

don't like. I also suspect that they're saying perhaps not as publicly and perhaps not as plainly that there are things about university life which they don't like, and that they are expressing the feeling that there is something wrong, not only with the world at large, but with the academic world in particular, and with the kind of education which it is offering the young people as they cross the threshold of adult life.

Now, if this diagnosis is correct, it becomes an interesting speculation to wonder what it is about present-day universities which generate this frustration. Old-fashioned people like me, tend to think of a university as a place of calm and dispassionate contemplation and discussion (laughter) in which the fundamental facts of the human condition are examined rationally and unemotionally, and above all, with tolerance. And we find it had to reconcile this image with people who insist on their right to carry boards inscribed with four-letter words or to demand that the administration of a particular university be dismissed as incompetent.

It is even more disturbing to those of us who think of the world in different terms to find that professors as well as students are afflicted with this sense of frustration and that many of them are disposed to support the students' point of view. (laughter)

All of us except those who have developed conveniently short memories remember that when we were students we too were in a state of more or less constant rebellion and imbued with varying degrees of dungeon about the idiocies of the way the world is being run.

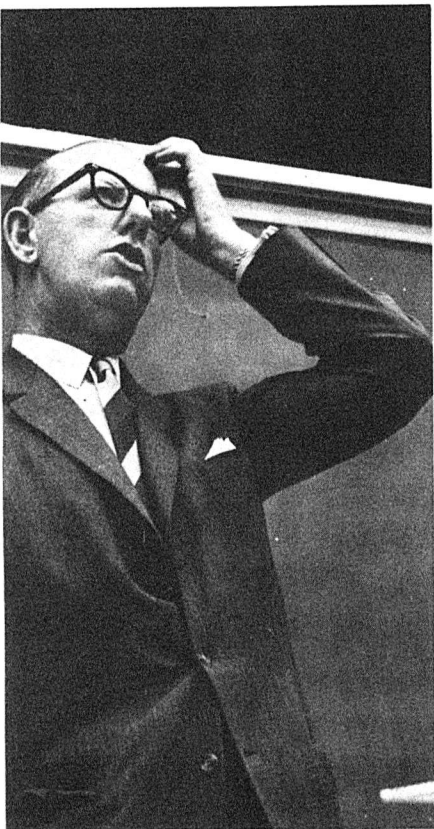
But we remember our professors and teachers by and large as being very calm and detached people well-established in the world and not too violently discontented with it. (laughter)

Now, why is this happening? I think perhaps the best analysis which I've seen so far, is to be found in the last two issues of Fortune Magazine (laughter) which has been examining the underlying causes of the disturbances at Berkeley last spring. Now I want to read a short extract from one of these articles:

"Something is wrong in the students' relation to society and to their immediate environment, the university. An affluence of personal freedom and of career opportunity does not seem to exhilarate the successful young. Even those who are doing very well in their academic work find most courses dry and lifeless.

"On the other hand, those few courses dealing in the round with an amalgam of the great moral, social and psychological issues appear to excite student interest everywhere. A professor at a Western college reports that classroom discussions of that unforgettable tableau 'The Death of Socrates' invariably arouses student interest.

"Now Socrates has been dead a long time. Neither the faculty pathologists nor



PUBLISHER DEAN
... intolerance, dogma needed



U OF A STUDENTS PACK CON HALL ON NATIONAL STUDENT DAY

... education topics highlight eight-hour teach-in

the psychologists nor the political scientists are likely to discover any important new truth about the manner of his passing. Fundamentally, university faculties are organized for the discovery of new truth, and since Galileo, an ever swelling flood of success has demonstrated that the specialization of knowledge, its compartmentalization into autonomous fields is the most effective way to pursue new truth.

"This pursuit, moreover, has become central to contemporary society which measures its spiritual as well as its material vigor by this Promethean endeavour. And university faculties have no slightest intention of abandoning the pursuit of knowledge through specialization. If they had, society committed to specialization in a thousand ways, could not let them do so. The undergraduate, understanding this yet reaches for intellectual contacts with life rounded, unsegmented and direct. His need to know makes no scholarly distinctions between new truth and old. The implications of 'The Death of Socrates' are new to him.

"Experience, and not the pursuit of new truth, is what tens of thousands of undergraduates have found in the recent civil rights campaign. They could turn their backs upon the segmented rigors of the classroom and express in action the simplified moral protest against an ancient wrong that the complex and progressing society has not put right. On picket lines they experience what they do not find in university text books, which are organized according to the manner of seeking new truth."

And there was an earlier article in the series which the same writer said this:

"The strains caused by rapid expansion are weakening the structure of higher education at a thousand points. Good teachers would be in short supply even if universities had no function other than teaching. Within the modern constitution of knowledge, university teaching is inextricably bound up with research, which has its own built in requirement to expand and a flat-footed decision to emphasize undergraduate teaching at the expense of research would rob the next generation's supply of first-rate faculty members, which in any case, may be inadequate for tomorrow's needs. And the delicate task of mediating the conflicting claims of teaching and research calls for knowledgeable and skillful academic administrators who are in even shorter supply than good teachers or researchers, especially at middle levels of university management, where most of the constructive work must be done."

Now the trouble with this, which I think is a nicely-phrased statement of the problem, is of course, that it poses no simple answer to the central question, and I have no simple answer to propose myself because it seems to me that this central problem will go unresolved very probably within the lifetime of most of us in this

room. The universities which will come closest to solving it will be those which have the most expert and the most intuitive administrations.

Elsewhere, the desire of students to involve themselves in direct experience of life and the frustrations of faculty members whose dedication to the truth is blunted by its collisions with the society which refuses to listen, and the ancient conflict involved in the distribution of faculty time between teaching and research, these will continue to be sources of friction of varying intensity.

Now some of these frictions are probably inevitable. They have existed in one form or another ever since higher education was invented, as witness the death of Socrates himself. But certainly, in my submission, universities ought to involve themselves in the affairs of the society within which they exist, and they ought to be the source of new and strange and therefore probably unpopular ideas, but the people who run universities and who inhabit them should also bear in mind that the university context confers no special privileges, although in the nature of the academic discipline there are existing special obligations, and in particular, obligations to the truth. The search for truth through the ages has been stimulated and illuminated by controversy and dissent, and I hope that the process will continue. But dissent itself can become a dogma, and itself may become intolerant, and I suggest to you that the university is the last place where dogma or intolerance should be found.

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round three:

williamson philosophizes

I'll at least try to keep the language clean. (laughter) The topic I wish to discuss concerns only one small aspect of the role of a university and the relationship between university and community. It is meant to be of special relevance in view of the presence of Mr. Manning, but it is also, I hope, of some general significance. The topic may be called "Education and Inspiration" and it has to do with the encounter with those who search for truth in the normal processes of education, and those who employ another, rival way of determining truth, a way which for present purposes I shall call inspiration. I will begin by defining inspiration, and outlining some of the difficulties of this notion and go on to say something about the basic character of education and the university. I will maintain there is a basic conflict between education and inspiration, and conclude by suggesting what this implies concerning the role of a university in this community.

What is meant by inspiration? It can, of course, mean a great number of things, most of which are not relevant. In some

senses, it is undoubtedly praiseworthy for a man to be inspired. It is noble of a man to be inspired by ideals, provided naturally, that the ideals which inspire him are not deplorable.

And I would be the last person to defend that artificial and Philistine separation of reason and passion of which Mr. Basil Dean is so fond. It is naive, not to say misleading, to confuse as he so often does, reason and temperance. The reasonable man may be passionate, and his passion may be reasonable. Mr. Dean, I fear, does a great disservice to reason when he makes it identical with passionless mediocrity. (applause)

What then, is the appropriate sense of inspiration? Inspiration may be described as an non-rational technique for arriving at unquestionable truth. I say non-rational rather than irrational because, even those who sympathize with inspiration must accept some such definition. Anyone should agree that the man who relies on inspiration employs neither the method commonly found in science, an hypothesis which certain facts verify or refute, nor rational methods in the more general sense of producing a conclusion with the reasons from which it is logically derived. Inspiration, then, is a non-rational technique for arriving at propositions which are unquestionably and absolutely true.

The technique usually involves reference to at least one supernatural being. Most usually a supernatural being dispenses the truth to men. In extreme cases, however, it may be unclear as to whether the inspired man is merely the spokesman for a deity, or is in some sense, identical with that deity. (laughter and applause)

In any case, the inspired man has some special relation with a god or gods. Furthermore, this special relationship is generally held to be the product of a definite process of conversion and enlightenment. The inspired man has gone through a conversion process, and it is as a consequence of this process that he now possesses special techniques for determining truth.

Finally, the truths discovered are absolute and immune to all possibility of error. That they are absolutely and eternally correct, of course, follows from the fact that they originate from an infallible deity.

To summarize, a man inspired is a man who has gone through a conversion process, and, as a consequence, he has some special relationship with a deity. This relationship furnishes him with a non-rational technique for arriving at absolute truths. These truths though they are non-rationally derived, possess far greater certainty than all other opinions. I trust that everyone will agree this is a reasonably fair description of the phenomenon.

Now, how does a man persuade himself that he is in this sense inspired? Partly,