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THE INFLUENCE OF HIGHER EDUCATION ON THE AMERICAN SOCIETY AND ITS IMPLICATIONS FOR THE ROLE OF HIGHER EDUCATION IN ETHIOPIA

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of The Ohio State University

By

Abebe Ambatchew, B.A., M.A.

*****

The Ohio State University
1962

Approved by

[Signature]
Adviser
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This study is dedicated to the Ethiopian people who so generously paid for the writer's education during the last sixteen years.
CHAPTER I

INTRODUCTION

It has been frequently written that higher education in the United States is a gigantic, complex, and diversified enterprise. It is indeed so. It enrolls the largest number of students, maintains the greatest number of institutions, and provides the widest educational opportunities in higher education of any nation.

The opening (fall) enrollment in 1960 in the 1975 higher institutions offering degree-credit programs was about 3.6 millions. Public institutions enrolled 59.2% of this total. In the year ending June 30, 1959 there were 464,008 degrees conferred by institutions of higher education in the 48 states, District of Columbia, Alaska, Hawaii, Canal Zone, Guam, and Puerto Rico. The breakdown of this total shows that 385,151 first-level degrees (Bachelor's and first professional degrees), 69,497 at the Master's level, and 9360 doctorates were awarded.¹

Like the whole American educational system, higher education is decentralized. It is diversified in its offerings, experimental in fact and spirit, and practical in orientation. It is flexible and independent from any overall national governmental control.

In view of these features, it is understandable that American higher education has been enterprising and in constant state of flux. John J. Corson predicts that higher education in the United States will have to be even more creative, adaptable, expansive, fluid and diverse in the next four decades than ever before.

Another major distinguishing feature is the responsiveness and identification of higher education to existing needs, problems and social changes in and of the American society. The history of education favorably records the interaction between the total society and higher institutions. Earliest colleges owe their establishment to donations and gifts of private persons. Johns Hopkins, University of Chicago, and Leland Stanford Junior University are frequently cited as institutions established through the generosity of wealthy industrialists and business enterprises. Early colleges reciprocally served the needs of the religious-centered society of the time, although not exclusively, by preparing youth for the ministry.

This responsiveness to social needs is implied and incorporated in present-day declarations of purposes of higher education as the public service concept. It is reflected in the deep concern of higher education to meet and cater to existing social needs. Land grant institutions, the community junior colleges, and technical institutes further testify to the actuality and depth of this concern. The

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emphasis on public relations, adult education, and the relatively extensive lay participation in the affairs and management of higher education can be cited as appropriate illustrations of the closeness of higher education to social life and problems.

As the basis for all these efforts and concern to social welfare is the universal conviction of society and educational practitioners that it is through this close identification that society will achieve its highest and most refined advancement.

As for the future, some foresee even closer and stronger relationships than ever before. Gould contends —

The college of the future will be much more closely knit to the community. Indeed, most of the new institutions which inevitably must come into being will grow directly out of the community. Their students will usually live at home. They will not have to set up an artificial college community in which to practice; they will be able to function as participants in a small community from the very beginning of their college careers without bothering about synthetic problems.¹

Many questions will arise from such a gigantic and entwined system of higher education. One central question will inevitably pivot around the extent of the influence of higher education on American society.

Statement of the Problem

This is a study of the influence of higher education on American society with the purpose of deriving implications for

higher education in Ethiopia. Specifically, it will seek answers to the following questions:

1. What do educators conceive as the social obligations and responsibilities of higher education?

2. Where do they think higher education seems to be influencing society greatest? Why?

3. Where do they think higher education seems to be influencing society least? Why?

4. What do they think are the logical steps to be taken to ensure that higher education more effectively fulfills its social obligations and responsibilities?

5. What implications can be derived for higher education in Ethiopia?

Assumptions

The following assumptions are central to this study:

1) A system of higher education reflects the values, needs, aspirations and the forces of the society within which it exists. There are, however, principles and purposes underlying higher education that transcend beyond one environment or geographical boundary and have applicability to a different setting.

2) The relatively mature and developed system of higher education in the United States can furnish insights, experimental knowledge and technical ability to contribute to an evolving and comparatively young system in developing Ethiopia.
3) Ethiopia will pursue a way of life that assures and permits the exercise of fundamental principles of freedom: free elections, freedom of the press, thought and speech, and extension of opportunities for the growth and development of the individual.

Purposes of the Study

Five purposes of this study are here stated —

1) To survey and assess literature on the relationship between higher education and society in order to determine the extent of the influence of higher education on American society.

2) To determine the areas or dimensions in which higher education has greatly influenced society and those in which it has contributed least.

3) To identify the major problems that higher education encounters in its attempts to influence society.

4) To synthesize and present major measures suggested by educators as steps to strengthen the influence of higher education.

5) To derive implications from the study for higher education in Ethiopia.

Need and Importance of The Study

It is hoped this study will result in a synthesis of the thoughts of educators who have given consideration to the problem under investigation. It may also provide an opportunity to make a careful assessment on the quality of writings on the relationship of higher education and society. If the study reveals where further
work is necessary and results in some recommendations, it will perhaps make a worthwhile contribution.

It is further hoped that the implications the writer derives will be worth the consideration of educators in his own country.

Finally, it is hoped the attempt will be an intellectual inquiry through which the investigator will be able to arrive at defensible conclusions concerning the role of higher education in society, especially in bringing about social change.

**Research Procedure**

This is a library study. Books, periodicals, theses, bulletins, monographs and reports constitute the primary sources utilized for obtaining data. The limited material the writer was able to attain from Ethiopia was collected by writing to officials in the few institutions of higher learning and some articles on Ethiopia that are found in American publications.

This specific research procedure is considered most appropriate on the ground that the most seriously considered and comprehensive evaluations of the influence of higher education will be found in extensive writings.

**The Scope of the Study**

The study is concerned with seeking the answers to the specific questions incorporated in the statement of the problem. The questions were designed to narrow down the otherwise vast topic of assessing the influence of American higher education. An attempt is also made
throughout the study to seek the specific achievements and failures of higher education rather than vague general assessments of what it has done or failed to do.

In a study of this kind, the question of values constitutes a problem that must always be kept in mind. Individuals assess higher education on the basis of their views of what higher education should be and should accomplish. The writer has consistently attempted to indicate the values that underlie assessments wherever possible. He has primarily attempted to do this by identifying the philosophical orientation of the critic.

The primary limitation was the relative inadequacy of literature on higher education in Ethiopia. In the absence of such literature, the writer has relied heavily on a survey of higher education in Ethiopia conducted by a research team from the University of Utah, two census reports put out by the Ethiopian government, and some catalogues of Ethiopian colleges.

Preview of Remaining Chapters

Chapter I has outlined the general framework of the study. It has consisted of the introduction of the problem, the statement of the problem, the basic assumptions, the need and importance of the study, the research procedure, and the preview of remaining chapters.

A review and discussion of the major philosophical theories, followed by a discussion of the purposes of higher education, will comprise Chapter II. An analysis of the phases in which higher
education seems to be influencing society greatest and the phases in which it is failing to contribute substantially will be presented in Chapter III. This chapter will deal essentially with the evaluation of higher education. It will also include the identification and discussion of the major obstacles encountered by higher education in exerting influence. The suggested steps to be taken in the future to strengthen its influence will be presented in Chapter IV. Chapter V will consist of an introduction of the national problems faced by Ethiopia, the introduction of higher education in Ethiopia, and the implications of the study for the role of higher education in Ethiopia. Recommendations will also be made. Chapter VI will comprise a summary of the findings, conclusions and recommendations. Chapters II, III, and V consist of two parts each encompassing proper major divisions in terms of substance.
CHAPTER II

PURPOSES OF AMERICAN HIGHER EDUCATION WITHIN
THE PERSPECTIVE OF PREVALENT EDUCATIONAL THEORIES

Introduction

Education seeks the broad goals of the improvement of society and the development of the individual. These two are interdependent and enjoy reciprocal gains and benefits. The general improvement of society ensures better opportunities and better environment for the development of the potentialities of the individual. Society, on the other hand, depends on the skill, power, contributions, and the enlightened citizenship its members can amass and utilize to advance it.

Samuel B. Gould perhaps best expressed the basic goals of American education when he wrote:

We are dedicated to an educational system based upon equality of opportunity for all, devoted to a conscious effort to develop a mature and dynamic citizenry, concerned with seeking out and strengthening the potentialities of leadership and of professional skill. Most of all, we are dedicated to a system eager to inculcate in young and old a continuing desire to learn and so to understand and enrich life generally. Such are the glorious concepts and yearnings of America.1

Allport makes the distinction that education is concerned with the transmission of culture while higher education is engaged with its advancement. These tasks are fulfilled by the schools and

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the universities respectively. Somewhat grudgingly, Allport points out that the American college attempts to fulfill the dual goals of transmission and advancement of culture.

Too often we blur this distinction and slip into the belief that by multiplying our hordes of college graduates, our 'educated' citizens, we shall thereby strengthen our way of life. We do not realize that the only way to ensure what we have is to keep it advancing.¹

Some in the rationalist tradition, for example John Henry Cardinal Newman, contend that higher education should strictly confine itself to transmission through teaching.² Otherwise, the two broad goals of transmission and advancement of culture and knowledge are widely accepted as proper to higher education.

The complex system of higher education, however, cannot be adequately perceived without some discussion of the specific purposes it purports to achieve and only with vague statements of its broad goals. The consequent pages in this chapter will therefore present a review of the major purposes which available literature reveals. Since purposes, in turn, depend on some philosophical assumptions, a brief summary of the contemporary philosophical theories will precede the review of purposes. To the extent the philosophical theories will provide the general setting for the analysis of purposes, the discussion of purposes will furnish a perspective under which the influence of higher education has been or is being assessed.

Part I

Philosophical Trends

The philosophical theories that will be summarily discussed in Part I are selected on the basis of two criteria. The first criterion is that the theory must have some following in American higher education institutions. Theories such as Marxism and existentialism will therefore be excluded since they have little, if any, following on the American scene. Secondly, the theory must be significant enough that it is viewed as exerting considerable influence on educational programs of American colleges and universities. On these grounds, four theories and an approach have been selected. The theories are rationalism, instrumentalism, neo-humanism, and reconstructionism. The reconciliatory approach propounded by Huston Smith is referred to due to the special nature of the approach to the whole question of philosophical differences and discord.

Rationalism

The rationalist theory is founded on a concept of dualism that makes a separation between mind and body or the spiritual and physical. The mind, the self, or the spirit is a distinct entity independent of and superior to the body. In man as well as the universe, the physical is secondary to the spiritual.

The individual person is conscious of a self. The self is most real to each person and it is this fundamental reality that
distinguishes him from the exclusively sentient animal. Man undergoes his most sublime experiences in things spiritual rather than physical. Thought or contemplation constitutes the noblest of all his activities. Furthermore, the most essential things of the world about him are also spiritual or mental in character.

Man is governed by laws and truths that are immutable and absolute. The ultimate source of these truths and laws is Pure Spirit or God who is all-good, all-perfect, and all-truth. These truths and laws have been discovered and are found in heritage and the wisdom of the past.

The educational program based on rationalist assumptions inevitably emphasizes intellectual development and the transmission of acquired truths and knowledge through the study of heritage. The aim of education is to develop the pupil's reasoning power, to enable him to indulge in deep contemplation, and to analyze and understand ideas and ideals. Education centers around the development of the rationality of the pupil.

Since the truths concerning man, his relation to God, and the world are already discovered, education is responsible for transmitting these truths through formal teaching. The perpetuation of these unchanging and absolute truths will lead to the conservation of a stable social order. The rationalist, moreover, contends that education is the same everywhere and at all times. The truths to be taught are universal and, since the sole aim of
education is the cultivation of rationality, the time, place, and people will not make any difference in the educational program.

The subjects recommended are those that will advance intellectual development. Thus, mathematics, languages, the humanities, and the works of great thinkers constitute the most worthwhile subjects. These subjects will help in transmitting tested values and truths while at the same time providing high standards to which youth will aspire.

Rationalism is a hierarchical, ideal-centered, and an authoritarian theory. Although strict adherence to this theory is not widespread, it has exerted marked influence because of its many able proponents, including Jacques Maritain, Mortimer J. Adler, Mark Van Doren, and Robert M. Hutchins. Its greatest impact is on Catholic colleges and universities. In terms of translation of the theory into programs, St. John's College in Annapolis with its One Hundred Great Books series, is often cited as most representative.

Instrumentalism

In contradistinction to rationalism, the instrumentalist theory recognizes no absolute truths, values, or universals. Nor does it recognize any separation between the mind and body since it is founded solely on a naturalistic conception of man and the world. The primary reality in this theory is existence and the consciousness or awareness of such an existence. The material world provides answers to all questions about man and the world.
Values and standards arise out of experience and the interaction of the individual with natural and social phenomena in the environment. From infancy onwards, the individual is undergoing many specific and particular experiences. While experiencing, the individual forms patterns of behavior, values, and standards. These patterns are always modified and reconstructed through further experience. As a result, the individual is always growing to maturity and changing. The realization of his potential for growth to live, act, and think cooperatively and the kind of person he would be are dependent on the quality and nature of each individual's experiences.

According to instrumentalism, education should center around attempts to provide meaningful experiences that recognize individual differences. Since there is no adequate all-inclusive objective of education that will fit all individuals, educational programs must be attuned to pluralities and variations in individual needs. Learning should lead to further learning through a reconstruction and reorganization of learning experiences. It should be characterized by newness, informality, and a non-authoritarian atmosphere.

The specific method suggested by instrumentalists in the learning experience is reflective thinking or the scientific method. They contend this method is the method of effective thinking since its proper application leads to judgments and conclusions arrived at in the light of evidence; and it permits modification of conclusions and judgments in the light of further evidence and experience.
Instrumentalists advocate an educational program that serves as an agent of social transition and one that helps the individual to be an active participant in the changing society about him. They contend education should aim at the development of the totality of the individual, his emotional, social, intellectual, and psychological advancement. Such a development, in their view, can be advanced through a democratic social theory and a scientific approach to learning. The educational program they advocate calls for flexibility, utilitarian orientation, and adaptability to individual needs.

The United States is the birthplace of instrumentalism. Its most outstanding proponent is John Dewey whose systematic writings have left a great impact on American education at all levels. Bennington, Sarah Lawrence, Antioch, and many of the state universities are attempting to implement instrumentalism.

Neo-Humanism

The neo-humanist approach has many assumptions and contentions in common with rationalism. It is based on the same dualistic conception of man and the universe. Like the rationalists, neo-humanists emphasize mental development. They advance the idea that heritage, Western culture, provides unity and fundamental insights that should be transmitted to youth.

Although neo-humanists closely approximate the rationalists, they differ in two major respects. First, they refuse to be
restricted by a rigidly formulated theoretical framework. Neither
do they want to subscribe to any of the prevalent theories nor
fashion their views into a single integrated theory. Second, they
contend that emphasis of available knowledge in heritage should not
exclude the need of the scientific spirit of experiment and inno-
vation. They disapprove a complete break with tradition and in-
tellectual achievements of past ages; while equally disapproving
a blind loyalty to the ideas and institutions of the past.

Excepting these differences, the educational program en-
visioned by advocates of this theory stresses intellectual develop-
ment, knowledge of Western heritage, and academic learning as in
rationalism. The strongest defense for this position is the work,
Higher Education in a Free Society, by Harvard University.

Reconstructionism

A fourth theory, that of Reconstructionism, arises from the
conviction that the prevalent theories are inadequate. Both
Rationalism and Neo-humanism tend to reinforce the established order
of things; they are too authoritative, 'other-worldly' and 'regres-
sive' for this modern world of accelerated cultural change. In-
strumentalism is also inadequate from the reconstructionist's
point of view. It is so engrossed with the present that it fails
to address itself constructively to the future; it is unclear
about the end results of experience; and it is vague about the en-
visioned goals of education. In short, contemporary philosophical
theories are either conservative or weak in coping with an age of
cultural change.
Reconstructionism is based on the contention that nature and experience "constitute the form and the content of the entire universe." It is "hostile toward other-worldly philosophies" and "objective systems of pre-established order, whether realist or idealist." Instead, it proposes a new cultural pattern based on scientific knowledge of man and nature and founded on the existing cultural setting. In this, reconstructionism agrees with instrumentalism. Contrary to instrumentalism, however, reconstructionism emphasizes the future rather than the present.

Instead of being satisfied with gradual transition, with cultural conservation, or with a kind of intellectualized regression, the reconstructionist throws in his lot with those who believe (as some have always come to believe in critical times) that only a thorough refashioning of principles and institutions will make them serviceable for the future.  

To the extent that reconstructionist theory is based on a "passionate concern" for the future and in so far as it envisions a new cultural pattern, it shares the visionary spirit of those who seek the creation of a new social order.

Concerning the education program, the reconstructionist suggests curricular designs centering on the secondary program and focusing on American and world cultures. Discussions, work

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2 Ibid., p. 39.
experience, and participation in community activities constitute principal methods of learning. Higher institutions will stress research, creative work, adult education, and scholarship. The effort in education will therefore, be concentrated on the creation of a new order governed by national and international purposes.

**Huston Smith's Approach**

Huston Smith's *The Purposes of Higher Education* is a positive attempt to seek the reconcilable elements in extreme and opposing philosophical positions. It is a constructive approach and search for "greater agreement on proximate objectives without compromising their final loyalties and basic perspectives." Smith's efforts comprise a consistent endeavor to find out strengths in opposing positions, such as absolutism and relativism, and an attempt to bring the positive elements together. Similar attempts are made on questions of freedom versus authority, state versus individual, egoism versus altruism, objectivity versus commitment, and secular versus sacred.

When superficially examined, absolutism and relativism seem to possess no elements that could be brought together. Absolutism is conceived as an inflexible and uncompromising position. It fails to give credit to differences in context. This position considers values as absolutes and universally the same for everyone and for all contexts. Its strength lies in that it reduces

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subjectivism and does not let individual interest and preference
govern or formulate principles. In other words, it makes ob-
jectivity possible.

The chief strength in absolutism is lacking in relativism
which recognizes no absolutes and stresses subjectivism. Circum-
stances, context, or individual value patterns determine moral
principles and values.

Smith proposes a combination of the strengths of both these
positions. He entitles the resultant position as objective rela-
tivism. The latter consists of two contentions. The first which
originates from absolutism is that individual preference or opinion
should not determine what is good in a situation. It is necessary,
on the other hand, to make such a determination by "the character
of the situation as a whole." The necessary objectivity in value
judgments can thus be obtained independent of individual bias.
Secondly, generalizations on values can be made for the main
reason that contexts are or can be sufficiently similar. This
allows for needed stability and degree of permanence.

Objectivity and commitment are another set of opposites
that are considered. Objectivity requires that beliefs or values
should not be held dogmatically. On the other hand, there is the
obvious need for lasting beliefs without which life would be hap-
hazard. Smith's answer to this dilemma is to exercise the virtues
of objectivity, i.e. open-mindedness, freedom from bias, and per-
ceptiveness even in the acceptance of beliefs. Beliefs should
not be held or revised due to fear, complacency, or intellectual pride. Objectivity and commitment are not irreconcilable, though plagued by tension between them.\(^1\)

Smith similarly seeks common grounds for reconciliation and agreement between freedom and authority, egoism and altruism, the individual and the state, and the sacred and secular. There is, for instance, no "blanket antagonism" between freedom and authority. It is only authority that suppresses freedom which cannot be tolerated. Otherwise, authority is needed for stability, order, and for the preservation of freedom itself.

The way out of egoism and altruism is mutuality "in which our interests include the lives of others in such a way that they become objects of our concern as much as are our own." Egoism arises through fear and disappointment while altruism "conceived as self-denial is only egoism in disguise."\(^2\)

It is impossible to have the individual and the state in a "flat opposition." The state should not be conceived negatively but rather as "a constructive agent of the public will, charged with the responsibility of promoting freedom and full equality of opportunity."\(^3\) If conceived thus, the individual and the state become interdependent.

\(^1\) Ibid., pp. 30-58.

\(^2\) Ibid., p. 96.

\(^3\) Ibid., p. 118.
The most discordant views center around secularism and religion in education. Here too, however, there are three agreements that could be reached:

- Teaching about religion belongs in the curriculum; unqualified generalizations concerning its worth should be rejected in favor of more discriminating evaluations; there are certain life qualities in this area - for example, aspiration, love, assurance, and natural piety - which religion and secularism can equally affirm.1

On the whole, Smith's contention is that there is vast ground for reconciliation in the seemingly irreconcilable opposites. He might not have resolved the differences but his attempt to bring out the points of agreement and stress them is desirable and constructive.

A Statement of Position

In the preceding pages the writer has discussed the major theories that are shaping the purposes of higher education in the United States. At the opposite extremes are found rationalism and instrumentalism. The former considers the development of rationality as the primary and almost exclusive aim of education while instrumentalism seeks the development of the totality of the individual. The rationalist proponents conceive education universally the same and unchanging in contrast to the instrumentalists who seek to shape educational programs that cater to individual differences.

The neo-humanist and Huston Smith's approaches are important in that they propound eclectic positions. Others add new dimensions

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1 Ibid., p. 146.
as in the case of reconstructionists. The neo-humanists have similar assumptions as the rationalists but they modify the rigid position of the latter to accommodate the scientific spirit so strongly advocated by the instrumentalists. The reconstructionist approach is the same as instrumentalism except that it adds the dimension of the future. Huston Smith attempts to reduce the rigidity of philosophical theories by delineating the points of agreement and submitting that opposing theories are reconcilable on many grounds.

The writer is not attached to any of these theories in the sense that he harbors an unflinching loyalty to it. He shares the view that no one single philosophy is adequate or comprehensive enough to provide all the answers to questions either concerning the nature of man and the universe or education. To the extent that he is not strongly aligned to any one theory, he holds an eclectic point of view. In his view, each theory has contributions to make and is useful in the formulation of educational programs.

The rationalist theory draws attention to the speculative aspect of man by emphasizing intellectual development. This is its important strength. On the other hand, this theory tends to be mystical, authoritarian, over-concerned with the past, and dogmatic in its approach. These are unacceptable if education is to be a free intellectual undertaking and if it is to address itself to the ever-changing nature of things.

The instrumentalist fails to attach importance to the speculative attribute of man and his search for meaning in his existence
beyond the purely material. The pragmatic insistence on explaining everything in terms of science and the physical makes it unyielding and considerably dogmatic. However, the concern of instrumentalism with the totality of the pupil, individual differences, and the emphasis on an objective approach to thinking are important thoughts which have to be included in any good educational program. The neo-humanist and Huston Smith's approaches contribute positively by suggesting the need of reconciliatory attitudes on philosophical questions. Reconstructionists call upon education to ensure that future generations inherit an improved social order.

The writer conceives education as primarily intellectual development. Intellectual development is possible when there is corresponding social, emotional, and psychological maturity. If integrated, stable, and balanced formation is to occur and to be assured, development in these and other phases must go hand in hand.

Education is concerned with the whole spectrum of time: the past, the present, and the future are all within the domain of its concerns. The present is sufficiently comprehensible only with some understanding of the past. An improved future is possible when and if the present is utilized to assure improvement. Indeed, it is hard to comprehend why there should be so much discord on which of these education should stress.

The continuity and stability of the social order desired by society are possible by acquainting youth with the best practices,
ideas, and ideals available in his heritage. This is the means by which a succeeding generation can understand and respect the overall social environment in which it finds itself.

Concern with the present is legitimate for each period has its own challenges, problems, and uniquenesses. The school and the educational program have to address themselves to these. This adjustment to contemporary needs is mandatory to ensure the ability to cope with the demands of the present. Concern with the present is, in short, updating the whole educational program.

The members of a generation have the obligation to pass on to posterity an improved social order. Such improvement results by reshaping the values and the structure of social institutions to fit the expected callings of the future. Thus, the educational program should attach importance to the dimension of the future. It should envision, advance, and speed the formation of an invigorated social order.

Such a perspective of education calls for the utilization of ideas from all the various theories. The emphasis of rationalism on past heritage, the stress of pragmatism on the present and the totality of the individual, and the visionary reconstructionist proposal are all ideas that have legitimate place in the formulation of educational programs.

Part II

Major Purposes of Higher Education

An attempt has been made in Part I to review briefly the theories judged to have made considerable impact on institutions of
higher education. Each school has its own variations, thus making the philosophical scene even more complex. It is hoped, however, that a contextual reference to some of the diverse theories will provide a general perspective under which the major purposes of higher education can be discussed. The discussion of the latter will, in turn, enhance the evaluation of the influence of higher education on the American society. It seems logical that the influence of higher education should be weighed in terms of the purposes and missions it has set out to fulfill. Furthermore it is assumed that writings evaluating the influence of higher education are based on the writers' conceptions of what higher education should do.

A study of the purposes of American higher education poses many persistent problems. Diversity in philosophical assumptions inevitably leads to disagreements on purposes. Institutional personalities result from distinctness of purposes or practices in an institution. The complexity that arises from decentralization and size is another factor that makes generalization on purposes difficult. It is, hence, futile to endeavor to present a neat package of purposes that will fully encompass the whole gamut of higher education.

It is, assumed, however, that there are some basic commonalities in purposes underlying the system of higher education on the American scene. The review of literature on purposes is consequently considered necessary and appropriate.
Algo H. Henderson writes that higher education in the United States did not develop "a character of its own" until two centuries after the first higher institution, Harvard, was founded in 1636.¹ The traditional pattern of education carried over from Europe was perpetuated until the rise of the new forces of the nineteenth century. The growth of democratic concepts and the demands of the scientifically oriented period of the Industrial Revolution made inevitable the departure from classical patterns and the expansion of higher institutions. This century witnessed expansion of universal compulsory schooling, multiplication of denominational colleges, and the birth of the state university. More important still, the land-grant idea with its emphasis on agriculture and industry and its commitment to the expansion of educational opportunities made this century a turning point in American higher education.

Henderson contends that Great Britain and the United States have sustained "a basic ideal of liberal education as the highest form of education, and almost universally in the United States, the college of liberal arts has been the central college unit."² This liberal education is presently conceived in many ways. It is conceived by the rationalists as the education which results in the "disciplined mind." A second view is found in those who conceive

liberal education as that education which cultivates a spirit of inquiry and objectivity, the attributes of the modern scholar and scientist. Enculturation is considered by some as the distinguishing function of liberal education. Lastly considered is general education which stresses world-mindedness, integration of knowledge, and the needs of contemporary life. The general education advocates espouse the broader position that education should relate to present-day living and aim at the development of the person in totality. The intellectual, emotional, and spiritual aspects of development are all important.

The kind of liberal education that Henderson seeks is the "education that helps produce men who, because of their perspective of human experience, their sensitivity to the limiting of the time, and their knowledge of social dynamics, can aid in advancing human experience."¹ It is the education in which the individual recognizes that knowledge is dynamic and that "the whole truth, even in matters spiritual, has not yet been discovered."² Knowledge must be sought in the past, contemporary, and on-going experiences. Henderson considers this type of education "liberating."

The Report of the Committee on Financing Higher Education in 1952 identified four components of higher education. They are liberal education, professional education, graduate study and research, and public service. The nature of liberal education perceived by the

¹ Ibid., p. 28.
² Ibid., p. 27.
Commission repeats the rationalist emphasis of search for and love of knowledge for its sake. It advocates emphasis and understanding of heritage, an appreciation of the contributions of scholars, and an understanding of the ways by which knowledge was amassed and advanced. Through liberal education, the development of "spiritual insight and wisdom" is sought.¹

The cultivation of intellectual virtues is vital. But the functioning of the modern American society also needs the "competencies" attained through special preparation for service in the professions. "Without such competencies, no activity of our economic life from the simplest to the most complex can be carried on with present efficiency."² The welfare of the citizen, the whole fabric of technological development, and the consequent national prosperity are all ultimately dependent on the specialized professional education that higher institutions make available.

To provide better and efficient service, professional education partakes of the knowledge in other disciplines. It also shares in the advancement of knowledge through the research carried on in the multitude of professional areas.

Their liberal tradition, their learned personnel, the "cross-fertilization" of ideas, and the spirit of freedom that pervades

² Ibid., p. 19.
their confines distinguish the universities as "the largest and most active" centers for research and graduate study. Hence, academic scholarship and research constitute one of the basic components of higher education.

Public service is another of these four "interlocking designs" that make the pattern of higher education. Knowledge has to be used to solve and cope with society's many problems. Colleges and universities disseminate information, advice and counsel, conduct pure and applied research, and provide extension education. In these and similar ways, they avail society of the reservoir of talent they have to "put knowledge to work," and to translate thought into action.

Samuel B. Gould outlines four "dimensions of a college."
These are the intellectual and spiritual dimensions, the dimension of "adventuresomeness" and that of the community. The intellectual dimension connotes the same dedication to search for truth and love for wisdom that Henderson and the Committee on Financing Higher Education strongly stressed as a prime concern of higher institutions.

Gould's adventuresomeness pertains to the spirit that needs to prevail in a college, namely that of an institution refusing to settle for the status quo. The college should be enterprising so that it avails of the inquiring minds of its intellectuals and youth. He best expresses what he means by this dimension when he wrote of the college thus:

It is a place for daring and courage, not for complacency and acquiescence. By the very
definition its dimension of adventuresomeness reflects a willingness to risk or hazard in spite of an awareness that all the trial balloons will not escape being punctured or deflated. Knowledge of the past is its resource, but not its infallible guide for action.1

Through the spiritual dimension, the college will possess vision dominated by purpose, magnanimity, and faith. Vision provides the stimulus to seek higher and higher aspirations. Vision and every day action will be meaningful, however, only if they are dominated by purpose. Self-sacrifice and willingness to recognize and fulfill social responsibilities, on the other hand, spring from the exercise of the "force of magnanimity." Faith, "man's belief in a friendly, orderly universe," lead to courage and optimism.

The college cannot and should not be isolated and cut off from society at large. It has the duty of enlightening the community around it, regardless of disparities in economic, educational, or social status. It should assume intellectual leadership and provide continuing education by offering diversified programs to meet differing interests and abilities. This involvement constitutes the dimension of the community, the "unifying dimension of both within the college and beyond the campus."

Huston Smith's The Purposes of Higher Education has already been referred to in connection with the treatment of philosophical

Theories in Part I. Although Smith primarily deals with liberal education only, his discussion of the aims of liberal education is of particular importance.

The first aim is the acquisition of the kind of knowledge "cast in the mold of activating principles supported or illustrated by the relevant facts." Such a distinctive type of knowledge should bear upon significant issues, should be significant itself, and should result in some modification of conduct and views. The student in liberal education should be acquainted with knowledge of man's physical and biological nature and environment, of his society and culture, and of the processes "that make for personal and group fulfillment."²

A second aim is to develop certain abilities that will bring about the growth of the potentialities of the individual. Among such abilities, the following are of particular importance:

To communicate forcefully and effectively through the development of reading, speaking, and writing abilities.

To think critically.

To make proper value judgments within a social context and with an awareness of one's own values, the values of their culture and of other persons and peoples.

To participate in social activities through the exercise and acceptance of social responsibilities.

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2 Ibid., p. 158.
To speak, read, and write a foreign language in order to utilize it in the practice of a profession and to bring about a broadening of the horizon of a liberal education.

To appreciate beauty and people with their differences and potentialities.

To give due regard to the interests of others in the pursuit of one's own interests.

To seek the highest level of self-realization.¹

It is these aims that Smith suggests as legitimate and vital to proper efforts in liberal education. He further concludes:

> If liberal education helps students to develop toward these ends it may not usher in the millennium, but perhaps it will have done what can reasonably be expected of it in our troubled and fateful days. ²

J. J. Corson lists eight major purposes for which American higher education exists.

1. To provide instruction
2. To provide training in the liberal arts
3. To provide advanced training in the scholarly disciplines
4. To provide training in the professions
5. To provide adult education
6. To conduct research
7. To provide student services
8. To provide community services.³

¹Ibid., p. 160-205.
²Ibid., p. 205.
Since Corson is specifically concerned with the administration of higher education, he simply lists the above purposes without much elaboration.

The literature discussed so far consists of basic and representative writings on purposes and functions of higher education. Since other books and shorter writings have been extensively covered, ideas of what are considered to be major functions and purposes of higher education are presented in the remainder of this chapter.

**Enculturation**

Culture encompasses the whole range of human activity.

It is, in the words of Edward B. Taylor:

> the complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society.¹

If society is to maintain continuity and stability, it has to preserve the best ideals, values, and achievements in this "complex whole." In addition to its stabilizing importance, the perpetuation of heritage from generation to generation is a way of acquainting a newer generation with the milieu in which it grows and develops. Higher education, hence, has to enable youth to learn, comprehend, and appreciate the traditions, works, and contributions of preceding generations and ages.

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Higher institutions are not the only social agencies that transmit heritage. Other major examples are the schools and the church. But as the highest level of learning, colleges and universities have accepted this basic responsibility of, what Brameld calls, "enculturation" or, more specifically, "the inclusive way through which every culture engages in the task of transmitting and modifying its belief, customs, and institutions." Indeed, transmission and conservation is the "oldest, most continuous, and universal" purpose of the university, more particularly of the liberal arts tradition.

Cultivation of Intellectual Virtues

In his book, Idea of the University, Karl Jaspers defines the university as "the corporate realization of man's basic determination to know." The writer has referred to Gould's stress on the "intellectual dimension" as the "first concern" of the university. In spite of the differences in the understanding what these virtues are, the basic commitment to the general intellectual attributes of search for truth and inquiry are not contradicted. To develop curiosity for knowledge, to seek truth, to sustain scholarly integrity in the pursuit of knowledge, to exercise objectivity and have the fortitude to withstand bias and emotionalism, to enter

1 Ibid., p. 115.
3 Karl Jaspers, Idea of the University (Boston, Beacon Press, 1959, p. 2.)
into dialogue with opposing views—these and similar attributes constitute the basic attitudes that higher education purports to cultivate. American higher education is strongly committed to the development of these virtues. Writing on the purposes of higher education, Permutter expressed this allegiance when he wrote:

In order to qualify as institutions of higher education—not as institutional surrogates of family, state, social groups, or church they (colleges and universities) must commit themselves to absolute honesty and thoroughness of inquiry, the pursuit and advancement of truth, and to its conservation and uninhibited dissemination. These values taken collectively are of the essence of higher education.¹

Research

A community or a nation cannot, however, exist solely on what past ages or generations have contributed. If a society presumes it can, it has to be founded on two obviously untenable premises. It first has to presume that the extreme boundaries of knowledge have been reached and, secondly, society is satisfied with what is transmitted. And perhaps it is a very static society.

Research, "the function of increasing knowledge" or "higher learning," has become/indispensable function of higher institutions since the breakaway from the traditional pattern of classical education and the inclusion of the sciences in the educational programs

of the colleges and universities. Unlike the nineteenth century which was primarily concerned with teaching and academic scholarship, research has acquired such a dominating position that it has become a major criterion for the promotion of faculty and academic respectability of institutions.\(^1\) At the national level, most of the money appropriated by the Federal Government and spent through the Departments of Defense, Health, Education and Welfare, Agriculture, Atomic Energy Commission, state agencies, industrial agencies, and private institutions is expended for the stimulation and conduct of research.\(^2\)

Research has been, of course, preceded by the historical emphasis on intellectual inquiry and academic scholarship in the United States and in European universities where it had its origin. With the introduction of the land grant institutions, a stronger and more functional emphasis was made inevitable. The space age, the expansion of knowledge, and the great involvement in contractual research will not only make research a vital purpose of higher institutions but they will make it even more vital than ever before.

As long as the university concerns itself with change and solutions to the many unanswered questions about the universe, and

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as long as the higher education institutions seek to contribute to the expansion of knowledge, research will remain an important "raison d'être" of the university.

**Instruction**

Instruction is an irrefutable purpose of colleges and universities. Academic learning is properly conceived as the main experience of college learning. "The rest is sideshow."  

Research findings and the accumulated best in heritage will be of no avail without the communication provided through teaching. To the extent that research complements teaching by stretching the horizon of knowledge, teaching complements research by conveying new knowledge to the educational clientele. It is a purpose so obvious that it requires no belaboring or emphasis.

**Professional Training**

Preparing students for a particular profession on a large scale and in many areas of human endeavor is a characteristic purpose beginning with the latter part of the nineteenth century. Higher institutions, however, engaged in training for the professions much earlier. Preparation for the ministry is the earliest example of professional training. Harvard University was the first institution that sought to give a general background "for practice in the professions, particularly in the Christian Ministry."

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The first strictly professional training, however, was provided in medicine as "the College, Academy and Charitable School of Philadelphia," now the University of Philadelphia, King's College (Columbia University) and Harvard University in 1767 and 1782 respectively.¹

With the establishment of land grant institutions and the consequent emphasis on mechanical arts and agriculture, the colleges and universities were given the impetus that has resulted in the acceptance of professional training in so many areas as a legitimate concern of higher education. Higher education is engaged in many professional areas. Expansion in professional education has not only been in diversity of areas but also in the number of graduates. In 1958 there were 85 approved institutions that offered training in medicine with an enrollment of 29,473 students. In that year the graduates from these 85 institutions numbered 6861.² The medical schools are among the most selective institutions in admission and retention.

Newer semi-professional areas have also been added and are being added in institutions of higher education due to the demand for highly skilled persons at the post-secondary level. The junior colleges cater to this demand by training technologists, automotive mechanics, secretaries, and other semi-professional people through various terminal programs.

² Ibid., p. 111.
Professional training in the multitude of vocations and professions is what has given American higher education the characteristic of being "practical" and made the colleges and universities "mighty powerhouses" where most of America's trained manpower is produced.¹

**Spiritual Education**

Reference has been made to Gould's "spiritual dimension" in which he stated that the college must have vision dominated by purpose, faith, and magnanimity. Others stress the need of this dimension in various ways. Many call for some kind of moral education through criticisms of higher education.

Umstattd's study of 55 colleges in the North Central Area in 1931 and in 1954 shows that only two of the catalogues included religious development as an "avowed aim" in 1931. In 1954 nine of the colleges included religious development. Gould has also stressed that emphasis on the spiritual quality of man will increase.²

Although religious education was among the first to be offered, it has been greatly neglected in the last century due to the emphasis on secularization and the expansion of state and private institutions independent from denominations. Another reason is the desire to leave religious education to the family and the church rather than to institutions of higher learning.

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In recent times, there has been increasing reacceptance of religion in the curriculum for a number of reasons. Secularism is now less dogmatic than before in its efforts to keep out religion. Churches, on the other hand, have been compelled to agree to objective teaching of religion if it is to be included at all in the curricula of higher institutions. Religion has influenced the past greatly and, thus, cannot be ignored or really be excluded. The exclusion of religion is, however, the main reason that has increased the need for including it in the curricula. "The strongest force returning religion to the curriculum, however, has been the pull of the vacuum created by its removal."¹

Either through the objective teaching of religion or through enabling students to cultivate values and purpose, some kind of moral education is considered as an important function of higher institutions.

Realization of Democracy

Ordway Tead suggests that democratic goals of the American society consist of personal freedom, public moral accounting, individual self-fulfillment, freedom of utterance, freedom of assembly, and freedom of worship.²

Higher education has a basic commitment to the advancement of these goals and aspirations conducive to the realization of democracy. It has manifested and promoted this commitment in many ways.

In contrast to the practices of most other nations, our aim is to open the door of opportunity to the good life to everyone, and we have been discovering that the portion of the population that can profit by this type of study on the college level is much larger than had earlier been assumed.

This in turn is based on the assumption that the development and prosperity of the individual will ultimately lead to the well-being of the whole society.

As stressed by Hutchins, higher education in the United States is "for everybody" in the sense that it does not cater only to professional, intellectual, and leisure classes. All who can profit from higher education comprise its potential clientele. The land-grant institutions and the community colleges are perhaps the most significant examples of institutions that widened educational opportunities by accepting a large number of students who may not have been admitted in the highly selective private institutions.

There are disagreements as to what proportion of the non-elite youth should be admitted in colleges and universities.

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But the objective/expansion and equality of educational opportunity "is now generally accepted at the university level."¹

Indeed, the effort of higher institutions to contribute towards the realization of democracy, not only through the free institutional environment they have, but by providing equality in educational opportunities is one of the most distinctive features of higher institutions in the United States.

**Citizenship Education**

Another aspiration of higher education is to contribute to the social order and to individual adjustment by promoting what could be referred to as citizenship education. It pertains to the formation of the individual and his role as a citizen of a nation and of the larger world. Some attributes given as descriptive of the good citizen are exercise of critical and independent thinking, world-mindedness, competency in and sensitivity to civic obligations, respect for his nation's resources, tolerance to differing views, and respect for the law and democratic ideals.²

Citizenship education is generally the cultivation of the attributes that would enable each member of society to be an intelligent and contributing participant in the welfare of his community, nation, and world.

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With the ever-growing involvement of the United States in world leadership, institutions of higher learning are increasingly emphasizing "cosmopolitanism" as part of citizenship education. Although American scholars have gone to Europe for studies beginning with early periods, it is only in recent times that American higher education has recognized cosmopolitanism as one of the great needs.

By studying other cultures and strengthening contact with peoples of other nations through the exchange of students and professors, through the studies of foreign languages, and by participating in cooperative programs, it is hoped that the brotherhood of man will be stressed, service will be rendered and the American people will cultivate "a world-mindedness that will assure us not only an understanding and appreciation of other cultures, but even an actual participation in them."1

Public Service

"There seems little doubt that American colleges have realized their ideals of service. They have never been isolated 'ivory towers' and have never wished to be."2

Early colleges had catered to church and, later, health needs by producing trained personnel in the ministry and medicine and thus manifested their desire to render public service. Although there was such a response to some of the existing social needs, higher education did not so closely identify itself with society as it has since the passage of the Morrill Act and the establishment of land grant institutions. Prior to this time, education was geared to and concerned with the elite. Although agriculture was the main occupation of the people, it was nearly totally neglected at the college and university level.

The unique establishment of the land-grant colleges and universities is perhaps the most important single measure that manifests the public service concept. These institutions were designed to fulfill a "special mission" that grew out of the social conditions and needs of the period prior to 1862. The United States was going through "one of the darkest periods in its history."¹ This was the beginning of the Industrial Revolution with all its limited opportunities and development. Education was limited in its scope and clientele. And what was available consisted of the classical and humanistic curriculums. The Civil War, absence of significant industries, and "primitive communication" contributed to the relative backwardness of the nation and period.

In order to alleviate some of these conditions and improve the lot of the rural 80 per cent of the people engaged in agriculture, the land grant college was conceived and set out to serve the industrial classes; to cooperate closely with a basic industry; to utilize science as an instrument in solving the problems of the common man; to train students for specific useful and practical service; to teach conservation; to democratize higher education and effectively to organize a type of adult education not for college credit but to extend knowledge of a practical and immediately usable sort to the farmer and his family.¹

Teaching, research, and extension work thus constituted the main implements of providing service to society. Further still, it is noteworthy that the above statement of purposes emphasizes practicality and the concern for the rural people. Contemporary land-grant institutions are no more restricted in purpose but encompass nearly all fields of knowledge and serve all people.

The service-responsibility of higher institutions is also carried out by community colleges, private higher institutions, and through the members of the academic communities, mainly the faculty. Each will be briefly referred to so as to stress the service concept.

Community College

Thornton describes the philosophy underlying the community college idea as one in which the college is conceived as

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¹ Ibid., p. 24.
a creation and servant of mankind, responsible to the will of its creator, ready
to adapt the changing educational needs
with appropriate educational opportunities.
Its curriculums are judged to be effective
or ineffective, good or bad, not by
reference to an inherited definition but
in relation to their effects on people.¹

It is, hence, understandable that the community college follows
lenient admission policies, provides diversified programs,
charges cheaper tuition and other costs, and gears its efforts
to serve its supporting community. It is also for these reasons
that the community junior colleges are the fastest growing
institutions of higher learning.

Small Colleges. The small college is one that has an
enrollment of about 1000 or less. The small colleges can
equally claim service as one of their prime aims. Indeed,
Alfred T. Hill calls them "service colleges." This is not
an undue recognition for he further points out that 61 out of 65
members of the Council for the Advancement of Small Colleges
offer teacher education, 56 offer courses in religion, and 43
in business administration.²

Summary

The purposes of American higher education are multiple
and greatly diversified. They vary among institutions and

¹ James W. Thornton, The Community Junior College
² Alfred T. Hill, The Small College Meets the Challenge,
The Council for the Advancement of Small Colleges (New York
depending on various philosophical frameworks. Broadly conceived, they provide graduate study and research, liberal education, professional education, and public service. The major specific purpose colleges and universities in general seek to fulfill are

1. To enculturate youth.
2. To cultivate intellectual abilities and virtues.
3. To conduct basic and applied research.
4. To provide instruction or to communicate knowledge.
5. To provide professional training.
6. To enhance spiritual education.
7. To promote the realization of democracy.
8. To advance citizenship education.
9. To render direct public service.
CHAPTER III

MAJOR AREAS OF GREATEST AND LEAST INFLUENCE

Introduction

This chapter will comprise two parts. Content for both is taken from recent literature on higher education. Identification and discussion of the areas in which higher education has had its greatest impact and has contributed greatest will constitute Part I. In Part II, those areas in which higher education has failed to influence society significantly or to contribute substantially to it will be analyzed. Major reasons put forward to account for success or failure will also be dealt with in the respective parts and summarized at the end of the chapter.

Part I

Areas of Greatest Influence

There can be little disagreement in the proposition that an organized system of higher education will influence and affect its supporting society to some degree. It will otherwise fail to rally or justifiably demand support of the community within which it exists. Even those institutions which may want to retain the status of an inaccessible sanctuary of knowledge will somehow and to some degree exert influence. Their influence may be indirect through the learned writings of their scholars, through their graduates, through some other form of relationship to their surrounding community, or by
their presence as intellectual focal points. It is not so much that they influence but rather how much they influence or contribute that leads to discord and controversy.

An assessment of the extent of the influence of higher education on society is difficult for a number of reasons. Differences in what higher education should accomplish lead to differences in criteria with which such an assessment will be conducted. It is therefore possible that a rationalist and a pragmatist may not make appraisals that will lead to similar conclusions. Hutchins' criticisms are illustrative of how much basic assumptions can affect evaluation. Since he conceives intellectual development as the rationale for the existence of higher institutions, he disapproves of efforts in higher education that attempt to meet concrete needs and individual differences.

A second problem arises in the fact that effectiveness and influence can usually be evaluated "years after the fact" and, by that time, institutions as well as society might have undergone changes that will invalidate earlier evaluations. A third factor for the difficulty in appraisal lies in what is being evaluated. As Jacobsen has so aptly stated, it is only the expenditure in money that can be easily determined or known.

Less tangible is the evidence that the total social well-being is being influenced by the various products of the system of higher education. A defensible
hypotheses is that the full potentialities of higher education as an agency of social well-being are not being full realized.1

A fourth factor that needs to be recalled is the subjectivity of the person who makes the evaluation. It is not uncommon to find in many of the critical writings exaggerations, use of sarcasm or literary finesse instead of facts, and even a primary desire to entertain. An awareness of these shortcomings needs perhaps to be kept in mind in order to distinguish facts from verbosity and objectiveness from disguised promotional aims.

The literature dealing with evaluations of the influence of higher education is largely found in writings covering specific aspects or interests of the field. Thus, writings that give a panoramic evaluation are scarce. Instead assessments are often concerned with values, land grant institutions, educators, or some similar specific aspects. The pages to follow will attempt to synthesize these assessments in an effort to determine where higher education has had the greatest and least impact on society.

The available literature includes a large number of contributions that range from the "custodian" role of higher institutions to the democratization of education and to the strengthening of national defense. Meyner suggests that American universities have played vital roles, together with the rest of the educational system in three ways--

They have been a major gateway and roadway of opportunity and so made possible the realization of perhaps the most important of democratic aims. They have taken an ancient and autocratic concept of education and adapted it successfully to the requirement of a free society. In doing so they have made possible the extension of higher education with its liberal and humanizing influences to wide range of society which in Europe are completely untouched by the university. Finally they have erected a structure beautifully adapted to American needs and effectively responsive to dynamic advance.1

Separately on their own, they have made exclusive contributions in providing advanced education for the professional and executive experts, in fundamental research, and they have conserved, advanced, and transmitted learning.

Carmichael suggests that higher education in the United States has contributed in the following ways:

1. It has helped in raising the standard of living through its contributions to technological advances.

2. It has been a major factor in promoting the democratic spirit by opening its doors to the masses.

3. It has developed the best programs of research and professional education in the world.

4. The characteristic discontent with programs in higher education has not only connoted a desire for improvement but it has chiefly been one of attempting to provide a broad base of education. 2


Modification of Ways of Thinking

Enculturation and transmission of heritage have been undoubtedly carried out by colleges and universities. It can be argued that the pragmatist and progressive attacks and criticisms of the traditional education are largely criticisms of an over-emphasis of this function. Harold Taylor, for instance, asserts that American schools and colleges have been concerned with this function. They have even been mere agencies for transmitting middle-class values. Jacobsen contends that the liberal arts tradition has primarily fulfilled this function of enculturation. The continuity and stability that accrues from enculturation has been a long-established contribution to society. The rationalist, the essentialist, and to some extent, the neo-humanist emphases on the preservation and study of the best in Western heritage are affirmations of this important role and contribution.

Havinghurst stresses a reforming contribution of higher education to general social attitudes. The college student of today is different from that of forty or fifty years ago. The student and professor of a half century ago came from secure or upper-middle-class status of the "ascribed rather than the achieved kind." They graduated from college with practically the same status values with which they entered college. They were BEING rather than DOING types.

of persons. The contemporary student and the professor are the types of persons who endeavor to move up socially and to attain better socioeconomic status through achievement.¹

Higher education has become a great social escalator or a major source of upward social mobility.² Corson states the extent of the contribution in this respect more succinctly when he wrote: "The overwhelming assumption of positions of power and importance in American society by college graduates attests unquestionably to the significance of higher education."³

Although other factors such as economic security may be jointly attributed to stability in family life, it is interesting to note Havemann and West's findings from a survey of 9064 college graduates.

Our college men not only have married more generally than the average, but also have stayed married more generally.... Of the graduates who ever got married 96 out of 100 were married and living with their wives at the time of the survey, while for married men at large the figure was about 89 out of 100. Fewer of the graduates were currently living alone as the result of separation or divorce, and far fewer were living alone as widowers.⁴

¹ Robert J. Havighurst, American Higher Education in the 1960's, (Columbus, Ohio, The Ohio State University Press, Kappa Delta Pi, 1960), pp. 36-37.
³ John J. Corson, Governance of Colleges and Universities, p. 22.
The percentage of unmarried women with college education was higher than the men-graduates. Women graduates, however, led a more stable life than the average woman. The working woman graduate generally exercised her voting rights and pursued cultural activities. These healthy attributes of greater stability in the family, greater upward social mobility, some degree of cultural sophistication, and awareness of civic responsibilities among college graduates may not be exclusively resultant of college education; but they certainly cannot be unrelated to it. Further still, with the millions of graduates that have become members of the adult society, a substantial section of society cannot but have benefited.

Society's views and attitudes have also been modified by the revolutionary innovation of the Land Grant idea. The classical curriculum has ignored and resisted professional education. It was the land grant institutions that modified society's rigid views on professional education. They did so by giving due respect to agriculture, mechanical arts, and professional education. Because of these institutions, higher education has not become concerned with actual social needs and problems.

Land grant institutions have demonstrated the importance of using science as the vital instrument of social welfare and improvement. The rural people are no longer skeptical of higher education, especially agricultural knowledge. The agricultural college, whose

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1 Ibid., p. 90.
potential accomplishments were ridiculed initially, is now praised for the far-reaching accomplishment of having made the common people more appreciative of education. The land grant institutions are further credited with having brought about intelligent efforts by farmers to improve their farms, with cultivating in young people respect for agriculture as a profession, with organizing farmers' clubs and cooperatives, and with the training of agricultural teachers and lecturers. To improve the knowledge, attitudes, and efficiency of the farmer, these institutions have conducted activities ranging from formal education to bread-judging contests.

Hence higher education has contributed to the overall improvement of social attitudes and views through the critical role it exercises, through its graduates who live generally stable and responsible lives, by facilitating upward social mobility, and by enhancing social attitudes appreciative of the worth of education.

The Popularization of Democracy

The role of higher education in the popularization and democratization of education is a contribution which arouses minimum disagreement. Discords exist whether higher education should continue to do so to the extent it is doing or has done in the past. But that it has done so is widely recognized.

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American colleges and universities initially, in the parental British tradition, catered to the education of the elite or select few. This was particularly characteristic of the period in which the classical curricula almost exclusively constituted higher education. The introduction of professional education and the concern of the land grant institutions with a wider clientele inclusive of the heretofore neglected rural people enabled higher education to be an agency by which education was popularized and individual opportunities broadened.¹

Higher education has broadened and, thus, enriched its curriculum, admitted not only the elite but the non--elite as well, and has become a major gateway and roadway of opportunity. It has recognized individual needs and differences and served accordingly through flexible and diversified educational offerings. The creation and expansion of the community college in the last six decades is another example by which it has expanded and is widening opportunities for advanced education. The community college idea is another measure to provide a new kind of educational opportunity by which the needs and desires of those who can benefit from two years of college education can be met.² The community college has not only accepted the popularizing function but it has helped and is helping to realize it

¹ W. L. Slater, Ibid.
more fully than ever by reaching youth in their home-community, lowering the cost of college education, relaxing admission policies, and offering diversified programs. As a result, one in every four students enrolled in the programs of higher education in the nation was enrolled in the junior college in 1959.¹

It is this contribution of making education at the highest level available to the widest possible clientele that Henderson considers the greatest strength of American higher education. By keeping the door open, large numbers are permitted and encouraged to enroll. The principal encouragement, through counseling, scholarship aid, and otherwise, is to those of best intellectual ability; but it is not limited to the few but rather to the many. Since the base is broad within the total population, the chance that the ablest of our youth really will be the ones to get the opportunity is increased; and those who go into the higher levels of undergraduate study and to advanced professional and graduate study will be materially increased. Thus not only is opportunity given to the individual to grow consistent with his interests and abilities, but the nation is constantly building a larger reservoir than most other countries have of the more highly educated personnel.²

The above quotation is not only indicative of the importance of the expansion of educational opportunities to the nation as a whole, but also it is a succinct defense of why it should be sustained and promoted.

Invaluable Professional Service

The role of higher institutions in professional education can be fully grasped only if their contributions to each profession are discussed fully. Such an attempt transcends the scope of this study. Instead, an overall review with illustrative references of contributions in some professions will be presented.

The classical tradition of the pre-industrial era with its exclusive concern with the academic curriculum did not leave room for professional education as we know it today. The passage of the Morrill Act and the consequent involvement of colleges and universities in agriculture and mechanical arts was the first large scale effort to correct this one-track concern.

Higher institutions now offer programs in 160 major fields of study. In engineering alone, the 1960 enrollment was 271,850 students and a total of 37,808 engineering degrees were awarded in 1959-1960. Of this total, 7159 were at the master's level while 786 were doctoral degrees.

Some 600 four-year colleges and universities offered courses in business education in the year 1957-1958. The 55,504 Bachelors' degrees in business composed one-seventh of all such degrees.

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These are but two areas in the vast and gigantic concern
and participation in professional education. Medicine and agri-
culture have been referred to earlier. A further overall picture
is shown in Table I.

The Promotion of Research

Universities and colleges have long been realizing the value
of advancing knowledge by cooperating with governments, business
and industries in addition to the fundamental research they support.
They have contributed through the succession of significant research
findings that flow from university campuses, by supplying trained
research personnel, initiating investigations, and by disseminating
research findings through publications.¹

Writing on the points of strength of American colleges and
universities, Hanna and Cowley contend that the degree of coordination
of basic and applied research in the United States is not yet
accomplished in Europe and is lacking in France.² Although Corson
draws attention to the pressure of contractual research on adminis-
trators and faculty, he stresses the fact that industry and other
sponsoring agencies have gained and prospered from the extensive
involvement of higher institutions in research.³

¹ American Council on Education, Higher Education in the United
² Paul Robert Hanna and W. H. Cowley, Addresses on the occasion
of their installation as Lee L. Jacks Professor of Child Education
and David Jacks Professor of Higher Education, pp. 36-37.
³ John Jay Corson, Governance of Colleges and Universities, pp. 20-2
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*The above table is taken from a larger table.


2 First-level degrees: B.A., B.Sc., and first-professional degrees such as M.D., L.L.B., D.D.S., and B.D.

3 Includes degrees beyond the bachelor's or first-professional but below the doctorate. This category does not include such degrees as Master of Library Science, Master of Social Work, Master of Business Administration, etc., when these constitute first-professional degrees.
Higher institutions have in addition made science the tool by which concrete measures for social improvement can be implemented and brought about. The agricultural experiment stations bulletins have played a vital role in disseminating research findings and results of experiments. Dissemination has, in turn, influenced the farmer to use and apply science.

Land-grant institutions have made concrete contributions of surveying and classifying soil, and assisting and educating the rural people in properly conserving and utilizing land and soil. As a result of such surveys the State of Georgia's economy is considered to have taken a more healthy course than was followed prior to the surveys. The extensive damage caused by the boll weevil is said to have completely dislocated the economic structure of that state. Due to heretofore unknown information, it was found out through soil surveys that abandoned cotton areas were suitable for other crops such as tobacco, alfalfa, peanuts, peaches, and pecans. In respect to cotton, thirty-five out of forty-seven varieties of cotton were bred at the colleges and experiment stations.

Most of the important forestry schools are in land grant institutions. These schools were established to spread conservation education.¹

Land-grant colleges and universities have further contributed the results of research by:

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1. Improving the food habits of the rural people.

2. Improving and spreading knowledge about animal nutrition.

3. Discovering sprays and spray compounds, inventing of spray machinery, and furthering scientific methods of disease and insect control in plants.

4. By spreading economic thinking on production, marketing and transportation among the rural section of society in particular.

5. Developing literature and library on agriculture and mechanical arts.

6. Assisting, through their agricultural chemists, in the formulations of national and state laws governing the distribution and sale of food and foodstuffs.

7. Sharing in an increasing degree in the formulation of public agricultural policies, particularly since the end of the thirties.¹

Great tribute is paid to the land-grant institutions' role in research in agriculture and for the welfare of rural people in the following evaluation:

Without the aid of our colleges and experiment stations, very little could have been accomplished with regard to the control of those menaces to national well-being classified under the heading of the codling moth, boll weevil, corn borer, cattle tick, foot-and-mouth disease, hog cholera, and T.B. The investigations conducted by the agencies mentioned have also made possible the eradication of the appalling losses so long suffered by rural people as a result of the prevalence of malaria, various fevers, contagious diseases, and insect pests.²


The benefits from involvement in research have not been a one-way affair in which society has been the only recipient. Higher institutions have been vitalized in their teaching. They have been able to afford better facilities and equipment because of contractual research. Their involvement in research has kept the faculty and institution closely in contact with actual problems and social needs. Students have been able to gain practical experience by the laboratory setting sponsoring agencies make available.¹

There is scarcely any phase of social endeavor that is not affected and bettered by research findings originating in higher institutions. From the discovery of nuclear fission and the winning of Nobel prizes by university professors to the development of sprays, the extensive research contributions have advanced social well-being and man's knowledge of himself. Since American institutions inherited the German affinity to research, colleges and universities have again and again reinforced their indispensability in this function of the advancement of knowledge.*

**Economic Sufficiency and Prosperity**

The contributions aforementioned have undoubtedly assisted the achievement of economic sufficiency and gradual prosperity of


*The Ohio State University Research Foundation is involved in annual research program for government and industry amounting to about seven million dollars. (The Land-Grant Idea Serves Ohio, pamphlet distributed at the celebration of the Centennial of the Land-Grant College Act).*
the nation. A mechanized, industrialized, and scientific period
launched by the Industrial Revolution is dependent for improvement
and acceleration on increased professional education, utilization
of research findings, expanded opportunities in education, enlightened
citizenry, and national stability. What higher education has done
to revolutionize agriculture, to promote business, industry and
engineering and to improve the attitudes of society have been cited
in the preceding pages. Improvement in these and other areas could
not but advance the overall economic prosperity and efficiency of
society as a whole.

College graduates have attained financial security almost to
the individual. The West and Havemann study of 9064 college graduates
gives these findings:

1. College graduates hold the best jobs and positions
   of highest prestige.

2. Job for job, they make more money than their non-
college contemporaries.¹

West and Havemann further make these two contentions in a
report made in 1952:

In the first place, it appears that our college
graduates earn more money almost from the first
year on the job than the average man makes at
the peak of his earning power. In the popula-
tion at large, the peak period comes in a man's
late thirties and early forties, when the median
is $2,845 a year. But our very youngest and
least established graduates, those under 30 years
or age, have a median income of $3537. In the

¹ Ernest Havemann and Patricia Salter West, They Went To
  College: The College Graduate in America Today, Ibid., pp. 25-37.
second place our graduates get wealthier as they get older, while the average man begins declining after 45. Among our graduates the very oldest group, the 50-and-overs, have the best incomes. In the general population, the 50-and-overs are losing ground fast to younger men.¹

Davidson states that stockholders in corporations are largely college trained and the ideas they attain in college years greatly influence corporation policy. The college-trained woman has set the style in dress, foods, cars, furniture, and houses.² Although they are paid much less than their male counterparts, the career women with college education rank among the top in job prestige.³

The financial success that college graduates attain may not be totally due to their college education. It may be that many of them have the money and the contacts to get them started and established. Still, their college education helps greatly, if it does not often determine, their economic sufficiency and welfare.

Symbiotic Existence With the Community

Substantial contributions have been made to adult communities in the form of education of almost a million veterans immediately

¹Ibid., pp. 29-30.
³Ernest Havemann and Patricia Salter West, Ibid., p. 72.
after the Second World War. This rehabilitating and continuing education has been maintained for veterans of the Korean War.

Promotion of the education of adult members has increasingly gained support. A number of aspirations and needs are given to justify the expansion of this phase of education. Some of these are listed below.

1. A democratic society should seek the growth and development of each individual.

2. Adult education is a way of contributing to the development of society as a whole.  

3. The increasing demands for better skilled persons, preferably with some post-secondary training, is an acute social and industrial need that higher institutions cannot ignore.

4. Continuing education ensues promotion, better salary, and furthers intellectual and aesthetic refinement.

5. There is a general lack of extended education among older citizens. Among the revealing figures given, it is contended that in 1950 three-tenths of the adult population had not graduated from grammar schools. Two-thirds had not graduated from high school while college graduation was a reality only to six per cent of the adult population. The median number of school years was 9.3. Although higher education for adults is now provided for not more

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than four per cent of adult education, marked trend is towards more and more adult education in post-secondary institutions.¹

Colleges and universities had retained isolationism until the beginning of the last half century. The contemporary picture depicts many ways, other than that of providing adult education, by which mutual gains for both the community and the institutions are made.

The boards of trustees who are members of the wider community have widely supported and advocated academic freedom. The community as a whole has provided a realistic atmosphere in which students clarify and enrich their learning.

Post-secondary institutions all over the nation are reciprocally serving their communities in numerous ways some of which have been referred to earlier. What Petersen and Petersen call an "illustrative list" would perhaps stress the extent of their services.

The broadening of cultural and scientific programs by radio or television; or the maintenance of an educational station.

Lectures open to the public, on or off campus.

Concerts, plays, motion pictures, art exhibits, readings of poetry, etc., open to the public.

A speakers bureau.

The printing of publications for use also off campus.

A lending service of library materials, to individuals or groups off campus.

The circulation of audio--visual aids.

Consulting services to business, industry, municipal or state governments, public schools.

Social welfare services.

Placement services for persons other than students and graduates.

Testing services for persons other than students.

Participation in community improvement projects.

Information services to the general public or to special groups.

Recreation, sports, etc. ¹

The overall results in this close relationship can only amount to a favorable balance of benefits. Higher institutions have become realistic to life needs and have shed off their mystic or metaphysical cloaks. The contributions in consultation, research, cultural promotion, intellectual leadership, and the provision of continuing education have led to the overall welfare of society.

**National Strength and Stability**

All the preceding contributions will no doubt add to national strength and prosperity. Enculturating youth, welcoming students of diverse background, and nurturing relatively free institutional environments promote unity and stability. Education has generally contributed to stability and unity and has obtained recognition for such influence. The public school system has attained acknowledgment for having promoted coherence and national unity out of a great variety of immigrant groups.

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Higher education institutions, Land Grant colleges in particular, have still more directly helped to promote national security and defense. Four hundred sixty-one units with enrollments of 260,000 individuals took part in programs concerned with national defense in 1961. The Land Grant institutions mobilized staff and students and engaged in extensive scientific and technical research during years of World War I. Since then, in compliance with National Defense Acts of 1916 and 1920, they have been participating in the Reserve Officers Training Corps programs.

During World War II, the Federal Government "turned to Land Grant Colleges more than to any other type of educational institution for the on-campus establishment of war training programs." In consequence, there were in 1943 some 100,500 members of the armed forces in training in colleges and universities. Public Law 16 and Public Law 346 of the 78th Congress have both involved institutions in crash programs for the education of veterans. Public Law 16 provided for the rehabilitation of disabled veterans while Public Law 346, more popularly known as the GI Bill, enabled veterans of World War II to pursue courses and training of their choice. As a result in 1946-1947, and in 1947 and 1948, more than half of the students attending college benefitted from these laws.

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The direct service to national defense and security is really a minute part of the contributions of higher education institutions to the military, industrial, and economic strength of the nation.

PART II
Areas of Least Influence

Part I of this chapter has been a review of available literature in order to identify and discuss the areas wherein higher education has markedly influenced and contributed to society's betterment, welfare, and advancement. This second part will deal with the areas or aspects in which it has failed to exert appreciable influence.

The evaluations of educators, it needs to be recalled again and again, are based on their philosophical premises and their subjective expectations as to what higher institutions should accomplish. One often finds, therefore, discordance in evaluating to the extent that what one may find as strength becomes a weakness in the judgment of another. The task in this part of the chapter, however, is to review those areas in which higher education is frequently considered to have failed to contribute and influence significantly.

The writer's reading seems to indicate that criticisms of higher education abound to a much larger extent than its defense and praise. Indeed, the forcefulness and sometimes the mercilessness of authors such as Robert M. Hutchins, Arthur Bestor, and
George Williams give the impression that American colleges and universities are in utter distress and that the billions of dollars for higher education are wastefully spent. The unsuspecting reader could very well conclude that higher education in the United States is beyond redemption.

Reference to Robert M. Hutchins' writings might be considered resorting to literature that is not quite up to date. Many changes have taken place since his criticisms in 1936. But many, particularly rationalists, still believe that his major criticisms are viable. His criticisms will therefore be relevant in so far as they represent the rationalist assessment of higher education.

Hutchins conceives higher education as having failed in its basic mission of intellectual enterprise and it is, in general and like the whole educational system, in a state of confusion. Writing about the college of liberal arts in 1936, he made a representative indictment thus:

The college of liberal arts is partly high school, partly university, partly general, partly special. Frequently it looks like a teacher-training institution. Frequently it looks like nothing at all. The degree it offers seems to certify that the student has passed an eventful period without violating any local, state, or federal law, and that he has a fair, if temporary, recollection of what his teachers have said to him.  

Hutchins attributed the woeful state of higher learning to love of money, misconceptions of democracy, a utilitarian attitude, and an over-emphasis on athletics and social life.  

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2 Ibid., pp. 1-119.
Although he concededly asserted that higher institutions were not complete failures, George Williams found them more unsuccessful than they seemed to be or were willing to grant. They were almost universally faint-hearted, indifferent, and backward. About 93 of them failed to cultivate what he thought was a collegiate level of scholarship. Colleges failed to cultivate enduring interest in learning, in contemporary affairs, and in developing methods of work. Originality, creativity, and a spirit of inquiry were seldom developed in their students. On the other hand, they seemed to discourage qualities of this kind.

Many college graduates, even those of renown, nurtured beliefs and values that were out of tune with scientific facts or proper education. Outstanding scientists believed in primitive religions. Graduates from top women's colleges became isolationists and segregationists. Physicians opposed measures that might reduce their income. Four years of college did not often affect childhood religious and political faiths. In short, the higher institutions had generally failed to promote the love, the desire for and the interest in learning. In these respects, colleges failed with one-third to one-half of their students.\(^1\)

Both Hutchins and Williams drew attention to the major weaknesses in sharply critical writings. But their criticisms are primarily centered around values, intellectual and moral. As such,

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they were limited by the glaring weakness of disregarding the fact that higher education is multifarious in purpose and that value-dimension, though important, is not the sole concern. Their sweeping and exaggerated statements such as the chief contribution of colleges and universities may be their custodial function, are certainly out of tune with the overwhelming evidence to the contrary. Their writings, however, set the general tone in which other critics tended to follow.

The remainder of this chapter will review and present a precis of the views of other critics. Any further criticisms by Hutchins and Williams will be incorporated in the succeeding discussion. The following sub-titles indicate the main aspects in which it is felt that higher education is influencing or contributing inadequately: basic bewilderments, failure in the cultivation of values, inadequacy of the teaching personnel, administrative bureaucracy, super-sensitivity to external pressure, vocational specialism, and democracy misunderstood.

Basic Bewilderments

As is inevitable in such a vast and diversified system with multiple purposes, higher education is faced with many unresolved basic questions. The philosophical differences treated in Chapter II manifest the many undecided questions concerning the educational program, the role of institutions of higher learning and the teacher, their clientele, the conception of the individual, and the determination of the functions of colleges and universities.
Among the many questions unanswered, the following seem to be fundamentally representative:

1. Is the university a university or a multi-university?

2. Should higher education cater to the elite or should it attempt to practice the open-door policy by admitting all who can benefit from it?

3. How can high standards be maintained in the face of expanded enrollment and diversified demands of higher education?

4. How can the university retain its intellectual independence in the face of increased financing by the state?

5. Does higher education exist for the welfare of society or the welfare of the individual?

6. What is the role of higher institutions in religious education?

7. Does higher education exist for the education of leaders or followers?

The lack of an organized national look adds to the blurred picture. Some contend that the relative status of research is still undetermined. Others propose that the abundance of unresolved basic questions results from the failure of research to be concerned with the crucial problems in education. Higher education is, in addition, hampered by the ever-present difficulty of translating purpose into action.


2 George Williams, Some of My Best Friends Are Professors, pp. 164-167.

The above questions and issues are only representative of the many that are unanswered. And some of these questions cannot be resolved in a categorical or clear-cut manner. Some may even be perpetual in the sense that they will perturb educators and education all the time. In the meantime, the picture that higher education presents is one of bewilderment and confusion.

**Failure In The Cultivation of Values**

It seems to be widely agreed that higher education has greatly failed in the cultivation and promotion of values, intellectual as well as moral. Evidence of its influence in this respect is negligible and unimpressive. Jacobs concludes that college education has little effect upon the value patterns of its students.

In any case, a study of what happens to the values of American students of today shows that their college experience barely touches their standards of behavior, quality of judgment, sense of social responsibility, perspicacity of understanding, and guiding beliefs.¹

In the strictly intellectual respect, college graduates generally leave behind some of the attributes they are expected to manifest later in life. Few of these seem to have cultivated respect, love, and desire for learning upon graduation. Instead, their concern for financial success dominates their energy, enthusiasm, and activities.²

Critics say that students are generally indifferent to the intellectual call of higher education. College education has in


the main become a status operation. The American educational system has had a uniting influence but it has also tended to create uniformity in social life. In political and international matters indifference and apathy predominate. As a whole, anti-intellectualism and the absence of zeal and interest in learning for its own sake have characterized the college student as well as the college graduate.

The higher education institution has greatly failed in its central purpose, the advancement of the power to know. And non-intellectual attitudes are prevalent among college students irrespective of whether they are in general education, professional education, or liberal arts. Methods, quality, and differences in curriculum seem to have relatively little impact on student values.

In the domain of moral values, college education is said to have failed. It insignificantly affects the religious and moral values with which the freshmen enter college. Greatness of character is neither encouraged nor recognized by higher institutions or the educators that run them. According to Jacobs, seventy to eighty per cent of college students are unabashedly self-centered and materialistic. They tend to accept uncritically traditional moral values.

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3 Philip E. Jacobs, Ibid., pp. 35-38.
4 George Williams, Ibid., p. 86.
The historical neutrality of education and educators in religious studies and the de-emphasis of liberal education are also considered factors influencing the weakness in this phase of development. Neutrality has resulted in discordances between behaviors and ideals. Illustrative discrepancies in behavior are:

1. Extensive talk about democracy contrasted by absence of its practice.
2. Condemnation of communistic materialism when there is the prevalence of materialistic attitudes.1
3. Rendering lip service to Christian ethics.
4. A possession of a potentially great ideology is unrealized by the failure to teach it effectively.

The potentially great ideology of America has never been consolidated nor effectively taught in its schools. It is no wonder what our soldiers sometimes declare they 'don't know what we are fighting for.'2

Huston Smith proposes that there is a growing suspicion that the decline in moral standards and drives is related to the neglect of liberal education.3 Brameld asserts that American have shown, at all times, little concern over the consistency, clarity, or sufficiency of their patterns of belief.4

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1 George Williams, Ibid., p. 86.
The value-dimension is, therefore, one of the aspects where higher education has exerted relatively little and inconsequential influence either on the students that attend higher institutions, the graduates, or society at large.

**Inadequacy of the Teaching Personnel**

When nearly every phase of higher education is under attack, it is inevitable that educators come under equally strong criticisms. The attacks on the professor range from gregariousness to total abdication of responsibility.

Although his criticism is directed at the state university, Wilson states that the majority of educators have become practitioners and technologists and have little concern for the university as a unit. Educators have dwindled into purveyors of a specialty and lost the concept of education and the scholar.¹

Educators by and large fail in making learning a delightful undertaking. Boredom, absence of challenges, intellectual birth-control, and lack of self-criticism characterize their teaching. Most of them are not necessarily good teachers or aware of sound educational practice and ideas. Nor are they necessarily good and wise men and they are more than likely to have personality defects.²

According to Hancher, recent criticisms of education have strengthened the existing complacency.

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Nevertheless, from whatever cause, educators from the primary teacher to the university president have been basking currently in the warmth of public attention, and even appreciation. They have become a scarce commodity in a social order which for decades has regarded the educator as necessary but not important as desirable but not essential, to the onrush of life in an economy of plenty and in a society obsessed with a desire for 'things.' Many have already yielded to the temptation to enjoy the warm glow of this long-deserved and sudden public concern for education.

Riesman expresses dissatisfaction with most contemporary educators who have lost their missionary zeal they once had and who no longer "see their work as an 'Operation Bootstrap' by which a whole society can be made over, and only a few repeat early chiliastic claims for it." The resultant outcome is that education at all levels has become unexciting for the great many persons in the profession.

Butchins reiterates his repeated theme that the intellectual calling has been ignored by the money-minded educators and society. George Williams, sees the professor as generally bookish, intellectually unchallenging, and lacking in daring. Learning has consequently become a boring and dull enterprise.

The failure of the American professor to indicate the feeling that learning is a delight is one of the weaknesses of the entire system of higher education.

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3 George Williams, Ibid., p. 74.
In short, the professor seldom encourages creative thinking, an inquiring mind, and individualism. Since he is not himself highly inspired, he fails to provide inspiration among students.

Administrative Bureaucracy

The highly elaborate administrative bureaucracy that exists in institutions has tended to isolate the president and high echelon leaders from basic questions in educational policies and to deprive them of the time and energy to exert academic leadership. It has forced them to allot as little as less than one-fifth of their time to scholarly and academic concerns while financial matters combined with public and alumni relations occupy about sixty per cent of their time.

The elaborate machinery has further created rivalry between administration and faculty, interdepartmental competition, and faculty indifference to administrative operations. The administrative personnel are now greatly engrossed in paper-work, caretaking, of plant and equipment, and fund-raising. Dynamic educational reformers like Elliot of Harvard or Harper of Chicago are scarcely witnessed on the educational scene. As long as this situation persists, Carmichael contends that the failure in exerting leadership in educational policies will remain the greatest

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1 Joseph J. Corson, Governance of Colleges and Universities, pp. 70-71.
single weakness. The overall implication amounts, therefore, to the fact that top administration has failed to give inspirational educational leadership and has neglected the main functions of teaching and learning. Instead, it is pre-occupied with engagements that are non-academic and peripheral to central obligations.

It is unfortunate that the top college and university administrators frequently devote so much of their time and energies to house-keeping that they are unable to provide fresh inspiration in leadership; or to participate actively in the work of the faculty in thinking through educational purposes, devising and revising programs, considering educational methods, and evaluating the fruits of the productive effort of the institution.

**Supersensitivity To External Pressures**

University administration and institutions are subjected to external pressure from local community, alumni, parents' groups, professional bodies, accrediting agencies, the legislatures, and research sponsoring agencies. These and similar groups are not only associated with institutions but they also invest in its welfare. They are often the financial sources from which the university obtains the money without which it cannot operate.

The president and university administration who are already beset by inter-departmental rivalry, financial handicaps, and the


gigantic operational responsibilities characteristic of multi-million
dollar enterprises have developed over-sensitivity to the pressures
and whims of these diversified groups. Their efforts have tended
towards appeasement of these groups and reluctance to take measures
that may be conducive to higher learning but that might dissatisfy
or meet the disapproval of such groups.¹

Institutions have frequently succumbed to the pressures of
these groups to such an extent that they avoid controversiality,
institute additional courses in response to the demands of interest
groups rather than the merits of the courses, and generally promote
conformist institutional personalities.²

Vocational Specialism

Higher education has veered away from its main task of intel­
lectual pursuit due to vocationalism and over-specialization. It
has over-emphasized vocational training to such an extent that higher
institutions have become centers for this type of training. Many
courses with little intellectual content are offered so long as they
carry a respectable number of credits. Because of the importance
attached to credits rather than intellectual content, activities like
angling, swimming, driving, and dancing to name a few, are given
equal status to intellectually more rigorous courses of philosophy,

¹ Joseph J. Corson, Governance of Colleges and Universities.
² Robert M. Hutchins, The University of Utopia (Chicago,
University of Chicago, 1953), pp. 75-103.
mathematics, or physics. Hutchins expresses horror at making an acquaintance with a Doctor of Philosophy in Driver Education at Berkeley. He further fails to see what place and justification programs of the following nature have in colleges and universities: offerings for school janitors (Teachers College), majorettes (University of Oklahoma), beauticians (Pasadena City College), and for circus performers (Florida State University). It should be added that Hutchins' objections are not so much from disrespect to the vocations per se but rather to their intellectual sterility that disqualifies them from being offered at such a high level. Vocationalism has led to a neglect of the studies that do not have or promise immediate utilitarian results.

The increase in knowledge and the demands of the professions for more and more detailed knowledge have enhanced over-specialization to a ludicrous extent. Since Hutchins seems to specialize in condemnations of over-specialization, it is befitting to quote his description of an obviously hypothetical situation. In his effort to stress the danger of over-specialization, he writes thus:

Now, if the professor of American History gets sick, the professor of English history cannot take his work. And in a university, if the professor of American history from 1860 to 1864 gets sick, the professor of American history from 1865 to 1870 cannot take his work.  

Such a statement, to say the least, is unduly exaggerated.

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1 Ibid., pp. 22-48.  
2 Ibid., p. 35.
Vocationalism and over-specialization combined with the elective system, which has created a laissez-faire attitude and an equally laissez-faire institutional atmosphere, have entailed grave consequences. They result in the proliferation of courses, lack of communication among disciplines, and the absence of basic and fundamental education underlying specialties and vocations. Knowledge, the pupil, his preparation are all increasingly and greatly disjointed. Vocational specialization has, in short, destroyed whatever theoretical unity that existed in knowledge and education.¹ Instead of intellectual depth and sophistication, learning the tricks of the trade has become the prime pursuit in higher learning.²

In all fairness, however, higher institutions have not idly looked on. Many have embarked on programs that will reduce the danger of isolation in disciplines and proliferation of knowledge on account of vocational specialization. They have devised various ways to cope with alienation of specialties and inadequacy of general education. Through the distribution plan, they are attempting to provide general education by requiring students to refrain from confining their education in one field of study and, instead, include courses from other disciplines. Some institutions have sought integration through an emphasis on the study of Western heritage while others have organized knowledge around contemporary life and needs. The scientifically-oriented educators and institutions have sought

² Arthur Bestor, Ibid., pp. 175-178.
and are seeking to cultivate a detached, experimental, and observing spirit among all students. The proponents of the general education concept have advocated that unity of knowledge in contemporary society is possible by using originality in selecting those historical threads and events, these major intellectual concepts, those essential problems of society, and those techniques from among the several fields of knowledge that have most strongly influenced the course of civilization and that have the greatest relevance to its present and further development.\footnote{1}

The general education approach seeks a happy compromise that will reconcile the extremes of those who solely emphasize intellectual development through the study of the past and those who exclusively engross themselves with contemporary life and problems.\footnote{2} All these approaches and others, like the offering of survey courses, attempt to bring about unity of knowledge and integration in the education of students.

**Democracy Misunderstood**

The zeal and dedication to realize democratic goals has been to some critics a stumbling-block to the fulfillment of basic intellectual functions of higher education and the maintenance of excellence in higher institutions. Democratization of higher education, which is considered the greatest strength by Henderson, has not been to some all gains and, in fact, has jeopardized the very purposes of higher learning.

\footnote{1}{Aljo D. Henderson, \textit{Ibid.}, p. 119.}
Expanded enrollment and easy accessibility to higher education has meant a tendency to indiscriminate admission and selection procedures. The able as well as the mediocre are accepted and consequently the standards of colleges and universities have deteriorated. The elective system has given an undue freedom to the student. As a result, students avoid intellectually strenuous courses and, in Bestor's words, assume no responsibility for wisdom. Because of electives and too much diversity in courses to meet all sorts of student needs and interests, balanced and worthwhile education is not being realized.

The idea of democratic control has gone too far, for even the way public money should be spent is controlled by bodies other than the institutions themselves. Institutions have also become oversensitive to public demands and public service. It is because of this desire that higher institutions are now engaged in too much applied research and frequently trivial technical services.

Standards, intellectual excellence, balanced education, and the advancement of basic research have been threatened and curtailed by misunderstandings or misuse of democratic aspirations.

Summary

The attempt in Chapter III has been to identify and discuss the major areas in which higher education is considered to have

2 Arthur Bestor, Ibid., pp. 175-188.
contributed and influenced greatest and those in which it has relatively failed to exert influence or to contribute. The available literature reveals that higher institutions and higher education have contributed significantly in the following respects:

1. In the modification and improvement of the attitudes and thinking of society.

2. In the realization of democratic aspirations through the popularization of education and the spread of the democratic spirit.

3. In the expansion, improvement, and provision of professional services.

4. In the advancement of knowledge and the utilization of science for social betterment through the promotion of basic and applied research.

5. In helping to facilitate the economic sufficiency and prosperity of society at large.

6. In the strengthening of national unity and defense.

7. In providing cultural, social, and educational services to the adult community and generally maintaining a symbiotic existence with the community.

Higher education has, however, substantially failed:

1. In resolving many of its own basic questions and, as a result, great bewilderment prevails.

2. In cultivating and promoting values, both intellectual and moral.
3. In making education a delightful, inspiring, and creative experience.

4. In adequately exerting leadership in its basic functions of teaching and learning due to the pre-occupation of educational leaders with house-keeping or non-academic responsibilities.

5. In ensuring unity of knowledge and wisdom through integrated education.

6. In holding their own and promoting the fundamental purposes of higher learning. Instead, they have succumbed to external pressure.

7. In maintaining high standards due to misunderstandings and misapplications of democratic principles.

In the discussion of the areas of the greatest and least impact, it was found necessary to give the reasons behind the successes and the substantial failures. These reasons are summarized below.

Reasons for the Successes

1. American higher education is flexible and adaptable to changes in time and needs.

2. It is creative and enterprising in spirit.

3. It seeks diversified purposes and provides diversified programs.

4. It is close to society and the main stream of American life.
5. Colleges and universities have made higher education available to a large section of the youth clientele.

6. They address themselves to concrete social needs and problems.

7. They maintain elaborate research programs which enabled the advancement of knowledge and the resolution of many social problems.

8. Higher education has been a strong critic of society and social problems.

9. It has been given public as well as considerable private support.

Reasons for Failures

The following are advanced as reasons that have curtailed the fulfillment of its purposes and the exercise of strong influence.

1. Higher education institutions have been unable to resolve many basic educational questions.

2. Educational leaders and administrators have been primarily engrossed in house-keeping and non-academic activities. As a result, they have been unreforming in spirit. This is especially true in the realm of values.

3. Higher education has been over-sensitive to external pressures.

4. Over-specialization and vocationalism have been carried too far. They have led to a de-emphasis of the integrative and intellectual function of higher education.
5. Higher education has misunderstood democratic aspirations as manifested in lenient admission policies, elective procedures, and undue public control and interference. The result has been the lowering of standards.

6. As it is true in any major enterprise, there is a tendency among groups and individuals in colleges and universities to resist changes and seek security in the status quo.

7. In the past, there has been a lack of organized national outlook on education. Institutions have tended to direct their efforts to themselves and their particular communities. At the institutional level, departmental loyalty and nearly exclusive concern of faculty to their respective disciplines have brought about considerable indifference to overall institutional needs and administration. This has led to proliferation and dispersion of efforts and inadequate concern with questions of inter-institutional, regional, and national import.

8. The domain of values has been inadequately provided for in the programs of higher institutions.
CHAPTER IV

STEPS SUGGESTED BY WRITERS TO STRENGTHEN HIGHER EDUCATION
IN THE UNITED STATES

Introduction

The preceding chapter was an attempt to determine and deal with the domains in which higher institutions achieved significant influential success and those in which they are considered to have relatively failed. It is hoped such a determination has led to a point where a discussion of proposed suggestions by educators for increasing the strengths and remedies to reduce, and when possible, to overcome, the weaknesses of higher education is possible. The latter task constitutes this chapter.

Many projections that reflect the needs and problems of contemporary times are made with the intention of foreseeing measures that should be taken. The most talked and written about is the anticipated enrollment figure of seven million students in higher institutions. Indeed, there is an understandable worry caused by this figure which is more than double the present enrollment.

Havighurst foresees that there will probably be a "more fluid situation in the 1960's with respect to college attendance" and college attendance of the working-class youth will depend more on job opportunities than the attendance of the upper-middle-class youth. He also anticipates that ideology will play a more important part than ever before in determining higher education and consequently
there will be greater concern with social goals than in the 1950's. Expansion of educational opportunities, liberal education, stress on education for intrinsic good and enjoyment rather than production, questions of social mobility, and the like will get more attention and response than in the last decade.  

Gould foresees closer ties between higher institutions and the community, the disappearance of the glamor and social prestige of a four-year college education, great stress of education as a life-time process, emphasis upon leisure-time activities, growing interdependence of small colleges, a global approach to education, the growth of a new sense of the spiritual quality of man, and growing emphasis of the self-determination of man rather than his manipulation.

These projections are suggestive of the various prescriptions made to strengthen the influence of higher education and bring about greater fulfillment of its purposes. The subsequent pages will pertain to these prescriptions or to the various suggestions and measures that are recommended for the future.

**Suggested Measures**

It should be noted that, in dealing with the various philosophical thoughts in Chapter II and in the review of the evaluations

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of higher education in Chapter III, different measures that are commensurate with the objectives and aims of the respective philosophies were referred to and elaborated. Hutchins and his rationalist colleagues have stressed the need of emphasizing heritage and putting a premium on intellectual discipline. The instrumentalists, on the other hand, advocate that the problem of education has been precisely what rationalists want to return to and expound. The instrumentalists contend that what is needed is the kind of education that stresses the present and enables the use of knowledge for the solution of needs and problems. The neo-humanists take the eclectic position between these two, stressing both the importance of heritage and the need of attuning education to meet contemporary problems. The proposals made within the philosophical frameworks are basic and important. The frameworks are often reflected in the measures advanced to improve higher education or strengthen its influence.

Other steps recommended within the dimension of the future reflect the sweeping changes generated by technological and scientific changes. They manifest a sense of urgency characteristic of contemporary times. They constitute responses to the gigantic needs and problems of the age and the American society.

Corson suggests what could be considered applicable to all phases of higher education. Higher institutions can cope with the future needs and changes if they expand and if they are adaptable and creative.
The expected enrollment of about seven million college students by 1970 and the growing desire for college education can be met only with comparable expansion in educational offerings, physical facilities, educational opportunities, and services.

The challenging and diversified demands of the missile and space age have to be kept up with and catered to through a higher degree of adaptability than ever before.

To equip college students to live and to lead during the balance of the twentieth century will require a continuing re-evaluation and enrichment of the courses and curricula through which they are trained to take their places in an evolving society.¹

Community demands will be even more diversified and many. Higher institutions will be consequently called to fulfill increasing functions such as the support and development of institutions in underdeveloped countries and more adult education. To live up to newer demands successfully requires a high degree of creativity.²

Growth in size, enrollment, and the complexity of needs call for re-evaluation of the curriculum, teaching methods, administrative processes, financial management, and organizational structure.³

In addition to expanding higher institutions and making them adaptable and creative, many steps should be taken if colleges and universities are to provide better service and fulfill their responsibilities to society. The various steps recommended will be

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² Ibid., pp. 2-6.
³ Ibid., p. 5.
outlined under eight headings: improvement of the climate of learning, provision for effective learning, cultivation of values basic to higher learning, updating of educational programs, enhancement of self-actualization of students, reformation of the spirit of educational leaders, revivification of the spiritual dimension, and promotion of cosmopolitanism.

**Improvement of the Climate of Learning**

The recommendations that urge an improved climate of learning arise from two basic concerns. First, the critics are concerned with the national picture of higher education. Second, they envision a picture with new problems. They suggest steps that attempt to respond to the callings of international leadership and technological complexity. The fact that the United States is responding to gigantic international responsibilities and challenges has made it necessary to have broad national perspectives and the pooling of efforts to common national interests. Among these needs are the following:

1. To improve the learning climate, colleges and universities need to transcend their immediate institutional settings and broaden their thinking to a regional or national picture. Through increased overall concern for problems and callings of regional and national character, institutions should help strengthen the fabric of the American society as well.¹ This recommendation is not new, and, in

fact, there is already a marked trend towards increased regional and inter-institutional planning.¹

2. Higher Education should organize to serve individual needs and to strengthen the quality of culture and national character. In the past, the United States has been primarily preoccupied with the individual and his interests. With increasing complexity of society and its commitments internationally, the national picture and welfare must be given utmost consideration.²

3. Institutions need to be guided by dominating purposes. Jacobs, Huston Smith, and other critics have stressed the relative neglect of the spiritual dimension in higher education. Gould's suggestion is an attempt to cope with the relative task of success in this domain. He conceives the spiritual dimension as a fundamental component of college education. The spiritual dimension to him is not necessarily a specific religious commitment. It rather refers to an attempt by a higher institution to enable each individual to freely develop a clear conception of what he wants to pursue and to act accordingly. By possessing some meaningful purposes, as a result of college education, it is hoped that each individual will attain a sense of direction in life. The overall learning climate and institutional environment will have an important part to play in the cultivation of dominating purposes.³

4. To some critics, institutions need to clarify and sharpen their responsibilities on questions such as the ends of education, the proportion of college-age people they want to educate, and financial responsibilities.¹

5. The institutional environment which is pervaded by a spirit of adventuresomeness manifests dissatisfaction with the status quo. It is based upon the knowledge that a consistent endeavor to improve and seek new ways of resolving problems ensures overall social betterment. Furthermore, a college that encourages adventuresomeness enables the maximum development and utilization of the minds of men. If it is to be a highly constructive institution, each college needs to sustain a spirit of adventuresomeness by probing into new methods, theories, practices, and by truly being a meeting place of ideas.²

6. The future will entail increased automation and consequent abundance of leisure time. It befalls upon higher institutions to anticipate and prepare for maladjustments and readjustments that may result from automation and increased leisure time. The recommendation primarily pertains to Brameld's view that educational programs should foresee the problems of the future and pass to new generations a reconstructed and updated social order.³

The above six recommendations which, in the view of the writer, pertain to overall institutional setting are not entirely novel or revolutionary. Their primary strength lies in that they call for the attuning of institutional environments to the demands of new times and the need of consolidated national effort to meet the new demands.

More Effective Learning Needed

The United States did not, in the past, maintain the kind of educational program that it could have initiated and sustained. As a result, talent and energy has been greatly wasted. Improvement of the learning experience of students is necessary and can be enhanced thus:

1. Foster the love of learning in all institutions.

   There must be ferment of ideas, restless pursuit of excellence, dedication to experimentalism, respect for the devoted scholar and inspired teacher, eagerness to build better, and constant hostility to every force and influence which would impede scholarship.¹

2. Emphasize quality in higher learning instead of vocational training.²

3. Ensure learning as a pursuit of truth followed by wisdom.³

4. Make learning a delightful and exciting experience.⁴

³ Arthur Bestor, Ibid., p. 18.
⁴ George Williams, Ibid., p. 187.
5. Elevate the quality of teacher training programs.¹

6. Keep learning close to and in the mainstream of American life.²

7. Sustain well-conceived programs of selection, counseling, and placement.³

8. Instill in the student the idea that higher learning is not a stepping-stone to a utilitarian objective. It is a genuine intellectual undertaking.⁴

The above suggestions for a more effective learning experience in college education than ever before are based on the conviction of some educators and individuals that there is a central need to stress common intellectual understanding and development among youth. They advocate that the educational program as a whole and the subjects selected should be assessed on the basis of their intellectual context.

Critics hold that, at present, college education has been adversely affected by frequent inclusion of unimportant vocational courses, lenient admissions, large enrollment, and relative neglect of humanities. College education has been in their view less and less intellectually challenging. Thus, strict selective procedures,

¹ Joseph Marsh, Ibid., p. 319.
⁴ Robert M. Hutchins, The University of Utopia.
emphasis on humanities, de-emphasis on vocational education, and stress on intellectual understanding will ultimately elevate higher education as well as provide the individual with a rewarding intellectual experience.

The importance of stressing intellectual inquiry and experience in higher learning is unquestionable. Without due stress of this undertaking, no institution can legitimately claim that it is a haven of higher learning. If, as the critics claim, American higher education has so greatly failed in making college education intellectually challenging and satisfying, the above recommendations will not only have relevance but should be given serious consideration. It is perhaps fair, however, that the criticisms on which the recommendations have been based should be accepted with some reservations. First, the critics tend to be proponents of the rationalist school of thought which takes intellectual development as the sole concern of education. This often makes the critics nurture a bias against preparations along professional and vocational lines. Second, the critics who contend that intellectualism is on the decline seem to tend toward exaggerations and sweeping generalizations. The recommendations in themselves are, however, of the nature that will help the provision of effective intellectual undertaking.

Enhancement of Values of Last Commitment

The cultivation of values, be they intellectual or moral, has been a formidable difficult task. There seems to be some
agreement that the dimension of values has been an area where higher education has markedly failed. Selection of values to be taught is in itself a difficult task in a society that has pluralities of religions, philosophies, and aspirations. In addition, the individual develops his value patterns from experience in the home, in elementary and primary schools, in college, in organizations, and among his peers. It is, hence, difficult to determine how much of the task of cultivating values belongs to colleges and universities. There is also the difficulty of ascertaining which subjects and methods lead to the attainment of specific values.

In view of these difficulties, some educators, principally Brameld and Ordway Tead discriminately contend that there are certain values that require least commitment and seem to be widely considered worth cultivating. These should be encouraged and enhanced.

Instruction in science and some fundamental tenets of democracy, for instance, are of this nature. Hence, Tead argues that it is essential to foster democratic premises such as:

1. The conception of persons as ends and not as means.
2. The need of equal opportunities of self-development.
3. The importance of awareness of and participation in the democratic process.
4. The respect to the idea that government is founded in the affirmative consent of the governed.
5. The necessity of guaranteeing the basic freedoms of speech, press, thought, and the like. ¹

These values are essential components in the education of a person who aspires to be a responsible citizen in a democratic society. None of these premises conflict with personal beliefs or convictions of individuals that accept an overall democratic framework.

Related to the scientific spirit, and, indeed for the development of clarity of thinking, teaching in higher institutions should promote evaluative points of view by stressing intellectual processes and scientific scholarship. To do this, these steps are specifically necessary:

1. The fundamental postulates and premises of scientific knowledge should be clarified and taught.
2. The habit of precise thinking should be developed.
3. The use of logical steps toward truth-seeking and problem-solving need to be stressed.
4. Values in the natural sciences should be pursued.

The argument again is that emphasis on the scientific approaches requires least dogmatic commitment. Furthermore, the need for the teaching of values that are in the scientific tradition is not contested. These steps are important and commensurate with the aspiration of attaining a liberating education. They also attempt to keep clear of strongly dogmatic inculcation of values.

\[\text{Footnote.}\]
Updating the Educational Program

The last decade has been one of unparalleled prosperity and achievement. The American people live better, earn more, and have witnessed spectacular scientific achievements. The expansion of mass media, exploration of space, and the increasing use of nuclear energy testify to great achievements. At the same time, new challenges from the Soviet Union, the arms race, continuous international tension, and the like have caused uncertainty and created new needs that must be met. In the light of contemporary problems and challenges, the educational program urgently needs reassessment. It must reflect these challenges and the problems the United States faces. It is therefore essential that appropriate measures be taken to make the educational program attune itself to contemporary times and the future. These measures are recommended:

1. Removal of the obstacles that have prevented the consideration and learning about contemporary questions.

2. Study of communism in all public schools.

3. Study of the psychological patterns of the increasing middle-class society.


5. Study and emphasis on emotional problems.

6. Study of American culture with other cultures.

7. Study of the problems of nuclear arms and space exploration.

8. Study of population explosion.
9. Development of the awareness in youth of their obligations to the human race.

These recommendations are appropriate and defensible in that they stress the need of enabling youth to understand their national and international environment through an analysis of current questions. The problems and challenges cited affect the individual as well as the nation. They affect his survival, his understanding of major political actions, and his role as a member of a world society.

Manifestations of the concern with contemporary times have already been witnessed. Columbia University had offered courses on contemporary civilization until 1961. The general education approach is an endeavor to update educational programs and assist the students to be informed participants in the affairs of their generation and time. Brameld's recommendations have strength, however, in that they call for an educational program that takes into account the present as well as the future.

Enhancement of Self-Actualization

Some educators urge that ways must be found to encourage more independent thinking, creativity, and productivity. It is in this manner that self-actualization and development is possible. The call for increased concern with creativity and self-actualization also arises from and as a reaction to criticism that there is paternalism in teaching and the campus life of students.

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It is urged that the self-actualization of students be encouraged by:

1. Stressing creativity and productivity in education and the efforts of students.\(^1\)
2. Leaving more of the learning burden on students.\(^2\)
3. Challenging the able and superior students through honors reading and research, independent study, and individual attention.

These recommendations are not again entirely new or earth-shaking. Concern with the able and superior student has been increasing and it is identified as a marked trend. Endeavors to encourage creativity and productivity is a fundamental tenet of teaching. Indeed, the recommendations are of the general type that will be repeatedly urged at any time. They are significant in themselves as always appropriate steps to help the realization of the creative potentials of the individual. Of equal significance is their worth as constant reminders of the cardinal value of education as a means of enhancing maximum development of the individual.

Reformation of the Spirit of the Educational Leaders

Change in the spirit of the teachers and administrative leaders is needed and mandatory. In Chapter III, Part II, the major criticisms

\(^1\) Ibid.
\(^2\) Sterling M. McMurrin, Ibid.
\(^3\) Algo D. Henderson, Ibid., p. 304.
of educators have been summarized. They comprised supposed failings such as lack of inspiration, money-mindedness, indifference to over-all institutional problems, and over-concern with research. And, as pointed out earlier, these criticisms were presented in strongly exaggerated terms. Regarding administrators, the central criticism has been their pre-occupation with public relations and fund-raising, obligations that are vital but that tend to deviate the administrators from academic matters.

Those who see the urgency of reformation in the attitudes of educators call for the execution of the measures listed below:

1. Procedures for the employment of college teachers have over-emphasized the potentiality for research or expertness. The primary criterion for the selection of teachers should be teaching.

2. Educators should exercise and manifest a daring, decisive and enthusiastic spirit. There is too much timidity and satisfaction with the status quo among the educational personnel.

3. Faculty members are insensitive to administrative problems and measures. Faculty members in the professions and liberal arts are particularly suspicious of change. As a whole the allegiance to disciplines and departments is unduly strong and is thinly dispersing energy and efforts. The abolition of departmental provincialism and discipline-biased loyalty will lead to effective and coordinated institutional service.*

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1 George Williams, Ibid.
4. Basic, broad, and lasting principles have to be attained to guide colleges and universities.

We must try to find and adopt now for our colleges and universities some permanently seminal principles, some vision that contains infinite possibilities of unfolding change, some ideals that will be as sound several centuries from now as they are today, some basic doctrines that will hold men and at the same time liberate them. Unless we can do this now, our system of higher education may develop into the same sort of intellectual slavishness that has characterized fascist and communist higher education in this century, or into some atrophied, scholastic mandarlinism, devitalizing and dangerous.¹

This recommendation is utopian as well as absolutist in orientation. If it were easy to derive such ideals and at such a speed as the writer indicates, educators would have soon entered a new era in which they will not have to worry about assessing and reassessing the goals of education. The critic's search for permanent principles calls for a static and inadequate educational system. The perturbing problem of change, the characteristic of progress, is ignored.

5. Careful appraisal and selection of educational leaders is required.²

6. The professor should be selected for his eminence and not only for the potentiality for eminence.³

¹ George Williams, Ibid., p. 168
³ Robert M. Hutchins, The University of Utopia, p. 61.
The latter two as well as the other recommendations express the desire to be increasingly rigorous in the selection and evaluation of administrative and teacher personnel in higher institutions. As a whole, the steps recommended call for effective, broad-sighted, and vigorous teachers and administrators.

**Revivification of the Spiritual Dimension**

The family and the church have the responsibility of teaching morals and religion. The concern of education has been, however, marked and should be stronger in the future and in lieu of the fact that this phase has been unduly neglected. In view of the dominant roles religious ideas played in history and of the obvious fact that, as a phase of knowledge, they cannot be ignored, religious studies should be promoted. If the spiritual dimension is, further still, broadly conceived as a life of purpose and meaning, there is every justification to contend that universities and colleges will be derelict in their responsibilities if and when they exclude studies that pertain to the spiritual dimension.

Religious study has been provided so far through a separate chair or department, scattered and uncoordinated offerings, privately financed schools of religion, and credit courses offered by denominational pastors as in many of the state institutions. These steps being taken are, however, inadequate. Separate chairs or departments lead to further compartmentalization of knowledge while uncoordinated
plans are no plans at all. The best approach to religious studies is non-promotional and interdepartmental.¹

The writer considers Huston Smith's recommendations as sound and constructive. Religion has dominated and still dominates the action of the vast majority of mankind. History, literature, art, and architecture have all been affected by it. Great thoughts on man's existence, his efforts to understand himself and the universe, and his relationship with his fellow-men are incorporated in religious writings and teachings. It is therefore mandatory for higher institutions to present the opportunities to youth to explore great thoughts in religions. The latter should be taught as a discipline, by people who seek scholarly rather than missionary zeal, and with the basic intention of examining major religious teachings and their role as part of knowledge. At any rate, neither indifference to religious studies nor religious indoctrination are defensible. The former is tantamount to ignoring an important part of human knowledge while the latter is obviously contrary to the tenets of higher learning in that deliberate indoctrination is inadmissible.

Cosmopolitanism

The growing interdependence of the world, the increasing involvement of the United States in international leadership and life, and the complex nature of contemporary problems have created

the great need for world-mindedness. McMurrin expresses this recognized need when he wrote that one of the great needs of the United States is:

the cultivation of cosmopolitanism, a world-mindedness that will assure us not only an understanding and appreciation of other cultures, but even an actual participation in them.¹

To enhance world-mindedness, in addition to existing programs, various suggestions are submitted:

1. Study of other cultures.²
2. Sharing of scientific knowledge for world civilization.
4. Increase teaching in selected foreign languages.
5. Study of and concern with contemporary problems and questions.³
6. Employment of the interdisciplinary approach in the study of world-mindedness.⁴

The university has traditionally upheld the notion that it welcomes men desirous of learning and scholarship regardless of national or regional origin. The very old universities of Europe operated on the premise that their doors were open to all individuals

¹ Sterling M. McMurrin, Itid., p. 3.
² Itid.
⁴ Ordway Tead, "What Are America's Purposes?" The Educational Forum (March, 1961) XXV, p. 321.
of intellectual competence. Scholars in various eras have traveled far away from their birth-places to attend famed universities. The German universities had welcomed early Americans who returned and exerted significant influence on college and university education. In recent times, slightly more than 58,000 foreign students are in American higher institutions. The University is hence cosmopolitan by tradition.

The need for cosmopolitanism is paramount in order to exchange and to disseminate knowledge, to enhance peace through understanding between peoples, to comprehend the forces at work in the world of today, and to liberate people from fanatical nationalism. People need to learn to appreciate each other and each other's aspirations and cultures. They are nowadays coming closer and closer through fast communication and transportation. To make their contacts meaningful, they need an informed world-dimension. The steps cited above are important and helpful in advancing the notion of cosmopolitanism.

Of equal importance to the preceding recommendations are the following steps which call for economy, better financing of higher education, and the role of higher education in relation to the secondary school and other social institutions.

1. The financial support to higher education is insufficient and should be increased. In the face of the need for expansion, doubling enrollment by 1970, and the need of better salaries for teachers, there is an urgent need for more funds for higher education.
Henderson contends that the money expended for higher education by the nation as a whole is insufficient.

The basic difficulty is that we are not devoting a sufficient portion of the Gross National Product to higher education. As a result the colleges and universities limp along with inadequate facilities, losing many of their best faculty to other employers and sustaining themselves from fiscal period to fiscal period on a hand-to-mouth basis. The Gross National Product is countable in the hundreds of billions of dollars. We have been devoting less than 1 per cent of it to higher education.¹

Seymour E. Harris states that to obtain the necessary funds by 1970 at current price levels, educational expenditures for colleges and universities would amount to $9 billion or 1.28% of an expected Gross National Product of about $700 billion.²

Education at any level is never adequately financed and it is questionable if it ever will under usual circumstances. Expenditures are by necessity distributed among other vital endeavors such as industrialization, defense, health, etc. In addition, the problems a nation faces do also dictate the allocation of funds.

The defense expenditure in the United States is vast and gigantic and is undoubtedly dictated by her international obligations and struggle.

Although the necessity of increasing financial support cannot be ignored, the demand for increase in financial support should be accorded consideration within the totality of national endeavors.

¹ Algo D. Henderson, Ibid., pp. 295-297.
2. The explanation of the community college idea and the articulation of community junior college with the high school is essential in order to exploit fully the opportunity provided by the expanding two-year institutions.¹

3. More basic research on educational problems is required. In spite of the involvement of higher institutions in large research programs, research on basic educational problems is relatively limited. The result has been the existence of many unresolved questions. Increased basic educational research will assist in reducing bewilderment about basic questions.²

Summary

The range of recommendations is great. They deal with nearly all phases of higher education. They are often general and strongly manifest a concern with the challenges of contemporary times and the desire of educators to strengthen and better higher education. The fact that they are often general is understandable in view of the fact that the writings are concerned with the whole of American higher education.

The recommendations are not usually new but rather express the attempt on the part of critics and observers to focus attention on phases where they feel emphasis is needed or where there has been considerable neglect. The steps suggested are advocated with

¹ James Thornton, Ibid. pp. 278-279.
² George Williams, Ibid., p. 164.
a strong sense of urgency and with forcefulness. They testify to the enlightened dissatisfaction with the status quo on the part of many dedicated educators and their unswerving desire to enhance the improvement of college and university education.

The numerous recommendations urge an improved climate of learning, updated and effective learning experiences, the cultivation of values of least commitment, enhancement of self-actualization, the reformation of the spirit of educational leaders, revivication of spiritual education, the cultivation of cosmopolitanism, and increased financial support for higher education.
CHAPTER V

IMPLICATIONS FOR THE ROLE OF HIGHER EDUCATION IN ETHIOPIA

Part I

Contemporary Ethiopia

Chapter V will deal with some of the implications that could be derived from a study of the influence of higher education in the United States on the American society for the role of higher education in Ethiopia. Part I will present, at the risk of being sketchy, a bird's-eye view of some of the major problems Ethiopia faces as a nation, particularly those to which higher education can address itself. It will also introduce higher education in Ethiopia. In the light of the American experience, the present status of higher education in Ethiopia, and the problems faced, the writer will attempt, in Part II, some thoughts on how best higher education in Ethiopia can contribute to and influence the Ethiopian society. He will particularly address himself to these aspects: inhibiting and conducive factors present in the present picture of higher education, a formulation of purposes, and the nature of the overall role higher education should play.

Ethiopia comprises 12 provinces and the Federation of Eritrea. The country spreads over about four hundred fifty thousand square miles of land. About sixty-six per cent of this area is productive. Although no reliable census is available, the population is estimated to be between sixteen and twenty million. Addis Ababa, the capital,
is the largest city with an estimated population of about four hundred thousand. Asmara, Axum, Dessie, Diredawa, Gondar, Harar, and Jimma are other principal cities that are noted for their historical background, or commercial, and industrial activities. Agriculture is the primary occupation of the Ethiopian people. Industrial and commercial activities have, however, rapidly expanded in the last fifteen years.

The government is a constitutional monarchy with an elected Chamber of Deputies and an appointed Senate. Under the leadership of the present Emperor, the country has been slowly seeking a truly representative government that will reconcile her traditional institutions and those that are practiced in Western republics.

Ethiopia has made marked progress in the last twenty years under Emperor Haile Selassie. An efficient and busy airline, a strong military, an expanding educational system at all levels, a stable economy, and a growing participation in the world community have been realized or are being realized to testify to her steady if slow progress.

As a technologically underdeveloped country, however, she is beset and confronted with the many vexing problems and needs characteristic of this stage of development. Advancement and changes have to be made quickly and on many fronts. Better housing, better medical facilities, better civil service, and expanded educational opportunities are all acutely needed. Such betterments are sought in the fact of the shortage of means and personnel.
In order to focus some attention on the Ethiopian society, a few illustrative needs and problems will be cited. These are of particular importance: the need of progressive social attitudes, problems of transition, political unpreparedness, illiteracy, manpower needs, need of land reform and the need of expansion of education.

Social Attitudes. The few critical writings on the Ethiopian society are done by foreign observers. Our critics have been often impressed by the cultural uniqueness of the country as manifested in its long independence, its predominantly Christian history, the historical edifices at Lalibela, Gondar, and the obelisks at Axum. Many of the critics have seen Ethiopia jump out of isolation and actively join the world community. They have favorably commented on Ethiopia's commitment to an international order as a member of the League of Nations, as a founding member of the United Nations, and World Health Organization. Its troops have fought with distinction in Korea and a contingent is now serving in the United Nations' operation in the Congo.

The Ethiopian people are frequently praised for their hospitality and their love and respect for education. Despite glowing praise on these and other merits, criticisms of the Ethiopian society are sharp and pointed. In 1958 Ernest Luther saw the Ethiopian society as status-conscious and the people oblivious to the outside world, "intensely provincial, even tribal, in their attachments and loyalties." The recent advancements, be they political, economic

or social had "so far made no more than a ripple in the placid daily life of the vast majority of the people." Some observe the Ethiopian society as subservient, uncritical, proud and sensitive. It respects power and authority even when unduly exercised. It is unfamiliar with even elementary machines.

The younger generation and the traditional class-conscious Ethiopian look down on menial work and are inclined to prefer white-collar jobs. The school-trained is impatient about the pace of change and his lack of full freedom. The young educated persons are "uncertain of their role" in the future of their country. There is a widening gap between them and the older generations.

The importance of these criticisms may be questioned for the superficial judgments they may entail. It is also true that some of the criticisms are founded upon inapplicable external value patterns. At the same time, however, these criticisms are insightful and suggestive of the needed modifications in social attitudes. In the absence of self-criticism and introspection, these criticisms are the only recourse from which some evaluation is obtained.

Problems of Transition

Ethiopia is undergoing change at a rate never experienced before. It is slowly heading into mechanization, urbanization, and

1 Ernest Luther, Ethiopia Today (Stanford, Stanford University Press, 1958), p. 27.
industrialization. These, in turn, mean increased mobility of population. They mean increasing changes in values, interests, and aspirations for large sections of the population.

Many of the rural youth are increasingly discontented with the heretofore accepted tradition of pursuing farming in the footsteps of their fathers. They are leaving for the cities with nothing but a strong conviction that they will seek education or find jobs there. It is likely that some find employment in the households of city-dwellers who pay them dismally low salaries. A few of the lucky ones obtain admission in the free public schools. Upon arrival, however, they get no organized assistance to help them adjust, find jobs, or even find temporary shelters.

The introduction of new and alien thoughts and values creates the basic problem of reconciling newly acquired values with those cherished for so long. To illustrate, it is accepted that change is necessary and it must be sought zealously. At the same time, there is the strong desire to retain the best elements of Ethiopian life and perpetuate them. There is, however, no extensive effort to define and clarify what should be retained and what the nature of the probable image of society should be if and when a reconciliation is made between the new features and those perpetuated.

Even the minute segment of youth in the available schools does not know what to appreciate and what to discard. If the dual purposes of improving society and retaining the best in the national
heritage are to be best attained, there is urgent need of debating and clarifying social goals and of seeking the avenues by which they could be pursued.

Political Unpreparedness

The desire for some form of democratic government was explicitly expressed by His Imperial Majesty Haile Selassie when he told Dan Kurzman, a Scripps-Howard Staff Writer: "I feel toward democracy as if it were my own son. I'm gradually helping to nurture and develop it. My ultimate goal is a completely democratic constitutional monarchy modelled on the British form of government."

To advance this aspiration, the first election based on universal franchise was held in 1957. For the first time in the history of the nation, the Chamber of Deputies was popularly elected.

The country has been politically stable except for an attempted coup in March, 1960. Stability has been due to the strong and cautious leadership of the Emperor rather than from a national political maturity based on active participation in government of the majority or even a significant section of the people.

In spite of noteworthy efforts towards democratic goals, the political unpreparedness of the nation is frighteningly great.

The majority of the Ethiopian people do not yet have the faintest idea of what political parties are or can do. The participation of

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Dan Kurzman, Scripps-Howard Staff Writer, Citizen Journal, Thursday, December 15, 1960, Columbus, Ohio
the people in self-rule is growing but still inconsequential. Government is highly and nationally centralized. There is little criticism of the conduct of the government. It is questionable if there are any individuals who can start and effectively sustain political parties. Those in the civil service have been serving their people as individuals and, hence, may not be adequately equipped with the experience of rallying public opinion and support.

It was necessary, and it is probably necessary to some extent now, to pursue a cautious path in introducing many of the concepts of a truly representative government. If we are seeking democratic goals, however, the practices that are now lacking must be cultivated by all national and social institutions of import.

The Problem of Illiteracy

The Coptic Orthodox Church was the primary custodian and promoter of education until the introduction of the Western-type education in 1908 when the first elementary school was established. The Church has enabled contemporary Ethiopia to inherit a written script, a traditional love and respect for learning, and an educational setup with distinct levels and peculiar to Ethiopia.

In spite of this favorable educational environment, Ethiopia has a staggeringly high rate of illiteracy. Since there is no census of reliability on the percentage of illiterate people, various estimates are made reinforcing the information that around ninety-five per cent of the people are illiterate. A six to ten per cent literacy
rate or a slightly higher rate cannot be considered too far from the actual picture in view of the thousands of church schools and the expansion of education by the Ethiopian Government.

Illiteracy is a condition that retards many endeavors. Change in social attitudes, increasing participation of the people in the affairs of government, and improvements in health and sanitation can succeed on condition that the people keep informed concerned, and influenced. With a high illiteracy rate, public information and communication will be immensely difficult to overcome.

**Manpower Needs**

The needs of the country for trained manpower are increasingly satisfied from year to year due to the growing number of graduates of higher institutions and technical schools. But there is no one area in which it can be claimed that Ethiopia has the required number of trained persons. Indeed, she relies largely on foreign personnel for the supply of doctors, teachers at the secondary and college levels, architects, experts in agriculture, and specialist advisers in many other areas.

In medical manpower, the Utah Survey indicated that in 1959 there were only 176 physicians in the country or one per 100,000 persons. There are no medical schools yet and only 15 of the 176 physicians are Ethiopians. The medical manpower needed for 1980 would be

- few general private practitioners
- few specialists in private practice
- 500 full-time health physicians
To produce such a personnel, a medical college has to be established, graduate its first class around 1968, and graduate about 50 students per year between 1968-1980. Even then, the remaining will consist of foreign or abroad-trained physicians. In order to obtain the 3,500 health officers by 1980, about 200 public health officers have to be graduated per year.

The Urgent Need of Land Reform

One of the most talked about problems pertains to the overdue need of land redistribution and reform. It is undoubtedly a difficult problem complicated by political, economic, and social forces. In 1958 Luther considered it a "fair guess" that only ten per cent of the total land in Ethiopia was owned by individual freeholders.

Today a large part of the land is held royally, another part is held by the Church, with much of the remainder in the hands of various powerful absentee landlords .... The system of land tenure is further complicated by the fact that much of the land throughout the country is burdened with special status and hereditary rights. .... tenure applies to which hereditary ownership attaches. ... tenure signifies land on which the Emperor has granted away some or all of his rights to tribute. Variations and combinations of these forms of tenure are numerous and are

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interwoven with the varying structure of imperial, Church, and private ownership to form a pattern of incredible complexity.¹

In a country which has an agricultural economy and one in which agriculture constitutes one of the primary potentials for its future development, this is a situation far from conducive to progress.

Equally important are the practices related to agriculture. The Ethiopian farmer has to learn better storage methods, the long-term values of reforestation, the importance of soil conservation, cooperative farming, the use of better seeds, and better irrigation. These improvements are vital if agriculture in Ethiopia is to produce more than at subsistence level. And they can be brought about not only by teaching the farmer the specific skills, but also by changing his thinking and attitudes.

**The Tasks in Education**

Education in Ethiopia is primarily a government enterprise. In 1961 the Imperial Ethiopian Government maintained 663 of the 1100 schools in the Empire. Enrollment in these government schools constituted three-quarters of the total of 251,150 pupils.² About 437 schools were maintained and operated either by missions, the Coptic Orthodox Church, privately, or through the support and initiative of communities.

The national treasury subsidizes secondary and higher education. Elementary schools are financed from local land tax in the provinces.


and the central treasury. Education in the government schools is free for Ethiopian citizens, including room and board at the secondary and elementary education resides in the Ministry of Education and Fine Arts. Although English is still the medium of instruction, the use of Amharic, the national language, as the language of instruction has begun in the lower grades of the elementary school.

The national endeavor in education in the last twenty years has unquestionably overshadowed all that the country has accomplished in the expansion of education during her entire history. This is the field of endeavor in which the genuineness, the determination, and the progressive outlooks of Ethiopian leaders cannot be doubted. Even more admirable and genuine is the madness of the Ethiopian people to sacrifice heavily to make education available to its youth.

In the year 1952-1953, the total enrollment in government schools was 72,815. In 1960-1961, this figure had increased by nearly two and one-half times.\(^1\) In spite of growing expansion and recent decided improvement, the educational problems are complex and gigantic in scope. Only about five per cent of the young people of school-age are obtaining some kind of education. "Dropout in the lower grades is unusually and tragically high. The wastage from grade to grade is still very high, especially in the lower grades. The number of students in grade 2 was only 55\% of the corresponding

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number of students in grade 1 the previous year. ¹ An educational responsibility that has remained unfulfilled for centuries, the acute shortage of personnel, and financial support have made the efforts in the expansion of education greatly difficult. The need for textbooks and teaching materials that are attuned to the Ethiopian student is great. The teacher shortage is not only severe at the present time, but it will remain so for a long time to come. If Ethiopia is to provide education for a student-population equivalent to the present number of school-age boys and girls (close to five million), she will need about 166,000 teachers.

Higher education. Higher education in Ethiopia is the most recent educational endeavor. Its history dates back only to 1950 when the University College of Addis Ababa was founded. The initial purpose of this institution, and for the most part of its history, was not to fulfill the obligations of a full-fledged higher institution on its own, but rather to prepare students for undergraduate and graduate studies abroad.

Since the founding of this college, other institutions have been established, usually as single-purpose institutions designed to meet concrete national needs.

The only comprehensive study conducted on higher education in Ethiopia is a survey conducted by a team from the University of Utah. The Utah Survey considered the following institutions to be

in the category of higher education:

1. The University College of Addis Ababa
2. The Imperial Ethiopian College of Agriculture and Mechanical Arts
3. The Engineering College
4. The Building College
5. The Public Health College
6. Teacher Training Colleges and Programs:
   a. Haile Selassie I School - three programs
   b. The Empress Menen School
   c. Teacher Training College at Harar
   d. Teacher Training College at Debra Berhan
   e. Teacher Training College at Asmara
   f. Teacher Training College at Majite
7. The National Defense Colleges:
   a. The Military College
   b. The Naval College
   c. The Air College

The inclusion of some of the institutions as being in the category of higher education is debatable if not unwarranted. The survey concededly indicates that the admission policies, levels of instruction and curricula, and quality in terms of facilities greatly vary from institution to institution. Some of the institutions in Group 6 do not even require completion of secondary education for admission. Furthermore, the survey explicitly states that all of the above schools conduct courses at the secondary school level although the program at the Haile Selassie I School for the four-year program might be considered

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1 The University of Utah, Higher Education in Ethiopia: Survey Reports and Recommendations, 1959-1960, p. 11.
a five-year program in that each year those
enrolled in the Teacher Training program take
one-fourth extra work. Those enrolled in the
one-year program at Haile Selassie I School
entered this year with a median grade level of
10.4, an improvement over past conditions.¹

If higher education pertains to post-secondary education, it is
hardly defensible that these institutions be classified as be-
longing to the category of higher education.

The total enrollment in all the institutions is about
3000 students. The military and teacher training programs enroll
about 2000 of this total. Another 700 students are enrolled in
institutions of higher learning outside Ethiopia. Graduates from
higher institutions in 1960 numbered 136 while the high school
graduates who passed the Ethiopian School Leaving Certificate were
174 in the same year.²

Higher institutions offer only undergraduate education and
principally in arts and sciences, education, agriculture, engineering,
business and public administration, architecture, and training of
health officers. The degrees they offer are Bachelor of Arts and
Bachelor of Science. Certificates and diplomas are also awarded in
programs that are offered at lower levels than a four-year college
education or in some special offerings.

Up to 1961, the post-secondary institutions were separate units
under different administrations. Nearly all the educators were of
foreign nationalities representing a diverse group of countries.

¹ "Ethiop., p. 5, Section on Teacher Training.
In the last four years, an increasing number of young Ethiopians have been employed by the larger institutions as lecturers.

With the dedication of the Haile Selassie I University on December 18, 1961, all institutions were consolidated into this national university. If all the recommendations of the Utah Survey are implemented, and indications are that they will be, the country will have one university, the Haile Selassie I University. This institution is empowered to exercise "strong central authority as regards policy-making, budget-control, and appointment of personnel" and its Board of Trustees will be "a party to the establishment of any and all units or institutions of higher education in Ethiopia, thus avoiding destructive inroads on resources, facilities, or students." The University will be a miniature replica of an American state University. All higher education will be the responsibility of the University, at least for a long time.

The Building College will be absorbed by the College of Engineering which, in turn, will be moved to the main campus of the University. In addition to the long overdue consolidation recommended, the survey report recommends the establishment of—


3. A School of General Studies and Services (1961-1962)

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1 The University of Utah, Higher Education in Ethiopia: Survey Reports and Recommendations, 1959 (unpublished).
4. A Medical College, First Year, (1963-1964)

5. University Provincial Centers, possibly at Gondar, Harar, or Asmara, (1963-1964)


Strengthening existing departments in the various colleges, construction of new buildings, provision of direct community services such as the training of school and community librarians and encouraging reading through a home loan system and bookmobiles, and the like are recommended.

The survey report has these strengths:

1. The reorganization of higher education under one national university is undoubtedly economical in terms of money. It was long overdue and the existing system was lacking in coordination.

2. Its concern for national needs is stressed by its great emphasis on manpower needs.

It is well recognized that Ethiopia has urgent need for trained professional personnel in all areas, particularly health, education, engineering, commerce, and agriculture. This is primarily a task and challenge for education beyond the secondary school. The Imperial Ethiopian Government, under the leadership of Emperor Haile Selassie I, has recognized this through establishment of institutions of higher education during the past decade.²

3. The recommendations of the survey stressed more strongly and explicitly than ever before the idea of rendering direct public

¹ Ibid., pp. 32-34.
² Ibid., p. 1, Section on Arts and Sciences.
service. It was, for instance, recommended that library service to the community and a general studies and services program be started. It was also recommended that a downtown center, offering English classes, secretarial courses, and informal courses be opened.

4. The survey was the most comprehensive study done to date and one which evaluated higher education in Ethiopia as a totality and in a non-promotional manner. Though in a skeletal manner, it presented ways and directions for expansion.

In the implementation of the recommendations of the Utah Survey, the Ethiopian Government has acted with unusual speed. The Survey was conducted in 1959-60. On December 18, 1961, the Haile Selassie I University was dedicated. On the same day, His Imperial Majesty gave a spacious palace to the University. It is also reported that the Emperor has offered to teach a course in Ethiopian history and government. Dean Harold Bentley, the Chairman of the Utah Survey team, was requested to stay and is now Acting First President of the University. As indicated in the basic assumptions of the survey, American financial aid is assured, if not already acquired.

During the last ten years, the greater part of the history of higher education in Ethiopia primarily consisted of efforts by the various institutions to obtain recognition as institutions of higher learning. Although baccalaureate degrees were awarded by some of them, their role was largely limited to preparing students for further studies abroad. They have contributed little in research.
The faculty and students have been primarily concerned with strict academic preparation. In general, they have been isolated from society. They are looked up to, but they have yet to have much impact felt on the Ethiopian society.

In view of their newness, the financial and personnel shortage, however, they have satisfactorily vindicated themselves. The graduates of the larger and the better institutions have generally been able to pursue further studies in great universities and colleges of Europe and North America. Many of them have returned with graduate education and are serving in responsible positions in the government. The institutions have rapidly expanded in their offerings and facilities to the extent that the Utah Survey team has been able to find a solid basis upon which the establishment of a university could be realized.

Part II

Implications

With the establishment of the Haile Selassie I University which, according to the recommendations of the Utah Survey, is the type of institution "exemplified in the State Universities," it can be assumed that higher education will be influenced by ideas and practices of the American state university. The survey team as well as the Ethiopian Government have found it useful to adopt the service-idea of the state university. Furthermore, the organization of the Haile Selassie I University is essentially that of the latter.
It is also likely that, if and when all the recommendations of the Utah Survey are implemented, the University will manifest the characteristic largeness and generally utilitarian objectives of the state university. In short, there is already a recognition of the fact that American higher education has much to contribute to the relatively young system of higher education in Ethiopia.

Part II in this chapter is concerned with what implications can be derived from the study of the influence of American higher education for the role that higher education in Ethiopia can fulfill. When higher education in Ethiopia seems to be welcoming American ideals and practices, any thinking towards foreseeing and assessing the latter is a worthwhile endeavor.

The writer submits that there are affecting factors that will determine the degree of the influence and contributions of higher education in Ethiopia to its supporting society. There are potentially inhibiting factors as well as factors that are conducive to exerting a strong and rewarding influence.

**Potentially Inhibiting Factors**

In terms of the American experience and the status and the latest organization of higher education in Ethiopia, certain characteristics and structural elements will, in the writer's view, be potentially limiting the degree of influence and extent of contributions of higher education in Ethiopia.
1. Consolidation of the separate institutions of higher education has been found necessary and brought about through the establishment of the University. As stated earlier, this is a beneficial step that will help in the proper coordination of efforts, economical use of facilities and resources, and planning at the national level. Prior to consolidation, for instance, engineering was offered in two institutions. Each institution purchased and maintained equipment, employed separate faculty, and stayed independent of the other institution. The present re-organization provides only for one college of engineering, adequate for the relatively small size of enrollment.

In short, consolidation is in the balance a necessary and beneficial step that will best serve national needs, enable better coordination, and reduce competition and duplication. At the same time, however, the seeds for what Riesman calls an "overextended administration" have been sown. With the growth of the University and the expansion of departments, it will not be unrealistic to foresee that the administration will be relatively remote from the day-to-day functions of the various units of the University.

2. It can be expected that there will be increasing loyalty to disciplines and departments with the consequent interdepartmental competition. To what extent these will be true is difficult to know at this stage, but the potential exists for the development of an administrative bureaucracy with the ensuing shortcomings experienced in large American universities.
3. Centralization of higher education in this one national university could also mean a decrease in the opportunity for diversity, plurality, and experimentation that could prevail in the existence of several autonomous institutions. There is consequently the potential for regimentation and uniformity, intentional or unintentional. This potential could be accentuated by the likely inbreeding that might ensue from the employment of alumni and the fact that there will be one university for years to come.

4. As a state institution, the Haile Selassie I University will be expected to serve national needs and relatively utilitarian goals. It has to provide the trained manpower. Its programs will be strongly influenced by the desire to respond to concrete needs of the Ethiopian society. To what extent this will overshadow non-utilitarian objectives is a question that calls for serious consideration. Would it be engrossed with meeting immediate and concrete needs that it may de-emphasize non-utilitarian but scholarly endeavors such as basic research?

5. There is no evidence to substantiate that full academic freedom has been exercised in the various colleges. Indeed, the dearth of discussions and writings that are strongly critical or controversial testifies to the presence of restrictions and censorship. It is least likely due to a lack of ideas among the faculty.

Recent sporadic incidents indicate, however, that there is an increasing removal of limitations on academic freedom. Norman Cousins cites the case of a foreign faculty member who was critical of the
government and was consequently compelled to leave the country. The same individual was invited to return, at a later date, as a gesture of affirmation of the concept and principles of academic freedom.¹

There has been little, if any, pressure from the public in the past. It can be anticipated, however, that increasing interest on the part of the public in the affairs of educational institutions will entail pressure. It is conceivable, for instance, that established institutions such as the Ethiopian Orthodox Church or, for that matter, any of the other religious institutions, would oppose views or measures that might curtail or threaten their positions or teachings. In summary, it can be said that academic freedom has yet to be realized to a significant degree.

6. It is questionable if higher institutions in Ethiopia have yet won the confidence and trust of the people. Whatever trust and confidence might exist is certainly not based on clear and enlightened understanding of the premises and functions of higher learning. It is rather generated by the respect for higher learning and an awareness that higher institutions constitute the most advanced educational level.

7. Research, basic or applied, has not been given the stress it deserves. The Utah Survey considers research as a basic recommendation and it encourages the establishment of research bureaus

in various departments. Yet, the writer failed to note throughout the survey a recommendation for allocating specific funds that will enable research by faculty members or other competent people. In a country that lacks very elementary information such as census, research is of such vital importance that it should be strongly emphasized.

Factors Conducive To Exerting A Strong Influence

In spite of the above potentially limiting factors, none of which are irremovable, it is satisfying to recognize that there are many factors that are conducive to making higher education in Ethiopia exert constructive influence. Some of these factors will be cited in the next few pages.

1. It suffers so far from no significant and undue public pressure that may ensue the curtailment of academic freedom and the role of educational leaders. In other words, higher education and educators are free from pressures of interest groups. They are free to determine and carry out what they think best without fear of negative pressure from interest or promotional groups.

2. Higher education in Ethiopia is in a position where it can exert forceful and enlightened influence. The Ethiopian society has traditionally accorded respect to the teacher, the school, and scholarship. The poet, the man of wit, the religious leader, and the studious student have always enjoyed respect and a special status.
Higher education exists, furthermore, in a society which is looking up to its few school-trained and college-educated youth to generate ideas and institute changes that will develop the country in all phases of national endeavor. The quick assumption and promotion to responsible-positions is another testimony to the fact Ethiopia is nurturing trust and confidence in its educated youth.

3. Higher education has no long-standing tradition that will inhibit it from shaping the nature of the role it wants to fulfil. It has a history of only a decade, too short a time to have permitted the development of rigid practices.

4. As it has done so far and as it is doing presently, higher education has the advantage of learning from the experiences and talents of a world society. It has in the past obtained the able assistance of educators from many countries. The need of foreign personnel will continue in the foreseeable future.

The foreign teachers and administrators communicate knowledge. But they also introduce practices, theories, and traditions from their respective countries. Ethiopian higher institutions have the opportunity to select the applicable elements of various traditions and fit them to the Ethiopian situation.

5. The practices in the last ten years and the broad goals sought so far stand witness to the fact that higher education in Ethiopia has made satisfactory beginnings. It admits the capable
without any form of discrimination. It has been international in its teaching staff and, very recently, in the student personnel as well. Its academic offerings have been deficient in some respects, but the recognition of high standards in some of the colleges by great universities in Europe and the United States has been accomplished. The establishment of the Haile Selassie I University is a realization of the fast growth and expansion of post-secondary education. Emphasis on direct public service, increasing enrichment of programs, and an education based on a strong awareness of national needs additionally characterize the young system of higher education in Ethiopia.

Within the perspective of the American experience, the status of the Ethiopian society, and that of higher education, the writer submits that higher education in Ethiopia needs to pursue purposes that will most constructively advance the betterment of the Ethiopian society, manifest certain leadership characteristics and build safeguards against pitfalls that might weaken its influence and contribution.

**Purposes**

Higher education in Ethiopia can learn most from the purposes that are sought by American higher education. Indeed, the recent reorganization of Ethiopian colleges and the adoption of the state-university idea is based on this contention. The purposes of higher
education in Ethiopia can seek nearly all the purposes that American higher education aspires to fulfill. It is in emphasis and priority that higher education in Ethiopia could differ.

The various Ethiopian colleges have sought in the past these purposes:

a. Instruction
b. Training in the liberal arts
c. Professional education -- in engineering, agriculture, teacher education, architecture, pre-medical education, public health training
d. In-service education -- primarily for government employees and military personnel
e. Enculturation -- some limited effort in enculturation is made in the University College of Addis Ababa through the teaching of modern Ethiopian history, history of Africa, introductory study of Ge'ez and economic history of Ethiopia

Programs to enhance the following are being contemplated or might be added soon:

a. Student personnel services
b. Direct community services
c. Graduate studies
d. General studies and services

The above are certainly proper to higher education and manifest the good beginnings higher institutions in Ethiopia have made to serve
their supporting society. These purposes, however, could be more specifically stated and others added. The writer submits that higher education in Ethiopia will best contribute if it pursues and stresses the purposes in the consequent pages.

**Instruction**

The communication of knowledge or teaching is an acknowledged purpose of higher education that calls for no elaborate discussion. It is through instruction that nearly all the efforts in higher education can be realized.

**Conservation and Transmission of Heritage**

As the most advanced level of education, higher institutions in Ethiopia are obligated to contribute to the enculturation of the Ethiopian youth. The fact that the nation is in a state of transition makes this enculturating role doubly important. In Ethiopia, as in other heretofore isolated and underdeveloped countries, the long-held values and ideas are now challenged by newly introduced ones. The latter often have the prestige of modernity whether or not they are truly worth adopting or accepting. They appeal to the young who often have less knowledge of their own culture than those of other societies. In this respect, the young are often criticized for neglecting their own heritage while, in reality, little has been done to help them see clearly the best elements in their own society.

*Within this perspective, the role higher education will play in its long-established task of conservation of heritage is invaluable.*
Enculturation can be enhanced in many ways. Institutions have the important obligations to:

a. Select and determine the best attributes, values, achievements, thoughts, and social practices that are worth perpetuating.

b. Transmit such worthwhile elements to new generations through formal teaching or through informal practices that manifest them.

c. Enable youth to comprehend and evaluate their present and past social environments.

d. Stress the stabilizing and unifying factors in the Ethiopian culture.

e. Seek ways to modify the customs, institutions, and thoughts of society in tune with contemporary times.

Cultivation of Intellectual Values and Abilities

One of the oldest and most important purposes of higher education has been its attempt to cultivate certain virtues and abilities of intellectual nature. American higher education has sought to fulfill this purpose primarily through the traditional liberal education. In recent times, modified views of liberal education have been expounded. (Chapter II, pp. 26-27.)

The writer contends that higher education in Ethiopia should seek the cultivation of the same virtues and abilities that are sought by programs of general and liberal education in the United States. It should, hence, seek to:
a. Cultivate in each student a lasting love for learning.

b. Enable the student to learn to make his judgments and decisions on the basis of facts.

c. Provide an interdisciplinary and general education that will give unity and integration to the knowledge disseminated in college education.

d. Cultivate the attribute of scholarly humility in arriving at conclusions and making evaluations.

e. Cultivate such abilities and values as those specified by Huston Smith and others. These are to:

1) Seek truth
2) Sustain scholarly integrity in the pursuit of knowledge
3) Develop curiosity and passion for knowledge
4) Enter into dialogue with opposing views
5) Clarify the fundamental postulates of science
6) Acquaint the students with major contemporary problems and other cultures.

Society best benefits from its thinking, informed, productive, and wise members. It is through the cultivation of the above and similar virtues and abilities that such individuals are possible. The individual needs to cultivate these virtues and abilities to be intellectually free and to be able to continuously enrich himself. By cultivating a sustained desire to learn, he will be an active participant in sharing new knowledge, in advancing knowledge, and
benefitting from it to lead a meaningful life. By freeing himself from bias and emotionalism, he will approach life in a reasoned rather than a compulsive approach. By being able to appreciate other cultures, the reservoir of man's experience and knowledge will be open to him.

Provide Trained Manpower

The Ethiopian higher education institutions have responded and are increasingly responding to the need for trained personnel in the critical areas of national endeavor. Many civil servants, engineers, teachers, and others who had their initial preparations along professional lines are now serving in numerous government agencies. Professional education is probably the most emphasized purpose of higher education in Ethiopia. In view of growing demands for trained personnel in so many areas, professional education will be expanded and satisfactory beginnings have been made to assure its success.

Promotion of Research

The advancement of knowledge is a task that has been recognized as particular to higher education. Higher education in Ethiopia cannot neglect or shy away from fulfilling this task if its institutions are to claim membership in the family of renowned institutions in the world. Equally important is the fact that, if higher institutions in Ethiopia are extensively involved in research, they will facilitate the operation and work of innumerable agencies in the country.
The writer is aware that interest and concern for research will increase when graduate studies are offered and expanded, since research is primarily characteristic of graduate education. But he feels that the members of faculty in the various colleges can conduct research provided funds and time are made available to facilitate their work. The following are the specific objectives and services that could be sought in the advancement of research.

a. To conduct basic research.

b. To conduct research studies that seek solutions to concrete and specific problems.

c. To disseminate research findings through publication.

d. To make available consultant service to government agencies or others.

e. To train research personnel.

f. To encourage foreign scholars to conduct research in Ethiopia and about Ethiopia.

g. To direct research studies to significant problems in order to attain quality in research and not to proliferate efforts or waste time and money.

Giving top priority to research is attempting to fulfill the fundamental purpose of advancing knowledge. Research findings serve as a basis for major actions and decisions. Here, an appropriate illustration will be the problem of land reform. It has been noted earlier that there is an acute need of land reform. To take an enlightened and effective action, an accurate determination of the
present status of land ownership is mandatory. Data on who owns how much, why, and what resistance forces and attitudes prevail, and the like, are important questions that need carefully studied factual answers. Much of the research on these questions can be conducted by faculty members in various institutions.

In education, drop-out of teachers and students at the lower grades is known to be very high. There are very few studies on the sociological scene. In all aspects of Ethiopian life, there are ample significant problems to which higher institutions should address themselves.

To encourage research, funds must be set aside and time made available to faculty members who may want to embark on research endeavors. It is a basic task of higher institutions and it must be encouraged with enthusiasm, deliberate allocation of time and funds, and worthwhile incentives.

**Higher Education to All Who Can Benefit From It**

By making higher education available to the widest clientele possible, American higher education institutions have extended the benefits of advanced education to a large section of society. It has enabled many an individual to attain social betterment, financial security, and self-realization.

Higher education in Ethiopia can adopt this idea of extending educational opportunity to all those who can benefit from it rather than to a select few or the elite. Convincing arguments can be
advanced pro and con of this concept. It could be contended that the education of the elite is in some ways predetermined by the limited financial resources available for higher education. The frequent arguments that higher institutions are not cafeterias where everybody is served, that there is need for maintaining high standards, and that what is needed in Ethiopia is training of leaders, could also be advanced in defense of the education of the top few.

It is the writer's conviction that the idea of educating all individuals who can benefit from post-secondary education is sound and worthwhile. This conviction can be defended on many grounds.

a. Higher education should open its doors to all those who can benefit from it and many in the non-elite category can benefit from advanced education.

b. If higher education has a liberating influence upon those who attain it, as it is asserted in the American experience, the admission of the able is extending such an influence to a relatively large number of people.

c. Catering to a large number of people does endanger standards but it does not necessarily mean the lowering of standards. Proper safeguards can be taken to ensure that a satisfactory minimum standard is maintained at all times. The superior or gifted students can be encouraged to do additional assignments and independent studies. Programs such as honors programs can be instituted. It seems to the writer it is important that higher institutions should not
categorically close their doors to candidates of the non-elite category on the pretext of maintaining higher standards.

d. The availability of higher education to as wide a clientele as possible facilitates the utilization of human resources that might remain inadequately tapped when higher education is available only to a small percentage of youth.

This is an ideal that should be sought and kept as a basic purpose. It is particularly important in the Ethiopian situation where there are so few being educated, where the high schools are brutally selective and the means of making higher education easily available are inadequate.

Education for Contemporary Life and World Order

It is established that the isolation of Ethiopia from the outside world has decidedly ended. It is now exposed to the good the outside world can offer as well as to its tensions and conflicts. If higher education institutions in Ethiopia are to produce enlightened graduates who understand contemporary time and its complexities, it is mandatory that education attempting to prepare youth for the twentieth century should not be ignored or left to chance. Programs that will promote understanding of the major problems in international relations and the general world society need to be offered. In any case, systematic study of contemporary questions and problems that pertain to ideological conflicts, world cooperation, the need of world citizenship, and the like is in the interest of the Ethiopian society as well as the enlightenment of the individuals.
Ethiopia is exposed to ideological propaganda. It is in the part of the world where fast and dynamic forces of change are at work. It is a nation which itself is undergoing rapid political and technological changes. In order that the Ethiopian youth has some understanding of these changes, the college education he gets should offer him some opportunity to think about and discuss these changes and forces. It is thus necessary that some provision be made to focus the attention of students on contemporary international problems as well as problems particular to Africa and the Middle East.

**Direct Public Service**

Ethiopian higher education institutions have been conscious of the national interest throughout their ten years of existence. The very establishment of the various colleges have been based on national needs and problems. This is as it should be. By stressing the public service concept, the writer desires to call attention to those activities that address themselves to specific community problems and needs of the communities surrounding individual institutions. Direct community or public service can be rendered in a number of ways some of which are listed below.

a. Higher institutions should make it easy for segments of society to bring their problems to them for solution and guidance. They can do so by keeping close to their surrounding communities, by establishing channels of communication, by publishing and distributing literature that bear upon specific needs in the communities, and by
ensuring that the communities know that the institutions are willing and ready to assist in their activities.

b. Higher institutions should address themselves to existing social needs and problems. It is incumbent upon higher institutions to try to find ways to solve or help solve problems such as land redistribution, illiteracy, and problems that pertain to transition. By addressing themselves to concrete problems and needs, institutions will moreover be truly Ethiopian in their endeavor and orientation.

c. Consultant service to community organizations and groups is another feature of public service. It is the higher institutions that have the most concentrated groups of informed and professionally competent individuals. This makes them reservoirs from which communities can attain advice and counsel. This advice and counsel should be readily available.

d. Direct public service can also be made available by facilitating the participation of faculty members as leaders in workshops in community functions, and committees. In many cases, the institutions and faculty members may have to initiate the workshops and functions themselves for they will have the physical facilities and the organizers. It is important in any case to recognize that each faculty member is a valuable leader in communities where the great majority have not had the opportunity of getting even full primary education.
Additional Overall Characteristics

The fulfillment of these purposes is basic and vital. These purposes should be given priority and emphasis and many of them are being given due emphasis. The attempt to realize these purposes per se is inadequate unless, however, higher education institutions exploit and utilize the privileged position they have to exert constructive and forceful influence in the rebuilding of a new Ethiopia. If their influence is to be far-reaching and reconstructive, the role they play has to show additional characteristics and functions.

1. Initiator of Changes

Higher education institutions are not expected to nor can they legislate changes. They can exert dynamic and constructive influence if and when they initiate changes and prepare ground for major social changes. They need to be more than observers and commentators on the changing picture of their society. Higher education institutions need to play an initiating and generating role. They can do so by —

a. Consistently expressing enlightened dissatisfaction with the status quo. They must express disapproval of slowness in reforms, apathy, and unwillingness to experiment and innovate. They should advocate the cardinal idea that social improvement results from a modification of the present and a forward-looking society.

b. Airing views on changes and suggesting the best and positive courses in achieving desired reforms. The higher education institutions must serve as a forum where major problems are debated. Often
they may have to provide the debaters as well. The institutions should serve as an arena where the best and positive courses and ideas for reforms survive and are acclaimed.

c. It is acknowledged that many social changes are desired and sought. The various colleges have a vital role to play in stressing the changes that should be given priority and a sense of urgency. They should, in other words, take the lead in bringing to focus the most important needed changes and providing for their birth and fulfillment.

d. It has been repeatedly stated that the pace of change is rapid and that many of the changes are alien. Higher institutions have the dual obligation to anticipate problems of change and to assess the effects of changes. There will be increasing industrialization. There will be more and more young graduates from the various institutions. The political notions of the people are changing. What will all these and others mean to questions like employment, social values and order, the structure of government, and to the economy of the country? How can the people be prepared for impending changes and how can they best benefit from changes that have occurred? These and similar questions are of such vital import that higher education institutions can and should examine them. In short, it does not suffice for higher education institutions merely to respond to changes. Their influence could be strong and constructive if they play a leading part in bringing about the desired changes themselves.
2. Enlightened Critic of Ethiopian Society

Society is dependent on individuals and social institutions to evaluate it and advance it. Higher education is one of these social institutions. Higher education in Ethiopia is duty-bound to be the strongest critic of Ethiopian life as a whole. It is best qualified to do so, and as pointed out earlier, it will be listened to more attentively than probably any other social institution. It should criticize relentlessly social practices, institutions, and attitudes on the domestic scene with special respect to practices that are introduced from foreign cultures. Higher education criticizes because it seeks improvement and the enhancement of the climate conducive to improvement.

3. Serve as an "Intellectual Court"

Higher institutions are, first and foremost, entrusted with the task of intellectual development or scholarship. As such, to use Riesman's phrase, they are intellectual courts. They will serve in this judiciary capacity to rule over intellectual issues. An illustration is the task of putting into scholarly perspective the past history of the Ethiopian people. There is considerable literature on Ethiopian history written by foreign scholars. Still this is an area which is still greatly unexplored.

Higher institutions can in many respects decide or help decide on doubtful questions of change. The Ethiopian people need to have clearer goals which their society is seeking. Their society is changing and progressing but it is difficult for many to grasp what
their society is changing into. The goals to which they aspire are unclear and undefined. To define and analyze social goals is a most challenging task that calls for the best intellectual efforts. Higher education has thus a prominent role to play in this respect.

4. Custodian of Freedom

It is hoped that those who have attained higher education will have cultivated the virtues that higher learning seeks to advance: curiosity for knowledge, tolerance in the face of differences, a strong and life-time passion for learning, and the exercise of objectivity. These and the like will free the individual from ignorance and will enable him to be an enlightened member of society. This is a vital liberating contribution to each beneficiary of higher education. This is an indirect influencing role higher education plays.

Equally important is, however, the role higher institutions will play in advancing the principles of freedom and the rights of the Ethiopian people. The Western concept of academic freedom has been adopted by higher education in Ethiopia, although its full realization is yet to be seen. Academic freedom puts institutions of higher learning in a unique position. They will have autonomy and the prerogative to speak freely and with little external interference. As a critic of society, as initiators of changes, and as participants in community affairs, they will expound the ideals of freedom.
Higher education has to assume the responsibility of being the guardian of freedom. This is also a paramount role in a country which is still semi-feudal and taking instruction in elementary notions of representative rule. It can promote concepts of freedom by taking measures of this nature.

a. Higher institutions can contribute substantially by clarifying questions and concepts bearing upon the realization of freedom. They can debate and make their most seriously studied views on the rights of Ethiopian citizens, the role of governments, the importance of popular rule, the need of the freedom of the press and the like.

In other words, they will be teaching the ideals of freedom with the nation as their audience.

b. One way of fulfilling the custodian role is to maintain and vigorously seek an institutional environment that permits freedom of speech and thought. Serious limitations of academic freedom will lead to the curtailment of any effort to be critical. Hence, faculty and students need to be guaranteed academic freedom at all times for it is a basic prerequisite for research, intellectual development, and self-realization of pupils.

c. Higher institutions will be derelict in their callings when and if they are indifferent to and apathetically tolerant of any practice of social injustice. They must voice their opposition to any injustice and let their position known in strong terms and based on informed judgment.
d. Drawing the attention of the Ethiopian society to trends and measures that might ultimately lead to the suppression of its rights is another way by which higher institutions can fulfill their role as the custodian of freedom. It is, for instance, often heard that emerging nations or undeveloped countries need highly centralized governments. The need of strong central government is real and often strongly defensible. In the name of sustaining a strong central government, however, some practices such as suppression of opposition, the press, violation of individual prerogatives have been witnessed in many countries around the world. Usually, laws that give the authority such rights have been legislated in democratically elected parliaments. The resultant outcome has been the existence of dictatorships. Higher institutions have the vital obligation to forewarn the Ethiopian people of practices of this nature that ultimately lead to oppressive rule.

e. Higher institutions should help promote the concepts of freedom by serving as a testing-ground where newly acquired ideas and practices of representative rule are experimented upon and adjusted to the Ethiopian scene. The writer recalls his undergraduate years when the formation of student political parties was forbidden in higher institutions as well as in the society at large. To the writer's knowledge, the situation is almost the same today except that there has been increasing individual freedom and the lower house of parliament is popularly elected. In the view of the writer, permitting students to participate in party systems is
providing them with the opportunity to learn about and experience one of the most basic democratic concepts.

f. American higher education takes legitimate and justifiable satisfaction in having expanded educational opportunities to an increasing size of the youth population. It has done so primarily by providing flexible and diversified educational offerings to recognize diverse needs of individuals as much as possible.

Expansion of educational opportunities is essentially a way of extending the benefits and ideals of freedom in that greater opportunity is given to enhance individual self-realization. Hence, an attempt on the part of higher education in Ethiopia to provide, as much as possible, expanded educational opportunities will be enhancing and strengthening the principle of freedom.

Summary

The success of higher education in Ethiopia will depend on the availability of means, the dedication of the personnel in higher institutions to make it a vigorous and constructive social institution, and the extent to which it identifies itself with the interests of its supporting society.

Higher institutions are in a unique position where their influence could help orient and motivate the Ethiopian society towards a free, thinking, and orderly society. They should attempt to be one of the major sources from which social changes could be started and launched. Through active and enlightened participation in social
affairs, relentless criticism of social behaviors, and enhancement of the concepts of freedom, they should practice and exercise the role of leadership.

Their influencing role must be deliberately conceived, planned and vigorously reconstructive. The Ethiopian society is seeking a new future free from the lingering elements of a feudalistic and unduly authoritative rule. In addition to providing formal education and producing trained manpower, higher institutions need at all times recognize that they possess the potentials to shape a new image of a country that has existed since the beginning of recorded history.
CHAPTER VI
CONCLUSIONS AND RECOMMENDATIONS

The attempt of this study has been to investigate the influence of higher education on American society and its implications for the role of higher education in Ethiopia. Specific questions were formulated to state and narrow the study to a manageable degree. The questions pertained to the social obligations and responsibilities, the areas of greatest and least influence, recommended steps to strengthen the influence of American higher education, and the derivation of some implications to the role of higher education in Ethiopia.

Conclusions

Higher education in the United States has served its society in diverse ways and by seeking multiple objectives. Higher institutions maintain a close relationship with society. This relationship has enabled them to remain truly close and reflective of the many needs and aspirations of the American people. From this relationship, they seem to attain the incentive and the sense of public obligation to adapt, with amazing speed, to changing social needs and eras.

Higher education has made positive contributions towards the unity, the security, and the enlightenment of the American people in tangible and concrete ways. Most of its claims to success are substantiated and real. They range from the strengthening of national defense to convincing a suspicious farmer that the acre of land
he cultivates will be more profitable with a different crop than
the one he raises. It is a system based on a concept of plurality,
plurality in purposes, in services, in organization, and in approach.
This very concept exposes it to difficult problems. It is however
the concept of plurality that gives it the ingenuity and the ability
to facilitate overall social betterment and individual advancement.

The specific conclusions and findings concern the literature
on the influence of higher education, purposes of higher education,
areas of greatest influence, areas of least influence, reasons for
strength or success, reasons for weaknesses, and suggested steps
for the future. Recommendations are also submitted following the
summary of findings.

1. The Literature

The available literature showed some major shortcomings that
often reduced the worth of the writings that assess the role of
American higher education. Frequently, writings are characterized
by exaggerations and sweeping criticisms that unflatteringly condemn
institutions of higher learning en masse. Although the idea that one
has to press a point far to convey it forcefully may have some truth,
the writer feels that critics like Hutchins and George Williams have
weakened their messages by their frequent exaggerations to extreme
proportions.

A second shortcoming was the promotional premises from which
evaluations originate. Authors and critics who feel convinced that
they have a right philosophy that will remedy all the ills of higher
education consistently base their assessment on criteria peculiar to their philosophical school. As a result, they fail to see the strength of practices that may not necessarily subscribe to their pet positions. Hutchins' writings are most illustrative of an attempt to view American higher education on the basis of a rigid philosophical premise.

Many evaluative writings, some of those done in depth, are directed primarily at the value-dimension. This is an important dimension worth the attention of educators all the time. There is, however, a tendency to consider the failure in this area as a failure of all the efforts of higher education. Much of the success of American higher education in the fulfillment of other purposes is often over-shadowed by an over-emphasis of this dimension.

Another weakness noted in the literature is the failure to determine what specifically has been achieved through higher education. Evaluations tend to be vague and general. There is little attempt to determine the concrete contributions of higher education to society. Writings often express a vague knowledge of what higher education is doing or failing to do. To illustrate, higher education is acknowledged as having contributed substantially in professional areas. But it is difficult to find writings that give the concrete achievements in each.

2. Purposes of American Higher Education

The literature reveals that American higher institutions seek to fulfill the following major obligations and responsibilities in
order to serve their supporting society:

a. To communicate knowledge through instruction.

b. To provide a 'liberating' education through liberal education and the cultivation of intellectual virtues.

c. To enculturate by acquainting youth with the achievements of the past and the best elements in heritage.

d. To train and supply trained professional personnel in order to cope with the manpower needs of society.

e. To advance knowledge through research.

f. To enhance the realization of democratic goals and aspirations.

g. To try to ensure that college education results in a life of purpose and meaning.

h. To contribute to social order and individual adjustment by promoting citizenship education.

i. To provide direct public service.

3. Areas of Greatest Influence

The identification of the areas of greatest and least influence was made difficult by the multiplicity of philosophical theories and the consequent diversity of views on where colleges and universities have been effective or ineffective in their influence on society. There are, however, some areas wherein widespread satisfaction is felt and others where dissatisfaction is evident. The writer's reading reveals that American higher education has influenced and contributed significantly in the following respects:
a. Enhanced the improvement of social attitudes through the critical role they exercise, by contributing to the stability of society, facilitating upward social mobility, and by promoting the appreciation of the worth of education.

b. Popularized education by expanding, enriching, and diversifying their offerings and opening the doors of colleges and universities to a large section of society. This, in turn, has helped the realization of democratic aspirations of ensuring equality of opportunity and individual self-realization.

c. Expanded and improved professional education; as a result, invaluable and high caliber professional services are rendered for the welfare of society.

d. Advanced or increased knowledge and utilized science for the betterment of society through basic and applied research.

e. Maintained symbiotic existence with their communities and provided direct and diversified public service.

f. Assisted in the strengthening of national defense and security through their military training programs, their enculturating role, and their overall contribution to the social, industrial, and economic strength of the nation.

g. Helped facilitate the economic sufficiency of their graduates and, thereby, a considerable section of society.

4. Areas of Least Influence

Higher education has failed to have significant impact or to contribute adequately to its beneficiaries particularly in the following respects:
a. It has failed to make any important headway in the resolution of its own basic problems.

b. Its impact in the dimension of values has been negligible.

c. It has not very successfully ensured that education is followed by wisdom and unity of knowledge.

d. The educational leadership has not been adequately inspirational and reformatory.

e. Over-sensitivity to and appeasement of external pressure have forced higher institutions to seek conformist institutional personalities, avoid controversy, and proliferate courses.

f. Democratic ideas and aspirations have been carried too far in education to the extent that higher education has not been able to maintain as high standards as it could have sustained.

5. Major Reasons for Success

a. Higher education is flexible and adaptable to change.

b. It is enterprising and creative.

c. It seeks diverse objectives and offers diverse programs.

d. It is closely identified with the American society.

e. Higher education caters to a large section of society by opportunities for advancement through college education possible and readily available to it.

f. Higher institutions render public service by addressing themselves to concrete social needs and problems.

g. They conduct extensive basic and applied research.

h. Higher education serves as a strong critic of society.
6. **Major Reasons for Weakness in Influence and Contribution.**

These reasons are given to account for its weaknesses:

a. Complexity of educational problems and the inability to resolve many fundamental educational questions.

b. Absence of a strong missionary and reforming spirit among educators and educational leaders.

c. Over—sensitivity to external pressures.

d. Over-specialization and vocationalism and the comparative neglect of integrative education.

e. Misapplication of democratic concepts.

f. Contentment and satisfaction of faculty with the status quo and their tendency to resist changes.

g. The proliferation of efforts in institutions and the inadequate emphasis on national, regional, and inter-institutional concerns.

7. **Suggested Steps To Be Taken for the Future.**

The future calls for re-evaluation of higher education and practices of higher institutions. The challenges of the future demand greater originality and adaptability than ever before. Educators recommend these major steps to strengthen higher education and to enable it to meet the future with constructiveness and ingenuity.

a. The overall climate of learning must be improved.

b. More effective learning experience than ever before needs to be provided through improved educational programs.
Values that require least commitment should be advanced to ensure their cultivation among students.

The educational programs in higher institutions need to be updated so that they will address themselves to contemporary problems and needs.

Self-actualization of individuals should be encouraged through independent work and emphasis on creativity and productivity.

The spirit of educational leaders needs reformation.

Religious studies should be promoted in an interdepartmental approach.

A world-mindedness or cosmopolitanism should be cultivated.

Increased basic research on educational problems is necessary.

The high school and the community college need better articulation and the idea of the community college needs to be explained to the public.

Higher education needs increased financial support.

Recommendations

In connection with the literature on the influence of American higher education, the writer submits these recommendations.

Attempts should be made extensively to study the influence of higher education as a whole instead of, as is the case with
much of the present literature, making passing references to its failures or contributions and publishing short articles that deal with a phase of higher education. One of the writer's attempts in this study was to present a coherent whole of such isolated writings on various phases and aspects of higher education.

b. The study of the influence of higher education as a whole is not solely adequate. It should be supplemented with comprehensive and intensive evaluations of its accomplishments and failures in such major areas of endeavor as the humanities, the sciences, research, community service, and the like.

c. Evaluation of the influence of higher education on the American society should be made in as non-promotional a manner as possible.

d. It is further recommended that those making studies should attempt to concern themselves with specifics. In other words, investigators should seek to assess what higher education has specifically done or failed to do.

As to the measures that higher education should take to strengthen its influence on society, the various steps recommended by the various educators should be given due and critical consideration. These steps have been summarized in Chapter IV.

Recommendations for the role of higher education in Ethiopia include:

a. Ethiopian higher institutions will best serve their society at large and the youth clientele by sustaining diversified and flexible educational programs.
Higher institutions multiple purposes that serve the overall welfare of society.
1. They should be self-
2. They should be guided intellectual calibers of thought.

To what extent higher education are applied, guided by a sense of priorities.
Purposes of higher education:
1. To provide instruction.
2. To conserve the best.
3. To provide trained personnel.
4. To conduct and promote research.
5. To provide educational all who can benefit.
6. To provide general knowledge to comprehend and understand.
7. To cultivate intellectual basic to higher loa.

The present development higher institutions to play a purposes mentioned above are reconstruction of society with.

In order to fulfill this role however, Ethiopia's higher ins to be —

Initiators of social change.

Society's strongest and
much of the present literature, making passing references to its failures or contributions and publishing short articles that deal with a phase of higher education. One of the writer's attempts in this study was to present a coherent whole of such isolated writings on various phases and aspects of higher education.

b. The study of the influence of higher education as a whole is not solely adequate. It should be supplemented with comprehensive and intensive evaluations of its accomplishments and failures in such major areas of endeavor as the humanities, the sciences, research, community service, and the like.

c. Evaluation of the influence of higher education on the American society should be made in as non-promotional a manner as possible.

d. It is further recommended that those making studies should attempt to concern themselves with specifics. In other words, investigators should seek to assess what higher education has specifically done or failed to do.

As to the measures that higher education should take to strengthen its influence on society, the various steps recommended by the various educators should be given due and critical consideration. These steps have been summarized in Chapter IV.

Recommendations for the role of higher education in Ethiopia include:

a. Ethiopian higher institutions will best serve their society at large and the youth clientele by sustaining diversified and flexible educational programs.
b. Higher institutions in Ethiopia should seek to fulfill multiple purposes that serve to advance individual development and the overall welfare of society.

c. They should be self-critical at all times.

d. They should be guided by a sense of priority and the intellectual callings of higher learning.

e. The writer contends that the basic purposes of American higher education are applicable to Ethiopia provided that they are guided by a sense of priority and adaptability. The overall operational purposes of higher education in Ethiopia may be —

1. To provide instruction.
2. To conserve the best elements of the Ethiopian past.
3. To supply trained professional manpower.
4. To conduct and promote basic and applied research.
5. To widen educational opportunities by seeking to educate all who can benefit from higher education.
6. To provide general education that will help the individual to comprehend and adjust to contemporary life and world order.
7. To cultivate intellectual values and abilities that are basic to higher learning.

f. The present developmental status of Ethiopia calls on higher institutions to play a reconstructive role. The operational purposes mentioned above are some of the ways in which the cause of reconstruction of society will be advanced directly or indirectly. In order to fulfill this role and make their impact felt strongly, however, Ethiopian higher institutions should particularly attempt to be —

Initiators of social changes.

Society's strongest and enlightened critics.
Custodians of freedom.

Respected intellectual courts.

In closing, the writer further recommends that the influencing role that American higher education has played should be scrutinized and considered by Ethiopian educators in higher institutions. This is particularly important in view of increasing influence of American educational ideas in Ethiopia. Since the primary concern of this study was to study the extent of the influence of American higher education, the writer humbly submits that his attempt and study be noted by educators in Ethiopian higher institutions.
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AUTobiography

I, Abebe Ambatchew, was born in Addis Ababa, Ethiopia, on February 1, 1936. I attended Tafari Makonnen and Haile Selassie I Secondary Schools respectively for my primary and secondary education. I attained my undergraduate training at the University College of Addis Ababa, which granted me the degree of Bachelor of Arts in 1958. Since September, 1958, I have been enrolled at The Ohio State University as a full-time student on Ethiopian Government Scholarship. In 1960 I received the Master of Arts degree from The Ohio State University. Since then, I have been working toward the completion of the requirements for the Doctor of Philosophy degree. My area of emphasis on the doctoral program has been higher education. I expect to return to Ethiopia and be employed by the Imperial Ethiopian Government.