

remarkable ability to imbue the people from top to bottom of the the society (that distance no longer being very significant in social terms!) with a sense of "co-responsibility." Everyone is responsible not only for himself, but for the success of the social effort, the ultimate extension of the "I am my brother's keeper" philosophy. Evidently this has been done in a way which we can hardly grasp, a way which seems to make criticism of self acceptable to the self (or at least go a long way towards that goal).

These social changes do not conflict with Quakerism, I believe. I believe that a sense of co-responsibility is the one most vital missing ingredient in America today, a pervasive desire to make the system work, to perfect, improve . . . in a word, "to promote the kingdom of God on earth." I believe the national attention to leisure, to self-indulgence (called alcohol, drugs, and such other "foods" which tend to dull the human perceptions), the tendency toward sloth, to sexuality, to self-pity, towards making life easy and materially richer . . . all of these things detract from any serious attention to the higher goal. I believe that "fun" (a sophomoric term when used as in "Fun City" or "fun house") can and should be replaced by joy in creative accomplishment, joy in heightened perception of the world around us, joy in human relationship.

If what Jay Smith said about China is not true, if there are dark sides of the Chinese life which we cannot abide, then I believe we should still do what we can to synthesize into our system those sides that are clearly good. Most especially we should try to implement those aspects of the society which so closely coincide with Quaker ideals, implement them right here at Guilford College. We would see a rise in honesty, consideration for the rights of others (that means if you want to be loud, or drunk, or socially unacceptable in any way, do it in a way that doesn't impinge on those who don't at that time appreciate your behavior!) . . . and a rise in the seriousness with which we approach the enormous task of making this a better world to live in.

I firmly believe that an understanding of this sort of subject should be an outstanding part of any person's stay here at Guilford college.

Damon Hickey

Guilford College is an academic community which was founded and is operated by the Quakers and which has teaching and learning as its primary purpose. I think members of the community should be concerned about teaching and learning and about whether the quality of community life is supportive of it. Quakers have always been very concerned about the community and the individual. The community listens carefully to each of its members because it values their particular insights, but each member is expected to be supportive of the purposes for which the community exists.

Dave MacInnes

Every individual in the Guilford College Community should acquaint themselves with Quakerism. Attend Quaker Meeting several times and talk with those you find there. Make your knowledge of Quakerism and Quakers first hand, not just what you read. Guilford claims to be Quaker and to do things in the Quaker way. If it is to do this its members must have an awareness of Quakerism and the way it works.

Don Millholland

I cannot speak with authority on this subject since I am not a member of the Society of Friends. I can, however, give you my impressions after more than ten years of teaching at Guilford College. I believe Quakers are notable for their affirmation of individual expression and a strong sense of toleration. Their deep sense of community is made possible by their common commitment to what is inexpressible. No community is possible unless there is a common basis for it. Guilford College emphasizes toleration and a concern for individuals, and this is due, in large part, to Quaker influence; but so many people complain that Guilford is not a community. Apparently we lack a common basis for it. Since most of us are not Quakers in the formal sense, we must find a basis for community in something which is expressible.

I believe I am at Guilford both to learn and to teach, informed by standards of intellectual honesty. What I am here to learn and teach about is the advancement of knowledge. This has specific implications for our classrooms, academic standards, offices, dormitories, laboratories and libraries. I do not want us to neglect our need for rest and recreation, but I would like to see us give academic concerns our highest priority. I do not believe that a deep concern for truth is incompatible with a religious commitment. I believe it is entailed by it. We should, I think, make academic concerns our highest priority. This is my concern and I hope that others will express theirs so we can proceed to find a common basis for community and community responsibility.

Fred Parkhurst

It seems to me that there are two tendencies within the Religious Society of Friends. One group of Quakers places emphasis upon matters of personal integrity, simplicity, faithfulness in family life, both marital and premarital sexual fidelity, keeping clear of intoxicants, the avoidance of pride in material things, and generally a strong witness for individual virtue and upon personal moral

values. Another group of Quakers places emphasis upon social concerns, such as promoting appreciation for the ultimate kinship of all human beings, racial equality, the peace witness, conscientious objection to war, the problem of poverty and the right sharing of resources, and for the right use of resources. I favor both of these approaches, moral values and social concerns. I think that this is one of the unique features of the Quaker approach to Christianity, and which ought to be one of the unique aspects of the Quaker approach to education at Guilford College.

Because Quakerism is unique we have a special responsibility to make prospective students aware of our uniqueness. They should not expect to find at Guilford a carbon copy of a state school or another private college. We are not a public university, and we are not just an excellent small liberal arts college. We are a Quaker college and that ought to mean something very special and different. This difference, in both our academic program and in our social policy, ought to be made available to students when inquiries come to us. We should send prospective students not only a copy of our catalog, but a copy of our student handbook. Students ought to know, for example, before they come to Guilford that we have a testimony against alcohol. They ought to have an option not to come to Guilford if that policy is offensive to them. It is only fair that they come with full understanding of what we expect as part of the community life on this campus.

We need to confront the prospective student with Friends testimonies, ideals, principles, practices, and concerns. I admit that this may be extremely difficult to accomplish unless we ourselves set the example. This means that the administration of the college and the faculty committee on recruitment need to employ instructors at Guilford who are willing to serve as exemplars. We need to practice what we claim to be. Rather than saying, "a college is not a church," Friends believe that all of life is sacred, and that education is not complete without sensitivity to concerns arising out of deep-felt religious convictions. These convictions need not require a prospective faculty member to be a Quaker, but there must be more than a commitment to intellectual competence. In addition to institutional support for academic values, there must be at least an equal commitment to moral values, personal integrity, and individual responsibility.

Dave Stanfield

Although it may be risky to make the assumption, I shall assume that anyone electing to join the Guilford College community as a student, teacher or staff employee comes knowing Guilford is a Quaker-related institution. Not enough may be stated in the catalogue or discussed in an employment interview about Guilford's Quaker values, but it is remiss on the part of the College if anyone enters the community entirely ignorant of Guilford's Quaker heritage and current practices. At least enough should be said to arouse the new member's curiosity about what effect Quakerism may have on the College's policies and expectations.

The first responsibility, then of an individual contemplating coming to Guilford is to ask, "What difference does it make?" Such a question should be addressed to more than one person presently in the College community in order to benefit from more than one limited perspective. Of course, ask persons at Guilford who are themselves Quakers, or Friends, who can respond out of personal experience with the influence of Quaker faith, and not simply from reading about Quakerism. Engage in conversation with persons in the community who are personally committed to Quaker values and who can go beyond discussing "at arm's length" Quakerism as an interesting social or religious phenomenon.

A second responsibility of an individual inquiring about Quaker principles and practices at Guilford is to test their validity by vigorous questioning and perceptive observation of those who attempt to personify these values. If Quakerism is any good it should be able to stand up to the kind of tough, rigorous situations that would threaten to unravel our lives or allow us to lapse into a routine, mediocre existence.

The third responsibility, after becoming informed about and testing the validity of Quaker principles and practices as shared at Guilford, is to accept them to whatever degree they may enhance the individual's experience at two levels.

first, at the level of personal development and character growth;

second, at the level of developing positive social relationships.

If, however, the individual finds that his personal scale of values seriously conflicts with the personal and social expectations of Quaker principles and practices at Guilford, then he may conclude, that for him, at least, the conflict will be resolved by leaving the community.

Mark Waldman

The concern of the faculty with Quakerism should be a broad one which focuses primarily on the acquisition of self-knowledge as well as an understanding of one's discipline. On the basis of all knowledge gained faculty members may also lead students towards the development and expression of their individual human spirits.

Perhaps the most important aspect of this entire process is the development in the student of the realization that the overcoming of egotistic drives remains the primary problem on a world scale as well as at the level of the individual. It is in the realization of this great problem that I feel a Quaker institution can make its most significant contribution to the development of its students.