

Education and Propaganda By B. M. STANFIELD

THE necessity to draw a clear distinction between education and propaganda has assumed an extraordinary significance in our time. Technical progress has brought about a truly miraculous development of all media of communication, and has lengthened the radius of influence beyond belief. At the same time, as a result of universal and compulsory schooling, we have created a relatively low degree of literacy among the majority of people.

Ours seems an age of the half educated common man; the masses remain on an adolescent level in terms of their intellectual plane of living. This nation is hardly equal to the formidable task assigned to it by fate: championship of the free world against the dangerous challenge on the part of Soviet efforts to obtain world control.

While education and propaganda are overlapping in many ways, it is highly important to realize the irreconcilable difference between them. Education is a transmission of our heritage to the new generation with the purpose of helping the latter and of contributing to the further growth of the individuals; propaganda is interested in conveying certain ideas and emotions to as many people as possible. Education is supposed to equip people with the tools for seeking the truth; propaganda claims to have found the truth and is anxious to spread it. Education develops the critical faculties of the mind; propaganda closes the mind and enslaves it by trying to obtain complete control over it.

Like democracy, education postulates a variety of opinions and shows wide tolerance; propaganda, on the contrary, prefers a complete monopoly. Totalitarian regimes are based on a combination of propaganda and terror. Propaganda is also a form of violence — a sort of psychic "rape."

Hitler created a special ministry of propaganda under the direction of that evil genius Goebels; but the Soviets perfected the techniques and succeeded admirably in "selling" their basic ideas and policies throughout the world.

The theory of conditioned reflexes advanced by the famous Russian scientist Ivan Pavlov has been used in the Soviet country for sinister purposes. A perpetual intellectual blackout keeps the whole population isolated from any contact

with other countries; at the same time their minds are being filled twenty-four hours a day with a uniform food prepared by the Communist party, the actual ruler of Soviet Russia. A crude dogma is being poured in the heads of all the people from the cradle to the grave by every imaginable means of communication.

All people are divided into two groups: slaves or enemies. The slightest deviation from the official "party line" is tantamount to heresy and treason and is treated accordingly. The bloody purges are an eloquent application of the principle that the end justifies the foulest means.

Trigger words loaded with hate, play an important part in the process of conditioning minds. Having almost unlimited funds at its disposal, the Soviet propaganda machine proceeds systematically and in cold blood, to confuse and weaken the morale of western nations, including these United States. The Soviet leaders are fully aware of the elementary but often forgotten observation that for political purposes what people believe is much more important than what happens to be true.

The United States must urgently undertake to mobilize all its physical and intellectual resources, must keep unlimited funds for loans and should try to inject into the life and atmosphere of the country a fiery enthusiasm instead of the present cynical apathy and agnosticism which open the way for totalitarian rulers and principles of government.

In our glorification of the intellect, we seem prone to dismiss the power of religion in shaping the mentality of the larger part of mankind. It is unfortunate that in many universities, to talk about religion as an inspirational force, is to be suspected of arrested development.

The uneven base of development, namely the lightning-like speed of tactical progress in the course of the last few generations, and the turtle-like pace of our moral progress has produced tensions which bring us to the brink of a world catastrophe. The only road "to salvation" lies in a new and transforming moral upsurge.

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