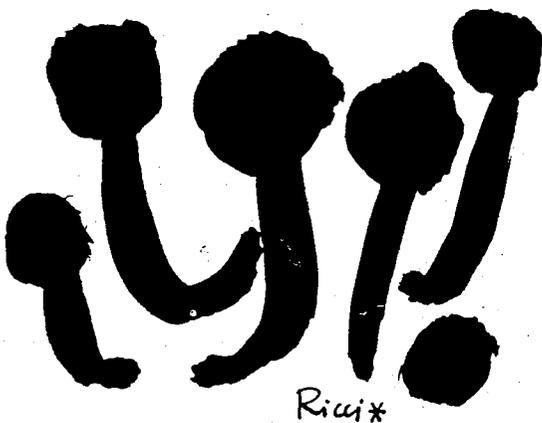


the subject's past, a past that even he only vaguely remembers and which may well be utterly irrelevant to this employment.

In massive use today, but no less a challenge to human rights because of their wide use and acceptance, are the computer and the process of data storage. Many grave questions are raised. Elementary are: who programs the machines? who processes the results? who has access to the data on individuals? and who selects what portion of the data is to be available and to whom? Who has the key code card? Is the record of the individual total or fragmentary? The use of fragmentary information on a selective basis can be most damaging and unjust to individuals or organizations. The crude methods of Senator Joseph McCarthy in the witch hunt of the early '50's should be evidence enough of this.

There is a desperate need to examine these new challenges to human rights. Man can ill afford to remain preoccupied with traditional problems of human rights to the exclusion of the terrifying threat of technological developments. What is needed first of all is serious research — private and foundation research, university research and research by international organizations. This has started in a small and tentative way in universities and foundations. UNESCO is alive to the challenges. The United Nations Institute for Training and Research (UNITAR) under its director, Chief S.O. Adebó of Nigeria, has made a start.

Basic to any progress in this area is education of the public. It must be made to know the dangers to its rights. It must be willing to see the reality of the challenge in personal terms. The threat to all of us is insidious and pervasive. We cannot allow ourselves to slide into a position of human servitude vis-à-vis scientific developments as we have done in relation to the atom.



Ricci*

from the academy

IN DEFENSE OF THE STUDENT

Bernard Murchland

In our present program of higher education the student is by and large the odd man out. This holds particularly in the larger university complexes where the iron law is that the student is made for the system. The symptoms of the student's discontent with this predicament are obvious enough: restlessness, estrangement, apathy and, increasingly, outright rebellion. According to a report by the National Student Association there were 221 major demonstrations at 101 campuses in the first six months of this year. I do not regard such tactics as the most effective method for resolving the problems that provoke them, and where violence is involved find myself shaking my irenic head in disapproval. On the other hand, I do not share J. Edgar Hoover's opinion that "revolutionary terror" is invading colleges. But such demonstrations do signal in a most dramatic fashion the need to revise our educational thinking in some important respects.

Student power has become a central issue. That is an unfortunate phrase which does not adequately express student concerns. Student *rights* seems to me much more apt. I would guess that the majority of recent campus demonstrations came about either because the student's due rights were not acknowledged or because satisfactory procedures for handling them were lacking. Traditionally, American institutions of higher education have played the role of *in loco parentis*. Powers of decision have rested with the president and his administration. These powers were exercised on the assumption that students are void of any ideas concerning their own needs and well-being. But this assumption is no longer defensible. College students today marry, fight wars, have financial and social responsibilities. They exercise adult functions yet are all too frequently denied adult prerogatives. The question of their rights, consequently, is a matter of great urgency.

The scope of these rights remains to be determined. It ought to be obvious, however, that students have a right to an active voice in what concerns their edu-

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cation (including curriculum and teachers) and living circumstances. More importantly, perhaps, this and other rights should be procedurally secured. Oddly enough, legal thinking on this question seems more advanced than that of educators'. In a recent speech Matthew W. Finkin, Legal Assistant to the Washington Office of the American Association of University Professors, spoke of the emerging constitutional rights of students, citing court cases in which decisions have gradually established the view among legal authorities that students are "constitutional persons" and their rights are defended under the first and fourteenth amendments of the United States Constitution.

These rights have been mainly concerned with two general principles of freedom: (1) procedural due process and (2) immunity from vague and arbitrary rules and regulations. Both of these principles have been incorporated in the *Statement on Rights and Freedoms of Students* prepared by a Joint Drafting Committee representing several national organizations interested in student rights and approved by the American Association of University Professors at the National Meeting of April, 1968.

The AAUP statement defines procedural due process as follows: "In all situations, procedural fair play requires that the student be informed of the nature of the charges against him, that he be given a fair opportunity to refute them, that the institution not be arbitrary in its action, and that there be provision for appeal of decision." The statement also points out that the concept of due process concerns the student's rights against "unreasonable search and seizure."

When this outlook becomes prevalent in colleges a major victory will have been gained. But it is not merely a question of the student's legal status. It is also a question of his status *qua* student. His most basic right is the right to be educated and not merely trained or moulded. Perhaps the greatest defect of college education is the corrosion of youthful idealism, the early dampening of the student's natural desire to discover an interrelated pattern of life values. The grim seriousness of classroom competition and chilling impersonalism of college life soon turns the students' hope for enduring commitments and meanings into cynical detachment. They suspect our current institutional ideologies because they are extraordinarily sensitive to the chaos and conflicting complexities in the world about them.

One of the dualisms that most aggravates our present dilemma is that between "reason" and "emotion." The university curriculum is built upon the "body of knowledge" tradition that necessarily fosters a kind

of "ultra-intellectualism," emphasizes an abstract and quantitative approach to learning, and fosters the view that human behavior is best handled from above, by the impositions of the mind. In rejecting this, students take up a Romanticist stance and seek primary values in emotional intensity, in situations that are charged with commitment, choice and intimacy. Both of these extremes suffer serious shortcomings. The problem with romantic protest is that it tends to deny intelligence as a guide of life while the chief limitation of ultra-intellectualism is its blindness to the varied quality and ranging possibilities of human development. Intellectualism is highly distrustful of the emotional spontaneities that are essential to integral education and generally fails to recognize that intellect is instrumental to the unity of personality.

This dichotomy is still widely accepted although, happily, serious criticism is making itself felt. A recent report on the student in higher education (The Hazen Foundation, New Haven) states that "it is no longer possible to take a narrow view of intelligence as academic knowledge, isolating cognitive growth from moral growth and the general maturation of the person . . . because our knowledge of the nature of the human personality forces us to conclude that cognitive growth which is separated from the development of other aspects of the human personality is illusory or distorted." The student, of course, has long suspected and sometimes articulated precisely this view. It is the artificial splits of the academic system, the feeling that a vital part of his humanity is being ignored that "bug" him. His reaction, as noted, is usually excessive. But his instincts are rather sure. They are now beginning to be recognized. Colleges at present are heavily weighted in favor of the professional graduate schools. Nor can we reasonably lay the onus of educating the *whole man* on the schools. Other agencies must also contribute. But a good deal more freedom must be accorded students. Academic conditions ought to encourage them to refine their sensuality, develop authentic emotions and engage in responsible discovery of values and ideas. Much of the problem in the past has been the university's reluctance to grant this freedom and its failure to create these conditions. But I would be willing to predict that one of the exciting developments in higher education in the decade to come will be increased efforts towards a more personalist conception of the educational process.

The solution to the student's alienation is an integrated scheme of meanings. And this, in no small part, is what the current unrest is all about.