

- 8 Ralf Dahendorf, quoted in Musgrove, *op. cit.*
- 9 R. K. Merton, *Social Theory and Social Structure* The Free Press, 1968
- 10 Basil Bernstein, 'Sociological Aspects of Classifying and Framing Educational Knowledge', quoted in Musgrove, *op. cit.*
- 11 C. Wright Mills, *op. cit.*
- 12 *Ibid.*
- 13 Anthony Ryle, *Student Casualties*, The Penguin Press, 1969.
- 14 Brian Jackson and Denis Marsden, *Education and The Working Class*, Routledge and Kegan Paul, 1962.

Idealism and the matter at hand

George Berkeley and the Prevention
of Ruin in Great Britain

Anthony Tremblington-Sporus

From Ulster to Grenada, Britain and her colonies are plagued with unhappiness and strife. It is therefore all the more regrettable that few are alive today possessed of the charitable wisdom of George Berkeley, to whom Alexander Pope himself ascribed 'every virtue under heaven'. Nonetheless, although the good bishop is no longer able to address himself aloud to the times, his deathless (though in no way abstract) prescriptions are with us in written form, such that one would earnestly wish that every British subject, whether Englishman or Ulsterman or Bermudan, would purchase Volume IV of Mr Fraser's *Works of George Berkeley*.

Berkeley's non-medical remedies for our troubled times are as simple as they are today ignored. They are: Industry, Obedience, and Piety.

While philosophers today peddle the whiggish wares of a Locke or a Mill, it would be wise for them to peruse and promulgate the doctrine of *Passive Obedience* as enjoined by the young Berkeley in his 1712 Trinity College address. There Berkeley proves, to any who can follow a deductive procedure, the absolute and unconditional obligation of subjects to obey the supreme power of the land on pain of disobeying the Supreme Power of the universe itself. Patiently, Berkeley deals with any objection that might be brought to bear against his doctrine:

But (it will be urged), though it should be acknowledged that, in the main, submission and patience ought to be recommended, yet, men will be apt to demand whether extraordinary cases may not require extraordinary measures; and therefore, in case the oppression be insupportable and the prospect of deliverance sure, whether rebellion may not be allowed of? I answer, by no means.'
(etc)

Thus did one of the great architects of Tory Anglicanism respond to any who might harbour anarchistical doubts.

Corrupt

Sensible that Obedience without Industry does not suffice to render a nation prosperous, the good Berkeley enjoins both civil and religious authorities to so move (in their respective ways) their flocks to promote industry among them. Thus, in the *Essay Toward Preventing the Ruin of Great Britain* (1721) he urges on governments the work-house as an alternative to the wasteful and corrupting influence of poor-relief. Thus, in his *Exhortation to the Roman Catholic Clergy of Ireland* (as Anglican Bishop of Cloyne, in 1749), he vividly impresses on Catholic priests the need to convert their slothful parishioners to industry. To illustrate the Bishop's wisdom and concern is perhaps a better means of communicating it than to describe it.

Indolence in dirt is a terrible symptom which shows itself in our lower Irish more, perhaps, than in any people on this side of the Cape of Good Hope ... our poor Irish are wedded to dirt on principle.

Mark an Irishman at work in the field; of a coach or horseman go by, he is sure to suspend his labour and stand staring until they are out of sight. A neighbour of mine made it his remark in a journey from London to Bristol that all the labourers of whom he enquired the road constantly answered without looking up, or interrupting their work, except one who stood staring and leaning on his spade and him he found to be an Irishman.

Lusty

It is a shameful thing, and peculiar to this nation, to see lusty vagabonds strolling about the country, and begging without any pretence to beg ... A sore leg is an estate to such a fellow...

In England, when the labour of the field is over, it is usual for men to betake themselves to some other labour of a different kind ... instead of closing the day with a game of greasy cards or lying stretched before the fire...

It will be alleged in excuse of their idleness that the country people want encouragement to labour, as not having property in the lands. There is small encouragement, say you, for them to build or plant upon another's land wherein they have only a temporary interest. To which I answer that life itself is but temporary...

Raise your voices, Reverend Sirs, exert your influence, shew your authority over the multitude, by engaging them to the practice of honest industry ... inveigh against the crying sin of your country ... co-operating with the public spirit of the legislature and the men of power.

Erection

Can it be denied today that these diseases of irreligion, sloth and rebellion are choking the heart, not only of our Irish offspring but of our very mother England herself? Can it be denied today, even by those who mock the power of tar-water, that were George Berkeley's advice heeded our nation would not be in decay? Certainly our present Government has acted to limit the rewards of idleness; but can any claim that their actions have been sufficient? Certainly our present governments have made some use of the Roman Church's authority over its Irish

flock; but can any claim their exertions have sufficed?

Nor was it only with England and her white colonies that Berkeley was concerned. His benevolence spread to all people of the earth, and especially to the savage natives of America. At a time when these savages are showing such a want of civic or spiritual virtue; at a time, moreover, when the darker races throughout the world are, with honourable exceptions, a manifest disturbance and threat to Christian civilization; at a time, finally, when in Berkeley's beloved Bermuda pound and piety are in contempt, we can do no better than turn to Berkeley's own excellent recommendations for civilizing the savages of this world.

Thus we turn to *A Proposal for the Better Supplying of Churches in Our Foreign Plantations, and for Converting the Savage Americans to Christianity, by a College to be Erected in the Isle of Bermuda* (1725).

Berkeley's proposal was widely acclaimed, and supported by Royalty and Parliament Charter, and was to train people of the savage race, 'to a life of civility and religion', that they might then go among their kinfolk and spread the doctrine and practice of Christian civil society. Their countrymen

would be less apt to suspect and readier to embrace a doctrine recommended by neighbours or relations, men of their own blood and language, than if it were proposed by foreigners, who would probably be thought to have designs on the liberty or property of their converts.

(Berkeley, as we have perceived, was sensible of the analogous role of the Popish hierarchy in Ireland as a potentially civilizing influence on its flock).

The young Americans necessary for this purpose may ... be procured either by peaceable methods ... or by taking captive the children of our enemies.

... young Americans, educated in an island at some distance from their own country, will be more easily kept under discipline ... than on the continent; where they might ... run away to their countrymen and return to their brutal customs...

Saucy

Clearly, were such a policy to be energetically practised in the territories over which we have dominion or influence, it would render superfluous the expensive and impolitic recommendations of Mr Powell and his supporters.

It is unfortunate that in his otherwise excellent little book on Berkeley (I hear echo that fine Englishman John Austin), Mr Geoffrey Warnock should have missed a fine opportunity to enlighten that nation of which he is such an avid servant to the contemporary spiritual and civil relevance of Berkeley's thought. The good bishop himself, after all, makes perspicuous in his *Preface* that *The Principles of Human Knowledge* (1710), to which the modern reader is generally restricted, is pointed

particularly to those who are tainted with Scepticism, or want a demonstration of the Existence and Immateriality of God, or the Natural Immortality of the Soul.

At a time when the sceptical cancer of materialist rationalism condemns humble piety, diligence, and respect with a virulence far in excess of that with which Berkeley contended while on earth, it is nothing short of monstrous that the import of his wise and wide thought is not energetically promulgated by those teachers and I believe they are not few, who consider their obligations to consist in more than the coy handing on of the saucy and subversive scissors of sophistical skill.

The scapegoat

Sartre on the constitution and embodiment of evil¹

Roger Waterhouse

The scapegoat is a widespread, perhaps universal, phenomenon in human societies. He may be a black, a criminal, a Jew; he may be an individual cast out by family or workteam: but he always emerges out of and in relation to a social group. He is a chosen victim: he fulfils a socially constituted role. The scapegoat can only be understood in relation to a set of beliefs about the nature of human beings and society. In the West the dominant ideology has been well articulated; within it the scapegoat is constituted as essentially evil - he is irredeemably bad because it is in his nature to be so.

If we look critically at this ideology we shall begin to see why the scapegoat is needed, why he has to be evil and worthy of punishment, and how these ideas relate to more fundamental beliefs. It is my contention that the necessity for having a scapegoat in this ideology is symptomatic of its failure to give an adequate account of human nature and society.

The account that I shall give derives from Sartre, and part of my purpose in this article is to draw attention to that section of his book on Genet² which describes the initial constitution of Genet as a scapegoat. Sartre's prose is difficult to come to terms with, but it repays the effort. Sartre emphasises (I think rightly) the crucial importance of the dominant ideology in mediating between the individual and society, and in determining the ways in which the individual can understand himself.³

This article falls into four parts. The first two are expositions of Sartre's analysis; (1) of the case of Genet, and (2) of the place of the scapegoat in the dominant ideology. Section (3) is a reduction of Sartre's account to ordinary language showing how the ideology generates commonly expressed prejudices about the scapegoat. Section (4) is my re-constitution and extension of the argument at a philosophical level, in terms slightly different from those of Sartre.

1. The case of Genet

Sartre was involved in a case study of Jean Genet. The following is that part of his account of Genet's early history which is relevant to the present argument.

Genet was born a bastard, abandoned by his mother to the Assistance Publique (a state agency for the care of orphans), and eventually given into the foster care of a peasant family in the Morvan. At about the age of ten he was caught stealing by this family, and accused of being a thief. This experience, or perhaps series of experiences, was traumatic for Genet (though not repressed): it marked a break, says Sartre, between his childhood innocence and his subsequent consciousness of himself.

Stealing is a socially constituted act. It presupposes the institution of private property, a legal code, and an ethical system of relationships between people. A child, for example, may steal 'unintentionally' if he deliberately takes and keeps something belonging to another, but is unaware of the social meaning of his act.

Before the experience of being called a thief Genet took things in order to possess them. He took without asking so as to avoid the perpetual gratitude which was expected of him, particularly