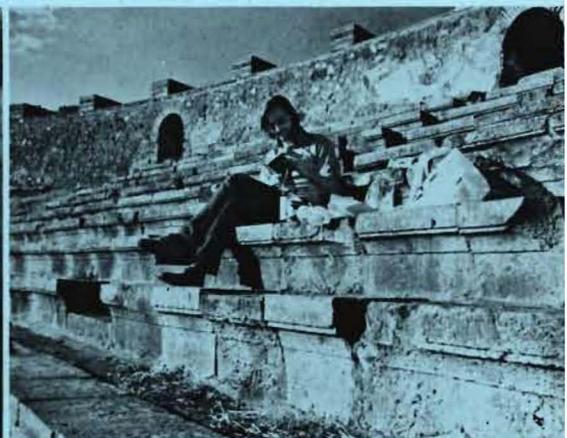
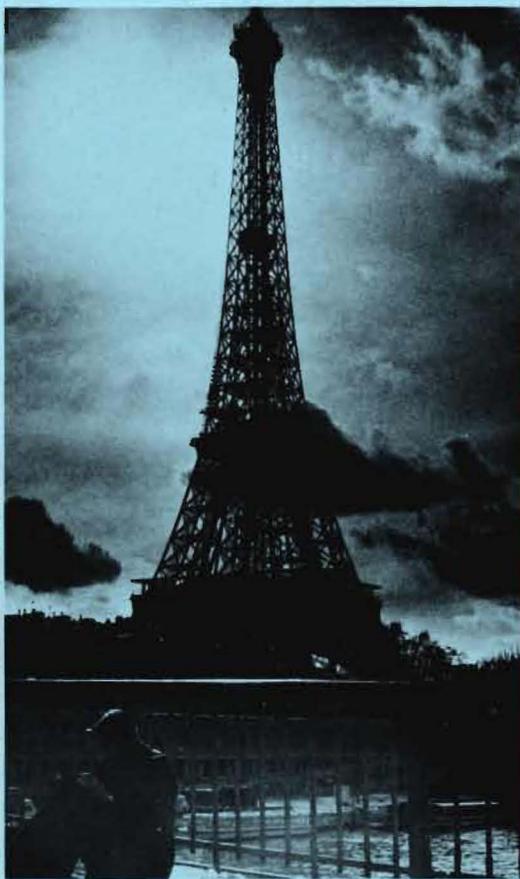


*Kalamazoo
College*
REVIEW



**FOREIGN STUDY PROGRAM
SINCE 1958**

This issue of the KALAMAZOO COLLEGE REVIEW is a special Commencement edition in recognition of our foreign study program and Dr. Richard U. Light who established it. It opens with the statement of our president, Dr. George N. Rainsford, delivered at the Baccalaureate occasion, as the weekend began, on June 14, 1974 . . .

At times when the tensions and trauma of our pressure cooker world threaten to engulf us all, it is well that we look to and acknowledge the validity and importance of the experiences which can help us repair that world. So it is with a profound sense of our responsibilities as well as our appreciation that we focus this Commencement on our involvement in and our commitment to the international intellectual community and the significant opportunities presented to each student here to understand this community through the foreign study program of this college.

Because this is our focus this weekend. The events of this Commencement will also provide a significant recognition for Dr. Richard U. Light retiring after twenty years as chairman of the Board of Trustees of Kalamazoo College, founder and supporter of the foreign study program which bears the Light name. It was Richard Light, more than any other man, who made the world a part of the campus of this college.

The first event of this Commencement was a small formal dinner last night in New York at the University Club attended by alumni of the foreign study program, representatives of our government, of the governments of the nations which host our programs, and a distinguished group of representatives of foundations, public media, and of the international community. It was an impressive gathering and a memorable evening. It was also a fitting tribute to Dr. Light, whom we will honor tomorrow at our own Commencement.

Most distinguished of our visitors last night and indeed this weekend is Dr. Ralf Dahrendorf from Brussels, who as the Commissioner of the European Communities for Science, Education, and Research and Director-designate of the London School of Economics and Political Science, will address us at our Commencement tomorrow and receive our honorary degree. He is a man most appropriately involved in these Commencement exercises, representing, as he does so well, that international community to which our students have been exposed and also that humane, optimistic, civilized, and responsible view of mankind which we hope all of us will come to appreciate and even share and adopt.

Also present last night at our New York dinner

and here tonight to be honored at a reception following Baccalaureate and also to receive our honorary degree tomorrow is my distinguished predecessor as president of Kalamazoo College, Weimer Hicks, who has done more than any other president in the 141-year history of this institution to bring it to its present position of national stature. It was his administration that implemented the foreign study ambitions of Dr. Light.

Thus, in a sense, working backwards through the events of Commencement, we have returned to Baccalaureate. I have always loved the idea of this service which comes as it does the night before graduation and is our last chance to be together as a family. Tomorrow our Commencement ceremony is a public event—watched, participated in, and for the benefit of the larger public community of which we are a part. Tonight, however, is a more private affair here in our Chapel, surrounded by members of our immediate College family and friends. We have a chance to consider here each other, the time we have spent together, what Kalamazoo College has meant to us, and what we will take with us from this place.

Our speaker tonight is one of the best loved and most highly praised of our own faculty—Gunther Spaltmann. Dr. Spaltmann is here because the members of the class of 1974 have asked him to be here. They recognize, as all the College does, that one of the major experiences of a Kalamazoo College student is his foreign study—his or her time of gaining perspective on himself, his country, and his world. Gunther Spaltmann has been an important part of that experience for some and is symbolic of it for all.

And in all of this we honor the class of 1974, the members of which go forth tomorrow into the world as well prepared as this College can prepare them and at a time when the world has never needed more the longer view and the wider perspective that this College with its foreign study program is dedicated to providing. To the members of that class, I bid you farewell only in the sense that I pray that you will fare well. You go forth but not from us. We remain but not severed from you. God go with you and be with you and us.

In Recognition of Exceptional Service to Higher Education

Dr. Richard U. Light joined the Kalamazoo College Board of Trustees in 1951 and two years later became its chairman, a position he held with distinction and great benefit to the College until his retirement this year, June 1974.

He brought to the Board of Trustees a spirit of dedication, excellence, and adventure reflected in his achievements in medicine as a skilled neurosurgeon, and as a former Fellow at the Harvard Medical School and a member of the Yale University Medical School faculty; in geography as a past president of the American Geographical Society, and as a member of the Royal Geographical Society and the Explorers Club. He had served as a pilot with the army air corps before there was an air force, taken a seaplane around the world, and explored by air the continents of Africa and South America in the 1930's. Everything he did, he did with enthusiasm and style.

And this was no less true of his service to Kalamazoo College. As Board chairman, he secured the appointment of Dr. Weimer K. Hicks as president and gave his full support to the new administration. Recognizing that the College had gained national eminence because of its strong faculty, he provided major leadership in the improvement of salaries and the further strengthening of the faculty through a special program of recruitment.

Impressed with the language development and the heightened awareness which he and his family—particularly his four sons—experienced in a summer of study abroad, he initiated a summer program of foreign study for the College in 1958.

Soon followed the curriculum study which resulted in a calendar offering year-around education both on and off the campus, known nationwide as the Kalamazoo Plan. In the Plan, opportunity for six months of foreign study became an integral part of a Kalamazoo College undergraduate education through the generosity of the Light family and the S. R. Light Trust. Since the program's inception, almost 90% of the graduates during this period have participated in 27 countries around the world.

When the Ten-Year Development Program began, Dr. Light provided the initial thrust as he raised

\$4.5 million from anonymous donors. Every building on campus was rebuilt or modernized, and nine new buildings were added to the campus including a College union, three residence halls, the library, natatorium, two indoor tennis courts, a classroom building, and a fine arts building which now bears the Light name. Because of the foresight in planning by the Board of Trustees and Dr. Light, the money for these projects was raised before construction began, and Kalamazoo College's beautiful, modern campus stands debt-free.

The tangible impact which Dr. Richard U. Light has made upon Kalamazoo College is great, but perhaps no greater than his intangible one. For when the chairman of a board of trustees encourages innovation and risk-taking, demands outstanding performance, and actively participates in this performance, a college responds positively and enthusiastically.

Through Dr. Light's foresight and determination, and his assurance to future generations of the experience of living and learning in a foreign land, Kalamazoo College will continue to make a significant difference in the affective life of each of its students.



Enjoying a moment's relaxation before the ceremonies are the three men honored during Commencement, Dr. Hicks, Dr. Light, Dr. Dahrendorf.

The Foreign Study Program at Kalamazoo College Since 1958

By RICHARD U. LIGHT

There existed in 1957 an S. Rudolph Light Trust dated May 28, 1952, of which my brother Rudolph and I were trustees. The trust had failed in its original purpose, and we were looking about for a useful way to reassign it and came up with foreign study as an answer. I had spent the previous summer in Grenoble with my family, each of us studying French at his own level, and we were impressed with the results that even six weeks of instruction could give, especially for my four sons. We thought that this type of experience would be useful to the students of Kalamazoo College, and, after discussions with President Weimer K. Hicks and Dr. Laurence Barrett, who was academic dean, we assigned the income of the trust to the College for a trial period of foreign study. Then, in January, 1958, I visited universities in Spain, France, and Germany to make initial contacts with those that were willing to consider giving summer instruction to special groups. The newly built University of Caen in France and the University of Bonn in Germany proved to be good choices, and they are still high on our list. The University of Madrid was a failure, as later were Bogota and Quito in South America, and our problems with the Spanish countries were not solved until we returned to Madrid, hired our own staff, and rented quarters away from the university just as Smith College had done.

Meanwhile, back at the campus an administrative committee was set up with Dr. Barrett as chairman and Dr. Richard Stavig as secretary to work out the details of a program which would send an initial group abroad in the summer of 1958.

This group numbered thirty-two students. They traveled by ship to France, and by rail or bus to their destinations. Dr. Stavig was their leader, and he subsequently revisited the centers, reporting to Dr. Barrett as he went along.

From Bonn in August, he wrote: "First off, I would say that the program is succeeding perhaps even beyond our highest hopes. The student morale is sky-high, the language progress (for the most part) has been phenomenal, and individual development in terms of maturity, independence, and self-assurance has been a joy to behold. The results make me wonder if we don't need to reevaluate what we mean by 'fellowship.' I think the fellowship here which takes place generally with wine, beer, singing, and talking is somehow healthier and certainly happier than at K . . .

"The classes at Bonn are also good, but I think some improvements might be made . . ." and then he analyzed in depth the features which he felt should be changed: a need for two years of language study before coming; the sending of more information on each student; the level at which students are taught; the use of an anchor man in

each group; the taking of meals with their foster families, and so on. All were sound observations which he was to repeat or revise yearly as the program continued.

In October Dr. Barrett interviewed the returning students and prepared for the administrative committee a comprehensive statement on the first summer's experience. Nine subjects were covered, and I quote here the section on faculty supervision, the only one in which no changes were suggested:

"Our experience of this past summer indicates that we hit the nail on the head in the amount of faculty supervision we provided. We planned to give them less than do many colleges and universities, but there seems to have been no occasion on which we should have had more. It also seems certain that the students got more out of the summer than they would have if they had been more closely supervised.

"The students were unanimous in their appreciation of Dr. Stavig's contribution. They felt he was invaluable, and they enjoyed his company and his assistance so much that they were unable to imagine anyone's doing the job better."

Dr. Stavig's enthusiasm while in Europe, coupled with Dr. Barrett's interrogation of the students after their return, were the determining factors in gaining the permanent assignment of the S. Rudolph Light Trust to the College. The move occurred under an agreement dated April 13, 1959. As a condition of the transfer the trustees stipulated that an earlier gift to the College by S. R. Light be transferred to the Fund. Two years later, upon the death of Dr. Light, the Fund also gained a bequest, which raised its value to about \$2.5 million.

Dr. Stavig became the official director of foreign study late in 1959. Students in the program participated in a comprehensive orientation period, meeting weekly from February until May discussing such things as the geography, economics, customs, history, manners and morals of the country to be visited, independent travel, and United States foreign policy. I attended one session in which topic sheets were handed out. I took two of them. On one of my outlines was this very personal item:

"9. Living in homes—a rare privilege, precious, fragile, easily lost.

- a] Courtesy, kindness, thoughtfulness, good spirit
- b] No complaints, criticisms, adverse comparisons
- c] Helpfulness: beds, clothes, laundry, dishes, errands, grocery shopping
- d] Plans and changes of plans; keep your housemother posted, telephone if absent from meals, etc.
- e] Flowers to your housemother"

As the group prepared to leave, the *New York Herald Tribune* ran a feature article, June 5, 1960, based on Kalamazoo's experience. "For the last five years," it opened, "conviction has been growing among American educators that overseas tours by college students ought to be more than a summer junket, that student travel should be combined with serious study and with an effort to gain understanding of other nations and peoples.

"Yesterday, Kalamazoo College, in Kalamazoo, Michigan, added new emphasis to the trend. This summer, the College announced, fifty students will go to Europe under a scholarship program. Once overseas, the students will take an intensive, four-week course to prepare them to read college-level textbooks in the local language. This will be followed by four weeks of study of the country's history, art and literature.

"Students will live with local families, who will be asked to speak only in their native languages so that the students will gain greater fluency.

"The real innovation in the Kalamazoo program is the effort to insure that, by the time they graduate, well over half the students in each senior class will have had a summer abroad."

By the time the summer program had run its course, 191 students had participated: 1958—32; 1959—29; 1960—48; 1961—59; 1962—23.

Kalamazoo College changed its schedule in the fall of 1962 when the two-semester system was replaced by the four-quarter plan. "Taking advantage of the possibilities offered by our revised calendar," Dr. Stavig reported to the trustees, "we have sought to provide as an intergral part of a Kalamazoo undergraduate education a period of foreign study for as many of our students (hopefully, almost all) as can profit from it. In the four-year schedule of each student, two quarters (fall and winter) of the junior year have been set aside for possible foreign study, and we have planned our program accordingly.

"Our general goals for foreign study remain essentially the same. We want the student 1) to become acquainted in some depth with a culture, a people, and an educational system different from his own, and 2) to participate in an academic experience which is both comparable in quality to the work on our own campus and, at the same time, significantly enriched by the environment in which it takes place. The shift from a three-month summer program to a six-month, fall-winter one, however, involves considerably more than mere expansion and change of dates. Certain requirements, for example, are different. Because the fall-winter courses replace on-campus education instead of merely supplementing it as

the foreign summer courses did, questions involving credit and the suitability of courses for a student's total program have become important. Important also is our decision to include a substantially larger and less select group of students—a decision based on the belief that the benefits of foreign study need not be restricted to a select few if different kinds of programs can be designed for different kinds of students. The opportunities, of course, are also different. The calendar shift, for example, makes possible our utilization of regular-term courses in the foreign universities. All of this has meant change and an essentially new foreign-study program for the College.

“Under the new plan, programs will be of three different types. Because we believe that foreign-language facility has been and will continue to be extremely important in the realization of both of our program goals—serving as a key to cultures and peoples and making possible an enriched academic experience—the bulk of our students will participate in the first two types, both of which will involve foreign-language training and utilization. In programs of Type I, the student will, after a short orientation period, regularly enroll in a foreign university, selecting his courses from those being offered and doing his work entirely in the foreign language. In programs of Type II, students without the language facility to do regular university work in the foreign tongue will combine language study (for credit) and experience with noncredit auditing of university courses and a minimum number of relevant credit courses given in English. At the same time that we recognize the importance of language study in this way, however, we do not want to limit foreign-study opportunities to those countries whose languages we teach as foreign tongues. We have, therefore, designed a third type of program for the small group of students whose interests and needs can best be met by study in English-speaking universities.

“The transition from old to new will be made in several steps. Next summer twenty-two members of this year's junior class will participate in the fifth and final version of our summer program. In September of this year, seventy-five selected members of this year's sophomore class (out of a total of approximately 190) will inaugurate the new program on an abbreviated pilot basis. Members of the pilot group will all be abroad for two quarters (though eventually we shall probably have some one-quarter options) and will supplement their four foreign-study units of credit with course work here during the summer quarter in 1963. During this pilot year we shall observe,

assess, and change (as needed) the various programs with a view toward moving into full operation of the program in September, 1963, when we plan to send abroad as many of our students as we feel can profit significantly from a foreign-study experience.”

The conversion of foreign study from summer-for-a-few to six-months-for-all, in a college that was expanding its enrollment every year, would have been a challenge even if those additional students and those extra months had been added on to the existing centers. They were not, however, and the method chosen was much more difficult both to initiate and to administer.

Believing that a large concentration of Americans in one location would spoil the program, it was decided to disperse the students in groups of 25 or less. In this way we hoped to protect the family-living arrangements, prevent the formation of English-speaking cliques, and preserve the popularity of the groups in their borrowed surroundings.

This last feature, trying to remain welcome and wanted, took both skill and understanding, because at that time Americans were beginning to flood the relatively few universities on the continent. The Institute for International Education estimated that the number of formal programs and centers operated by United States colleges and universities in Europe had increased from about a dozen in 1955 to over four dozen in 1960. In the latter year, the American Express Company estimated that 80,000 American students were abroad: 40,000 for summer travel, 15,000 enrolled in formal study programs at overseas centers of American colleges or at foreign universities, and 25,000 children of service men, or government and business people, enrolled in foreign schools or American-operated schools overseas. If that were the case in 1960, consider what the situation must have been during the period of our expansion, 1962 to 1968, when dozens of additional American colleges were trying to start programs of their own. Dr. Stavig believes that, if we had not already possessed solid footholds in Germany, France, and Spain, we could never have gotten the final program under way.

The move to bring foreign study into the four-year curriculum on an expanded basis, applying to most of the student body, created the need for additional administrative manpower. It was first believed that the assignment of a Kalamazoo faculty member to Europe was the answer. This was continued until 1964–65 when it was decided to abandon the practice of posting a man in Europe, and to operate directly from

Kalamazoo, with Dr. Stavig and Dr. Joe Fugate, a professor of German, working as a team.

During the years that followed, the director of the program reported regularly to the Board of Trustees, and in these statements, selected from his reports, I find an interesting and timely way of continuing the story. The editing is mine, the quotations are Dr. Stavig's.

"The orientation program before the students leave for Europe has been continually improving. Language tables (dining hall) are meeting more frequently and are receiving more emphasis; foreign students will be on campus during the summer quarter, which also brings the students who have just returned together with those about to go. More overseas course information is being made available to faculty counselors." (1966)

"After going through a period of rather rapid expansion, the program now seems to be settling down in terms of numbers and places. The selection process has been regularized, the orientation program, which involves the students during the quarter before they go abroad, now functions with reasonable effectiveness, and most of the various programs abroad have been stabilized in terms of program and personnel. This year we have opened two new centers in Hannover and Segovia, and it now appears that we will be able to operate for the foreseeable future with the centers we now have. The types of program we are offering have not changed substantially.

Approximately 46% of the students studying abroad this year (56% of those abroad during the fall and winter) will be doing all of their work in a foreign language, another 47% will be doing some course work in English while studying a foreign language, and an additional 7% will be doing their work in English. Our attrition rate, measuring those students who for whatever reason do not finish the program, continues to be an extremely low 1%.

"Although costs have been rising overseas as well as here, the increase in tuition and in endowment income have thus far more than offset the increase in costs. Consequently, the program has not been restricted financially, and this has certainly been an important factor in our success. We have also been fortunate in attracting and holding key personnel overseas . . . representatives in Bonn, Münster, Erlangen, Caen, Strasbourg, and Madrid have all been with us since we began in each place. The direct supervision from Kalamazoo includes visits as numerous as before (approximately three to each European center during the six months the students are there), but these visits are now made by Dr. Fugate and me. This has provided a

continuity and cohesiveness which was not possible before." (1967)

"The program has always operated within its resources, and has generated reserves equal to a quarter of the annual budget. Notwithstanding the dispersion of the foreign centers across wide areas, and the huge travel mileage required for supervision, administrative costs have been held to 14% of the budget. The budget runs about \$450,000 a year, with trust income providing a quarter of the amount, student fees the rest. Round trip transportation from New York is included in the fee for foreign study, which equals the fee on campus for the first three months, half of that for the second three months.

"The policies governing the finances of the Foreign Study Program have remained essentially the same since 1962-1963. Student charges have been determined by on-campus charges, and there has been no differentiation among the various programs (The one exception is the GLCA Japanese program for which we have charged full fees for each quarter.) even though the costs for these programs vary considerably. A student's choice of program, therefore, has not been determined by finances, and since all forms of aid are in force, students have not been excluded from foreign study for financial reasons.

"Program costs reflect the general cost of living in a particular location, but other factors are also important:

"1) The total number of students in a given program affects each student's share of any fixed program cost—administration, special teaching, and exchange scholarships. (The cost of exchange scholarships for foreign students coming from our program centers for study at Kalamazoo is charged to the particular centers abroad for the purposes of this cost analysis.)

"2) Costs vary according to the type of housing (dormitories are generally cheaper than families), eating arrangements (university restaurants, because subsidized, are cheapest), and the degree of integration into the host university (special administrators and teachers cost more than university tuition fees).

"3) In general, the students who are least prepared in terms of language for the foreign experience cost the most to educate abroad. Consequently, there is not much correlation between cost and quality." (1967)

"There are probably a hundred college programs for foreign study with Kalamazoo College having certain distinctive features including these:

1) good financial backing, 2) a high percentage of students who participate (approximately 90%) and

3) unusual variety of programs even within the individual countries.” (1969)

“Foreign study did not have a particularly good year in 1969-70. Although the overall program results were still generally positive, we had many more problems than we have normally had in any one year. Four students failed the university entrance examinations in Bonn, and subsequently two of these students plus two others dropped out of the program there. Students were also dissatisfied with our new director in Madrid, unhappy with the language teaching in several of our German centers, and generally impatient with our academic and social discipline. In addition, one student was injured in a rather serious automobile accident in France, and another student, who had had cystic fibrosis since birth, died while on our program in Germany. All in all, it was a rather discouraging year, partly because the general attitude of the students suggested that these difficulties indicated something of a trend. (1970)

“I am happy to report that the experience of the following academic year suggests that last year was simply an off year. Certain changes we instituted have helped eliminate specific problems. Students flew to Bonn in order to have more time to prepare for the entrance examination, and all did pass; the Madrid director was replaced by a Spaniard who appears to be working out extremely well; a new Münster language teacher represents a major improvement; and finally our policy statements governing student behavior were rewritten with student help, which seems to have helped morale. In addition, the students appear to be doing more self-selecting for the program, indicating a more realistic approach to what our programs offer and demand, and, for whatever reasons, their attitude seems to be more positive and open this year. We still have problems—the courses in Caen, for example, are still not satisfactory, and the French and German universities are very much in a state of uncertainty. We are, however, optimistic about the continued importance of foreign study for our students, though the percentage of those participating will probably not be so high as it has been.” (1971)

“In response to student and faculty requests, we are conducting several experimental operations this year. In Jülich, Germany, nine of our science majors are currently participating in research and study at the Nuclear Research Center, one of Germany’s largest and most prestigious institutions of this type. They were accompanied there by a member of our chemistry department who had previously done research at the Center, though another year the students would be there by themselves. Three of our music majors are also

studying this year for the first time in Berlin under the auspices of Schiller College, which provides formal course work and gives the students a chance to do private studying with professional musicians. Finally, two of our students are studying in two different programs in Sweden where the emphasis is on the social sciences. All of these programs will be evaluated this quarter. A second trend is an encouraging one: student attitudes appear to be getting more positive, and we have some reason to think we have turned a significant corner. Participants seem to be much more receptive to negotiations about such matters as appearance and behavior, and a number of students this year have gone out of their way to express appreciation for something that was done for them.” (1971)

“Since our return, students in three different European centers have been objects of intended violence. In two cases no harm resulted, but in the third a student required stitches and some corrective dental work. In each case the violence was unprovoked and seemingly unrelated to individual or national identities. Violence now appears simply to be a reality everywhere; we are naturally concerned about the safety of our students abroad, just as we are here on campus, and we are instructing students about certain dangers and safety measures.” (1972)

“Perhaps our biggest change this year concerned the transportation arrangements. Until this year we had consistently used ship transportation for virtually all of the students who were going to Europe. This gave the students a chance to rest, relax, and get ready for the new experience. In addition, the voyage gave us a chance to know the students better on an informal basis and to provide some orientation as well. Now that ships are fast disappearing, we tried to devise a plan involving air transportation which would retain some of the advantages of the ship. We came up with the idea of using one location in Europe as a staging area for all of our European groups. Partly because of some concessions made to us by Swissair and partly for other reasons, we settled on Geneva, Switzerland. Joe Fugate and I spent approximately eleven days there receiving and sending on the various groups, each of which stayed for approximately two days. This worked well. The students had a chance to get over the effects of the flights, adapt somewhat to the time change, adjust themselves in a European setting without the pressure of new families and teachers, get to know us and each other better, and receive some final briefing. We took over a small hotel outside of town which turned out to be ideal. Apart from the logistics involved in meeting planes every morning at 6:30 a.m. and in dealing with buses which did

not always appear on schedule, the Switzerland interlude was extremely pleasant.

"After leaving Geneva, Dr. Fugate and I visited most of our study centers, including those in Africa. In general, we think we are off to a good start, and the problems encountered thus far have been minor. With students studying in Israel, Lebanon, and Belfast, however, one must be cautious in making any kind of predictions."
(1972)

No one can appreciate fully the Foreign Study Program until he travels the routes of the roving administrators, meets with the foreign faculties, goes into the homes to talk with the foster parents, listens to the students conversing fluently in class or in the hallways, and takes them to dinner to let them talk of their experiences.

But if one cannot go over the route, he can perhaps let his imagination draw pictures. Of the 2,699 students sent to foreign study centers during this period, less than 1% (27) have defected and come home for any reason. Every six weeks while the students are abroad, either Dr. Fugate or Dr.

Stavig boards a plane for Europe or Africa, where each center is visited three times a year. Each man averages two and one-half months on the road, and each has been away from his family for three years total time. The number of round-trips to the old world is now 42 for Dr. Stavig, 36 for Dr. Fugate, or half a million miles apiece.

The program has not been limited to Kalamazoo College students. Forty-seven members of the faculty have had study or administrative terms abroad. Thirty-five foreign teachers or administrators have been brought to Kalamazoo, ten to stay and teach. Ninety-five students from the foreign campuses have enrolled in courses on the Kalamazoo campus, all but six assisted by program funds. Foreign study has thus been a two-way street.

And so, I believe one can confidently say that Kalamazoo College's Foreign Study Program is truly unique. There is nothing like it anywhere—in variety, in adaptability, in scope (in terms of the percentage of the student body involved), and in proven performance.

A Funny Thing Happened on My Way to Class

By RICHARD T. STAVIG

Professor of English, Former Dean of Off-Campus Education and Director of Foreign Study

When I first came to Kalamazoo College in 1955, I came to teach English. I had never been abroad, my foreign language proficiency was minimal, and I had no plans for having anything to do with study overseas. Even when the original summer Foreign Study Program was announced in late 1957, I was uninvolved, and my initial reaction was colored and limited by my departmental orientation. Such a program would be fine for language majors, I thought, but wouldn't it make more sense for English majors to go to England? Why this emphasis on foreign languages?

I was soon to find out. At about this same time, I had been invited to apply for a Fulbright lectureship in Germany and actually received the appointment while plans for the program were being formulated. Since I was going to Europe anyway, wouldn't it be logical (and perhaps save money for the College) for me to take the group over? That, at least, was the thinking of Larry Barrett, who was getting things organized. No matter that I was inexperienced and uninformed about such matters; the students were expected to take care of themselves, and I was simply to be available in case something unexpected came up. Rather cavalierly, I accepted the assignment, incidentally leaving to my equally inexperienced wife the task of closing our house and transporting herself and two small children to Germany. I had a lot to learn!

The first year of Foreign Study was exciting and special. When the program was publicly announced and current students realized that some of them would be going abroad the following summer, the mood was one of excitement and anticipation. Neither faculty nor students were clear about just what the program might do and mean, but almost all agreed that it would somehow be a good thing. An adventure of some sort was ahead of us, an adventure that just might significantly change Kalamazoo College. When the first participants were announced in Chapel—an extremely dramatic event though perhaps unnecessarily traumatic for those who had applied—the chosen few responded as if their numbers had been selected in a million-dollar lottery. One freshman told me with tears in his eyes that he thought Kalamazoo College must be “the greatest school in the whole world.!” It was an exhilarating time to be on campus.

The trip over was also special although the “Arosa Star” was perhaps one of the least seaworthy ships sailing the Atlantic and turned out, though we didn't know it at the time, to be owned by international mobsters. Ignorant and without preconceptions, however, most of us embarked on our great adventure unaware of what we were doing without. Everyone was seasick and many had the flu, much of the time not being able to distinguish one from the other, but morale was

generally high. We discovered very early the kinds of things that could happen with a group such as this, and most of us became convinced of the value of the program even before we landed in Europe. Students related to one another in very different kinds of ways (one girl confided to me that this was her first contact with men in a non-dating situation), and an atmosphere of learning without pressure was somehow created. The boundaries between academic and non-academic education became blurred, and bonds were established within that group which exist to this day. I saw a preview of what was to happen later with so many individual students and with so many student groups.

When we arrived in Europe, I began what turned out to be sixteen years of on-the-job training. My only instructions were to assist the students to learn as much as possible of the language and culture while they were there. In terms of my own preparation, I shudder to think now how inadequate that assistance really was. I suspect that only the enthusiasm we all brought to the program enabled us to muddle through until we could learn enough to establish some guidelines. While the students were meeting the challenge of their programs, I was likewise struggling with the German language, inadequate housing, a sick child, an unfamiliar university system, and plenty of culture shock. During the summer I visited the various centers, and at the end most of the students visited us in Heidelberg. A comparing of notes suggested that the experience was having similar results for all of us; we were all somehow different people from those who had left Kalamazoo only a few months before. Again it was exhilarating to share experiences and perceptions, even though the students had to be fed on borrowed money (we were between salaries!) when they passed through for a bath, a meal, and a visit.

When I returned to Kalamazoo after my year in Germany, I was considered the experienced foreign-study hand and was asked to continue preparing and taking groups abroad. I find in retrospect that I never did make a clear decision to leave teaching and become a foreign study administrator. It all happened very gradually and quite naturally. Now, sixteen years and forty-two trips later, I am returning to the classroom grateful for the opportunity I have had to share in this unusual educational adventure and full of some very satisfying memories.

What was it like being one of Kalamazoo College's roving ambassadors? A glamorous life, right? Not always. In addition to Captain's dinners and occasional VIP treatment, jet set travel also means innumerable inoculations, rapid adjustments

of differences in time and climate, an often hectic pace, frequent lack of sleep, shifting languages, separation from family, lost luggage, strange hotel rooms, and seemingly endless hours carrying suitcases, waiting in airports and railroad stations, and riding trains, planes, cars, and buses. I have been seasick so often I've lost count, and I have functioned at one time or another with just about every ailment to which the traveler is susceptible. All of this simply goes with the territory.

Add to the difficulties of travel the personal and group problems invariably waiting in each center overseas. Many student problems are very specific and precise, and complaints are frequently both legitimate and appropriate. Because some student frustrations are not understood, however, and because the real sources of frustration are often inaccessible, "the program" as an available target is also often blamed for whatever else is not right. Although this is therapeutic and perhaps even necessary for the students and quite well understood by the "target," the experience can be exhausting. Sometimes after a particularly lengthy, critical, and tearful session, I shed a few weary, lonely, and frustrated hotel-room tears myself. And as often as not, someone has said the next day, "I hope you didn't get the impression that we don't like it here!"

This does not mean there were not fringe benefits and many, many satisfactions from the job itself. First of all, I had the opportunity to experience in unusual ways places and people unlikely to have been encountered without this program. Like the students, I attended countless concerts, plays, and operas and visited my share of museums and historical sites. I have had a chance to observe a variety of foreign cultures from the inside and over a period of time in ways that have given me perspective on those cultures and on my own. I have had contact with a large number of unusual human beings of many different nationalities, many of whom I count among my closest friends. I have had the great satisfaction of being able really to communicate in several foreign tongues. I have watched professional relationships become personal ones, and I have been able to sense again and again the oneness of the international community.

The greatest satisfactions, however, have come from working with students in a critical period in their lives and in a program which encourages and makes possible a great deal of self-analysis and personal development. There is excitement in observing perceptible and dramatic movement toward maturity, in seeing a student begin to sense something of his or her own worth and potential, and in watching individuals in a group begin to care

about one another in a way that recognizes their interdependence. I think of a particular Thanksgiving dinner prepared entirely by students and served with style, grace, and affection. I think of a very disparate group of students who suddenly became very close while singing spontaneously in a shipboard lounge—an event so special that no one wanted to leave even after everyone was thoroughly sung out. (When the students finally did leave, an elderly German woman who had observed and listened for several hours and who I was afraid might have been disturbed by the students' exuberance asked me to tell the group that they had "brought joy to an old lady.") I remember being told by a Sierra Leonean educator that the presence of our students at his university was probably worth the equivalent of one million dollars in AID funds. I remember expressions of gratitude for something done, acts of thoughtfulness—cookies brought for me to eat on a long train ride—examples of satisfying individual student competence, pride in an incredibly moving musical performance aboard ship by someone in our group, comments suggesting that this was the greatest day of a student's life, that this experience was someone's most meaningful and happiest to date, that this program had somehow made a significant difference. To have been a part of all of this has been very satisfying.

There have, of course, also been frustrations and disappointments. The program has obviously not worked well for every student—sometimes perhaps the student was at fault, sometimes we were, and sometimes what happened was beyond our control. Regardless of the cause, however, each failure tended to hurt, partly because our awareness of the potential in the program made us want its fruits for everyone. Failure was, of course, particularly frustrating when something outside of our control negated whatever had been accomplished. Ninety-nine details handled meticulously are of no value if a final detail goes sour; any single malfunction can cause a moon shot to abort. I sometimes found myself envying the generous educational marking system in which 60% is passing and a mere 90% is considered outstanding! I also often saw myself as a boy confronting a dike with more holes than I had fingers. Administrative decisions which could affect a student's life—whether he went to this center or to that country, whether to this family or that dormitory, whether he went at all or stayed home—also weighed very heavily on those of us who had to make them. But again this goes with the territory.

My memories of Foreign Study include some rather dramatic moments as well. The program has had to cope externally with wars, political coups,

riots, strikes, and currency fluctuations; and internally with operations, accidents, and various kinds of crises. One student, for example, managed to slide into the water from the highest point overlooking the ocean in all of France; the first person on record to have survived such a fall, she had to be rescued by fishing boat and transported to a hospital by launch and ambulance. My problem from France was to assure her parents, who heard about this on Michigan television before we could reach them, that everything was under control. Another student, a diabetic, once fainted on a boat train just after we had arrived in Paris. We discovered he was missing, searched the train, and found him sprawled on the floor—a frightening sight, even though the remedy was simple enough.

A third crisis happened one September shortly before a scheduled 6:00 a.m. landing at Cherbourg. I had not slept well that night because, in addition to the excitement of landing, I was disturbed by a difficult confrontation I had just had with a rather hostile student. During the course of our discussion, he had broken into tears, and in retrospect, I was afraid I had pushed him too hard. When a 5:00 a.m. knock on our cabin door was followed by news of a man overboard—unknown but male and of student age, I could think of only one possibility: my student had jumped and I was to blame. Until we had accounted for everyone in our group, a process that took about thirty minutes, I felt as if my own life was in jeopardy. A man died that night, but I felt somehow that I at least had been given another chance.

Some experiences with parents, both foreign and domestic, have also been enlightening. Some families abroad, of course, have been unhappy with our students; one ceremoniously burned a girl's mattress after she departed because they felt she had not been clean enough. The overwhelming majority, however, have been very positive. One woman whose husband died while a student was living with the family assured me that he had been more helpful to her than her own children, and his name was included on the death announcement as a member of the family. There was also the small boy I was told about who announced that he did not want any more students from Kalamazoo College to live with his family. Puzzled because he had always had such good relationships with the students, his mother asked the reason. "Because they always leave," the boy responded.

There have been good and bad relationships with American parents as well. One set of parents, whom I had to notify that their daughter had died in Germany, expressed their sympathy to me for my having had the difficult task of notifying them! Other parents have frequently expressed

appreciation or indicated their pleasure over what had happened to sons or daughters. Still others, however, have berated us for nearly everything that took place. One father, whose son did not return as scheduled despite his assurances to me that he would do so, assured me that it was my responsibility to get that student home, even if it meant dragging him by force onto an airplane. In some ways, I suppose, that father was right; I did live with that kind of responsibility. Another father chose to evade his own responsibility by taking advantage of ours. His daughter had requested permission from both of us to stay on in Europe at the close of our program. He told me he opposed this and asked what we were going to do. When I said that we had refused, he was delighted. Now he could reply in the affirmative since it could not affect the outcome!

A few final observations. Even though we have not yet managed to establish consistently high levels of academic performance overall, the Foreign Study Program has demonstrated that meaningful education can take place outside the classroom and off the campus, that virtually every Kalamazoo student can profit from a program of this type, and that a student body like ours can develop sufficient language proficiency to function in foreign environments. We constantly face new challenges and problems in continuing the program, but in contrast to our operation that first year, we now have an experienced and professional staff and an

established pattern of operation, both of which have been valuable, particularly in handling the complicated logistical demands of the program. Our greatest danger now is perhaps that we may get so locked into certain administrative patterns and so preoccupied with solving logistical problems that the original goals of the program and the welfare of the individual student get slighted. There is another danger. As we become more knowledgeable and experienced, we are more and more tempted to try to impose a certain kind of foreign experience on our students, forgetting that, within certain limits dictated by the program, a student must determine for himself the nature and direction of his own encounter with a foreign culture.

As I once again head for the classroom after this rather long detour, I should like to acknowledge publicly at least some of those who made this a great adventure for me: Richard U. Light, who had the original vision; Larry Barrett, who drew the blueprints and trusted me with them; Weimer Hicks, who gave a large measure of freedom and support; an unusual set of colleagues both here and abroad; Joe Fugate, who has shared all of the responsibilities these past years; Gunther Spaltmann, whose positive influence on individual students has become legendary; my wife, who uncomplainingly has celebrated too many holidays and faced too many domestic crises by herself; and a great group of almost 2700 students, now mostly alumni. I am grateful to them all.

Foreign Study: Perspective of Participants

“I cannot measure the value of the foreign study experience, except to say it was the most meaningful of all my years in college. I learned a culture, a way of life, a love for a people whose history came to life by trips throughout Germany. And I learned to view my own country in a better perspective.”

“The Foreign Study program was especially important—for me and for most others, I’m sure. It lifted us from the parochialism of our youthful society. It broadened our perspectives in ways that were expected, but more importantly in ways that were unexpected. We returned to switch majors from English to Engineering, from Physics to Philosophy, from Fine Arts to French. These were not minor moves of clarification. They were total reorientations of individual purpose and perspective. We entered as aspirant journalists or mathematicians. We departed as budding ministers or politicians. Whatever we were at graduation, we were at least markedly different from when we arrived, due in large measure to our experiences abroad. The liberal arts college by definition should alter and expand its students’ perspectives. The Kalamazoo experience forced most of us from the narrowness of our preconceived notions.”

“In 1961 as a Light Scholar I spent three months in Bonn, Germany, living and studying in a new language. Since that summer my friendship with my ‘German family’ has continued to the present. My wife, parents and parents-in-law have all met this family in their Bad Godesberg home. Their son has visited us here and seen Kalamazoo College and finally plans are underway for them to visit this country. A year ago my family, which now includes two daughters, spent five wonderful days ‘am Rhein’ with them—eleven years after the program introduced us. My lingering facility with German and familiarity with Europe which the Foreign Study Program helped to engender, made a

recent International Biological Congress in Venice a great experience for me and initiated many more international friendships. My wife was a student in the expanded Foreign Study Program. Currently her facility with French allows her easy access to French literature and gives her one of the highest graduate-student-French-proficiency scores attained in the Department of Botany. It is also quite natural that our family European rambles have taken on a meaningful French flare!”

“The value of the foreign study contribution to the Kalamazoo program has increased, in my eyes, since my reimmersion into academic life here at the University of Michigan. The tendency, in these days of ‘instant solutions,’ is to channel virtually all academic funding into programs which promise some statistically verifiable result, leaving the study of literature a poor stepchild in the university. The Foreign Study Program, which in my opinion has far more positive effect than all the chimeras of science and social science, stands as an exception to the encroachment of the marketplace mentality upon the college and university. Both my wife and I consider the foreign study year to have been an influence which has shaped our subsequent lives immeasurably.”

“At twenty-seven I always expected I would be someone’s wife and someone’s mother. We would live somewhere, and day in and day out our life would fall into one comfortable pattern. But then I attended Kalamazoo College, I studied abroad, and at twenty-seven, I find that I am me. I live anywhere. I do anything. The infinite possibilities of life exhilarate me. When I first returned from Münster in 1967, I thought foreign study’s greatest effect on me was to open my eyes and mind to other people and other places. Certainly my narrow concept of the world broadened. Over the years, however, a much more gripping effect became evident. I find that I continually seek adventure—through journeys, through jobs,

through relationships with people. The experience of foreign study instilled in me a confidence to pursue the unusual; a dissatisfaction with the commonplace."

"It was my first experience of being completely responsible for myself. I discovered a love for speaking in a foreign tongue and to this day I occasionally dream in the German language. It is a real delight to be able to converse with people in German. A love for travel and meeting with various peoples of the world was born in my heart. As a result, after our marriage, my husband and I spent two years in Uganda, East Africa; he was a science tutor for Teacher Education for East Africa, of USAID. We are raising two beautiful children, one of whom was born in Africa. They also reap the benefits of a mother who has lived and traveled in different cultures."

"It is five years now since I graduated from Kalamazoo, majoring in chemistry, and six years since I lived and studied at Erlangen. I am now finishing medical school and plan on entering family practice somewhere in the rural northern midwest. My wife graduated in 1968, a religion major, studied in Madrid, and is now an M.S.W., working for a children's advocacy agency attached to the county court. Our lives have been in a state of 'becoming' for several years, but probably the greatest changes in our perceptions took place during this brief time that we lived as members of families in a different culture. Empathy for the other person's experience is central to both our professions, and foreign study was a unique opportunity for each of us to emphathize with lives different from our own."

"I was indeed fortunate to be numbered among the 'vanguard' group to participate in the Foreign Study Program at Kalamazoo College. We were the willing guinea pigs. Happy memories of that experience in England, Belgium, Germany, Austria, Switzerland, and France flood my mind—the sights and sounds, the people and their hospitality, the struggles with the language, the associations with fellow students. A year later, my church called me to serve a two-and-one-half-year mission to Germany where my language skills and knowledge of German culture served me well. After returning, although continuing a physics major, I found myself helplessly drawn into German literature courses at the College to gain a great appreciation for authors such as Goethe, Schiller, and Lessing. Next came graduate school and the need to translate much of the background literature for my thesis. With my previous experience, the task was almost trivial. What a rich and rewarding

experience that summer in Europe proved to be for me."

"Through the Kalamazoo Plan, I studied from September 1968 to March 1969 at the University of Sierra Leone in West Africa. I had long had an interest in Africa, and a dream to one day go there, made stronger by a close friendship in high school with a Ghanaian student. At Kalamazoo, I became still more interested in Africa as I began to explore African literature and the Afro-American heritage. My experience at the University of Sierra Leone became one of the most intellectually and personally rewarding periods of my life. Later, I was to draw on this experience in working as a teaching assistant in a course on African literature offered in the summer of 1970 at Kalamazoo College. After graduating from Kalamazoo, I came to California and settled in the Bay Area where I completed a Master's degree and teaching credentials at the University of California, Berkeley. I am currently employed as an elementary school media specialist in the Mt. Diablo Unified School District. This summer I will be teaching Mt. Diablo district's first African Studies course to be offered to elementary age children. I feel that my personal objectives for this course will be met if I can share with the children this summer even a small part of the richness of the African experience I was able to partake of in Sierra Leone."

"I was in the very first group of Kalamazoo College students who went abroad. In my case, I attended the summer session at the University of Bonn, Germany. That European study experience was one of the high moments of my life. It opened to me a whole new understanding both of other peoples in the world and my own relationship to them. In the years that have followed, it has guided and shaped many of my attitudes and concerns. I am convinced that I am a much more effective minister because of that experience."

"Six months abroad in my junior year gave me an opportunity to experience daily life in Spain firsthand. Travel around Europe during that time opened windows on several different places and cultures. The adventure and frequent frustration of making my way as a stranger in new territory enabled me not only to grow personally but also to begin to realize my larger role as a world citizen. Since my graduation from Kalamazoo, I have continued to maintain friendships with individuals whom I met through the foreign study experience. Still exploring, after obtaining my M.S. degree, I recently began work as a clinical speech pathologist in Canada."

“It wasn’t just the fact that to travel practically anywhere can be, and usually is, exciting, that made the trip worthwhile to me, but that at that point in my life I really needed to achieve more independence, and this was afforded me through the program.”

“The spirit I have maintained during and after college is an openness to experience. Living creatively, making the most of situations we’re in, is really what life is all about. I realize that the foreign study experience gave me a greater self-confidence and independence in tackling various situations. Also, through travel and exposure to another culture, we were immediately thrown into new experiences, which later reflected in this attitude of openness to experience.”

“I am currently attending law school, and I think that the challenges I faced at Kalamazoo have made my first year here go relatively smoothly. I think that my various undergraduate experiences helped to prepare me for a demanding course of study here and to begin to find a focus for my endeavors. But above all, many of the experiences I had at Kazoo began to teach me how to face new situations with resourcefulness. Among these experiences, foreign study has had, no doubt, some of the most influential effects on my life. During that six months I learned more than I could begin to describe—from how to live on \$3 a day to how to handle entirely new and strange situations. I learned of another culture—and found that I could never begin to learn all of that culture. It was a time of great impact on my life and my outlook. Above all, it provided me with countless memories, which continually come back to me. Foreign study has become an indispensable piece of Kazoo—and an example of the multi-faceted effect the school had on me.”

“Some of my friends from ‘K’ have very directly used their foreign language expertise in their careers. But I truly believe that those of us who haven’t are no less grateful for the opportunity to live, breathe, and think another culture. We all bring to this life a broader perspective and a wider fund of knowledge than we would have had without the Foreign Study Program.”

“I took part in one of the very first Junior Foreign Study Programs in 1962-63. I still remember my excitement upon receiving my acceptance for the Quito, Ecuador, program. At the time I didn’t even have the vaguest idea where Ecuador was, but for me the experience was to change my life and career tremendously. After returning to the College in the spring I became a

Spanish major, wrote my senior thesis in Mexico, and then after graduation studied in Mexico for two years, received my M.A. in Spanish, and met the woman I married. I am now an assistant professor of Spanish, a junior year abroad advisor, and have lived or traveled in almost every Spanish-speaking country in the world. Consequently I can say that that year abroad may be credited with—or blamed for as the case might be—the woman I married, the profession I chose, and the way I’ve spent or misspent the last twelve years of my life.”

“While I was in Turkey, I discovered an interest in the subjects of economics, ancient history, and international relations. As a result, I was led to do graduate work in business.”

“How could anyone doubt the life-enriching, life-changing experience of the Foreign Study Program: Take a person sheltered in their hometown environment or the peaceful confines of the Kalamazoo campus and drop them into an entirely new environment, where nothing is familiar—no cues the same, the language difficult, and something must give. Of course, it is like life; you can try to prepare completely for it—in this case studying the culture, learning the language—but there will always be a personal confrontation with the fear and anxiety over the enormity of the responsibility, where the radical contrast between you and your new surroundings accentuates so vividly just who you are, as an American, as a person; there can be no real evasion of the questions.”

“It was something of a shock for those of us who had never left our native land to discover that not everyone abroad liked Americans or approved of them; that Frenchmen could be as arrogant and superior as—sad to admit—we were at times. And naturally, we were awed before all the history, art, and magnificence . . . We took our cameras and our prejudices with us and the cameras came back, but the prejudices were rather damaged. Knowingly or not, we had joined that long march of travellers who visited the Continent to learn that history is not just abstraction, nor even a battered account book, but a rich and varied panorama of humanity of which we are all part. We lost our self-satisfaction, but we gained so much else.”

“In addition to the inevitable learning experiences one has while living in a foreign country, I was fortunate to enter into a very close, warm relationship with the two Spanish sisters I lived with. This relationship has lasted and become quite special. We write as often as possible, and my husband and I have visited them on many separate occasions when vacationing in Spain.”

Kalamazoo College's foreign study program is directed by Dr. Joe Fugate, professor of German language and literature and former Assistant Director of Foreign Study. Dr. Richard Stavig, who for 16 years was director of the program and Dean of Off-campus Education, returns this fall to full-time teaching in the English department. Dr. Fugate's assistant is Dr. William Pruitt, assistant professor of history and Director of the African Studies Program of the Great Lakes Colleges Association, a program held each summer on the Kalamazoo College campus.

The accompanying map indicates the locations of the College's foreign study centers and the numbers of students who have participated at each location; the chart presents the Kalamazoo Plan for undergraduate education and foreign study's place in the total liberal arts program of the College.

If you would like additional copies of THE KALAMAZOO REVIEW or more information about Kalamazoo College, write Box KR, Kalamazoo College, 1200 Academy Street, Kalamazoo, MI 49007.

KALAMAZOO COLLEGE QUARTER PATTERN (A)				
	Fall	Winter	Spring	Summer
Freshman (9)	On Campus (3)	On Campus (3)	On Campus (3)	Vacation
Sophomore (9)	On Campus (3)	On Campus (3)	Career-Service	On Campus (3)
Junior (10)	Foreign Study (4)		On Campus (3)	On Campus (3)
Senior (7-8)	On Campus (3) and Senior Individualized Project (2)		On Campus (2-3)	

KALAMAZOO COLLEGE QUARTER PATTERN (B)				
	Fall	Winter	Spring	Summer
Freshman (9)	On Campus (3)	On Campus (3)	On Campus (3)	Vacation
Sophomore (12)	On Campus (3)	On Campus (3)	Foreign Study (3)	On Campus (3)
Junior (6)	Career-Service		On Campus (3)	On Campus (3)
Senior (8-9)	Senior Individualized Project (3) and On Campus (3)		On Campus (2-3)	



MEXICO
 Guanajuato }
 Mexico City } 6 students

ECUADOR
 Quito – 6 students

COLOMBIA
 Bogota – 33 students

SIERRA LEONE
 Freetown and Njala – 124 students

PORTUGAL
 Lisbon – 6 students

SPAIN
 Madrid – 231 students
 Segovia – 13 students

UNITED KINGDOM
 47 students

SWEDEN
 4 students

FRANCE

Caen – 397 students
 Vichy, Clermont-Ferrand –
 115 students
 Aix-en-Provence – 176 students
 Strasbourg – 207 students

GERMANY

Bonn – 259 students
 Münster – 500 students
 Erlangen – 275 students
 Hannover – 129 students
 Jülich – 16 students
 Berlin – 3 students

TURKEY

Istanbul – 12 students

LEBANON

Beirut – 20 students

KENYA

Nairobi – 49 students

FINLAND

Helsinki – 1 student

YUGOSLAVIA – 2 students

AUSTRALIA – 1 student

JAPAN

Tokyo – 18 students

GHANA

Legon – 15 students

ISRAEL

Jerusalem – 10 students

TAIWAN – 2 students

RUSSIA – 1 student

INDIA – 5 students

LIBERIA – 19 students

NIGERIA – 8 students

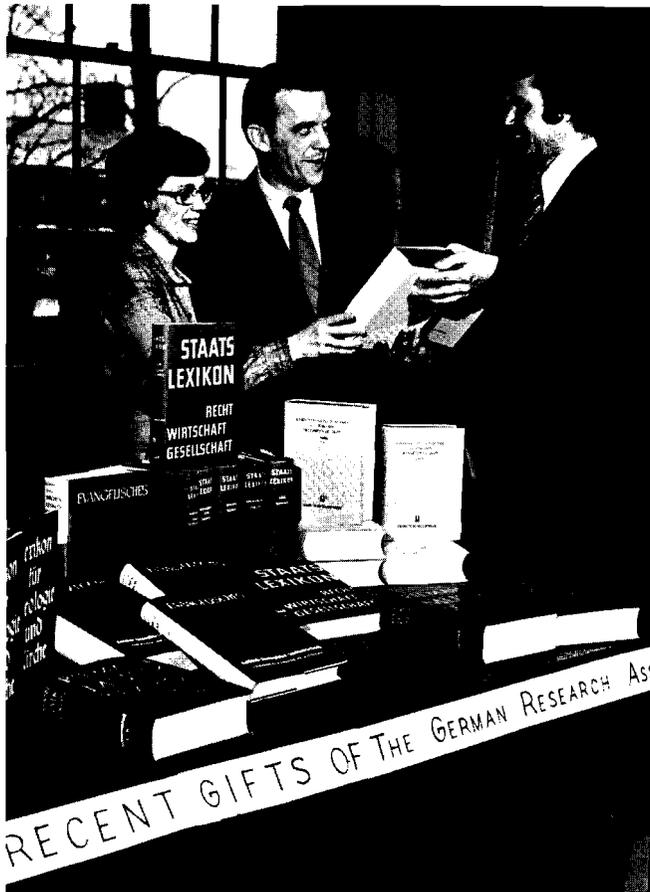
GREECE – 4 students

SENEGAL – 4 students

SINGAPORE – 1 student

TOTAL: As of spring, 1974, 2699 students
 have studied in 27 countries.

Added Dimensions of Foreign Study



Accepting a collection of books in German from Dr. V. Andig, vice consul of the German Consulate General in Detroit, is Eleanor Pinkham, librarian, and Dr. Joe Fugate, foreign study director and professor of German. Part of the International Dimensions Project of the College, the German Cultural Emphasis Event brought to Kalamazoo Dr. Andig and Dr. Jurgen Kalkbrenner, cultural attache of the German Embassy, and three guests from the University of Bonn, Dr. and Mrs. Wilhelm Wahlers and Dr. Wigbert Holle. Dr. Wahlers is the chancellor of the University of Bonn; Dr. Holle is the university's director of foreign study. The International Dimensions Project, under the leadership of Fellow of the College Wen Chao Chen, focuses on the cultures of nations related to the College either through foreign study or its visiting professor program.



Celebrating Thanksgiving together at dinner last year was the Kalamazoo College group in Münster. Among those at the dinner were Jane Case '75 and David Kurtz '75, here enjoying Dr. Spaltmann's remarks.



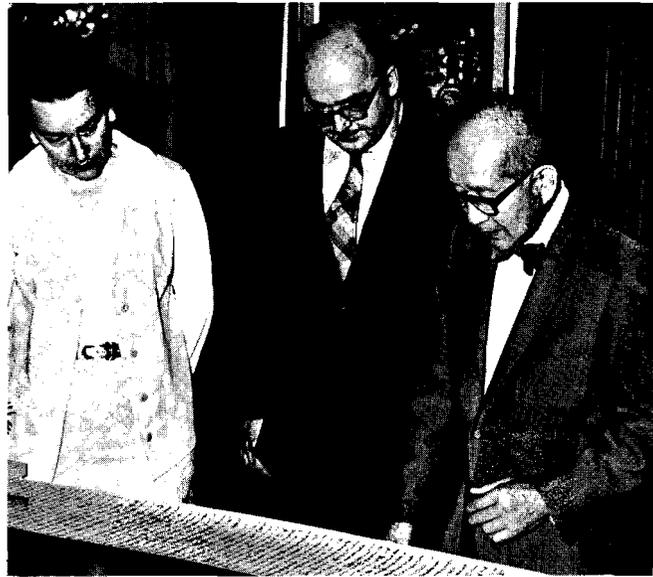
Mr. and Mrs. Wilhelm Voelker, German parents of 25 Kalamazoo College students during the past ten years, arrived in the United States in time for the wedding of Vicki Hanne-mann '72 pictured here with them, and John Wright, '72. This is the first visit of the Voelkers to the United States, a trip which will include seeing other "family members" in Cleveland, Kalamazoo, Chicago, Grand Rapids, and James-town, New York.



Peace Corps volunteer Barbara Paxson '67 (left) and her companion buy nutritious groundnuts (peanuts) from a young vendor in a marketplace outside Freetown, the capital of Sierra Leone, West Africa. Now an artist with the CARE program, Barbara spent her foreign study months while a student at Kalamazoo College in Sierra Leone.



Dr. Andre Heintz, with the program in Caen since its beginning, taught at Kalamazoo College in 1962-63 and has since made several visits to the campus. He is shown here on one of these occasions with Liz Gant '68 and Marcia Connolly Wilson '68, who studied in Caen.



Mr. Keuji Nakane, consultant on cultural affairs from the Japanese Consulate General in Chicago, visited the campus this spring as part of a two-day Japanese Cultural Emphasis Event. He is shown here examining Japanese calligraphy with Dr. and Mrs. Lester Start. Dr. Start, chairman of the philosophy department, will travel with Mrs. Start to Japan this fall for 6-8 weeks to continue study in oriental philosophy and Japanese religion as part of the International Dimensions Project.



The honorable Davidson Nicol, Executive Director UN Institute for Training and Research, with Dr. Stavig in 1964 as Dr. Nicol, then principal of Fourah Bay College, University College of Sierra Leone, Freetown, came to the campus to receive an honorary degree.

Recent Developments in European-American Relations

By RALF DAHRENDORF

President Rainsford: *Seldom has Kalamazoo College had more compelling or appropriate reasons for offering its public platform to a speaker or conferring the honor of its degree on a man than it has today in Professor Ralf Dahrendorf.*

At home in many worlds, with many languages, professions and cultures, Dr. Dahrendorf is committed to the kind of pluralism which recognizes the essential difference between individuals and nations, yet he has dared to dream that in important ways they are one. He champions the need for a grand scheme of a united Europe, yet understands that dreams are realized by a series of smaller practical successes. He is a man who, as a practicing intellectual, demonstrated his capacity for insightful scholarship—not just the merchandising of the known, but the analysis and articulation of new ideas in the important field of sociology. Even here, Dr. Dahrendorf demonstrates the breadth of his vision for while he analyzes the idea of social class and politics and the social roles of man in changing Western industrial society, he rises above homo-sociologicus to present a vigorous defense of the humanistic view of man in the social sciences: man as more than the sum of his roles.

He has had the courage to doff his scholar's gown and put his ideas on the line in that most difficult of market places, that of practical politics. He is the product of an intellectual environment and training which has given him the desire and the ability to move with ease and distinction back and forth across the career lines which would prove insurmountable obstacles to most men. Having demonstrated a commitment to help make work that most tenuous yet crucial of all constitutional experiments, German liberalism, he is now turning

his attention and skills to that increasingly fractious home of British liberal socialism, the London School of Economics and Political Science.

A modernist who would be insulted by being called a renaissance man, he is par excellence a European of the second generation. And he is a human being of grace and charm who carries all these honors lightly. Finally Dr. Dahrendorf symbolizes above all else the projection that life should not be considered a sinecure, but that one should be willing to stake one's career on one's beliefs.

This College is rooted deep in the past, yet dedicated to the future, committed to liberal and humane education as preparation for professional careers in the service of mankind, broadened by some firsthand experience of other people's tongues and nations. This College welcomes you, Ralf Dahrendorf, as a man exemplifying the traditions it holds dear and recognizes that in honoring you it honors itself.

I come here with a sense of gratitude, because I think it is one of the great achievements and the kind of international cooperation which I would like to stand for that this College invites a Commissioner of the European Communities to speak at its Commencement occasion. I have accepted this invitation because I felt that it might be appropriate at this moment in time to make a few remarks about one of the important subjects for the maintenance of world peace in our day—that is, the continuation and development of the closest and friendliest relations possible between Europe and the United States of America.

This is a difficult subject, to be sure, even in terms of the family terminologies which ethnologists have discovered in distant parts of the world. It will be difficult to describe the peculiar relationship which Americans and Europeans feel towards each other. After the second world war, it was to some considerable extent the United States of America which has made it possible for Europe to recover, to redevelop the economies of the European countries, to come back onto the world scene, to take part in the building of peace. Indeed, it was the defense alliance—the 25th anniversary of which we have celebrated in these weeks—which has guaranteed our security both in this country and in Europe. To that extent, it might be said that the United States has fathered European development after the war.

Since then, however, the son has begun to remember that in some peculiar ways he might have a right to feel that he is also the father's father. The son has begun to believe that the United States of America is after all in itself a creation of Europe, at least in some of its parts and at some considerable time back. And the search for partnership, which seems to me the dominant theme of European-American relations at this moment, it in some of its irritations determined by the peculiar fact that the son wants to be son and grandfather at the same time, when the father is in fact looking for a brother with whom to cooperate.

The relations between Europe and the United States since the war have, I believe, gone through three distinct stages. I will sketch them briefly and then concentrate on some of the tasks with which we are faced in our attempt to evolve that new partnership which should be and might be one of the sources of stability in a world situation in which stability seems hard to find.

The first of these phases was what you might call the Atlantic phase. It was started in the late '40s and then came to full blossom in the '50s and to some extent in the '60s. The basis of European-Atlantic relationships at that time were manyfold. One of its aspects—and I think this is worth remembering because I believe it to be a lasting aspect in the relationship—was the fact that we discovered, after all the troubles and difficulties through which Europe had been since 1914, a set of common values worth defending and worth developing. I do not want to name these values by simply repeating the often used and cherished words of freedom, of an economic structure which offers initiative and opportunities to as many people as possible, of civilization, of humanity. I think what I would like to do is to remind you that these values unite Europeans and Americans in a way in which unfortunately many

other people in this world are still not united.

There is presently in process in Europe the last phase of a conference on security and cooperation. Both the United States and the Soviet Union are participating, and we all hope that this conference will result in certain conclusions which will guarantee peace even across the boundaries of social and economic systems. But we have problems—problems in particular in defining common ground between Communist and non-Communist countries with respect to the so-called third basket of the Security Conference—that is with respect to the freedom of movement of people, the freedom of movement of information, the freedom of movement of expressions of value and opinion. If there had to be a third basket in the relations between Europe and the United States, it would be easy for us to define its substance. On both sides of the Atlantic we believe that it is essential for the development of the individual that he have the ability and the opportunity to express himself freely, to develop his opportunities and life chances in his social context, to make use of the chances with which man is endowed. Freedom, for me, essentially means that we create a social and economic environment which does not permit of any dogma.

I think the community of values which we have found in Europe and the United States after the end of the second war is a lasting element of the relationship which I want to describe. We decided in that period that there was a need to defend this community of values—that there was a need to build up a defense organization which, if necessary, was prepared to defend in military terms the unity of purpose and value which exists between Europe and the United States. It is sometimes felt today that the North Atlantic Treaty Organization (NATO) has somehow spent its force and outlived its purpose. I do not think that this is correct. It is important to state that here we have a defense organization which has managed to maintain peace in that part of the world for which it is responsible, for over twenty-five years and in the closest possible cooperation of those involved. If any change is indicated in the work of NATO, it would be one towards an even more active pursuit of peace in those fields of cooperation which are not totally military, which are not totally defense oriented. I believe that this is exactly what is happening.

But it seems to me also that the first period of Atlantic relations in the postwar world was characterized by the assumption, justified in economic and military fact, that the partnership between the United States and Europe was one in which there was one senior and one junior partner.

It is true that in the postwar period, the United States was very clearly superior (as she is today) in the military field. It is also true that throughout the postwar period, the American economy, the American dollar, has dominated international financial and economic systems to the advantage of many countries of the world including those of Europe. Nevertheless, in the early '60s and more so in the late '60s, a feeling sprang up in Europe that there was a need for Europe to pull together, to try and mobilize its own possibilities to a greater extent, to try and contribute in its own way to the development of prosperity and peace in freedom. The feeling sprang up which found expression in the various attempts, not all of them successful, to create the beginnings of a European union.

I do not want to go into great detail about this question of the development of European union, but I would like to say that since the establishment of a coal and steel community between six countries of Europe in 1952—since the extension of this coal and steel community to other aspects of economic cooperation in 1958, there have been and are lasting remarkable developments as first steps in the right direction of European cooperation. In 1972, the European Community was enlarged from six to nine members. While there is still some discussion about the continued membership of one or another member of the Community—and especially one—I believe that the European Community will continue to be a community of nine member countries and will perhaps increase in membership rather than shrink.

This community of nine members decided in 1972 that the purpose of its economic cooperation was essentially political, and that it would look for ways and means of setting up institutions—since called by many European union—out of the community of nine as it exists today. Since that day, we have found a number of problems which are not easy to cope with. I think it is safe to assume that the intention of a political union of Europe is as alive as ever in Europe. I think it is safe to say that we are on the road towards joining forces in important areas which have hitherto been areas of national sovereignty that we may make the best possible contribution to the purposes which we share with the United States of America.

It is perhaps no accident that this period of Europe's beginning to find itself was also a period in which certain irritations—certain difficulties—seemed to emerge in the relationship between Europe and the United States. When I took office as a Commissioner of the European Communities responsible for foreign trade in 1970,

we had our problems with respect to certain products and their imports into the United States or their imports into the European Community. They were minor irritations by comparison to the common values which we share, but irritations nevertheless. I believe that one day historians will conclude that the 15th of August, 1971—the day on which the United States government found itself obliged to take a number of measures in the economic and trade field which ran contrary to the main developments of the decade before—that day will be remembered as one of the irritations which has occurred in a relationship in which the underlying basis was never in doubt on either side.

The events following the American restrictive trade measures of 1971 have spilled over into an attempt to evolve a cooperative machinery between the European Community and the United States. This attempt is beginning to bear fruit in these very weeks and will, in the end, I believe, prove that the irritations were in fact but a passing second phase in the attempt to transform a partnership with a senior and a junior partner into one of full equality, however different the contribution of one or the other in one of the other area may be.

But it is not only the European-American relationship which has changed. There have been changes also in the general condition under which all of us all over the world conduct the business of government and try to solve the problems which worry people everywhere. We have gone from a period of fine weather economically, and in many ways—at least in the Atlantic world—politically, into a heavier world, especially in economic terms. It would probably be wrong to assume today that the period of uninterrupted economic growth will continue in the same manner for much longer. It would probably be wrong to assume today that we can cope with the internal social conflicts of our countries by offering ever wider opportunities for everybody. We have to think about the new and very special needs of a state of economic development which involves rather less progress. We have to think about the special and particularly difficult needs of a period of social clashes in which every conflict about wages involves a major process of internal redistribution. We have moved from an era in which growth solved all problems into one in which human beings are called upon to solve the problems of less growth, of a more gradual development, and perhaps of more difficult internal conditions.

It is at such a time that the relationship between Europe and the United States acquires a new flavor. It is at such a time that I believe Europe and the United States have a unique chance to give a

lead to many other countries in the world by making it clear that we represent a combination of the humane and liberal values which were characteristic of the first postwar phase of our relationship and have the ability to cope with reason and rationality with the new problems we are facing.

It is therefore timely that it is at this very time that we are beginning to move into a third phase of European-American relations since the war. I think it is fair to say that the minor irritations (including perhaps one or two unnecessary speeches of last year on both sides) are now forgotten. I think it is fair to say also that we are very close to reaching agreement about the methods by which Europeans and Americans will in the future conduct their business. I believe that the NATO Council in Ottawa next week—and the meetings which may take place in Brussels before the end of this month—will confirm that there is now agreement about the modes in which Europeans and Americans can consult with each other and solve their common problems together.

I believe that there are two elements which are of decisive importance in this third—in the present phase of European-American relations. One is the vexing problem of consultation. How can you organize a regular dialogue between a great country like the United States of America on the one hand and on the other hand a still relatively unorganized assembly of individual countries—nine in some respects, fifteen or sixteen in others—in Europe? How can you make sure that a consultative machinery is set in motion which ensures that no side makes decisions affecting the other without prior consultation, without talking about things?

One answer to this is no doubt the organization of a formal consultative machinery. I like to think back to a machinery which for awhile was called the Samuels-Dahrendorf Consultation Machinery between the State Department and the European Community in which we met regularly to exchange views about common problems and to try and find solutions. This is now carried on by my successor Sir Christopher Soames in the Commission and by Mr. Eberle on the part of the United States. But I think as we talk about consultation—and this is one of the two points which I would like to particularly emphasize—as we talk about consultation, we must not become too formal. I think if friends decide to organize their relations by formal consultation only, they have already abandoned a part of their friendship. I think it is the very essence of friendship that relations between the United States and Europe must be informal, must take place all the time and on all levels, and must not be concentrated on merely

two meetings per year in a fairly formal context without any intermediate intensive and effective contact.

I would hope, therefore, that the decision to set up a machinery of consultation will be only a part of the beginning of a much more regular informal exchange on all levels of government which will make sure in fact that no decisions are taken by one side without the other one's knowing about it. This is one of the aspects of the European-American relationship of the 1970s.

There is one other aspect and perhaps this is even more important. Friendship is tested by achieving common goals. The point about relations between the United States and Europe is that we must stop staring at each other in order to try and define the relation between ourselves.

Friendship—partnership in the 1970s—can best be defined by our joining hands and pursuing common purposes outside the world of the countries which are immediately involved. And there is one common purpose which is in need of a common support by the United States and Europe.

The postwar world has been relatively stable because it was based on a set of effective rules by which all or, in some cases, a large number of nations felt bound. Some of these rules were general and political such as those of the United Nations. Some of these rules were specific and economic such as those of the International Monetary Fund or of the General Agreement on Tariff and Trade. I am aware that in this country, as in many other countries of the world, there is a certain amount of disappointment with the ways in which these rules have operated in the recent past. Indeed I have noticed on both sides of the Atlantic an attempt on the part of some to turn away from emphasis on these generally valid rules towards a new emphasis on either unilateral action or bilateral relations. As against such feelings and attitudes I would like to emphasize that it is in my view in the interest of all of us in the world to make sure that there are binding rules—binding for everybody—which offer a guarantee of stable development as no system of bilateral agreements can ever do.

It may be that we have to look again at some of the rules which we had decided upon at the end of the war. There are good reasons why the group of twenty in the framework of the International Monetary Fund is trying to define monetary rules for an age in which convertibility is once again threatened. There are good reasons why in the framework of GATT a beginning was made to start a new international trade round which looks into the conditions under which the exchange of goods (and everything else that is connected with it, right

down to the jobs of many people) remains possible under more difficult circumstances. There are good reasons why at a recent conference in the framework of the United Nations there was a looking into the development of the prices of raw materials and trying to find ways to make survival possible for some of the developing nations which are not in the possession of raw materials themselves and which are therefore hardest hit by the developments since last October.

There are reasons in other words why we are in the process of having a second look at the basic rules of the postwar world of international relations. But there is no reason whatsoever to my mind why we should revise the principles on which these rules and organizations are based. Universal peace, as it is guaranteed by international bodies, is as important today as it was at the end of the second world war. Convertibility, the free exchange of goods, and open world economy is as important today for the jobs of people, for the prosperity of people, and for the development of those countries which are in need of it as it was twenty-five years ago. The whole system of international relations based on general rules with their respect for every single country however small it may be continues to be one of the fundamental guarantees of a certain amount of stability at a time at which so many of our problems seem to have become almost incapable of solution.

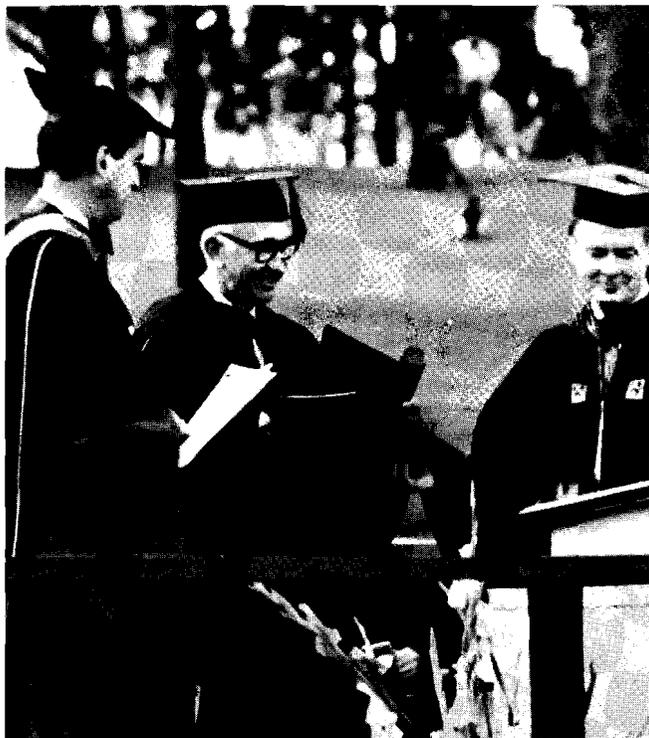
The common purpose to which European-American relations must be put in the near future is the purpose of strengthening a system of international rules binding on all, of

strengthening a second generation system of international relations as against the first generation system which has so effectively accompanied us and helped us throughout the last twenty-five years.

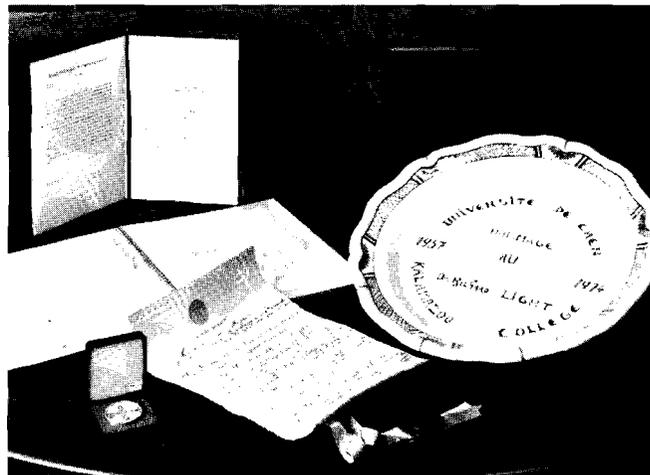
In the last analysis, systems of rules, systems of consultation, systems of relations between governments and parliaments are important, are useful, are necessary, are worth striving for, but they are not sufficient. In the last analysis, an effective system of international relations—and certainly the relations between the people of free countries—can work only if, apart from governments and members of parliaments and other officials, people—as many people as possible—feel involved in the need to establish a relationship which by its very existence makes the kind of disruption of international affairs impossible which many of us saw in the 1930s. It is therefore, a matter of the utmost importance that new generations of young people are educated to be aware of the need for a system of peace which requires continuous effort, and it is of the utmost importance that this education involves a direct encounter with people of other nations and cultures—a direct encounter with the great variety which makes our world such a rich world.

I gladly pay tribute to the extraordinary achievement of this College in educating generations of students to be aware of it, and I would like to express in all humility my gratitude on behalf of many others for the great work that this College has done, and I am sure the great work which the Class of 1974 will do as other classes have done before it.

Commencement Weekend 1974



President Rainsford looks on as Dr. Stavig, retiring Director of Foreign Study, presents some of the remembrances from the overseas centers to Dr. Light.



Among the honors presented to Dr. Light by Kalamazoo College foreign study centers: an inscribed medal from the University of Strasbourg; a hand lettered citation and specially designed plate for the University of Caen; a cable from the University of Erlangen and letter from the program's director, Frau Ursula Leonhardt; a citation from the University of Sierra Leone; a leather-framed letter from Professor Hans Joachim Rothert, Rector of the University of Bonn; a membership certificate as an Honorary Fellow of the Institute for American Universities; and congratulatory letters from President E. Trocme of the University of Strasbourg, Professor Herbert Maza, who is Director of the Aix-en-Provence program, Professor Maurice Gollé, who is Associate Director of the International Institute of French Studies in Strasbourg, President R. Kohlmuller of the University of Clermont-Ferrand, and Lord Mayor Schmalstieg of Hannover, Germany.



Dr. and Mrs. Hicks join President Rainsford at the reception and portrait unveiling which followed the Baccalaureate service June 14.



Honored guests Dr. and Mrs. Richard U. Light and Dr. Ralf Dahrendorf, Commissioner of the European Communities, with College President and Mrs. George Rainsford at the New York dinner.

Remarks on Leisure Time

By GUNTHER SPALTMANN

Professor of Humanities, Head of the Foreign Study Program in Münster, Germany

When I received this invitation to talk, I already had made other plans for this month of June. I wanted to re-collect myself, to have a kind of leisure time which I thought I needed. But who can resist the imperative call of the Kalamazoo campus? So, naturally I changed plans. And the topic to talk about offered itself—some remarks on “leisure time.” Since I didn’t get it, why not. And—since Kalamazoo campus is one of the two good things that have happened to me during my lifetime—I felt impelled to bring my topic into relation with the campus. That was much easier to do than it may look at first. I am deeply involved with the leisure time of the College, with foreign study. You will see that in my opinion “leisure time,” especially the leisure time of foreign study, is not just a synonym of “lazy time.” It may even be that the right synonym for leisure is nothing else than work, if on another level and to another purpose than usual work.

One of the reasons I accepted this invitation to talk to you without hesitation is that it gives me the chance to say thanks to foreign study, meaning Dr. Light, meaning Dr. Stavig, meaning the students who give me the feeling that it is worthwhile living with them—and perhaps a little worthwhile for them too.

I thought it might be fun to look into some of the opportunities foreign study offers, tying it up with some of the important intellectual issues of

our time. In some way I feel that comparing tradition with very modern ideas helps clarify the underlying meaning of current happenings.

The initiators of foreign study may forgive me if I see one of the most important values of it in the leisure time it offers to the students. I know only too well that leisure time sounds awfully close to lazy time and that some of you may even interpret foreign study as a kind of wasted time since it doesn’t show up in statistics as an especially intensive working time and since it takes time away from the “real” work. However, even thought of in this respect, I think it is of a profound value.

In our time the value of man seems to be identified with his usefulness for society—with his function solely. Apparently the being of man often is considered less important than his function as a tool. That is what makes him “productive.” If you don’t work (because you are too old, too weak, or given to things that you may consider important but society does not), your role in society is shaky; you are forced to the feeling you don’t really earn your bread. And this does not happen just under a dictatorship, it is quite visible in our Christian free world, too.

No wonder “leisure time” has changed its meaning also. It has become more and more just a time of recreation—a recreation for the next block of work and nothing else.

Exactly at this time my doubts begin. By instinct I am convinced that leisure time should be more than this. Leisure time should be at least as productive as working time. Our value should be more in what we are, even in our respect to society. That doesn't mean we shouldn't work, but it changes the meaning of work a bit. I am convinced that leisure taken seriously would add something meaningful and essential to our work—some universal love, perhaps.

In the writings of some of the great philosophers we can find the profound, most human value of leisure time. These views coincide with a new wave of awareness among young people today that the life of man should not be just a job of any kind and then some time for a motorcycle or golf. Many people already have found that the common emphasis on the materialistically productive value in our modern society may be detrimental to the essence of man and therefore to society, too.

Where then and how does this identification of the essence of man and of his functional work as a wheel in the machine of society begin? It is hard to say. Some writers like Max Weber tie it down with the Calvinistic, Protestant working ethic. If your success on this earth shows that God is on your side, then your work becomes something like a promise of redemption. However, I believe these theories are going a bit too far. We can easily see that the perspective of "work" is changing since the early renaissance. I want to venture my suspicion that one of the world's most important philosophers plays his role in this changing of accepted values of the human role on earth: Immanuel Kant.

This year is an anniversary of Kant. He has been put aside by many modern philosophers as not being actual anymore. It is interesting therefore, that on all turning points of our thinking, there he is. Again and again we are being confronted with him. One of his main points is the skeptical conviction that we human beings are not able to see the reality of things, of life, of the universe. We just apply our own categories to what we experience in the chaotic world around us. The real reality is hidden from our attempts to see the truth.

Here, I think, lies one of the major reasons for our emphasis on function instead of being. If we don't see the reality of what is, we concentrate on the visible function, the usefulness of things and deeds for our own narrow world. It may be based on truth or on error, it doesn't matter. Hegel, Kierkegaard, existentialism—all are influenced by this narrowing down of our possible experiences. Pragmatism, positivism—perhaps without always admitting it—can be traced back to this view of the

world. If man's function in a working society is all there is to it, then naturally leisure time is just recreation, is just lazy time. You may like this lazy time, but you have a bad conscience about liking it.

However, there is another interpretation of leisure in traditional classical understanding of the term: Leisure may be the opportunity we need badly to get into contact with our deeper self, to identify with a universal meaning of love that too easily gets lost in the time of functioning as a tool for society.

This is one reason I feel so deeply involved with foreign study, for it provides an opportunity for young women and men to "get away from it all" and to come to grips with themselves in the meantime. In my experience this "time out" doesn't hurt the work situation it interrupts in any way. My student friends even tell me that they go back to the campus with new eagerness to take up the "real" work.

When I started thinking about this topic of leisure time I had fun looking into some of the old philosophers. People like Plato, Aristotle or Aquinas are quite close to my topic and look rather actual I think. Let's spend a few minutes on what these old people have to say about leisure time. After that we will look at some connected problems.

I am of the opinion that the new house of civilization which we are trying to build must include as one of the major items leisure time—since one of the basic elements of our civilization has been leisure time whether we admit it or not. Aristotle says so in the first chapter of his metaphysics. The history of the term goes along with him. Leisure in Greek is mostly "scholē"; in Latin, "schola"; in English, "school." The name we have given to the institutions of education is a synonym of leisure and not so much of labor as we usually would assume. Plato's academy gave its name to our modern higher institutions, and we forget that it included in its center leisure time and, with it, the celebration of leisure time's higher purposes.

In our time of absolute and total labor it is hard to realize what this origin of our schools and our education really means. It is much easier to understand the famous "We don't just work so that we can live, we live so that we can work" as quoted by Max Weber in his famous book on capitalism and protestant ethics. However, we could also say the opposite: "We work so that we can have leisure." There is a growing number of people who would accept this line as their basic credo, but it still very much contradicts the essential values of our time. (By the way, this word has not been invented by a hippie, it has been said by Aristotle in his *Nikomachian Ethics*. The fact

that this sober and realistic thinker says it, seems rather important.) The philosopher Josef Piper to whom I am indebted for some of these references thinks the literal translation of this sentence should be "Let's be unleisurely so that we can have leisure!" Labor in this way would be the negation of leisure: "a-scholia"—that is, almost like being "unschooled." In Latin "otium" is like leisure and the negation "neg-otium" is business.

Most people would say, "We have known that. The Greeks didn't like to work. Therefore they had their slaves as our leisure forefathers had them a century ago." We would be on slippery ground if we would try to discuss this fact intensively. Better, we see that the later Christian "vita contemplativa," seems to originate here, and that the separation of "artes liberales" and "artes serviles" in the history of our education during many centuries still echoes this philosophy. Our College is a liberal arts college, enough reason I think to be tempted to look a bit deeper into the meaning of this word too. I will come back to it later.

It seems almost impossible in our time to realize the important factor of leisure time for our civilization since the absolutistic term of "labor" as a universal value, perhaps *the* last value of our industrialized civilization, has conquered our mind. So many terms like "working class," "labor union" seem to state that nothing other than labor has to be the essence of our life—goal and meaning at the same time. Everybody who wants to "belong" to this modern society emphasizes the fact (or illusion) that Labor is the essence of his Life.

To document myself and why I thought the topic Leisure might be adequate for a baccalaureate speech, I read and reread many things. I saw that nowadays many people share a skepticism towards labor as the essence of a civilization, but I couldn't get along with the contestors and challengers of this idea either. Some seemed to deny labor any kind of human dignity and inner value, offering working only as serfdom and slavery. That indeed was not what I was looking for. Probably, I was just looking for a newer—or older—kind of labor, one that includes the spiritual nature of man I so deeply feel we should discover again if we want to put our Western Civilization on a basis that will hold out in the time of profound dangers which lies ahead of us. I myself too often had felt the inner joy of work—as when in class I felt the students responding to some ideas I almost had broken my poor head about, or when I was thinking about this little speech too.

A number of modern writers deride the active life of modern man as something that is

detrimental to the greater inner experience of pure meditation. That, as are most extremes, is wrong. It is almost as wrong as seeing the only value of life in work. I know a lot of people who are untiringly active without being busybodies. They apparently are just in good accordance with their own more profound personalities, so that their activity is nothing else than the natural result of their inner world of—I dare say so—leisure and love to humanity.

And I know other people who claim they have found something more valuable than work, giving it great names, but who are just floating in a superficial tide of laziness. The right balance is important to reach: even in the hours of inactivity, there should be the deeper activity on a level of quietness.

Everywhere in our time we meet the longing for a genuine fulfillment of life. Everybody experiences hours where a greater life and love seems to take over his little existence and points beyond its boundaries. It is important to be aware that everything man experiences has two meanings: one for the little passing subject that we all are and one for the underlying essential being that we could become. We are becoming aware that our personality in time and space never corresponds exactly to the essential image of ourself which we carry with us. Only during a few precious hours do we feel identical with ourselves. These moments can happen either in an hour of contemplation, in the middle of hard and active work, in love, or even in a fight with our brother. Through our own essence we are always taking part in the universal unity which we seem to be permeated by. It must be our task on this beautiful earth to realize in our everyday life a bit of this greater life. And that means, we will have to "work" at it.

So, there must be more than just one aspect of the word "work" as of the word "leisure" too. On a higher level they might even mean the same or at least a similar thing.

When I visit a museum with a group of foreign study students, always somebody, while looking at a picture he likes, asks how long the painter may have painted on it. The greater the effort, so it seems sometimes, the better we can appreciate even a work of art. But what then with Mozart or Schubert? Perhaps with them the main thing *is* intuition but after the moment of bliss they too need all the effort we praise so highly in order to realize what came first as a gift to them. Yet, without intuition Mozart would not be Mozart.

We don't want to abolish work, we just think the idea of work should not be narrowed down too much.

Let's go back now for a moment to the term

“liberal arts.” Since you have been living in a liberal arts college you probably know that for centuries the topics the universities offered were divided in “artes liberales” and “artes serviles”—the free arts and the serving arts. The practical realms were put together under “artes serviles” since they served a purpose of useful nature, while the “artes liberales” had their meaning and their goal in themselves. Philosophy, naturally, was one of the “artes liberales.” Therefore it is at the same time meaningful and funny that a philosopher—Kant again—was one of the first to state that philosophy too is hard work, a “Herculean job,” and that he distrusts intuition and contemplation.

There is the traditional difference between the human faculties “ratio” and “intellectus,” the latter including some contemplative elements which basically may be a bit more than just human, may be superhuman. As one of the main thinkers of the age of reason, Kant emphasized the “ratio” and even derides other philosophers who are of the opinion that intuition and contemplation are necessary and essential if we want to get to the center of things. For Kant, Plato is the “father of all extravagances in philosophy” while Aristotle’s philosophy is “real work,” research and rational thinking.

I must include here also that the traditional philosophers saw in “ratio” the main human value, but that “intellectus”—intellect, but it has changed in meaning a bit—just added the elements the human mind lacks when it puts the only emphasis on “ratio.” Contemplation itself is more than just human, as Aquinas states. Kant seems to see in the labor character of philosophy its intrinsic value. He distrusts intuition since “it doesn’t cost anything.”

I am a bit taken aback by this statement. Doesn’t it lead to the conclusion that truth lies in effort? that effort *makes* truth? You see how modern good old Kant is. Not only truth but morals—virtue—have been linked in a direct way to effort too. You are virtuous—morally good—when you are fighting the human nature, while Aquinas says the essence of virtue lies more in the Good than in the effort. “Virtue teaches us to follow our natural inclinations in the right way,” says Aquinas while Kant would probably say that virtue teaches us to fight our natural impetus. That is an essential difference. Aquinas and others state that the most profound deeds of goodness originate in Love and are not just an effort against our sinful nature. So can contemplation and intuition or the sudden spark of genius come to a man as a gift, too.

Modern man refuses almost everything that is not accomplished by hard work and distrusts everything effortless. We don’t want to get gifts; we want to earn what we get.

History sometimes seems to unfold ideas in a very clever and understandable way. When rationalism becomes more and more the only thing to do, the other traditional human faculties of the mind, intellectus and intuition, are being pushed into the background. As we have seen they were considered partly superhuman and bringing man into contact with a more profound level of his existence. So, naturally, when man wants to live just by rationalism, not only intellectus and intuition but also leisure are vanishing, especially the formerly good conscience while enjoying leisure. So, leisure and intuition and contemplation work together and are being abandoned together in our modern society.

The normal life of man is the everyday of work—no doubt about that. However, training for a job, a skill, is not identical with education. Can man be satisfied with being a function in a big outfit?—in a big machine? And if so, because he doesn’t know better, should he be allowed to be nothing else? Is there only the knowledge of the specialist? or is there still what Cardinal Newman called the knowledge of the gentleman?

Not everything is useless which doesn’t have a useful purpose. Something seemingly useless like the liberal arts may still be a blessing for a society which does take it to its heart. At least Hegel says so. In the foreword of his *Wissenschaft der Logik* we read about the “contemplation of the Eternal and a life which is exclusively devoted to serve it . . . they are not for some useful purpose but for the blessing.” A growing number of people seem to feel that it is necessary for a real society that some people devote their time and their minds to a “useless” contemplation. Not just for their own amusement but for the good of society. Many writers seem to see that today there is a great usefulness in the so-called useless.

Customary still is the opinion that leisure, free time, or contemplation are synonyms of laziness and escapism. Therefore it is interesting to see that classical philosophers are of the opposite opinion: the lack of ability for leisure to them originates in laziness and escapism. The restlessness of a suicidal labor fanaticism—just for the sake of labor—originates in man’s unwillingness to realize himself. Let’s look at a second word which very often has been identified as the term for leisure and finally became the wrong synonym for it: it is “acedia”—laziness. But it is not what we mean today when we say laziness. It is much more the unwillingness of man to accept his own dignity, to be what God wants him to be. It is to be what he essentially is. Kierkegaard calls it the desperation of weakness, and he says that man often desperately doesn’t want to be himself. So, it is more the refusal to recognize

his own essential being.

While I was thinking (let's say meditating) about the difference between leisure time as a very active way to become conscious of some inner faculties and levels, and on the other hand, leisure time as an equivalent of "lazy time," a new book, published in your country caught my attention: *The Sin of Loss* by Siegfried Wenzel. There is a marvelous historical outline of the change that the original meaning of leisure time underwent. From the beginning there are two different terms: "schole" and "akedeia." I assume that your Greek and your Latin are almost as rusty as mine; therefore, I will limit my references to these old languages a bit. "Akedeia" originally is not a synonym of "schole" as is leisure time, while many centuries later it looks almost like a modern interpretation of it. In some dictionaries you would find the translation for "akedeia" as laziness, inertia. And that comes really close to our own common interpretation of leisure nowadays. However, at the beginning these two topics were almost opposite to each other: "leisure" or "schole," meaning an active approach to the deeper meaning of man's life, and "akedeia" or the Latinized form "acedia" meaning just the attempt to get away from the call to deeper meaning. It most of all includes the character of what we today call "escapism"—meaning the wish to run away from inner responsibility, from demanding issues in ourselves and in the world.

In this way "acedia" is close to a foul pretext not to follow something which we feel trying to become alive in our mind, is inertia—is laziness—in the metaphysical interpretation of the word. The wariness we so often feel toward love as the meaning of life—that would be perhaps close to the meaning of the word acedia. When we are overly tired, wary of the Love of God, we suffer from acedia. The result of acedia, in the understanding of the Middle Ages, is despair. Despair is the daughter of acedia—of laziness. Since the time of Pope Gregory the Great "acedia" is almost synonymous with "tristitia," that is sadness. And you know that tristitia, sadness, is considered one of the capital sins. It is very interesting to somebody with a historical instinct that Kierkegaard later takes up this interpretation. Sigmund Freud, on the other hand, gives his own interpretation when he states against tradition, that tristitia (sadness) is a good thing since it includes some personal activity while the passive "melancholy" is an illness. By the way, I hadn't known before I read this book by Siegfried Wenzel, that Aldous Huxley already in 1923 had written an essay on acedia in Romantic literature. More known is T. S. Eliot's identification of acedia with

metaphysical boredom. Here also is the interpretation that comes close to our topic: the slackening, the tiring of the mind which—and this now is the most important statement—goes hand in hand with the pseudoactivity of the busybody. Thomas Aquinas already had said that "acedia" (laziness) is the "fuga finis," meaning man's flight from his own destiny.

When we accept the classical definition of leisure then it is almost impossible to view the ideology of labor as its opposite. The opposite of leisure is not labor but "acedia," this kind of metaphysical sadness. Leisure is the affirmation and the consent of man to his own essence, to the world, to God and to Love. Out of this consent, by the way, there comes a great new activity for everything. Therefore lack of the capability for leisure can come very close to despair. Laziness in this respect brings forth the "un-leisure" since there can be leisure only when man is identical with himself.

The will to rational knowledge, the mastering and forming of the world, if emphasized as the only and absolute value, may be blinding man toward those inner experiences which cannot be analyzed in just a rational way and which don't bring forward technical achievements.

We shouldn't shy away from the inner experiences of men, should better accept their reality. The existential meaning of genuine feeling and of the most profound motions in the depth of our mind have to be taken into serious consideration when we try to get to the essence of man, not just to his functionality.

From many sides there are attempts today to convince us that what we experience in our most profound hours is just an illusion, is "subjective," doesn't mean anything, or at least means something completely different from what we accept it for. With a little smile we are being told, these feelings may psychologically even be genuine, but there is no proof of any reality behind them.

Why don't we have the courage to feel what we feel? Everybody for instance experiences that Love is not just sex, friendship is more than a partnership in business, the awe in face of nature at dawn is not equal to a cool air condition. A growing number of philosophers and theologians are taking subjective experiences into account now days. There even is talk about a new theology of experience, taking man and his own experiences seriously.

More and more books are being written about the importance of meditation and contemplation. These things are so fashionable in certain circles now that the negative critique is growing also and rightly so. There is much nonsense around in this field. Much good will is entangled with lack of

common sense. However, contemplation and meditation are quite legitimate in every religious awareness. And the good thing about it is that it can be activated inside and outside of institutionalized religion. Especially young people cannot be reached easily by traditional forms of church any more, but they may eagerly try contemplation and meditation although some people's exaggerations could shy them away from that too. Other people would just shrug their shoulders about so much good time to be wasted while some real work could be done in the meantime.

Leisure brings silence. When we are silent, we listen. We let things happen to us. We open ourselves to what the world has to tell us. We have been told about many scientists, artists, politicians that in times of apparent passivity the greatest things have come to them. I don't want to say when you have an important essay to write, just sit down and do nothing since the right solution will come by itself. It might just not come. Leisure is not just synonymous with nonactivity, the inner eye dwells on the deeper reality of the world around us with genuine consent.

Consent can be realized very profoundly in times of a real festivity—for example, at this Baccalaureate. It is a day to let the mind rest for awhile from what it had to do to get to this hour and to look into the essentials of the past and the future. To celebrate the festival means to get into contact with some meaningful essence of the world and of man. The feast is the genuine origin of leisure.

The break during working time, be it an hour or a month, is just an interruption of work and, therefore, part of work. The justification of leisure is that man remain human. Therefore his ability for leisure is one of the essentials of the human being. The French philosopher Proudhon said, while talking on the idea of Holyday: "The common man for a day gains back his dignity and becomes equal to his masters."

We will have to activate leisure, "to scholen again." More than two thousand years ago Aristotle already asks, with what then should we fill leisure time? Anything can work that helps the mind to recollect itself from too much routine work, from too much outer activity. Sports, love, outdoors—almost everything can help. You know that back of most sports there are mythological symbols: why for instance eleven people for a game of soccer? What does the ball and what does the goal stand for? You may also have heard the word about the "homo ludens," that is the playing man. It's a book by the Dutch philosopher Holsenger. Everything as a holy play or game

includes the deepest visions of man. Although today sports are mostly commercialized like everything else, the underlying meaning is still there and people feel it without knowing it.

At the foreign study center that I am serving we usually do some painting since we found out it helps to recollect the mind and to give us a chance to get into contact with ourselves. During painting, our mind can dwell on important issues it usually tries to get away from. Originally leisure is the time when man should get into contact with his own spiritual self, should regain his consciousness as of a being of universal depth, not in order to get away from everyday's work but to devote himself to it from a more profound level with a meaning. New strength and new plans and orders for realization in the active world are being built up after he has been recharged by this funny "wireless" power we find in ourselves—we may call it love. It is like systole and diastole, inhaling and exhaling. In other words, we should be aware, even during the time of necessary outer activity that a part of ourselves remains in a deep restful center of the world.

In history of religion we see that times of silence, of rites, of festivities are like time zones cut out of the ordinary time, being reserved for the gods exactly as the sacred buildings and regions are cut out of the space which otherwise is being cultivated for useful purposes. "Temple" means the property of the gods. The same goes for holy time, and I don't hesitate to call holy time leisure time. It belongs to the gods, is taken away from the usefulness of working time. Every seventh day is such a time area. In the world of total work it can't be admitted; therefore in socialist countries you very seldom have our Sunday. Here the holiday either is a pause, a break in the working time or a "labor day," is the principle of work for work's sake. How easily then spare time gets the atmosphere of just "killing time" and of boredom. Baudelaire, the French poet, said: "Man must work. If not because he likes it, then out of despair—since work is less boring than distraction." Who doesn't think, hearing this, of Sisyphos, the most frightening image of the worker without redemption? You know this poor guy who had to roll the stone up to the top of the hill and send it down again.

The topics of balancing the Western utilitarian mind with the meditative Eastern mind, the rational West with the intuitive East, seems to become a topic for more and more writers. Herbert Marcuse's word of the "one-dimensional man" is quoted very often although his alternatives are not convincing either. Max Horkheimer, at his beginning close to Marxistic ideologists, has gone over now to an almost theological position,

especially in his book *The Critique of Instrumental Reason*. In this book, he sees doomsday approaching because of the absolute emphasis on rationality in our civilization. Robert Ornstein has just published a new book, *The Psychology of Consciousness*, propagating a new synthesis between the East and the West, intuition and rationality.

You are aware I think that our topic since the beginning has changed a bit. Leisure and Work have been almost paralleled with Intuition and Rationality, East and West. Don't be afraid, please, that I will go on for hours. Before we solve the problem, before we even really start looking at it, my time has been up already. So, this little speech is just something like, let's say, the

introduction to a foreword to the first footnote to a fragment of the topic. You have the prerogative to just forget it or to put some more footnotes to it.

A last word: we use the expression "that is just academic" to show that something is without a deeper meaning, just sterile theory, unreal and not alive. Josef Piper seems to think that the word "academic" has lost its profound meaning because our academies, universities, lost their ties with the more essential realms of the human being and condition. There are things that you can't do "because" or "in order to." You just do them or you don't do them. Their meaning is not outside, it is *in them*. I hope that in this sense my concern about leisure was not just "academic."

