

accurate information about a country that exerts political influence far beyond its size or economic and military power.

Singleton explains in detail what has happened over the past thirty years, with special attention to the economic. A remarkable change is evident: "The generation that made the revolution looked eastward, if it looked abroad for guidance: the rising generation of the 1970's looks to western Europe—and above all to Germany—for its models." While it is indeed remarkable that the children of the Partisans have been so quickly reconciled with their former national enemies, it is even more remarkable that this process took place essentially under the same leadership. "Yugoslav leaders developed an ability to justify all the changes that were taking place in their country in terms of unchanging Marxist phraseology. What was defended as Socialist orthodoxy at one period was condemned as being harmful and contrary to the principles of self-managed socialism a few years later. The speaker was the same, the phraseology was the same; only the policy was different." "[T]he Yugoslavs have rarely let ideology impede pragmatism for very long, and their ideology is remarkably malleable." As long as the League of Communists of Yugoslavia (the official name of the party) continued to maintain the dominant role in political, and to a lesser degree in economic, decisionmaking, it was possible to pass on the responsibility for errors and failures to the second echelon of party leadership. Those on top rarely had to take the consequences for their actions unless they deviated drastically from the Titoist line, as did Milovan Djilas, Alexander Ranković, or the "nationalist" Communist leaders of the early 1970's.

The author excels in descriptions of economic trends and policies (banking policies, regional economic development, and market socialism) and in providing the most crucial elements of the prodigious Yugoslav legislative activities (both constitutional as well as socio-political and economic). Political infighting and the careers of leading Yugoslav personalities, despite their importance, receive scant emphasis. Singleton takes for granted knowledge about the main protagonists of political developments to such a degree that he merely mentions the last names of some guiding personalities, such as Edvard

Kardelj, Alexander Ranković, Milovan Djilas, Mōsa Pijade, or Boris Kidrić. The general reader may find these names puzzling and consequently may misjudge the importance of such individuals. The absence of a more extensive treatment of the "Ranković affair" or the "Djilas affair" may be regarded as a weakness of the book.

There are other aspects that probably should have received more attention. The political aspects of the Soviet-Yugoslav break in 1948 are insufficiently highlighted, and the military aspects are almost neglected (border incidents, expectation of insurrection, and the such). The creation of concentration camps for members of the German minority, regardless of their attitude toward Nazism, are not mentioned. Nor are the terrorist activities of a segment of immigrants made sufficiently specific. The common practice of allowing only positive critiques of new constitutional legislation, even during the discussion stage, could have been brought to notice.

But these are minor faults. They are compensated for by an incredibly strong

documentation of economic policies, nationalistic problems, industrial and agricultural planning and production, unemployment in the country and the resulting migration of Yugoslav labor to Western Europe. All these factors are spelled out in statistical tables, charts, maps, and footnotes. While the diverse origins of the statistics do not always make for easy comparison, the author is to be commended for not relying on a single source for such measurements. The lengthy annotated bibliography will also be of use to general readers and students.

The Yugoslavs can take heart in Singleton's assessment that their pluralistic experiment, despite all tensions and uncertainties, is likely to survive Tito's death without cataclysmic upheavals. This is chiefly due to the cohesive role of the Communist party and the army. No similarly reassuring prognosis is given—rightly, I think—as to whether the Socialist goals of social justice, equality, and removing exploitation can be accomplished with a commensurate growth of genuine democracy and civil rights.

## Universities in the Western World

edited by Paul Seabury

(The Free Press; 303 pp.; \$11.95)

## The Future of the Humanities

by Walter Kaufmann

(Reader's Digest Press; 226 pp.; \$8.95)

### Samuel Hux

A current notion is that now that the universities have lived through and survived the "revolution" of the Sixties, things have returned to normal, or very close to it. Charles Frankel, however, urges us to "consider the following phenomena": "grade inflation; the progressive elimination of foreign language requirements...; the steady dilution even of mild distribution requirements; *the regularity with which curricular reforms turn out to involve simply less reading and writing*; and living conditions in dormitories, from which universities have almost entirely withdrawn their supervisory authority

although they continue to pay the bills; the doubletalk about quotas that are not quotas and apartheid that is not apartheid" (*italics added*).

With the possible exception of the penultimate issue, these are serious matters, and if they are a return to "normal," then...the anti-Bolsheviks in Russia experienced a return to normal when the Revolution was "over" in 1918. The book to which Frankel's essay is the epilogue is an attempt to remind us that the higher education community's sighs of relief that students and faculty have returned to the classroom ring hollow—or macabre;

they are exhalations from the lungs of the dying.

The twenty essays Paul Seabury has collected in *Universities in the Western World* were originally papers read in 1973 at the first conference of the International Committee on the University Emergency (subsequently the International Council on the Future of the University). That they are still pertinent four years later in a period in which everything is supposed to be changing with great rapidity suggests a real danger for that "Future." It will be difficult (it has been difficult) to reverse the trends capsuled by Frankel because of another theme of the book, introduced by the late Alexander Bickel and echoed by other contributors: an essential change in the nature of university governance.

Not only has the federal government asserted more and more "guidelines" for the university (an ironic result of the quasi-anarchist student rebellion), but the "permanent residents" of the academy have much less say than before, sharing it with those whose

residence is normally four years. If rule by the permanent could tend to the stodgy (as indeed it did), rule by the transient cannot help but tend to the trendy and the short view. What's compromised here is precisely the stability that's required to make the university's future something more intellectually exciting—and useful—than its dull present.

Some concerns are common to these vastly different essays. They are grouped as "Universal Perspectives" (dealing with academic freedom, governance, institutional autonomy, and the such) and "National Experiences" (critical histories of contemporary higher education in North America, the major European nations, Australia, and Japan). Few of the essays are surprising in their insights, probably because the problems are clear even if their solutions are not. Among those that *are* exceptional I would mention Frankel's and Bickel's and a rangy, complex essay by David Martin on the entwined ill fortunes of university, puritanism, and humanism:

"Puritans delighted in the Word, humanists delighted in words, puritans studied scripture, humanists studied manuscripts. But the new anarchist personalism despised both sermons and speeches and aspired to a condition of all-around reaction in which words and music, sound, and touch are one."

Martin's attempt at large political and philosophical synthesis (I cannot hope to summarize an argument that provokes and surprises with each new paragraph) almost takes him outside the immediate concerns of the book. That's praise. For all the book's virtues there's entirely too much of that cramped restraint endemic to the academic conference: Such and such "would require moving beyond the scope of this discussion."

And scope of a particular sort is required. We *need* to admit that questions about education are a philosophical inquiry (while we've grown impatient with "theory"). I don't mean that we should lose ourselves in airy speculations. But when one talks about what goes on in the classroom, in the

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structuring of the curriculum, in the enunciation of intellectual priorities—the essential, homely stuff of higher education—one is talking ethics, aesthetics, social thought, epistemology; in short, Philosophy. We need a conscious philosophy of education instead of the present hodgepodge of accommodations to this practical necessity and that special interest and t'other neon fad.

The philosopher Walter Kaufmann attempts something like that in *The Future of the Humanities*. Kaufmann knows that whether grades are inflated or deflated, whether languages are required or not, whether dormitories have the atmosphere of monasteries or suburban motels, whether quotas are practiced, ignored, or reversed, the essential illness of the contemporary university is the undergraduate college's aping of the graduate school's microscopic specialization. The university curriculum, now as before, is shaped by the "scholastics," one of Kaufmann's "Four Kinds of Minds." The (true) "visionary" comes along too rarely for the university to count upon too much, and the "journalist" is too concerned with immediate, flashy gratification of the mind (a judgment I reject; Kaufmann doesn't mean the daily reporter but someone like the late Edmund Wilson); which leaves as the fortunate hope the "Socratic type," the prober, the tester, who stimulates others to probe and test. Someone like Kaufmann himself. Yes, but...how should I put it?

I wish I had had the course Kaufmann outlines on *Genesis* instead of some of the courses I had. Kaufmann must be a marvelous Socratic teacher, and surely the university would be a better place if he could be replicated about a thousand times. But I think it more interesting and important that he recommends that such a course be required, that "comparative religion" be a required subject holding the place that classical languages did a few decades ago. My point is not the acceptance of this specific proposal; rather, I endorse the notion that we *do* have to talk more about *what* a curriculum *should* be. And I think we should talk a little less about *teaching*, as heretical as that may sound, or about *teachers* at any rate. Granted one can learn a lot about the workings of the intellect by submitting oneself in person to a first-rate mind; but there are going

to be few of those around, proportionately, and that's a fact. But there are a lot of good books, works of art, chemical phenomena, and physical laws. Somewhere along the way our priorities became turned upside down. The university becomes the scene of many personality cults, and students tend too often to major in professors rather than in subjects. We spout a great deal of sanctimonious nonsense about the master-apprentice relationship, ignoring the fact that that tradition served best when libraries were poor and the prof was a necessary transmitter of knowledge. Make the library the center of the university with a coherent curriculum, send the students there, and the increasing incompetence of faculties will be far less damaging.

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## Briefly Noted

### No Souvenirs: Journal, 1957-1969 by Mircea Eliade

(Harper & Row; 343 pp.; \$15.00)

A journal is only as interesting as its keeper, and Mircea Eliade is a fascinating man, a true cosmopolite of immense learning and experience. Born in Rumania near the turn of the century, he has lived and traveled throughout the world, known the most famous intellectuals of the century, written stories,

novels, and scholarly books in a number of languages, and has served as a masterful bridge between East and West, the modern and the primitive. Yet despite his cosmopolitanism he has, like Odysseus, been a wanderer in search of home; not simply his lost birthplace of Rumania but a more primordial home, the perfect center beyond time and space where the true hearth lies. *No Souvenirs* is the story of twelve years of Eliade's exile, fragments of his soul's musings, efforts at "penetrating the hidden meanings of his wanderings and of understanding them as a long series of initiation rituals."

Eliade, renowned for his work in the history of religions—which he understands as a "saving discipline," for which he has "witnessed" and "sacrificed" his literary talents—immerses us in the melancholy sense of time lost, the old world destroyed, objects, books, friends, even photos—no souvenirs. Death is our constant companion throughout. Eliade is depressed at the loss of his world. He is carried away by memories, obsessed by the pressure of time, fearful that death might cut short his work.

Such sad "historical" musings might seem strangely contradictory to one acquainted with Eliade's impressive arguments against "the idolatry of history." They are contradictory, even if one accepts Eliade's distinction between living in history and believing in its ontological reality, but they are the rich contradictions of a creative and passionate man. It is through paradox and contradiction that Eliade leads us on his search to decipher the "hidden meanings," the mysteries and hierophanies of existence.

Many famous people make an appearance in *No Souvenirs*: Tillich, Jung, Chagall, Cioran, Teilhard de Chardin, and Ionesco, among others. But Eliade is not intent on minding publicly the private business of his companions ("There are many things I do not have the right to make public"); rather, he is busy sharing with us his innovative mind as he travels back and forth in time and space in search of the "secret taken to the tomb by the last hierophant." Ideas, not gossip, prevail. *No Souvenirs* is a delightful and instructive book that sparkles with insights and is a fine example of the "historico-religious hermeneutic" in process.

—Edward J. Curtin Jr.

## René: A Canadian in Search of a Country by Peter Desbarats

(McClelland and Stewart; 223 pp.; \$10.00)

Quebec's Premier René Lévesque is obviously quite serious about that province becoming an independent nation. To most people in the U.S. the idea of Quebec separatism seems a quirky, even kooky, phenomenon generated by the liberationist rhetorics of the Sixties. But the Lévesque portrayed by English-speaking journalist Peter Desbarats is anything but a kook. Eccentric and moody at times, to be sure, but essentially a clear-thinking individualist and professed Socialist, Lévesque has given detailed thought to the shape of an independent Quebec, its relations with what would remain of Canada, and with the U.S. and the Francophone world. One of the most engaging parts of the book is a long interview the author did with Lévesque back in 1969, but they both pretended the interview was taking place in 1977 and are looking back on the process of independence that had culminated five years earlier. The scenario, from the viewpoint of 1977, is wildly premature but not unbelievable in its rough outline of a possible future. Curiously, Desbarats seems skeptical about Lévesque's ability to bring off the independence he calls for. He doesn't argue the point, but the author leaves the impression that Lévesque is likely more interesting as a personal/political phenomenon than as the leader in a new chapter of North American history. Also, the author stresses that Lévesque is already old hat to many of the younger Québécois, possibly holding more interest for English-speaking Canadians than for his own supposed constituency in Quebec. One is led to infer that he represents a moment of artificial stability and respectability in independence circles and that, with his passing, the cause may well revert to the quirkiness and kookiness for which it was deservedly dismissed in the past. But that is an inference, and not what Desbarats says outright. The book remains an utterly engaging personal portrait of "René" and an informative briefing on the history and sensibilities of a Quebec that is all too little understood south of the border.

## The Socialist Decision by Paul Tillich

(Harper & Row; 185 pp.; \$10.95)

Published in Germany on the very eve of the Nazi takeover, this book has waited forty years for translation into English. Lutheran ethicist Franklin Sherman has made this important statement readily accessible to American readers, who should welcome a book that fills in a significant gap in the Tillich literature now available. Here is Tillich the theologian strenuously relating biblical faith to political decision. At that time it seemed to Tillich and many others that the clear choice was between Naziism and socialism, although, in Tillich's case, socialism of a rarefied form. The stress here is on socialism as the politics of "expectation." One wonders if, toward the end of his life, Tillich would have seen the Socialist option in any recognizable form as an attractive alternative to the American social and political experiment. Although this is a very

European book, born from a tortured moment in German history, its basic argument is today of more than anti-quarian interest.

## Unofficial Diplomats ed. by Maureen R. Berman and Joseph E. Johnson

(Columbia University Press; 268 pp.; \$15.00/\$5.95)

A survey of unofficial diplomacy since World War II, this collection of essays by participants touches on enterprises as diverse as the Pugwash and Dartmouth conferences, the World Council of Churches, and the International Red Cross. There is also, for reasons not entirely clear, much attention paid various academic simulation games aimed at conflict resolution. The editors conclude that different forms of unofficial diplomacy will likely increase in the years ahead and that, in general, such diplomacy stands a better chance if it is in close touch with governmental decisionmaking.

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## Rabbi by Murray Polner

(Holt, Rinehart and Winston; 244 pp.; \$8.95)

From small towns in Texas to upper-income California suburbs to the Hasidic strongholds of Brooklyn, Polner surveys the state of Judaism in North America today. The focus is on the rabbi, especially the pulpit rabbi in the local synagogue, but this in fact opens up the whole picture of Jewry, since Polner clearly agrees with sociologist Charles Liebman that rabbis are "the most important figures in American Jewish life today." The book is written in a very accessible style and includes a glossary of Jewish terms for the outsider, which also means Polner is keenly aware that many Jews are "Jewishly illiterate." Largely through interviews with local rabbis Polner reveals the widespread uneasiness of Jews about being "different" in a way that might provoke latent anti-Semitism. Especially outside the major urban centers there has been a fearfulness about relating Jewish ethics to "controversial issues" such as race relations and the war in Vietnam. For all the uncertainties Polner believes the rabbinate is probably less demoralized than many other professional groups. The bottom line for many in rationalizing their labors is the survival of the Jewish community itself, especially as that survival is threatened by the assimilationism most painfully represented in intermarriage with non-Jews. At present, solidarity with Israel may be the major cohering factor in Jewish identity, but almost all the rabbis Polner describes and interviews long for a deeper and more positive allegiance to Jewish thought and practice. As a lovingly critical overview of American Jewry today, *Rabbi* is a book to be warmly welcomed.

## Sun Myung Moon and the Unification Church by Frederick Sontag

(Abingdon; 223 pp.; \$8.95)

Few religious movements in recent years have stirred a political storm comparable to that surrounding "the Moonies." With the ongoing investiga-

tion of "Koreagate" one assumes the Unification Church will be in and out of the spotlight for some time to come. Sontag, a California-based philosopher, here offers a sympathetic—some think a much too sympathetic—analysis of the movement and its leader, including a nine-hour interview with Mr. Moon that, he says, is the last he will grant—ever. A strength of Professor Sontag's approach is that he deals with the movement primarily as a religious phenomenon, treating the political involvements only as they relate to the creed of the group. Of course those who are chiefly interested in the Unification Church for political reasons will view this as a weakness. The fact remains that this is an important study for people who want to understand what the Moonies are about.

## The Counter-Insurgency Era: U.S. Doctrine and Performance by Douglas S. Blaufarb

(The Free Press; 356 pp.; \$12.95)

There is no dearth of books on why U.S. policy in Vietnam was a disaster. Blaufarb's contribution is to put that failure into the context of counterinsurgency thinking as it developed from 1950 to the present. It was an experiment in which the author was intimately involved and from which he draws his chief conclusion that the U.S. is not very good at counterinsurgency and should not rely on it in the future.

## Idi Amin Dada: Hitler in Africa by Thomas and Margaret Melady

(Sheed, Andrews, McMeel; 184 pp.; \$7.95)

Thomas Melady was ambassador to Burundi, 1969-72, and the last U.S. representative to Uganda. Parts of this searing indictment first appeared in *Worldview*. The authors conclude with a call to the United Nations to send forces to halt the genocide in Uganda.

## Correspondence (from p. 2)

though I believe religious faith is good for individuals and societies, my argument for Christianity in particular would never rest with an enumeration of its practical benefits. I believe Christianity to be true—but did not have the space to argue that in the article—and I would never recommend Christianity primarily because it is a means to some other end. I would never urge that we all become Christians just so that we can avoid fascism (or Marxism). That is a terrible abuse of Christianity—actually another form of idolatry. Professor Thompson asks what religious faith did to prevent the blossoming of fascism, where the "soldier of Christ" was when fascism was becoming popular. What Professor Thompson seems to be urging is that religion be *political*, that it involve itself in the externalization and impersonalization of the struggle between good and evil. He is prescribing exactly what I warned against: locating the Enemy outside oneself rather than inside.

Yet I do not believe that political involvement—whatever its dangers—*necessarily* involves the Christian in idolatry, and therefore I would not deny the Christian layman the liberty of being political (in *almost* any way he chooses). Nor would I require that he be political. From the perspective of Christian theology, nonidolatrous political options are properly *adiaphora*—matters indifferent. (Fascism is not always and everywhere idolatrous—just as, say, liberalism is not. I can conceive of a faithful Christian having supported fascism—especially in its earlier phases and its non-German forms—over liberalism, and vice versa.) However, I do not believe the Church, the Bride of Christ, should embroil herself in such matters indifferent. I do not believe there is such a thing as a "Christian social ethic" *obligatory* for the Church and for all Christians (and I say this as a Christian who happens to be a Socialist). I do not have the space to develop this argument, but I would conclude by saying I can think of very few concrete cases when the Church should take sides in politics, and I do not think the Church has any theological basis for taking broad theoretical stands as between democracy and dictatorship, socialism and capitalism, or freedom and slavery.