Ties With Foreign Universities Needed

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I share Mr. Jaschke's concern for a more “invigorating intellectual atmosphere” at Rice and wish to reply to his charge of cultural moronity among students and young alumni by a proposal.

I cannot deny that our well polished image of self-admiration is an exaggerated one. It is not unfair to say that most of us are not enough concerned about ideas or the rest of the world. The context in which the student is forced to work is too often more one of a collection of facts or data than of vital intellectual reflection. Real curiosity about ideas as well as the integration of knowledge at times seems to find more expression in extra-curricular than in curricular offerings.

OF COURSE, OUR analysis depends on what kind of a school we think Rice is. Those of us who envisage it as a university of growing international reputation are disappointed at what we must regard as parochialism.

I wish I could think that a little more culture would solve the problems which will dominate our lifetime or that it could even produce personal integrity in the face of them. We must acknowledge realistically that the basic values of a free society are being challenged as never before. I am grateful that the fanatical anti-Communism which dominates some parts of Houston has not reached to our campus in a major way.

YET, WE SHARE too much the utopian answers—practical more than intellectual — which arise mor from the rapid expansion of this area, than from considered reflection: Progress is automatic! We will succeed! No one is threatened!

Universities in other parts of the world have a different mood. Not only is there the technological advance in which we share, but rapid political and social change as well. Students live in revolutionary situations in many if not most countries. Politics and ideology are in crisis.

In my less optimistic moments I wonder if we really could care less about the changes which will determine goals of use for new technology. We seem to have taken only a token interest in the peace corps; I have been asked if it is “safe.”

THERE IS AN annual “charity drive” which I commend strongly and do not wish to criticize. I cannot say emphatically enough that I think it very important. Yet, the name “charity drive” offends me and I have never understood why the money almost always stays in Houston. Why not a “justice drive” to show that we have some conscience for the rest of the world in spite of all our luxury and comfort?

One may ask whether our total ethos does not show a shocking lack of critical apprais-

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The Reforma
tion and the Re
cnaissance do not imply a break 
with the past. The humanities 
and the sciences developed 
side by side. The

ENLIGHTENMENT was

a time of great

change in

thought and

action. Individuals

began to question

the teachings of

the church and

to seek new

ways of understanding

the world.

The ENLIGHTENMENT

led to the

development of

new philosophies

and sciences, which

in turn led to

the industrial

revolution and

the growth of

modern society.

In this
time, science

became

more

important

than

religion,

and

philosophers

began to

question the role

of science in

society.

The ENLIGHTENMENT

is often seen as

a time of great

progress,

but it also

had its drawbacks.

For example,

some

philosophers

became

so
ded, and

people

began to

question the

authority of

the church.

The

ENLIGHTENMENT

also

led to the

growth of

new religions,

such as

Unitarianism.

In general,

the

ENLIGHTENMENT

had a

significant

impact on

society,

and it continues

to

influence our

thoughts and

actions today.