

# Providence



*Spring/1969*

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# the role of the catholic intellectual . . . in an era of change

Remarks made at the induction meeting for the newly nominated members of Theta Chapter, Delta Epsilon Sigma, at Providence College late last fall.

Our country has never been in more need of intellectuals, and by intellectuals I mean men and women who are pre-occupied with ideas, who always seek the rational solution to the problems that plague us. The turmoil in the land clearly shows that our democracy is in a state of crisis. In the late 1920's men thought that democracy was inevitable; now they know it is an achievement, always precarious. You have a mandate in regard to that achievement. As Christian men you are actively to see to it that democracy, as a natural demand imposed by reason itself, is given more perfect expression in political, economic and social life than it has hitherto had in American history. Not only have you a mandate from your

Christian conscience; is there not also being addressed to you by your fellow American citizens an invitation, even an urgent summons? They ask your help in solving problems of democracy. These problems appear to be economic, sociological, psychological, but at bottom they are religious and moral. Today you are called upon to use your intelligence to subdue the mounting sea of misunderstanding and prejudice and fear that separates citizen from citizen. People of good will wait for you, ready for collaboration with you on terms of civic equality - ready even to accept the leadership which your Christian principles make you responsible to give - toward the solution of all the problems of American and world de-

mocracy. The problems are endless and every one of them is basically a spiritual and moral problem, and no one of them can be solved except by the whole American people.

The intellectual, man or woman, who retires to an ivory tower when society cries out for help is guilty of moral cowardice and cruel indifference. Indeed, when the intellectual withdraws from society he leaves its ultimate direction up to the salesman and the politician, to classes not devoted professionally to the truth. This is very like the abdication of reason in the person, for intellectuals are by definition the people equipped to think. The intellectual is supposed to be

“ . . . each generation is tempted to believe that nobody before has known the trouble it must endure”

able to ask the right questions, search for correct answers, arrive at sound solutions to complex problems.

In a healthy society it is the intellectual who determines the values the rest of society accepts. It is ultimately the intellectual who forms public opinion, for he teaches those who teach the rest of society and in the learned journals he informs those who popularize his information and his attitudes in the classroom, the popular journals, the editorial columns, and the other media forming public opinion. Similarly, in a healthy society it is the intellectual who makes the ultimate decision on questions of public policy and public morality, who serves as the critic of society. If the intellectual abdicates, these decisions will be made by those not qualified to make them. Ideas have consequences in the practical order. The pursuit of truth has social effects, and while it is not the task of every intellectual to apply to the practical order the truth he finds, intellectuals as a class cannot afford to be indifferent as to how it is applied. If they are indifferent, then they implicitly deny that intellectual activity is socially important and they can be rightfully stigmatized as being “bubble-heads”.

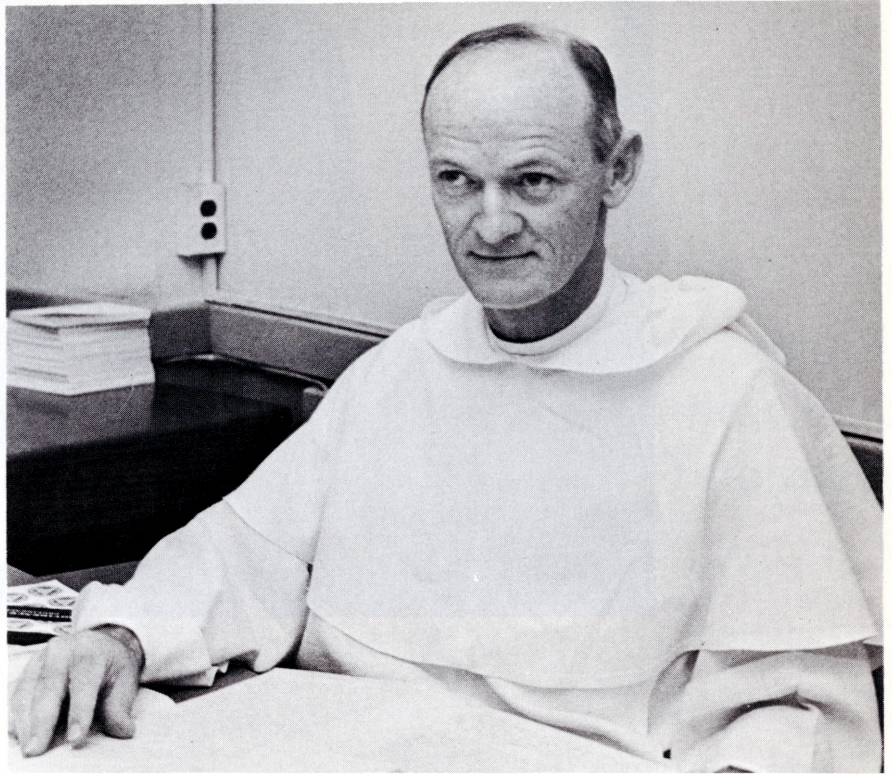
But if our country has need of intellectual men today, the American Catholic Church has even more need of the help of such men. For a brief period following the Second Vatican Council there was a wave of optimism and enthusiasm. People had visions of a world in which religions and perhaps even nations would be united in a reign of concord, cooperation and prosperity. Such an outlook, somewhat pollyanna, was born of a blend of naivete and a general sense of well being and good will, generated by the Council and the personal warmth of Pope John XXIII. With all that has since transpired in the world and in the Church, this naive optimism has now yielded to nervous fears and pessimistic defeatism. This then is your task: as Catholic intellectuals you are called upon to diagnose and to help cure the contagious mood of discouragement spread on every

side by a host of prophets of despair, who, impatient with the slow results of the Ecumenical Council, now prepare for *Gotterdammerung*.

Much of this dispirited and fearful defeatism is due to loss of perspective. People always tend to see their times out of focus and each generation is tempted to believe that nobody before has known the troubles it must endure.

It therefore becomes your duty as Christian intellectuals to intensify in yourselves, and to communicate to your fellowman, a balanced serene perspective, which sees all things in their proper relation to one another, and above all, to God, evaluating them in the light of eternity as well as of history. Such calm detachment is difficult to achieve, but it is, nonetheless, most necessary. However, others may fret and frenzy, our in-

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tellecuals - and I consider you honor students to be intellectuals - are called to maintain something of the equanimity of the saints, thus preserving us from the extremes of slothful complacency, or vituperative despair. Indeed, this is the perennial vocation of the Christian intellectual: to resist the intemperate talk alike of the brash innovators and the nervous traditionalists; to remain spiritually competent and intellectually calm in the face of change or challenge, the threat of evil or the seduction of novelty. It is to recapture the spirit of Gamaliel in the face of the new directions and challenging changes of Vatican II - changes which do not touch on the great dogmas of the faith or basic precepts of the Christian moral code, but which disturb those attached to certain secondary corollaries of a social, economic or personal kind.

How sanely Gamaliel summed up the

lessons which religion and reason, Christian hope and human history should teach us in times of disturbing new ideas and far reaching changes. Faced with ideas which alarm the traditional concepts of his contemporaries, he said in effect: "If these things be of man, they will run their course and have their end; if they be of God you will have no power to overthrow them, and had best come to understand them, seeking to discern how much may be good in what at first jars; how much true in what seems novel; how much beautiful in what is unfamiliar, how much in a word is divine plan, though it seem, at first, to be no more than human striving."

The type of education you receive here at Providence College should have one great effect: it should help you to achieve the resolute calm and the imperturbable equanimity sometimes so painfully absent

from the reactions of even Christians to the events of our times, and always so needed in an age of great fears. As Christian intellectuals you must keep before your eyes the lessons of history. You are reminded that not all places under heaven are battlefields where evil triumphs, or cities of confusion where justice is mocked and malice, treachery and violence hold their evil courts. A study of the history of the Church and the lives of the saints provide proper perspective for our present day. The intellectual does not forget the treachery of Eden and the courtyard of Peter's betrayal but he also features for our times the Mount of the Transfiguration and the Garden of the Resurrection.

What are the worries, the grounds for fear in the hearts of those who love the Church? We are told that the defections of priests, nuns and other religious, the



adverse reaction of the laity to the encyclicals on birth control and celibacy, the open disobedience and criticism of church authority, are indications that the Church is not merely in evolution, but in revolution and dissolution. The Church has had her day, it is asserted. She may have been pertinent in a feudal order, but she is obsolete in the age of democracy. Her power and authority may have been tolerable or intelligible to the sacral civilization of the 13th Century, but it is alien and not to be borne in the free atmosphere of the 20th Century secularism. Challenge then her affectations; expose her irrelevancy; undermine her efforts and annul her influence. The time has come at last to end this dated farce.

Such things are said - they are written and widely read - in this country and abroad. These statements agitate the timid and insecure and shake the unsteady in faith or the unread in history. The Catholic scholar, however, takes down his his-

tory books and notes the numbers of times the collapse of the Catholic Church in the near future has been predicted. There is one patient lesson the Catholic intellectual learns from all the vicissitudes of the Church, namely that we should not be pollyannas or pessimists, but that we should be Christian men of a confidence rested in the recognition that men and events pass, God and His work endure.

The trials of the Church in the past should also teach us that the tensions which plague us now are not new, either in form or in substance, or in the remedies for them, and that what made our fathers strong in faith and in practice, should not find us timid. Nothing can happen in our day, nor in the days to come, so calculated to appall, but what the Christian intellectual, glancing at his *Roman martyrology* or Challoner's *Memories of the Missionary Priests*, or any standard church history manual will say with greater right than Virgil's hero: Ma-

*jora his passi sumus*. We've gone through tougher trials than these!

That is why we reserve the right to question the spiritual soundness, the doctrinal integrity, as well as the intellectual acumen of those who perpetually cry havoc or proclaim the spiritual bankruptcy of the Church, and their disillusionment with the Ecumenical Council. The authentic, sober, yet radiant spirit of the Church is more perfectly echoed in the words pronounced by the late Cardinal Feltrin of Paris. He said: "We Christians are more optimistic than all others, even though we recognize the vast errors of which human nature is capable. We are not utopians, but we know that grace is stronger than sin."

That same spirit of Christian optimism animated the valiant Pope Pius XI when he thanked God that he lived in times of such trouble and testing, that it was no longer possible for a Christian to be mediocre. This was the spirit of holy Pope

*“There has never been a time,  
in the long history of the Church,  
when it did not need reformation  
and new inspiration.”*

John the XXIII, and it is the same spirit that inspires Pope Paul and gives him the courage to carry on. We who believe in the Church in the midst of her present trials feel that because it is the divine ideal it has recuperative power now, as it has been shown to have such power in the past. Christ expected weakness and failure in the Church. He likened it to a field, full of wheat and tares. There never has been a time, in the long history of the Church, when it did not need reformation and new inspiration. Its history is the story of a long struggle with a weak membership. But, somehow, it has served its purpose.

Indeed, even as a human institution, one cannot feel that the Church is a failure. After all, we can see an effect upon the general life of its members which, far as it falls short of what we desire, is greater than the results effected by any other institution. We forget how great has been this general advance. It has affected our

social life as well as our personal life, our national life, our spiritual life. Its influence for the good is incalculable.

But if the study of history thus steadies the sight and composes the soul of the Christian intellectual, the study of his faith should confer upon him an even greater boon. It should prompt the Christian intellectual so to perfect his own spiritual life that he may finally come to see the problems of life through the eyes of Christ, and thus achieve, sinner though he be, some share in the majestic dignity, the spiritual liberty and the unafraid pose of the Son of God.

An intellectual attitude such as I have tried to sketch would produce Christian champions in the great war between truth and error now being waged for the conquest of the empires of the mind, champions more given to reason than to wrath; more conspicuous for their share in the patience of God Himself than for the explosive resentments and petty irritations

of human beings who, because they are unreasonable, are really less than human.

St. Paul asked the Christian Gospel be defended in season and out of season. But he admonished His disciple to rebuke when rebuke he must “in all patience and doctrine,” (2 Tim. 4:2) two phrases which sum up succinctly the qualities of will and intellect which most become the Christian intellectual.

A generation of genuine Christian intellectuals, mighty in patience and powerful in doctrine, would have neither time nor taste for ill tempered denunciations, cheap verbal victories and frenzied argument; they would prefer the persevering long suffering work of leavening, quietly and calmly the world’s resistance to the truth; of building with confident determination and God-like magnanimity the enduring walls of the Kingdom of God among the tribes of men. May you honor students at Providence College belong to this generation.

## FORWARD THRUST III:

# our students move a library



Kevin Bowler '70 in the rotunda of Harkins Hall surveys the task ahead of him and his movers.

A group of 14 enterprising Providence College students, under the leadership of a junior and his brother, formed a partnership, bid competitively with major firms, and was awarded the contract for moving the Providence College library into its new \$3.5 million dollar building.

Kevin Bowler, a junior at the College, has worked for the Compass Van Storage Co., a professional library mover, for the past three summers. Last summer he was involved in the moving of three, including the C.W. Post College Library on Long Island which he supervised.

Realizing that Providence College was soon to be using the services of a library mover, Kevin devised a scheme that would not only benefit the College, but would further his professional ambitions as well.

He gathered together 14 of his class-

mates and his brother, a student at King's College, Wilkes-Barre, Pa., and formed a legal partnership, the P.C. Movers, in order to bid for the contract against other professional moving firms. He put up close to \$1500 of his own money necessary to purchase packing cartons, dollies, walkboards, and, although it wasn't in the original plans, to rent a van.

Then began Kevin's attempts to convince College officials, who would normally be seeking a professional mover, that the P.C. Movers could do the job. He had to prove to them that it would not only be less expensive, but that a college student's natural affinity for books would insure that the proper care and respect in their handling, could be found in the P.C. Movers.

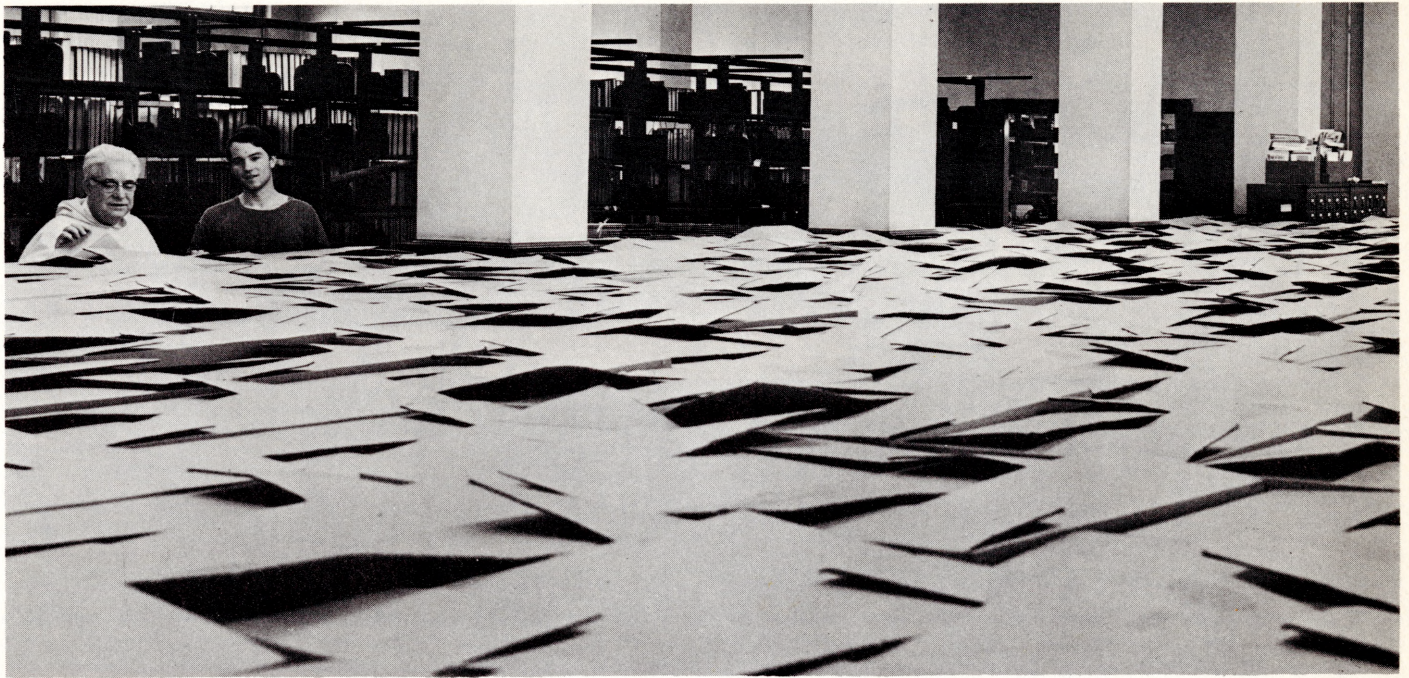
The savings were not as important to the College as the assurance that an ef-

ficient, professional job would be done. A glowing letter of recommendation from Kevin's summer employer outlining his professional know-how in the field finally convinced the administration that there would be no risk involved in hiring the boys.

The fifty or sixty hours of work which came next, mapping out the entire procedure on paper were as necessary as the actual moving hours, for, as Kevin said, the job is basically one of planning, directing, and controlling, and all movement must be precise.

The operation was scheduled to begin on the morning of December 20. The library staff had labeled all the books as to where they were to go in the new building in anticipation of that date. The Hong Kong flu, however, caused some slight changes in the plans.





Father Ernest Hogan, Librarian, and Joseph Green '70, a mover, count the packed boxes waiting to be removed from the old library.

The entire college was recessed early because the flu had reached epidemic proportions. This allowed the boys to begin a day ahead of schedule, but it also caused a major problem --- the loss of the moving van.

One of the students involved was scheduled to fly home to New York and return driving a van from his father's trucking firm. The flu caught him at home, and he was unable to return. Insurance problems demanded that he be the only driver of the van, so his loss meant the loss of the van.

Kevin had to do some quick thinking and intercept his brother before he flew into Providence to join the operation. Michael Bowler was instructed to rent a van in New York, an additional expense over their plans, and drive it to Providence.

Luckily, none of the others originally in-

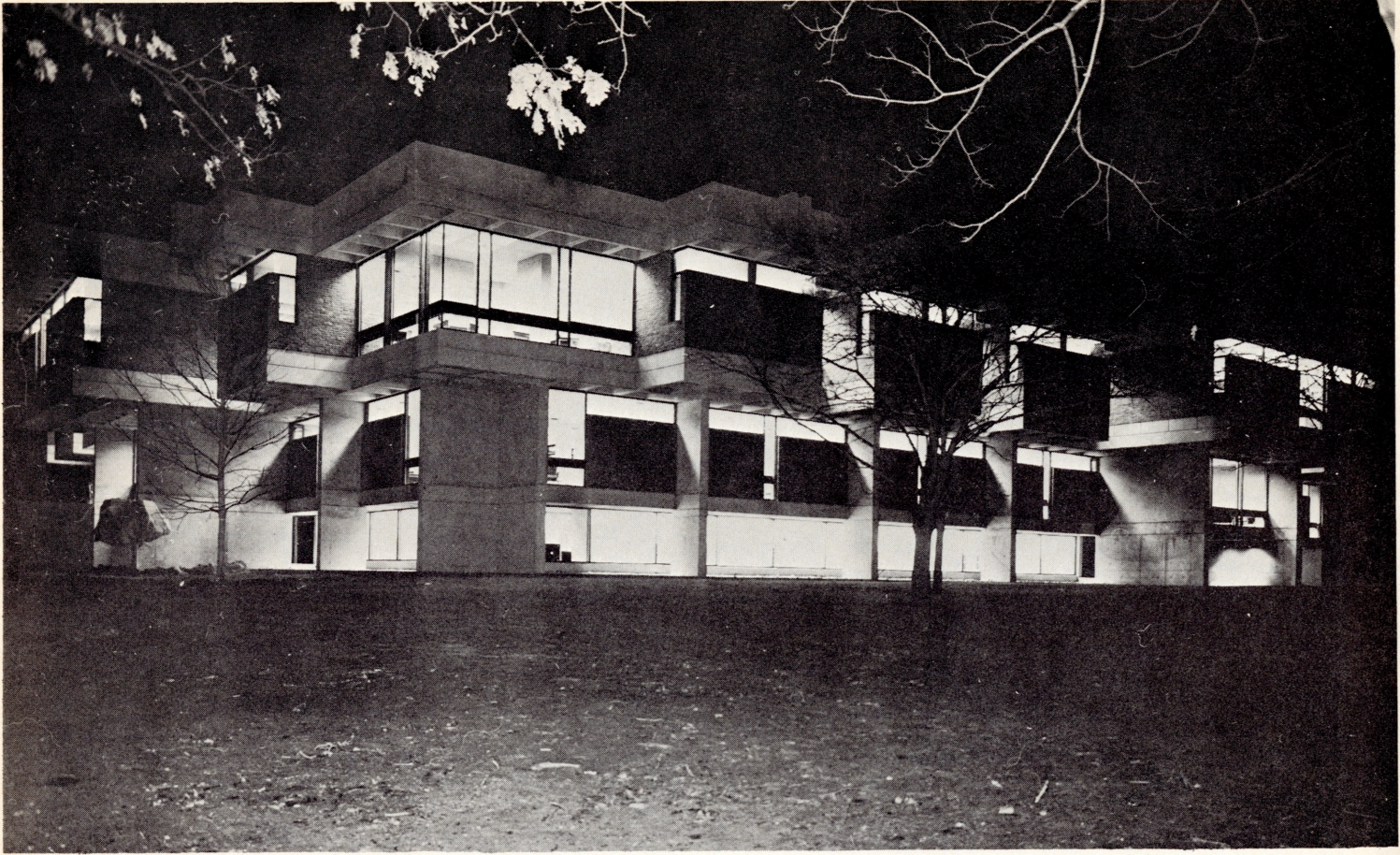
involved in the project were affected by the flu. As Kevin explained it, some of the boys weren't feeling up to par during the moving and had to take breaks for an hour or two, but nobody gave up. Taking no chances, though, Kevin had a lengthy waiting list of alternates eager to become part of the venture.

From Thursday to very early Monday morning, the boys worked steadily, skipping lunches, getting no hot meals, putting in about 58 long hours, their spirit kept up by joking John Durkan, one of their number. They speedily put the books into marked cartons and moved them to the van under Kevin's supervision. His brother Michael waited at the new building to supervise the unpacking. This constant flow of packing and unpacking kept the operation working at peak efficiency.

Of the 105,000 books moved, 90,000 volumes were in the old library accommodations on the third floor at Harkins Hall. The other 15,000 comprised the science library that had been located in Albertus Magnus Hall, the main science building on campus.

After the short trip to the new library building, the books were unpacked according to the plans. The main floor houses most of the books, according to the Dewey Decimal System and Library of Congress classification A-N, the card catalogues and rare books. The second floor became the depository for the science library, periodicals, reference books, and Library of Congress classification P-Z.

But those second floor books were a bit of a problem. The elevator in the new library was not ready on schedule for moving day. That left hundreds of cartons of



The new library is open for business.

thousands of books to be hand-carried up a long flight of stairs.

The boys' ingenuity saved the day when they came up with two rented conveyor belts. Each was 24 feet long and handled half the trip up the 40 feet of stairway. Although they took some five hours to set up, an unwanted delay, once the boys got them working smoothly, they made the second floor problems almost non-existent.

For the next three days, while the rest of the student body was enjoying the Christmas recess, the boys worked, partners all. They finished up the operation in the early hours of the morning on December 23, a total of four full working days. All of the boys worked their hearts out and certainly deserve mention here.

In addition to Kevin Bowler and his brother Michael, the boys that Kevin insists deserve the credit included: John Barrett, William Batty, Cameron Bruce, Brian Dobbins, John Donahue, John Durkan, Dennis Funaro, Peter Ghiorse, Dennis Gorman, Joseph Green, Richard Kane, Thomas Leahy, Joseph Lenczycki, and Arthur McKenna.

The move cost the college about five cents per volume, compared to a cost of from ten to twelve cents per volume for a professional firm. Yet after it was all over, one could hardly ask for a more professional job. The college was satisfied and saved a substantial amount; the students got the satisfaction of finishing a monumental task, doing it well, and netting about \$200 each as partners.

The new library, the first completed project in the College's ten-year development program, is now operational. From time to time new books will be added to meet the initial stack capacity of 300,000 volumes. \$1.5 million of the Second Half-Century Campaign funds have been earmarked for purchasing new books. The library can be expanded to hold 500,000 volumes without additional construction, and this is the ultimate goal.

As for Kevin and the boys, they are not resting here. They plan to bid competitively for the job of moving Brown University's science library into its new quarters. The job, a 1,500,000 volume move, is their next goal, a nice summer project.

# Who's in Charge?

*Trustees . . . presidents . . . faculty . . . students, past and present:  
who governs this society that we call 'the academic community'?*

**T**HE CRY has been heard on many a campus this year. It came from the campus neighborhood, from state legislatures, from corporations trying to recruit students as employees, from the armed services, from the donors of funds, from congressional committees, from church groups, from the press, and even from the police:

"Who's in charge there?"

Surprisingly the cry also came from "inside" the colleges and universities—from students and alumni, from faculty members and administrators, and even from presidents and trustees:

"Who's in charge here?"

And there was, on occasion, this variation: "Who *should* be in charge here?"

**S**TRANGE QUESTIONS to ask about these highly organized institutions of our highly organized society? A sign, as some have said, that our colleges and universities are hopelessly chaotic, that they need more "direction," that they have lagged behind other institutions of our society in organizing themselves into smooth-running, efficient mechanisms?

Or do such explanations miss the point? Do they overlook much of the complexity and subtlety (and perhaps some of the genius) of America's higher educational enterprise?

It is important to try to know.

Here is one reason:

► Nearly 7-million students are now enrolled in the nation's colleges and universities. Eight years hence, the total will have rocketed past 9.3-million. The conclusion is inescapable: what affects our colleges and universities will affect unprecedented numbers of our people—and, in unprecedented ways, the American character.

Here is another:

► "The campus reverberates today perhaps in part because so many have come to regard [it] as the most promising of all institutions for developing cures for society's ills." [Lloyd H. Elliott, president of George Washington University]

Here is another:

► "Men must be discriminating appraisers of their society, knowing coolly and precisely what it is about society that thwarts or limits them and therefore needs modification.

"And so they must be discriminating protectors of their institutions, preserving those features that nourish and strengthen them and make them more free." [John W. Gardner, at Cornell University]

But *who* appraises our colleges and universities? *Who* decides whether (and how) they need modifying? *Who* determines what features to preserve; which features "nourish and strengthen them and make them more free?" In short:

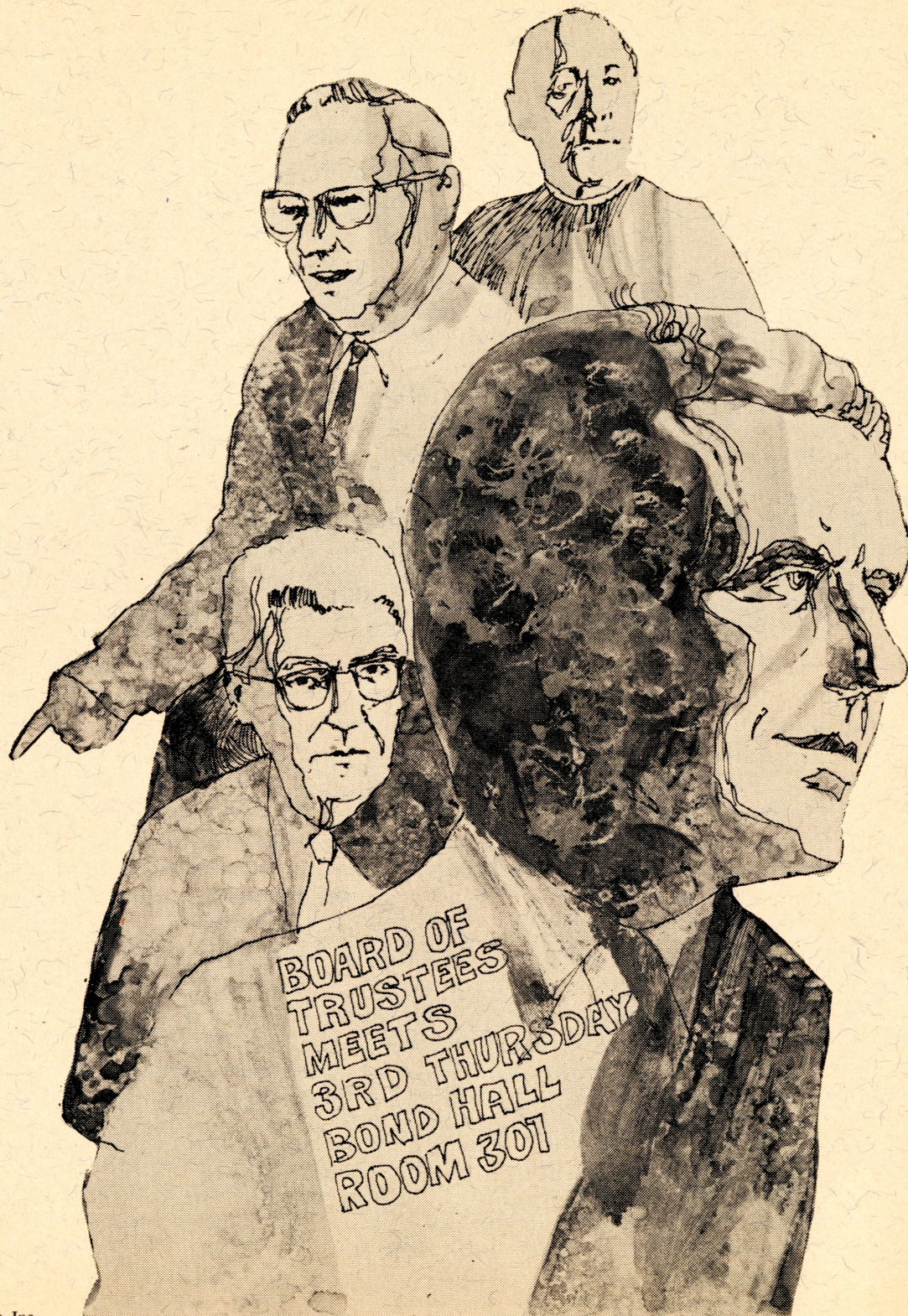
Who's in charge there?

# Who's in Charge—I

## The Trustees

**B**Y THE LETTER of the law, the people in charge of our colleges and universities are the trustees or regents—25,000 of them, according to the educated guess of their principal national organization, the Association of Governing Boards.

“In the long history of higher education in America,” said one astute observer recently,



“trustees have seldom been cast in a heroic role.” For decades they have been blamed for whatever faults people have found with the nation’s colleges and universities.

Trustees have been charged, variously, with representing the older generation, the white race, religious orthodoxy, political powerholders, business and economic conservatism—in short, The Establishment. Other critics—among them orthodox theologians, political powerholders, business and economic conservatives—have accused trustees of not being Establishment *enough*.

On occasion they have earned the criticisms. In the early days of American higher education, when most colleges were associated with churches, the trustees were usually clerics with stern ideas of what should and should not be taught in a church-related institution. They intruded freely in curriculums, courses, and the behavior of students and faculty members.

On many Protestant campuses, around the turn of the century, the clerical influence was lessened and often withdrawn. Clergymen on their boards of trustees were replaced, in many instances, by businessmen, as the colleges and universities sought trustees who could underwrite their solvency. As state systems of higher education were founded, they too were put under the control of lay regents or trustees.

Trustee-faculty conflicts grew. Infringements of academic freedom led to the founding, in 1915, of the American Association of University Professors. Through the association, faculty members developed and gained wide acceptance of strong principles of academic freedom and tenure. The conflicts eased—but even today many faculty members watch their institution’s board of trustees guardedly.

In the past several years, on some campuses, trustees have come under new kinds of attack.

► At one university, students picketed a meeting of the governing board because two of its members, they said, led companies producing weapons used in the war in Vietnam.

► On another campus, students (joined by some faculty members) charged that college funds had been invested in companies operating in racially divided South Africa. The investments, said the students, should be canceled; the board of trustees should be censured.

► At a Catholic institution, two years ago, most students and faculty members went on strike because the trustees (comprising 33 clerics and 11 lay-

men) had dismissed a liberal theologian from the faculty. The board reinstated him, and the strike ended. A year ago the board was reconstituted to consist of 15 clerics and 15 laymen. (A similar shift to laymen on their governing boards is taking place at many Catholic colleges and universities.)

► A state college president, ordered by his trustees to reopen his racially troubled campus, resigned because, he said, he could not “reconcile effectively the conflicts between the trustees” and other groups at his institution.

**H**OW DO MOST TRUSTEES measure up to their responsibilities? How do they react to the lightning-bolts of criticism that, by their position, they naturally attract? We have talked in recent months with scores of trustees and have collected the written views of many others. Our conclusion: With some notable (and often highly vocal) exceptions, both the breadth and depth of many trustees’ understanding of higher education’s problems, including the touchiness of their own position, are greater than most people suspect.

Many boards of trustees, we found, are showing deep concern for the views of students and are going to extraordinary lengths to know them better. Increasing numbers of boards are rewriting their by-laws to include students (as well as faculty members) in their membership.

William S. Paley, chairman of CBS and a trustee of Columbia University, said after the student outbreaks on that troubled campus:

“The university may seem [to students] like just one more example of the establishment’s trying to run their lives without consulting them. . . . It is essential that we make it possible for students to work for the correction of such conditions legitimately and effectively rather than compulsively and violently. . . .

“Legally the university is the board of trustees, but actually it is very largely the community of teachers and students. That a board of trustees should commit a university community to policies and actions without the components of that community participating in discussions leading to such commitments has become obsolete and unworkable.”

Less often than one might expect, considering some of the provocations, did we find boards of trustees giving “knee-jerk” reactions even to the most extreme demands presented to them. Not very long ago, most boards might have rejected such

*The role of higher education’s trustees often is misinterpreted and misunderstood*

## *As others seek a greater voice, presidents are natural targets for their attack*

demands out of hand; no longer. James M. Hester, the president of New York University, described the change:

“To the activist mind, the fact that our board of trustees is legally entrusted with the property and privileges of operating an educational institution is more an affront than an acceptable fact. What is considered relevant is what is called the social reality, not the legal authority.

“A decade ago the reaction of most trustees and presidents to assertions of this kind was a forceful statement of the rights and responsibilities of a private institution to do as it sees fit. While faculty control over the curriculum and, in many cases, student discipline was delegated by most boards long before, the power of the trustees to set university policy in other areas and to control the institution financially was unquestioned.

“Ten years ago authoritarian answers to radical questions were frequently given with confidence. Now, however, authoritarian answers, which often provide emotional release when contemplated, somehow seem inappropriate when delivered.”

**A**S A RESULT, trustees everywhere are re-examining their role in the governance of colleges and universities, and changes seem certain. Often the changes will be subtle, perhaps consisting of a shift in attitude, as President Hester suggested. But they will be none the less profound.

In the process it seems likely that trustees, as Vice-Chancellor Ernest L. Boyer of the State University of New York put it, will “recognize that the college is not only a place where past achievements are preserved and transmitted, but also a place where the conventional wisdom is constantly subjected to merciless scrutiny.”

Mr. Boyer continued:

“A board member who accepts this fact will remain poised when surrounded by cross-currents of controversy. . . . He will come to view friction as an essential ingredient in the life of a university, and vigorous debate not as a sign of decadence, but of robust health.

“And, in recognizing these facts for himself, the trustee will be equipped to do battle when the college—and implicitly the whole enterprise of higher education—is threatened by earnest primitives, single-minded fanatics, or calculating demagogues.”

**W**HO'S IN CHARGE? Every eight years, on the average, the members of a college or university board must provide a large part of the answer by reaching, in Vice-Chancellor Boyer's words, “the most crucial decision a trustee will ever be called upon to make.”

They must choose a new president for the place and, as they have done with his predecessors, delegate much of their authority to him.

The task is not easy. At any given moment, it has been estimated, some 300 colleges and universities in the United States are looking for presidents. The qualifications are high, and the requirements are so exacting that many top-flight persons to whom a presidency is offered turn down the job.

As the noise and violence level of campus protests has risen in recent years, the search for presidents has grown more difficult—and the turndowns more frequent.

“Fellow targets,” a speaker at a meeting of college presidents and other administrators called his audience last fall. The audience laughed nervously. The description, they knew, was all too accurate.

“Even in the absence of strife and disorder, academic administrators are the men caught in the middle as the defenders—and, altogether too often these days, the beleaguered defenders—of institutional integrity,” Logan Wilson, president of the American Council on Education, has said. “Although college or university presidencies are still highly respected positions in our society, growing numbers of campus malcontents seem bent on doing everything they can to harass and discredit the performers of these key roles.”

This is unfortunate—the more so because the harassment frequently stems from a deep misunderstanding of the college administrator's function.

The most successful administrators cast themselves in a “staff” or “service” role, with the well-being of the faculty and students their central concern. Assuming such a role often takes a large measure of stamina and goodwill. At many institutions, both faculty members and students habitually blame administrators for whatever ails them—and it is hard for even the most dedicated of administrators to remember that they and the faculty-student critics are on the same side.

“Without administrative leadership,” philosopher Sidney Hook has observed, “every institution . . . runs down hill. The greatness of a university consists



*Who's in Charge – II*  
**The President**

## *A college's heart is its faculty. What part should it have in running the place?*

predominantly in the greatness of its faculty. But faculties . . . do not themselves build great faculties. To build great faculties, administrative leadership is essential."

Shortly after the start of this academic year, however, the American Council on Education released the results of a survey of what 2,040 administrators, trustees, faculty members, and students foresaw for higher education in the 1970's. Most thought "the authority of top administrators in making broad policy decisions will be significantly eroded or diffused." And three out of four faculty members said they found the prospect "desirable."

Who's in charge? Clearly the answer to that question changes with every passing day.

**W**ITH IT ALL, the job of the president has grown to unprecedented proportions. The old responsibilities of leading the faculty and students have proliferated. The new responsibilities of money-raising and business management have been heaped on top of them. The brief span of the typical presidency—about eight years—testifies to the roughness of the task.

Yet a president and his administration very often exert a decisive influence in governing a college or university. One president can set a pace and tone that invigorate an entire institution. Another president can enervate it.

At Columbia University, for instance, following last year's disturbances there, an impartial fact-finding commission headed by Archibald Cox traced much of the unrest among students and faculty members to "Columbia's organization and style of administration":

"The administration of Columbia's affairs too often conveyed an attitude of authoritarianism and invited distrust. In part, the appearance resulted from style; for example, it gave affront to read that an influential university official was no more interested in student opinion on matters of intense concern to students than he was in their taste for strawberries.

"In part, the appearance reflected the true state of affairs. . . . The president was unwilling to surrender absolute disciplinary powers. In addition, government by improvisation seems to have been not an exception, but the rule."

At San Francisco State College, last December, the leadership of Acting President S. I. Hayakawa,

whether one approved it or not, was similarly decisive. He confronted student demonstrators, promised to suspend any faculty members or students who disrupted the campus, reopened the institution under police protection, and then considered the dissidents' demands.

But looking ahead, he said, "We must eventually put campus discipline in the hands of responsible faculty and student groups who will work cooperatively with administrations . . . ."

**W**HO'S IN CHARGE? "However the power mixture may be stirred," says Dean W. Donald Bowles of American University, "in an institution aspiring to quality, the role of the faculty remains central. No president can prevail indefinitely without at least the tacit support of the faculty. Few deans will last more than a year or two if the faculty does not approve their policies."

The power of the faculty in the academic activities of a college or university has long been recognized. Few boards of trustees would seriously consider infringing on the faculty's authority over what goes on in the classroom. As for the college or university president, he almost always would agree with McGeorge Bundy, president of the Ford Foundation, that he is, "on academic matters, the agent and not the master of the faculty."

A joint statement by three major organizations representing trustees, presidents, and professors has spelled out the faculty's role in governing a college or university. It says, in part:

"The faculty has primary responsibility for such fundamental areas as curriculum, subject matter and methods of instruction, research, faculty status, and those aspects of student life which relate to the educational process.

"On these matters, the power of review or final decision lodged in the governing board or delegated by it to the president should be exercised adversely only in exceptional circumstances. . . .

"The faculty sets the requirements for the degrees offered in course, determines when the requirements have been met, and authorizes the president and board to grant the degrees thus achieved.

"Faculty status and related matters are primarily a faculty responsibility. This area includes appointments, reappointments, decisions not to reappoint, promotions, the granting of tenure, and dismissal. . . . The governing board and president should, on



questions of faculty status, as in other matters where the faculty has primary responsibility, concur with the faculty judgment except in rare instances and for compelling reasons which should be stated in detail.

“The faculty should actively participate in the determination of policies and procedures governing salary increases. . . .

“Agencies for faculty participation in the government of the college or university should be established at each level where faculty responsibility is present. . . .”

Few have quarreled with the underlying reason for such faculty autonomy: the protection of academic freedom. But some thoughtful observers of the college and university scene think some way must be found to prevent an undesirable side effect: the perpetuation of comfortable ruts, in which individual faculty members might prefer to preserve the status quo rather than approve changes that the welfare of their students, their institutions, and society might demand.

The president of George Washington University, Lloyd H. Elliott, put it this way last fall:

“Under the banner of academic freedom, [the individual professor’s] authority for his own course has become an almost unchallenged right. He has been not only free to ignore suggestions for change, but licensed, it is assumed, to prevent any change he himself does not choose.

“Even in departments where courses are sequential, the individual professor chooses the degree to

## *Who’s in Charge—III*

# The Faculty



# The Students



which he will accommodate his course to others in the sequence. The question then becomes: What restructuring is possible or desirable within the context of the professor's academic freedom?"

**A**NOTHER PHENOMENON has affected the faculty's role in governing the colleges and universities in recent years. Louis T. Benezet, president of the Claremont Graduate School and University Center, describes it thus:

"Socially, the greatest change that has taken place on the American campus is the professionalization of the faculty. . . . The pattern of faculty activity both inside and outside the institution has changed accordingly.

"The original faculty corporation *was* the university. It is now quite unstable, composed of mobile professors whose employment depends on regional or national conditions in their field, rather than on an organic relationship to their institution and even

less on the relationship to their administrative heads. . . .

“With such powerful changes at work strengthening the professor as a specialist, it has become more difficult to promote faculty responsibility for educational policy.”

Said Columbia trustee William S. Paley: “It has been my own observation that faculties tend to assume the attitude that they are a detached arbitrating force between students on one hand and administrators on the other, with no immediate responsibility for the university as a whole.”

**Y**ET IN THEORY, at least, faculty members seem to favor the idea of taking a greater part in governing their colleges and universities. In the American Council on Education’s survey of predictions for the 1970’s, 99 per cent of the faculty members who responded said such participation was “highly desirable” or “essential.” Three out of four said it was “almost certain” or “very likely” to develop. (Eight out of ten administrators agreed that greater faculty participation was desirable, although they were considerably less optimistic about its coming about.)

In another survey by the American Council on Education, Archie R. Dykes—now chancellor of the University of Tennessee at Martin—interviewed 106 faculty members at a large midwestern university to get their views on helping to run the institution. He found “a pervasive ambivalence in faculty attitudes toward participation in decision-making.”

Faculty members “indicated the faculty should have a strong, active, and influential role in decisions,” but “revealed a strong reticence to give the time such a role would require,” Mr. Dykes reported. “Asserting that faculty participation is essential, they placed participation at the bottom of the professional priority list and deprecated their colleagues who do participate.”

Kramer Rohlfleisch, a history professor at San Diego State College, put it this way at a meeting of the American Association of State Colleges and Universities: “If we do shoulder this burden [of academic governance] to excess, just who will tend the academic store, do the teaching, and extend the range of human knowledge?”

The report of a colloquium at Teachers College, New York, took a different view: “Future encounters [on the campuses] may be even less likely of

resolution than the present difficulties unless both faculty members and students soon gain widened perspectives on issues of university governance.”

**W**HO’S IN CHARGE? Today a new group has burst into the picture: the college and university students themselves.

The issues arousing students have been numerous. Last academic year, a nationwide survey by Educational Testing Service found, the Number 1 cause of student unrest was the war in Vietnam; it caused protests at 34 per cent of the 859 four-year colleges and universities studied. The second most frequent cause of unrest was dormitory regulations. This year, many of the most violent campus demonstrations have centered on civil rights.

In many instances the stated issues were the real causes of student protest. In others they provided excuses to radical students whose aims were less the correction of specific ills or the reform of their colleges and universities than the destruction of the political and social system as a whole. It is important to differentiate the two, and a look at the *dramatis personae* can be instructive in doing so.

**A**T THE LEFT—the “New Left,” not to be confused with old-style liberalism—is Students for a Democratic Society, whose leaders often use the issue of university reform to mobilize support from their fellow students and to “radicalize” them. The major concern of sds is not with the colleges and universities *per se*, but with American society as a whole.

“It is basically impossible to have an honest university in a dishonest society,” said the chairman of sds at Columbia, Mark Rudd, in what was a fairly representative statement of the sds attitude. Last year’s turmoil at Columbia, in his view, was immensely valuable as a way of educating students and the public to the “corrupt and exploitative” nature of U.S. society.

“It’s as if you had reformed Heidelberg in 1938,” an sds member is likely to say, in explanation of his philosophy. “You would still have had Hitler’s Germany outside the university walls.”

The sds was founded in 1962. Today it is a loosely organized group with some 35,000 members, on about 350 campuses. Nearly everyone who has studied the sds phenomenon agrees its members are highly idealistic and very bright. Their idealism has

*‘Student power’ has many meanings, as the young seek a role in college governance*



## *Attached to a college (intellectually,*

led them to a disappointment with the society around them, and they have concluded it is corrupt.

Most sds members disapprove of the Russian experience with socialism, but they seem to admire the Cuban brand. Recently, however, members returning from visits to Cuba have appeared disillusioned by repressive measures they have seen the government applying there.

The meetings of sds—and, to a large extent, the activities of the national organization, generally—have an improvisational quality about them. This often carries over into the sds view of the future. “We can’t explain what form the society will take after the revolution,” a member will say. “We’ll just have to wait and see how it develops.”

In recent months the sds outlook has become increasingly bitter. Some observers, noting the escalation in militant rhetoric coming from sds headquarters in Chicago, fear the radical movement soon may adopt a more openly aggressive strategy.

Still, it is doubtful that sds, in its present state of organization, would be capable of any sustained, concerted assault on the institutions of society. The organization is diffuse, and its members have a strong antipathy toward authority. They dislike carrying out orders, whatever the source.

**F**AR MORE INFLUENTIAL in the long run, most observers believe, will be the U.S. National Student Association. In the current spectrum of student activism on the campuses, leaders of the NSA consider their members “moderates,” not radicals. A former NSA president, Edward A. Schwartz, explains the difference:

“The moderate student says, ‘We’ll go on strike, rather than burn the buildings down.’”

The NSA is the national organization of elected student governments on nearly 400 campuses. Its Washington office shows an increasing efficiency and militancy—a reflection, perhaps, of the fact that many college students take student government much more seriously, today, than in the past.

The NSA talks of “student power” and works at it: more student participation in the decision-making at the country’s colleges and universities. And it wants changes in the teaching process and the traditional curriculum.

In pursuit of these goals, the NSA sends advisers around the country to help student governments with their battles. The advisers often urge the students to take their challenges to authority to the

*emotionally) and detached (physically), alumni can be a great and healthy force*

courts, and the NSA's central office maintains an up-to-date file of precedent cases and judicial decisions.

A major aim of NSA this year is reform of the academic process. With a \$315,000 grant from the Ford Foundation, the association has established a center for educational reform, which encourages students to set up their own classes as alternative models, demonstrating to the colleges and universities the kinds of learning that students consider worthwhile.

The Ford grant, say NSA officials, will be used to "generate quiet revolutions instead of ugly ones" on college campuses. The NSA today is an organization that wants to reform society from within, rather than destroy it and then try to rebuild.

Also in the picture are organizations of militant Negro students, such as the Congress for the Unity of Black Students, whose founding sessions at Shaw University last spring drew 78 delegates from 37 colleges and universities. The congress is intended as a campus successor to the Student Nonviolent Coordinating Committee. It will push for courses on the history, culture, art, literature, and music of Negroes. Its founders urged students to pursue their goals without interfering with the orderly operation of their colleges or jeopardizing their own academic activities. (Some other organizations of black students are considerably more militant.)

And, as a "constructive alternative to the disruptive approach," an organization called Associated Student Governments of the U.S.A. claims a membership of 150 student governments and proclaims that it has "no political intent or purpose," only "the sharing of ideas about student government."

These are some of the principal national groups. In addition, many others exist as purely local organizations, concerned with only one campus or specific issues.

**E**XCEPT FOR THOSE whose aim is outright disruption for disruption's sake, many such student reformers are gaining a respectful hearing from college and university administrators, faculty members, and trustees—even as the more radical militants are meeting greater resistance. And increasing numbers of institutions have devised, or are seeking, ways of making the students a part of the campus decision-making process.

It isn't easy. "The problem of constructive student

participation—participation that gets down to the 'nitty-gritty'—is of course difficult," Dean C. Peter Magrath of the University of Nebraska's College of Arts and Sciences has written. "Students are birds of passage who usually lack the expertise and sophistication to function effectively on complex university affairs until their junior and senior years. Within a year or two they graduate, but the administration and faculty are left with the policies they helped devise. A student generation lasts for four years; colleges and universities are more permanent."

Yale University's President Kingman Brewster, testifying before the National Commission on the Causes and Prevention of Violence, gave these four "prescriptions" for peaceful student involvement:

► Free expression must be "absolutely guaranteed, no matter how critical or demonstrative it may be."

► Students must have an opportunity to take part in "the shaping and direction of the programs, activities, and regulations which affect them."

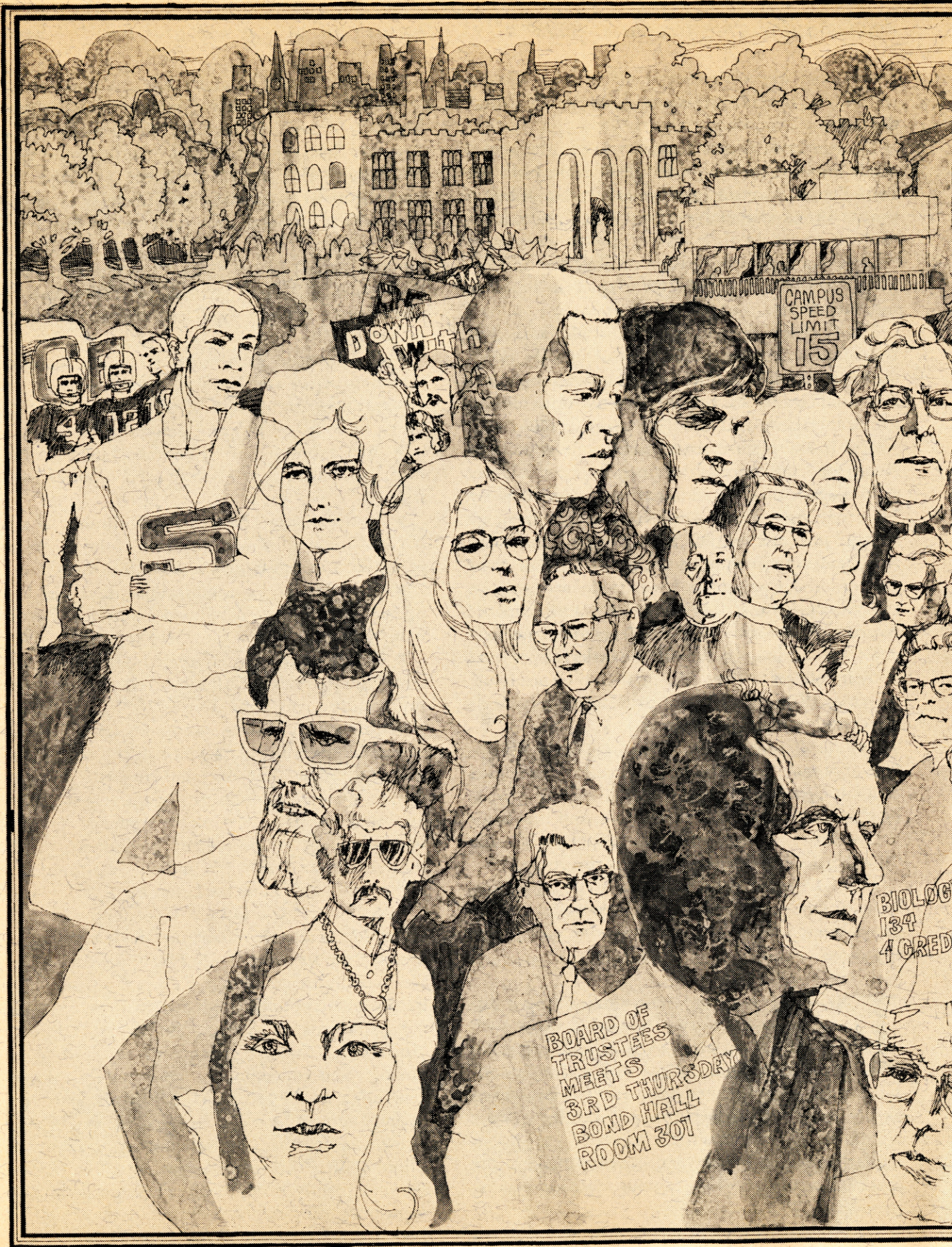
► Channels of communication must be kept open. "The freedom of student expression must be matched by a willingness to listen seriously."

► The student must be treated as an individual, with "considerable latitude to design his own program and way of life."

With such guidelines, accompanied by positive action to give students a voice in the college and university affairs that concern them, many observers think a genuine solution to student unrest may be attainable. And many think the students' contribution to college and university governance will be substantial, and that the nation's institutions of higher learning will be the better for it.

"Personally," says Otis A. Singletary, vice-chancellor for academic affairs at the University of Texas, "my suspicion is that in university reform, the students are going to make a real impact on the improvement of undergraduate teaching."

Says Morris B. Abram, president of Brandeis University: "Today's students are physically, emotionally, and educationally more mature than my generation at the same age. Moreover, they have become perceptive social critics of society. The reformers among them far outnumber the disrupters. There is little reason to suppose that . . . if given the opportunity, [they] will not infuse good judgment into decisions about the rules governing their lives in this community."



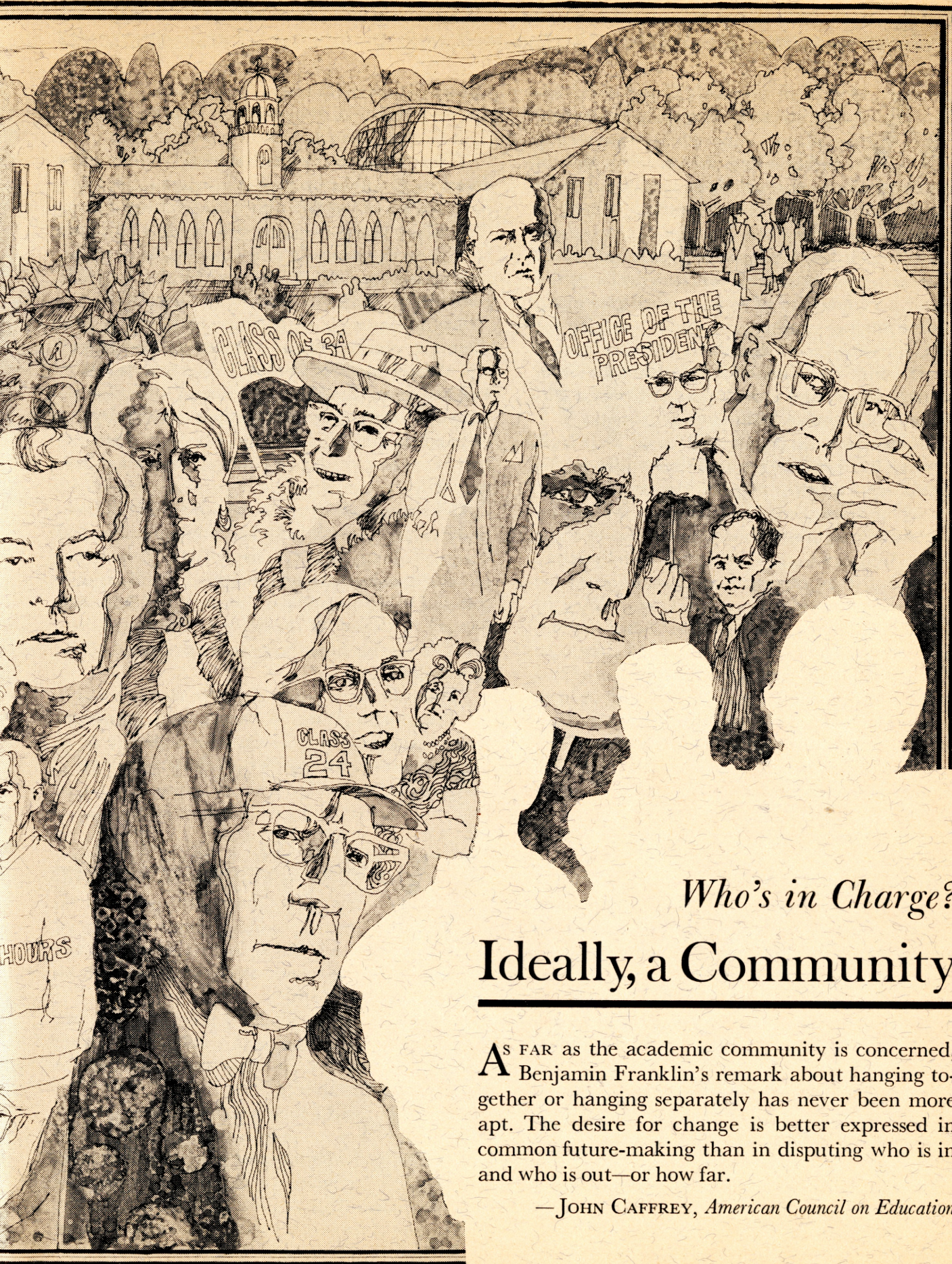
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*Who's in Charge?*

## Ideally, a Community

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AS FAR as the academic community is concerned, Benjamin Franklin's remark about hanging together or hanging separately has never been more apt. The desire for change is better expressed in common future-making than in disputing who is in and who is out—or how far.

—JOHN CAFFREY, *American Council on Education*

many research-heavy universities, large numbers of faculty members found that their teaching duties somehow seemed less important to them. Thus the distribution of federal funds had substantially changed many an institution of higher education.

Washington gained a role in college and university decision-making in other ways, as well. Spending money on new buildings may have had no place in an institution's planning, one year; other expenditures may have seemed more urgent. But when the federal government offered large sums of money for construction, on condition that the institution match them from its own pocket, what board or president could turn the offer down?

Not that the influence from Washington was sinister; considering the vast sums involved, the federal programs of aid to higher education have been remarkably free of taint. But the federal power to influence the direction of colleges and universities was strong and, for most, irresistible.

Church-related institutions, for example, found themselves re-examining—and often changing—their long-held insistence on total separation of church and state. A few held out against taking federal funds, but with every passing year they found it more difficult to do so. Without accepting them, a college found it hard to compete.

**T**HE POWER of the public to influence the campuses will continue. The Carnegie Commission on Higher Education, in its important assessment issued in Decem-

ber, said that by 1976 federal support for the nation's colleges and universities must grow to \$13-billion a year.

"What the American nation now needs from higher education," said the Carnegie Commission, "can be summed up in two words: quality and equality."

How far the colleges and universities will go in meeting these needs will depend not basically on those who govern the colleges internally, but on the public that, through the government, influences them from without.

"The fundamental question is this," said the State University of New York's Chancellor Gould: "Do we believe deeply enough in the principle of an intellectually free and self-regulating university that we are willing to exercise the necessary caution which will permit the institution—with its faults—to survive and even flourish?"

In answering that question, the alumni and alumnae have a crucial part to play. As former students, they know the importance of the higher educational process as few others do. They understand why it is, and must be, controversial; why it does, and must, generate frictions; why it is, and must, be free. And as members of the public, they can be higher education's most informed and persuasive spokesmen.

Who's in charge here? The answer is at once simple and infinitely complex.

The trustees are. The faculty is. The students are. The president is. You are.

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The report on this and the preceding 15 pages is the product of a cooperative endeavor in which scores of schools, colleges, and universities are taking part. It was prepared under the direction of the group listed below, who form EDITORIAL PROJECTS FOR EDUCATION, a non-profit organization associated with the American Alumni Council.

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cape town . . . . . arlington . . .

## A PROMISE UNFULFILLED



WIDE WORLD PHOTOS

by JOHN J. HURLEY '61

John J. Hurley '61, is a career Foreign Service Officer with the State Department. During the time of Senator Kennedy's visit, he was assigned to the American Consulate General in Cape Town, Republic of South Africa. He is currently on loan by the State Department to USAID in Saigon, Vietnam.

South Africans never did see Senator Robert Francis Kennedy again, after that first farewell in June, 1966. Two years later, present in spirit, although distant by many thousands of miles, they also waited to bid a second farewell, this time at the gates of Arlington Cemetery.

Many thoughts flooded their minds: an

invitation accepted, a challenge met, a speech delivered, a promise to return, an assassination, yet an assassination, a eulogy, and now this. And, the realization that an "out-of-the-way" country like South Africa nevertheless had a short but vital connection with the Senator.

The land of Cape Town and Johannes-

burg may not have seemed intriguing to the Senator at first glance. There were, of course, the beaches and gold mines. There was the intricate problem of "apartheid." One would get to see a lot en route, in the journey across the vast expanse of Africa. Nevertheless, when asked to come, he enthusiastically accepted. The

*“His words . . . . then cheered by thousands,  
were to be heard again by hushed millions,  
when his brother quoted them in the eulogy . . . .”*

invitation had come in the summer of 1965 from NUSAS (National Union of South African Students). The Senator was requested to address the National Day of Affirmation of Human and Academic Freedom ceremonies at the University of Cape Town. He would thereby lead national observance of the right of all races to study together.

A few days later, an invitation was likewise extended to the Reverend Martin Luther King, Jr., to keynote the next annual NUSAS convention.

Both prospects seemed dim. Time, distance, the hostility of the host government of Prime Minister Verwoerd, security - all loomed as barriers. Yet, many students knew that RFK would get through. The authorities would be adamant in refusing admission to Dr. King, however. And, thus it happened.

The local press described the visit as “the best thing that has happened to South Africa for years. It is as if a window has been flung open and a gust of fresh air has swept into a room in which the at-

mosphere had become stale and fetid. Suddenly it is possible to breathe again without feeling choked.”

Since Harold Macmillan had forecast “winds of change” there in 1961, it had seemed that there was little direct concern shown by the rest of the world towards South Africa. Here was a positive move.

Politically, little could be personally gained by the Senator. At home, the system in South Africa was abhorred. At worst, the visit could have been disastrous. The Government prohibited foreign newsmen from accompanying the Senator. Its members were forbidden contact with the visiting legislator. The chief host, NUSAS President Ian Robertson, was “banned” by a suspicious Government.

Yet he came - late as usual. The Senator and his wife charmed and inspired. His words at that University address, then cheered by thousands, were to be heard again by hushed millions, when his brother quoted them in the eulogy at St. Patrick's. The contrast - the similarity. The

Chief Ambassador William Rountree - pondering the words of the visiting Senator. Two years later, the television cameras fixed on another Chief, the President, pondering the same words in a different surrounding.

They all heard the words of the Senator to those striving to correct the “misery and ignorance, injustice and violence” of the world as he concluded: “I believe that in this generation those with the courage to enter the moral conflict will find themselves with companions in every corner of the world.”

The next day he spoke to a young group of students at nearby Stellenbosch University, Verwoerd's alma mater. In his only address to an Afrikaner group, he pleaded:

“We must begin with the light of reason - with fact and logic and careful thought, unblinkered by the shades of prejudice and myth. In this fantastic and dangerous world, we will not find answers in old dogmas, repeating



WIDE WORLD PHOTOS

The Senator presents a copy of his late brother's book to Ian Robertson the banned student leader who organized his trip. They met at Cape Town University where the senator addressed students.

outworn slogans, fighting on ancient battlegrounds against fading enemies long after the real struggle has moved on. We must change to master change."

The Senator also visited a small farmhouse in Natal. Many were stirred by the picture of the late Nobel Prize winner Albert Luthuli and Kennedy strolling near the Chief's home, both deep in thought.

The visit was a success. And, Robert Francis Kennedy promised to return.

The months that followed were not without incident.

In September, the Prime Minister was scheduled to address Parliament. However, Hendrik Verwoerd never rose to speak that day.

Before the unbelieving eyes of spectators and Members of Parliament, the Prime Minister was stabbed to death by a deranged messenger. The stated reason - because Verwoerd was doing too much for the Coloureds of South Africa.

The assassin, Demitrio Tsafendas, was

no stranger to the stunned American Consulate General in Cape Town. He had visited that office on several occasions. It had received, forwarded to Washington, and returned to Tsafendas for further action, his remarkable claim against the United States Government for \$100,000.

The Consulate General had also received a visit from Tsafendas, shortly before Senator Kennedy's arrival in South Africa. At that time, he requested a meeting with the Senator to discuss his claim. However, Tsafendas had been informed that because of time pressures, such a meeting would not be possible.

(A thought after the assassination of Prime Minister Verwoerd. Thank God the Senator did not meet Tsafendas, when he came to "The City of Good Hope.")

And so the months sped along.

Then came the announcement of Dr. King's death. And, the eulogy of Robert Kennedy in Cleveland.

Then, that last horrible week . . . the third assassination. The shooting, the wait-

ing, the resignation to the tragedy.

The final day had come. The Mass. The poignancy of Edward Kennedy's rendering from the Cape Town speech. The funeral cortege. The delay in reaching Washington - typical in a way.

Finally, the approaching flashing lights, coming over Memorial Bridge.

The thought of the Johannesburg *Rand Daily Mail* editorial entitled "Kennedy, Come Back," and, a promise to return to South Africa that will go unfulfilled.

And, a hope, seeing the younger brother in the front of the hearse, seeing the great and the not-so-great escorting the casket, seeing the countless line of mourners, that there will be many "to enter the moral conflict," and that South Africa will not be forgotten in its own tragedy.

Finally, the knowledge that the United States was pretty lucky to have him as its own, he who gave to South Africans and countless others a hope and encouragement.

**student**

**power**

**and**

**student**

**personhood**



Rev. Thomas R. Peterson, O.P., '51, is the new Dean of Providence College. During the last two years he surveyed undergraduate academic programs at more than fifty colleges and universities throughout the U.S. and Canada as part of a research program. The results of his experiences will be published next year in his book: *The Underlying Philosophy of American Catholic Higher Education*.



### An Address to the Faculty

by REV. THOMAS L. PETERSON  
Dean

During the past two years I have visited many colleges and universities throughout the country. The evidence is quite strong that the central problem in higher education is the dilemma between student power and student personhood. Everywhere I went, students appeared more than ready to want "in" on every phase of academic life - in administration, in scholastic matters, in the social and political fields. Since time always runs in favor of youth, there is reason to believe that they may well carry the day. The problem very simply seems to be this: The demand for student power is brought into crashing conflict with the search for student personhood.

On the one hand, students were saying: "We want to be ourselves. We want to be treated in a manner which makes us the lord of our own manner, keeper of our own conscience, and architect of our own road toward what we judge success. What

they tell the administrators of various colleges is: "Stay out of our lives." On the other hand, they say: "You don't love us because you don't take interest in what we do. You don't treat us as individuals, as persons. All too often we become just numbers on an IBM card." This was the dilemma that was being faced in almost every college that I visited. The answer to this very complicated question is not an easy one. When students appear at colleges with their heads in their hands and their feet in their mouths, and ask for something that is at least apparently contradictory, no solution to their problem can be easy.

I remember last summer while returning home after classes at Columbia one hot afternoon, someone in hippie dress appeared on the subway. He was attired as a shepherd. In the crush of the rush hour crowd he knelt down in front of myself and another priest who were standing

there, and said: "Tell me preacher, how may I gain the Great Other?" At this the Maryknoll Father who was next to me looked down, and without a moment's hesitation said: "Love man, love, and now go, man, go."

This hippie was the perfect depiction of the contradiction to which I have referred. On the one hand, he wanted to act and dress and do as he wished. On the other hand he wanted people to be interested in him and respect him.

If American higher education is going to meld together the contradictory ingredients of student power and student personhood, then what seems to be needed are three things: the mind of a scholar, the will of a saint, and the guts of a gambler. This may seem to be a very simplistic solution, but I don't think it is.

By the mind of a scholar I mean the willingness to change where change is

## student power and student personhood . . . .

good. Progress demands change, and maturity, change that is frequent. But change for change's sake is not a good thing. Progress must be made.

Everywhere I went I became very much aware that the term "knowledge explosion" is indeed a great understatement. Many and varied programs were constantly being developed. Terminal courses in science for non-science majors were constructed so as to show the plateaus of scientific discovery, and to acquaint students with an awareness of the scientific method of inquiry. There was almost universal agreement that no one in this day and age could consider himself educated if he were not familiar with at least the fundamentals of the scientific realm. Great stress was also put upon the fact that the age of the computer is with us, and that it has brought with it the necessity to know something of the computer mathematics upon which computer science is founded. Many courses in computer mathematics are, therefore, beginning to appear.

In the area of languages, even at such a prestigious school as the University of Chicago, spirited discussions were carried on as to what the requirements should be. Great emphasis was given to the fact that, even at the Ph.D. level, the language requirements for a degree should either be made much more meaningful or else dropped completely. Because of the speed and ease of jet travel, and the ever-

increasing interest in "Junior Year Abroad Programs" great stress is also being given to the need for a familiarity in the speaking of a language, rather than the traditional emphasis upon the necessity of a reading competence.

Nowhere was there more academic upheaval and turmoil than in the areas of philosophy and theology. One could find everywhere a renewed interest in these fields. In various colleges and universities, representing as they did, segments of private, sectarian, and state higher education, courses and discussions of both ultramodern and firmly traditional philosophical and theological writers were quite commonplace. The thought of such men as Norman O. Brown and Philip Marcuse was offered side by side with the ever-relevant writings of Plato and Aristotle.

At the University of Illinois, for example, academic credit was given for the theology courses taught at the Newman Center, and these courses were listed among the Humanities subjects which students might take. At the University of Wisconsin there was tremendous interest in Philosophy courses and people were beginning to talk more and more frequently about the impact of the philosophical thought of today upon the political, social, and economic practice of tomorrow. Some of the secular schools even found a fascination with the thought of a man whom Catholic schools sometimes

fear to mention - St. Thomas Aquinas. There were courses and discussions in Thomism offered at Columbia and the University of Illinois.

But if there is modification in the content of college learning, so also is there vast innovation in instructional method. Extensive use is being made of visual aids and programmed instruction. Opportunity is provided for both structured and unstructured courses, and much credence is given to the premise that there is no best way of teaching. There are men at the University of California, at Berkeley, particularly Dr. Tussman, who have developed highly structured courses, the total content of which is mapped out in great detail. Dr. Tussman's program has been so successful that he has gained national recognition for this work. On the other hand, there are courses at the University of Illinois and the University of Wisconsin and Northwestern, that have little of any structure about them. There was even one course, the content and method of which was developed and refined by the professor during the actual semester in which the course was taught. The creativity of this man was remarkable, and the course was highly successful.

If there is any trend at all in modern college education, it is certainly towards flexibility. And as this flexibility increases in academic matters, so also does the importance of student counseling. The need for this student counseling was recog-

nized clearly and profitably by the University of Notre Dame. A counseling program was put into effect which reduced the freshman dropout rate in one year from the normal 17% to under 3%.

In the academic college world of today there are constant changes and revisions in course content; there are changes and revisions in instructional method. And there is also an insistence that respect be shown for both of these.

If there is need for an attitude of scholarship in order to keep abreast of new developments and to retain what is good of the traditional past, there must also be a willingness to meet the demands of the present academic situation and to make what changes this situation requires. Of equal importance with scholarship, however, is the need for an atmosphere of mutual respect and good will. This is what I meant when I referred to the "will of a saint" in education.

The story is told of an old Irish lady who was instructed by one of her friends that there was a Jehovah Witness passing through town and that the only way to deal with this individual was to have him thrown out as soon as he appeared. The Jehovah Witness did appear and was duly launched by this staunch defender of orthodoxy. As he was leaving he said, "Well madam, this seems most unusual. Do you even know who Jehovah is?" She replied: "Of course I do. He's an old devil and



*" . . . . there must also be a willingness to meet the demands of the present academic situation and to make what changes this situation requires."*

## student power and student personhood . . . .

he's down in Hell with Hitler and Stalin and Rasputin."

Many of the new things and the new changes are feared by some because they are unknown or misunderstood. Many of the traditional ideas are feared by others because they are not fully appreciated. Good will is demanded in all of these areas. Good will demands that we have respect for each other; that we recognize that we have much to learn from each other; that we treat the students as individuals and capitalize on their individuality in order to build up their individual talents.

A professor, in a given instance, might be permitted to set up an individualized honors program and to award extra credit (four credits instead of three) for additional assignments. These might include tutorials, seminar papers, or other research projects. Such freedom would give the professors an opportunity to capitalize on the interest, and to challenge the capabilities of particular students who might have special talents in one academic area while not being extraordinarily gifted in the others.

But even when an educator has a scholarly mind with its restless inquisitiveness into the current content and modern methods of teaching and learning, even when he has the good will to respect his

colleagues and his students, something else is still necessary - the willingness to gamble.

There are many new things that have been untried. There are living-learning ventures that still have to be tested to see whether they work. There are individual instruction programs that still have to be tried to see whether they will meet success. And there is tremendous work to be done in regard to programs for the underprivileged.

Merely to bring underprivileged students into a college by arbitrarily lowering entrance requirements, and then to thrust them into the regular pattern of college life, does not work. It has been tried in at least fifteen universities and the average flunk-out rate is eighty-seven percent. Special programs must be developed; programs which will meet opposition; programs which will have elements that are untried; programs, nevertheless, that must now begin to be discussed if they are to meet with any future success.

In the position that I now have I will try to do everything I can to be a liaison between the students and the faculty in matters academic. In order to facilitate this objective, I have asked to live in one of the dormitories. I will live in Stephen Hall, in the back of the building at the most trav-

eled route of the campus. I will be most happy to attend the initial meetings of the various departments of the College in order to meet you and in order to ask one simple question: "How can I help?" I have also discussed, with the rector of Guzman Hall and the rector of Chapin Hall, the possibility of an experimental living-learning project.

I remember how impressed I was with a message splashed across a gigantic fence in front of one of the buildings at the University of Wisconsin. On that fence some of the students spelled out in big red letters: "Because of a lack of interest, tomorrow has been cancelled." There are many people who think that because of a lack of concern, the "tomorrow" of the American Catholic College and indeed of American Higher Education itself, has been cancelled. They believe that because of a lack of interest, it is impossible to bring together academic competence, mutual respect, and a willingness to try what is new and yet unproven. In short, they believe that it is impossible to bring together the best of student power and the best of student personhood. The only interest that I shall have is to try, in God's name, to work with you in doing what they say cannot be done.





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