

The Inexhaustible Legacy of Wilhelm von Humboldt

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German academic circles have their own traditions with which Thai people might not be familiar. Whenever academics meet, they will reach out to each other and ask, "What is your research focus?" (Was ist Ihr Forschungsschwerpunkt?). It, therefore, shows that research is an integral part of the daily life of university teachers. It is interesting to note that they do not ask, "What subject do you teach?" (Was unterrichten Sie?) Teaching is a regular duty, and university professors in the humanities and social sciences normally have 3 teaching assignments, the first, being a large-class lecture; the second, a basic seminar; and the third, an advanced seminar (which also functions as a doctoral seminar).

The above system has its inner logic. The large-class lecture sometimes has to cater for so many students that they have to use the "largest" lecture hall, which is known in Latin as the "Auditorium Maximum". For most humanities and social sciences subjects, the aforementioned lectures do not specify the levels of the audience, which means that there are no fixed prerequisites for those who attend. In such cases, the professors need to be highly experienced in transmitting their subjects in a way that is flexible enough for the freshmen to understand; at the same time, the lectures should benefit senior students. Specifically, these lectures should assume the role of a "public lecture" (known in German as "öffentlicher Vortrag"). It can be observed that sometimes the attendees are not regular students, but members of the general public interested in academic and intellectual enrichment, including pensioners who would like to spend their free time studying, or housewives with sufficient educational background, or journalists who write semi-academic columns for newspapers. This kind of learning represents an "all-encompassing intellectual cultivation", known in German as an "allgemeine Bildung", ("Bildung" in the German language having a very broad meaning which I shall discuss later.) It is understandable that these "general" lectures require academic prowess and intellectual ability of the highest order from the lecturers, as well as an ability to communicate with the general public. To sum up, leading German professors must have the capability to "digest" a broad and profound body of knowledge and formulate basic principles communicable to a large number of people.

Parts of the subject matter may draw on existing knowledge, but what really proves attractive to the audience derives from the fruits of the professors' own research which have been incorporated into the lectures. As these lectures contain new discoveries by the professors themselves, it can be said that research automatically supports teaching. Another quality that the audience may expect from professors of such calibre is their ability to convey knowledge and wisdom while encouraging people to think along with them or to think further. If the subject matter is understandable to the general public, that thought-provoking process would automatically turn the professors into "public intellectuals". I can confirm that when I had the opportunity to study in Germany in the early 1960s, several professors of such distinction were teaching at the University of Tübingen.

The experience of Thai higher education that may be comparable to the German tradition is the general education programme, which was originally conceived as foundation courses. In the Thai system, the general education curriculum constitutes a specific part of all bachelor's degree programmes, and 30 credits are allocated to this group of subjects. This programme can either take the form of general courses that run parallel to specialized courses, or serve as preparatory courses leading to specialized subjects, whereas in the German system discussed above, it may be a means of conveying content of a general nature integrated into a specific subject. In either case, the general curriculum functions independently.

Moving from activities designed for a more general audience to small classes in specific subjects, a professor with experience is likely to need only little adjustment. For a basic-level seminar ("Proseminar" in German), the professor knows only too well that some of the students have just finished high school, in which the teaching and learning methods are different from the university's. The "Proseminar", therefore, should be used as a way to introduce "freshmen" to the higher education system in a most appropriate way. The professor needs to understand how to give the necessary foundation of a subject to the students, along with indispensable contents, thereby making use of those contents to encourage the students to thirst for more knowledge such that they will by themselves make their own discoveries at a later stage. At this point, let me refer to a quote from the poem called, "For Students in the Newly Reconstructed Auditorium of the University" (*An die Studenten im wiederaufgebauten Hörsaal der Universität*) by the poet and dramatist Bertolt Brecht (1898-1956), which he delivered on a special occasion at the University

of Leipzig some time after World War II. The most famous line often quoted runs as follows: "And learn how to learn, and never unlearn it!" (Und lernt das Lernen und verlernt es nie!). In fact, Brecht's famous line was adapted from a pronouncement by Wilhelm von Humboldt (1767-1835) on the need "to learn how to learn"¹. As far as teaching methods are concerned, small classes would certainly be supportive of the educational ideal professed by the German poet, as it could shape the learning behaviour of the students in the future. The ultimate legacy that professors usually bequeath to their students is the propensity for self-learning. In German higher education, students are required to do what may be called "research" on assigned topics (or topics that the students themselves propose) and present their findings in front of the class (once every semester).

There are both advantages and disadvantages in this process. The disadvantage is that there will be no second chance during that semester if the students do not perform well. On the contrary, this system conditions the students to do their utmost right from the outset of their university studies, (unlike the British education system, whereby the students are given weekly assignments in the form of short essays on various topics that induce them to be proficient in interpretation and discussion, although they do not as yet engage in the activity that may qualify as "research" (not even elementary research), because one week is too short for such an academic pursuit. All in all, German students know how to do "research" right from the start, although we may have to admit that some students do learn fairly fast while others might spend a long time groping their way. That is the challenge of German higher education that gives equal opportunities to each student who is encouraged since the very first day at the university to seek his or her own path.

The third type is that of the advanced seminar (called the "Oberseminar" in German) which can be considered as a good example of the unity between teaching and research. Please allow me to relate my own experience from the early 1960s. The session was divided into 2 parts, the first part being report presentation, including research progress reports from the students working on their theses. The professor encouraged the students to interact with each other, as well as acted as the moderator in the discussion, thereby offering some conclusions and drawing useful theoretical principles from the dialogue. The discussion might have certain theoretical implications. I have always emphasized that our academia of today is too myopic in demanding

rigid theories at the starting point. Theories might emerge “along the way” in the same way as those that arise from the advanced seminar at a German university, while theories reached at the “destination” of the research process are usually endowed with greater scholarly credibility.² The second part of the advanced seminar for arts subjects that I experienced was based on a weekly reading which was then discussed among the students, and moderated by the professor like in the first part of the seminar. Those interested in this kind of informal dialogue would find it entertaining as well as intellectually stimulating. The session in which I took part officially started at 6:00 p.m. and finished at 7:30 p.m., but no student would be foolish enough to adhere rigidly to the official timetable, for the discussion became more and more lively and sometimes ended roughly at 9:00 p.m.! That kind of “aesthetics” of education can turn the process of learning into a pleasurable experience. Teaching, independent study and research are, therefore, not compulsory activities demanded of the students, but something that they enjoy doing.



Statue of Wilhelm von Humboldt at the Humboldt University of Berlin

The above account describes the kind of activities carried out in line with the principles proposed by Wilhelm von Humboldt which constitute the desirable direction of university studies. We may notice that the structure of higher education was very flexible, especially in the humanities (known as the “Geisteswissenschaften”, that is to say, sciences of the mind), which then covered the social sciences as well. The university did not set fixed curricula. In addition, both general and specific subjects are offered by the teaching staff, and the students have the freedom to choose the subjects that interest them (or subjects which are normally considered as indispensable).

Students are encouraged to piece together what they have learned by themselves (of course with the guidance of both the teachers and senior students) up to the point where they are ready to present themselves for an examination. Absolutely, German universities try their best to seek out professors with a wide range of knowledge. Also, there are several professors in each area of studies, so it is impossible for the students to fail to cover fully the basics of their respective subjects. It is also interesting to note that at a German university, students have the right to propose specific topics to the professors for the purpose of examinations which are mostly conducted orally. The professors and the students taking the examinations are often already acquainted with each other from those seminars. The real exam is, thus, a quasi-formal and quasi-informal conversation, such that it would not cause pressure on the students, if they have known how to chart their own academic paths. The term "academic freedom" can be considered at several levels. Firstly, at the institutional level, it is the freedom on the part of higher education institutions to be able to undertake teaching and research in the way they deem appropriate. Originally, this freedom protected the higher education system from interference by the Church (unlike the fate of Galileo who had to withdraw the pronouncement, "the world is round", for fear of being burned alive). Secondly, at the personal level, "academic freedom" guarantees that the professors and students have the right to seek and pass on knowledge in the way that they themselves deem appropriate. Certainly, this freedom has to be built on a very high level of conscience and responsibility. For students who know how to use this freedom, the university is a place where thirst for knowledge is awakened and cultivated, for which they themselves have to take responsibility, especially in designing a "curriculum" of their own. That is one chief aspect of the cultivation of wisdom and personality (Bildung) which Wilhelm von Humboldt emphasized.

At this point, I need to observe that a civilized society must set certain boundaries in order to ward off any irresponsible use of freedom. Let me cite an impressive example of an act of defining of boundaries initiated by the students, which the universities (namely the professors and administrators) are obliged to follow. This has to do with the prohibition of research in armament, and most universities at present are willing to enact formal regulations to that effect. Another concrete example has to do with lessons learned from history. Europe was on fire following the segregation into Protestant and Catholic faiths, which led to the devastating Thirty Years' War (1618 - 1648). German Universities engaged in the teaching of theology must have both a Faculty

Catholic Theology and a Faculty of Protestant Theology, and such restrictions on academic freedom have brought about fairness in the sense that the academia is not meant to support any particular religious faith. (More recently, institutes of Islamic Theology have been introduced at some universities.) The open dialogue between the two faculties in the same university could surprisingly contribute to an intellectual flowering that I personally experienced at the University of Tübingen, where both faculties have created outstanding thinkers. This university has been very supportive of the general education system, called the "Studium generale" in Latin, which is not compulsory. One of the professors who was able to attract thousands of students to willingly study this group of subjects was from the Faculty of Catholic Theology. Previously, he had been both professor and priest who could officiate at religious ceremonies, but he was later stripped of his priesthood by the Pope for having allegedly used his "academic freedom" contrary to the desirable direction set by the Catholic Church. However, he could retain his professorial status, as the Church had no power over the university. Another was a professor of Greek Antiquity who had a very broad knowledge of art and culture from ancient times to the present. Freedom of teaching and learning has functioned so smoothly with the support coming from the students, who mature very quickly because they are given the freedom to set their own academic agenda. What I have related so far is based on the educational philosophy of Wilhelm von Humboldt.

The mutual trust between professors and students in the aforementioned German higher education system looks different from the current system, including that in Thailand, which has introduced a system of evaluation so naively as to equate human assessment with that of industrial products. However, it is necessary to explain the phenomena of the former system by way of considering the basic ideas of Humboldt, who grew up in the Age of Enlightenment (known in German as "Aufklärung"). Although the western world may have previously gone through many dire experiences, faith in humanity has not diminished. If we examine the ideas of the most prominent philosopher of the era, Immanuel Kant (1724–1804), we shall see how his basic thinking contributed to the development of the philosophy of the education. In Kant's famous essay, "What is the enlightenment?" (Was ist Aufklärung?), he did not hesitate to declare his faith explicitly:

Enlightenment is man's release from his self-incurred tutelage. Tutelage is man's inability to make use of his understanding without direction from another. Self-incurred is this tutelage when its cause lies not in lack of reason but lack of

resolution and courage to use it without direction from another. "Have courage to use your own reason!" – that is the motto of the Enlightenment³.

In fact, Kant adhered to the principle of courage to think freely. As for us Buddhists, we should probably be able to understand him more easily, for if we expand the concept of freedom a little further, we shall then arrive at the Buddhist precept, "One has to be self-reliant". Our education may appear unsystematic, but it is still equipped with principles which are based on the belief in humanity. To continue with the language of Buddhism, we can say that those who are committed to thinking will never be stuck in the mud like those low-lying lotus buds under the water. Also, every human being, by his own effort, should be able to bring himself to a higher place like a lotus emerging from the water. It may be true that everything starts from the individual; however, the goal should always be the world and humanity, as Humboldt once said:

The ultimate task of our existence is to give the fullest possible content to the concept of humanity in our own person [...] through the impact of actions in our own life, (this task) can be implemented through the link established between ourselves as individuals and the world around us⁴.

It can be seen that this concept is not meant to support the creation of "the ivory tower" by allowing brilliant philosophers to revel in the world of pure thinking, for the social dimensions (though Humboldt did not use this word) are just as important. The strengths of the individual are thus the foundation of collective strengths. One may have to admit that the traditional university, which was the centre of learning in the form of a small community that strives to learn from the world at large, could not compare to the "university of life" peopled by those rich in direct experiences. Yet, study and research draw on the world around us, thereby building up a substantial body of knowledge. Systematic analysis and synthesis buttress the process of knowledge accumulation up to the point where solid principles could be formulated, and these, in turn, govern the transmission of knowledge. The university cannot replace the real world, but it is the preparatory school for real life, enabling its graduates to face up to realities, for it has been able to equip itself with a considerable measure of knowledge and wisdom. Such learning has to be both extensive and intensive.

Humboldt's contemporaries were wont to dig deep into timeless cultural heritage, especially Greek and Roman Antiquity. Specifically, Greek civilization was held to be far superior to other cultures in term of depth and refinement. The heritage was handed down in the form of philosophy, history and literature which were significant enough to make subsequent generations realize how a civilized society in the past thought and how it passed on its ideas to posterity. The subject called "Classics", known in German as "Klassische Philologie" (literally translated as "scholarship in classical civilizations"), was considered as the intellectual foundation suitable for cultivating an enlightened citizenry (and in the context of a colonial power like England, it could be taken as a foundation for building the upper class fit for colonial rule. Fortunately, Germany was not a colonial power!). Intellectuals of the Humboldt generation merged two cultural trends together, namely that which derived from the classics of Ancient Greece and Rome, and that of the Christian tradition that had shaped Europe since the late Roman Empire. As an alumnus of the University of Tübingen, I am unavoidably proud of the preeminence of my "alma mater" in producing the leading philosophers of the late 18th and early 19th century through its Faculty of Protestant Theology (which is known in German as the "Tübinger Stift"). It can be assumed that teaching theology at that school was not a process of brainwashing based on the religious dogmas of the Church, but that the teaching was a kind of training for the students to think deeply and broadly so that intellectual prowess and rationality could benefit the dissemination of Christianity. In addition, the basic knowledge gained from high school and further enriched by the theological school was the knowledge of the "Classics". The outcome of such liberal education was graduates who were capable of thinking beyond what had been taught by their teachers, resulting in ground-breaking philosophical ideas. The three most prominent alumni were Georg Friedrich Wilhelm Hegel, philosopher (1770 - 1831), Friedrich Schelling, philosopher (1775 -1854) and Friedrich Hölderlin, poet (1770 - 1843). Hölderlin is recognized until today as the most outstanding poet who could perfectly unite the heritage of Greek civilization with that of modern Europe.

It needs to be made clear again that the concept "world" refers to both the human world and the natural world. Ultimately, such an intellectual quest would go to generate a profound philosophy that embraces also the study of nature at its most profound, which is 'science', exemplarily studied by Wilhelm's younger brother, Alexander von Humboldt (1769 - 1859), who

set out to experience the world through pioneering "field works", especially in South America. The riches of his experiences and investigations were analyzed in such a way as to demonstrate the unity between cultural and scientific knowledge. His major work was called "Kosmos" (which means "universe") which was published in 4 volumes between 1845 - 1882, with the fifth volume published posthumously.



Painting of Alexander von Humboldt

now adorning the lecture hall of the Deutsche Literaturarchiv, Marbach / Neckar.

When looking back to the history of Thai higher education, I cannot but regret that we decided to establish our first university almost 100 years too late. If somebody of vision had advised King Rama III to establish the first university during his prosperous and enlightened reign, in which traditional Thai knowledge was systematically organized (as can be seen from the "Inscriptions of Wat Pho"), by appropriately adapting western knowledge, the King would have welcomed the idea. (It is known that His Majesty gave a grant – which might also be called the first "research grant" in Thailand – to Dr. Dan Bradley to conduct research for the purpose of

producing vaccines for use in Thailand.) If that had happened, our higher education might now have developed a unique identity that is different from the western model, which has been perpetrated by academics whose only ability is to imitate the West.

If I stress the importance of the Classics in the thinking system of the Humboldt brothers, it does not mean that the thinkers of their generation looked back to the ancient civilizations only. German universities then had a broad interest in contemporary society, as we can see from the offerings in modern languages. Humboldt himself mastered several languages, including French, English, Italian, Spanish, Hungarian, Czech and Lithuanian. Also, when he conducted his research in comparative linguistics, he made great efforts to study other languages that are remote from European languages, such as the languages of the indigenous peoples of the Americas, Ancient Egyptian, Chinese, as well as Old Javanese. Certainly, when Sanskrit was found to be related to western languages, Humboldt decided to learn Sanskrit as well. On the other hand, none of his contemporaries was as proficient in Sanskrit language and literature as August Wilhelm Schlegel (1757-1845), the founder of Sanskrit Studies and Indology at the University of Bonn. Previously, he was an expert in Western art and literature, and the academic circles accepted him as the father of "Comparative Literature". This was because he and his fellow Romantic poets, critics and scholars had tried to prove that Europe since the Middle Ages, on the basis of its indigenous wisdom and Christian faith, gave rise to modern art and culture that were in no way inferior to that of Greece and Rome. My professor, who advised me to conduct a research on Schlegel's influence in France, has left an enormous bulk of manuscripts on the medieval literatures of Europe, which could support the idea of the Romantic group on the value of literature from the European "native soil."⁵

It can be seen that the interests of Germany in the world in general were rooted in philosophical ideas (as substantiated by Kant's belief in the potential of all human beings to think for themselves) and supportive of the creation of tools such as the mastery of a variety of foreign languages and the formation of an educational system which is rooted in life-long learning. At present, people love to talk about "diversity", but we might forget the need to seek "unity" within that diversity. As always, Humboldt was conscious of the relationship between "diversity" and "unity".

“The true goal of humanity – not one dictated by changing inclinations but by immutable reason – is the highest and the most appropriate act of forging his powers into a unity. The first and the most indispensable condition is freedom. [...] The unity arising from the merging of multifarious elements is the most precious treasure that constitutes society, and this diversity gets lost in proportion to the interference by the state. [...] The more the state becomes involved, the more society will appear like those who do not act of their own accord, but those who are acted upon. [...] Whoever reasons in lieu of others may rightly be held in suspicion that he does not know what humanity is and wants to turn human beings into machines.⁶”

The idea of Humboldt, which he had proposed as far back as 1792 during the absolute Prussian regime, seems very forward-looking and can serve as a lesson for the 21st century. Education, especially higher education, (the word “*higher* education” in English is more apposite than the word “Hochschulwesen” or “Hochschulbildung” in German) was an instrument which could support the ambition to bring about freedom and unity in society. The concept of “Bildung” in German, which shares the same root as the word “bilden” (meaning ‘to create’), has an ideal meaning in terms of the act of cultivating man. Higher education, therefore, is more than vocational training, but is a force that will mould people into learned men who need to master the demanding art of accumulating multifarious experiences by themselves, and at the same time, relate these together to form a unity. Anyway, it does not mean that specialized subjects are not important, but specializations must link with other academic domains, and even in institutions with a focus on the applied sciences, formerly known as “Institutes of Technology” and currently renamed, “Universities of Technology” (called “Technische Universität” in German), are encouraged to conduct teaching and research in the humanities. There were at one time Professors of Literary Studies at the Stuttgart Institute of Technology who were recognized as Germany’s foremost scholars and even though they did not have students majoring in languages and literatures. Nevertheless, their experience in teaching students from disciplines other than arts subjects gave them the expertise to digest their knowledge and communicate this in a more general framework that proved to be valuable to the public. Personally, I understand very well that the experience in teaching courses in general education to students in various fields in the university can motivate the professors to do their best as teachers. In this sense, those who are already good professors

will not fail to better themselves. That may be the ultimate goal of higher education. This line of thinking represents Humboldt's emphasis on the great importance of general education which is known in German as "allgemeine Bildung" (the word "general education" in English being defective in terms of the intensity of the process of "cultivating human beings").

Turning to Thai higher education, we must consider the fourth mission (codified in all Thai university charters) in preserving art and culture. I have analyzed the origin of this idea, which Thailand has inherited from UNESCO, in my book called, "Cultural Consciousness: The Foundation of Thai Higher Education", published in 2016 by the Knowledge Network Institute of Thailand. In fact, the founding fathers of UNESCO must certainly have been inspired by Wilhelm von Humboldt. Consciousness of the important role of culture, and especially the arts, has been a distinctive feature of German society up to the present. Humboldt himself experienced violence, as he arrived in Paris on August 3, 1789, just two weeks after the start of the French Revolution. There, he realized that solving problems of human society with acts of violence was useless and that nothing could shape human personality better than the arts.

His thinking companion was none other than Friedrich Schiller (1759 - 1805), who was a great poet and writer, as well as a superior philosopher of art. The two of them met in Jena in 1794 and had intensive conversations everyday. They arranged to meet again in 1796 and engaged continuously in conversation for six months; there was evidence to the effect that they met twice a day and usually conversed until deep into the night. Furthermore, the exchange of letters between these two great thinkers was always rich in philosophical, educational and artistic ideas. Schiller's main philosophical idea, which he had expressed in several of his writings, especially in the work called, "On the Aesthetic Education of Man" (Über die ästhetische Erziehung des Menschen: 1793 - 1795), has shown the connection between aesthetics and ethics. Moreover, Schiller thought that human beings could exhibit their best ability to learn under an impetus which he called "the urge to play" (Spieltrieb) and which occurs without any pressure. Of course, Humboldt had similar ideas, hence his appeal to the state to give individuals freedom of thought. The consequence for education follows the direction that I have discussed above: it gives the students the kind of freedom that encourages them to construct their own curricula. The approach is to start from the individual who will create a rippling effect, and this approach is still recognized

today in some German quarters, such as the Alexander von Humboldt Foundation, which is the best-known research support organization in Germany. The foundation clearly states its policy:

"We support people, not projects. After all, even in times of increasing teamwork, it is the individual ability and dedication that are decisive for academic success."⁷



Friedrich Schiller's House in Jena

Humboldt probably knew the German national characteristics so well that he thought that letting them think by way of trials and errors and learn how to learn was the best way to prevent them from lapsing into rigid regimentation, which could turn out to be a tool for brutal dictatorship. The Germans, however, forgot this great philosopher and administrator when they allowed the Nazi system to take over.

Today's world calls for international unity, and Germany, too, has to adapt to the rules of the international community. By participating in the Bologna Process, German higher education has lost some of its identity. Freedom of teaching and learning, as well as independence from

state and global “rules of the game” can help resist the current educational system which is dominated by economic priorities, emphasis on vocationalism, and quality assessment mechanisms transferred from the world of business and industry. No one listens to Wilhelm von Humboldt's warning anymore and realizes that the new deal might be a dangerous thing, for it runs the risk of turning people into machines. As for Thai higher education, it has always followed the shifts and changes in western trends without realizing that western higher education also emphasizes (or used to emphasize) human values. This naivety on our part could become suicidal, if we were caught unprepared. We used to adhere, in the past, to the value of "selfless giving" before falling prey to a wholesale commodification of all things, thereby losing our own spiritual and ethical strengths and unable to deal with our own problems. Was it not an ignominy that some Thai higher educational institutions had to seek help from the military junta to invoke Article 44 of the temporary constitution to settle our own differences? A retrospective study of Wilhelm von Humboldt and his contemporaries' thinking system might be a small escape route that still exists, because they heeded the counsel of the poet Friedrich Schiller about the “urge to play” and consequently dealt with human wisdom and freedom in an uninhibited and natural way.

Translated from the Thai original by Woranut On-ubol and Chetana Nagavajara

NOTES

¹ Wilhelm von Humboldt: *Werke in fünf Bänden*. Band IV, Darmstadt 1982 (3. Aufl.), S. 169 f. Retrieved February 24, 2021, from https://de.wikipedia.org/wiki/Wilhelm_von_Humboldt.

² Chetana Nagavajara. Preliminary thoughts on the role of theory in humanities research, in: *Theory and criticism of the arts: Thai scholars' viewpoints* (Bangkok: Nakhon, 2017), 21-25. (in Thai)

³ Translation by A.F.M. Willich, from Immanuel Kant, *Essays and Treatises on Moral, Political and Various Philosophical Subjects* (London, 1798, 1799); reprinted in Frank E. Manuel, ed., *The Enlightenment* (Englewood Cliffs, NJ: Prentice-Hall, 1965), p. 35. Retrieved February 24, 2021, from <https://www.k-state.edu/english/baker/english233/Kant-WIE-intro.htm>.

⁴ Article "Wilhelm von Humboldt" quoted from Wikia.org. Retrieved February 24, 2021, from https://military.wikia.org/wiki/Wilhelm_von_Humboldt#:~:text=Minister%20of%20Education&text=Here%20Humboldt%20states

⁵ Chetana Nagavajara, "Kurt Wais: A Centenary Appraisal", C.N. *Bridging Cultural Divides*, (Nakhon Pathom: Faculty of Arts, Silpakorn University, 2014), 374-376, 397-398.

⁶ Wilhelm von Humboldt, op.cit. Band I, S. 64, 71 f. Retrieved February 24, 2021, from https://de.wikipedia.org/wiki/Wilhelm_von_Humboldt. (Translated from the original German by Chetana Nagavajara)

⁷ Prospectus: Alexander von Humboldt Foundation. Retrieved February 24, 2021, from www.humboldt-foundation.de/web/wir-ueber-uns.html