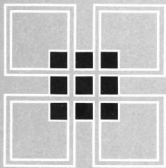


STATE
UNIVERSITIES



PUBLIC
AFFAIRS



MAJOR PAPERS DELIVERED AT
1966 MEETING OF THE NATIONAL ASSOCIATION
OF STATE UNIVERSITIES AND LAND-GRANT COLLEGES

"State Universities and Public Affairs"

was the theme of the 80th meeting of the National Association of State Universities and Land-Grant Colleges.

Reprinted in this publication are five of the major papers delivered at the conference which was held in conjunction with the annual meeting of the Association of State Colleges and Universities. The joint meeting was held in Washington, D.C. November 13-16, 1966.



Farris Bryant, director of the Office Emergency Planning
and former governor of the State of Florida.

The Quest for Educational Excellence Through Federal-State Cooperation

By Farris Bryant

I am glad there is a *National Association of State Universities and Land-Grant Colleges*. Perhaps I see what I want to see, but I read into your title an orientation to the public which, to someone who has spent his life in public endeavor, is gratifying and reassuring.

No one expects your institutions to trim their sails to catch every political breeze; everyone is reassured when you give continuing evidence that you understand that man does not live to learn but learns to live—and that more abundantly.

Yesterday at noon I spoke in New York to a conference of the Grocery Manufacturers of America, and as I sat at lunch I was almost overwhelmed by the realization that I lived in a time and a nation where for the first time in history there is not only enough air—and enough water—for everyone, but also enough food for everyone. Since Adam tasted the forbidden fruit, one of the fundamental problems of man has been food for survival; now that problem in this nation is virtually solved, and man can turn his attention to other needs. The young people of America have already recognized this, and are seeking in their rebellious way to solve needs beyond the elements for survival.

Men orbit the earth, plumb the sea, release and harness the power of the universe, while people grow taller, live longer, run faster, than ever before in history.

In the perspective of history, we stand, not simply on the threshold of a rearranged society, but on the threshold of a new civilization. A wise old friend of mine, now passed on, made a speech some 20 years ago that I have never forgotten for its symbolism. He held a string that was 50 inches long, each inch representing

100 years, and he placed on the string a colored button for every major significant step in the progress of man. A bead for understanding the use of fire; a bead for the invention of the wheel; a bead for the invention of gunpowder. Even at that time, a score of years ago, the end of that string representing 1946 was so crowded with beads that they could not all be placed in their proper position. That congestion was as nothing compared with the congestion we would observe if we tried thus to symbolize the last decade.

But when I speak of a new civilization it is not in the sense that rockets will be a common mode of individual transportation, or plankton from the sea a major source of food, or hospitals automated—though these may come to pass; not new in the sense that the major characteristic of the new civilization will be some exotic thing it produces, or uses, or develops—though these also may be true; but new in the rate of change which has become the common denominator of life, and new in that the key to productive living will be the ability to comprehend, perhaps anticipate, and make use of the rapid rate of change.

Einstein, applying this thought to the physical world, conceived that the rate of change within apparently inanimate bodies created a 4th dimension. To the static, three-dimensional qualities of the physical world he predicted the addition of a fourth. What I say to you now is that there is such a rate of change, self-sustaining and reproductive, in the world today that there has been added a new dimension to living, a fourth dimension to society.

I submit it is that fourth dimension which is the great challenge to education today. By your mastery of the

physical world you have started a chain reaction more pregnant with consequences for good and evil than all nuclear reaction. You may have started it before you have built intellectual fall-out shelters.

Medical libraries are being adapted for electronic data storage and retrieval. So rapid is the growth of medical knowledge that we may learn to remake man before we learn what to make him.

Two professors at Florida State University point out that the number of college students in Florida and California will more than double between 1960 and 1970. This Florida is preparing for, and I presume California is not far behind. But they also predict that in Florida this increase will be duplicated by 1975. We had a century to prepare for the college population of 1960, ten years to prepare for the 2nd 100%, and five years for the third. The rate of change increases.

A rise in living standards, advances in medical science and public health administration, with control of infectious diseases, have caused spectacular rises in longevity. One hundred years ago one-fourth of the new-born died before reaching 5; today they reach 45 before one-fourth die. One-fourth can expect to live to be 83. But our economic practices and social laws have not adapted to this change, and as of today no satisfactory provision has been made for the beneficial use of this bonus of years, either by the individual or society. The conquest of all communicable diseases is a foreseeable prospect, and that combined with the development of new weapons for overcoming the degenerative diseases will cause, is causing, change of staggering potential, at and accelerating rate.

The multiplication of population, of which Florida is an example, has assumed such proportions as to defy accommodation. The rights of individuals, which seemed properly absolute in a day when the population had a density of one per square mile, or ten per square mile, must be viewed in the light of the combined rights of others when the population becomes, as it has, 100 per square mile. The right to dig a well, to hunt game, to allow cows to roam at will, to build a house, or to dump refuse into a river, could be unrestricted when their exercise had no discernible effect on others. Today these rights, and all others, can only be exercised with regard for the combined rights of the rest of the population. Florida had a leisurely 130 years in which to accommodate to the growth of the first 100 people per square mile. It has less than 20 years to prepare for the next 100 people per square mile. The rate of change is six times as great, and will undoubtedly increase.

Progress begets progress. Growth in education does not satisfy—it increases the demand for education. Expanding knowledge increases demands for consumption, increases skills in production, a by-product of which is increased knowledge, and increased capacity to consume.

In a world of three dimensions, with its leisurely and comfortable evolution from one stage to the next, there was time to gather around the pot-bellied stove to discuss the few changes that the next several years would bring, time to debate the pros and cons of different courses of action, time to adjust to changes in life in the way one adjusted to an occasional new pair of shoes which were basically the same as the old pair. But in this day of which the intercontinental missile is but a symbol, in which the great antagonist is changing conditions for which we are not prepared, leisurely adjustment is no longer compatible with progress, or even with survival. We need not just a hot line to Moscow, to deal with the changes in the mind of one man or the actions of one nation; we need a hot line to tomorrow. In a world of four dimensions, where today is yesterday's tomorrow, and tomorrow has dawned before the sun has set today, the fourth dimension can be mastered only by the mind. Muscle will not perform the task; natural resources are of no sure value; a strategic advantage can be wiped out by one invention; a stockpile can become obsolete overnight.

England ruled the world with a powerful navy for a hundred years. The nation today that is all-powerful because of its atomic power, its jet planes or its missiles, can be a second-rate power, or vassal, tomorrow.

The one sure resource, other than the love of God, which need never fail us, is the educated mind stimulated by dedicated leadership and committed to enabling man to live abundantly in this new environment.

I read on Sunday that Columbia University is creating a new institute to examine the impact of the scientific revolution on human affairs. I was sorry to read that because that is what I was going to suggest as your corporate task. But you must go beyond the examination of that impact—you must prepare your students to live in a world the outlines of which cannot be discerned—a world that sustains the impact of a continuing revolution.

The Columbia Institute hopes not only to be able to cope with change, but to anticipate its consequences and suggest future responses to it. That is the new challenge to higher education today. It is the task of every publicly oriented university to enable its students not only to understand and master what is, but also what may be, in this world of geometric change.

Man lives today on an escalator. He goes to sleep in one world and wakes in another. He graduates from college in one world, but the worlds in which he must live are far different—and always changing.

Life's targets are no longer bulls' eyes, but birds' eyes, and the birds are in flight.

For today is yesterday's tomorrow, and tomorrow has already dawned.

John J. Corson, a distinguished educator and management consultant of Washington, D.C.



If Not the University?

By John J. Corson

As a people we have mind-sets as to the roles of business, of government—and of the universities. We act and talk at times as though it was the drafters of the Constitution who said: "This is the business of business. This is the business of government. And this is the business of the universities."

Yet even as we parrot such beliefs we see a dozen private business enterprises each of which spends more *Federal tax dollars* than any one of five departments of the Federal government. We see Federal agencies that perform more of the work for which they are responsible through private business firms and universities under contract than they perform with their own employees. And we see a share of universities each of which spends more Federal tax dollars than any of a dozen Federal agencies, such as the Interstate Commerce Commission, while simultaneously performing a widening range of services for state and local governments and for business enterprises.

For the neat traditionalist things have gotten all mixed up. Old clichés about socialism have no persuasive meaning in today's context. Old clichés about the university's role being the discovery and dissemination—but *not* the application—of knowledge have no persuasive meaning in the face of the burgeoning demand for public services that confronts most universities.

What I am saying as to the changing function of the university is illustrated on many campuses. On one campus the faculty of physical education works continually with the Bureau of Alcoholism in a state department of mental health. A distinguished Harvard professor designed a garbage disposal ship for the city of Boston. The faculty of a liberal arts college, at the

request of a large private employer, trains foremen in the employers' plant. A school of education faculty developed programs, at the behest of the U.S. Office of Education, for the social economic rehabilitation of the unemployed. Key faculty members are absent from a number of campuses while they help to establish or strengthen colleges in other lands, or to aid with still other functions. The medical school faculty on another campus has contracted to provide medical care for a whole neighborhood that has been wracked by race riots.

The list might be lengthened, but there is no need. The contents would not be new to you. My only purpose in presenting this list, and my only justification in taking your time with it, is to provide the basis for assessing:

Why this demand upon the university exists, and

What the university is to expect in the future.

Why turn to the university?

Why should not private enterprise resolve these new problems, even as historically we looked to private enterprise to build the railroads, invent the gadgets that made life simpler, discover the new drugs that would save our lives, and create the new textbooks that would better the education to be offered?

Why has not government expanded its own staff and geared itself up to handle the new facets of international relations, or to invent and develop the new fighting weapons, or to provide the medical and social services needed to combat racial tension?

There are, I believe, *five reasons why the American society increasingly turns to the universities to aid with the vitally important problems of building a great so-*

city, and let me emphasize that I use the words "great" and "society" to convey their literal not their political meaning.

First, the university provides *unique institutional strengths*. It has a staff, buildings and grounds, and endowment, and it has more. The university has a *climate within* and a *prestige without* that constitute unique institutional strengths for resolving the problems of a society.

I sat on a panel recently to review the accomplishments of one of the regional educational laboratories, created and supported by the Office of Education to diagnose the ills of our schools and to do the research that will produce solutions. This laboratory, like others, is a new, independent, nonprofit institution. Its accomplishments to date have been despite the lack of the institutional strengths that a good university could have provided.

That laboratory lacks the libraries, the laboratories and the administrative structure that serve the faculties of a university. But it also lacks the capacity to attract the ablest of researchers; it lacks the collegial-interdisciplinary approach to inquiry that makes some universities truly great; and it lacks the reputation for objective, independent fact-finding that the term "university" carries with it. That laboratory struggles feebly along because it lacks all the institutional strengths it requires to do its highly important job.

Second, the universities, as they have grown, have acquired a substantial *monopoly of the particular kind of human talent required for dealing with the problems of a society as distinguished from the problems of an enterprise*.

The universities have no corner on superior intellects. Indeed, having spent almost equal thirds of my adult life in university faculties, as an executive in business, and as an official in government, I am concerned that neither government nor the universities attract and hold their share of truly superior intellects. The rewards offered by the profit making world—be it as a businessman or a professional man—are relatively so much greater, that government and the universities (as I have seen them) suffer.

But private enterprise focuses many of our ablest minds on the problems of making, selling, promoting and accounting for their products—from diapers to tomb stones. It seldom focuses their minds and energies on the formulation of foreign policy, the design of educational programs, or the eradication of urban blight—be it slums or smog. The university, I repeat, has a substantial monopoly of the particular kind of human talent that is capable of seeing the shortcomings in our foreign policy, in our educational programs, and in our cities, and capable of bringing knowledge to bear on the finding of solutions.

Third, the universities possess a *discipline of objectivity*.

That asset is scarce—and infinitely valuable—in a competitive, tension-packed society. The sales manager, the Negro leader, the union leader, the corporate labor relations negotiator, or the political executive in government cannot afford (nor has he the time for) objectivity. Moreover, the organization—the corporation, the union, the government department, the political party, or even the Church—demands, perhaps requires, for its survival, acceptance and conformity with its policies.

Hence, after a decade or two at plying their trades, most businessmen, public officials, union leaders and preachers are so habituated to one way of thought that they cannot attack a problem with the fresh, detached objectivity that is required. William James was surely right when he wrote of the scarcity and "infinite value" of "the capacity for non-habitual perception."

Fourth, the universities are committed to the search for *new knowledge*.

It is the business of university faculties to pursue the curiosity that yields new knowledge. And we live in the time of what Robert Solo has dubbed "the science-based society."¹ This means, as I understand Solo, that we live in a time when advance in many (or most) fields depends upon the creation of new knowledge.

Paraphrasing Emerson's phrase, let me suggest that in a science-based society he who would have the world beat a path to his door will find the idea for his improved mousetrap in a university laboratory. The day when advance is based on tinkering and improvisation has passed. The solutions for not only our physical ills (cancer and heart disease, for example) and for our scientific needs (such as are illustrated in space exploration), but as well the solutions for our international problems, and yes, even our racial difficulties will most likely be found in the minds of those who have the capacity, time, and inclination for rigorous, detached, creative thought.

Fifth, a university possesses *values*; it stands for something; indeed it stands for the most civilizing values of which we know—freedom, for example.

Thus, Merrimon Cuninggim aptly suggests that university people must "say their piece . . . must proclaim their values, that by their very nature they believe and accept, not for society's salvation alone but for their own."

His prescription poses these conscience-shaking questions:

Can a university be true to itself, let alone to the society that supports it, if with the knowledge at its

¹ "The University in A Science-Based Society," an unpublished paper.