

## NEW FRONTIERS FOR SILLIMAN

Merton D. Munn

**T**HERE ARE a number of words in use today that are both old and new. Words to which we respond with varied reactions. One of these will figure prominently in our discussions. The word "frontier" immediately catches our imagination. This is the word around which our discussions will center. And on which I shall base my talk on the subject, "New Frontiers for Silliman".

What is a frontier? I heard when I first came to this country that the last frontier in the Philippines was the island of Mindanao. On this island was unexplored land waiting to be developed, and many peoples from various parts of the archipelago were moving to Mindanao to begin a new life in a new and untried land. Hope for a better life and a challenge to conquer the unknown will always draw those with ambition and imagination.

Today we have this word "frontier" used in connection with our own University. Silliman was begun as a "frontier" university and has remained such over the years. With the present competition and the prevailing attitude toward higher education, we ask, "Can it continue as a frontier university?" We are looking to the future as every worthwhile university must do: to new frontiers for Silliman—challenging, demanding, rewarding frontiers.

### *Overhauling the Status Quo*

Last year, before an assembly of the College of Arts and Sciences, an alumnus expressed the thought that the University is not what it used to be. He did not feel that the University, the admi-

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MERTON D. MUNN, *Dean of Instruction and Dean of the College of Arts and Sciences*, prepared this paper as a keynote address at the annual faculty-staff retreat at Silliman University, June 2. He has also written extensively on the University's general education program.

nistration, the faculty and student body was accomplishing as much and adjusting themselves to the community as well as they did in the "good old days". What this man did not seem to realize was that Silliman University could not be what it used to be. To remain as it was at that time would mean that it had nothing to offer for today and for today's young people. Silliman then was small and not very complex. Today it is a university and its program is complex. We must never fail to profit from criticism but we must also remember that Silliman can never remain static and still serve the present generation. When criticism cuts across the area of freedom of thinking and freedom of expression, or if it seeks to deny the entrance of new ideas, then, it is imperative that we defend our University, its faculty and its students and quickly point out that the modern university cannot make progress by maintaining the status quo.

There are basic principles which need not change with the years. Silliman has always been a place where the individual is considered important. This, we hope, is as true or truer today than it ever has been. Related to this, but in a unique way, Silliman has been a community—a community where each is expected to add something to the group. We trust that we can continue to make our community strong. It offers opportunities for personal expression and development which will be valuable in later family, church, vocational and community life. Silliman University has always been and must always continue to be a Christian institution. Thus, it has a **frame-work** in which its total program is being worked out.

#### *Our Public Image*

Over the years all great universities develop a personality, an image which becomes known to the outside world. The university policies may change as time goes by but they change within this image. It is well then that the image of Silliman University be sound and worthy, characterized by a wholesome climate and by excellence in its faculty and academic program—matters to be considered during this retreat.

New Frontiers for Silliman! If there are new frontiers for Silliman, then we as a faculty must be frontier people. Frontier people are not those who sit back and say, "Let the experts do the thinking, we have been hired to do the teaching." Let me say this: There

is no place for such people in our type of university. We stand on the edge of great accomplishments but it will never come to pass unless we as a faculty are willing to put forth more effect than most of us have thus far exhibited. A university is made great by hard work, by careful and serious thinking and by a faculty willing to be explorers. I trust through this conference that you will stay with us; that you will enter into the discussions and that you will do all that you can to make this meeting a success.

I believe that one of the imperative tasks of institutions of higher education in the Philippines today is to produce leadership in education. We are all aware that there seems to be a general decline of public confidence in the effectiveness of the education given in the institutions of higher learning. If the learning or teaching is ineffective then it follows that the leadership being turned out is also ineffective. Let it never be said that this is true of Silliman University. For this very reason we must constantly analyze and study our aims and program of education. I like the idea that we are going to think in terms of the future because I believe we must frame our leadership in the perspective of the future. We have a way of life to preserve and perpetuate but this can never be done if we turn our attention to the past. The road ahead, rather than the one we have traveled, provides the guide for the planning and the decisions that we still have to make. Robert Oppenheimer said, in a recent address before the American Institute of Architects, "In planning for the future our tradition is a guide of limited value." If this is true for architects, how much more so for us who are thinking in terms of mental accomplishment. Many of the problems that loom ahead of us are without precedent and their solution will depend upon careful, analytical thought.

I am an optimist. I greatly dislike an alarmist. However, I do think that there are causes for alarm. If we are to solve the problems ahead of us we must show a spirit of daring, of adventure, of initiative and of resourcefulness. There is a responsibility resting upon each man and woman in this room. This faculty must carry the banner of progress in making Silliman University an institution for the training of leaders or it has no cause for existence.

#### *Areas of Concern*

A Silliman education can be an investment which will return a

nistration, the faculty and student body was accomplishing as much and adjusting themselves to the community as well as they did in the "good old days". What this man did not seem to realize was that Silliman University could not be what it used to be. To remain as it was at that time would mean that it had nothing to offer for today and for today's young people. Silliman then was small and not very complex. Today it is a university and its program is complex. We must never fail to profit from criticism but we must also remember that Silliman can never remain static and still serve the present generation. When criticism cuts across the area of freedom of thinking and freedom of expression, or if it seeks to deny the entrance of new ideas, then, it is imperative that we defend our University, its faculty and its students and quickly point out that the modern university cannot make progress by maintaining the status quo.

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#### *Areas of Concern*

A Silliman education can be an investment which will return a

high rate of interest to those receiving it. If it is a good investment then we need to produce a better brand of education each year in order to keep its dividends high. I shall try to outline areas for our thoughtful consideration, areas in which some of our research should be directed; areas that should be the real concern of faculties. As we talk about these frontiers, we are not assuming that we have solved all of our past concerns. Some of the things that I will mention will possibly be an attempt to put new faces on old problems. We have before us a tremendous task. Our aim is to produce more than graduates. We must produce men and women of wisdom with high standards of values, with Christian convictions; individuals able to distinguish the genuine from the counterfeit. Our future lies in advancement and in enriching that which is already ours. To be more specific, here are some areas in which you as a faculty must do your thinking—and later act. These are critically important areas not only in the interest of Silliman University but also in the interest of national survival.

1. The first area to which I call your attention has been the subject of much recent writing and discussion throughout the educational world—excellence in education. At Silliman University we have called it “quality education.” Call it what you will, we as a faculty have done little to apply it to our own teaching. It has been largely a thing to talk about—something with a good academic flavor to roll around on our tongue.

#### *Quality or Equality*

Certain words have characterized definite periods in education and I believe that the 1960's will be characterized by the word “Excellence.” It is a powerful, high-sounding word or as one man said, “A true sentence-stopper in educational discussions.” Here are some of the titles of books and articles which have appeared recently: “The Pursuit of Excellence,” “The Price of Excellence,” “Encouraging the Excellent,” “High Peaks of Excellence,” and “The Retreat from Excellence,” and another which is called just “Excellence”. A recent publication of our own is entitled “Education for Excellence”. Just recently I finished reading an article, “The Trouble with Excellence,” which has challenged me to do some careful thinking regarding the meaning of this word as it applies to educational thought and practice.

No doubt the best and most far-reaching book on the subject has been written by John W. Gardner, President of the Carnegie Corporation and of the Carnegie Foundation for the Advancement of Teaching. This book should be read by every teacher. He writes out of a deep concern over the lack of high standards in so many areas of life. He presents reasons for our present low standards and tells what he believes can be done to encourage excellence. Thought-provoking, difficult questions are asked such as:

1. Can we have excellence in a democracy?
2. Does our belief in equality doom us to mediocracy?
3. Does everyone have a right to a college education?
4. Do we really believe in mass education or the education of an elite?

This last question has been a bothersome one for many of our own alumni and perhaps for some of the faculty also. Should Silliman be selective? Is it either democratic or Christian? I believe that Mr. Gardner helps to answer this question when he points out that,

The demand to educate everyone up to the level of his ability and the demand for excellence in higher education are not incompatible. We must honor both goals. We must seek excellence in a context for all. A democracy, no less than any other form of society, must foster excellence if it is to survive; and it should not allow the emotional scars of old battles to confuse it on this point. Democracy will have passed an important milestone of maturity when those who are the most enthusiastic proponents of a democratic way of life are also the most vigorous proponents of excellence."<sup>1</sup>

The concept of excellence differs in the minds of many. As all institutions are not dedicated to the same purposes, standards of excellence may not be alike. Yet, they can be alike in that each can hope to achieve excellence in terms of what it has set as its purposes. Certainly institutions should not be alike—all poured from the same mold—but each should have a distinctive or distinguishing feature of its own. As I see it, our trouble is that we tend to be satisfied if we are as good as or possibly just a bit better than some other university.

### *The Overvalued Norm*

From the endless normative survey studies made in education

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<sup>1</sup> John W. Gardner, *Current Issues in Higher Education*, 1958, National Education Association, Washington D. C., p. 9.

and reported in our various professional journals, it appears that we give great weight to averages and normative practices in our educational institutions. Some of the implications of such practices are open to question. There is danger that averages may become goals. If this happens, then they become a grave danger to progress. Plato believed in the ideal and that imitation was always less than the ideal. Progress is never made by establishing averages as goals. What if the average is low as it very often is? Any system based on the average is not a system of excellence. Excellence is interested in the ideal as its goal.

Dr. Carlin Aldin, speaking of norms and progress says:

Norms are safest for those who find them distasteful. They are for diagnosis and cure, but they can be habit forming and growth inhibiting.<sup>2</sup>

I am not suggesting that norms are of no value but it seems obvious that no one here today would be satisfied with any educational endeavor which is not dedicated to the highest standard that can be accomplished. Yet, I believe some of us are guilty of being satisfied with less than we hold as an ideal. We have tolerated or explained student behavior when we should have disciplined, directed and inspired. We have not challenged students to the limit of their abilities—thus betraying the democratic and Christian ideal in which we believe. If we demand less than a student is capable of giving we rob him of the opportunity to develop self-respect and independence. Sterling M. McMurrin, United States Commissioner of Education said recently:

We can approach excellence only by demanding of all—administration, teachers, students and the general public—all that they are capable of achieving. If ever in the past there were reasons for asking less, there is none now, for our times are perilous and will accept no less.<sup>3</sup>

Let me react to a few practices, which in the end may help us to see the meaning of excellence more clearly.

#### *Analysis of Excellence*

1. Excellence does not mean heavier assignments or lots of hard

<sup>2</sup> Carlin Aldin, "Norms and Progress" *Phi Delta Kappa* (Jan. 1962) XLIII Bloomington, Indiana.

<sup>3</sup> Sterling M. McMurrin, "The Crisis of Conscience." *Saturday Review* (Sept. 16, 1961), New York.



work. There is nothing wrong with this but there is a strong question whether quantity produces quality or excellence. A student who spends one hour a day on a subject may be little wiser for spending two if he does not know how to study or why he is supposed to master the contents of the assignment. Increasing the work load and cutting down on distractions are good only under circumstances that produce excellence.

2. The demand today for more independent study and honor programs is open to question. Faculties are giving little aid to students in striking out for themselves. Nor are they impressing them with any reason why independent study is important.

3. Excellence is not achieved by creating scholars in the image of any faculty member. Yet, it has been suggested that this is the aim of most professors. No student should be taught to emulate the teacher although it would be good to be a teacher worth emulating. The best education aids the student in discovering himself as a thinking individual.

Excellence then becomes more than attending classes, fulfilling class assignments, keeping study periods, the writing of papers, the taking of examinations or working in the laboratory—good and necessary as these may be. The business of a college is to direct its education toward accomplishing worthy goals which are understood by the faculty, and the training and graduating of students who are capable, yes, and willing to carry out these goals in their individual lives.

Louis T. Benezet, President of Colorado College, recently wrote:

Our trouble is that we have allowed the college effort to fall short: that is, to serve shorter-range, more specialized objectives in turning out graduates to be professionally employable and socially acceptable. To go beyond these bread and butter attainments will require a new order of determination in leadership. It will require gaining agreement among professors that reproduction of their own kind is not the only goal for their teaching, whether or not it remains their fondest goal.<sup>4</sup>

The task of creating excellence is not too great for us if we can agree upon the goals of the University and move toward accomplishing them in the lives of our students. Out of such effort may truly come the quality education about which we talk.

<sup>4</sup>Louis T. Benezet, "The Trouble with Excellence." *Saturday Review* (Oct. 21, 1961) New York.

*Honors Program*

The second area is related to and possibly grows out of the first. If quality and excellence is to be our destination, would it not be wise for us to set up within our present framework an experiment in which excellence could be demonstrated? This would afford a goal or standard toward which we could lift the whole university. Such an experiment could be set up within the College of Arts and Sciences which would in no way be detrimental to the good aspects of liberal arts as taught since Silliman became a University in 1935. It could strengthen it.

As shown by our own entrance and placement test, for a number of years Silliman has admitted many superior students who differ much from the average. Studies have shown that frustration, dissatisfaction and boredom characterize the superior student when the program is not tailored to his needs and when he is not challenged by the professors. To satisfy these superior students many universities have instituted programs of independent studies, research, and honors courses usually beginning in the junior year when the major field of concentration has been selected.

Let me try to outline a possible program for Silliman University which would be designed to meet the need of capable young people with a stimulating and enriched course of study. This program would be planned for them right from the start of their freshman year. It could be called the "Honors College" or the "Honors Program" to be effective as soon as a course of study could be designed, accepted, and the needed finances assured. The basic features of the plan would be:

1. Invite 60-100 freshmen students who demonstrate ability to succeed by scoring high in the Silliman University Entrance and Placement Test, to participate in the program. Other criteria may also be used for selection, such as high school grades, recommendations and demonstrated ability to do independent work. Selecting not over 100 students for the program would make it possible for one capable teacher to handle each of the General Education subjects.

2. In the beginning, the program would be limited to students working for the A.B. degree and who plan to graduate from the College of Arts and Sciences.

3. The program would be started with one in-coming freshman class and extended to succeeding years annually.

4. The program would emphasize enrichment of courses rather than acceleration; quality rather than quantity. The need of the superior student is not best served by finishing college in less time but rather by more challenging and intensive work which has depth and meaning for him.

5. Independent study would be emphasized at each level although probably increased as the student matured. However, this program would be a joint venture and not only a program of independent study. Just because a student is bright should not deprive him of what one educator called "the communal aspects of learning, teaching and scholarship". Departmental seminar courses and division inter-disciplinary seminars could be included.

6. The program would call for a careful selection of teachers especially for the freshman and sophomore years. Teachers will be needed who have ability to teach, who have an adequate understanding of students, who are well grounded in their own disciplines, and who are able to bring out the unique possibilities of each student. They must also believe in and understand the program thoroughly.

7. Students participating in this program would not be set apart from the regular University students. The rules of the University would apply to all alike.

8. The operation of the program would be in the hands of a committee coordinated by the Dean of the College. The teachers in the General Education courses would serve as academic advisors to the freshmen and would meet monthly to consider problems arising out of the program.

I believe such a program could ultimately do much toward raising the standards of the University. In the eyes of outsiders, Silliman University would be held in high esteem academically. Such a program should attract students throughout the nation. It is within the realm of possibility that it would receive foundation support both for the recruitment of students and for its general budget. It is hoped that the Bureau of Private Schools would grant permission to carry out such an experiment.

#### *Relationship to Life*

My attention has been directed recently toward a third frontier. Research indicates a disturbing fact especially for those of us who

believe a liberally educated person must possess a worthy and wholesome set of values. Simply stated, studies show that four years of university life has left all too little influence on the value judgment of students. Educators have apparently assumed that a great many changes have taken place in the lives of the students. This has not been the case. I raise this issue today regarding our own University. As a group of Christian educators we should be concerned about what is or what is not happening to our students.

Is the lack because our higher educational institutions are unrelated to life? I believe this is partially true. Schools that have related their programs to life outside the classroom and have had their students wrestle with real social problems seem to have the better record in this area.

One does not need to speak at length to show the importance of this problem. Nor do we need to spend time defining values. We need only ask, "What is wrong with our world today?" It has a wrong set, as well as a wrong scale, of values. Consider briefly the commandments of life and, further, that if they are commands of life they are also commands for education. "Thou shalt love God with all thy heart, soul and mind." This places God where He rightfully belongs. Then, "Love our neighbors as ourselves." This is done by practicing the golden rule. In the light of this consider money, profit, vocation and the like. Some would call this sort of living impracticable, a futile dream. When we ponder on our present set of values, those which have plunged us into two world wars and now threaten us with total annihilation, this "golden rule" approach has its appeal. George Bernard Shaw, who claimed no kin to Christianity, once said that after studying the affairs of man for sixty years, he could see no other way for a man of state to follow than the way of Jesus.

The most comprehensive study of changing values in college for American students was made by Philip E. Jacobs under the auspices of the Hazen Foundation. The study was so provocative that many other studies and commentaries resulted. Considering the amount of attention we have given in recent years to developing the whole man, the picture is anything but bright.

To a faculty like this the discouraging thing is that the chief educational force on the campus seems to be a student culture rather than the curriculum or the quality of the teacher or of the

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teaching. Dr. M. B. Freeman says:

The student body as an entity may be thought to possess characteristic qualities of personality, ways of interacting socially, types of values and beliefs and the like which are passed on from one generation of students to another and which, like any culture, provide a basic context in which individual learning takes place. We contend, in fact, that this culture is the prime educational force at work in the college for as we shall see assimilation into the student body is the foremost concern of most students.<sup>5</sup>

Marjorie Carpenter, Chairman of the Division of Humanities, Stevens College, believes we have a responsibility to seek to affect student values for good in every formal course. She points out how devastating it is to have our contemporary novels and plays reveal the values of our heroes as shallow and vulgar—without sense of what life is for. She says:

This is a dark picture. It sounds as if the small salaries we do receive have not been earned. Our students seem to have missed some very important vitamin in their educational diet while we have been arguing whether we should train just the intellect or the whole man.<sup>6</sup>

It appears then, that we need to approach this problem from two directions. First, to study how we may teach value concepts through our formal courses. This might be a good subject for discussion in our departmental and college faculty meetings. Second, if we are to do a complete job in the area of building desirable value patterns, we must give a great deal of attention to the building of a student community which will be a good educational force on the campus.

Recently, the Rockefeller Foundation has appropriated \$55,000 for the study of the effects of higher education on student values. This study is to take place at International Christian University in Tokyo. The annual report of this Foundation for 1960 says regard-

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<sup>5</sup> M. B. Freeman, "What Does Research Show About the Effects of the Total Institutional Program on Student Values." *Current Issues in Higher Education* 1958, Washington D.C. Pp. 102-106.

<sup>6</sup> Majorie Carpenter. "How Can Teachers Realistically Seek to Change Student Attitudes and Values Through Courses in the Various Disciplines." *Current Issues in Higher Education* 1958, Washington D.C. P. 108-114.

ing the study:

The values to which a student is exposed in the course of a university education not only contribute to his personal development but may also determine the human use to which he puts his intellectual achievements in later life. Yet relatively little is known about the effect of higher education on personal values, since research techniques in the comparatively new field of value measurement is still rough and imprecise.<sup>7</sup>

### *The Implications of Teaching*

The fourth frontier I would like to present is one that is always contemporary but seems to have a special significance for us at this time. It is the problem of teaching. It is not my purpose to discuss the problem of teaching either from the standpoint of the increase and complexity of knowledge, or the difficulty in keeping up with the advances in one's field, nor even the need for knowing more than one's own subject. Certainly these are problems needing our attention but for our consideration today I want to discuss the Art and Science of Teaching.

Should we call teaching an art? If it is, then this suggests that teaching is not completely objective, something everyone can learn equally well. The best teachers are artists in the sense that they, through the discovery of themselves and their abilities, are then able to develop the unique potentialities of each student. The basic thought in the artist-teacher concept is that the teacher does not set himself up to be emulated. Good teaching does not make all students alike but unique. I read recently that the modern conception of an artist is that he and his medium must interact. To do this he must know intimately his medium. Only as a teacher knows his students does he have a chance of becoming an artist-teacher.

Teaching is also a science, and as a science it can be studied, practiced and improved upon. A teacher does not become an artist without training and experience although many subject matter specialists question the value of professional courses in educational practice. As a painter must study both techniques and his public if he would be successful, just so must the teacher study both techniques and his students. Also, this is not a thing that can be learned once and for all time. The teacher must experiment, study, and read

<sup>7</sup> Rockefeller Foundation Annual Report 1960, New York. Pp. 198-9.

widely if he is to keep up-to-date in his profession. It is only when we find out what a teacher does when he teaches and under what circumstances the best teaching takes place that ways to improve the process can be found.

We must understand the student. We must also realize that it is important for him not only to acquire but also to use knowledge. The teacher makes the difference. Thomas Aquinas in the 13th century said,

The teacher leads the pupils to knowledge of things he does not know in the same way that one directs himself through the process of discovering something he does not know.

"The teacher leads" stands out as the important clause in the sentence because it infers that teacher and student are not equal. One leads, the other must be led. They cannot be equal. Anthony Nemetz, speaking of this idea before a Great Books Club, suggested that teaching cannot be a democratic process where teacher and student count for one and no one for more than one. He said,

I confess that I and many of my colleagues have become extremely annoyed and wearied by the widespread tendency to be sure that everything is democratic. Democracy is indeed the best kind of government but to confuse political procedure with educational procedure is simply stupidity.

I once tried to draw a portrait in words of the ideal teacher for Silliman. This has found its way into print for our use but let me merely say here that if we could find ways of living up to this portrait we would begin to improve our services to the students of the University. Also, if we are to draw and satisfy the more capable student we can do no less than try!

Our Committee on Instruction and Growth is dedicating its efforts this year to the improvement of teaching. Yet, no one need wait for such a concerted effort. You may through your own initiative, through experimentation, through reading, through becoming acquainted with your students and their needs improve the effectiveness of your own teaching. The true artist-teacher is always himself a student searching for knowledge.

The late books in one's discipline, books on world affairs, and current magazines must be read if one is to keep himself prepared to aid students in their quest for the best education. No teacher, re-

ardless of his or her discipline is exempt. With a 15-hour teaching load every member of the Silliman faculty has time for serious study and careful preparation of his subject in order to deserve the faith of those who look to us for guidance and leadership in their search for knowledge.

### *Topics for Discussion*

In connection with frontiers for Silliman, I would suggest three more problems needing our careful study. I am not suggesting that they are less important but that they will have to wait for elaboration.

A. First problem—What extension services are appropriate and useful for the University? In recent years pressure has been put upon Silliman to extend its services beyond the immediate campus—outside the framework of classes and research.

The University as we know it has a primary function and that function is largely performed on its campus for its own student body. Yet, can a university afford to be guilty of not bringing the benefits of education to the community around it? Should the traditional program be its only concern? I am thinking of such things as: a speakers' bureau, off-campus classes, correspondence courses, library service provided by mail, conferences, institutes, instruction by radio, community development and so forth.

B. Second problem—The responsibility of Silliman University, as a Christian university, to its students, the church, and the nation. We must develop a more definite, positive Christian witness than we are now doing. It is my contention that Silliman University holds a unique place in the Protestant movement in the Philippines. It is more than just another church-related school. It must express itself as the Christian university providing a laboratory and training ground for Christian scholars of all Protestant faiths. It should be foremost in providing top-level Christian teachers for other church-related schools.

The United Board for Christian Higher Education in Asia is interested in this ideal for their schools. They have asked and discussed the question: "How can United Board related colleges serve other Christian schools in raising the standards of higher education among them?" As yet, this faculty has not adequately considered this an obligation.



C. The third problem concerns what has been referred to as the "sputnik mentality". This University, along with others in the free world, has stressed the need for a General Education program which should undergird all technical courses of study.

Since Russia seems to have made great educational advances in the technical fields, there has been a tremendous hue and cry that we must re-assess and re-appraise education. Many educators seem ready to throw in the towel, to forget General Education for a time and concentrate only on the technical training. Communist goals are clear and simple—world domination! We do not expect Russia to change its purpose nor its goals. The problem confronting us is how not to lose the advances that have been made and still meet the challenge in the technical military sense. We know that science and technology will not provide the answer to the world's problems any more now than it has in the past. General Education is not merely a peace-time program. It is a program that will aid us in developing a world in which we can live in peace.

As I close this paper I would like to recall a bit from Alice in Wonderland. Undoubtedly there have been times when we have all felt like Alice when she asked the cat, "Would you tell me, please, which way I ought to go from here?" "That depends a good deal on where you want to get to," replies the cat. I hope that you do not feel like Alice, even though there is a germ of a good idea in what she says: "I don't much care where." "Then it doesn't matter which way you go," says the cat. But Alice adds, "So long as I get somewhere."

I sincerely trust that some doors have been opened to us. We cannot be expected to exhaust all that lies behind each door. You remember that the cat had still an answer for Alice wanting to get somewhere. "Oh, you're sure to do that if you only walk long enough." We hope that this annual Faculty-Staff Retreat will be but the beginning of a successful walk toward the solution of our problems and that it will lead us to the building of a Greater Silliman, the school we have grown to love.