and to read Maxwell, and were on the road to creating quantum mechanics from Bohr’s atomic rules, along with equally high cultured Austrians and French like Schroedinger and de Broglie, who not only was a typical old European aristocrat but even a prince and a student of history who got a Nobel in physics, and science was to them something beyond differences in income or in class, and felt that such top rate exertions , either as creators or as re-players, could also help all people trained in such things, as people are trained to enjoy playing, or listening to, music, OK such attitudes, they believed, could help all people undo the decadence of post defeat Germany. Whizteenagers of US , like Feynman, used to read Einsteins and Heisenbergs and to play bongos and looked like Elvis Presley the gas station boy instead of aristocrats and were on the road to creating quantum electrodynamics from Dirac’s seas of holes, I mean what gave Ringo Star, in “The yellow submarine”, the idea of stealing a hole to put in his pocket and then taking it out and putting it on a jail’s wall for the four Beatles to escape; and he took, Feynman I mean , not Ringo Star, the Nobel prize along with equally whiz-like Americans like Schwinger and already maverick Japanese like Tomonaga, and felt this way of looking at universe’s wonders out there filled one with so much cosmic awe that one could endure personal fate’s most unfair and crushing blows like, for Feynman , was the death of his wife when they were still students. What sort of a teenager was Theodorakis who earlier was one of those kids who think that background noise on the radio is the sound of the twinkling stars? It started very similar to fellow European teenagers’ outlook and like : “Like it was usual for the adolescents of my generation I read philosophers and poets who led us to the conclusion that there is a harmony in the universe , which on the level of galaxies is what mathematicians and astronomers are talking about, and on the level of earth and humans this harmony comes and lands through either the work of scientists and composers or through the endeavors of social reformers and activists. Like many adolescents frequently do, I was looking for some thinker or savant for whose ideas, and for their actualization , I could live and also die if need came, and somehow as such an idol I chose Beethoven because I had read he did not just go around stages and royal courts and bow to the

people who would finance or applaud his creations but also shared the social concerns of his days. Also in those days we the poetry-reading-adolescents of our country felt we had an older brother as a constant presence and orientation, the poet Yiannis Ritsos. We read his poems especially the poems on behalf of the mother of a dead demonstrator, and learned of his decisions and of his life and it was a very strange feeling when we later were going to the same prisons he had been to and it was an even stranger feeling when we finally met him in person in jails and in exiles. Anyway those teenage ideas and dreams have remained with me. For example of death I never have exactly a fear, actually I have an interest in it, because the certainty has never left me that it is a passage to a state full of rules and forms of highest harmony like music's, possibly mathematicians too say something similar but with rules like theirs, but I do have a fear for deaths of others, especially of my wife Myrtle's, I'm a very big egoist in that, I want to die first, for nothing in the world would I want to be the one of us who is pained by the other's death" Also there were some people who really loved his songs but when they learned he became a deputy of the communist party broke their copies of his records publicly with hammers. He said "I do know that I did a harm to Greek music this way because people will equate me with things many deputies do, and I do know some of my music belonged to all people, not to one party only. Not only the oratorio Axion Esti which was written by a bourgeois but even the Epitaph songs was written by a communist belonged, to all people. To that extent I agree with my critics. But to the extent that they disliked the fact that the scholar element, which up to the time of my endeavors was monopolized by the ruling class, was taken by me to be fed to the masses, I tell them that yes, this was indeed and completely my intention and this was exactly my concept of cultural revolution, and I did want to become a kind of Prometheus of education, and take the highest poetry from the university classrooms and the lecture halls and concert halls of the ruling class and its institutions and spread it to the people. The Z symbol of our group "Lambrakises" was on the one hand the Z of the film that said that Lambrakis still lives, on the other it was Zeus' bolt, but sent from Prometheus back to Zeus to whom in Aeschylus's third tragedy on Prometheus he predicts that his rule will end some day. The dream of our group was to bring the music to the people not the people to the music, we went to football stadiums in the periphery, to cinemas, to taverns, to empty lots. Once, we were up north in a somewhat bigger village with a cinema near the Turkish border and people from nearby villages were gathering since morning to get tickets for the evening. I saw somebody standing in the ticket line also holding a mule by the reins. I went and asked him "What's on tonight?" At that time there were no magazines or TV so people didn't know our faces, so he wouldn't recognize me. He said "Theodorakis is coming for Axion Esti". At that point I realized that the frozen welcome in the music halls of Athens, that had vindicated the art critics who predicted that we would never reach the simple folks because the vocabulary of our poetry was too elevated to be grasped by the masses, was just selffulfilling because the audience there were those critics themselves. Once there was even a head of the police who came backstage after a concert to have my records autographed for him and told me "I always carry some of Beethoven's and some of your records in my briefcase". "But this morning you let my concert's ad windows be smashed by bullies". "You do understand that Miki. Even in the police academy they know and teach that the artist is like a nail. And the stronger you hit him the deeper he gets in the consciousness of the people" And, of course, I don't think he was just being cynical when saying that". In short, the poetry and music of people by Ritsos and Theodorakis belonged to the people who were the raw matter for it and by them it was grasped not through vocabulary but through the fact that these artists had escorted the masses to the arenas through which the prime movers of history have to pass. OK, one shouldn't think however that a man who contributes to political and to more general human education is ever considered an authority in political and human matters, and this is exactly as it should be and not an issue of ingratitude, since part of human and political education is one's knowing that both his rights and his awareness are mostly in his nature and in his upbringing by the people who loved him from a closer distance and not produced by outside educators who only remind and clarify and build on the already existing bases. So the natural way a walking demigod like that is treated by people is that they love him, admire him, and adore him as much as one of the dearest members of their families but are also as ready to call him a brainless jerk or asshole as they would call a member of their own family if they strongly disagreed with him on something important. They would love this member very much even if he was wrong but what does love have to do with considering someone is right when he isn't? Similarly, they would love his songs and admire and appreciate

his valor very much but what does music and strength and endurance to pain have to do with always being right in one's political judgment? Neither smear nor awe work against or in favor of opinions on issues a truly educated person can have an opinion on. And in human matters of human concern all can be educated and have an opinion on. So voters are not influenced by Gods or demigods or educators or heroes if not convinced by some regular analysis that a common mortal should give to convince. Much less they are not convinced by people who become heroes on film only. Why take as an argument Clint Eastwood's when he was running for mayor in Carmel? "Bad guys, I want you out of town. I know the job" before seeing if he can get bad guys and not just guys who are just trained by actor's studios to play bad guys just as he too was trained there to play the guy who gets bad guys? Even if in some sense a loved composer is right, or is going to be right, the man who considers him brainless at a given time should not change opinion because the guy can do divine music or can send him, through records, songs with fantastic vibes for his parties or his love life or family life. For example: once there was an increase of Greek Turkish friction over the Aegean because of a possibility that there were lots of oil in exploitable depth. Theodorakis said that the best solution was to really share the oil with the Turkish people instead of fighting over who'll monopolize it and at the same time letting it for American companies to exploit, and to explain he always meant the Turkish people and not the Turkish Generals behind their politicians he increased his concerts in Turkey and the invitations of Turkish singers of similar music for concerts in Greece. Even if now, after twenty years, this turns more and more right, at the moment he said it he was constantly called a brainless jerk by most, without this diminishing the respect and love for all the other things. OK, we already have seen so much of the whole life of this composer that it's unfair to not mention the follow ups of the other whiz kids I brought up and in this, I mean of Heisenberg and Feynman: About Heisenberg we can continue in the first person the follow up by piecing together in a condensed form the lines said by a character playing him in a rather antiwar theatrical play called "Copenhagen" that by some coincidence was being played in London, at the time NATO was bombing Yugoslavia, and written by the British Michael Frayn who, in the '70s had also written "Noises off", an absolutely hilarious comedy about the relations between actors on stage versus their relations backstage. So the rationale emerging if one connects all the lines by him in the play goes as follows: "...when German-Jewish physicists and non Nazi Austrian physicists fled Germany for very reasonable reasons I and, from the previous generation of physicists, Max Planck who also was non Nazi like me, remained and thought about what was our responsibility to do for our compatriots, because for us Germany was not only Hitler, and German culture was not only the fact that German war criminals might listen to Bach or Mozart after killing, for us Germany was also our childhood friends, and all simple people uncorrupted by Hitler, and it also was all Bachs and Mozarts that were not addressing criminals when they had composed their divine music, so we did remain. I sabotaged and delayed Hitler's atom bomb because I knew that if any nation's army took hold of such a weapon then that nation would bend all other nations to its will by e.g. producing on a sample nation such mass destruction that would terrorize the other nations, Hitler was no exception, e.g. Churchill by now is well known to have played with the idea of sterilization programs as racist as Hitler's, I did my duty to other nations by sabotaging Hitler, I tried to do my duty to my nation by going to Copenhagen, followed by Nazis of course, and pretending to ask, or fish, my savant teacher there, Bohr, for advice on the atomic bomb but actually giving clandestinely a message to this savant teacher who was Einstein's equal and a fellow-maverick of his and who also was a father symbol for me; the message consisted in my sabotage and my plea that this weapon must not be given to any army by any physicist ever. How can one give a message clandestinely in front of Nazi escort? If a physicist who received a Nobel for work he did just after his teens asks for advice on an undergraduate question, this should be enough of a sign that he clandestinely says "I keep my position there and do not resign or do not join the free world because if I do this, then the next head of the German atom bomb project will probably not be as much of a saboteur of it as me". But my savant teacher and father symbol instead was so disappointed, heartbroken, nationally insulted and panicked on behalf of the whole world, seeing his spiritual son, and his favorite whiz-boy having metamorphosed to as much of a Nazi pachyderm that he, really bravely, escaped with his wife and son from Nazi occupied Denmark to go to Los Alamos and help the group under Oppenheimer in the construction of the American atom bomb" Let's interrupt his line to add that members of the group also were Von Neumann and Feynman, the latter was still a student but his physics and his

outspokenness were very appreciated by the old Danish professor who found open disagreement much more constructive in scientific collaboration than immediate acceptance of his physics ideas on account of his fame or age rather than through their correctness. Feynman had no problem in both detecting and pointing out errors in an old savant. Von Neumann, a Hungarian, was a great genius who as a whiz-kid won bets by outrunning computing machines of his days, and when a grown up he helped, among many other things, in the design of big computers which, at the beginning of their career in the history of science, still could not beat his speed. After the war and Los Alamos, he and the great Hungarian physicist Wigner, were equally hot as cold warriors with their compatriot Teller who was the model of Kubrick's Dr Strangelove played by Peter Sellers, a line which does not belong to the Kubrick/Sellers Strangelove, nor to his model, Teller, but to von Neumann was "If you ask me if we should nuke Russia back to Stone Age at some point in the future, I'll ask you why not next week, if you ask me if we should nuke Russia next week I'll ask you why not today, if you ask me how about eight o'clock tonight I'll ask you why not now". A line that belongs to Teller himself, said in a Playboy interview after the last minute prevention of nuclear accident in Three Mile Island, was "Pacifists are really irresponsible. Since nuclear war cannot be avoided our duty is not to postpone it but to help the choice of its best time for us. Five years from now it'll be too late, our casualties will be comparable to the Russians'. We have to do it as soon as possible". The convergence of the views of three Hungarian geniuses on such a matter is of course not unrelated to the invasion of their country by Russia. Let's return to Heisenberg's line: "OK, so the American atom bomb was not sabotaged like the German one was by me, and not only was it constructed but also used against human targets and not on a desert little island as a display of force and proof that the bomb did exist as physicists had proposed to Roosevelt in order to start the project using Einstein as their most authoritative and thus most convincing representative in a famous letter he wrote to Roosevelt from Princeton.. And not only was it used against human targets but these targets were civilians. As also civilians were the more than one hundred thousand people Churchill had bombed in Germany after Germany's surrender. Yet it was me who later was considered a criminal, for collaborating with Hitler, and not with my overseas colleagues. And OK, I would not so much miss their handshake in physics conferences, nor would I so much miss the appreciation of my compatriots of my caliber as a physicist for not having the German bomb in time, but if a German asks me "well, you said Germany was not only Hitler for you as it wasn't for so many of us. Germany was also us and also it was the German civilization" then I sometimes do get a hind dilemma which I then knew I shouldn't have. The worst thing is that there are other physicists that still do not, or do not yet, have a dilemma and this is very bad for the future of mankind..." In the play all this is said in the following context: Heisenberg meets Bohr and Bohr's wife in heaven after death and Bohr's wife goes "When I realized you came to Nazi occupied Denmark to fish your ex teacher's advice with Nazi escort I got so mad and even spooky that I stopped believing in human nature. You had father-son relation with your teacher, you wrote history together doing top rate work in physics, you enjoyed music together, you were playing with our baby son on your knees, you knew how grieved your teacher was because we had lost that son to an accident in which he drowned in front of his father's eyes, yet you did come to fish advice for Hitler's bomb..", Heisenberg starts his rationale like "My hope was that instead you would have said to my teacher "A person who played with the son he knows we lost, a person that did top rate work with you and had a father-son relation with you can't possibly have come to fish advice from you to help the Nazis who occupy our country. If these were true I would stop believing in human nature. Something else must be going on" and then my teacher would have said "The question he asked me is an undergraduate question. He would have solved that with closed eyes when he was in high school, at twenty he was doing Nobel prize level work. Either his mind gets blocked when he works for Hitler or something else is the case as you too say. So he must be giving a message which he phrases like a physics question to confuse the Nazi escort, he says that he plays cretin as head of the atom bomb project, so he is sabotaging it, so we must escape to Los Alamos but not to help them to hand over the bomb to the US Generals before he hands his bomb to Hitler's generals but in order to tell them there is no race with Hitler, and that this weapon should never be constructed". Yet neither of you got the message.." After that, and the rest of the rationale we saw, the world is not saved from further nuclear worries of course but at least Bohr's wife believes again in human nature, but only when they're in heaven, on earth these explanations were never given..."

OK, let's go back to see where we stand in relation to our initial issue, education's possible role against crises (like in ancient Athens after the Peloponnesian war, like in Germany after World War I, like in Greece in Civil War after World War II) Despite any similarities with the present crisis that are really visible if we look closer, the perspective outlined above mostly means differences and only allows the following conclusions to be drawn:

Among gifted minds, who are the only possibility for the solution of hard problems, there do exist people with humanistic values and human concerns strong enough to make them go way out of their way, even to extents of "self destruction" (let's call that "creative self-destruction" however) to face even problems not exactly solvable by their gift but relating to very serious impasses common to all; and there do exist numbers of people, sometimes sufficient to have an effect, who do notice their efforts to support the common cause and do support them if they have a chance to help in anything (or even if they only have a tiny and crazy chance).

To come back *both* to the present *and* to the concerns of page 1, if only schematically, let's say that proposals are to be made by gifted problem solvers like Krugmans etc etc, to be helped where need be by competent and self-destructively bold people like Assanges, Swartzes and Snowdens rather than by Bill Gateses and Steve Jobses, and to be propagated by gifted and self-destructively bold artists sharing with their other fellow-eccentrics a crazy love for the joy of life, both their own and of all humanity, like Theodorakis (the singular instead of plural refers not to his humanness, or even to his adventurous biography, but to his musical gift especially in conjunction with his activism)

Before we go to the answer of question 5 (*about the possible existence of not merely hand-waving examples of educational interventions in crises*), especially when question 1 (*about existence of solutions*) was answered only hypothetically (*if actual, and not merely hypothetical, solutions exist then, at least to the present author who is not an economist, they are invisible*) one more note is in order, but let's not start in that direction before rounding, somewhat, the picture of Theodorakis by citing one more excerpt: "...Theodorakis' narration is, always around the corner for such colossally wide strides between first hand history on the one hand and top creator's insights on the other, and between political and human consciousness on the one hand and on the other hand expressions emerging from the deepest and most central core of any human's unconscious and also of the collective unconscious, OK all strides are so wide you don't believe you heard all of them in the same sixty seconds or even in the same sentence, for instance he goes like "They brought us to Makronisos tied to the deck benches, the sea was rough and a ship with five hundred like us had sunk the other day, we protested, the captain was going like "If the ship sinks, then pray to Stalin to save you from drowning, pigs", as we were approaching Makronisos its guards, in order to look frightening, had poured petrol oil in barrels and had lit fires and were hitting the barrels with their clubs, it was cold, we were hungry and full of fear, we were looking at the stars and at each other, the commander comes, we stand in lines under the starlight and he says "If anyone among you has balls let him take a step forward", we all take the step and the guards dash on us with the clubs and pretty soon we're all down on the ground bleeding and groaning with broken ribs or limbs, it's still dark enough and I can see the stars, I'm in pain and I'm still cold and hungry and fearful, and still I don't know what broke or not, or if I am bleeding somewhere or not, and not only can I feel my heart beating but it beats so loud that I can hear it, and suddenly as I hear it and as I see the stars I feel that the center of the galaxy is in my heart and that as my heart beating is like a volcano erupting and pouring out lava, baaaang! This is the moment I conceived what I mean by post symphonic music, lava is still burning if you immerse your hands in it, but if you let it get cold it solidifies and you can't mold it... so my first compositions are symphonies, only symphonies have room for bellowing and groaning and roaring, only after I got all this out I became able to use non symphonic means and write melodies, songs, oratorios, operas...later we were frequently made to run around holding or dragging our suitcases with our belongings, while the guards were chasing us with clubs, so I was running with a trunk full of symphonic scores, some pentagrammed pages still blank others already full of notes, suddenly the trunk as it was hitting on the stones on the ground opened and the scores were scattered around by the wind, in a while they

became valuable, since we didn't have toilet paper and we had to wipe with sand or pebbles or grass or herbs... Something for which I felt fantastic and not at all insulted was that some years ago, almost fifty years after those frightful days, I received a big envelope with a score full of notes and dried shit on it and a letter saying "Sorry Miki, I hadn't noticed the notes and I used it, but I although I became a gran'pa before I took the courage to send it to you just in case a fantastic song was lost with what I did, I never could bring myself to throw it away...Neither can I leave this world without sending this back to you....." and Theodorakis goes like all this as if he were just speaking about the most ordinary everyday matters and in the most matter-of-factly tone and body language. But as I told you neither he nor even Panagoulis became some kind of ethereal national superegos, if not for any other reason at least because they became deputies and because nobody considers ethereal, even a superego, if it becomes a deputy and thus becomes suspect of, or at least candidate for, all petty or even corrupted interests that deputies are usually charged with. But he became a kind of national capital and also, as we said, OK, we're becoming repetitive, a kind of any family's member like the hero a family can have, but would not spare him critique, even unjust and rude, as as familiarity and democracy rather than distance, untouchability and idolatry bring about. Theodorakis is anybody's Mikis and has been called a living demigod as often as a brainless asshole; besides political bias that's part of a tradition that used to see gods not only have a human form but also entering everyday friction with mortals, anyway, as years pass and all of us worry about how long he'll still be with us..... Anyway, among other things you see that his CV, like it's customary with any self respecting composer's or conductor's CV, had some astral projections too. But Theodorakis' astral projections happened with both his feet on this very ground we're now on, I mean all those things with the volcanic eruptions at the center of the galaxy or of the universe etc. were lived through in earthly contexts. Let's make an upshot and then put a period: Theodorakis first immersed his hands in hot lava to write the music for poems that were themselves volcanic eruptions and then he also wrote everyday songs so sweet and erotic and full of life and fun that were like sprinkling his audience with dewdrops. Whether people were also interested in that lava or not, his widely gesturing wide hands, when he was conducting, sent people dewdrops not lava. That explains why he says "I conduct in black because I feel like a priest", he is a priest of the biological God of Sikelianos who shouts through the lips of Christ and through the lips of the early Christians "All the way to You I was calling, companions", I mean the early Christians of all ages, the Christians who, no matter how many centuries pass and Christianity and its transformations are well established and not prosecuted or become prosecutors and inquisitors themselves, they reappear and are prosecuted as still early Christians because they follow anew that Christ who would overthrow these established transformations too, for the same pacifist fighter's reason and in the same pacifist fighter's way as he did the first time, by getting crucified in islands like this one; they reappear again and are called "anonymous saints" or the people in the book of "history written in first names" or "Toms, Dicks and Harries"; they reappear, by inherited example or DNA or by re-expression of a universal gene common to all human DNA, in all ages and all places,..." PS some years later: He started conducting in white when on that torture island, almost 60 years after he had promised it to its guards and torturers, three days of concert were held...PS some more years later (now in crisis) Now he does not conduct since he has to be supported or wheeled to reach concert places, but he still comes in white. A follow up link of the previous is:

[•Two letters about Canto General at Herodeion.pdf](#)

To finish this long parenthesis on Theodorakis let's mention a paragraph from Nietzsche's "The Birth of Tragedy from the Spirit of Music" that sounds not as if Theodorakis had read Nietzsche (which he had) but as if Nietzsche had known Theodorakis: "I address myself exclusively to those whose touch with music is immediate and direct, to those who consider music as their mother's womb and whose communication with things consists almost completely of unconscious musical relations. Exactly from these authentic musicians, I want to learn how it is possible to imagine a human being whose sensitivity would be able to bear the third act of Tristan and Isolde without the help of speech and of image, like a prodigious composition, purely symphonic, and without getting drowned by asphyxiating under the spasmodic intensity of all the soul's fibers. The human who, like here, touched, as we would say, his or her ear to the heart of the Will of the world, and felt the frenzied desire of life spilling and flooding all the arteries of the world, with the roar and thunder of the dash of a torrent, or with the whisper of a brook, which spins while rolling in its innumerable meanders, would such a human be able not to feel his or her soul suddenly getting smashed?" Let's finally do finish by just adding here the conjecture that had Nietzsche seen Yalom's "When Nietzsche cried" he would say "No! I cried when I realized that such a Spartacus fan like I was would never be sent in an envelope a musical score with dry shit on it kept for years by a fellow gran'pa with whom we had shared a crazy youth but would get analyses about me as desiccated as Heidegger's"

OK, where were we? OK, we were saying “Before we go to the answer of question 5 (*about the possible existence of not merely hand-waving examples of educational interventions in crises*), especially when question 1 (*about existence of solutions*) was answered only hypothetically (*if actual, and not merely hypothetical, solutions exist then, at least to the present author who is not an economist, they are invisible*) one more note is in order...

A brotherly friend of mine, analyst of both economic and Middle Eastern issues, told me that Aristophanes’ play “Frogs” contains the discovery of a law of economics called “Gresham’s law”. I googled only for “Frogs”, not “Gresham’s law” too; from student days I only remembered Dionysus not finding on earth good tragic poets anymore and vacillating between bringing up from Hades and death to earth and to life Aeschylus and bringing up Euripides, I had not realized the play was about an underground utopia whose dead were more live than our living, nor that frogs were bad but narcissistic singers considering their croakings as heavenly melodies. Naturally my mind went to whether Heisenberg is more live than Germans now living and Theodorakis (still living, knock wood) more live than youths 60 years younger than him. I must have been in a very relaxed mood, otherwise I would just think my usual “OK, we have degenerated from Pericles to Georgie boys in two thousand years, but how did Germans manage to degenerate from Heisenbergs to Merkels in just one generation? And I don’t of course mean it in relation to theoretical physics in which Merkel has a PhD, after all why should any physicist be comparable to a Heisenberg, let alone one who went into politics? But I do mean it in relation with respect to the plans voters vote her for”.

OK, dual to the underground utopia was the overcloud utopia of free cuckoos in Aristophanes’ “Birds”. Nobody has ever remarked that there Aristophanes did not discover any law of economics and nobody has ever considered it as something missing or as something making “Birds” a comedy worse than “Frogs”, so if it is forgiven to someone so great then it, even more, must be forgiven to lesser writers of comedy and farcicomedies (or of farcitragedy as sometimes events in current news turn out like); forgiven OK, but only provided he/she, or just the facts inside the story and inside the real world of its time, can explain its *raison d’être*; e.g. in Aristophanes’ time the *raison d’être* for dealing with utopias was similar with a practical reason for dealing with the Platonic world of ideas that all students in all the world learn already in high school: before one deals in his life, as e.g. an architect or engineer, with the properties of imperfect shapes he encounters in the real world, it helps if he has exercised his mind in dealing with the simpler, since more amenable to logic’s laws, properties of perfect shapes of geometry’s ideal world; similarly, as both mental and psychological exercise before, or in parallel to, dealing with the chaotically complicated properties of the real world of history involving politics, war etc it helps if one contemplates, and also enjoys of course, stories in the oversimplified world of utopias where things unfold with more reasonable and detectable, and happier too, laws about human nature etc. In the world after Christ (and Spartacus and Nietzsche) elements of creatively self-destructive personalities (*like Theodorakis and his friends who “wrote history with their first names” and to whose group Theodorakis has said he is prouder to belong to than he is proud of being an artist, since “the raw matter of art is those people”*), OK, in our after Christ world the allusions to groups like that would have the additional *raison d’être* of “again” beginning the dialogue of religions (of course including atheism as one of them) starting from their common human and humanistic ground (e.g. their activist poets) and not from their “clash”. And, of course, like art, religion, and emotionally non-neutral life in general, have always done, such art too would help form more life-loving personalities in their recipients’ formative ages & stages

After also having made the above quite necessary introductory note, let’s finally, and without any further ado, give, through one of many possible actual examples, a not merely hand-waving explanation of what could be some syllabus-like material for an educational intervention in a crisis of civilization in times when a solution to economic impasse is not existent, or at least visible, but one does not need, like some decades ago, to be a genius of the Frankfurt school to know an impasse is coming, because it has already come.

The reader who does want to check that example can go to the link [• Education versus Crisis.pdf](#) If one wants to see how the point made here goes on can just skip that

Can education intervene against the crisis between the German and the Greek people?

(To fix ideas on what the subject could be and to avoid vagueness and hand-waving we start with a tentative set of pages as example (and as helpful background for readers who happen not to have read it) and if need be we change it along the way or even turn it upside down or inside out if something really turns out to be wrong...)

Let's see, and comment, some excerpts from:

Weber's "The Protestant Ethic and the Spirit of Capitalism"

(the reader who feels they may have been taken out of their proper context can go to wider excerpts we have made in pages 16-32 of the link [• Other letters on the same issues....pdf](#) or, of course, can go to the whole book itself)

.....OK, let's find lighter aspects of it to close the issue (as we said we would do in the last line of the last footnote of the previous page) :

"Lighter aspects" means Franklin; I mean the particular line of his which, if it was not part of his confession of faith (as Weber calls it) would be a killer joke. Here it is:

"He that can earn ten shillings a day by his labour, and goes abroad, or sits idle, one half of that day, though he spends but sixpence during his diversion or idleness, ought not to reckon that the only expense; he has really spent, or rather thrown away, five shillings besides."*, **.

There are some other things one would never believe if he didn't see written with his own eyes, like "wealth is not a sin, enjoying it is a sin", or that "wealth is made not to be enjoyed but for the glory of God, and even if one is predestined for hell God allows him the joy of working for His glory while he lives" but these are by memory, I don't remember where to look for them, but two of them, OK, I will look them up verbatim:

"...Baxter (Saints' Everlasting Rest, chap. xii) explains God's invisibility with the remark that just as one can carry on profitable trade with an invisible foreigner through correspondence, so is it possible by means of holy commerce with an invisible God to get possession of the one priceless pearl. These commercial similes rather than the forensic ones customary with the older moralists and the Lutherans are thoroughly characteristic of Puritanism, which in effect makes man buy his own salvation. Compare further the following passage from a sermon: "We reckon the value of a thing by that which a wise man will give for it, who is not ignorant of it nor under necessity. Christ, the Wisdom of God, gave Himself, His own precious blood, to redeem souls, and He knew what they were and had no need of them" (Matthew Henry, The Worth of the Soul,...").

The last, with or without the presence of today's ambience of markets, is just **IN-CRE-DI-BLE** and as we'll see right away on next page would make not a joke but a literal reality a footnote like ***below

*Notes: 1) I hope he would at least retract it in times during job scarcity. 2) Imagine what he would say about the present site of mine: a) I sin since to write it I work fewer hours for a paid job, and the only way I can excuse myself in front of God is to find a sponsor paying me for the hours I spend writing what I write (Salvation tips welcome! Hahaha!)

**It's almost like the joke where a stingy man says to his stingy wife "Today I gained as much money as a bus ticket by running after the bus instead of getting on it". His wife answers "You could have gained more if you had run after a taxi for the same distance"

***What would a corrupt southern, like a Greek Orthodox Christian, say to a corrupt southern like a Papal Catholic Christian who sold those papers that were supposed to absolve the sins of somebody's dead relatives and transfer their souls from Hell to Paradise?" Answer: The orthodox would say "Why do they have to pay to enter Paradise?" What would a non-corrupt northern like a Protestant Christian say to that same Papal Catholic Christian for the same matter?" Answer: The protestant, at least the Calvinist, would say "Why do they have to enter Paradise if they pay?" (for more context see page 111 of [• Three southerners of three little-differing generations in e-mail conversation.pdf](#))

The Reformed Christian, however, felt his own pulse with its aid. It is mentioned by all the moralists and theologians, while Benjamin Franklin's tabulated statistical book-keeping on his progress in the different virtues is a classic example. On the other hand, the old medieval (even ancient) idea of God's book-keeping is carried by Bunyan to the characteristically tasteless extreme of **comparing the relation of a sinner to his God with that of customer and shopkeeper. One who has once got into debt may well, by the product of all his virtuous acts, succeed in paying off the accumulated interest but never the principal.** (E.g. one of the incredible things about it is that the demons of coincidences, of Jungian synchronicities and of conspiracy theories collaborated to make, for the beholder of this, possible the following piece of **sarcasm**.)

Some people think that the inhuman traits of some European trends (like slavetrade, inquisition, conquistadore type of christianizers, piracy,...) are remnants of barbaric non-Christian past, but the existence of paragraphs like the above makes possible, if not plausible too, the conjecture that the the brave new civilization that the brave new civiliziers considered worthy enough of their names to advertise/export/impose was to reduce the new civilizees to the state of the predestined-for-hell state that their version of Christianity made thinkable to them for themselves and this renders the new American dream or European dream or Western dream, not tragic but hilariously pathetic and lamentable... .

To come back from our sarcastic mood for more relevant remarks let's take a more common sarcasm of science to predestination and see it in the ambience of Weber: To some Calvinists who say that the reason to do good deeds even if predestination says we can't alter our fate by that, is that the ones bound for paradise do good deeds naturally anyway, and doing them ourselves may help in hoping that we too do them naturally, scientists answer that this is witchcraft's way to affect one's past (and thus not an earnest enough effort to "eliminate magical means and superstition"). But Weber would note that such efforts did end up in selection (both by genes and memes) of the traits advertised by Calvinism.....

OK, let's really start the section we had in mind:

Can education intervene against the crisis between the German and the Greek people?

We Greeks and you Germans have many many very essential differences of character and way of life, which could make one unbearable to the other, but we also have one, just one, very essential similarity which, however, could make one even more unbearable to the other if we made it an issue, not because of antagonism but because it makes each one unbearable to his own self.

Hearing it introduced in that way some of you have already realized which similarity I mean: We are close and remote descendants of recent and ancient civiliziers like Theodorakises and Socrateses and, you are close and remote descendants of recent and ancient civiliziers like Heisenbergs and Platos-through-Heisenbergs. With such superegos on our necks we both become a little schizophrenic from time to time, or even more often, i.e. we like to be esteemed for what they were but we don't want to risk becoming like them, both because it is exhausting and because sometimes it is not a thrill but a thriller; and, of course, because for most of us it is impossible ("cultural DNA" touches all, biological DNA doesn't work collectively) . In short, wanting to be admired for things one doesn't feel like ever doing at all is both too much and crazy. And we both do it when we are proud of our civilizations without wanting to be up to them and even want to do the opposite of what our champions would do. You, unlike us, also had a double accident that confused you: 1) your genuine genius Nietzsche was presented to you by stupid and corrupted (and sometimes lunatic) representatives that misinterpreted super-man (confusing it with subhuman) and also never told you about the very low opinion he had of most Germans, especially when comparing you with Mediterraneans 2) he himself lost his mental powers after some point. So if you try to both mirror yourselves through him and to keep your pride and self-confidence too, you will either be disappointed or you will want to consider part of his view as delirium, and you will end up not knowing if the overall delirium is his, yours or of the people who taught him to you. That's why to praise our own superego Theodorakis I used only

a book Nietzsche wrote long before losing his powers and that's why I will, later on, base the rest of our discussion on Weber rather than on Nietzsche.

Why later on and not right now? Because your "Bild" recently, whether because of stupidity, or corruption or craziness like his other, much earlier misinterpreters, played you the same old trick, of presenting one of you, Schauble, as superman, when it advised us to emulate him to make progress with our economy. If this is not a proof that some Germans really act reflexively through very self-tormenting patterns in their unconscious (like the hell-predestined slaves keeping up only with paying the interest but not the principal we saw in the previous page) then it is an even more hilariously pathetic and lamentable piece of cheap stupidity. I, personally, do not have a problem with Schauble's bodily state; I mean I know that just on account of the very wide difference of choices of life he and I have made, I would not like and trust him anyway, with or without his disability. But whether he himself liked or did not like Bild's comment (which I do not care and do not ask about) Bild's advice to us (or to Schauble on how to draw more admiration) was a clown's advice. Would Hawking advise a physicist to become invalid to make better physics? Would Toulouse Lautrec advise a painter to ruin his legs to paint better? Would Nietzsche advise...? Would...? Would...?...Such tricks have a grace only in innocent predicaments like Tom Sawyer's where he managed to make his friends admire and envy his being obliged to paint that wall) Let's get more and more serious again...

In our days one doesn't have to be a genius like Mumford (*who soon after World War II said that effectively Hitler won it since winner is not he who physically survives but he whose goals and methods survive in his killers*), to be able to see that Germany owes a statue to Hitler who made the rest of the world realize that insisting on being paid the dues imposed on Germany after World War II would not only kill Germans on the street by hunger, but would make them invest them in gun industry and kill half German and half non Germans on battlefields, thus Marshall plans would be better (and a statue to Stalin who was a clear help to the Marshall). So neither does one have to be one of those idiots who say that reminding you your afterwar dues to Greece is like asking Persians to pay for ancient damages. Also one doesn't have to be a genius to realize that the "destruction Greeks worked on Europe" came when the Greeks chose to live like Europeans and not when the Europeans chose to live like Greeks and that this does mean more than just "Greeks, unlike Europeans, lived above their means". Of course the present intervention does not answer on Greece's economic problem but only on the "assassination of character" of Greeks attempted by vulgarly idiotic media in front of vulgarly idiotic and illiterate audiences.

Let's go to more real serious issues and if, about them, you feel you have problems concentrating on the text that are only due to free associations about issues touched up to this point tell some German educators to intervene either explaining to you what I mean if they agree with me or to fix back your stream of consciousness by fixing my points right publicly if they disagree, and then read only that far, do not read my answers too; in the latter case do not read the rest of this page and allow me to not even address to you the conscientious contempt I address to American leader gangs on...(see full link)

At last alone with the earnest reader: So when, in our days, a serious person says that his/her country will or must, or deserves to, live forever he/she means that to dangerous challenges, faced by all countries, his/her country has found, since long or since ever, some solution (through knowhow or through values or character or...or...or...) that with some necessary modifications, whether by compatriots or not, can again work; not that he/she will, must, or deserves to, live forever even if he/she does not ask about the existence of such solutions or does not care to apply them or even learn about them if he/she knows they exist.

So let's both think together: Cultures are characterized both by their singular creators and by their collective creations. "Deutschland über alles", whenever it sounded reasonable, was something that Germany would gift herself with because there were Heisenbergs etc in it or Heisenbergs were able to function in it because with such a slogan Germany was an environment conducive to creation? Or were its Heisenbergs hostages in a prestige trap using them to create popular self-pride and consent? Or were they its accomplices? Same things can be asked for Theodorakises versus Greece or versus the communist party.

The relevant part of the answers for the singular creators also includes their fruit related to new ideas that might help in our local and global impasses. The relevant part of the answers for the creations of the collective conscious and unconscious maybe includes comparisons too, in the sense of which culture makes its own people happier, since the main collective creation of any group is obviously its way of life. However the treatise format of the pages so far cannot afford even the beginning of this discussion (let alone its answer) so the author is not inclined to discuss it with anyone (German or Greek) who has not previously leafed the following pages:

[• Rehearsal of Greek School Event.pdf](#), [Weber pages](#), i.e. pages 16-32, of the link [• Other letters on the same issues....pdf](#)