

tion describe the vast distance between man and man today.

These dominant tendencies cannot be overcome by better personnel management, nor by improved gadgets, but only when a love of man overcomes the idolatrous worship of things by man.

As the individualism we affirm is not egoism, the selflessness we affirm is not self-elimination. On the contrary, we believe in generosity of a kind that imprint one's unique individual qualities in the relation to other men, and to all human activity. Further to dislike isolation is not to favor the abolition of privacy; the latter differs from isolation in that it occurs or is abolished according to individual will.

We would replace power rooted in possession, privilege or circumstance by power and uniqueness rooted in love, reflectiveness, reason and creativity.

As a social system we seek the establishment of a democracy of individual participation, governed by two central aims; quality and direction of his life; that society be organized to encourage independence in men and provide the media for their common participation.

In a participatory democracy, the political life would be based in several root principles:

\* decision-making of basic social consequence be carried on by public groupings;

\* politics be seen positively, as the art of collectively creating an acceptable pattern of social relations;

\* politics has the function of bringing people out of isolation and into community thus being a necessary, though not sufficient, means of finding meaning in personal life;

\* the political order should serve to clarify problems in a way instrumental to their solution; it should provide outlets for the expression of personal grievance and aspiration; opposing views should be organized so as to illuminate choices and facilitate the attainment of goals; channels should be commonly available to relate men to knowledge and to power so that private problems — from bad recreation facilities to personal alienation — are formulated as general issues.

### Work should involve incentives worthier than money or survival

The economic sphere would have as its basis the principles:

\* work should involve incentives worthier than money or survival. It should be educative, not stultifying; creative, not mechanical; self-directed, not manipulated, encouraging independence, a respect for others, a sense of dignity and a willingness to accept social responsibility, since it is this experience that has crucial influence on habits, perceptions and individual ethics;

\* the economic experience is so personally decisive that the individual must share in its full determination;

\* the economy itself is of such social importance that its major resources and means of production should be open to democratic participation and subject to democratic social regulation.

Like the political and economic ones, major social institutions—cultural, educational, rehabilitative and others — should be generally organized with the well-being and dignity of man as the essential measure of success.

### In social change or interchange we find violence to be abhorrent

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we find violence to be abhorrent because it requires generally the transformation of the target, be it a human being or a community of people, into a depersonalized object of hate. It is imperative the means of violence be abolished and the institutions — local, national, international — that encourage nonviolence as a condition of conflict be developed.

These are our central values, in skeletal form. It remains vital to understand their denial or attainment in the context of the modern world.

In the last few years, thousands of students demonstrated they at least felt the urgency of the times.

They moved actively and directly against racial injustices, the threat of war, violations of individual rights of conscience and, less frequently, against economic manipulation. They succeeded in restoring a small measure of contraversion to the campuses after the stillness of the Joe McCarthy period. They succeeded, too, in gaining some concessions from the people and institutions they opposed, especially in the fight against racial bigotry.

The significance of these scattered movements lies not in their success or failure in gaining objectives — at least not yet. Nor does the significance lie in the intellectual "competence" or "maturity" of the students involved — as some pedantic elders allege.

The significance is in the fact the students are breaking the crust of apathy and overcoming the inner alienation that remains the defining characteristic of American college life.

### The real campus is a place of commitment to business — as-usual, getting ahead, playing it cool

If student movements for change are still rareties on the campus scene, what is commonplace there?

The real campus, the familiar campus, is a place of private people, engaged in their notorious "inner emigration." It is a place of commitment to business-as-usual, getting ahead, playing it cool. It is a place of mass affirmation of the twist, but mass reluctance toward the controversial public stance.

Rules are accepted as "inevitable," bureaucracy as "just circumstances," irrelevance as "scholarship," selflessness as "martyrdom," politics as "just another way to make people, and an unprofitable one, too."

Almost no students value activity as citizens.

Passive in public, they are hardly more idealistic in arranging their private lives: Gallup concludes they will settle for "low success, and won't risk high failure."

There is not much willingness to take risks (not even in business), no setting of dangerous goals, no real conception of personal identity except one manufactured in the image of others, no real urge for personal fulfillment except to be almost as successful as the very successful people.

Attention is being paid to social status (the quality of shirt collars, meeting people, getting wives or husbands, making solid contacts for later on); much, too, is paid to academic status (grades, honors, the med-school rat-race). But neglected generally is real intellectual status, the personal cultivation of the mind.

"Students don't even give a damn about the apathy," one has said. Apathy toward apathy begets a privately-constructed universe, a place

of systematic study schedules, two nights each week for beer, a girl or two, and early marriage; a framework infused with personality, warmth, and under control, no matter how unsatisfying otherwise.

### Apathy is the product of social institutions and of the structure of higher education itself

Under these conditions university life loses all relevance to some. Four hundred thousand of our classmates leave college every year.

But apathy is not simply an attitude; it is a product of social institutions, and of the structure and organization of higher education itself. The extracurricular life is ordered according to *in loco parentis* theory, which ratifies the administration as the moral guardian of the young.

The accompanying "let's pretend" theory of student extracurricular affairs validates student government as a training center for those who want to spend their lives in political pretense, and discourages initiative from the more articulate, honest and sensitive students.

The bounds and style of controversy are delineated before controversy begins.

The university "prepares" the student for "citizenship" through perpetual rehearsals and, usually, through emasculation of what creative spirit there is in the individual.

The academic life contains reinforcing counterparts to the way in which extracurricular life is organized.

### The academic world is founded on teacher-students relationship analogous to the parent-child relationship

The academic world is founded on a teacher-student relation analogous to the parent-child relation which characterizes *in loco parentis*. Further, academia includes a radical separation of the student from the material of study. That which is studied, the social reality is "objectified" to sterility, dividing the student from life—just as he is restrained in active involvement by powerlessness of student "government."

### Huge foundations and other private financial interests, besides government, shape the university

The specialization of function and knowledge, admittedly necessary to our complex technological and social structure, has produced an exaggerated compartmentalization of study and understanding. This has contributed to an overly-parochial view by faculty of the role of its research and scholarship, to a discontinuous and truncated understanding by students of the surrounding social order; and to a loss of personal attachment by nearly all to the worth of study as a humanistic enterprise.

There is, finally, the cumbersome academic bureaucracy extending throughout the academic as well as the extracurricular structures, contributing to the sense of outer complexity and inner powerlessness that transforms the honest searching of many students to a ratification of convention and, worse, to a numbness to present and future catastrophes.

The size and financing systems of the university enhance the permanent trusteeship of the administrative

bureaucracy, their power leading to a shift within the university toward the value standards of business and the administrative mentality.

Huge foundations and other private financial interests, besides government, shape the universities, not only making them more commercial, but less disposed to diagnose society critically, less open to dissent. Many social and physical scientists, neglecting the liberating heritage of higher learning develop "human relations" or "morale-producing" techniques for the corporate economy, while others exercise their intellectual skills to accelerate the arms race.

Tragically, the university could serve as a significant source of social criticism and an initiator of new modes and molders of attitudes. But the actual intellectual effect of the college experience is hardly distinguishable from that of any other communications channel — say, a television set — passing on the stock truths of the day.

### The student learns by his isolation to accept elite rule within the university

Students leave college somewhat more "tolerant" than when they arrived, but basically unchallenged in their values and political orientations.

With administrators ordering the institutions, and faculty the curriculum, the student learns by his isolation to accept elite rule within the university, which prepares him to accept later forms of minority control. The real function of the educational system—as opposed to its more rhetorical function of "searching for truth"—is to impart the key information and styles that will help the student get by, modestly but comfortably, in the big society beyond.

There are no convincing apologies for the contemporary malaise. While the world tumbles toward the final war, while men in other nations are trying desperately to alter events, while the very future qua future is uncertain—America is without community impulse, without the inner momentum necessary for an age when societies cannot successfully perpetuate themselves by their military weapons, when democracy must be viable because of the quality of life, not its quantity of rocket.

The apathy here is, first, subjective—the felt powerlessness or ordinary people, the resignation before the enormity of events.

But subjective apathy is encouraged by the objective situation—the actual structural separation of people from power, from relevant knowledge, from pinnacles of decision-making.

Just as the university influences the student way of life, so do major social institutions create the circumstances in which the isolated citizen will try hopelessly to understand his world and himself.

The very isolation of the individual — from power and community and ability to aspire — means the rise of a democracy without publics. With the great mass of people structurally remote and psychologically hesitant with respect to democratic institutions, those institutions themselves attenuate and become in the process less accessible to those few who aspire to serious participation in social affairs. The vital democratic connection between community and leadership, between the mass and the several elites, has been so wrenched and perverted that disastrous policies go unchallenged time and again.