Pittsburg State University
Pittsburg State University Digital Commons

The Educational Leader, 1937-1959 University Archives

1-1-1958

The Educational Leader, Vol. 21, No. 3

Kansas State Teachers College

Follow this and additional works at: https://digitalcommons.pittstate.edu/edleader

Recommended Citation

Kansas State Teachers College, "The Educational Leader, Vol. 21, No. 3" (1958). *The Educational Leader, 1937-1959*. 64.
https://digitalcommons.pittstate.edu/edleader/64

This Book is brought to you for free and open access by the University Archives at Pittsburg State University Digital Commons. It has been accepted for inclusion in The Educational Leader, 1937-1959 by an authorized administrator of Pittsburg State University Digital Commons. For more information, please contact digitalcommons@pittstate.edu.

THE EDUCATIONAL LEADER

CONTENTS

Inaugural Address
President Leonard H. Axe

Voluntary Committee
Theodore M. Sperry

Theme and Symbol in Faulkner's *Old Man*
John Q. Reed

Better Living Through Student Unions
Jack H. Overman

JANUARY 1, 1958
VOLUME XXI
NUMBER 3

KANSAS STATE TEACHERS COLLEGE · PITTSBURG

THE EDUCATIONAL LEADER

Published in January, April, July and October by the Office of Publications Kansas State Teachers College, Pittsburg, Kansas

REBECCA PATTERSON · Editor

Address all communications to The Educational Leader, Kansas State Teachers College, Pittsburg, Kansas.

VOLUME XXI · NUMBER 3

THE EDUCATIONAL LEADER

VOLUME XXI · NUMBER 3

Foreword

THE current issue of THE EDUCATIONAL LEADER opens appropriately with the Inaugural Address of Dr. Leonard H. Axe, president of Kansas State Teachers College at Pittsburg.

The formal inauguration of President Axe, which took place on Friday, September 13, 1957, began with a procession led by Gov. George Docking of Kansas and the new president, followed by distinguished visitors and members of the faculty of Kansas State Teachers College. From the stage of Carney Hall auditorium, Governor Docking and Oscar Stauffer, representing the Kansas Board of Regents, addressed their congratulatory tributes to the new president. Doctor Axe responded with the formal acceptance of his new position, paying tribute to the achievements of his predecessor, President Emeritus Rees H. Hughes, and then proceeded to outline the four principles which would guide the new administration of Kansas State Teachers College.

Following is the text of the Inaugural Address given by President Axe.

Inaugural Address

By Leonard H. Axe

I accept the presidency of Kansas State Teachers College at Pittsburg, with pride and satisfaction but tempered with a feeling of humility. In accepting this responsible position, I am aware of the obligations which accompany it. It is fitting at this time to acknowledge the many major contributions made by my distinguished predecessor, President Emeritus Rees H. Hughes, who directed the affairs of this college for sixteen years. It gives me a feeling not only of confidence but also comfort to know that he will continue to serve the college and thus be available for consultation and advice. Also at this time I wish to thank Chancellor Murphy, Presidents King and Cunningham and the representative from Kansas State College, Doctor Green, for taking time from their busy schedules to be with us this morning. It also is with a great deal of gratitude that I recognize the presence of five of my former associates and colleagues from the University of Kansas at Lawrence and my friends and former associates in the Department of Administration of the State of Kansas, Topeka.

There are many topics which might be made the subject of an address on the occasion of an installation of a college president. The most appropriate of these on the part of an incoming president would seem to be a declaration of principles by which he will be guided in the years ahead. Almost a half century ago, a declaration of principles was made by Dr. George E. Myers upon being installed principal of the State Manual Training Normal School of Pittsburg. The 1911 declaration of principles stated "It is ours to give to hundreds of young people each year thorough training in the particular manual arts subjects they are to teach, and in related subjects; to familiarize them with principles of teaching and class management to help them understand better the laws of mental and physical development, particularly of the adolescent period; to give them the point of view of the teacher, recognizing that method was made for the child and not the child for method; . . . to prepare them to make the largest possible contribution to the lives of their future pupils and the community in which they work." The editors of the *Kanza*, the school's yearbook, also listed their declaration of principles. They were, first, a four years' course leading to the bachelor's degree, and secondly, separation from the State Normal at

Emporia. Since the 1957 football season is to be ushered in tomorrow night with a team from one of our neighboring states, I ask your indulgence while I make one more reference to the same yearbook. In reviewing the 1911 football season, the sports editor closed with this report and observation, "Season ended with a 5-0 victory over Springfield Normal. There was considerable beefing on Springfield's part, but that is very often the case."

At this time, I will take advantage of the occasion and give a four-count declaration of principles which I believe to be the guideposts for an institution of higher learning. To a certain extent, a statement of principles must necessarily be lacking in detail, for they must be general enough to apply to myriad situations and yet sufficiently clear to enable people to take action toward the same objectives.

Count Number One. It is generally agreed, I believe, that we want our young men and women to develop into responsible citizens. Also, I believe that we want our young men and women not only to be concerned with moral and spiritual values, but able to evaluate them. In speaking to a group of College Students at Park College, Senator Symington said, "Amidst our concern about maintaining national property and relative technical competence there is a growing awareness that something else is required, moral and cultural development." All these things point to the inescapable conclusion that we are charged with the development of responsible citizens. As a general rule, it cannot be learned from books or lectures. The ability to accept and bear responsibility can be acquired only through experience. In order to acquire that ability, one must be given responsibility. Far too often in the institutions of higher education in this country, we observe the existence of a strange dichotomy. On the one hand the student is told that he is an adult and must accept his responsibilities as such. On the other, he finds that rules and regulations exist and are administered to such an extent that virtually every decision, major or minor, is made for him. He is told what time to retire and when to get up; where he is to eat and where to live, when he is to go to class and when he may stay home; and to a great extent is told what courses of study he must pursue. Then, at the end of four years of such experience, we are surprised and disappointed to discover that his every instinct is to conform, to glorify the status quo, to look to others for decisions which he can follow. We should be surprised at the number who manage to develop their ability to accept responsibility within such a framework, not at the number who fail. To be sure, there must

be rules and regulations, for no organized society can function effectively without them. To some people, these rules and regulations will seem unreasonable and arbitrary. But there is one thing we can and must do. Whenever and wherever possible, the members of the society to be affected should be considered, consulted, and encouraged to participate in the formulation and administration of necessary rules and regulations. Mistakes may be made, but a democratic society can survive mistakes that would cause other forms of organization to crumble and disintegrate. More important, the mistakes will have been made in the interest of true education. We must bear in mind that unless a continual conscious effort is made to maintain student responsibility, the creeping totalitarianism of administrative convenience will inevitably set in.

Count Number Two. An institution of higher learning should be concerned primarily with intellectual development. No other institution in our society possesses the resources in terms of time, talent and raw materials that we have at the college and university level. I need not burden you with a detailed account of the rapid growth of science and technology which have brought about such changes of environment that we have had little time for organic readjustment. *Is* it not time to re-examine how we are faring in our attempts to prepare young men and women adequately for the responsibilities ahead of them? It is self-evident that it is not enough to be mere purveyors of information. Information is undeniably important, but possession of information is not in and of itself possession of an education. The philosopher Alfred North Whitehead says:

> Education is the acquisition of the art of the utilization of knowledge. This is an art very difficult to impart. Whenever a textbook is written of real educational worth, you may be quite certain that some reviewer will say it will be difficult to teach from it. Of course it will be difficult to teach from it. If it were easy, the book ought to be burned; for it cannot be educational. In education, as elsewhere, the broad primrose path leads to a nasty place. This evil is represented by a book or set of lectures which will practically enable the student to learn by heart all the questions likely to be asked at the next external examination.

Ability to evaluate critically and use information is an integral part of true education. Passive exposure to the attempts of others to use information is not enough. Before a student can gain a true education, he must become an active participant in the processes of evaluation and use. He must attempt and fail, be guided by his failure and aided by his instructors, try again and again, until eventually his mental processes gain a sharper focus and his education is more complete. All this takes time and effort, but, as one does not

become an All-American fullback by just reading a book, one does not acquire an education that simply either.

I did not by any means wish to imply that books are not important. Essential to this intellectual development is a collection of books, adequately housed and readily accessible. As one writer has so well stated:

> Good books broaden our horizon, fill our minds, enable us to continue growing in knowledge and wisdom. The voices that speak to us across the birth and death and rebirth of nations touch every emotion of your generation. They provide us with a sense of proportion, a standard of values, and a profound respect for the truth.

Count Number Three. Research is a logical and necessary adjunct of any institution of higher education. It is logical because of the research capability which is concentrated in such an institution. Where except in a college or university are gathered together so many minds dedicated to the mastery of the various fields of learning? In order to fulfill our educational obligations we must build and maintain faculties of such dedicated people. We must do so because aiding in the intellectual development of students requires a deep and subtle understanding of the subject matter under examination. Having built such faculties, it would surely be illogical to fail to use their capabilities in the interest of the common good. It would not only be illogical, it would be criminal waste.

Research is necessary to an institution of higher education because it keeps alive the spirit whose existence means the success or failure of our mission. The quest for truth and knowledge must not be on the part of the students alone. When a man becomes content with what he already knows, he ceases to be a good teacher. He cannot communicate the excitement of learning because for him the excitement has ceased to exist. Research is the lifeblood of intellectual pursuits. Without research continually going on throughout the institution, it soon becomes pedestrian. An institution without intellectual interest cannot communicate to its students interest in things intellectual.

Research, however, should not be limited to the physical sciences and their application. We need to know more about such unanswered questions as: What makes the process of communication succeed or fail? What are the defects in the county tax structure and how may they be remedied? What is the status of political parties at the county level and what factors have contributed to their strength and weakness? Those in the social sciences should be trying to find the answer to these and many other unanswered

questions. We need to know more about the gifted and exceptional young men and women; how they may be identified and what programs are most appropriate for them. We need to know how schools in scattered populated areas may be organized and financed to provide the best educational programs for those in attendance. More research is needed in education and psychology and related areas. The foregoing are but examples of unanswered questions in all fields of knowledge.

Count Number Four. Service, particularly in the case of a state supported school, is an inescapable obligation for an institution of higher education. The people of the community, the surrounding area, and even the state as a whole quite naturally look to such an institution for services which cannot be found elsewhere. Things such as adult education, resource assessment, advisory personnel, and intellectual leadership are the natural and logical contributions of such an institution.

A college isolated unto itself is not a desirable situation. The air that fills the vacuum so created is apt to be so rarified that all concerned have difficulty keeping their feet on the ground. A school should have strong, sturdy roots embedded in the community and area life within which it lives. The strongest roots that it may have are the services that it renders to the people and institutions of the area. There is thus created a continual flow and exchange of ideas and contacts. When the people of the area look to their college for these services, both they and the college have reached the optimum benefit from its existence. Mr. L. P. Faneuf, president of the Bell Aircraft Corporation, in speaking on the subject "All Must Defend Free Enterprise," put it this way: ". . . if there are two groups in America today who have a common purpose and a common objective and a common obligation, it is American business and American education." The principle, then, is this: Whenever and wherever consistent with the effective discharge of its primary educational function, an institution of higher education should strive to meet off-campus requests for service.

Conclusion. Time does not permit more than just mentioning that we are aware of many of the problems that increasing enrollments are bringing to the colleges and universities. Some three and a half million students are on college and university campuses this fall. A year from now will enter the freshman class of the wartime baby boom. Time, therefore, is no longer our ally. Even now, the teacher shortage is acute.

More teachers, more classrooms, more laboratories and laboratory equipment, more student housing, more of everything associated and connected with education is needed if we are to meet the increasing desire on the part of our people for college educations for their sons and daughters. All of these and more will be needed if we continue to provide well educated people to guide the youth of America. Those of us who have dedicated ourselves to the teaching profession are prepared to pay the price, both emotionally and physically, to see to it that the nation's youth are prepared, not for the world their parents faced, but the one they must face. I am confident that the people of Kansas will continue to support the state colleges and the state university with like fortitude.

By way of summary, let me review briefly what I conceive to be some of the guideposts for an institution of higher education:

1. A continuing effort must be made to aid students in the development of a sense of initiative and responsibility.

2. Students should be helped to acquire proficiency in the creative use of knowledge.

3. Research is a logical and necessary adjunct of any institution of higher education.

4. Whenever and wherever consistent with the effective discharge of its primary educational function, a college or university should strive to meet off-campus requests for service.

As I said in the beginning, the four count declaration of principles was an attempt to answer the question, "Where do we go from here?" As has so well been stated by H. G. Wells in *World Set Free:* "Man lives in the dawn forever. Life is beginning and nothing else but beginning. It begins everlastingly. Each step seems vaster than the last, and does but gather us for the next."

Voluntary Committee

An Informal Association of Faculty Members of KSTC, Pittsburg

By Theodore M. Sperry

PHASE I. EFFECTIVE COLLEGE TEACHING

As a result of a North Central Association Workshop on Teacher Education held at the University of Minnesota in August, 1952, a local committee of interested faculty was organized on the K. S. T. C. campus to further the efforts of the N. C. A. workshop by bringing Teacher Education to the attention of the college faculty. Dr. J. V. Melton, of the Department of Industrial Education, assumed chairmanship of the local committee.

At the initial meeting of this committee on February 5, 1953, it was noted that the teaching profession seemed to be negligent in carefully studying the techniques of its profession, as compared with such professions as law or medicine. It was agreed that a study of techniques of more effective teaching should, therefore, be made. It was recognized that external conditions of salary, hours of work, etc., are important factors affecting effective teaching; but this study was to consider what could be done under existing conditions.

Since the consideration of Teacher Education was to be limited for purposes of this committee to the techniques of effective teaching, the group came to be known as the Committee on Effective College Teaching. There were ten members of the faculty (Crandall, Hall, Hillier, Larkin, Mahan, Melton, Shurtz, H. Smith, Strowig and Wright) present at this initial meeting. Dean Mahan hoped that this committee would function as a seminar and that other members of the faculty would feel free to join the group and participate in the discussions.

At this initial meeting Professor Wray Strowig summarized a series of analyses of the K. S. T. C. student body as made and assembled by Prof. Charles Baker. These analyses showed that the student body here ranked below the liberal arts college norm but about the same as the teachers college norm on some tests, while it ranked considerally below the norms for both groups on other tests. At the same time, evidence was presented that the faculty as a whole was grading the student body much too liberally on the basis of the school's announced grading standards.

At the next meeting a week later, there were nineteen faculty members present, at which time Dr. Vaud Travis, the N. C. A. co-

ordinator, from Northeastern State College, Tahlequah, Okla., led a discussion on Group Dynamics as an effective teaching technique.

These two meetings set the pattern for this committee which was by this time firmly established. It met as a round-table group in a library reading room at 10 a. m., generally on alternate Thursdays, which at that time was a free hour at which no regular classes were scheduled. The attendance varied generally from ten to twenty, with a nucleus of about ten regular participants and an electronic fringe of others who drifted in and out of the group. Each meeting had a stated topic, usually presented by some member of the group but sometimes introduced by a visitor to the college, following which there would usually be ten to twenty minutes of free discussion under the control of the chairman.

Lectures, textbooks, examinations, discussions, laboratory and field experience, facilities, student criticisms of teachers, were among the numerous topics considered. The discussions following the initial presentation were generally lively and constructively critical with differences of opinion being freely aired. Each contributor was allowed to speak his piece while the chairman strove valiantly to prevent two or more from speaking their pieces at the same time. Neither the 10:50 bell nor the chairman succeeded effectively in promptly closing most of these discussions. It is probable that these discussions, much more than the particular topic presented, served to keep the committee active and functioning.

It should be kept in mind that attendance was completely voluntary at all times, and that the committee had no special assignment to fulfill, no report to make, no specific goal to attain. The committee members were simply dissatisfied with the results which prior teaching efforts had attained throughout the school and were sincerely interested to learn for themselves how their job could be more effectively done and better end-results attained.

To keep track of whatever might be accomplished by the committee, brief minutes were kept by Prof. Hortense Smith during this first semester, and duplicated copies of these were subsequently distributed to the committee members and various other faculty members. A general report of the committee's activities was made at a faculty meeting on May 18, 1953.

The writer had other commitments during the 10 o'clock hour on Thursdays throughout this spring semester of 1953 and so was unable to accept the invitation of Chairman Melton to participate in these discussions. He did, however, participate in the meetings starting in the fall, 1953, semester, at which time the group consid-

ered methods of instruction as its topic of particular interest. Various aspects of the lecture method, the discussion and recitation method and the demonstration method were presented by various members of the group.

These discussions continued throughout the fall semester of 1953, but the central theme was interrupted for a brief consideration of the controversy concerning the quality of teaching in the public schools, which was being aired in the popular and scholastic press at that time. There seems to have been no general summary of the semester's discussions, although some summaries were made of some of the units considered. No complete set of notes was kept concerning the discussions of this semester, although various members of the group duplicated summaries of their own discussions or of pertinent information concerning their topic.

PHASE II. TEACHER EDUCATION AND RELIGION

In the meantime, various considerations of the place of religion in public school teaching culminated in a project formulated by the Studies and Standards committee of the American Association of Colleges for Teacher Education (A. A. C. T. E.) to discover and to develop ways and means to teach the reciprocal relation between religion and other elements in human culture. This became known as the Teacher Education and Religion Project (T. E. R.) and was made possible by a generous grant by the Danforth Foundation to the A. A. C. T. E.

A preliminary notice sent to the 281 member institutions of A. A. C. T. E. in 1953 inviting participation in this project brought some 59 responses. When the question was brought before the K. S. T. C. faculty by Dean Mahan in the fall of 1953, this faculty voted to be among those interested in this participation. The central T. E. R. steering committee of A. A. C. T. E. at Oneonta, N. Y., then decided to limit participation, at least in the earlier phases of study, to fifteen pilot institutions. These were selected on the basis of geographical location, size and type of institution, interest shown by the respective faculties, etc. K. S. T. C. at Pittsburg was selected as one of these fifteen pilot schools and Dr. Eugene E. Dawson, dean of students and administration of this college, was chosen as national co-ordinator for the T. E. R. project. He was given a leave of absence to accept this responsibility.

In the late fall of 1953, an explanation of the project was made at a faculty meeting; and all members interested were invited to inform Prof. T. William Hall of this interest. Those attending the

first meeting of this committee on February 16, 1954, were, for the most part, the same persons who had been active on Doctor Melton's Committee on Effective College Teaching. Although the T. E. R. committee was technically a new committee under a new chairman, it was in reality a group which was already well integrated with members who had had two previous semesters of background discussion and a considerable fermenting of progressive ideas. It was already an old committee, but with a new field to consider.

There were no specific directives to the pilot centers of the T. E. R. project as to just what they should accomplish or how they should proceed. Of the fifteen centers, two or three developed the seminar approach, with the Pittsburg group being one of the most successful of these. This can no doubt be traced to the committee's study on Effective College Teaching. Other pilot centers developed entirely different approaches.

The general plan of the T. E. R. project has been considered elsewhere [1, 2] and need not be restated here. The general progress of the project development has been summarized in the T. E. R. *News*, issued several times per year from the A. A. C. T. E. Office at Oneonta, N. Y.

The local committee for the T. E. R. project got to work promptly after the meeting of February 16 and tackled such problems as a definition of religion, and the relation of religion to public school teaching. Reviews of books and articles concerning these topics were included in the discussions. There were visits from the national co-ordinator. Minutes of the bi-weekly meetings were kept and duplicated for distribution to members of the committee. The particular topic, as well as shifting class schedules and responsibilities, caused a few faculty members to gradually drop out of the group and new ones to join.

The semester ended with a report by a panel from the group to the General Education Committee of the college. Although there were no recommendations to be made at this time, it was evident that the group understood better the scope of its topic and its relation to course offerings in the college. It was repeatedly emphasized that no religious indoctrination was admissible in the study, in spite of certain "outside" fears to the contrary.

In mid-June, 1954, some ten members of the committee attended

1. A. A. C. T. E.—"Teacher Education and Religion Project. Prospectus, 1954," 6 pp. A. A. C. T. E. Office, 11 Elm Street, Oneonta, N. Y.

2. Dawson, Eugene E., "Teacher Education and Religion," THE EDUCATIONAL LEADER, Vol. XIX, pp. 3-10, July, 1955, Pittsburg, Kan.

a T. E. R. Workshop Conference at Iowa State Teachers College at Cedar Falls. Representatives of the seven western pilot schools, from Oregon to Ohio, spent three days in exchanging information and pooling ideas on the development of the T. E. R. project. A summary of this workshop was presented by the K. S. T. C. group to the faculty at its first meetings in the fall of 1954. It is also included in the A. A. C. T. E. Regional Workshop Reports for 1954.[3]

PHASE III. T. E. R. AND GENERAL EDUCATION

In the spring of 1949, Dean Ernest Mahan called together the various instructors concerned with the teaching of General Education courses to form a General Education Committee, charged with integrating and promoting our program of general education offerings in the various departments. This committee had generally been holding monthly meetings throughout the succeeding years, dealing with various aspects of the field with which it was concerned.

Late in the spring of 1954, the T. E. R. committee decided that its primary consideration for the following year should deal with the place of religion in general education courses, since the greatest number of students would be concerned with these courses. Recognizing that the General Education committee was interested in the content of these same courses, an inquiry was made as to whether the General Education committee would be interested in co-operating in this study. At its last meeting in the spring, the G. E. committee agreed to devote its efforts the following year to this project, working under the leadership of the T. E. R. committee.

The objectives of the General Education committee for the 1954-'55 academic year, as adopted by a vote, were:

1. To examine selected General Education courses as part of the current institutional study.
2. To give special attention to the place of "teaching about religion" in each course.

In order to carry out this project, the general education group was divided in the fall of 1954 into the three fields of Natural Sciences, Social Sciences, and Humanities. Each division was to study its own field separately, then bring to the whole committee a report of its considerations. The field of Natural Sciences (including Mathematics) was to make its report first, on December 9.

The Natural Sciences subcommittee held a series of meetings, devoted mostly to a consideration of the course "Fundamentals of

3. A. A. C. T. E.—"Report of 1954 Teacher Education and Religion Regional Workshops," May-June, 1954, 43 pp. A. A. C. T. E. Central Office, 11 Elm Street, Oneonta, N. Y.

Physical Science" as an example of a general education course in science. Prof. William Matthews had developed this course and had included a consideration of religion in its carefully detailed content. Using this as an example and a criterion, other members of the committee then appraised their own general education courses with reference to the place (if any) of religion in these courses. In each course there was some place in which religion had some significant bearing.

For the General Education meeting of December 9, Dr. Harold K. Schilling, dean of the Graduate School of Pennsylvania State University, physicist, and consultant in Natural Sciences for the national T. E. R. project, was invited as special guest. The day's program included the following activities:

Thursday, December 9, 1954

10:00 a. m. Meeting of Doctor Schilling and the T. E. R. committee, with Doctor Schilling and the committee exchanging their respective backgrounds with reference to this project.

11:45 a. m. Luncheon meeting of Doctor Schilling with members of the Natural Sciences subcommittee which prepared and submitted the report for the afternoon meeting, allowing Doctor Schilling to formulate a reply to the report at that meeting.

2:30 p. m. Meeting of Dean Schilling with the President and Deans of K. S. T. C.

3:30 p. m. Meeting of the whole General Education Committee. Presentation of the report of the Natural Sciences subcommittee by Professor Matthews, assisted by the chairman and a panel, with responsive comments by Doctor Schilling and an open discussion and questions from the floor. All members of the faculty were invited to this meeting.

6:00 p. m. President's dinner for Dean Schilling and the faculties of the Natural Sciences and Mathematics Departments. Address by Dean Schilling on "Religious Perspectives in the Natural Sciences."

The Social Science subcommittee continued with its series of considerations over the next few weeks and presented its report in a similar manner to the entire General Education committee on February 10, 1955. At this time, Dr. Kenneth Cooper, professor of history at the George Peabody College for Teachers, Nashville, Tenn., was the visiting consultant. He likewise participated in the panel presentation and talked to the Social Science and Psychology faculties at a dinner meeting.

The Humanities subcommittee then took over with a similar development, modified perhaps by the difficulty of achieving any coordination in the widely diversified fields included in this subdivi-

sion. Their report to the entire General Education committee was made in March, 1955, and was highlighted by the visit of Dr. Knox Hill, professor of humanities at the University of Chicago, who was serving as co-ordinator in the Humanities for the national T. E. R. committee.

The work of these committees stimulated further interest on the campus with the result that perhaps thirty or more members of the faculty were engaged in the presentation of the panel reports, and up to 100 members of the faculty (out of a total of about 150) attended the three principal meetings of the General Education committee.

In May of this year, Dr. Val Wilson, president at Colorado Woman's College, at Denver, spoke to the entire faculty on "Religion in Higher Education."

In assessing the results of this work at the end of the year, considerable doubt was expressed that the value of this study equaled the popularity of the subcommittee report. It was felt that much of the interest was transient and it was recognized that many questions—important ones—remained unanswered.

For example, how could we define the place of religion in general education until we first had clearly in mind what general education should include and should accomplish? The group felt that our entire offerings in general education should be reappraised. This was neatly expressed when Dr. R. G. Smith of the Mathematics department asked, "If we were to start from scratch, what would we include in the field of general education which we felt every K. S. T. C. graduate should know?" He observed that our general education courses, as in most other schools, had developed without a centralized plan, and any measure of adequacy of our offerings was more a matter of accident than of planned development. The group voted to spend the following year in examining the aims and objectives of our general education program, in addition to continuing the work of the T. E. R. project.

During the summer of 1955, a subcommittee, headed by Dr. Wray Strowig, whose desire it was to determine the amount or frequency of religious materials and topics occurring in the usual work of the elementary and secondary schools, conducted a survey of our summer students who were experienced teachers.

The questionnaire prepared for the study was completed by 206 students with teaching experience, 140 (sixty-eight percent) currently teaching at the elementary level and sixty-six (thirty-two percent) at the secondary level. The total range of experience was

from one to thirty-six years with a median of 7.8 years for elementary and 5.0 years for the secondary teachers, giving a composite median of 6.7 years experience.

A summary of the results is as follows:

Frequency of religious topics or questions occurring in the usual school work—

	Frequency of occurrence		
Elementary teacher with	*often*	*seldom*	*never*
15 years or more experience	24.0%	66.0%	10.0%
Less than 15 years experience	35.0%	64.0%	1.0%
Secondary teachers with			
15 years or more experience	39.0%	54.0%	7.0%
Less than 15 years experience	13.2%	73.6%	13.2%

The study further revealed that when matters relating to religion do come up in the normal events of classwork, the majority of teachers try to handle the question and attempt to interpret the meaning involved. Secondary teachers are more cautious in handling such matters. Less than five percent of the elementary teachers avoid the questions raised by their students, while seventeen percent of the secondary teachers said they change the subject of conversation and thus avoid responding to the question put by the student. Sixty percent of all teachers responding said they try to speak to any questions which arise in the course of the school work, while four percent avoid the questions relating to religion. Seven percent of the teachers let the students handle the questions about religion, and thus stay out of it personally; thirty-five percent said they deal with "facts" and avoid interpretations; sixty percent help the student see various points of view.

The national T. E. R. project office sponsored a second regional conference workshop, this time national in scope, early in September, 1955, at Western Michigan College (as it was then named), Kalamazoo, Michigan. Six members of the K. S. T. C. committee attended this three-day conference (and returned late on a Saturday afternoon just in time to get in on the all-faculty steak fry at the College Farm). In spite of the fact that the participants of the conference had then had a year of additional experience, it seemed to the writer that too much time was spent in trying to define the project. The A. A. C. T. E. report[4] seemed to show less in the way of project development than one might wish.

During the 1955-'56 school year, the group met as two separate but co-ordinated committees. Professor Hall had left for further

4. A. A. C. T. E.—"Report of T. E. R. National Conference and Workshop at Kalamazoo," September 6-9, 1955, 67 pp. A. A. C. T. E. Central Office, 11 Elm Street, Oneonta, N. Y.

academic study in New York, and Dr. J. D. Haggard of the Mathematics department assumed chairmanship of the T. E. R. committee. This committee attempted to define the place of religion more specifically in the various courses taught in the college, and to relate this information to the teaching of these subjects on the high school and grade school levels. It was hoped that there would be closer co-ordination of this project with the work of the Education department, but the latter department had been so much involved with other teaching problems of its own that its members had little available time or interest to devote to the T. E. R. project. Doctor Haggard's T. E. R. committee agreed to meet on alternate Thursdays each month.

On the intervening Thursdays of each month, the same group (approximately) met as a general education committee under Dean Mahan to reconsider our general education program.

Doctor Haggard's T. E. R. committee spent the year in a more detailed look at the place of religion in such specific courses as General Mathematics, Biology, American History, General Psychology, etc., including an occasional discussion of a periodical article pertaining to such topics. Plans were also made for a district conference on "Teacher Education and Religion," to determine the reaction of high school and junior college teachers in the K. S. T. C. area (within 100 miles, more or less) to the T. E. R. project.

This one-day conference was held on Saturday, April 21, 1956, and met with moderate success, with about sixty visitors from the invited schools. General talks were given both by Dr. Eugene E. Dawson, co-ordinator for the T. E. R. project for 1953-'55, and Dr. A. L. Sebaly of Western Michigan College at Kalamazoo, T. E. R. project co-ordinator for 1955 to the present. A panel discussion on the project was held in the morning, and group discussions in the four fields of Elementary Education (led by Dr. R. W. Strowig), Social Sciences (led by Dr. R. C. Welty), Humanities (led by Dr. R. I. Strawn) and Natural Sciences (led by Dr. T. M. Sperry) were held during the afternoon. All four leaders were members of the K. S. T. C., T. E. R. committee.

The local T. E. R. committee also had as "official" visitors during the year both Doctor Dawson, as the retiring T. E. R. co-ordinator, and Doctor Sebaly, as the new T. E. R. co-ordinator. Dr. Arnold Nash of the University of North Carolina also spoke before the committee on the role of religion in education.

Probably the most significant contribution of the local T. E. R. committee during the year was the series of articles published in

THE EDUCATIONAL LEADER.[5] The four articles in this issue, all an outcome of the work of this committee, are:

"An Enduring Controversy—The Place of Religion in Public Education" by T. William Hall.

"Reflections on the Place of Religion in the Teaching of Science" by Theodore M. Sperry.

"How General Is General Education?" by J. D. Haggard.

"Religion in the High School Curriculum" by Hulda M. Berg.

There was also an article in *The Pentagon* [6] entitled "Mathematics and Religion" by Dr. J. D. Haggard, and in *International Review of Education*,[7] entitled "Religion in Public Teacher Education" by Dr. Eugene E. Dawson.

Dean Mahan's General Education Committee this year was scarcely the same committee which he had been leading the previous seven years. The older General Education Committee, composed of all instructors concerned with general education courses, met monthly and all members of the committee were expected to be present at these meetings. The 1955-'56 group met bi-weekly and was composed of those who voluntarily showed up without any official prompting by the chairman. It included any, and only those, who were interested in the general education program of the College, whether or not they were concerned with the teaching of General Education courses. And there were several regular members of this group who did not belong officially to the old General Education committee (*i. e.*, they had no General Education classes or close connections with the General Education curriculum). For this reason, this committee was frequently referred to as the "Voluntary General Education committee" to distinguish it from the older "official" committee.

Dean Mahan expressed the opinion, however, that since this group was tackling the problem of General Education more vigorously than had the compulsory (the Dean will object to this word) General Education committee, it would in effect take its place, and the official committee would not meet as long as the Voluntary Committee remained active.

The older T. E. R. group, now meeting on alternate weeks as the

5. Patterson, Rebecca, editor; THE EDUCATIONAL LEADER, Vol. XIX, No. 2, October 1, 1955, 43 pp. K. S. T. C., Pittsburg, Kan.

6. Haggard, J. D., "Mathematics and Religion," *The Pentagon*, 15:2, pp. 81-87, spring, 1956.

7. Dawson, Eugene E., "Religion in Public Teacher Education," *International Review of Education*, in press, fall, 1957.

Voluntary General Education committee, recalled the words of Doctor Smith that, in considering our General Education program, we should start from scratch. Our first problem, then, was "to determine the location of scratch."

This was done, we hoped, by examining first some basic philosophies of general education, in which Dean Mahan rather carefully described the Neo-Humanist, the Instrumentalist, and the Rationalist schools of philosophy in general education. This provoked considerable discussion as to what we were *now doing* in our classes, what we *should like* to do, what the students *wanted us* to do, what we *could* do with students having the social and economic background of those found at K. S. T. C. There was also a discussion of the characteristics of an educated person.

Next, an attempt was made to write a statement of general education objectives for the college, but in spite of extensive discussions, the year ended before such a statement was completed.

Also during the latter part of the year, various General Education courses were analyzed in terms of the various philosophies of general education, and in speculations on which of these philosophies would best accomplish the aims of our General Education program. No consensus of opinion was reached, although strong sentiment in favor of the Rationalist approach was expressed by many of the committee members.

PHASE IV. GENERAL EDUCATION

The program adopted by the committee for the 1956-'57 academic year was to work out a practical program of general education courses for the college. This would be accomplished in three stages:

1. To examine some general education programs which had been successfully adopted by other institutions.
2. To obtain reports from each department of the college as to (1) what offerings in their department should be included in a general education program, and (2) what general education information they would like for students to obtain from other departments to most adequately fill the needs of those students majoring in their own departments.
3. To come to a decision as to what our general education program *should* include.

Weekly meetings were held in adherence to this program under the chairmanship of Dr. J. D. Haggard.

The General Education programs of other schools which were

presented for the committee's consideration over the following few weeks were as follows:

1. Harvard—by Dr. A. H. Proctor.
2. Princeton—by Dr. A. H. Proctor.
3. Dartmouth—by Dr. A. H. Proctor.
4. University of Minnesota—by Dr. T. M. Sperry.
5. University of Chicago—by Dr. J. D. Haggard.
6. St. Johns College—by Dr. Rebecca Patterson (including the excellent film put out by St. Johns concerning their program).
7. Stevens College—by Dr. Jack Morgan.

Lack of time prevented the inclusion of others.

Next, reports were made by representatives of various departments concerning their suggestions for a General Education program—one, or sometimes two, such reports being given each week. The departments making such reports were: Biology, Business and Commerce, Education and Psychology, Home Economics, Industrial Education and Art, Language and Literature, Mathematics, Music, Physical Science, and Social Science. These reports were not given in alphabetical order, but in whatever order the respective representatives had their reports ready. As with all presentations made in this committee, these reports were open to questions and criticism by other members of the committee.

Then came the third step—the construction of a general education curriculum. It was agreed that while General Education courses could, with profit, constitute half (sixty hours) of a student's total academic load, yet not more than forty-five hours of General Education courses should be required of our students. Each requirement to be included was considered separately, and in relation to other requirements. Finally recommendations reached the stage of adoption by vote of the committee.

The library, by a rearrangement of its rooms the previous summer, had forced the committee out of its old meeting room into a larger and less intimate space. In a way this was fortunate, since the interest engendered by these General Education discussions had increased the average attendance to about thirty, with as many as fifty attending some of these meetings.

It should again be stated that this attendance was entirely voluntary, and that the committee still had no official function nor official recognition. The only thing it could possibly do was to recommend its program to the Curriculum Council for action. There were, however, several members of this council who more or less regularly attended and participated in the General Education com-

mittee meetings. In spite of its complete lack of any assigned function or powers, Dean Mahan expressed the opinion that because of the extensive consideration given the recommendations, they would probably carry considerable weight in the Curriculum Council and with the administration.

Agreement on the General Education requirements was not reached by the end of the 1956-'57 academic year, and the group agreed to continue its meetings on a bi-weekly schedule throughout the summer session. This was the first time in the four-and-one-half-year history of the committee that regular meetings were scheduled during the summer. Still, at the end of the summer session, there remained some unresolved details, and it was necessary to carry these over to the 1957-'58 academic year.

Two more meetings were held early in the first semester, and on the second of these, on October 10, 1957, a program was finally adopted suitable for recommendation to the Curriculum Council. No attempt was made to present it in a "finished" form, since the committee's action was not official and since its recommendations, no matter how perfect, would be subject to inevitable debate and compromises. It was noteworthy that throughout the considerations given to the program, there was a lack of pressure for special interests or departments. Forceful arguments were presented when it was felt that some necessary field was being neglected, but the interests of the educated student were kept foremost, and there was a remarkable willingness to yield any proposal which did not seem practical or reasonably workable. No one person dominated the group, but the leaders were mostly the same members, from rather widely scattered departments, who had remained active in the committee throughout most of its existence.

The program, as finally recommended, is as follows:

PROPOSED GENERAL EDUCATION PROGRAM

October 10, 1957

Communications Area

English Composition 1 and 2, and Speech 51 .... 8 hours
or
Communications 11 and 12 .... 8 hours

Humanities Area

Literature .... 4 hours
Plus any 4 hours chosen from the following: Art, music, philosophy, general religion or any foreign language .... 4 hours
(A minimum of 10 hours of a foreign language must be taken to satisfy the above four-hour requirement.)

Natural Science Area

General Biology 5 .... 5 hours
Fundamentals of Physical Science 61 .... 5 hours

Social Science Area	
American Heritage 22	5 hours
Contemporary American Problems 31	5 hours
General Psychology 55	3 hours
Mathematics	5 hours
Total	44 hours

Specific recommendations of the committee which are not incorporated in the above curricular outline are:

1. In each area where feasible, proficiency tests be constructed with the view of exempting proficient students from specified general education requirements.

2. That our policy concerning general education requirements of junior college transfers be reconsidered and liberalized.

3. That the communications area be organized on a 5-3 or 3-3-2 basis.

4. That courses numbered 1 to 99 be called Freshman-Sophomore courses.

5. That the above General Education program, with permitted substitutions, be a minimum requirement for each Bachelor's degree granted by the college. (The permitted substitutions for the above courses are those listed in the college catalogue.)

It is understood that each department has the responsibility of determining what should be included in its own general education courses.

With the submission of this report, the committee now has no scheduled program, and no future meetings of this group have yet been proposed.

Has the usefulness of this voluntary group run its course after nearly five years, and will it expire from old age? Or will the dynamic force of interest in the free exchange of ideas cause the group to pick up another project and continue to be the least official but most active committee on the campus?

Theme and Symbol in Faulkner's *Old Man*

By John Q. Reed

Perhaps because it was first published as part of *The Wild Palms*, William Faulkner's *Old Man* [1] has never received from critics the careful consideration which it merits. While *Old Man* is not Faulkner's masterpiece, it is a successful and significant work and one which does not deserve the neglect it has met. Certainly it is a far greater accomplishment than its companion piece, *The Wild Palms*. It is true that excellent comments on *Old Man* have been made by Irving Howe, William O'Connor, Richard Stonesifer and others, but many of its features have never been fully explored. This paper is an attempt to analyze in some detail two aspects of this neglected novel.

On the surface *Old Man* is a relatively simple story. The central character is a nameless convict who has been imprisoned in the state penal farm at Parchman, Miss., since he was nineteen. For years he has been only a number, fed, clothed, sheltered, and entertained by the institution. The convict is a docile creature who not only does exactly as he is ordered, but who also takes the greatest pride in his prompt obeying of commands. As an adolescent he had held very romantic and false notions of life, which were reinforced by his avid reading of pulp magazines. His delusions of grandeur had also been encouraged by an ignorant and romantic girl, whose prime ambition in life was to gain notoriety as a "gun moll." Because of his failure as a train robber and his subsequent disillusionment with life, the convict is perfectly content with prison life. Day after day he follows John Henry, his mule, along the rows of cotton, or he thins the young cotton plants with his hoe. When the prison officials offer to make him a trusty, he refuses because being a trusty would entail responsibilities. Furthermore, the thought of carrying a gun reminds him of the attempted robbery which was the cause of his imprisonment. But chance intervenes when the great river which flows beside the prison farm goes on a rampage, and by a chain of events the convict is forced out of this neat and orderly existence into the chaotic and inhospitable outside world. To make his problem more difficult, heavy responsibility is forced upon him in the form of a pregnant woman. From a number, nameless, dependent

1. All quotations in this paper from *Old Man* are from *The Portable Faulkner*, ed. Malcolm Cowley (New York, 1949).

upon the prison for his living, he becomes accountable not only for his own life but for the lives of a woman and her child. The remainder of the novel is concerned with the hazardous adventures and terrible suffering of these people on the swollen and dangerous river and with the convict's desperate struggle to return to the penal farm.

Like *The Sound and the Fury, Old Man* is essentially a savage indictment of the modern world. Faulkner's primary thematic intent in the novel is to reveal very dramatically the corrosive effect of twentieth century society and its institutions upon the individual member and upon human values in general. Although the novel is set in the South and although the central character is a redneck from the pine hills of Mississippi, the significance of the work is universal. The novel deals with a problem which faces not only the South, but modern civilization as a whole. Faulkner presents contemporary man as a domesticated and highly trained animal, almost completely helpless outside of the mechanized and materialistic society in which he lives. Modern man is a docile, colorless, devitalized, complacent, decadent and almost sexless creature who avoids responsibility at all costs. Because men have been thoroughly standardized and unjustly exploited by the industrial machine, they have lost not only their initiative and resourcefulness, but also their sense of values. In their dealings with each other they display greed, coldness and callous indifference rather than love, pity, and compassion.

Supplementing this primary thematic intent is a second theme, the glorification of man for his strength and endurance. This second theme is concerned with a fundamental feature of man's nature which society has not been able to destroy. The enduring quality in man's spirit is toughness or fortitude. It is not an acquired attribute, but rather a part of his racial inheritance, and since it is neither physical nor religious in character, its nature is difficult to determine. Essentially it seems an instinct for self-preservation or a will to live, which comes to a man's aid in a crisis. Although the two themes do not conflict, Faulkner, by a disproportionate treatment of the second, tends to obscure his main intent. As the narrative progresses the magnificent struggle of the convict against almost overwhelming odds gains emphasis, and the reader tends to forget the reasons behind the man's inability to cope with them. This duality of theme mars somewhat the unity of the novel.

In carrying out his themes Faulkner employs three major symbols and a number of minor ones. The first major symbol, of course, is the convict himself. This nameless man is much more than a mere

prisoner who is accidentally released from confinement on a Mississippi penal farm; he is modern civilized man suddenly deprived of his mechanical civilization. The convict's lack of personality and resourcefulness, his craving for security, his poverty of real experience, his loneliness, and his intense fear of life outside of a rigid pattern are all qualities of contemporary man. Utterly devoid of any spiritual resources, he exists on a level not much above other animals; and lacking a philosophic mind, he cannot hope to understand the significance of his experiences on the river. He can only endure and do "what he has to do, with what he has to do it with, with what he has learned, to the best of his judgment." (p. 617.) Like modern man the convict is a mere creature of habit who is unprepared to cope with the primitive world which lies outside of society. Deprived of the protection of the penal institution, he blunders about helplessly and furiously in an unfriendly world and fights ineffectually against forces which he does not understand in the least. But in spite of his pitiful inadequacy to meet crises on the level of the intellect, he does survive through sheer will power and heroic effort. This symbol of Everyman in the modern world is powerful and carries weight in the novel. The convict's heroic struggle, like that of an epic character, catches the imagination, and the reader tends to identify himself with this heroic figure. It is certainly true that he has no real personality, but this lack of individuality is necessary in view of the thematic intent. As with Ulysses and Beowulf, his larger significance impresses us.

The second major symbol in the novel is the penal farm, symbolic of modern industrial society. Faulkner quite apparently has chosen the penal farm as a symbol for our highly organized materialistic society because he believes that it regiments and enslaves people just as a prison does. Twentieth century man has become dependent upon bureaucracy and mass media to order his life and to do his thinking for him. Prizing security above all else, he sells his individuality for it. Just as the convict knows nothing of life except his job in the cotton fields, man is enslaved by the industrial machine. Having never met life face to face he is fearful of it just as the convict is fearful of the river, and, unless chance intervenes, he dies without ever having lived. Contemporary society is governed by people who, like the officials of the penal farm, are corrupt and motivated by selfish interests. Life today is a sterile and meaningless existence in which human values have been lost. Literature, which should embody right values, has been debased to the point where it is actually a subversive force, undermining the few tradi-

tional values which have survived. Like the convict the masses are fed on cheap and worthless forms of entertainment which have absolutely no bearing on life and which give its readers a false sense of values. The penal farm symbol, although it functions adequately in the novel, has not caught Faulkner's imagination, and he does not lavish the care on it that he does on the third symbol, the river.

The flooded river, or the "Old Man," which essentially represents the realm of raw nature that lies outside of society, stands in direct contrast to the penal farm. While life within the institution is orderly and stereotyped, the river is a sinister world governed by caprice and chance. It is a manifestation of the Cosmic Force which, if not openly antagonistic to man, is at least quite indifferent to his fate. The real nature of the river, like that of Moby Dick, is inscrutable, and its outward appearance is likely to be deceptive. Although its surface is often calm, the depths are full of dangerous currents and hidden snags. The river is a protean force, and Faulkner presents in rich detail many of its ever-changing aspects. Sometimes it is calm, dirty, sluggish, and apparently harmless. At other times, filled with huge trees, buildings, and dead animals, it rushes along with tremendous and destructive force. We see its yellow surface in the daylight and its frightening phosphorescent gleam at night. As the convict surveys the flood, which stretches to the horizon on all sides of him, he is overwhelmed by its immensity and becomes conscious of his own weakness. Faulkner describes him at various times as an ant or a flea or a "water bug upon the surface of a pond, the plumbless and lurking depths of which he would never know." (p. 626.) The river is a vivid and impressive symbol which serves Faulkner as well as it served Mark Twain, who made almost identical use of it in *Huckleberry Finn.*

In addition to these three major symbols Faulkner uses animals and animal images as symbols and motifs to reinforce his themes. To supplement the river symbol he employs wild animals and to reinforce the penal farm symbol he often utilizes domestic animals. The wild animals which have symbolic significances are the snakes and alligators. Belonging to a low and primitive order of life, these reptiles have features which make them ideal symbols of untamed nature. Not only do they have a certain primordial quality about them, but they are also dangerous just as the river is dangerous. Like the river, too, they are at first quite frightening to the convict because he has had no experience with them. These wild animal symbols are effective, and they grow quite naturally out of the immediate background of the narrative.

As a reinforcement of the penal farm symbol Faulkner employs a number of similes in which he compares modern man to dogs and mules. Images of dogs and mules figure throughout the account of the convict's experiences after he has left the penal farm as constant reminders of its regimented world. They contrast with the realm of untamed nature represented by the river and reptiles. Since the action is taking place near or on the river, and since Faulkner cannot draw upon many actual animals as symbols he is forced to use images. Usually he compares the convict, or contemporary mankind, with these domesticated animals. Early in the novel, for example, in describing the convicts waiting in the rain, he compares them with dogs (and cattle) in this manner: "So they just stopped talking and with their jumper collars turned up and shackled in braces like bird dogs at a field trial they stood immobile, almost ruminant, their backs turned to the rain as cattle do." (pp. 553-554.) Later he employs the same image of bird dogs in describing the standardized appearance of the average married couple in modern society. He says, "You have seen them, the electroplate reproductions, the thousand identical coupled faces with only a collarless stud or a fichu out of Louisa Alcott to denote the sex, looking in pairs like the winning braces of bird dogs after a field trial." (p. 616.)

The second animal image appearing frequently in the novel is that of the mule, and it serves three principal functions. First of all it denotes, like the dog images, the colorless and domesticated nature of the convict, or modern man. Since the mule is sexless and did not even exist prior to "civilization," it serves Faulkner's purpose very well. Second, the mule is a tough animal, which, like the convict, is able to bear almost anything. The image reinforces, then, the theme of endurance in the novel. Third, the image of the mule, John Henry, in the convict's mind is a symbol of the life he was forced to leave. Since the mule is the one thing in the world which he understands and to which he is emotionally attached, he is very anxious to return to him. His attachment to his mule becomes weird and vivid when he dreams that John Henry is attempting to get into bed with him.

In addition to the convict, both the nameless pregnant woman and the Cajan who befriends them play prominent roles in the novel. The woman is a lethargic individual who is dressed in man's clothing and is physically repulsive to the convict. She is a passive person with great powers of endurance, who not only shares most of the convict's gruelling experiences, but who also bears a child and

manages to keep it alive under the most adverse circumstances imaginable. Her heroism, then, complements that of the convict. But unlike the convict, she has lived in the outside world, not on the penal farm, and she hardly represents modern woman in the same sense that the convict represents modern man. Instead, she is the symbolic burden of responsibility which the convict is forced to assume, and her swollen womb represents to him the safety and security which he craves. Furthermore, she clearly symbolizes fecundity and the process of human reproduction. In his treatment of the pregnant woman Faulkner both displays his aversion to the Female and suggests that the reproductive instinct victimizes mankind just as the baby victimizes the woman and the convict.

The Cajan, being an outcast from society, serves as a contrast to the convict. It is significant that the two men do not speak the same language and cannot communicate with each other. While the convict is relatively helpless away from society, this maverick has learned to depend upon himself. In his work as an alligator hunter he finds a stimulation and a satisfaction which the convict never found at the penal farm. Having lost neither his individuality nor his zest for life, he is warm, animated, and friendly. As a child of nature who has not been spoiled by society, he also contrasts with the doctor on the boat and the nurse at the refugee camp. While they were cold and unfeeling toward the convict and his companion, he is generous and quite willing to share his home and livelihood with them.

In summary, it can be said that the symbols in this novel are not esoteric, nor is the structure of the narrative exceedingly complex. Structurally, it divides itself naturally into three main parts: the movement of the convict from the penal farm to the river, his enforced voyage down the river, and his return to his starting point. Fundamentally, the structure rests firmly on the three basic symbols: the convict, the penal farm, and the river. Grouped around each of the major symbols is a cluster of minor symbols and images which tend to reinforce and strengthen it. All of the symbols and images, since they grow quite naturally out of the background of the novel, are easy for the reader to accept, and the imaginative detail with which Faulkner has enriched them add to their power and significance. The unpretentiousness of the symbols and the lack of structural complexity give the work an air of naturalness, simplicity and sincerity which makes it convincing to the reader.

As a novel, however, *Old Man* also exhibits several weaknesses. The first of these consists of a certain vagueness or ambiguity as to

thematic intent, which is primarily the result of an inexpert handling of plot within the outline mentioned above. It is difficult for the reader to decide whether Faulkner wishes to emphasize the fact that man has been crippled by modern civilization or the fact that man, having great powers of endurance, is still capable of living without his mechanical civilization. A second weakness which helps to add to the reader's confusion concerning his primary thematic intent is the lack of a satisfactory conclusion to the novel. Why does he return the convict to the penal farm? Has the convict learned nothing meaningful from his experience on the river? Obviously Faulkner is dissatisfied with modern society and just as obviously he is not offering primitivism as a substitute for our civilization. Does his conclusion indicate that the situation in which modern man finds himself is a hopeless one? Perhaps the semi-naturalistic concept of human life which he has presented throughout the novel will allow no other solution. We cannot be sure.

But whatever the shortcomings of *Old Man* may be in regard to plot and solution, these flaws are not our primary concern here. The fact remains that one cannot find any serious fault with the symbols which Faulkner utilizes to carry out his thematic intent. Well chosen and powerfully presented, they contribute the most memorable aspect of the novel. Indeed the epic proportions of the river and the convict's struggle with it almost transform the work from a novel into a modern myth or prose epic.

Better Living Through Student Unions

Presiding: EUGENE H. FLOYD
Assistant to the President, Boston University
Boston, Mass.

Speaker: JACK H. OVERMAN
Director, Student Center
Kansas State Teachers College
Pittsburg, Kan.

Discussion Leaders: IRENE PIERSON
Illinois Union, University of Illinois
Urbana, Ill.

GALE L. MIX
General Manager, Student Union
University of Idaho
Moscow, Idaho

Association of College Unions
Salt Lake City, Utah, April 1-4, 1957

Better Living Through Student Unions

Student Unions throughout the nation today are striving to make living on the campus more meaningful—and to give practice in living in preparation for a happy future. As social conditions change so do the needs of the college student. We, the directors and staff members of these unions which we represent, must accept this responsibility and gear our program to these needs. In order for us to understand fully the important role our unions are playing in education today, I think it might be wise for us to examine the union movement as it has evolved through the history of education.

The beginning of education itself extends as far back as the beginning of mankind. Education was prevalent even in the lowest forms of human society and was a necessity for perpetuating community life. At this level it was the "hand to mouth" existence. Even the primitive people had to teach their young how to hunt, fish, build shelters, and make weapons necessary for the preservation of life. As the complexity of life increased this form of education would not suffice; therefore, a knowledge of the three R's—then later history and geography—proved themselves to be irreplaceable as agencies in making the life of the individual broader and more capable of meeting the social situations facing him.

Many of the problems which were of the greatest concern to the colonists are still an inherent part of our American education and culture. For more than 150 years educators discussed the actual usefulness of knowledge. Many placed most of their emphasis on religion and the influence of knowledge on the soul of man. Others believed that knowledge served principally as a "fine gentlemanly accomplishment." This gradually shifted to a more practical viewpoint of knowledge as an aid in the actual business of living. Many early leaders in the field of education stressed the importance of learning as a means of better living. Plato believed in the "all-round development of the child," Froebel emphasized "learning to do by doing," and Spencer maintained that "the subject matter should be selected on the basis of its contribution toward complete living."

John Dewey, later, expressed the belief that through environment comes all education. He pointed out that the first speaking habits of the baby are unconsciously acquired from the mother and close home associates. The same is true of good manners which are not

learned by the absorption of repeated information on behavior but come from the "surrounding atmosphere and spirit."

Today our twentieth century educator not only has to make decisions about the conflicting claims of religion, philosophy, and psychology, but also is faced with properly placing the role of knowledge in society.

As the importance of educating for life began to grow, more attention was being paid to the spirit, loyalty, and playing fields of the school instead of placing all interest in the intellectual feats. By 1900, it was said, "It isn't what you learn, but the friends you make that matters." This general trend toward liberal education was growing in popularity, and now is known as general education. At the end of the nineteenth century, American schools and colleges felt that they needed to offer much more than formal study. This opened the way for fraternities, sports, and many extracurricular activities.

The impact of modern science is responsible more than any other factor for the change in the philosophy of education to a more "liberal" viewpoint. Every element of civilization has been touched by the advancements in machinery. Progress has been made in only half a century from a rural economy to an industrial one. The work which had heretofore been done by hand is now made in mass production on machines. The results are startling. For example, the invention of the cotton gin made it possible for one man to separate as much cotton from the seed as it had previously taken 28,000 men to do by hand. Also, it took 45,000 women with spinning wheels to turn out the amount of yarn that one man can turn out tending the spinning jennies.

The birth of the automobile, radio, motion picture, television, and hundreds of other inventions has made drastic imprints on the common life. Distance is no longer a barrier, for all forms of transportation on land and in the air have been speeded and communication has been made instantaneous. Magazines, newspapers, telephone, and telegraph have brought people from the farthest corners of the earth together. This dramatic industrial growth was largely due to the fabulous wealth of natural resources which America possessed.

Proper use of leisure time is a determining factor in the progress of the world. Long before there was such a thing as positive education, "leisure was the school of mankind." The priesthood offered the beginning of leisure and to it we are indebted for all we know about Indian, Chaldean, Egyptian, and Chinese learning. Because of the leisure time possessed by the ruling class of Greece and Rome

there has been made a great contribution in art, literature, and philosophy. This is not saying that all the leisure time man has possessed and enjoyed has been put to constructive use, for, no doubt, most of it has been sadly wasted.

For many years human beings struggled for free time—time to call their own, to think their own thoughts, to "invite their souls." A few were blessed with it, but the masses lacked it. Today the masses are rapidly having it forced upon them.

The 20th century problem is to provide a means of properly utilizing this leisure. Elihu Root, a great American statesman, has said, "There is no problem before the world today more important than the training for the right use of leisure."

The right use of leisure must be an objective of education, for the 8-hour day is a reality and probably even a shorter one will come to prevail everywhere in industry. The number of holidays has increased. Vacations from one to four weeks with pay are more generally granted than ever before. The job itself demands less education, for tending a machine usually calls for the simplest manipulation. The majority of youth, then, do not need to be taught how to earn a living. They will very likely begin earning high wages, in short hours, at an early age.

With more money to spend for pleasure and more time to spend it, since electricity has turned night into day, this offers a stimulated desire to use the leisure time for play. People need to be taught how to use their free time and excessive earnings in such a way that they will not corrupt their youth and damage all of society.

The Educational Policies Commission has defined the general end of education as, "the fullest possible development of the individual within the framework of our present industrialized society."

Many colleges have met the leisure-time challenge of education by establishing student unions where all the physical, social, recreational, and spiritual needs of the students are available. It is up to you and me to develop in youth the "ability to swim with the social stream."

With all this background let us now examine the philosophy of college unions.

Mrs. Leonard K. Elmhirst gave Willard Straight Hall to Cornell in memory of her husband. At the dedication she said, "Perhaps it will be possible for the students here to hammer out their social faiths, their religious creeds, their philosophies, their political beliefs, their own roads to freedom. We trust these faiths and fears,

those hopes and doubts, may be built into the very bond and structure of this building."

The college union is a significant part of an educational pattern in a truly American democratic way of life. The most important objective of any college Union's program should be the development of the student as social beings by giving them a taste of the finer things of life.

In the union social education can be learned under perfectly natural circumstances if the college union's program will provide the proper social situations. A certain social ease will develop in students unconsciously. They will develop recreational and social skills of all kinds. They will become aware of the acceptable standards of conduct, grooming, and dress. They will learn how to live, work, and play with others; how to appreciate the rights and opinions of others; how to tolerate differences; and, finally how to assume responsibility.

Horace Mann says that we must educate our youth "with a regard to the great social duties and prerogatives that will await them in afterlife." In the union students learn to mix with all types of people in social, cultural, and recreational experiences. There is a great value derived from exchanging ideas and making new acquaintances. Abraham Lincoln once said, "I don't like Mr. Smith. I must get to know him better." A union is a place where it is easy to make these lasting friendships.

Prime Minister Nehru has said that the "most important thing in the world is to get to know and to understand other people." A college union is an ideal place to do just this.

Mrs. Franklin D. Roosevelt has said, "You must educate not only the mind but the heart and the spirit."

The value of a union cannot be measured in dollars and cents but in the services, pleasures, education, entertainment, and friendships offered to the community life. In the college union there is greater opportunity for developing an individual and a group sense of community responsibility, loyalty, and morale on a scale comparable to the "community life" of which the students will be a part after graduation.

Even though no two unions can nor should be alike they all have the same "common denominator"—that is a desire to offer the students a program which will contribute to their leisure time in a way that will produce better world citizens. The union activities actually are a "finishing course in citizenship."

Colleges and universities had over a million students enrolled in 1940 and today there are over two and one-half million. This increase makes it still more essential that the students coming away from the colleges are capable of adjusting to happy living.

College campuses today are bursting with moral, physical, and intellectual potential of manpower. The college union can release this power and in so doing produce citizens the world will need desperately and can look to with pride.

The college union has been referred to as the "living room of the campus." The union provides the laboratory for education and performs experiments in living. It is as essential to supply good laboratories for living as it is for science or art courses. "The life of each student is to be tasted."

> Isn't it strange that princes and kings
> And clowns that caper in sawdust rings
> And common folks like you and me
> Are builders of eternity?
> To each is given a bag of tools,—
> A shapeless mass and a book of rules;
> And each must make, ere life is flown,
> A stumbling-block or a stepping-stone.
>
> R. L. SHARPE.

PRINTED IN
THE STATE PRINTING PLANT
TOPEKA, KANSAS
1957

27-1585