

INSIGHT

NOTRE DAME

BLACK STUDIES AT NOTRE DAME



EDITOR'S NOTE—Words are funny things—they reach back over history, into the present and forward to the future.

For example, the words "black" and "Afro-American" are as new to the Notre Dame campus as they are to U.S. society in general. There are 81 black students in the 6,200-member undergraduate student body at Notre Dame, and the University has been trying to recruit more and to retain those who have come. One key step forward was taken this May when a Black Studies Program was approved by Notre Dame's Academic Council. Born in confrontation and nurtured in biracial committee, the Program starts next fall. Prof. Thomas Musial, a member of the committee which drafted the Program and guided it into existence, tells the story in this issue. The question of "Why Black Studies?" is best answered by black students themselves, and we asked four members of Notre Dame's black community to do so.

While the word "black" and its combinations speak of the present and the future, the words "C.S.C." and "Holy Cross" are nostalgic for many Notre Dame friends and alumni. The changes on campus and the pressures within contemporary religious life have naturally made many persons curious about the future relationship of Notre Dame and the community of men which founded it. This question is covered in the issue's second major article, which reports both poles of opinion, and, as might be expected, draws three conclusions which occupy the center.

The term "minor sport" is not found in the lexicon of Notre Dame's Athletic Department. The banning of this implicitly pejorative appellation is a way of telling the young men who participate and the older men who coach that the basic qualities of sport are found in fencing as well as football, and in intramural and club sports as well as in varsity athletic activity. The kinship is perhaps best seen photographically, where the poetry of motion, the intensity of competition, the comedy of situation are caught by the alert cameraman. Our photo essay is designed to give you a look at some moments you don't find in the daily newspaper's sports section.

All this, plus the usual "Potpourri" and "Faculty Sketches," comprise this edition of *Insight*, a publication, come to think of it, named after a word in the language which is linguistically perennial.

INSIGHT

N O T R E D A M E

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in for pleasure*

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EDITOR: Richard W. Conklin, Director of
Information Services

MANAGING EDITOR: Tom Sullivan

PHOTOGRAPHY: M. Bruce Harlan, Dick
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COVER: Roy Lewis

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news



Fr. Hesburgh



Donald F. O'Brien

potpourri

PEOPLE AND EVENTS □ Launched in the fall of 1967, "SUMMA: Notre Dame's Greatest Challenge," the most extensive capital gifts campaign in the history of the University, now has \$50.1 million in commitments, 96.4 per cent of the \$52 million goal. The University has also announced a \$6 million program for the development of legal education, including a new Law School building and expansion of students, faculty and library holdings. A national survey reveals that Notre Dame is tenth in commitments among the 122 institutions of higher education now engaged in major fund-raising efforts. □ A two-day teach-in and strong opposition to the Indochinese war from Notre Dame's president, Father Theodore Hesburgh, the student body and the faculty marked the campus following the Cambodian intervention. Serious student leadership, coupled with faculty cooperation and administrative flexibility, kept demonstrations non-violent and constructive. □ Father Hesburgh recently received the prestigious Meiklejohn Award of the American Association of University Professors, given each year in recognition of an outstanding contribution to academic freedom. He is the first president of a Catholic college or university to be so honored. □ The University and Saint Mary's College have announced the appointment of a three-person consultant team to analyze the options open for future collaboration between the two institutions and to present recommendations before December 31, 1970. □ Notre Dame's Mosquito Genetics Project, renamed the Vector Biology Laboratory, has been formally designated by the World Health Organization as an international reference center for the malaria-bearing *Aedes aegypti* mosquito. □ Dr. Donald E. Sniegowski, associate professor of English, chairs the new All-University Forum, a sounding board for administration, student, faculty, alumni and trustee opinion. □ The service role of the University's Center for Continuing Education on a state and local basis was illustrated this spring with conferences on modernizing Indiana's state government and on drug abuse in the South Bend area. □ Notre Dame's Placement Bureau received backing, along with suggestions for changes responsive to current student needs, in reports submitted by committees of the Student Life Council and the Faculty Senate. □ Rev. John S. Dunne, C.S.C., professor of theology, is on a year's leave at the University of California at Berkeley after receiving the Danforth Foundation's coveted Harbison Award for teaching. □ The University netted \$210,000 from its Cotton Bowl appearance, and the money will go for salaries of personnel connected with the Black Studies Program, which is to begin next fall, and to minority group scholarships. □ Professor Astrik L. Gabriel, director of Notre Dame's Mediaeval Institute, has been

decorated by the Italian government for his work on photographing and photostating the treasures of Milan's Ambrosiana Library. □ Donald F. O'Brien, Houston, Texas, a vice president of McCann-Erickson, Inc., is the new head of the 43,500-member Notre Dame Alumni Association. □ Two major art exhibits attracted national attention to the Notre Dame Gallery. One covered 20th century German Expressionism and the other the 16th century Mannerist school of Italian Giorgio Vasari. □ Rev. Ernest Bartell, C.S.C., chairman of the economics department, is the new acting director of the Center for the Study of Man in Contemporary Society, succeeding Dr. George N. Shuster who will be devoting his time to development of Notre Dame's Institute for Advanced Religious Studies. □ A top-level advisory council for the University's newly formed Institute for Studies in Education has been named, and it includes such distinguished public figures as John Gardner, head of the national Urban Coalition, and Francis Keppel, chairman of the board of the General Learning Corp. □ Two Notre Dame professors have recently been appointed officers in key professional organizations in the field of religion—Rev. James T. Burtchaell, C.S.C., chairman of the department of theology, was named vice president of the American Academy of Religion, and Dr. William V. D'Antonio,

approved in principle. □ Dr. William B. Walsh, a Washington, D.C., physician who founded "Project HOPE" and launched a hospital ship on mercy missions around the world, received the 1970 Laetare Medal. □ Black novelist Claude Brown and pop-journalist Tom Wolfe were headliners at the 1970 Sophomore Literary Festival. □ Notre Dame's Industrial Associates Program, designed to further mutually beneficial intellectual contacts between the university and business-industry, sponsored campus seminars on pollution, unemployment, and mass transportation. □ Rev. Tjaard Hommes, a United Church of Christ minister who has directed pastoral field education for the Harvard Divinity School and Boston Theological Institute, will be the director of the theology department's new doctoral pastoral program, supported by a \$300,000 grant from the Frank J. Lewis Foundation of Chicago. □ In addition to chairing the U.S. Civil Rights Commission, Father Hesburgh during the past academic year served on three panels whose recommendations made national news: the Presidential Panel on a Volunteer Army, the Kerr-Carnegie Commission on Higher Education and the American Bar Association study group on campus disruption. □ Necrology: Rev. Philip S. Moore, C.S.C., a distinguished Notre Dame scholar and administrator for nearly four decades; Rev.



Dr. William B. Walsh

chairman of the department of sociology, is the new executive secretary of the Society for the Scientific Study of Religion, an organization whose national office has been moved to campus. □ A curriculum revision recently adopted by the University stresses increased flexibility and more student control in curriculum, a personalized approach to education, and the dovetailing of living and learning experiments. An ND/SMC experimental, co-educational residential college was



Rev. Philip S. Moore, C.S.C.



Frank M. Folsom

Bernard H. Lange, C.S.C., a Notre Dame professor for 35 years and a devotee of weight-lifting; and Frank M. Folsom, 1958 Laetare medalist and colleague of Father Hesburgh's as permanent Vatican City Representative to the International Atomic Energy Agency. □ Allard K. Lowenstein, the New York Congressman noted for his opposition to the Vietnam War, was chosen by vote of the ND Senior Class as its 1970 Fellow, and he spent a day on campus in May.



black studies at notre dame

by Thomas J. Musial

On November 26, 1968, the Afro-American Society, organized in 1966 and representing the majority of undergraduate blacks at the University of Notre Dame presented Father Hesburgh with a list of eight demands: (1) a black scholarship fund, (2) black recruiters, (3) that ten per cent of the student body be black by 1972, (4) black counsellors, (5) and increase in black faculty, (6) blacks in (non-academic) supervisory positions, (7) courses in black culture, and (8) remedial and tutorial programs.

While Father Hesburgh made it clear that he did not accept demands, he made it equally clear that he was concerned about doing something about legitimate grievances of the black students at Notre Dame. He further indicated, by his immediate appointment of a faculty committee whose members had some understanding of the meaning and importance of the grievances of the blacks, that Notre Dame was prepared to do whatever ought to be done to rectify the situation.

It took the faculty committee several days to convince the authors of the eight demands that the committee's purpose was to promote rather than to impede fruitful negotiations. Mindful of the long history of administrative delays that our country has witnessed on matters which require prompt action for social reform, the hesitation of the black students to meet with the faculty committee was understandable. The Afro-American Society had made its grievances known to the President as directly as it could, and expected a direct reply. An intermediary committee at the outset seemed to indicate unwillingness to stand face-to-face with the problems and give serious questions straight answers.

What few realized at the outset was the way in which a lot of people, both black and white, would have to work together to solve the problems highlighted in the demands. But at last, the students of the Afro-American Society and the faculty members appointed by Father Hesburgh met in the lounge of the University Club and formed a committee of the whole, consisting of full representation of concerned faculty and students. This newly constituted committee called itself the University Committee for Black Students and agreed its task was to do whatever possible to resolve all legitimate problems contained in the eight demands. The threatened disruption of the December 6 nationally televised basketball game between Notre Dame and

UCLA did not occur, a sign that members of the Afro-American Society had placed their confidence in the fledgling committee, a confidence that was not misplaced.

The committee met on an average of one night a week from December, 1968, to the end of the following May, making headway on all grievances but spending most of its time trying to resolve the nettlesome question of what form the proposed Black Studies Program should take. The Black Studies Program was crucial, in part because it reflected a theoretical foundation for the direction of all future university activities, and in part because it provided the academic framework in which responses to the other demands would take place.

Basically, the committee considered three educational philosophies. One, represented by the black economist, Arthur Lewis, stresses an education for blacks which will make them competent professionals in a contemporary integrated society. Blacks, according to Lewis, should aim for the jobs at the top, those power positions which wield influence in society. To do so, they should attend the best of the white colleges or universities, which train a disproportionate number of those who occupy critical leadership positions. There is little "soul" in this argument.

At the other pole are spokesmen (such as Dr. Nathan Hare, a black sociologist) who consider Lewis' position as one of co-optation and who argue for an activist (sometimes militant) and separatist education. Such an approach shuns the traditional trappings of academe for revolutionary training programs, led by blacks whose credentials have been earned in the "liberation movement."

Between the two is a meliorist position which attempts to combine traditional academic scholarship with a sensitivity for black culture and experience. It proposes to give blacks the intellectual tools necessary to effect change in a technocracy without severing them from their distinctive black consciousness.

Notre Dame's Committee for Black Students took a position that lies in this middle ground. The program they recommended is based on three important educational objectives: (1) exposure to a good general education that will equip students with the basic tools of academic methodology and with a general awareness

Thomas J. Musial



of human issues, values, and their interrelations; (2) preparation in a specialized area of study to enable graduates to become competent professionals in an integrated contemporary American society; and (3) provide its students with an awareness, through systematic study, of the experiences, conditions, and origins of black people, their living conditions, their philosophical, religious and social values, their various modes of artistic expression, and the way in which each of these cultural aspects has been interrelated in the perspective of time.

To meet its three specified educational objectives, the University Committee for Black Students recommended a three-phase academic curriculum for the student who wishes to major in Black Studies. The first phase, concerned with the student's general education, would be met by the usual college area requirements. The second phase would stress the methodology and substantive knowledge of one of the traditional academic disciplines. The third phase would give the student a background in the institutions, arts, ideologies, and ethos of black people.



Initially, the Black Studies Program will provide a double major. This means that in addition to the twenty-four hours of prescribed courses in Black Studies, a student will also take an equal number (twenty-four hours) of course work in another department. The Black Studies requirements will be determined by the director of the Black Studies Program. The course requirements in a cognate academic discipline will be determined by that academic department.

Humane understanding of black people in America and their African heritage is as much a concern of non-blacks as blacks.

The twenty-four hour Black Studies major sequence of courses will consist of courses developed and approved by the director of Black Studies. Some of these will be taught exclusively within the Black Studies Program and some will consist of relevant courses already being offered by the regular Departments of the University. There are currently about fifteen of these departmental courses in the College of Arts and Letters. The director of Black Studies will have the authority to establish, give content to, and develop those courses that will be taught exclusively in the Black Studies Program. This may also include arranging academic credit for significant work experience away from campus that is a demonstrable contribution to the student's academic growth and awareness in areas of Black Studies.

The requirement that a student majoring in Black Studies take 24 hours of course work in a cognate department was in no way intended to imply that Black Studies courses do not have as much integrity or importance as studies in a traditional academic department. Rather, it was the committee's belief that if a student had mastered the methods of one of the traditional academic disciplines, he would be better equipped to bring to bear the fruits of that discipline in some area of Black Studies or in some role of professional competence in the black community.

The committee also believed that a humane understanding of black people in America and their African heritage is as much a concern of non-blacks as of blacks themselves, and it was hoped that non-blacks as



well as blacks would enroll in the program. Its proposal to the College and Academic Councils recommended that all Notre Dame students be required to take at least one of several Black Culture courses stipulated by the Program of Black Studies as a requirement for graduation from the University. The rationale for this recommendation—which sought far-reaching effects on the entire Notre Dame community—was based on the need for white students, in this multi-racial society, to have some exposure to the life experience of the largest minority group in our country and the special problems they face. When the proposal was reviewed by the College Council it was judged to run counter to the principle of freedom of choice espoused by the new College curriculum, but the point of the recommendation was well taken and the Council at last resolved that the University, through its departmental advisors, should encourage all Notre Dame students to take courses in the Black Studies Program without making any Black Studies courses mandatory.

Since what a student learns is determined in part by what materials are available for him to study, the Notre Dame proposal called for a repository of knowledge from which students enrolled in its Black Studies Program could draw insights about black people through literature, artifacts, and scientific investigation. Since so little of the history of black people has been written, so few of their political institutions have been studied, so few of their social conditions have been understood, and so few of their artistic accomplishments gathered, it is the hope of the Notre Dame program to provide eventually Archives of Black Arts and Sciences to fill in these gaps. Much will depend on the availability of funds.

... to give blacks the intellectual tools necessary to effect change without severing them from their distinctive black consciousness ...

Ideally, in addition to collecting existing publications and artifacts bearing upon black culture, such Archives would support a staff of researchers and librarians to document and catalogue historical records and contemporary events. This work could be assisted by other ongoing programs of the University,

for example, the Center for the Study of Man in Contemporary Society, the African Studies Program, and the Urban Studies Program. Such an Archives would not only provide a firm foundation for Black Studies at Notre Dame, but would also attract prominent scholars and students who would find at Notre Dame the resources necessary for their continued study.

Notre Dame has acknowledged the value of a more thoroughly integrated academic community. To this end it has proposed a program of financial aid to help black students who cannot afford a Notre Dame education, and a program of Basic Studies designed to prepare the black student with high potential but academic deficiencies to meet the normal academic standards of the Notre Dame Freshman Year of Studies Program. Little need be said about the sincerity of



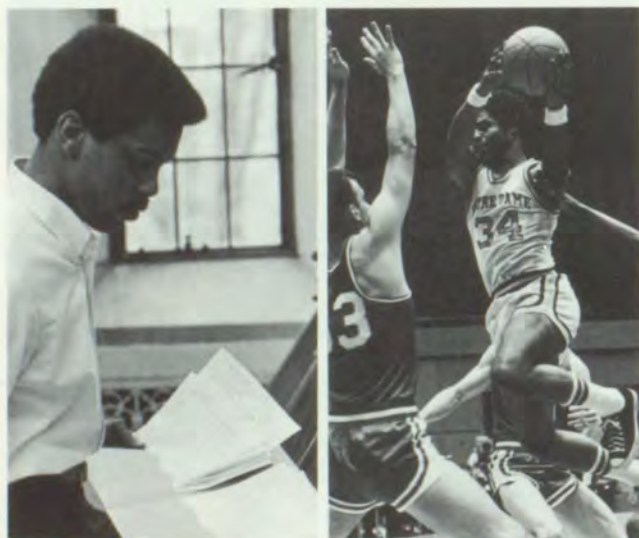
Notre Dame's willingness to commit itself to a financial aid program for needy minority students. The decision to play Texas this year in the Cotton Bowl and donate the net proceeds of that game—a total of \$210,000—is indicative of Notre Dame's commitment to bring more needy and deserving blacks to Notre Dame and develop programs for them.

But more than money is necessary for greater black enrollment. Research has shown that more than 90 percent of the students who come to Notre Dame come through some form of personal contact with the University or one of its representatives. To bring black students to Notre Dame an effective recruiting program is necessary, combining staff and student efforts to comb inner city high schools.

It is important to remember that confronting black students, who often suffer from substandard teaching in ghetto high schools, with an academic track geared for skills they have not yet acquired only compounds the educational felony. Black students who fail because of this kind of academic mismatch are often embittered about their experience and worse off in terms of educational possibilities than they were as high school graduates.

In response to the need for remedial and tutorial study programs for incoming black students possessing good academic potential, the Black Studies Program hopes to provide a Basic Studies Program which consists of courses in each of five academic areas: English, foreign language, mathematics, history, and laboratory sciences.

The Basic Studies (college preparation) Program would



carry no University credit. The courses, however, would, where necessary, count for units of high school credit where such units are necessary for admission to the University. Some Basic Studies courses could be offered during the summer session, or the Director of Black Studies could arrange for black students to enroll in comparable courses at other local colleges or universities. A student might enroll in as many Basic Courses in his first year at Notre Dame as he has areas of deficiency. His course load would be reduced accordingly with the understanding that it might be necessary for him to take more than the usual four-year period to earn an undergraduate degree from Notre Dame.

Everything will not depend upon such an autonomous remedial program, however. Most black students who

apply to Notre Dame do not need such extensive help. The general need seems, rather, to be for extra tutorial help to supplement the regular Freshman Year courses. Such tutorial help is already provided by the Freshman Year Office.

It might be useful at this point to sum up what has been accomplished on each of the eight demands mentioned at the start of this article.

Notre Dame has acknowledged the value of a more thoroughly integrated academic community.

1. A black scholarship fund. Augmented by Cotton Bowl funds, this situation is better off than ever before. (During the 1969-70 school year, without Cotton Bowl funds, a total of \$174,460 in student aid funds [which include loans, grants, government grants, work-study appointments and the like] were received by 74 blacks. This covered 92 per cent of the black enrollment at an average of \$2,360 per student. If one eliminates athletic grants to blacks, coverage is 90 per cent of non-athletic black enrollment at an average of \$2,180.)
2. Black recruiters. The admissions office this year added a black in charge of minority recruiting, and that office's efforts have been augmented by those of the Afro-American Society. The concrete results of their work this year are not available, but applications of qualified blacks have significantly risen.
3. That 10 per cent of the student body be black by 1972. This remains an elusive goal, principally because there is a very small pool of blacks to begin with and fewer yet motivated to attend a predominantly white, Catholic university. The existence of a Black Studies Program with remedial and tutorial appendages should aid in attracting more blacks to Notre Dame. Some colleges, such as Law, have been particularly successful in recruiting.
4. Black counsellors. In the 1969-70 academic year, Freshman Year shared with admissions the services of a qualified black person who counseled the University's blacks.
5. Increase in black faculty. A slight increase has been effected, but the chief problem again is competing

with several hundred other institutions for a limited number of candidates. There are also increasing complaints about luring black professors from sorely pressed all-black colleges. Most importantly, however, a black director of the Program has been appointed and will be working full time by this fall defining and organizing the details of the multiple activities of the Black Studies Program which will include the recruitment of a staff of black teachers whose responsibilities will undoubtedly be full time in the Black Studies Program.

6. Blacks in (non-academic) supervisory positions. Statistics here are likely to be unimpressive, in part because there is a small supervisor-worker ratio at Notre Dame. This is not to suggest that nothing has been done in this area. The University has taken positive steps to assure that no discriminatory hiring or employment practices will be tolerated and that affirmative action will be taken to insure that applicants are employed, and that employees are placed, trained, upgraded, promoted, and otherwise treated during employment without regard to race, creed, color, national origin, or sex. Affirmative action has taken such forms as on-the-job training programs, the results of which are bound to produce more minority workers who are qualified for the jobs at the top. There are a handful of blacks in supervisory positions at Notre Dame. The growth of black employment since 1962 has been encouraging—from 40 blacks representing 2.3 per cent of the total work force to 240 blacks or better than 10 per cent in January of this year.

7. Courses in black culture. During the past two years, before the Black Studies Program was able to launch its operations, two entirely new Black Studies courses have been offered under the auspices of the Collegiate Seminar Program and the English Department. William Turner and Calisto Madavo, very capable black graduate students from the Sociology and Economics Departments, have taught general courses in Afro-American Culture, and Richard Bizot, a white assistant professor of English, has taught a course in Afro-American Arts which concentrates on black literature and music since World War II. A total of five of these one-semester courses have thus far been offered as a prelude to the inauguration of the regular Black Studies Program.

8. Remedial and tutorial programs. Help will continue to be provided through the Freshman Year of Studies Program, and a distinct Basic Studies Program has been recommended as part of the total Black Studies activities.

In the final analysis it is impossible for any faculty or student member of the Committee for Black Studies to assume the role of spokesman for the entire group. There are facts about concrete achievements and setbacks that can be summarized, but it must be understood that they are the product of a wide diversity of experiences, aspirations, and points of view. As a white faculty member who has worked on behalf of the legitimate demands of the Afro-American Society ever since they were presented to Father Hesburgh in November of 1968, it is difficult for me to believe that Notre Dame has not made substantial progress in problem areas of proper concern that vitally affect black students and the black community and which often go unrecognized by whites at a predominately white, middle-class university.

A great deal remains to be accomplished.

As I look around the country at the initial efforts of other universities in the areas of black studies and special tutorial and financial help programs, I cannot but believe that Notre Dame has been more forward and successful in its efforts than most other major white universities. I think this is largely due to the fact that the Notre Dame faculty and students have had a productive negotiating and planning table. Notre Dame has also been fortunate in having outstanding student leadership in the Afro-American Society, especially in Art McFarland, president of the Society, and Dave Krashna, who has just been elected by an overwhelming majority as next year's Student Body president.

I do not wish to suggest that everything has been done that ought to be done. Far from it. A great deal remains to be accomplished. But Notre Dame's program is well under way with capable leadership and a general design that will safeguard its integrity and permanence. For at least these accomplishments, achieved through the hard and cooperative work of students, faculty, and administration, Notre Dame can be just a little proud.



The recently appointed director of Notre Dame's Black Studies Program is Dr. Joseph W. Scott, formerly an associate professor of sociology at the University of Toledo.

A native of Detroit, the 35-year-old sociologist received his B.S. from Central Michigan University in 1957, his M.A. from Indiana University in 1959 and his Ph.D. in sociology and anthropology from Indiana in 1963. He taught at the University of Kentucky and Michigan State University before joining the Toledo faculty in 1967.

His areas of specialization include social organization, deviant behavior, social conflict, urban problems and race relations. He served last year as principal investigator for the crime and delinquency project of Toledo's Model Cities Program. He is fluent in Spanish and was a Fulbright professor to Argentina in the summers of 1967 and 1969. His publications have appeared in a variety of professional journals, including the *American Journal of Sociology* and the *American Sociological Review*. Dr. Scott will be an associate professor in Notre Dame's department of sociology and anthropology.



Arthur McFarland is president of the Notre Dame Afro-American Society.

In order for one to understand the function of the Black Studies Program, one must be cognizant of the purpose of black students attending an institution such as Notre Dame. I see this purpose as fourfold:

1. To gain the technical knowledge and skills necessary for the development of the black community.
2. To relate to the brothers and sisters in the Notre Dame-St. Mary's community as black people caught up in the web of oppression.
3. To make Notre Dame serviceable to blacks entering in the future, to prepare the university to meet their needs for survival.
4. To use available resources to assist the South Bend black community in any way it deems necessary.

Black Studies is not an end, but a means to an end—the liberation of all black people. If allowed to function properly, it will give direction to the talents of black students so that they are functional in terms of the needs of the black community.

Besides giving direction to their talents, Black Studies will offer black students a different perspective from which to operate. Perspective is important here because it will mean the difference between having black men and women who are technicians, doctors, lawyers, and so on, and having technicians, doctors, lawyers, and so on, who happen to be black. The former is of necessity.

Black Studies, using the black experience as its base, will provide for the development and transmission of ideas and information vital to the black community in its effort to gain self-determination and self-definition.



David Krashna
is president of
Notre Dame's
Student Government.

at notre dame, the institution of a black studies program will be a refresher. after years of the dry, authoritative indoctrination via the white ethos, the hitherto limp black ethos will come alive. the black student will be resuscitated by the newness and vitality of learning about his black past. from this, and a close look at the present, the black student can shape his future as the new black man.

the black studies program will be more than the mere academia of the storing of facts. the black life style has been filled with blood, hatred, love and a sensitive ebony race. part of the program should be the investigation of how the white race has plagiarized, subjugated, and exploited anything black (or uniquely beautiful) in true manifest destiny style. in four years the black collegian will have to refurbish twelve years of white formal education. but by no means can the black student delete all of his "whiteness," for a careful eye on the white man will be needed to enhance the black race.

the names: jupiter hammon, frances e.w. harper, vincent oge, or joseph cinque will become more than small print in a dusty volume of the encyclopaedia britannica. they will now be seen as shapers of present-day black america. the black student will be able to pick and choose his own so-called heroes and possibly shape his being accordingly.

overall, a black studies program will establish the worth of having black people come into the university context. many people see a university as a preparatory phase for society. if so, the black student will learn what is needed to build up the black communities. for the individual student black studies will help imbue the black student with a newly found confidence. with this confidence which makes the words "black" and "man" significant, and the skills developed through a black studies program, all that can be said is "watch out, baby, for here i come!"



Raymond Fleming is a 1967 Notre Dame alumnus
and an instructor in modern languages.

The typical white student comes to Notre Dame knowing that the university will teach him something about what other white people have done and are doing. He knows that he will find a "community" with which he can identify, a "community" 95 per cent white-Catholic. The black student comes to Notre Dame hoping to secure an education that is relevant to him as a person, and that addresses itself to his particular frame of reference. What he generally receives is an exposure that is meaningful to white aspirations. The *only* present alternatives are either to accept this exposure (thereby perpetuating what now passes for education) and return to the larger society with the white man's knowledge in hand, or to reject this university education.

More and more blacks are rejecting it. By the time a black student reaches Notre Dame as a freshman he sees the place *sub specie eternitatis*. He recognizes intellectual time servers because he has been exposed to them for so long in his schools and has experienced in the most intense ways in his own life the bankruptcy of those ideas, attitudes, and assumptions, that he sees students and teachers adhering to at the University. The black student knows that W.E.B. DuBois is more relevant than Hannah Arendt, Kelly Miller more meaningful than Kierkegaard, Paul Laurence Dunbar more moving than Shelley, and Malcolm X more real than Sartre. So, the black student demands something that is a little more honest and a great deal more relevant: he demands Black Studies. Black Studies will provide the opportunity to examine the contributions of blacks to American society and thus provide blacks and whites with the opportunity for a real education.



William Turner is a doctoral student in sociology at Notre Dame.

I have been asked by the editor of this magazine, *INSIGHT*, to contribute, apparently, with the implicit assumption that I will add or give greater "insight" to the issue before us. Let me state first that I think such an assumption is absurd and redundant. Many scholars, activists, and other armchair philosophers have spoken and written numerous words on this issue of Black Studies. Certainly, my response (independent of what I may have to offer the world) will add little to that understanding. I maintain that it is better to stop being "intellectual charlatans" and get on with saving the little sanity left in the world. And basic to the maintenance of this sanity is the development of values, ideals, and structures (in short, by any means necessary) which will positively affect the lives of the *masses* of black people.

However, I am honored to be asked to add to this effort; therefore, I have accepted the task.

The Black Studies question focuses on something which a lot of people are confused about. I don't think, however, that such confusion is the reflection of white people's (and Bayard Rustin's) basic right to be confused (just like everybody else); rather, I attribute the confusion to a fundamental refusal to accept as valid the need for nation building and cultural nationalism among black people in America—and basic to this need is Black Studies.

Much of the intellectual development to which we have all been woefully subjugated has, for the most part, been irrelevant. Irrelevant to that which we have to do when we're not working at that for which we were trained. Therefore, a college education has its requirements, requirements which our major demands; and beyond that a college education is replete with mundane exercises and tests to make sure you've internalized the mundane. So beyond being a good chemist, one is just mundane—as far as college is concerned. We, those interested in developing Black Studies, are working to change (i.e., revolutionize) this syndrome.

Everybody knows the extrinsic value in having a college education, especially if you're black. The opportunities for advancement are abundant, but this advancement is only within a white sphere—and a lot of us are wondering if that is advancement anyway. So now the credo is: How can we best develop curricula that will not only be relevant to blacks (as blacks) but also how black intellectuals (DuBois' talented tenth) can use their education as an instrument in the interest of black people. As Art McFarland put it, we're not concerned about having a doctor who *happens to be black*, but we're concerned with *black doctors*. And I think that much of this rationale is based on the fact that young black people, who daily see black lives depreciated, are no longer interested in being "special niggers." Or as Armstead Robinson succinctly injects, "we are no longer interested in being the 32nd Vice-Nigger at GM."

What Black Studies proposes to relay to black students *while* they are in school should be easily understood by Notre Dame people. For this school, more than any other, was founded on the principle of the education of Catholic Americans. I assume from that position that someone believed that a Catholic educated in a milieu of Catholicism would remain (after school) a "better Catholic" no matter what he majored in while a student.

It is with a similar rationale (there are others but you may not be ready to hear them, or this isn't the place to discuss them) that we are fighting for Black Studies. We feel that we can impart certain knowledge to students which will be crucial to their sane sojourn through American society. For black students, there is a further need—a need to imbue in them an identity of cultural, historical and future meaningfulness. It is to provide for them a forum to enlighten themselves on certain things about our people—a beautiful people. Sophocles has done little in terms

of cultivating my cultural heritage, and I know some black people have done things of greater value than Dante and Oedipus Rex (or Daniel Moynihan, for that matter).

Cynicism aside (though unintended), there is one other value of Black Studies—that being its value (as though “White Studies” are always valuable) after a black person graduates and returns to the “real world.”

Firstly, the notion is afoot that *all* black students will major in Black Studies. Though this situation would be desirable, because I don’t feel that the world needs any more black Ph.D.’s to solve the problem, we all know that it is unlikely. Given then that *all* black students will not major in Black Studies, what are their values?

I am hoping that while all black students will not major in Black Studies, all of them will take courses in Black Studies. In this way, a brother can be an aerospace physicist and still be BLACK. That way, we’ll get brothers involved in the moon thing and won’t have to be marching up there too ’cause that brother will be versed in articulating our people’s needs, and no latter-day George Washingtons can whip a game on us. Our brothers will, in addition to being hip to “White Studies,” know (besides that which is intuitive) how to deal with black people. We can relay to our brothers what is going on and can, most importantly, help in devising strategies to alleviate OUR problems. In short, we are committing ourselves to black people—for the fight has not been individualistic, so shall the liberation of blacks not liberate “certain” blacks.

We are saying, I assert, that *knowing* that the world is decadent is not enough; we must also work to change that world—but daily we are forced to take it to the street. Whether this means is utilized (or not) is left to our choice, but in either choice, white Americans should cease to make problems like physical giants and then seek peace in them like intellectual midgets.



FACULTY SKETCHES



TOM SHAFFER



KEN FEATHERSTONE

TOM SHAFFER

In this day and age it is getting easy to spot administrators and professors involved in the campus dialogue with student activists—their sideburns are longer.

Prof. Thomas L. Shaffer has the longest sideburns in the Notre Dame Law School, but this was not the main reason he was recently named to the post of associate dean of the nation's oldest Catholic center of legal education. His main qualification is simply that he is a perceptive man.

Born and raised in the Rocky Mountain West, Shaffer studied history at the College of St. Joseph in Albuquerque, N.M., and came to ND's Law School in 1958 with a wife, three children, a scholarship and a GI Bill subsidy earned between 1953 and 1957 in the Air Force.

He edited the *Notre Dame Lawyer* his senior year. Perhaps it would be closer to the truth to say his family edited it. As the printer recalls, "His wife, Nancy, typed the copy, and the children ran it back and forth between her, Tom and me." In 1961 he was graduated at the top of his class with a *cum laude* degree and two more children.

After two years with an Indianapolis legal firm, he returned to the Law School as an assistant professor. His family now numbers eight children and a goat; he lives in a large farmhouse on 3½ acres of Clay Township, his transportation used to be a VW bus but is currently a Pontiac station wagon; his teaching field is property settlement, and his administrative responsibilities include curriculum and administration.

He is a Democrat, a member of the ACLU and NAACP, a foe of abortion, and the man the campus activists call when they want legal advice. Sometimes what he says is not what the activists expect to hear. During the Great Pornography Flap, Shaffer was a moderating influence, reminding occasional hotheads that the place to dispute the police seizure of their film was in the courtroom, not the quadrangle.

The law professor's views on whom the law should serve are clear. "Law exists to protect people from the establishment," he notes. "The majority does not need the law; they have the guns. Young people today insist on reason behind the legal system, and they have no respect for stupid laws. In practicing civil disobedience, however, they sometimes forget that the Gandhi-King strategy is one which highlights the scandal of unjust laws by the acceptance of the con-

sequences of violating them. Some kids want to violate laws *and* avoid going to jail. They don't realize that the witness is not in breaking the law but in accepting the punishment."

Shaffer has played a major role in the movement toward an emphasis on the social implications of the law evident at Notre Dame and other law schools. Under unusual state laws, ND law students can actually try cases in Indiana and Michigan courts under supervision of regular attorneys, so long as they are working for a public agency or indigent litigants. This has opened up both the prosecutor and legal defender offices even more to the fledgling lawyers at Notre Dame. Students have also done extensive work with the only group of persons for whom there exists no free legal aid—convicts. Inmates of prisons all over the nation write to Shaffer's students for help, and two such cases are now pending before the U.S. Supreme Court.

"While today's law student is sharper in terms of intellectual capacity, the really significant advance has taken place in the area of social consciousness," according to Shaffer. "A good share of our current students want to put the law to work on the side of society's minorities," he claims. In this year's Notre Dame Law School, there are 14 black students and 20 representatives of an oppressed majority—women. "We believe that women can bring something special to the practice of law, and we are increasing their presence in entering classes," Shaffer comments. The Law School expects to graduate its first distaff attorney next June.

Psychology and law is another area in which Shaffer is doing increasing work. "A lawyer," he notes, "will spend about 80 per cent of his time in a one-to-one relationship with troubled people and only about 5 per cent in courtroom situations. Somehow, we've got to make lawyers aware of the needs of people and make the practice of law more personal and humane." Sensitivity sessions, in which Tom and Nancy have joined law students, is one technique which he feels is effective.

Shaffer thinks Notre Dame's new Law Center, which was announced at a campus kickoff dinner last September, will allow the 100-year-old school to achieve a greater impact in such chosen areas as public service. Abandoning somewhat reluctantly the smallness long associated with Notre Dame's Law School, Shaffer can tout an increasing student body, numbering between 500 and 600, and a library with 120,000 instead of 70,000 volumes. "With a faculty-student ratio of 1-18,

we feel we can preserve the close personal contact which characterizes us now," says Shaffer, who will be on leave from Notre Dame during the 1970-71 school year teaching at UCLA's School of Law.

Part of that character was reflected recently in the answer of one of Shaffer's students who was asked to sum him up in a few words. He thought for a moment and then replied, "He can't be described in just a few words."

—Richard W. Conklin

KEN FEATHERSTONE

"The Rockne Memorial is a very real symbol of Notre Dame. It's not perfect, but it's solid and beautifully built." Do those sound like the views of a transplanted British Protestant who teaches at an American Catholic university, is the father of four children who think he "talks funny," and who happens to be one of the more astute faculty men on the ND campus?

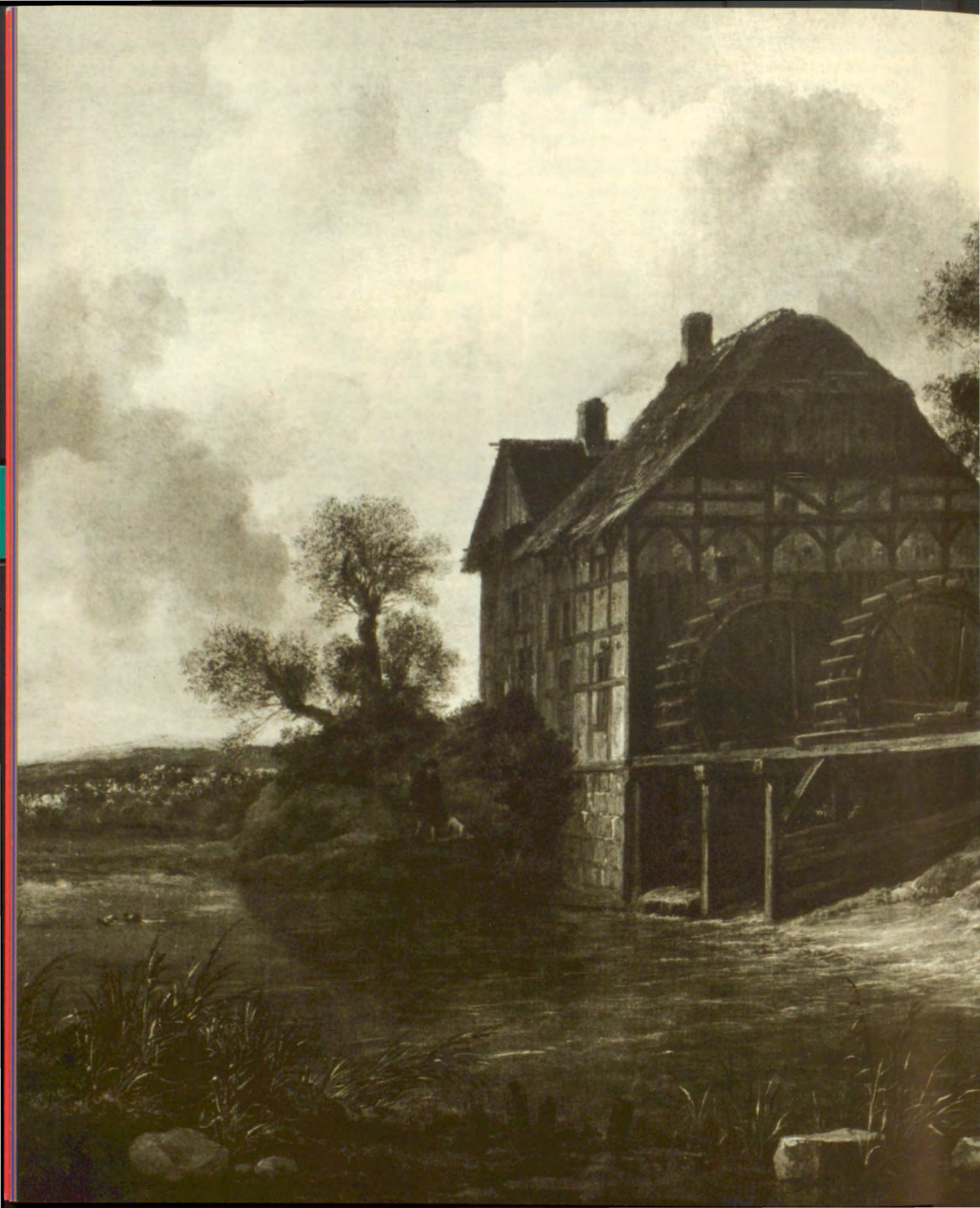
They do if you happen to be acquainted with Ken Featherstone, an associate professor of architecture who migrated south from the University of Manitoba in 1961. "I vividly remember the first day I saw the campus," he recalls. "As I drove down Notre Dame Avenue, I got the impression that here was a beautifully contained, well-knit and somewhat exclusive community that I felt I wanted to be a part of. So I joined."

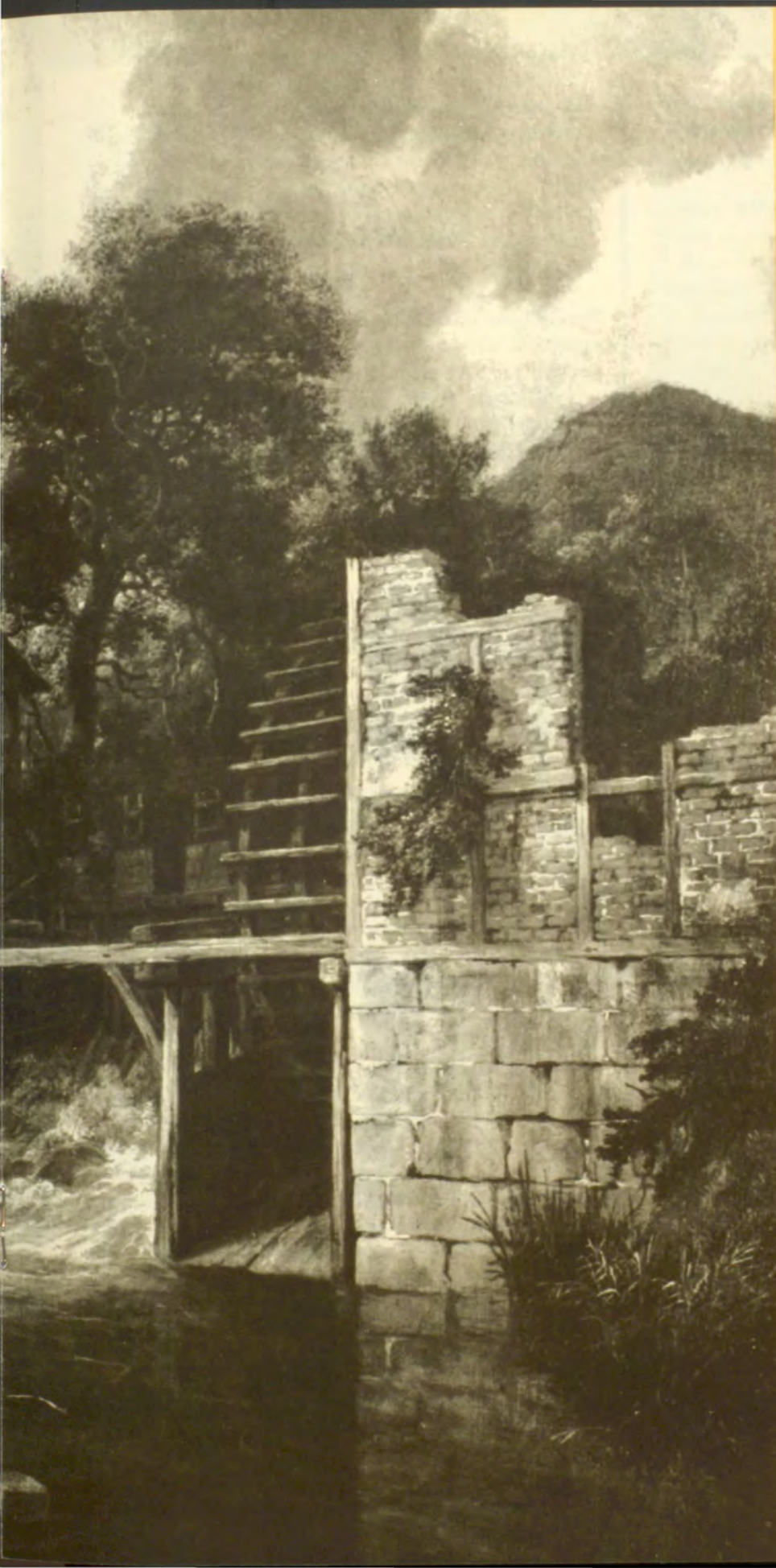
The man, who at first glimpse bears a faint resemblance to a fellow countryman by the name of Chaplin, got his start in Manchester, England, and you can detect a commendable attempt at a smirk when he tells you that the grammar school he attended was 450 years old. He went on to the regional college of art at Manchester in the waning years of World War II and eventually decided to switch to architecture "because it seemed like a more realistic way to build a new world than simply painting pictures."

After practicing professionally for a year in England, Featherstone emigrated to the University of Illinois in 1956 to do graduate work. After meeting and marrying his wife, Maria, an Argentinian studying Spanish at Illinois, they traveled north to Manitoba and subsequently came to ND.

Featherstone feels the students and faculty have a good working relationship at ND and he doesn't look for any great campus revolution to change the situation. He believes that Father Hesburgh is largely responsible

continued on page 18





Art Gallery Masterpieces

Second in a Series

In 1964, Rev. Anthony J. Lauck, C.S.C., director of the University Art Gallery, purchased this canvas, painted by the "high priest" of Dutch landscape painting, Jacob van Ruisdael, and entitled "The Watermill."

"The Watermill" was in the collection of the animal painter, Charles Catton the Elder, as early as the mid-18th century and was retained by members of his family until 1953. In 1939, it was exhibited at the Detroit Institute of Art in the exhibition, "Dutch Landscape Painting."

The masterpiece is particularly significant as a fine example of a tradition fostered in the 17th century. Until that time, the landscape served primarily as a stage setting for religious, mythological and genre scenes. During the 17th century, however, artists began to consider the landscape for its own intrinsic beauty, and Ruisdael was to become the greatest exponent of this movement.

Jacob van Ruisdael, like many of the Dutch landscape painters of his generation, did not receive the acclaim that his paintings inspire today. He was a lonely, solitary individual whose moodiness is reflected in "The Watermill." Somehow one senses his desire to create a personal refuge, a haven, so that he can escape from the aggressions of society. His quiet melancholy spills onto his canvas as he groups objects and arranges the size of figures to achieve a dramatic mood. Humanity, represented in the painting by two diminutive figures, finds its world a vast, heavily foliated nature. Trees twisted by age, reflective streams and a cloud-filled sky are characteristics of Ruisdael's solemn, almost mysterious landscapes.

for creating "the circumstances in which vigorous and radical thoughts can be exchanged without recourse to revolution."

While Ken Featherstone is popular among the students and has been active in a number of capacities in their realm, his real bag is teaching them architecture. He chose the profession because "it's the most real and basic thing a man can do, in the sense that he pursues scholarly knowledge and at the same time realizes tangible material creations through his own efforts. Material creation of the environment in which we live is using the best of two talents—knowledge and skill." He also likes the variety in architecture, as well as the fact that "you're not a small cog in a big organization. It's really exciting because you synthesize all kinds of specialties in response to the very requirements of existence. One day you're on the job site and the next you're back at your drafting table."

If architecture is Featherstone's first love, teaching is his second. "I can't think of a more exciting way to spend an afternoon than walking into a design studio and helping a group of young men discover how to build things."

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Practicing his chosen profession is also an important part of Featherstone's existence. He's been actively involved in an urban renewal project for the South Bend community, and he's a partner in a local firm which has had a hand in designing numerous structures around the area, including the Notre Dame post office, the Center for Continuing Education—the interior design of which was Featherstone's project—and the University Club.

He believes "you can't teach people to build if you can't build yourself. If you're a scholar you've got to be involved in scholarship, if you're a scientist you've got to do research, and if you're an architect you've got to build."

While Ken's classroom exploits and his relationships with students are an important contribution to the University community, it was his founding of the now infamous ND Rugby Club that has had a lasting impact on campus life. Ever since the ruggers and their pre- and post-game parties hit the local scene back in 1961, campus social life and interest in club sports have both peaked.

Featherstone brought rugby to ND because he was disappointed with the position of sports at American universities. He feels that most programs in this country provide ample opportunity for spectatorship but too little opportunity for the less gifted athlete to "represent his school in a manner commensurate with the basic academic purpose of being a student."

"You must think of it (rugby) as a means of communication between a group of men from ND and some other school—they communicate their pride and ambition on the field," he explains. "Naturally, their curiosity about those they've been knocking heads with comes to the fore late in the form of a social gathering. And since rugby involves much sweating, it is psychologically and physiologically necessary to replace this lost liquid. And what's wrong with beer?"

Featherstone dabbles in gourmet cooking and takes great pride in the fact that he teaches in the collegiate seminar program of the College of Arts and Letters as well as in his own technical specialty. "Teaching the collegiate seminar has affected my whole thinking process in regard to education. The present system rushes specialized training too much. We should be interested in the basics of education on the undergraduate level and emphasize specialized training on the graduate level."

And there you have the man who brought old rugby back to respectability on a campus known for the sport which succeeded it.

—Tom Sullivan

by Richard W. Conklin

The Holy Cross Fathers are:

Whether you get answer A or answer B to the important question about the relationship of Notre Dame to the order which founded it depends very much on whom you ask. In general, the younger members of the order—those who have just passed the tenure* landmark—range from enthusiastic to optimistic, while the older C.S.C.'s—those nearing retirement—range from skeptical to pessimistic.

There are 65 C.S.C. priests and three Holy Cross Brothers on the Notre Dame faculty, a record low of 8 per cent. In addition to those with faculty status (which includes many rectors as well as others performing wholly or partly administrative functions), there are another dozen C.S.C. priests without faculty rank in administrative positions. About four of five Holy Cross priests on the faculty are in tenured positions in the College of Arts and Letters. There are a handful of C.S.C.'s in the College of Science, one in law and none in the Colleges of Business Administration and Engineering. Members of the order are currently department chairmen in economics, theology and music.



- a. *Alive and well at a Notre Dame they founded and continue to nurture.*
- b. *Alive and adjusting to a Notre Dame they still influence but no longer legally control.*

The Holy Cross contribution to the campus outside the classroom is very evident. Positions occupied by C.S.C. priests and brothers start at the presidency and include the executive vice presidency, three vice presidencies (academic, business and student affairs), three deanships (theology, summer school and the graduate school), the dean of students, the chaplain, the librarian, the director of the Art Gallery, the director of scholarships and financial aid, the archivist, the postmaster, the director of student residence, the foreign student adviser, the director of the Psychological Services Center, the director of placement, the sacristan, the fire chief, the bookstore director, the University cashier, and several assistant and associate positions in the administrative hierarchy.

Lest anyone think the winds of change have swept away all the familiar faces, Father Mark Fitzgerald is still staging his Union-Management Conferences; Father Raymond Cour is holding forth in the political science classroom; Father Charles Sheedy is still

**Tenure is permanence of academic appointment, and its purpose is the protection of academic freedom. With the exception of discontinuance of an academic unit by the University, faculty members with tenure can only be removed for serious cause.*

Fr. Sheedy



dividing his time between administrative and classroom chores; Father Anthony Lauck has retired as department chairman in art but is teaching and sculpturing as before; Father Thomas Brennan continues to be SRO in philosophy; Father Louis Putz heads Moreau Seminary but is a familiar figure on the south side of the lake; Brother Borromeo still wears the fire chief and power plant helmets today as he did in the past; Father Edmund Murray continues to speak out in defense of "God, Country, and Notre Dame," and Father Edmund P. Joyce still guides the finances and physical development of Notre Dame and continues to chair the Faculty Board in Control of Athletics.

When legal responsibility for the University was transferred in May, 1967, from the Congregation to the Fellows of the University and the Board of Trustees, an agreement was made between the University and the Indiana Province of the Congregation of Holy Cross whereby members of the Congregation serving at Notre

Dame are paid an equivalent salary which is returned to the University after deductions for religious maintenance, education and training. The resultant contributed services of Holy Cross priests and brothers at Notre Dame amount to about \$600,000 a year, the equivalent of \$12 million in endowment.

The decision of the University to turn Notre Dame over to lay control was hailed by some as a courageous and realistic decision and condemned by others as a "\$100 million giveaway." In a letter to the Holy Cross Community in the spring of 1967, the Rev. Howard Kenna, provincial of the order, described the changing position of the Congregation at Notre Dame. "The Community," he wrote, "once operated the school, completely dominating all of the activities, from the manual labor and supervision of the students in their daily life, to the finances, the discipline, and the whole academic area. Gradually, because of the increase in the size of the University and the complexity of a modern institution, the Congregation has lost position in practically all these areas. It no longer does manual labor nor does it even direct it. The Community's representation is diminishing in the academic sphere . . . and even in the administrative area laymen occupy many of the more important positions. It has long been evident that this is a trend which has been going on for some 50 to 75 years, is still in process, and will continue. The Community has and will continue to have a definite purpose in the University as in our other schools and in similar complex structures. Obviously, we must assume that the primary purpose here is to maintain a Catholic university with all that that entails."

In his 19-page letter to Notre Dame's various publics at the time of the reorganization, Father Hesburgh also stressed the role of the order in "insuring the continued existence of an institution that is truly Catholic." This mission, he wrote, could be achieved in four specific ways: scholarly leadership in theology and philosophy; Christian witness in the general academic life of the University; pastoral influence on campus, and continued administrative contributions.

Part of the problem in assessing the future of the order and Notre Dame is that both the institution and the religious community find themselves in a state of flux, wrestling with identity problems which complicate their relationship. In the past, this relationship was clearly symbiotic. Notre Dame—a poor, struggling academic institution in the Indiana hinterlands—took life from the dedication of a religious community which ran its affairs better than the University could have paid anyone else to do it. In return, the University,

as it grew into national prominence, provided visibility to a comparatively small order and immeasurably helped its recruiting.

However, despite sensitive leadership and probably the most progressive seminary education in the nation, the Congregation of Holy Cross is not replenishing its ranks—thinned by death and priests leaving the educational ministry—with new vocations. (There are currently 483 priests and brothers in the Indiana Province.) Interpretation of the present status and future hopes of the order reveals, not surprisingly, something of a generation gap within the Community itself. “We’ve lost both our sense of community and our apostolate of higher education,” commented one Holy Cross priest, two years away from retirement and a veteran of 35 years at Notre Dame. “We have to get away from the Corby Hall syndrome,” countered a younger C.S.C. “The order should give the individual priest the communal support to be his own man, to do his own thing.”

Notre Dame itself has been somewhat preoccupied of late in its own quest for a contemporary definition of what it means to be both Catholic and a University. In staking out new territory, it has alienated a few members of the order who remember an earlier day when, in their minds, the religious rationale was less sophisticated but more sure of itself. “I’m frankly out of sympathy with the place,” said one priest. “If I had my way, we’d go back to strict disciplinary rules and censorship of things like student publications and invited speakers. But I know we can’t go back.”

Others greet the new era with confidence. “We’re edging into open competition,” observed the Rev. James T. Burtchaell, chairman of the theology department, who thinks the survival-of-the-fittest test of C.S.C. competence in the academic area will strengthen the order’s effectiveness on campus. He also feels it will lead to better acceptance. “There is now virtually none of the anticlerical complaints one heard in the 50’s,” he said.

One thing to which everyone agrees is that there will be numerically fewer Holy Cross priests on campus in the days ahead. The drop in vocations is a major factor, but so is the fact that, as one priest put it, “a C.S.C. with an advanced degree no longer gets an academic post at Notre Dame simply by calling the Provincial.” Potential faculty members must apply to departments, and their credentials are evaluated in competition with other candidates. Junior C.S.C. members of a department also compete for tenure



Fr. Burtchaell



Fr. Bartell

with their confreres—and don’t necessarily win. Thus, some members of the order can’t find departmental openings at Notre Dame, or after having found one, cannot get over the tenure hurdle.

These new facts of life in academe, coupled with a few instances when young Holy Cross scholars deliberately avoid Notre Dame, are responsible for a growing number of cases where C.S.C.’s find themselves in the open academic job market. “This is a ridiculous situation,” complained one priest-professor. “We are spreading our limited resources over a yet wider area and dissipating our influence.” Be that as it may, there may someday be as many Holy Cross priests teaching at Society of Jesus universities as there are Jesuits in Notre Dame classrooms (7).

Others welcome the new situation. “The real tension a Holy Cross priest finds at Notre Dame,” said the Rev. Ernest Bartell, chairman of the department of economics, “is not the kind of postadolescent type role conflict between priest and academician, but the stress resulting from the idea that the Community has a commitment to fill so many slots at the Uni-

versity." Both Bartell and the Rev. David Burrell, a philosophy professor, believe C.S.C.'s at Notre Dame are stretched too thin, often meeting demands which are based not on demonstrated competence but on the vague feeling that a Holy Cross priest "ought to be on the committee." They cite this as one reason why a few younger members of the order are starting to think twice before signing on at the flagship institution.

Father John L. Reedy, Provincial secretary, acknowledged the problem. "The future relationship of the order and the University will be much less structured, much looser, than it is now," he said. "A group of priests who find good, solid reasons to offer their priestly ministry at Notre Dame will be able to choose to serve where they see needs. It will be up to them to recruit other Holy Cross priests by convincing them of the apostolic significance of being at Notre Dame. It will be the principle of attraction versus the

"Campus halls need a variety of specialists—managers, religious advisers, psychological counselors, to name a few," Father Bartell said. He thinks the student life apostolate can be made attractive to prospective C.S.C.'s if it receives more attention in University planning.

At present, virtually all rectors and assistant rectors also have teaching positions, and this double-duty is a source of lively campus debate. It once was assumed that in order to have any kind of influence on students living in an academic environment, one had to have some kind of academic status. "You're less effective if you're not a professor," agreed Father Jerome M. Boyle, rector of Fisher Hall. Yet, an increasingly vocal student position can be summarized as follows: "We don't care if you've got a Ph.D. degree or no degree. What we need is a certain style of community leadership. We want 'priest-priests.'"



Fr. Lauck



Fr. Joyce



Bro. Schulte



Fr. McCarragher



Fr. Beichner



Fr. Riehle

principle of assignment."

"Notre Dame is coming of age in a time of specialization," noted Father Burrell. "There are many professional opportunities opening up in nonacademic areas, especially in hall life." All agree that requirements for C.S.C. entry in the academic area are about as tight as those drawn by comparable institutions, and that increasing demands on administrators call for more and more of the sort of finesse born only of formal training and experience. But the issue of hall life raised by Father Burrell draws forth mixed reactions.

Priests such as Bartell and Burrell feel that the need for professionally trained priests at the hall level has largely been ignored by the University. They argue for adding specially trained know-how to the job of intertwining learning and living at Notre Dame.

"What does a 'priest-priest' do?" is the skeptical reply of some. "If you analyze the actual functions of the 'priest-priest,'" comments one sociologist, "you discover they require a certain mastery of a body of abstract knowledge, and to get that expertise a man needs some formal training, usually an advanced degree." And a priest commented, "The hyphenated priest is still the most effective." Another disagreed: "If you're giving the same kind of counseling given in Psychological Services, you're not functioning as a priest."

One C.S.C. who has successfully combined the classroom and the dormitory admitted that "the one monopoly we have at Notre Dame—pastoral counseling—happens to be the very area in which in the past we have been ill-trained." But he doesn't think attempts to confer "artificial" status on such positions will do any good. "If we can get competent people, they will

create the status," he emphasized.

The generation gap touches the halls, too. "The old discipline setup was actually a good way to get to know students," said the Rev. Edward S. Shea, rector of Lyons Hall. "Today's student avoids priests and seems to want rectors out of the hall." Father Shea's opinion is diametrically opposed to the frequently stated position of student leaders such as *Observer* Publisher Guy DeSapio and 1969-70 Student Body President Phil McKenna, both of whom recently told the Alumni Board that students wanted more priests in strictly pastoral positions on campus.

After all the cross-ruffing of opinion, three general conclusions emerge:

1. There will be fewer Holy Cross priests and brothers on the Notre Dame campus in the future, both in administrative and academic positions. Their



Fr. Wilson



Fr. Wendel



Fr. Cour



Bro. Ryan



Fr. Dunne



Fr. Kenna

impact will depend very much upon their talent. At present, there are enough gifted C.S.C.'s at Notre Dame to create a presence out of proportion to numbers. The future influence of the Congregation on campus is tied to the quality of candidates entering it and to the extent which the University remains an attractive place in which to pursue one's apostolate.

2. The campus ministry (now composed of a C.S.C. chaplain and six assistants from the order) and hall life (where 44 C.S.C. priests currently toil as rectors or assistant rectors) are the key areas of future challenge for the Congregation of Holy Cross at Notre Dame. Increasing specialization and more professional training will probably characterize the priest who in the future chooses to exercise his ministry in these nonacademic areas. While

rejecting an authoritarian rector-style associated with the past, contemporary students appear eager for a pastoral presence as they attempt to shape the halls into the building blocks of a Christian community at Notre Dame.

3. The future relationship of the University and the Congregation will be much more flexible than in the past. There will not be a set number of campus slots which the order is committed to fill, nor will there be any obligation on the part of the University to employ members of the order who would like to be at Notre Dame but have—in an age of professionalization—no real qualifications. It is important to remember that this competitive situation cuts both ways. The Congregation must produce a variety of talented individuals who can cope with the contemporary student, in and out of the classroom; and the University must present

itself as a challenging and rewarding place for the professionally trained Holy Cross priest or brother to exercise his apostolate, or they will start to go elsewhere.

Perhaps Father Hesburgh summed it up best when he said, "The life of this University has been a process of continual renewal: the dropping of the Minims and the high school, the organization of the college structure, the graduate and the professional schools. There has always been an element of risk and an abundance of faith. Fortunately, the Congregation of Holy Cross has risen to each new challenge, despite the risk and because of the faith. We have confidence that this will continue to be true in the challenging years ahead."



by Tom Sullivan

sport

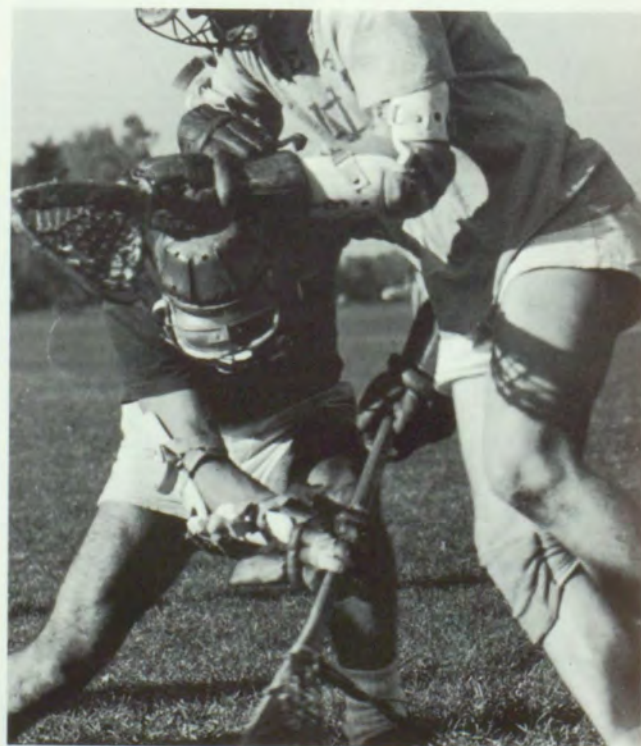
**n: physical activity
engaged in for pleasure**

It has been written by Josef Pieper that leisure is the basis of culture, in fact that "culture depends for its very existence on leisure." If Pieper's hypothesis is correct, it can be argued with reasonable certainty that the Notre Dame community has ample opportunity to become "cultured."



—There exists at Notre Dame one of the finest programs for the active use of leisure anywhere, and indications are that it is being used to a very large extent by all segments of the community. In addition to having a golf course, two lakes and numerous woods

and fields at their disposal, Notre Dame people can avail themselves of an extensive intramural sports program and a growing and popular club sports program. —The purpose of the intramural program, organized on student, graduate student and faculty-staff levels,





is to give everyone an opportunity to do something athletically that he enjoys doing, either recreationally or competitively. D. J. "Nappy" Napolitano and his assistant Tom Kelly organize competition in some 16 different sports and they supervise many of the areas



in the new Athletic and Convocation Center.

—This year some 2,100 people participated in the intramural basketball program, which saw 207 teams play 836 games. Other intramural sports available to enthusiasts include fencing, golf, handball, hockey,

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soccer, softball, swimming, tennis, track, volleyball, boxing, wrestling and squash. Notre Dame is one of only three colleges and universities offering tackle intramural football, and this past season 18 teams composed of some 650 people were completely equipped by the



Intramural Office. In addition, there were 20 teams in a touch football league.

—Last year approximately 50 per cent of the student body participated in the intramural program and the trend, according to Kelly, is increasing. Faculty involve-





ment in the program also seems to be on the rise, as indicated by the fact that there are 334 lockers available in the faculty locker room, and there is currently a lengthy waiting list for vacancies.

—The club sports program is relatively new on the



Notre Dame scene. In existence since 1963, the program is designed to give moderately skilled athletes a chance to compete in intercollegiate competition below the varsity level, or to give gifted athletes the chance to compete in sports that do not exist on the varsity level.





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—Tom Schmitt, another Napolitano assistant, administers the program for the 300 to 400 students involved in the six sports. Soccer, crew, rugby, sailing, lacrosse and boxing (as in Bengal Bouts) have club-teams.

—A popular aspect of the club program is the fact that



students are completely responsible for administering and coaching their own particular team. Each sport operates on a miniscule budget, a fact which tends to nurture great improvisation. Members of the crew club, for example, have hitchhiked more than 4,000 collective





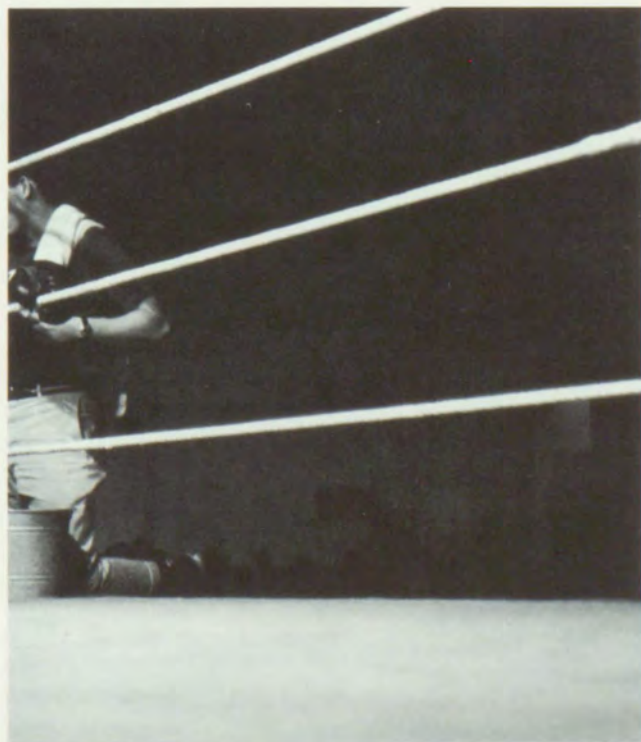
miles this spring en route to meets.

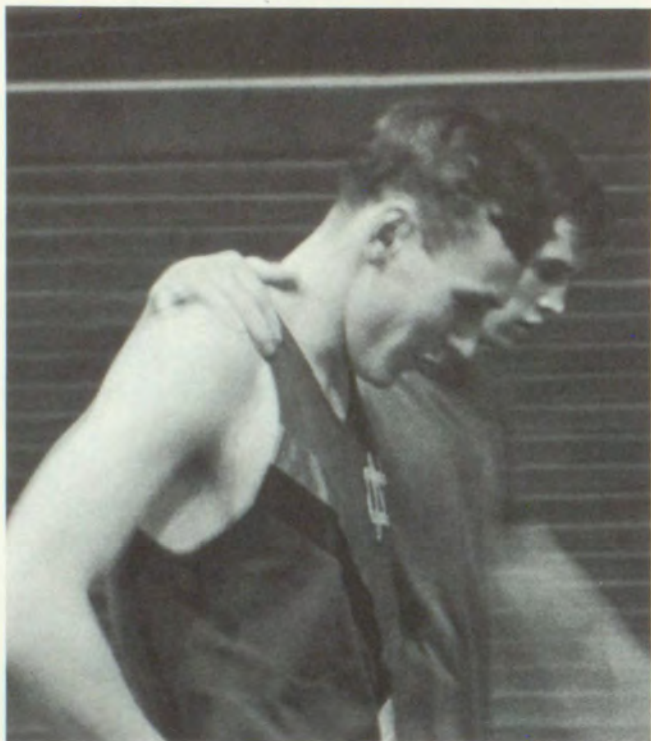
—Club sports are growing rapidly in popularity on campuses throughout the country primarily because they are relatively inexpensive to operate compared to their varsity cousins and because participation is completely



voluntary.

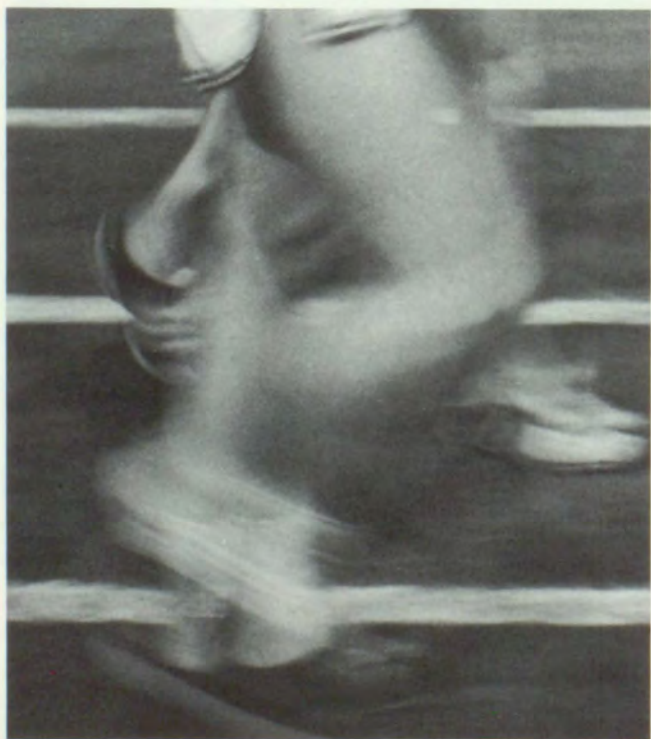
—Club sports at Notre Dame have earned recognition on various levels. Club All Americans and All Stars have been named in recent years, the sailing club has won the Midwest championship for the past three years,





and rugby has been strong in both the Midwest and nationally in recent seasons.

—The sports of wrestling, hockey and swimming, all of which have obtained varsity status, once were club sports on campus, and there is sufficient student interest



in volleyball, bowling and handball to consider establishing new clubs.

Aristotle once pondered the paradox of persons who seek relaxation in sports activity and summed it up this way: "We are un leisured in order to have leisure."





Mr. Lawrence J. Bradley
Box 121
Notre Dame, Ind. 46556

INSIGHT

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