

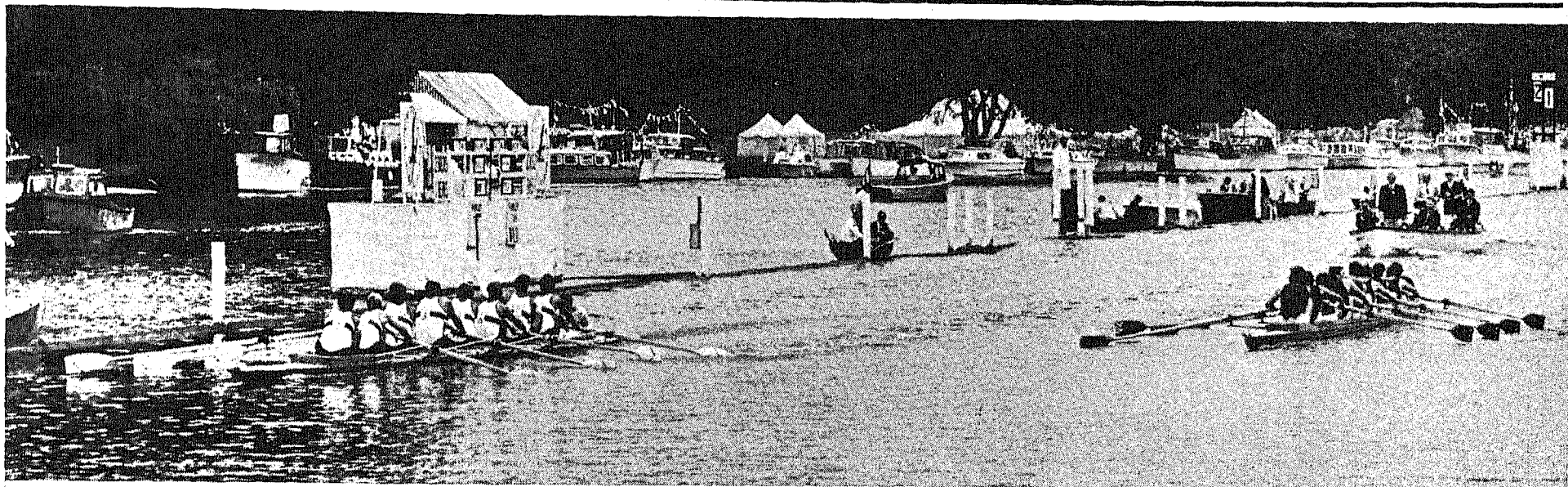
# The Trinity Tripod

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TRINITY COLLEGE, HARTFORD

September 9, 1969



Trinity's varsity crew strokes to an early-round victory over Fitzwilliams College of Cambridge in the Royal Henley Regatta on Thames, England. After reaching the finals of the Ladies Challenge Plate event, the crew lost to Holland's Nerius Junior Varsity by less than one length.

## New Union Represents Janitors; Seeks Significant Raises, Benefits

by Michael J. Zimmerman

Local 573 of the Service Employees International Union, AFL-CIO, has presented its contract demands to the College.

The union was certified as bargaining agent for the non-supervisory and non-clerical employees of the Department of Buildings and Grounds by a recent election in which the approximately 70 employees involved voted overwhelmingly in favor of union affiliation.

The contract proposed by the union is a complex document, containing nineteen separate articles in its eleven pages. Noting that many of the employees covered are recent immigrants, the proposal emphasizes that "employees may not be discriminated against

because of race, color, religious creed, national origin or ancestry. The union has also asked the College to agree that as a condition of employment all employees covered by the terms of the contract "shall be required to become members of the union no later than the thirty-first day after their date of hire. There is little if any dispute between the union and the college on this point. Likewise, only minor differences exist over the questions of grievance and arbitration procedures, and the establishment of a firm seniority system. However, on the basic issue of monetary compensation, the two sides are far apart in their initial positions.

The union has proposed a slid-

ing basic hourly pay scale, including \$5.18 for skilled tradesmen such as carpenters, painters and electricians; \$4.60 for their helpers; \$4.52 for drivers, gardeners and general grounds maintenance help; \$3.70 for custodians and laborers; and \$3.40 for matrons.

The union has requested that many new benefits be included in the new agreement, including a free college education, "leading to a baccalaureate degree",

The employees hope to receive 2 days of sick leave and 1 1/4 days of vacation leave for every month worked. The final benefit demand requests that "the College shall contribute to the Local 573, Service Employees International Union, Health and Welfare Fund, thirty cents per hour for every hour worked or paid for, for each employee."

In a TRIPOD interview Wednesday, College Treasurer James K. Robertson termed the union's demands "an interesting document." He continued by explaining the fiscal problems presented by the contract proposal, "They've asked for everything here but the kitchen sink, but where does it come from?" The College operated at a deficit last year, and this year will probably be no better. Robertson emphasized that the College wants "to do all right by them, but the proposal is impossible -- in the long run the students will pay." Robertson said that the College was preparing a proposal of its own to be presented at a meeting with union officials later this month. As of this time, the College has made no offer to the labor representatives.

When the TRIPOD asked Robertson about the current wages of the newly organized employees, he would only comment that they were "substantially less" than the current contract demands. One worker estimated that most of the Whites on the College's custodial force were making between \$2.00 and \$2.25 per hour presently, while the Puerto Ricans were earning the current minimum wage of \$1.60.

When asked about the possibility of a strike, Robertson concluded that "It's up to them. We'll have to close the school."

## Crew Is Second At Henley Regatta

Aided by a new shell, christened the "Connecticut", the Trinity Varsity Crew placed second at the Royal Henley Regatta, in the competition for the Ladies Challenge Plate.

The level of competition at Henley is second only to Olympic racing. The entire crew began intensive training following the Dad Vail Regatta at Philadelphia when the decision was made to enter the Henley. Previous to the crew's third place finish at the Vail, ending the regular season, Trinity was undefeated. Single practice sessions were held daily during exam week last May, with double sessions of 20 mile workouts commencing following the close of school.

All of the Trinity boats gained confidence in early summer competition in the United States. The eight man boat won the American Henley, defeating Princeton, the Columbia lightweights, MIT, and the Harvard third Varsity boats. The varsity was awarded the Franklin Cup for their victory.

Boats were also entered in both the two and four-man competitions. The four-man took a fourth, while the pair composed of Daniel Drury and James Hubbell (both '71) finished second, in front of another Trinity boat manned by Rob Lawrence and David Livingston (both '72).

The four-man crew of Don Pugh, Bill Newbury, Bob Benjamin, and Jeff Clark, with Alex Belida as cox went on to the IRA. They finished third in the petite finals, rowing against some of the best boats in the nation. Because of the encouraging performances, it was decided to enter both the four and the pair in the Henley competition for the Prince Phillip and Silver Goblet cups, respectively.

Later, the MIT crew came down for two days to train. In a practice race, Trinity defeated by eight lengths the same crew it had beaten by only one-half length in the race for the Franklin Cup.

On June 24, the crew departed for England and the Henley Regatta. Unfortunately, the shell and equipment had been shipped the previous day, and were deplaned at Frankfurt by mistake. Several days elapsed before the boat reached the crew. The four borrowed a boat from the London Rowing Club, while the pair shared a

borrowed boat with St. Mark's.

The Bantams first race was with London University. In this initial competition, Trinity was victorious by 2/3 length.

It was soon established that Nerius was the boat to beat. In the finals, the varsity faced Nerius. Rowing a perfect race, Trinity was nearly able to capture the Ladies Challenge Plate, losing to Nerius by only 2/3 length.

## Letter Issued By President, Cites Issues

In a letter addressed to students today, President Theodore D. Lockwood cited six issues demanding special attention and resolution during 1969-1970.

Of primary concern were those problems relating to governance, the financial situation, and the quality of life of the College environment.

Lockwood raised the possibility of another tuition increase. He said, "we must make some hard decisions this year so as to be able to pursue our objectives with respect to faculty salaries and the conditions of employment for all staff." Recognizing the need to set priorities he recommended that

For complete text of the President's letter, see page 3.

the College either trim expenditures to fit a balanced budget or to restrict those expenditures found to have the lowest priority. The general question of admissions and financial aid was also briefly considered.

The President urged a "keener appreciation of the quality of life at Trinity." He said that the results of last year's removing of restrictive features in the College's regulations were not "wholly satisfactory".

Lockwood announced plans to discuss the problem of governance in his address on September 15.

(Continued on Page 3)

## Committee To Release Drug Report Wednesday

The Trinity College Council's committee on drugs will not recommend any radical departures from the College's current policy in its final report, according to students who worked with the committee during the summer.

Though the committee, attempting to deal with drug usage "as a health rather than a disciplinary problem", did not recommend that the College attempt to enforce rules against illegal drug use, it stressed that enrollment at the College could not protect a student against prosecution under city, state or federal laws, according to student committee member David Appel '72.

Subcommittee members stated that the drug group also recommended the establishment of a permanent committee to advise and aid individuals who are having difficulty with the use of drugs.

Student members of the committee declined to release the text of the group's recommendations after several subcommittee and College Council members requested that publication of the report be delayed until it is presented to the full Council. Dr. Frank M.

Child, TCC chairman, indicated that the Council would consider the subcommittee's report at its September 10th meeting.

The Committee on Drugs, with student, faculty, administration, alumni, and trustee members, was formed by the TCC after a request by President Theodore Lockwood that the Council study the problem of illegal drug use on campus.

Early debate in the Council focused on the problem of framing a College policy which would be acceptable both to members of the College and to the outside community. Several TCC members expressed concern that action by city or state police might occur if widespread use of illegal drugs became apparent on the campus or if the College did not publicly discourage the use of such drugs. Some Council members also questioned whether rigid enforcement of anti-drug rules would be either practical or in the best interests of the College community.

The subcommittee's proposed policy was seen as an attempt to satisfy both community opinion and campus realities.

# Trinity Tripod

## EDITORIAL SECTION

### President Lockwood And the Faculty

One of President Lockwood's first jobs this year is to reduce the friction that developed between the faculty and the administration during the summer. Several misunderstandings about the College's hiring and firing policy have convinced some faculty that certain decision-making processes need looking into.

Part of the problem is the structure of the Joint Committee on Appointments and Promotions. It includes three elected faculty (but only full professors are eligible), and three Trustees, who are represented at the meetings by the administration. Younger faculty and students have no voice.

The Committee should be reorganized to accommodate these two groups. The Senate, meanwhile, should consider the formulation of a faculty evaluation SYSTEM, one that will not dissolve when its planners graduate. This evaluation could be used by the committee to replace the very subjective guidelines it now uses in its evaluations.

# Trinity Tripod

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# Of Rebels and Revolution

by Michael F. Jimenez

Students of revolution may be surprised at the prospect of violent social upheaval in societies as highly integrated and seemingly cohesive as those of Western Europe and the United States. Yet these countries are now the scene of an intellectual radicalization characterized by insistent demands for an end to the power of the military-industrial sector, reversal of a patently imperialist United States foreign policy, eradication of deprivation, poverty, and discrimination, and a rejection conformity and depersonalization of industrial society. The thrust of the movement stems from the large and increasing student populations in these societies, declassified by the university system and imbued with ideas and programs for radical social change. The new radicalism is embodied in a resolution from the SDS National Convention held in Chicago in June, 1969: "Be it an angry gesture, a 'riot' or a conscious change in life style, an ever increasing number of people who have no more of a commitment to an organized revolutionary movement than they have to society itself - begin to spontaneously engage in their own defiant propaganda . . . The revolution that ushers us into a post-scarcity society must be a complete revolution or it will be no revolution at all . . ."

Stephen Spender has written a deeply human and personal book on the "young rebels"; it is written very much like an epic poem interspersed with critical analysis. The poem reads lively and well; Spender's sensitive chronicling of the events of the Columbia sit-in, the Sorbonne barricades, the Berlin communes, and the frustrations and courageous response of the Czechs renders the "young rebels" as human beings - not as the diabolical enemies of democracy or as the vanguard of a new order of equality and justice. Despite his fatherly criticisms of the rebels and his disagreements with his society, Spender's book lacks any comprehensive analysis of the dilemmas of revolution and the student movement.

#### MODELS OF REVOLUTION

Although Spender's concern for the university, which appears to be the focal point of student unrest, bears attention, his demerit of the increasing concern of students with the world outside the walls of the university represents a serious drawback in his analysis. Traditionally revolution has resulted from the presence of seemingly insoluble contradictions within a society; Barrington Moore, Jr. has postulated that previous patterns of revolutionary change have been characterized by three sets of 'mutations': first, what Crane Brinton has labelled the "desertion of the intellectuals" Moore sees as not only an abandonment of orthodoxy, but a vigorous challenge of new values in a social system; second, there has been the emergency of sharp conflicts within prevailing power structures; third, and most significantly, is the loss of unified control over the instruments of violence. Although vast numbers of Americans are appalled by the war in Viet-Nam and by the prevailing racism in our culture, Moore's pre-conditions and the attendant deprivation of the masses are negligible, if non-existent. The old-style "enlightenment intelligentsia", lionized by the recent SDS convention, are not ascendant in this America of ivory tower academicians and technicians at the service of government. The tensions between Capitol Hill and the White House may be labelled as a 'constitutional crisis', but the decision-making processes are not undergoing serious alteration, as the resolution

of the ABM debate so painfully indicates. Further, it is clear that those who control the instruments of violence in this society are not wont to undergo reduction of power. Finally, the so-called "masses" are subject to no substantial deprivation; rising productivity leading to increased personal satisfaction and the tightly organized conformity of our culture have led to no significant gap between expectations and realities.

#### VIOLENCE

This historical revolutionary response has been to exacerbate the contradictions in a fragmenting social system and level it through the application of violence. Although Spender does not fail to note that violence is essentially counterproductive, he does not seem to look beyond its implications in the university. The movement of many young radicals from social action to violence is the result of what Robert Coles has described as "the weariness of social struggle." A Columbia student described in terrifying terms the frustration felt by students: "We felt powerless... our lives... without roots in history, seem

*Stephen Spender*  
*THE YEAR*  
*OF THE*  
*YOUNG REBELS*  
*186 pages*  
*Vintage, \$0.95*

diminished to gesture, without power, to desperation, without possible logic, to fantasy." The cultural violence which has raised a generation of American children in the anger, hatred, and rage which is gaining momentum among so many young radicals. Further there is an increasing intellectual appeal to violence, characterized by naive quotations from Franz Fanon and Maotse-tung ("power grows out the barrel of a gun") and the adherence to Sartre's injunction that "irrepressible violence . . . is man recreating himself."

Hannah Arendt in a brilliant article in the New York Review of Books, February 27, 1969, decried the violence which is becoming increasingly apparent in the Movement. "The technical development of instruments of violence" and the entrenched manipulators of those instruments have rendered violent revolutionary action impractical - indeed insane. She indicates that there is a distinction between power and violence; that power does not grow out of the barrel of a gun. She points out for example that Ghandi had far more power than the British army and that Mayor Daly's use of violence was a sign of his political importance. Although violence may be used to a limited degree to provoke the enemy to action, as at Columbia, the possibilities for the expansion of violence into object destructiveness are boundless. Further, she derides the recreating principle of Sartre's collective consciousness as essentially naive because it ignores the reality that psychologically, violent revolutionary action is transitory and inadequate for the creation of a new man and a new society. Arendt's article is a telling critique of the simplicity of a movement which is using violence to relieve anxieties and which holds that the continued application of violence will result in the destruction of American society.

#### IMAGINATION IS REVOLUTION

A large number of students, realizing the inadequacy of violence

as a revolutionary force in Western society are becoming what Fidel Castro calls "guerillas in the field of culture." They are assailing the crass materialism, blind loyalty, and unquestioning conformity of our society. The 'cultural revolution' has seen the emergence of new types of social organization, new personal experiences, and new processes of education. The foundations of the movement are, as Keniston points out, the traditional American values of quality, tolerance, and freedom. The vehicle to achieve these goals is what Cohn-Bendit has called "uncontrollable spontaneity." The search for D.H. Lawrence's "free soul" has led many students, most of them beyond the pale of revolutionary action, to seek to break the barriers of consciousness through drugs, to destroy the sexual inhibitions of the puritan culture, and to deny the overriding conformity of our society. The assumption of the social revolutionaries is that the decay of the old value system will be accompanied by new values and a new social system with radical leadership. Yet these predictions fail to understand that America, despite its tremendous problems, seems to possess the ability to absorb new social forms without fundamental changes in its political and social structure. The ease with which many 'liberated' young people enter the system as well as the commercialization of much of the revolutionary mystique is indicative of the underlying power on the part of American culture to compromise the revolutionaries. With respect to any possible fragmentation of the political power structure, Moore has this to say: "In my judgement the system has considerable flexibility and room for maneuver, including strategic retreat. There is even a small chance of peaceful change within the democratic framework, or rather of recreating this framework within and through a limited amount of disorder which falls short of real revolutionary upheaval." Thus 'spontaneous' revolutionary agitation based on a naive interpretation of Maoism does not seem to entertain a realistic appraisal of the social and political situations in Western civilization. The increasing use of verbal overkill, as well as intolerance, depersonalization, and priggishness of the movement do not represent effective revolutionary thought or action. They remind one of George Orwell's discontent with the intellectuals, that, as Lionel Thrilling put it, "the intellectuals did not think and did not really love the truth." Moore offers an injunction for a radical re-appraisal of their situation when he writes: "Only those with a religious conviction of the infallibility of their own beliefs can take seriously notions of inevitable catastrophe and inevitable utopia. To give up such consolations is to become really serious about a very deadly and very serious world."

#### NEW FORMS

Despite the nihilism and naivete of the "young rebels" and the increasing predilection towards violence, we are beginning to observe the development of new forms of social action which carry great revolutionary potential for our culture. Out of the germinal idea of 'spontaneity', as long as it does not become a rationalization for social irresponsibility, may come the development of what Robert J. Lifton calls "Protean Man" - a style in his words "characterized by interminable exploration and flux, and by relatively easy shifts in identity and belief... unlimited extension and perpetual recreation." Although we

Continued on page 3

# A Statement From The President

The tasks which we set ourselves for last year had an air of excitement about them that cannot be claimed for all issues before academic communities. Co-education, curricular revision, and long-range planning have an engaging quality which budgetary review and committee restructuring do not. I shall not repeat the observations which I have already made in my annual report, printed in the summer issue of the Alumni Bulletin, but I did wish to comment on the jobs which lie ahead in this academic year.

There are the obviously important tasks of implementation. Deans Fuller, Salisch, Sleeper, and Winslow are especially anxious to work with the faculty and with you in seeing that we realize the opportunities which the new curriculum provides, such as interdisciplinary majors and the open semester. Personnel changes in the administration will further test whether the administrative reorganization carried out last year continues to be effective. The Faculty Conference faces the task of redesigning the committee structure of the faculty, with student representation where appropriate, and of reviewing possible changes in the presentation of material to the faculty for its deliberation. Having drafted a new statement on faculty personnel policies and procedures, we must now work out the details and consider the implications they hold. That process has already begun with both the department chairmen and the Faculty Conference, and the entire faculty discussed these and related proposals on September 5th. Once again, our job is to arrive at the most effective way of assuring the continuing excellence of our faculty and our academic programs.

Beyond these inevitable assignments, what should we give special attention during 1969-1970? I see six major tasks; while I am certain that other issues will arise, I hope we can resolve these six within the year ahead.

First, I have repeatedly spoken about the problem of governance in colleges and universities. I shall make additional remarks on September 15. My conclusion is an obvious one: we cannot afford to leave the various aspects of this issue unsettled. (Faculty are properly concerned about their role; you have questioned whether anyone really listens to your opinions; and other members of the community cannot fulfill their assigned duties if the decision-making process is obscure.)

Second, the fiscal problems facing Trinity, as well as every other private institution, require that we devote both energy and candor to the difficult job of deciding how to spend our money and live within our means. We have to set priorities. No one of us can do that in isolation. This summer we have refined the projections which we made public last year, and we have updated our historical analysis. We have made options before us. We can hope for the best and quiet our fears by predicating our needs on the future availability of federal or state support. I am not yet ready to recommend such an approach. In contrast, we can assume the necessity of a balanced budget (which we shall not have this year) and trim expenditures accordingly. Or we can rearrange our priorities and then curtail those expenditures with the lowest priority. What has become even clearer than it was when we made our first analysis is the ineluctable fact that we must make some hard decisions this year so as to be able to pursue our objectives with respect to faculty salaries and the conditions of employment for all staff. Regretably we shall have to consider a possible tuition increase, a matter which we shall explore thoroughly with the community.

Third, and related to the fiscal situation, is the general question of admissions and financial aid. We

may state the question as: what kind of student body do we want and may we expect to attract? We have recommendations from the long-range planning committee; we have compiled historical information this summer; and we have a report on financial aid in preparation for review by the Trustees in October. We must find answers this fall which are broadly acceptable, manageable within our resources, and appropriate to our educational obligations.

Fourth, although we have generally agreed that Trinity College should remain a predominantly undergraduate liberal arts college of modest size, we have not answered questions relating to inter-institutional cooperation, the future of our graduate effort, and our association with the colleges and universities within the Greater Hartford area and with St. Paul's College in Virginia. We have undertaken certain experiments, and we are watching various developments in Connecticut. Should we talk more directly with others about possible relationships between our academic programs and theirs? Should we extend our coordination of programs to other fields? How do these efforts bear upon our position within this city? Dean Sleeper will have a report later this year on the dimensions of our graduate programs, at which time we should reach some conclusions about the future of that effort. Similarly, we are reviewing the prospects for summer programs. All of these questions also pertain to the future size of Trinity. Once again, although we have committed ourselves to a larger student body for this year, we have not agreed as to what is the appropriate size for this college five years hence.

Fifth, we must settle the housing question. I have been grateful for your patience. Would that there were an obvious answer, but I know of none. Construction costs, our current level of indebtedness for capital improvements, uncertainty about student preferences, possible community developments, the relevance of residency: all these make the task of planning ahead both challenging and frustrating. With the end of the fortress college enclave in this country, we can now reasonably ask in what ways the housing of students might relate to other neighborhood efforts. I have already asked Mr. Steuber as student body president to appoint a committee of students to meet with us on this problem so that we may begin to work out an acceptable solution. Hidden behind the housing question, but hardly out of sight, is the wider issue of the quality of life at Trinity. Like so many of the issues I have mentioned, this one will not be eliminated by a policy statement or a new judicial system or an infusion of money. We just do not know enough about the various options.

Especially as we proceed with coeducation -- and it is most important that we have a good first year -- and review housing alternatives, we must have a keener appreciation of the quality of life at Trinity. The changes we have made in the regulations remove, I think, those restrictive features which were incompatible with a spirit of self-regulation and a maturity upon which we have predicated the new curriculum. But the results have not been wholly satisfactory; too many persons are indifferent to the consequences of their actions; drugs are too prominent, one evidence of other problems to which we too seldom address ourselves; there is an unnecessary disregard for property; and there is too little concern with the style of life which might, and ought to, characterize life on a residential campus. Even as we recognize that conditions off-campus critically affect our attitudes and approaches, I feel we cannot use such problems to excuse our own insensitivity. My impressions may not tally with

yours. For that reason we both need more material on what is happening and what we can do to improve the quality of life. We hope that the presence of women undergraduates will bring a steadiness to the community, but we should also be aware that we may have to make further changes to assure them that Trinity has the right environment. I hope that you will join us in this assessment.

We must search for solutions to these six issues among ourselves, for we cannot run the risk of imitating others or of calling upon "experts." I doubt that there are experts of these questions anyway. But, more important, we can undertake this task ourselves because we have the people, the capacity, and the will to find the right answers. I look forward to working with you.

Theodore D. Lockwood

## Hartt Orchestra

One of the first results of the comprehensive arrangements made between Trinity and the University of Hartford in various fields will be the Inaugural Concert of the Hartt Symphony to be conducted here by Moshe Paranov on Wednesday, October 8.

The concert in the Goodwin Theatre is by invitation only, however members of the student body and others in the Trinity family may obtain their tickets at the Austin Arts Center, from Mr. Baird Hastings, or the Music Secretary; persons desiring tickets are urged to apply

before September 15.

Dr. Paranov has chosen a varied program for this inaugural concert, including the Rachmaninoff Second Piano Concerto, with Yuko Ninomiya as soloist. The orchestra will perform three other selections: the Spring Overture by Karl Goldmark, Richard Strauss' Rosenkavalier Suite, and Arnold Franchetti's new Prelude. Arnold Franchetti is well known at Trinity for having composed the music for the Dante film of Professors Campo and Dando, and his opera, "Notturmo in La" was given its world premiere here in 1966.

## Of Rebels And Revolution

(Continued from Page 2)

should be aware of the potential dangers of totalitarianism in this style, there are profound implications in Lifton's theory and its development among young radicals. The growth of Protean man within a limited but necessarily resilient framework seems to be necessary, if in the words of P. Kohout "the next thousand years are not to become an era of supercivilized monkeys." Unfortunately while Spender glories the libertarianism of the Czech students, he neglects to analyze the experiments in participatory democracy engaged in during the crisis. The goal should be as the Czechs and critics of our society like Tom Hayden and Hannah Arendt have declared: participatory democracy-the reduction of the decision-making process to the lowest common denominator possible. Whether it be the humanization of socialism or capitalism, the essential factor of real revolution in Western society is the return of autonomy of thought and action to individuals in a community which they can understand and control. Thus, such movements as school reform and community development are not mere tinkering within the system-they may represent highly revolutionary activities which indicate a heretofore undeveloped consciousness of change in human society.

### THE REVOLUTIONARY UNIVERSITY

Spender is sympathetic with the search for new forms of human experience and interaction, but he is anguished by the prospect that his romantic "young rebels" may truly become revolutionaries. He shares with students a disgust with Z. Brezezinski's "technotronic society" and the monstrous implications of such a future. However, Spender seems to be obsessed with the possibility that student radicalism will destroy the university through its provocation of reactionary response as well as the negation of intellectual values which much of the current radicalism implies. His fears are well grounded, as the Columbia "happenings" clearly indicated. Perhaps the students were forced to reveal the duplicity of the administration by their violence, yet their rejection of 'liberal' faculty mediation and abuse of these men is terrifying. The pervasiveness of what the Cox Commission called "symbolic politics" was the incarnation of Max Weber's definition of the ethic of ultimate ends: "The responsibility for the consequences does not fall upon me, but upon the others... whose stupidity and baseness I shall eradicate."

For all his empathy with radical activity, Spender does not seem to be able to transcend an

almost pastoral vision of a university. He admits the possibility that students may gain "access to evidence about the way societies work" and may even engage in private radical activities, but he feels that their involvements should in no way incriminate the institution. Further he writes that "lack of communication is felt as a lack of freedom." This statement and others like it smack too much of administrative evasiveness; clearly the idea of Protean man and participatory democracy are not compatible with Spender's vision of the university. A revealing dialogue took place between Spender and a German student in Berlin:

SPENDER: Do you really mean that you want to participate or to control the university?

STUDENT: We want no decisions to be taken either against the wishes of the students or against those of the professors. We want participation, not dictatorship, in deciding our lectures, seminars, and research projects.

Spender is correct in condemning the chaos of the Latin American university systems, yet the problem there is not the primacy or politics, but the unintelligent and purposeless dealings of students in the political realm. There are indications that the current lack of sophistication on the part of the students and the preference to ignore the inevitability of politics on the part of faculty and administrators may lead to similar disruptive effects in American educational institutions.

Although Mr. Spender believes that a university should remain aloof to survive, it is more probably true that universities will be destroyed by the inadequacy of their response to the social and political problems facing Western societies. The possibility of the influx of an increasing number of graduates back into the university community may lead within a few generations to a ghettoization of the educational institution. The poverty of the soul and the body, as well as the mind in our society.

## Letter

Continued from page 1

Additional problems mentioned were the questions of interinstitutional cooperation and housing. Also briefly noted were certain "inevitable assignments" of implementation among those mentioned were: considering the implications of the new statement on faculty personnel politics and procedures, redesigning the committee structure of the faculty, and realizing the opportunities provided by the new curriculum.

cannot be ignored by academic communities. The must possess the will initiate radical social change and utilize resources effectively to improve the human condition. The necessary steps: the redevelopment of areas around universities, the support of those who are seeking justice and equality in this society, the rejection of governmental policies which are detrimental to the welfare of our culture and indeed, to all mankind-a continuing critique of the world outside the walls of the academy. This view does not ignore the financial dilemmas faced by educational institutions, indeed it serves notice of a vital area of re-education in our social system. The integrity of scholarship must remain unscathed, yet the temper and policies of the university must be dynamic and involved. It seems that the only group which has been able to establish its own identity within a university and find a logical extension of that fact outside of the university have been the black students. Their sense of cohesiveness as well as their seemingly flexible understanding of the politics of the situation at Columbia should serve as a model for the revolutionary activity of the university.

### GOVERNANCE

If the aim of the university is to humanize our way of life by educating individuals as well as by becoming involved in society, then it, too, must set its house in order. Spender's concern with the threat to academic freedom is justified, however it is largely meaningless in a system where academic freedom protects the uninterested and the cynical. A great deal of campus radicalism is inspired by social repression, intellectual failures, and political inequality. University reform, despite Spender's hedging against substantial change in the structure of college governance, should not preclude the application of some form of participatory democracy. It is not sufficient to be convinced that an administrator is "liberal" or even "radical" - modernization from above in a university is bankrupt because it does not involve people - faculty and students - in the decisions which affect their lives. The result can only be a sullenness which denies the possibility of a community.

Spender's humanity and pragmatism could perhaps transcend the limitations of his perceptions of the young radicals, indeed it is just those traits which are urgently needed in the movement for meaningful social change. We must not relinquish control of our lives to fantasy, desperation, or gesture; but we must take significant action to relieve the anguish of the body and soul of Western civilization.

# Inside Magazine

Vol. III No. I

September 9, 1969

## *The Bleak Despair Of Trinity by Ward Just*

Trinity College is Connecticut's oldest after Yale, founded in 1832 by a collection of Episcopal clergy and laymen led by a redoubtable bishop, Thomas Church Brownell. There has always been a religious cast to the school, and until the early 1960s there was a requirement that an undergraduate attend church at least once a week on pain of suspension. It was a college heavy with rules and regulations: no liquor, no women, no cars until sophomore year, limited class cuts and eccentric course requirements—two semesters of calculus, for example, and two of science. In the 1950s, Trinity students regarded this as an absurd structure—the single saving grace being that whatever its faults, Trinity was more permissive than prep schools or high schools, let alone one's own home.

It was a place to escape to, literally an asylum, and its structure was not susceptible to reform. Even those most closely affected did not protest, even to each other, because to protest would indicate involvement; and involvement was not something you were in the 1950s. There were rules in college as there were rules in life, and if you broke them you accepted the consequences. It was called maturity. There should be no mystery why J.D. Salinger, with his romantic fatalism and oriental sense of internal harmony, was the most popular novelist among undergraduates then. The idea was to make your own rules, and ignore society's rules. That was what passed for rugged individualism. Because all of it was so personal, it was easy to slip the fact that large numbers of people in America, largely for reasons of birth, were unable to make their own rules and make them stick. That was *their* problem, buddy-boy.

### **WASPS, rich and poor**

IT WAS AND IS an agreeable campus, its buildings situated on a rock outcropping on the southend of Hartford, which is—as anyone at Trinity will tell you—"two hours from New York and two hours from Boston." It was not a place of its own, but a place defined by its relation to someplace else. Similarly the college, once described as "the University of Virginia of the North." It was the quintessential school of what the glossy magazines would call the silent generation. The atmosphere was merry, boozy and frivolous, with occasional stabs at a sort of Byronic eccentricity.

Looking back on it, it seems to me that the student body was divided mainly between rich WASPs from Shaker Heights or Grosse Pointe and poor WASPs from New Haven and Hartford. The rich WASPs came down from Exeter and St. Paul's pleasurebent and embarrassed because they were at Trin rather than at Yale, where their fathers had gone and where their friends were. The poor WASPs, grateful they were anywhere, worked and usually did not participate in what college life there was. Apart from all groups and castes was the sole Negro in the college—a heavy-set and sweet-tempered young man, whom one could see on the long walk 'Neath The Elms (as the song had it), alone with his books and his past, a singular man. He had a few friends, not many, and did not, I think, finish the four years.

After graduation, the one group went into Dad's business or took a trip abroad or joined a New York advertising agency. The other, for whom security was not taken for granted, entered executive training programs at Aetna Life Insurance Company or U.S. Steel. Only about 30 per cent went on to graduate school, the vast majority of those into law, medicine and business. In the last year at Trinity, what everyone looked forward to most was getting out, letting go.

### **Gentlemen**

THE FACULTY used to joke about the attitudes of the students, but in the slack atmosphere of the place there was not much to be done to change it. The faculty itself was indictable on the same charges, and subject to many of the same contradictions. It had more than its share of independently wealthy (the phrase seemed perfectly reasonable then—why does it grate on the ear now?) gentlemen academics, who strolled about the campus in their tweed suits and arcane bits of knowledge, scarcely acknowledging the presence of students, generally admired (as one admires a perfectly preserved Deussenberg) but seldom emulated, respected for aloofness and "cool" but not for learning. Apart from the gentlemen, there were the authentic scholars like the late Professor James A. Notopolous, who thought the campus atmosphere was a scandal and in his lectures frequently derided it with

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## “In the 1950s, the Atmosphere was merry, boozy and frivolous.”

Cartoon is reprinted from The Trinity Tripod of October 19, 1955.



“Sorry, sir, your son is out at the moment . . .”

comparisons to the Greek ideal. Notopolous, in a phrase of the day, was “smart as hell.”

In 1954, the president of the college, G. Keith Funston, left to become president of the New York Stock Exchange (the irony was lost on the student body). His replacement was Albert C. Jacobs, a friend of Dwight Eisenhower, a law scholar and an administrator who was hired among other reasons to preside over a monster fund-raising campaign. Jacob’s views on education were admirably set forth at the college convocation in 1956, when he defined a liberal education. “It seeks to inculcate an interest in the arts and sciences for their own sake,” Jacobs told the assembled students, faculty and guests, “the finding of values in life other than material, the development of individuality and self respect.”

### The Jacobs Slumber

“ . . . an interest in the arts and sciences for their own sake.” A plausible line, reasonable by any standard, and it meant as a practical matter very little interest for any reason at all. Under the Jacobs regime, the slumber was profound. On October 31, 1956, there was a mock presidential election: about three-quarters of the students and faculty voted, and they went 77.9 per cent for Eisenhower. A reading of the college newspaper of the period discloses editorial positions taken on parking tickets, smoking, rush week at the fraternities. The college resembled a staid American corporation, all grey flannel and buttoned up, casual, with the values and ethics of your local country club. Individuality was perfectly all right, as long as it resembled everyone else’s. No one spoke of relevance, since the world was as it was and hence everything, one way or another was relevant. College was a safe haven, there were a few intollerable demands made on a man’s time. The rules were there to make it a bit more difficult, to make the outside world even more attractive than it already was. The point was to get out and have done with it, since it was clear that college was an anteroom. “The finding of values in life other than material” was not what was wanted in the year 1957.

### Dude ranch revolution

So with these recollections in mind, it came as something of a shock when I read last year that Trinity students had seized the Administration building, and there was a substantial body of them demanding “reforms.” Of course it was done in a characteristically Trinity way—when the rebels vacated the building, they took great care to clean up the mess they left behind. George Cooper the scholar of English history, cracked that the SDS were “dude ranch revolutionaries.” But it was a mark of activism, and therefore concern, and that came as a total surprise. When I returned to the campus for the first time in 12 years last month, there were a few more surprises—among them the recognition that nostalgia isn’t the answer to what we face now.

Under pressure from rebellious students, Trinity College has now abandoned most of its rules and what it must find now is something to replace them. It is not that the inmates have taken over the asylum; it is that no one has. Astute college officials see the next confrontation as one between students and faculty, which will be an assault on what the modern student regards as the last bastion of privilege. There will be that, and there will be an attempt to curb, if not eliminate, the authority of the college trustees, who at Trinity have uncommon power. The logic is stated thus: “What right do they have to meet three times a year to define the life style of students?”

One senses the struggle on all points of the compass. Henry Beers, the former president of Aetna Life, is resigning from the board of trustees because he says at 67 he does not understand what is happening now and is too old and set to try; he has his own life style. President Theodore Lockwood, regarding the changes he has made, admits that his problem is not managerial but philosophical—and he is not sure of the philosophy; English Professor John Dando, burdened with extracurricular work, ruminates that students now “know so much of the world” but do not seem engaged with books; Sophomore David Green, contemplating the apocalypse, says: “I am 19 years old and I have seen two men shot on television. I saw Jack Ruby and I saw RFK and I saw King collapsed on a balcony. This is a generation which grew up in the shadow of a bomb shelter. It is a generation of so many horrors.”

The apocalypse. One listens carefully: Is this put-on? Self-pity? Self-indulgence? Or is it reality, the accurate perception of events as they are now? As the Harvard biologist George Wald pointed out, it is a question of futures; many students today believe there are none. It does

no good to plumb one's own academic experience, and exercise inevitably ending in empty nostalgia. It all becomes a hip version of Santayana. Those who remember the past, baby, are condemned to believe it.

#### The College as parent

BY ALL ODDS the most popular course at Trinity is George Higgins's class in abnormal psychology. Two hundred and sixty students jam the lecture hall to hear Higgins three times a week. At 31, he is also the college counselor, widely admired by both faculty and students. Higgins thinks that the problem today is that the student confronts a society which refuses to let him grow up. For a young man to enter the professions, his education lasts until he is 26 (law) or 30 (medicine). Eighty per cent of Trinity's senior class last year went on to graduate school of one sort or another (versus about 30 per cent in the mid-fifties). Students of the humanities leave college versed in anthropology or English history and find that technological America has very little use for them. College becomes a parent which is both loved and hated, the instrument which grotesquely prolongs adolescence. Higgins says that many students believe their happiest years to be behind the (in contrast to earlier College generations who believed the best was yet to come.) "We exist in terms of images," said one of the Trinity militants. And the implications for education are profound. "In the 1950s" Higgins declared, "a professor said, 'Don't just read the book. *Think* about it.' Now he says the exact reverse."

#### 'Radicals'

PRESIDENT LOCKWOOD estimates that there are about 40 "radicals" at Trinity who can bring with them, on any given issue, some 12 per cent of the student body. Not enough on paper to make a revolution, but that in fact is what has happened. When the talk turns to what will be demanded next year, there are almost as many answers as there are militants. With virtually all the specifics out of the way, students appear likely to concentrate on certain extraneous matters. SDS President Stephen Keeney says that next year his group will seek "self-preservation against the right-wing backlash." In the next breath, he speaks of agitating for specific college sanction of drugs—"a safe drug scene."

But to concentrate on the activists to the exclusion of the others is to be neither accurate nor fair. Though they are probably in the majority as a definable sub-culture, the well-heeled and tweedy kids who went to Trinity because they could not get into Yale seem relics of the past—and therefore not as interesting. At Psi Upsilon fraternity last year, there was a lad named Caleb Fellows Fox XXIV. The fraternity is as lily-white and gentile as it always was the same stale beer flowing from the same tap, identical slouched figures in the overstuffed leather chairs watching Pery Mason on the box. To stumble into the Psi U house on Vernon Street is to stumble into a civilization—if that is the word—one had thought extinct. Extended the old frat handshake, thumbs became entangled and one wondered what the hell was going on . . .

Lat at night, over drinks at the history professor's apartment listening to the students talk, there was a sense only of the deep malaise of the young: Students' Complaint. It happens to affect the colleges because that is the environment. It does not have very much to do, really, with ROTC or parietals or the "re-structuring" of the institution or any of the other talismans. It has to do with the conditions of life in America in the 1960s. The militant students are striking out against those conditions in the only manner available to them. And there will be no end of grievances. The students, up to here with conventional decent liberal doctrine, have adopted their own. It comes from Gunter Grass, the German novelist. "The citizen's first duty is unrest," Grass said.

In April of 1968, 160 students of Trinity College seized the administration building and held it for four hours; it was the first such seizure on an American campus, but overshadowed by the events at Columbia, which followed two days later. It was the more notable at Trinity because the 27 trustees of the College were meeting in the building at the time, and the students refused to let them leave. At issue was increased scholarship aid for black students.

The presidency of the College was held then by Albert C. Jacobs, a close-mouthed, secretive official, then 68 and ailing, who had had the job since 1954. Jacobs fought the conservative trustees, who wanted to summarily fire all 160 rebels. By the opening term of the 1968-69 school year all was quiet. Jacobs was succeeded by Theodore Lockwood, 42, the former dean of faculty at Union College, who

***"The sit-in was a mark of activism, and Therefore concern, and that came as a total surprise."***

*“This place is so desperately second-rate,’ one of the brightest students said.”*

brought with him a very young and energetic assistant, Robert Fuller. What Lockwood and Fuller found was a demoralized faculty and an apathetic student body, an underweight financial structure, and a general crisis of confidence in the future of the school. Reluctantly backed by the trustees, Lockwood instituted a dazzling variety of changes meant to transform the genteel campus known as the “University of Virginia of the North.” Among other things, Trinity is now a college without formal structure.

#### Changes

NEXT YEAR, there will be no academic requirements of any kind; a student will be free to choose his course of study—or, as the catalogue puts it, be “ultimately responsible for the determination of his academic program.” An exchange program with Vassar this year has opened the college to women, with the practical result of an abandonment of parietals; next year, the college goes fully co-ed. Though rules regarding liquor exist, they are unenforced. The “drug scene,” as they say, flourishes—though it is probably no greater than at any other Connecticut college. In one of his first acts as president, Lockwood established the Trinity College Council, a body composed of four students, four faculty, and four administrators, to advise him on matters affecting the community. Last month, as if to prove its radical bona fides, the TCC voted to abolish ROTC on the campus. More important, the principle for which the students agitated last year has been acknowledged: there are five blacks in next year’s senior class, eight in the junior class, ten in the sophomore class—and 26, nearly 10 percent of the total freshman enrollment, entering next year.

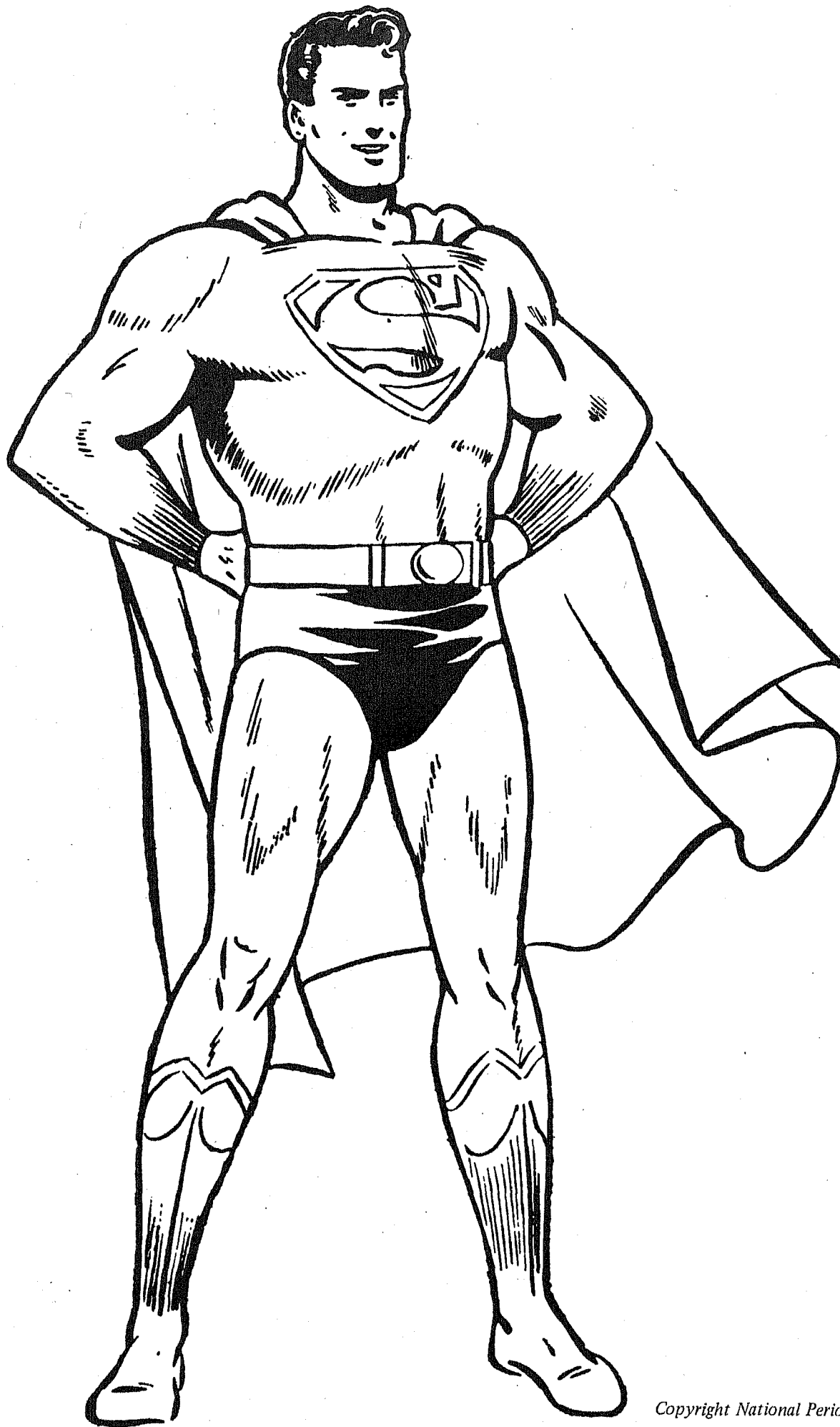
The 30 or so black students attending the college now are, by all accounts, sullen and unhappy. They are not entirely united, and this year have pressed few demands on the college. They lead separate lives, with a black social club along Fraternity Row on Vernon Street and an exclusive existence in Hartford itself. Next year, with the addition of 26 more blacks, there is certain to be something approximating an explosion. Trinity, despite its SDS nucleus, is still too white, too middle class, too complacent, too traditional in its teaching style to readily accommodate the black experience. What will happen, according to radical students and faculty, is that the blacks will coalesce and demonstrate for keeps. Once committing itself to blacks, the College can do no less than attempt to seriously relate to them. But it will not be able to afford to meet their demands.

#### Time Bomb

THAT LAST is said literally. Trinity College has an endowment of \$13 million, and faculty salaries are among the lowest of the top-ranked private colleges in the country; they are low enough so that the College is obliged to dip into the increased tuition revenues next year to increase them. A full professor makes \$18,000, and associate professors are at \$14,000 or \$12,000. By contrast, Amherst has a \$56 million endowment (plus another \$26 million for its library alone), and Trinity’s ancient rival, Wesleyan, has more than \$100 million. “It won’t make any difference what the blacks demonstrate for, whether it is justified or not,” one of the most liberal faculty members said the other day. “They won’t get it, for the simple reason that if it costs money the College can’t afford it.”

A mordant comment, that. Introspective faculty and students agree that the College has deliberately set a time bomb in its midst with the commitment to the blacks. Nearly everyone here who thinks about it at all hails the decent instincts which brought the college to its decision, but so depressed are some at its likely outcome that already it is predicted that Trinity in the not-too-distant future must either (1) affiliate with the University of Connecticut or (2) frankly make its commitment to the rich, and hike tuition costs accordingly. Costs increase at 7 per cent a year; much of the plant is run down; faculty salaries *must* be increased; student accommodations on campus are grossly overcrowded.

A kind of bleak despair has settled over some of the brightest faculty, for they see no exit. Many of the brightest students await what one of them calls “the apocalypse” with something almost approaching glee—“this place is so desperately second rate,” one of them said. Rushing pell-mell into an uncertain future, President Lockwood has instituted some reforms before the students even asked for them. Rules are abolished, with nothing erected to take their place. Questioned about it, both Lockwood and Fuller declare that the student today is different from the student of ten or twenty years ago. “These students are ready to assume responsibility,” Fuller said.



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