
CONFUCIUS

Confucianism, once thought to be a dead doctrine, has made an astonishing comeback during the past 20 years.

Cited as a major force behind East Asia's economic "miracles," it is now finding a renewed following among mainland Chinese grown disillusioned with communism.

Yet what exactly Confucianism means is hard to say.

*All the more reason, Jonathan Spence urges, to return to the man himself—
and to the little we know about his life and words.*

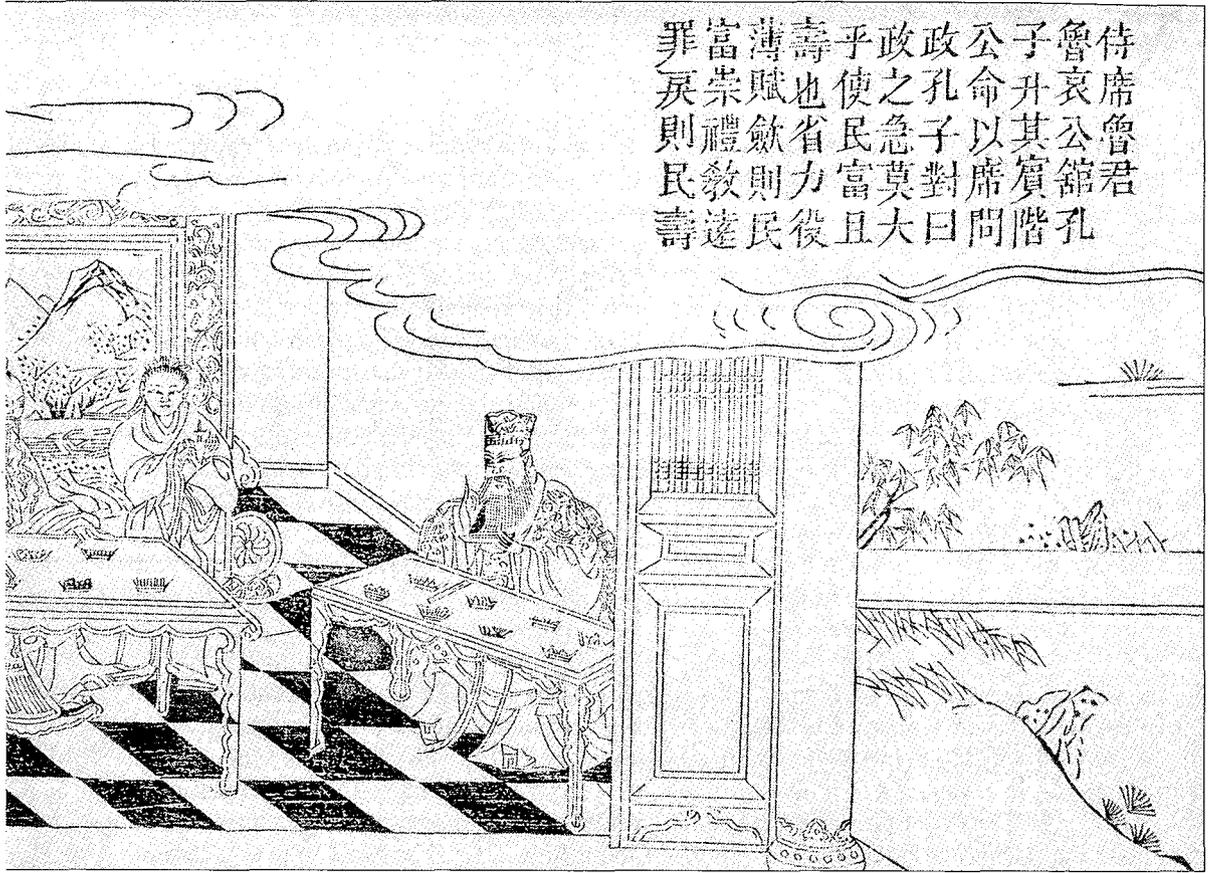
BY JONATHAN D. SPENCE



Across the centuries that have elapsed since he lived in northern China and lectured to a small group of followers on ethics and ritual, the ideas of Confucius have had a powerful resonance. Soon after his death in 476 B.C., a small number of these followers dedicated themselves to recording what they could remember of his teachings and to preserving the texts of history and poetry that he was alleged to have edited. In the fourth and third centuries B.C., several distinguished philosophers expanded and systematized ideas that they ascribed to him, thus deepening his reputation as a complex and serious thinker. During the centralizing and tyrannical Ch'in dynasty that ruled China between 221 and 209 B.C., the works of Confucius were slated for destruction, on the grounds that they contained material antithetical to the obedience of people to their rulers, and many of those who prized or taught his works were brutally killed on the

emperor's orders.

Despite this apparently lethal setback, Confucius's reputation was only enhanced, and during the Han dynasty (206 B.C.—A.D. 220) his ideas were further edited and expanded, this time to be used as a focused source for ideas on good government and correct social organization. Despite the pedantry and internal bickering of these self-styled followers of Confucius, his ideas slowly came to be seen as the crystallization of an inherent Chinese wisdom. Surviving the importation of Buddhist metaphysics and meditative practices from India in the third to sixth centuries A.D., and a renewed interest in both esoteric Taoist theories of the cosmos and the hard-headed political realism of rival schools of legalistically oriented thinkers, a body of texts reorganized as "Confucian," with their accumulated commentaries, became the basic source for competitive examinations for entrance into the Chinese civil service and for the analysis of a



wide spectrum of political and familial relationships: those between ruler and subject, between parents and children, and between husband and wife. In the 12th century A.D., a loose group of powerful philosophers, though differing over the details, reformulated various so-called Confucian principles to incorporate some of the more deeply held premises of Buddhism, giving in particular a dualistic structure to the Confucian belief system by separating idealist or universalist components—the inherent principles or premises, known as the *li*—from the grosser matter, or manifestations of life-in-action (the *ch'i*).

A final series of shifts took place in the last centuries of imperial China. During the 16th century elements of Confucian doctrine were deepened and altered once again by philosophers who emphasized the inherent morality of the individual and tried to overcome

Confucius (far right) holds forth in the court of Duke Ai of Lu. The sage counseled his lord on many subjects, including the principles of governance.

the dualism that they felt Confucians had erected between nature and the human emotions. In the 17th century Confucian scholars confronted the promise and challenge of newly imported scientific ideas from the West, brought by Jesuits and other Catholic missionaries. During the following century Confucian scholars embarked on a newly formulated intellectual quest for the evidential basis of historical and moral phenomena, one that led them cumulatively to peaks of remarkable scholarship. In the 19th century these scholars began to cope with Western technology and constitutional ideas and with the development of new modes of education. But in the 20th century Confucian ideas were attacked from within and without China as contributing to China's economic backwardness, myopic ap-

proach to social change, denial of the idea of progress, resistance to science, and a generally stultified educational system.

These attacks were so devastating that as recently as 20 years ago, one would have thought that the chances of Confucius ever again becoming a major figure of study or emulation were slight indeed, in any part of the world. In Communist China, where he had been held up to ridicule or vilification since the Communist victory of 1949, his name was invoked only when mass campaigns needed a symbol of the old order to castigate, as in the "Anti-Confucius and anti-Lin Biao Campaign" of 1973-74. But in that case the real focus of the campaign was Chairman Mao's former "closest comrade-in-arms," General Lin Biao, not the discredited sage of Lu. In Taiwan, though constant lip service was paid to the enduring values of Confucianism, the doctrine that lived on under that name was slanted in content and attracted few of the brightest young minds. It was a version of Confucian belief that followed along lines first laid down by Nationalist Party ideologues during the 1930s in an attempt to boost their own prestige and give a deeper historical legitimacy to party leader Chiang Kai-Shek. Although in Taiwan as in other parts of Asia there were great scholars who continued to explore the sage's inner meaning, in many Asian schools Confucius was also invoked in support of authoritarian and hierarchical value systems. In Europe and the United States, though Confucian texts were studied in East Asian and Oriental studies centers, they did not arouse much excitement, and the young—if they were interested in earlier Asian studies at all—were likely to be far more interested in Taoism or Buddhism.

Now, however, the revival is in full swing. Confucian study societies have sprung

up inside the People's Republic of China, with government approval. In Taiwan, Confucianism is studied as a central aspect of philosophical inquiry, and so-called New Confucians are linking his ideas on conduct and the self to certain preoccupations in modern ethics. In the United States especially, many colleges now teach sophisticated and popular courses in "Confucian belief," and a distinguished stream of "Confucian" academics jet around the world as conference participants and even as consultants to foreign governments on the sage. Translations of Confucius's work, and that of his major followers, are in print with popular presses, often in variant editions. And "Confucian principles" are cited approvingly as being one of the underpinnings of the disciplined work habits and remarkable international economic success of a number of Asian states.

The renewed interest in Confucius is not the result of any rush of new information about him. There has been no newly discovered cache of intimate details about him or his family that could engage the public interest, no fresh sources that can be ascribed to him and thus deepen our sense of his achievement, or that could serve as the basis for new controversies. The scraps of information about Confucius are so slight that they barely give us an outline, let alone a profile, of the man. (The modern name Confucius is an early Western rendering of the sage's Chinese honorific name, "K'ung-fu-tsu.") We are almost certain that he was born in 551 B.C. We have a definite year of death, 479 B.C. He was born in the kingdom of Lu, one of the many small states into which China was then divided and which corresponds roughly to the area of modern Shandong province. His parents might have had aristocratic roots, but they were neither prominent nor wealthy, and though Confucius received a good education in historical and ritual matters, his parents died when he

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was young, and the youth had to fend for himself. He acquired a number of skills: in clerical work, music, accounting, perhaps in charioteering and archery, and in certain "menial activities" on which we have no other details. Sometime between 507 and 497 B.C. he served in the state of Lu in an office that can be translated as "police commissioner" and that involved hearing cases and meting out punishments. Before and after that stint of service he traveled to various neighboring states, seeking posts as a diplomatic or bureaucratic adviser but meeting with little success. Because of some feud he was, for a time, in mortal danger, but he handled himself with calmness and courage. He married and had one son and two daughters. His son predeceased him, but not before producing an heir. One of his daughters married a student of Confucius who had served time in jail. Confucius approved the match because he believed that the young man had in fact done no wrong. During his later years Confucius was a teacher of what we might now call ethics, ritual, and philosophy; the names of 35 of his students have come down to us.

To compound the problems caused by this paucity of biographical information, we have nothing that we can be completely sure was written by Confucius himself. What we do have is a record of what some of his disciples and students—or their students—said that he said. Usually translated as *The Analects of Confucius*, this collection is brief, aphoristic, and enigmatic. But the *Analects*, despite the problem of indirect transmission, remain our crucial source on Confucius's beliefs, actions, and personality. Not surprisingly, scholars disagree on how to interpret many passages and how much to believe in the authenticity of the different parts of this text. The best and perhaps the only gauges of authenticity are internal consistency, tone, and coherence. One can also look at the construction of each book—there are 20 in all, each running about five pages in English translation—and search for

obvious distortions and later additions. The last five of the books, for example, have lengthy sections that present Confucius either as a butt to the Taoists or as an uncritical transmitter of doctrines with which he can be shown in earlier chapters to have disagreed. It is a fairly safe assumption that these were added to the original text by persons with a special cause to plead. Other books give disproportionate space to Confucius's praise of a particular student whom we know from other passages that he rather disliked. Perhaps in such cases we are witnessing attempts to correct the record by later followers of the student concerned. There does not seem to be any political censorship; indeed, one of the mysteries of the later uses of Confucianism concerns the way that the original text as we now have it has been preserved for two millennia even though it seems quite obviously to contradict the ideological uses to which it was being put. Interpretation and commentary, that is to say, carried more weight with readers than did the original words.

Given the bewildering array of philosophical and political arguments that Confucianism has been called on to support, and given, in particular, the generally held belief that Confucius was a strict believer in hierarchy and the values of absolute obedience to superiors, and that he lacked flexibility and imagination, it is an intriguing task to read the *Analects* with open eyes and without any presuppositions drawn from later interpretative attempts. What was, in fact, the central message of the man Confucius himself?

Personally, almost two and a half millennia after his death, I find that Confucius is still especially valuable to us because of the strength of his humanity, his general decency, and the fervor of his belief in the importance of culture and the act of learning. He emphatically did not feel that he had any monopoly on truth. Rather, he was convinced that learning is a perpetual process that demands flexibility, imagination, and tenacity. He scolded stu-

dents who would not get up in the morning, just as he scolded those who were unctuous or complacent. He said that he had no interest in trying to teach those who did not have the curiosity to follow up on a philosophical argument or a logical sequence of ideas after he had given them an initial prod in the right direction. He let his students argue among themselves—or with him—and praised those who were able to make moral decisions that might benefit humankind in general. But at the same time he adamantly refused to talk about the forces of heaven or to speculate on the nature of the afterlife, since there was so much that he did not know about life on this Earth that he was convinced such speculations would be idle.

It is clear that Confucius derived great pleasure from life. Once, one of his students could not think what to say to an influential official who had asked what sort of a person Confucius really was. Hearing of the incident, Confucius gently chided his student with these words: "Why did you not simply say something to this effect: He is the sort of man who forgets to eat when he tries to solve a problem that has been driving him to distraction, who is so full of joy that he forgets his worries and who does not notice the onset of old age?"

This brief exchange comes from *The Analects of Confucius*, book VII, section 19, and it is typical of words that Confucius left us, words through which we can in turn analyze his character.* Another example could be taken from Confucius's views concerning loyalty to the state and the value of capital punishment. In later periods of Chinese history, it was commonplace to assert that "Confucian" bureaucrats and scholars should always put their duty to the state and the dynasty they served ahead of personal and family loyalties. Chinese history is also replete with grim details of executions carried out in the name of

"Confucian" ideology against those who violated the state's laws. But in the most clearly authenticated books of the *Analects* that we have, we find completely unambiguous views on these central matters of human practice and belief. What could be clearer than this?

The Governor of She said to Confucius, "In our village there is a man nicknamed 'Straight Body.' When his father stole a sheep, he gave evidence against him." Confucius answered, "In our village those who are straight are quite different. Fathers cover up for their sons, and sons cover up for their fathers. Straightness is to be found in such behavior." (XIII/18)

On executions, Confucius was equally unambiguous:

Chi K'ang Tzu asked Confucius about government, saying, "What would you think if, in order to move closer to those who possess the Way, I were to kill those who do not follow the Way?" Confucius answered, "In administering your government, what need is there for you to kill? Just desire the good yourself and the common people will be good. The virtue of the gentleman is like wind; the virtue of the small man is like grass. Let the wind blow over the grass and it is sure to bend." (XII/19)

If it were humanly possible, Confucius added, he would avoid the law altogether: "In hearing litigation, I am no different from any other man. But if you insist on a difference, it is, perhaps, that I try to get the parties not to resort to litigation in the first place." (XII/13) In the long run, the fully virtuous state would be forever free of violent death: "The Master said, 'How true is the saying that after a state has been ruled for a hundred years by good men it is possible to get the better of cruelty and to do away with killing.' " (XIII/11)

Since the words of Confucius have been preserved for us mainly in the form of aphorisms or snatches of dialogue—or the combi-

*All citations of the *Analects* are from D. C. Lau's Penguin Books translation, *Confucius, The Analects*. In some cases I have made minor modifications to his translations.

nation of the two—one way to find a coherent structure in his thought is to track the remarks he made to specific individuals, even if these are widely scattered throughout the *Analects*. Sometimes, of course, there is only one remark, especially in the case of those whose behavior Confucius considered beyond the pale. My favorite example here is his dismissal of Yuan Jang, allegedly once his friend: “Yuan Jang sat waiting with his legs spread wide. The Master said, ‘To be neither modest nor deferential when young, to have passed on nothing worthwhile when grown up, and to refuse to die when old, that is what I call being a pest.’ So saying, the Master tapped him on the shin with his stick.” (XIV/43) That tapping on the shin, perhaps playful, perhaps in irritation, shows an unusual side of Confucius. Was he trying to add physical sting to his sharp words? More commonly with him, it was a laugh or a shrug that ended a potentially confrontational exchange.

With several of his students, Confucius clearly felt a deep rapport, even when they did not see eye to eye. One such student was Tzu-lu, who was more a man of action than a scholar. Confucius loved to tease Tzu-lu for his impetuosity. Thus, after telling his students that if he were on a raft that drifted out to sea, Tzu-lu would be the one to follow him, Confucius added wryly that that would be because Tzu-lu had at once more courage and less judgment than his teacher. On another occasion, when Tzu-lu asked if Confucius thought he, Tzu-lu, would make a good general, Confucius replied that he would rather not have as a general someone who would try to walk across a river or strangle a tiger with his bare hands. (V/7 and VII/11)

Different in character, but still very much his own man, was the merchant and diplomat Tzu-kung. Confucius acknowledged that Tzu-kung was shrewd and capable, and made a great profit from his business deals. He even agreed that Tzu-kung’s type of intelligence was especially useful in the world of literature

and thought: “Only with a man like you can one discuss the Odes. Tell such a man something and he can see its relevance to what he has not been told.” (I/16) But Confucius did not like Tzu-kung’s insistence on always trying to put people in a ranked order of priorities, as if they were so many objects—“For my part I have no time for such things,” Confucius observed—and he was equally upset if he felt that Tzu-kung was skimping things that really mattered because of his private feelings: “Tzu-kung wanted to dispense with the practice of ritually killing a sacrificial sheep at the announcement of the new moon. The Master said, ‘You love the sheep, but I love the Rites.’ ” (XIV/29 and III/17)

Most readers of the *Analects* feel that the student called Yen Yuan was clearly Confucius’s favorite, and the one closest to the Master by behavior and inclination. Yen Yuan was poor but lived his life without complaining. He did not allow poverty to sour or interrupt his search for the Way, and his intelligence was truly piercing. As Tzu-kung, not a modest man, put it, “When he [Yen Yuan] is told one thing he understands 10. When I am told one thing I understand only two.” To which Confucius sighed in agreement, “Neither of us is as good as he is.” (V/9) In a similar vein, Confucius praised Yen Yuan’s prudence, contrasting it with Tzu-lu’s bravado. As Confucius phrased it, Yen Yuan was the kind of man who “when faced with a task, was fearful of failure,” and who knew how “to stay out of sight when set aside;” furthermore, Yen Yuan was not above making mistakes, but more important, “he did not make the same mistake twice.” (VII/11 and VI/3) When Yen Yuan died young, before being able to achieve his full promise, Confucius gave way to a conspicuous display of immoderate grief. When some of his students remonstrated with him for showing such “undue sorrow,” Confucius’s answer was brief but powerful: “If not for him for whom should I show undue sorrow?” (IX/10)

Confucius lived to a fine old age, and not even regret over the loss of his favorite student and his own son could blunt the pleasures he felt at his own mounting experience and the attainment of something that might be approaching wisdom. He did not boast about the knowledge he had acquired—indeed he thought he was lucky to have got as far as he had. As he put it once to Tzu-lu: "Shall I tell you what it is to know? To say you know when you know, and to say you do not know when you do not, that is knowledge." (II/17) His own greatest ambition, as he once told Yen Yuan and Tzu-lu jointly, was "to bring peace to the old, to have trust in my friends, and to cherish the young." (V/26) On another occasion he went even further, telling his followers, "It is fitting that we hold the young in awe. How do we know that the generations to come will not be the equal of the present?" (IX/23) In the passage that is perhaps the most famous of his sayings, Confucius gave his own version of the stages of life, and it is as different as anything could be from Shakespeare's "Seven Ages of Man," with its heart-rending account of man's descent into the weakness and imbecility of old age after a brief phase of youthful vigor. Whereas according to the *Analects*, the Master said, "At 15 I set my heart on learning; at 30 I took my stand; at 40 I came to be free from doubts; at 50 I understood the Decree of Heaven; at 60 my ear was attuned; at 70 I followed my heart's desire without overstepping the line." (II/4)

Certainly we should not read Confucius as though he were always right. And as we read through the *Analects* we can find Confucius revealing a fussy and sometimes impatient side. Some of his vaunted arguments seem like quibbles, and he could be punctilious to the point of prudishness. His political motivations are often obscure, and he seems to appreciate various struggling rulers' foibles less than his own. But cleared of the accumulation of unsubstantiated details and textual over-interpretations that have weighed

him down across the centuries, we find to our surprise an alert, intelligent, and often very amusing man.

How then did he get the reputation that he did, one at once more austere, more pompous, harsh even, and as a reinforcer of the status quo? Strangely enough, part of the reappraisal resulted from the efforts of the man who is undeniably China's greatest historian, Ssu-ma Ch'ien, who lived from around 145 to 89 B.C., during the Han dynasty. In his life's work, a composite history of China entitled simply *Historical Records*, which was completed between 100 and 95 B.C., Ssu-ma Ch'ien aimed to integrate the histories of all China's earlier states and rulers with the steady and inexorable rise to power of the centralizing Ch'in dynasty (221–209 B.C.), and he determined to give Confucius an important role in this process. Thus Ssu-ma Ch'ien paid Confucius the ultimate accolade by placing his story in the section devoted to the ruling houses of early China, as opposed to placing him with other individual thinkers and statesmen in the 70 chapters of biographies that conclude the *Historical Records*. In the summation of Confucius's worth with which he ended his account, Ssu-ma Ch'ien gave concise and poignant expression to his homage:

In this world there have been many people—from kings to wise men—who had a glory while they lived that ended after their death. But Confucius, though a simple commoner, has had his name transmitted for more than 10 generations; all those who study his works consider him their master. From the Son of Heaven, the princes, and the lords on down, anyone in the Central Kingdom who is dedicated to a life of learning, follows the precepts and the rules of the Master. Thus it is that we call him a true Sage.

To give substance to this judgment, Ssu-ma Ch'ien took all known accounts written over the intervening three centuries that purported to describe Confucius, following the



Confucius as deity



Confucius as teacher

principle that if there was no clear reason for discarding an item of biographical information, then he should include it, leaving for later generations the task of winnowing the true from the false. Thus was Confucius given courageous ancestors, his birth described in semi-miraculous terms, his own physical distinction elaborated upon. In one curious addition, Confucius's father was described as being of far greater age than the sage's mother: By one interpretation of the phrase used by Ssu-ma Ch'ien, that the marriage was "lacking in proportion," Confucius's father would have been over 64, while his mother had only recently entered puberty. Confucius's precocious interest in ritual and propriety, his great height and imposing cranial structure, the fecundity of the flocks of cattle and sheep that he supervised in one of his first official posts, his preternatural shrewdness in debate, his instinctive brilliance at interpreting unusual auguries—all of these were given documentary precision in

Ssu-ma Ch'ien's account. The result is that Confucius not only emerges as a key counselor to the rulers of his native state of Lu, but the meticulousness of his scholarship and his flair for editing early texts of poetry, history, and music are presented as having attracted an ever-widening circle of hundreds or even thousands of students from his own and neighboring states.

Having constructed this formidable image of a successful Confucius, Ssu-ma Ch'ien was confronted by the need to explain the reasons for Confucius's fall from grace in Lu and for his subsequent wanderings in search of rulers worthy of his service. Being one of China's most gifted storytellers, Ssu-ma Ch'ien was up to this task, presenting a convincing scenario of the way the sagacity of Confucius's advice to the ruler of Lu made him both respected and feared by rival rulers

in northern China. One of them was finally able to dislodge Confucius by sending to the ruler of Lu a gift of 24 ravishing female dancers and musicians, along with 30 magnificent teams of chariot horses. This gift so effectively distracted the ruler of Lu from his official duties—most important, it led him to forget certain key ritual sacrifices—that Confucius had no choice but to leave his court.

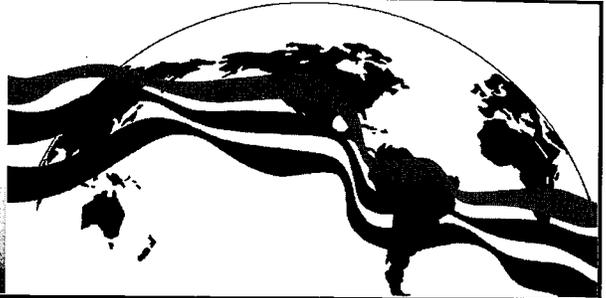
In various ways, some subtle, some direct, the portrait of Confucius that Ssu-ma Ch'ien wove incorporated diverse levels of narrative dealing with the unpredictability of violence. This was surely not coincidental, for the central tragedy of Ssu-ma Ch'ien's own life had been his court-ordered castration, a savage punishment inflicted on him by the Han dynasty emperor Wu-ti (r. 141–87 B.C.). Ssu-ma Ch'ien's "crime" had been to write a friend a letter in which he incautiously spoke in defense of a man unjustly punished by the same emperor. Despite this agonizing humiliation, which placed the historian in the same physical category as the venal court eunuchs he so deeply despised, Ssu-ma Ch'ien refused to commit suicide; he maintained his dignity by making his history as grand and comprehensive as possible—his presentation of Confucius being a stunning example of his dedication to craft and content. Thus he describes Confucius as a man who had the bureaucratic power to make major judicial decisions but who did so only with care and consideration of all the evidence. When Confucius acted harshly, according to Ssu-ma Ch'ien, it was only when the long-term threat to his kingdom was so strong that leniency would have been folly. This explains one shattering moment in Ssu-ma Ch'ien's biography. One rival leader was planning to overthrow the ruler of Lu, but each of his

ruses was seen through and foiled by Confucius. At last, in desperation, the rival ruler ordered his acrobats and dwarfs to perform wild and obscene dances at a ritual occasion that the ruler of Lu was attending. Confucius, according to Ssu-ma Ch'ien, ordered the dwarfs killed.

In another dissimilar but equally powerful comment on violence, Ssu-ma Ch'ien showed that even the descendants of a man of Confucius's integrity could not escape Emperor Wu-ti's willful power. Thus at the very end of his long biography, before the final summation, Ssu-ma Ch'ien lists all of Confucius's direct descendants in the male line. When he comes to the 11th in line, An-kuo, the historian mentions tersely that An-kuo had died "prematurely" under the "ruling emperor." Ssu-ma Ch'ien knew—and knew that his readers knew—that An-kuo had been executed on Wu-ti's orders for involvement in an alleged court coup. The line had not, however, been stamped out, because An-kuo's wife had borne a son before her husband was killed.

Ssu-ma Ch'ien's attempt to reconstruct a convincing psychological and contextual universe for Confucius was a brilliant one, and his version was elaborated upon and glossed by scores of subsequent scholars, even as suitable pieces of the Confucian legacy were seized upon by later rulers and bureaucrats to justify some current policy decision or to prove some philosophical premise. But after more than two millennia of such accretions, it seems time to go back to the earlier and simpler version of the record and try to see for ourselves what kind of a man Confucius was. The results, I feel, in our overly ideological age, are encouraging to those who value the central premises of humane intellectual inquiry.

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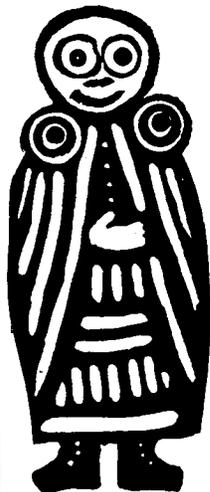
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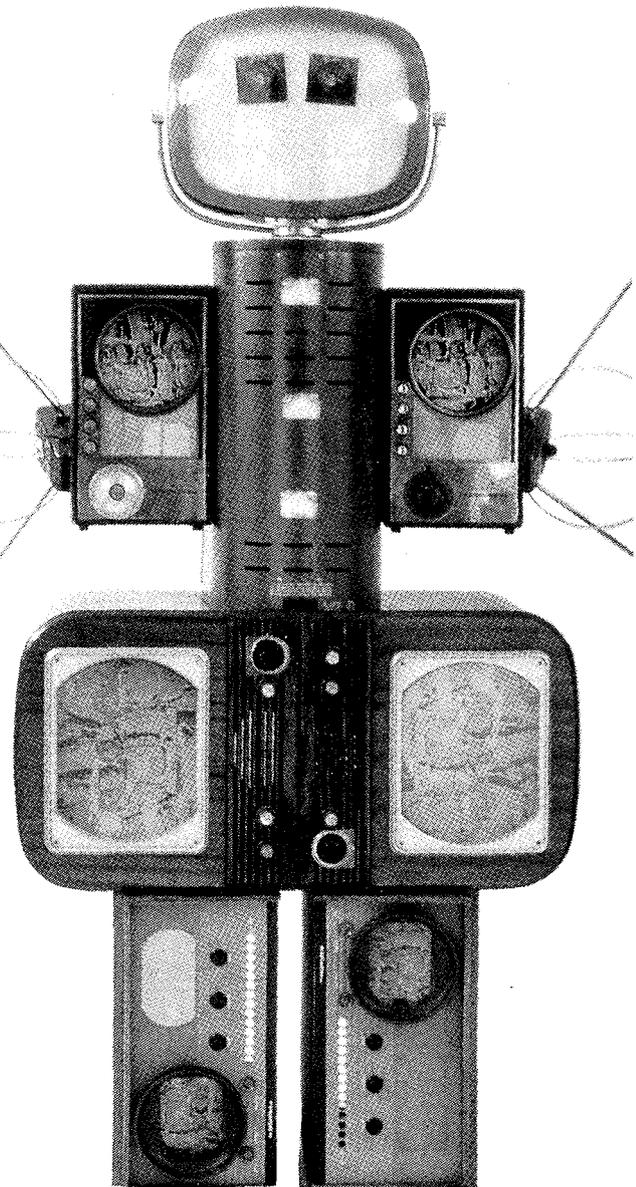
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TV & AMERICAN CULTURE

"I hate television. I hate it as much as peanuts," Orson Welles once observed. "But I can't stop eating peanuts." Like it or not, most other Americans are just as hooked. As our three contributors demonstrate, no other single force since World War II has done more to reshape American society than the Tube. Television is so pervasive, Douglas Gomery shows, that defining its influence is as difficult as drawing a circle around the air we breathe. Todd Gitlin proposes that television is America's school for morals and manners, one that has reeducated our national character into something it never was before. Frank McConnell, in cautious defense of TV, suggests that its critics more often than not exaggerate the hazards of the medium in order to advance their own social agendas. Television meanwhile grows more and more like the late Orson Welles—every day a bit bigger than it was the day before.



*Nam June Paik's Family of
Robot: Mother (1986)*