

1973
Summer
Schools



Intercollegiate
Studies
Institute, Inc.

The Intercollegiate Studies Institute's 1973 SUMMER SCHOOL PROGRAM

THE Institute annually sponsors four week-long summer schools to examine issues of continuing importance to the preservation of a free society. The theme of each school is carefully chosen to permit the widest possible application of the principles of various disciplines in the examination of the overall topic. This multi-discipline format reflects the Institute's belief that the free individual must come to know and act according to the truths of various fields of study and the relationships that exist among them.

The schools, held in the East, Midwest and West, are devoted to comprehensive instruction through lectures, small-group seminars, and panel discussions. At the 1973 sessions, students will have a unique opportunity to discuss the major issues of the day with a wide range of outstanding scholars. Since faculty members will be sharing dormitory and dining facilities with the students, participants will be able to engage in extensive informal discussion and numerous "bull" sessions with professors. At previous seminars this close relationship has provided students—in the words of one—with "some of the most stimulating, interesting, and informative exchanges" of their academic experience.

In addition to its highly "individualized" format, another popular feature of each session is its cost. Aside from transportation and a mandatory \$20 registration charge required of all students, scholarships are available to cover all other expenses on a need basis. ISI does ask, however, that those students financially able to do so pay **part** of the per student cost of the Summer School—\$40 for room, board and books, and \$40 for tuition. **No student will be turned away because of an inability to pay either or both of these charges.** The Institute believes that finances should not be a determining factor in limiting participation in its programs and will extend full and partial scholarships to qualified students.

ISI hopes, through the disciplines of economics, history, philosophy, and political science, to provide the student with an appreciation of the liberal arts as a key to understanding the free society and with a basis for further intellectual undertaking. This is our fundamental task, for ISI recognizes that the survival of the heritage of the West and the continuance of the free society depend upon the individual and his search for truth, which is the primary prerequisite for all human action.

THE SEARCH FOR COMMUNITY IN AMERICA

ISI EASTERN SUMMER SCHOOL
August 18-24, 1973

University of Hartford
Hartford, Connecticut

Alienation, anxiety, and insecurity are among the most commonly used terms to describe the condition of modern man. The wide-spread malaise suffered in modern industrial society does not stem primarily from a lack of material goods or opportunity for social advancement. Rather, modern man's central problem cuts across social, political, and economic groupings and affects intensely, if not equally, all members of society. His central concerns are psychological, philosophical and, ultimately, religious in nature. Thus, while the confidence that "progress" is inevitable and desirable remains unabated with some, it should be obvious that the foremost problem facing an alienated, anxious, and insecure person is not to acquire more of what he has, but rather to recover something he has lost.

The source of alienation is best discussed in terms of its opposite: community or a sense of belonging. Community is more than just feeling good together in some vague and temporary sense. It is, instead, a group of people who have a heritage of working toward common goals based on shared beliefs. Community can have as many dimensions as man's own inherent complexity. Man thinks, feels, remembers, builds and searches for truth and justice. Hence, man seeks intellectual, emotional, historical, economic, and political ties to other men, living, dead and yet unborn. Man's humanity is not simply physical: a human being is more than an animal in the form of *homo sapiens*. To be human in a full sense means to have concrete links to other human beings. Man, above all, and in many diverse ways, seeks to transcend his immediate, material self and thus to participate in social and spiritual endeavors—which is simply to say that man's humanity is necessarily rooted in community. It is the gradual severing of the many ties—moral, social, philosophical, and familial—that have historically connected man both to his contemporary community and to his heritage that lies at the root of alienation.

Robert Nisbet, a foremost student of the "quest for community," has rightly observed that the single most impressive fact of the twentieth century has been the

loss of community and the resulting attempts at its retrieval. To establish the fact that community has been seriously eroded is not difficult. A full perspective on the reasons for this is considerably more complex, but the most challenging questions concerning community still remain. Is community possible in a complex mass society? To what extent do the remnants of past community continue, and how can they be used to restore and restructure the cultural, historical, social, economic, and political bonds necessary for community? Is pluralism, as experienced in the United States, compatible with community? It has been observed that repeated waves of immigrants have been easily assimilated into the society at large. Is this true and, if so, why are we now faced with the spectre of increasing social and ethnic divisiveness? Is this dissension paradoxically the beginning of a newly developing base for community?

The shared values that formed the basis of community appear to be fading. What, if anything, can be done to restore them and what sources of a new community can be discerned? Many of the essential functions of former communities have been arrogated by the government thereby simultaneously weakening all other forms of community and threatening modern society with an all-encompassing, omnipotent state. Some even advocate the use of the government to force individuals into groupings that then have the appearance of community, forgetting that the essential aspect of community is its uncoerced, spontaneous basis. Just as one cannot be forced to be free or moral, one cannot be forced to believe fundamental ideas that underly genuine community. The tyrant and the bureaucrat can destroy community. Only a free and virtuous people can build one. How then can personal liberty, a free market economy, a system of justice, representative government, and a moral code rooted in the Judaeo-Christian tradition be salvaged? Thus, the 1973 Eastern Summer School will focus attention not only on the historical rise of community, but also on the substance and future direction of community in the United States.

*The University of Hartford has approved this school for three hours of undergraduate credit.
Special arrangements for this should be made through the ISI Eastern Director.*

Faculty

Dr. Walter Berns
Professor of Government
University of Toronto

Mr. John A. Davenport
Author and former editor of
Fortune and *Barron's*

Dr. Will Herberg
Professor of Philosophy and Culture
Drew University

Dr. Thomas Molnar
Professor of History
Long Island University

Guest Lecturer

Dr. Ernest van den Haag
Professor of Social Philosophy
New York University

ORDER AND DISORDER IN THE MODERN WORLD:

An Alternative to Nihilism

ISI MIDWESTERN SUMMER SCHOOL

August 19-25

Rockford College

Rockford, Illinois

The revolutionary of today or of yesterday obeys a party which extends to a mission in the name of historical myths; he fights his fellow men with a view to eternal peace, but in the meanwhile he wages permanent war. With no other criterion than the truth of the party, with no other certitude than the rejection of the present, the militant, whether Marxist or existentialist, is in fact a nihilist.

—Raymond Aron

The utopian and militant ideologue has emerged as an important political figure in the 20th century Western World. In trying to uproot all that has gone before and all that exists in society today, the modern nihilist, whatever his particular persuasion or organization, does indeed "wage permanent war" under the slogan of a promised "eternal peace." Despite his hatred of all that exists and despite his willful destructiveness, the militant nihilist holds a surprising sway over considerable segments of population, including many who would never dare to engage with him in active violence. The nihilist can very skillfully portray all the faults and imperfections in a society and indeed even plausibly criticize society for its strengths and accomplishments. He can likewise paint in glowing terms a perfect society which is all things to all people, in which no one is sad, poor, competitive, or insecure. The persuasive appeal of those who speak of new worlds so easily is alluring.

What is the alternative to widespread revolution and its concomitant destruction? It is hardly inspiring to recall that man is a finite being, physically, mentally and spiritually. It sounds mean and niggardly to state that man is a mixed moral being, with a capacity for both evil and good. Further, it seems staid to argue

that, since men are not gods, but men, the wisest course for the betterment of society begins with an intelligent understanding of the paradoxes that lie at the heart of the human condition.

Social improvements are possible though difficult, and the foremost concern of a responsible citizen should be to preserve in a vital form those customs and institutions that have already served society well. This desire to conserve and to improve, to maintain an orderly existence and to expand the potential for human freedom, shares nothing, intellectually, temperamentally, spiritually, or politically, with the nihilist. Underlying this desire to maintain and reform is a deep affection for one's self, one's heritage, and one's fellow-man. This affection has its source in a keen sense of what is and it continues despite human weaknesses and imperfection.

The ISI Midwestern Summer School will therefore seek an understanding of both nihilism, historically, philosophically and socially, and the concrete alternative which now is under attack in the Western World: a free and orderly society. The positive challenge posed by the subtle intertwining of liberty and order is one that deserves our concerted attention, for it is an accomplishment achieved only rarely in the history of man, and, until now, each attempt has been short-lived. Far from being a simple slogan or timeworn cliché, freedom under law, a humane, just and orderly society is both the supreme and most subtle of man's social accomplishments. Its continuation and extension is worthy of far more attention than this or any school can devote to it, but this school will focus on its principal characteristics, the main features of its historical development, and its most serious contemporary challenges.

Faculty

Dr. Peter J. Stanlis

Chairman, English Department
Rockford College

Dr. George M. Wattles

Chairman, Department of Economics &
Business
Rockford College

Dr. Gerhart Niemeyer

Professor of Government &
International Relations
University of Notre Dame

Dr. Jerzy Hauptmann

Chairman, Department of Political
Science
Park College

Guest Lecturers

Dr. John A. Howard

President, Rockford College

Dr. Martin Diamond

Northern Illinois University

Mr. M. Stanton Evans

Editor, Indianapolis News

SOCIAL SCIENCE & SOCIAL POLICY

Philosopher Kings, Social Engineers, and the Responsible Use of Power

ISI WESTERN SUMMER SCHOOL

August 19-25

Stanford University

Stanford, California

Cosponsored by The Hoover Institution on War, Revolution and Peace

We may reflect that those who indulge in the exchange of descriptive-analytical words about world politics constitute a self-selected elite. . . . Could their acts but elicit the requisite deference from the rest of the world, the meek, presumably the college professors in this field, might inherit the earth. . . .

—Harold Lasswell

While the new political science becomes ever less able to see democracy or to hold a mirror to democracy, it ever more reflects the most dangerous proclivities of democracy. It even strengthens those proclivities. By teaching the equality of all values, by denying that there are things which are intrinsically high and others which are intrinsically low as well as denying that there are essential differences between men and brutes, it unwittingly contributes to the victory of the gutter.

—Leo Strauss

The expert has always existed and may be understood as one who possesses special training and knowledge about a particular art or subject. Political problems, however, have heretofore been understood as the special concern of the citizen, not the expert, for politics is by definition concerned with matters affecting the common good and the general welfare. The modern age has witnessed the rise of a class of experts claiming special competence in the realm of public policy by virtue of special knowledge about man and his social arrangements. The purpose of this seminar, broadly speaking, is to examine this claim at the level of both theory and practice. This will necessarily involve some attention to such basic questions as "What is 'social science.?' and "What is its proper role in the formulation of social policy?"

The decade of the 1960's was a period of unprecedented prosperity for the social scientist. Universities, foundations, and government itself admitted the social scientist to new positions of power and prestige, and students in the universities looked upon the fields of political science, sociology, and psychology as the natural home of the idealistic social reformer. The power and status of social scientists—and intellectuals generally—reached a zenith in the early years of the "Great Society," when vast new social welfare programs were launched with the near-unanimous, enthusiastic support of the social science establishment. Government was finally recognizing the true value of social theory; social scientists were becoming the new elite. College professors were no longer "meek."

The interesting question that emerges out of this period is not whether the programs conceived and (for the most part) administered by this new elite failed to accomplish their purposes: their failure is by now well documented. The question is whether the meager nature of the achievements is due to "extraneous factors" or to some inherent deficiency in the theories that justified various policy recommendations. The most common explanation given by apologists in the social science establishment is that "politics got in the way," which is both true and indicative of the elitist contempt for government responsiveness to popular rule.

Current controversies in the "policy sciences" are unavoidably related to and dependent upon more fundamental issues at a theoretical level, and one cannot understand the former without understanding at least the outlines of the latter. Bad theory makes for bad policy. The sad truth is that social science today possesses little knowledge that deserves the label

continued on reverse

APPLICATION REQUEST

Please send me an application for the following ISI summer schools:

Eastern/Southern Eastern Midwestern Western

Name _____

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College _____ Phone _____

"theory." This void at the core of social science is filled by the ideology of the social planner. In the last analysis, a critique of social science and its claims to political expertise must begin with a philosophical critique of

its assumptions about man, knowledge, and the purposes of political life. Only by exposing its essentially ideological character can the proper role of social science be ascertained.

Faculty

Dr. George W. Carey
 Professor of Government
 Georgetown University
 "Elitism, Populism and Legitimacy
 in American Politics"

Dr. Colin Clark
 Professor of Economics
 Mannix College
 "Socialism, Capitalism, and Christianity:
 An Economist's View"

Dr. Eugene F. Miller
 Associate Professor of Politics
 University of Georgia
 "Philosophy and Ideology
 in Contemporary
 Political Science"

Guest Lecturers

Dr. Martin Anderson
 Senior Fellow
 The Hoover Institution

Dr. Lewis H. Gann
 Senior Fellow
 The Hoover Institution

Dr. Robert A. Nisbet
 Professor of History
 and Sociology
 University of Arizona

Dr. Eric Voegelin
 Henry Salvatori Distinguished
 Visiting Scholar
 The Hoover Institution

Dr. Stephen J. Tonsor
 National Fellow
 The Hoover Institution

Dr. William Allen
 Asst. Professor of Government
 Harvey Mudd College

ISI is also conducting a seminar, "THE ROLE OF BUSINESS IN SOCIETY," for Oregon high school teachers in cooperation with the Oregon College of Education. This seminar will be held August 6-10, 1973 in Monmouth, Oregon.

A limited number of spaces are available for students other than Oregon high school teachers. If you would like additional information on this program and an application, please contact ISI's Western Director, Mr. Charles L. Heatherly (114 N. Indian Hill Boulevard, Suite D, Claremont, California 91711).

This program has been approved for two credits of graduate or undergraduate course credit.

Faculty

John Davenport
 "Polity and Economy: The Economics
 of the Humane Society"

Arthur Shenfield
 "Capitalism and the Intellectuals:
 A Reexamination of the Major
 Criticisms of the Free Market System"

Proctor Thompson
 "The American Business
 System: Myths and Reality"

Guest Lecturers

Colin Clark (two lectures)
 "Population Growth and Resource Limitations:
 Is There a 'Crisis?'"
 "Capitalism and Christianity: Friends, not Enemies"

Roger Freeman
 "The Private Sector vs. the Public Sector:
 Trends, Forces, Prospects and Implications"

Harold Demsetz (two lectures)
 "The Social Responsibilities of Business"

Stephen J. Tonsor
 "The Counter-Culture vs. American Business: An
 Historical Perspective"

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THE ROLE OF LAW: JUSTICE, RIGHTS, AND COMMUNITY

ISI EASTERN/SOUTHERN SUMMER SCHOOL
August 10-16, 1973

American University
Washington, D.C.

The erosion of the rule of law in contemporary society has become obvious to even the most casual observer. The rapid rise of serious crime, the widespread disrespect for law and law enforcement, and the deliberate mockery of judicial procedures are but a few examples that come quickly to mind. This is not to say that the problem of the just and prudent law has ever been or can be solved in any final and complete sense. But law today is under attack not primarily from those who would change this or that law, but from those who seek to remake completely our society and its basic institutions. In such an atmosphere of social upheaval and nihilistic rhetoric, it becomes especially necessary for concerned citizens to seek a broader understanding of the nature of justice, its relationship to the role of law, the normative foundations of a constitution, and the symbiotic connection between the law and other central institutions and values of a civilized society.

Any evaluation of the worth of our laws and judicial system must begin with a statement of what we wish them to do—their fundamental purpose and function. Law has, in the Western tradition, three vital functions: to maintain order, to promote justice, and to protect liberty. But are these goals always complementary? Is order in society compatible with personal freedom? Is it possible for human institutions to achieve the ideal of justice? How can principles of justice be applied justly in modern society? Indeed, how can agreement be found on what the principles of justice are and what institutional arrangements can best accomplish this.

With the erosion in the vitality of many non-governmental institutions in our society—religious, educational, and social—an enormous burden has been placed on legal institutions. Instead of simply providing for legal and civil equity and the enforcement of legislative acts, justice is now defined by some as an absolute economic and social equality. Rights, once viewed as instrumental and limited, and used to protect man from the power of the state, have come to be absolutized, requiring increased governmental action. In addition, a wholly new set of “rights” is proclaimed

such as rights to education, to read, to work, to security, and to an acceptable standard of living. To make every desirable goal a demand upon a single judicial system is simultaneously to give those governing that system the power to command all the resources within society. An omniscient government is simply new-speak for a tyrannical regime.

If positive law alone cannot carry the burden of maintaining order and achieving justice in society, it is then necessary to look to the other institutions that can give support to this task. Traditional customs and institutions within the community are certainly necessary, but to retain their vitality they need to command the voluntary assent and enthusiasm of the great majority within society. For this to occur they must have at their core inspired ideals which are perceived as worthy of general allegiance, respect, and personal effort.

In short, the problem of justice and liberty cannot be solved simply by good laws and their efficient enforcement. These values depend more profoundly on the moral tone of society and the virtue of the individual citizen within that society. The maintenance of values, principles, and individual restraint and responsibility are indispensable. Thus, the foundations of justice and liberty, and even order in society, lie beyond the power of either legislator, judge, or policeman. A virtuous society requires a virtuous people.

How has the United States Constitution dealt with this problem? It has set up a system of checks and balances to make the attainment of complete power difficult for any particular group and it has been largely successful in this aim. But unless there is a renewed sense of what is the proper conduct of individuals in a society, this system will be unable to protect us from the dual threats of anarchy and totalitarianism. The ISI Eastern/Southern Summer School will thus deal with the question of the role of law in its historical and philosophical dimensions as well as the social, economic, and political areas that are more commonly discussed in this connection.

Faculty

Dr. Will Herberg
Professor of Philosophy and Culture
Drew University

Dr. William Stanmeyer
Professor of Law
Georgetown University

Dr. George W. Carey
Professor of Government
Georgetown University

Dr. Warren Coats
Assistant Professor of Economics
University of Virginia

Guest Lecturers

Dr. Ernest van den Haag
Professor of Social Philosophy
New York University

Dr. David Schaefer
Assistant Professor of Political Science
Temple University

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