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**PUBLIC UNIVERSITIES AND SOCIETAL DEVELOPMENT - APPLICATION
OF THE IDEAL TYPE METHODOLOGY IN THE CASE STUDIES OF
ADDIS ABABA UNIVERSITY AND MICHIGAN STATE UNIVERSITY**

by

Solomon Wako

**A Dissertation
Submitted to the
Faculty of The Graduate College
in partial fulfillment of the
requirements for the
Degree of Doctor of Philosophy
Department of Sociology**

**Western Michigan University
Kalamazoo, Michigan
April 1984**

PUBLIC UNIVERSITIES AND SOCIETAL DEVELOPMENT - APPLICATION
OF THE IDEAL TYPE METHODOLOGY IN THE CASE
STUDIES OF ADDIS ABABA UNIVERSITY
AND MICHIGAN STATE UNIVERSITY

Solomon Wako, Ph. D.

Western Michigan University, 1984

The role of higher education in societal development has been addressed by a number of scholars in various fields including sociology. Though these scholars virtually agree on the importance of university education, they have not identified the type of the university that facilitates the kind of societal development they advocate. Therefore, this study is concerned with the construction of a theoretical model of the ideal type university that will facilitate the conceptualization of societal development for Ethiopia and the USA. The study employs Weber's ideal type methodology which simply refers to the construction of certain elements of reality into logically precise conception. This method helps the investigator to construct an abstract concept of public university that intentionally accentuates the essential characteristics, which in the view of this investigator, are crucial in the university's positive and meaningful involvement in its respective societal development.

Societal development was conceptualized as a progress toward a balanced and qualitative change for better promoting the welfare of the citizens in general and increasing the life chances of the individual in particular.

Based on historical analysis of universities the Ideal Type University of Societal Development that has three dimensions was constructed. Then the

empirical data in the form of official documents were obtained from Addis Ababa University (AAU) of Ethiopia and Michigan State University (MSU) of the USA. The two universities are considered to be representative of their respective societies. These empirical data were organized in a way as to fit into the dimensional pattern of the ideal type to facilitate the process of comparison between the type and the data. The purpose was to find the deviations and understand the causes of these deviations.

It is found that both AAU and MSU deviate from the ideal (pure) type in many respects. It is recommended that AAU emphasize the introduction of an appropriate technology to enhance Ethiopia's agricultural production. At the same time MSU needs to turn its attention to the developing of an appropriate technology that would eventually address the problems of the urban poor and the environmental pollution of the USA.

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CHAPTER I

THE PROBLEM AND THEORETICAL APPROACHES TO SOCIETAL DEVELOPMENT

The Problem

Scholars of diverse fields, sociology and education included, virtually agree that university education is essential for societal development (Ratchford, 1971; Buss, 1975; K. W. Thompson, Fogel & Danner, 1977; Uehling, 1978; Eurich, 1981). For instance, Ratchford considers university involvement in societal development as "absolutely essential" (1971, p. 236). Buss observes that the growth of universities in North America was largely attributed to "a belief that the university could significantly contribute to the development of society by providing the necessary technology and knowledge that could be used in meeting the challenges of many current social and national problems" (1975, p. 430). K. W. Thompson, Fogel & Danner consider higher education as "the key stone to development" (1977, p. 3). Similarly Altbach (1979) remarks "educational systems are ... powerful influences in the development of society" (p. 1). Though these scholars and others readily admit the importance of universities in the equation of societal development they have not identified the type of the university that facilitates the kind of societal development they advocate. This study will focus on the problem of the construction of a theoretical model of the ideal type university that will facilitate the conceptualization of societal development for Ethiopia and the USA. This is done by one-sided accentuation of specific characteristics of the university which, in the view of this investigator, are considered to be essential in the university's positive and

meaningful involvement in societal development.

Universities function in diverse societies with diverse "economic needs, cultural values, political policies, scientific and scholarly knowledge, and moral wisdom" (McKeon, 1959, p. 23). Furthermore, "a system of hierarchy of value determines the university's goals and purpose" (Buss, 1975, p. 436). Thus of necessity the universities must differ from each other depending on their nation's age, stage of development, type of social system or culture. Researchers have shown that all these universities are not equally beneficial to their societal development. Some universities have made a significant contribution to their societies, others have become elitist clubs at the cost of their societies (Mazrui, 1975; Altbach, 1979). On top of this scholars are not of one opinion when it comes to the question of the values of the university and its curricula. This phenomenon of disagreement is not a current occurrence but has existed since the concept of education was developed in the Western tradition.

For instance, going back to the ancient tradition of the Greeks and the Hebrews, one finds the former condemning unreflective life and the latter condemning uncommitted life. These two basic philosophies of life rooted in the two traditions to which modern thinking is very much indebted are still alive and have become the source of a continuing dilemma for the proper functioning of the current day universities.

In ancient Greece, Plato divided his conception of society into guardians, warriors and artisans or slaves with a respective allegorical representation of gold, silver and lead. When it comes to education, those with golden abilities should deserve golden educational opportunities, those with silver; silver opportunities, and those with lead, lead opportunities

(Brubacher, 1977, p. 60). Similarly, Aristotle concluded, since intellectual activity involves abstraction, a relatively small segment of the population is capable of handling it. In addition to mental ability, a person needs financial freedom which releases him from toiling for his daily needs and provides ample leisure time. "Indeed, it is to the eternal credit of the Greeks that they so largely employed their leisure to go to school that their very word for leisure has become the western word for school (ecole, escuela, Schule, and so forth)" (Brubacher, 1977, p. 77).

It was in its very early stage of development that education was divided into two distinct groups. "The early editions of the Dictionary of Modern English Usage tacitly assumed that there is a dichotomy between cultural education and vocational education" (Henderson & Henderson, 1974, p. 21). The dictionary's definition of cultural education states that cultural education is the education designed for a gentleman "(Latin liber - a free man), and is opposed on the one hand to technical or professional or any special training, and on the other to education that stops short before manhood is reached" (p. 21). "These concepts were present among the Romans who considered liberal art to be for those who were not bound down by economic or social deprivations" (Frankel, 1959, p. 158). Thus, in the words of Brubacher (1977): "Released from the necessity of working for his livelihood, the freeman could devote himself to civic life and the management of the state" (p. 14).

Guided by the principles of liberal education, the university in its earlier history was promoting genuine liberal art scholarship with classical professional training that mainly served the old aristocracy and the church. With the coming of the industrial revolution, it took on additional

professions. Now it is expected to take over skill training. This observation is magnified in Bell's (1971) four functions of the university. Bell saw the functions of the university as:

1. "The keeping of the traditions of Western culture."
2. "The search for truth through inquiry and scholarship."
3. "The training of a large number of professionals in specific fields."
4. "The application of knowledge to social use. This task included, in earlier years, aid to agriculture; more recently it has been of service to technology and to planning" (pp. 163-164).

Others going beyond this require the university to contribute to equality and "democratization" and "social betterment" on top of its contribution to economic progress (Eurich, 1981, p. 13). This led Brubacher (1972, p. 37) to ask, can the university satisfy all groups?

Snow (1962) considers the problem with the university to be its inability to define and resolve the conflict between vocational and liberal or the sciences and humanities. For instance, a leading figure in American education, Kerr (1963) introduced the term "multiversity" and discusses the uses of multiversity for all kinds of purposes including vocational and professional training. On the other hand, Flexner (1930) accepts those professions with a well organized body of theory (e.g., medicine and law) but rejects others, and calls for traditional values in the university. Gasset (1944) wants to expel the research functions from the university. Minogue (1973) and Hutchins (1936b) want the university to concentrate on liberal art courses. In fact, Hutchins (1936a) considers liberal art education as a unifying factor in higher education. He argues: "The course of study goes to

pieces because there is nothing to hold it together. Triviality, mediocrity, and vocationalism take it over because we have no standard by which to judge them" (p. 26).

European universities emphasize basic research which Gasset wanted to do away with. The Socialist states give priority to technological research particularly research that pertains to industrial growth. Finally, the whole question boils down to this: what is a university? And, how should it contribute to the societal development?

Therefore, this study attempts to construct the ideal type university that would facilitate societal development as conceptualized in this research. The ideal-typical approach according to Max Weber is a good way to organize historical information into general categories. An ideal type is a conceptual phenomenon for the sole purpose of overcoming ambiguity. Weber remarks, "the clear-cut, sharply defined analysis of the various possible standpoints is the only path which will lead us out of verbal confusion" (1904-5, 1917/1949, p. 119). "Such concepts," he writes, "are constructs in terms of which we formulate relationships by the application of the category of objective possibility" (1904-5, 1917/1949, p. 93).

The ideal-typical approach attempts to isolate those elements deemed as most characteristic of the phenomenon under consideration. In short, it is a construction of a simplified model that focuses attention on the most salient or distinctive features (Scott, 1981). This study attempts to do this with the universities. In the process the study has isolated three elements considered to be key areas of concern in studying higher education as related to societal development. These elements include governance and university-society relations, the professoriate, and university's value

orientations. The rationale for emphasizing these three dimensions is dealt with in Chapter II.

Weber claims that "only through ideal-typical concept construction do the viewpoints with which we are concerned in individual cases become explicit. Their peculiar character is brought out by the confrontation of empirical reality with the ideal-type" (1904-5, 1917/1949, p. 119). The other area of concern in this study is, therefore, the confrontation of empirical reality with the ideal type. For this purpose universities of two societies are considered. They are Michigan State University (MSU) of the United States and Addis Ababa University (AAU) of Ethiopia. Two universities are chosen for the purpose of making a detailed analysis that is helpful for an indepth understanding of the ideal-typical concept.

The rationale for selecting these two universities is as follows: First, this will assist us in understanding the functioning of the university in two societies which are quite different in both the level of development and ideology and each, in important ways, is representative of the society in which it is found. Altbach (1980) remarks that "virtually all Third World nations will remain linked to the technological networks dominated by the industrialized West - even those nations, such as Cuba, Tanzania, and China, which have tried consciously to alter their development models, remain dependent" on the industrialized West (p. 57). Second, both AAU and MSU have come into existence as a result of government effort to give specific service to their respective societies. AAU to provide skillfully trained manpower (AAU, 1980) and MSU to promote agricultural and mechanical art education (MSU, 1982d). Third, AAU and MSU are the first of their kind in their respective societies. AAU is first in higher education in Ethiopia (AAU,

1980) and MSU the prototype of a land-grant institution (MSU, 1982d). Fourth, AAU and MSU are at the center of their societies. Spitzberg (1980) and Altbach (1979) speak of Third World universities as being at the center of their societies and enjoying the same privileges Oxford, Cambridge, and so forth enjoy. Similarly, MSU as a member of the Big Ten universities and a grantee of over \$80 million in research funds a year remains among the few center institutions of the USA. "Even in the United States, there are major differences among universities" (Altbach, 1980, p. 52). Of the more than 3,000 campuses, only about 100 do receive federal government science grants of more than \$10 million per year. "The top ten universities receive about \$60 million annually in research support" (Altbach, 1980, p. 52).

The study of the public university's role in societal development is of considerable significance since all nations are interested in development and progress, and are continuously attempting to upgrade their universities to help produce the desired result. Furthermore, the literature that directly addresses the university's role in societal development is limited. Universities are relatively autonomous organizations whose actions can produce far reaching consequences for the society in general. They are increasingly "related in ever more complex ways to economic and social stratification and the mobility structures of the society" (Anderson, 1968, p. 522).

An organization like a university which touches the whole fabric of the nation through the selecting and training of its members and future leaders is overlooked at a considerable peril to societal development (Clark, 1968, p. 510). "Whatever else education is about, it is about national integration and modern competence. Here sociology of education becomes pre-eminently a part of the sociology of national development" (Clark, 1968, p. 513).

Thus it is of utmost importance for public decision makers as well as taxpayers to have a clear understanding whether their university has played a relevant role in societal development; whether it has carried out what was intended; whether it has produced a tangible result; and whether it needs improvement. The part institutions of higher education play in social development results from "some of their organizational features, from the attitudes of their characteristics of the students and the graduates" (Szczepanski, 1971, p. 611). Therefore, research is done "to determine how best the institutions of higher learning could contribute to social progress as well as to economic and political development" (p. 611).

Though this research is concerned with Addis Ababa University of Ethiopia and Michigan State University of the USA, it is expected that this research is also relevant to examination of the university's role in societal development in other universities and countries. Moreover, such knowledge may also be used in understanding other public institutions (e.g., farm bureau, planning institutions, resource development, etc.) in terms of whether they are contributing to the needs of their society.

A review of the literature reveals that various scholars have addressed the problem of the university and its relevance to societal development from different perspectives. First of all, in 1975, two articles which illustrate a critical perspective are important. The first was written by Ali Mazrui. Mazrui labeled the African universities as a multinational corporation agents which "continue to serve other than African interests" (p. 191). He called upon these universities to show more respect for "indigenous belief systems, linguistic heritage, modes of entertainment or aesthetic experience" (p. 194). The other article was by Philip Altbach.

Altbach pointed out that the Third World is under literary colonialism because the text book publishing is mostly done by Westerners. He suggests that the Third World should work toward "autonomy in the area of knowledge production" (p. 226). Six years later, in 1981, Altbach raises the same issue in another article.

A more constructive and perhaps the most extensive scholarly work available on university and societal development is the two volume book edited by Kenneth Thompson, Barbara Fogel and Helen Danner. This book was primarily written on developing countries covering Asia, Africa and Latin American universities. The first volume, which came out in 1976, deals with case studies that focus on how the university should address issues on rural and urban poverty, education, health and skill training. The second volume, which came out in 1977, deals with the efforts individual universities were making to address the same issues. In 1981, A. R. Thompson wrote a book on development. In this book Thompson stated that the purpose of his study was to advance questions and considerations which will assist the reader "to set out in pursuit of fuller understanding of his or her own country, of its development, and of the place of education in that process. It cannot take the reader to the end of this journey" (p. 3).

As there was a call on African universities to work toward their societal development there were also those who were concerned about the direction the land-grant universities are heading in the USA. Scholars have praised the past achievement of these institutions and are calling upon them to deal with current social problems as they have dealt with agricultural problems in the past. For instance, Anderson wrote, that inasmuch as the cities of America are in deep trouble, "a number of persons have suggested

that the land grant university be the model for a new institution of higher education which would direct its energies to a solution of our cities' problems" (1972, p. 5). Anderson comes to the same problem in his edited book of 1976. Allan Buss in his article concluded that in order to survive universities must be "responsive and adaptive to changes in their external circumstances" (1975, p. 429). Barbara Uehling (1978), in her article, called on American universities to meet the "demands of the future" (p. 377). Again Emmett Fiske (1980), in his research for his PhD dissertation on the University of California and its role in societal development, found that by 1978 the University of California, which is a land-grant university, had 1,150 research and extension people with an annual budget in excess of \$50 million but only less than two percent of these human and money resources was used for development. He accused the university of increasingly favoring small, but articulate, agricultural interests. Fiske in his recommendation called on the University of California for a drastic change and to come up with a program that benefits the majority of the society the university is supposed to serve. In other words, Fiske said that even the agricultural division of the university is no longer accomplishing its original mission.

While all the above research studies have addressed the problem of the university and its relation to societal development from empirical points of view, this dissertation attempts to handle the issue from a theoretically oriented approach. This research starts with the question: What type of university organization would be able to tackle the demands of its society? In short: What is the ideal type university of societal development?

Scholars have pointed out that modern universities have ambiguous

goals, articulate clients, a problematic technology, professionalized organizations, and are increasingly becoming vulnerable to their environments. According to Baldrige the situation is similar to "organized anarchy" a perspective developed by Cohen and March in 1947 (Cited in Baldrige, Curtis, Ecker, & Riley, 1977, p. 6). The ideal type, then, would provide a means by which the organized anarchy is transformed, in a theoretical way, to organized authority in order to form an ideal type university that does accommodate the concept of societal development.

By starting from such a theoretical basis the study aims at demonstrating that the ideal-type methodology is essential to have a better perception of societal organizations such as universities especially when it comes to the question of what could be done as opposed to what actually is. Finding the deviations between the ideal and the real and understanding the course of the deviation is what lies at the center of the ideal type methodology.

Theoretical Approaches To Societal Development

A brief review of literature reveals that there is no universal definition of the concept of development. In Sociology, development is seen as the process of social change "and the theory of change is the capstone of sociological theory" (Martindale, 1962, p. 495). But there are different approaches as to how the change takes place. The major ones are: the functionalist approach, the conflict approach, the modernization approach, the behavioral approach, and the alternate development strategy. As shall be seen later in this chapter the last approach is not so much a theory as it is a practical strategy.

The Functionalist Approach

Functionalism traces its sociological origin to classical theorists who held a positivist view of societal change and development. Auguste Comte, generally referred to as the founder of sociology, for instance, saw progress in three stages of intellectual development: theological, metaphysical, and positivist. Through these three stages the old will break up and give way to the new religion of humanity. Societal development lies in the rational submission to scientific laws. For Comte scientific law will guide society to change and development (Comte, 1842/1855). Spencer, on the other hand, adopted Darwin's theory of evolution. He saw society developing from its simple and elementary function to great and far reaching complicated functions, like the biological organism. Spencer stated that as an individual person is born, matures and dies so does any society have its birth, maturity, stage of equilibrium, and final death. His concept of development is built on his *laissez-faire* doctrine according to which society should allow maximum freedom to foster the individual. For Spencer a developed society is synonymous with industrial society (cited in Andreski, 1971).

Another functionalist interested in Societal development was Emile Durkheim. He perceived development as a movement from horde to complex societies, or from mechanical solidarity to organic solidarity. Of course the horde and the mechanical solidarity refer to primitive society in which persons are attached to each other by adherence to a given set of collective sentiments. The complex and organic solidarity refers to modern industrial society's division of labor and are attached together through functional inter-dependence. He saw occupation as an integrating agent (Durkheim,

1953).

A somewhat similar idea to that of Durkheim's concept of Societal development was developed by Ferdinand Tonnies. Tonnies claimed that Aristotle was right in considering man as a social animal and Hobbes was also correct in seeing man as a contractual animal but each saw a different aspect of man: the traditional and the modern respectively. Thus Tonnies saw society as moving from community to society or from Gemeinschaft to Gesellschaft or from kin and neighborhood relations to contractual relations which he considered to be a higher order of social structure (Tonnies, 1887/1957).

The study of change and societal development took another turn at the appearance of the work of Max Weber (1904-5, 1917/1949). Unlike other theorists Weber was not interested in producing a general theory of societal development. Weber considered ideas as the primary factor of change and development. Weber called on sociologists to understand the sense of what is being studied (Verstehen). His understanding of social development is seen in his ideal type of three forms of authority: traditional, rational, and charismatic, and theory of market economy. The traditional type of authority which is found in less industrialized society has given place to rational bureaucracy in industrialized society (Giddens, 1971).

But it was Parsons who elaborated upon the previous evolutionary view to construct the functionalist perspective toward change and societal development. Parsons (1937) himself had criticized and abandoned the evolutionary approach in his first major work. But three decades later he revised his position and accepted the concept (1966). Parsons divided societal development into three stages: Primitive, intermediate and modern (Parsons,

1966, p. 2). He considers countries such as ancient Egypt and the Mesopotamian empires as archaic; African kingdoms as "advanced" primitive; Rome, China, Islamic empires as intermediate; and Western Europe since the seventeenth-century as modern. The process of development began in the west and spread elsewhere through colonization and diffusion (Parsons, 1960, p. 103).

Parsons' idea of developed society was formulated in terms of the pattern variables of Value Orientation. In Parsonian theory, pattern variables refer to "a set of paired terms specifying the ranges of variability within which persons engaging in social interaction orient themselves to one another" (Torrance, 1977, p. 459). Altogether five pairs of such value orientation have been suggested by him and his associate Shils, (1951, pp. 76-88). They are as follows: diffuseness versus specificity; ascription versus achievement; particularism versus universalism, collective orientation versus self orientation; and affectivity versus affective neutrality. These pattern variables are devices for differentiating the developed society from the traditional society.

Parsons postulates sociocultural systems to be in equilibrium in order that this functioning can be explained in terms of pattern maintenance. Pattern maintenance is the foundation upon which Parsons built his concept of development and growing systemness. Parsons considers his system as organized around his tendency to maintain equilibrium and any change introduced from outside generates tension and calls for adaptive mechanisms from within the system. The concept of stable equilibrium indicates that through integrative mechanisms, "endogenous variations are kept within limits compatible with the maintenance of the main structural patterns and through

adaptive mechanisms. Fluctuations in the relations between system and environment are similarly kept within limits" (Parsons, 1961, p. 225).

In the language of societal development these adaptations cover the following areas. In the area of technology it is traditional technique toward scientific knowledge. In agriculture it is evolution from subsistence farming toward commercial production, in the realm of industry it is from animal power toward machine power, in ecological arrangement it is a movement from village life toward urban centers. "Development proceeds as a contrapuntal interplay between differentiation and integration" (Smelser, 1968, p. 126).

However, functionalism has been criticized for many of its positions. It has been referred to as a one-sided theory for focusing the attention of sociologists on social order. Critics also accuse the functionalist perspective of emphasizing social stability but not social change; consensus but not conflict; conformity, but not creativity; the norms, but not the mechanism by which norms are established or replaced (Mills, 1959; Bottomore, 1974). The central problem of functionalism is its weakness in accommodation of dynamic social change and its indirect support for survival of society, in effect legitimating the existing status quo ideologically. Having said this, one can still claim that functionalism has proved a valuable tool for evaluating change and progress in societal development.

Conflict Approach

The conflict approach like the functionalist approach uses the concept of evolution. Marx, the father of conflict theory, perceived society as passing through stages of primitive communist, slave, feudal, capitalist,

socialist and the final advanced Communist societies (Dobb, 1963).

Marx begins his idea from a theory of labor. He considered labor in its early form as having a humanizing effect. He associated the beginning of labor with tool production. According to Marx, man has the propensity for improving his lot. As he engaged in doing so he began to invent, discover, organize, and produce culture and society. This led to sophistication of the means of production and skills which in turn resulted in reshaping social and economic structure accordingly. Marx claims such change took place in the chain of sequential stages, each containing a diverse economic structure. Marx points out, "at a certain stage of their development, the material forces of production in society come in conflict with the existing relations of production" because the forms of societal development turned out to be their fetters. "Then begins an epoch of social revolution. With the change of the economic foundation the entire immense superstructure is more or less rapidly transformed" (Marx, n.d. vol. 1, p. 356). In summary, Marx emphasized 'economic determinism' as the key factor in the development of all societies. He considered capitalism to be the last stage and the last structure based on the existence of private property and class struggle over which the revolution will succeed and usher in a classless and stateless society of communism where economic goods are equally distributed.

The general tenets of Marxist theory consider development as an ongoing sequential transformation solving any contradictions through revolution which in turn produces higher forms of societal structure. In other words, while development is a continuous progress toward perfection it is interrupted by revolution to solve the contradiction of class struggle which paradoxically elevates the social structure and its evolution into a

higher stage. Such a process would eventually lead to an ideal state of communism; a state where economic dilemma is effectively addressed (Dahrendorf, 1959, p. 31).

The Marxist approach to development, though pleasing to behold, has so far proved unrealistic. For instance the Marxist states of Europe and elsewhere are not experiencing the economic miracle predicted by the Marxists. Besides this, this researcher does agree with Livergood (1967), who said that it is a naive assumption to think that "communized men need no executive group standing apart from them." It is hard to believe that "man, in Communist society, suddenly becomes superhuman able to discipline, lead and legislate his existence by himself" (p.48).

Modernization Approach

Hobbs states that modernization has become "a general term for the process of industrialization, urbanization, bureaucratization, and rationalism" (1971, p. 22-23). The modernization approach incorporates both the elements of functionalism and behaviorism.

Bendix (1967) points out that the modernization approach to societal development always implies the existence of "advanced model countries" and "follower countries." Under such circumstances the process of development becomes bridging the gap between the levels of development in a society. Chodak (1973) also sees it as a process of "striving to equalize ones own level of development with the most advanced and modern achievements of others" (p. 257).

Lerner sees mass media as a key instrument for development. By manipulating the type and content of the mass media one can create

aspiration in the traditionally oriented individuals to advance to the desired stage of development (Lerner, 1963, p. 346).

The modernization approach is not just a case of slavish copying or blind acceptance of somebody's achievements (Chodak, 1973, p. 257) but rather a form of an aspiration to provide the forces needed for a self-sustaining growth according to one's own need. The idea of the modernization approach particularly in the area of education and technology is of great use for societal development. The process of modernization provides an opportunity to learn about the successes and failures of previous achievement. In this case, the society which wants to use the previously tried methods will have the chance to be innovative by adopting and improving on the virtues and shunning the errors of those achievements.

Behaviorist Approach

The behaviorist approach to societal development takes social behavior as a unit of analysis. According to the behaviorists, social structure is a characteristic way in which individuals interact. This approach puts the emphasis in change on the actions of the individuals whereas the conflict and functional models put the emphasis of change on the social structure. For behaviorists change depends on people's action. As Martindale points out social behaviorism places primary emphasis on what are defined as the basic units of social life. "Social behaviorism is thus comparable in sociology to atomism in physics and chemistry to the cell theory in biology. Like these theories, it conceives of other structures in terms of units presumed to be more basic" (Martindale, 1962, p. 32).

The psychological approach to development, such as the theory

advanced by McClelland (1971) and the psychosocial development such as the one claimed by Inkels (1966) are utilized by the behavioral approach to societal development. McClelland's central argument is that the societal development of a nation depends on vigorous activities of a number of individuals who behave in an entrepreneurial fashion. These individuals have a strong need for achievement (which he refers to as N-Ach) and they prefer personal responsibility to perform, improve, or innovate. He writes "it seems reasonable to expect that if there are lots of such men in society, it ought to begin to develop rapidly economically" (McClelland, 1971, p. 7).

Inkels, on the other hand, considers the transformation of the nature of man as essential in societal development. He states that "a transformation that is both a means italics added to the end of yet greater growth and at the same time one of the great ends italics added itself of the development process" (1966, p. 138). Inkels characterized the modern man as having the following traits:

1. Readiness for new experience and openness to innovation.
2. Disposition to form and hold opinions.
3. Democratic orientation.
4. Planning habits.
5. Faith in human and personal efficacy.
6. Calculability.
7. Belief in personal and human dignity.
8. Faith in science and technology.
9. Belief in distributive justice (Inkels, 1966, p. 138-150).

The value approach may work very well for individuals in a society. But as Frank and others pointed out the approach ignores the external social

structure (Frank, 1967). One may be as motivated as anyone could be but unless the external social structure provides the necessary arrangements, the individual's beliefs, values, and potentials remain limited. It is the belief of this researcher that while the value approach has an important role to play in societal development its achievement would be severely limited without equal consideration of the external societal structure.

While all the above approaches have merits and are useful in promoting societal development, for the purpose of this study the concept of alternate development strategy (ADS) is employed.

The Alternate Development Strategy (ADS)

"The objectives of ADS is the development of all human beings" (Diwan & Livingston, 1979, p. 75). The driving force of ADS is the advancement of human welfare and thus is not guided by any standard theory of development. At the core of ADS lies the utilization of appropriate technology. "Appropriateness is a derived characteristic. It is derived from certain objectives" (1979, p. 96). Appropriate technology is already being utilized in many developed and developing countries "and its practice is growing in the United States" (Diwan & Livingston, 1979, p. 96). As mentioned above appropriate technology, per se, does not follow any particular standard theory of societal development. It rather contains elements which may be useful in a given situation from all theories and ideologies including functionalism and marxism. As Diwan and Livingston point out the objectives of appropriate technology are:

to produce basic goods needed by poor people; to be labor intensive and amenable to family and/or community control; to employ local resources in terms of inputs of energy and materials; to encourage local initiatives and innovations; to be

simple to operate, easy to repair and maintain; to involve minimal skills of management and marketing; and to cause minimal ecological damage. (1979, p. 104)

Development means progress toward a balanced and qualitative change for better promoting the general welfare of the citizens. Warner's (1971) sevenfold question on the nature of development which is in congruent with ADS, are in order here. For Warner, societal development should deal with: "1) how much increase, 2) in which life chances, 3) of which people, 4) has been produced by which organizations or sets of organizations, 5) at what cost, 6) to which people, and 7) in relation to what alternative?" (p. 98). According to Warner, the sociological perspective of development has to do with the possible increase in an individual's life chances as a result of a deliberate act by some organizations or set of organizations. Such a deliberate act is bound to cause some groups discomfort and reject some accepted methods of development.

Development should be development of human beings. It is a process of dynamic realization and not mere imitation. Jackson (1977) expresses this perspective as follows: "First, that development is a process not a state. Secondly, that the process ultimately refers to values, and third, that the values referred to are those of the people involved, not the values of the [external] world" (p. 19).

The meaning of development depends on the values of society. As values differ from place to place, from time to time, and from people to people so does the meaning of development. As Birou and Schlegel (1977) put it, "the concept of 'development' is similar to a variable - a complex notion, with different and inconsistent meanings which vary according to who invokes the notion and according to the circumstances under which it is

invoked" (p. IX).

As stated earlier, development should take into consideration the culture and values of those involved. It is a question of development of human beings in a given community with an eventual implication for the nation as a whole. In sum, development is a concept that works its way upwards putting the needs of a smaller community on a national agenda rather than burdening the smaller community with a national program which has little or no interest in meeting their needs. Human development is neither individual growth nor collective power, "it lies essentially in the quality of the interdependence attributed to others at all levels of collective existence ranging from inter-personal relationships to international relations and including the production and exchange of goods and services" (Birou & Schlegel, 1977, pp. 335-36).

Development should be governed by a concept similar to the process of induction whereby growth first starts with human beings and goes up to national, then international levels. At its first stage of development a nation should engage itself with meeting the basic needs of the population. These basic needs are common to all cultures, traditions and values. Growth of technology and industry, at least in their earlier stage, should answer to these needs. The Houston Declaration of June, 1977 held at the University of Houston, Texas, concludes basic needs to be the first priority in any development. These priorities include the satisfaction of basic human needs - the food, health, shelter, clothing, education and employment which are a prerequisite to human dignity. This "should be treated by each nation, and by the international community, as a first charge on the world's resources." But to achieve this a nation has to develop an Appropriate Technology that is

within reach of its ability and acceptable to its values and culture. Appropriate technology refers to a technology adopted to the need of a given country following a thorough evaluation of the nation's socio-economic structure (Murdoch, 1980). As Stewart (1977) observed, there is no single alternative or appropriate technology for a nation. What is appropriate must be hammered out by the people concerned. Eckhaus (1977) states "the use of any particular technology is not an end in itself. The criterion for an 'appropriate' technological choice must be found in the essential goals and process of development" (p. 2). The criterion includes better production, improvement in consumer goods, employment reduction, promotion of equity in the distribution of income, regional development, deficit payment, political development, and improvement in the quality of life. According to Eckhaus, these criteria may both be alternative or competing against each other.

The success of development depends very much on how a high level of aspiration among the population is transformed into a new kind of motivation. "This motivation must be channeled in the direction of developing technical skills, self-discipline in the labor force .. and an enlightened leadership" (Varma, 1980, p. 4). Change and development requires innovation and creativity which involves first arriving at a new mental state and secondly converting it into action or into material form (Hagen, 1962, p. 86). It requires vigorous activities of a number of individuals, social organizations and institutions, and government officials. This may necessitate a political and social change. In the words of the economic philosopher, Heilborner (1963) "the price of development is apt to be political and economic authoritarianism" (p. 22). Without the existence of a learned and cooperative social organization such as community—university organizations which

encourage, harmonize and promote human behavior toward achievement, development is impossible.

In the next two sections the above concept of societal development shall be dealt with in the context of Ethiopia and the USA societies. This is done in order to portray the needs of these societies.

Development for Ethiopia

The Encyclopedia of the Third World (1982) states that Ethiopia remains among the 49 low income countries of the world, among the 29 least developed countries of the world, and is, according to the U.N., one of the 45 countries seriously afflicted by adverse economic conditions. It has a total of 301,937,500 acres of land; its population is 32,184,000 of which about 87% live in rural areas. 65% of the total land area is considered as agricultural area, but only 10% is under cultivation. The Encyclopedia says "if Ethiopia's agricultural potential is tapped, it could well become a major exporter of livestock, grain, vegetables and fruit and other agricultural commodities" (p. 600).

Besides having problems with food shortage and inability to supply other basic needs, Ethiopia is also going through a population explosion of 2.5% increase a year. This has a doubling time of 28 years (Durand, 1977). Though at present, Ethiopia is not experiencing a population problem in terms of space, it is having a food shortage. In other words, the current population is already bigger than what the current rate of food production can handle. This clearly indicates that any increase in population citus parabus means an increase in hunger.

Ethiopia is a potentially rich country which is not able to pull itself

out of poverty. Ethiopia

has great agricultural potential, but is one of the least developed countries in the world. Yet, she has a natural endowment of size, generally fertile soils, sufficient rainfall, and a considerable variety of climates and elevations. This natural resource base and the existence of a large, hardworking peasantry, leads most experts to the conclusion that Ethiopia has a rich agrarian potential for being the bread basket of the Horn of Africa and Middle East. Unfortunately, this recognized and correctly assessed potential is far from realization. (Cohen & Weintraub, 1975, p. 1)

Even Adedeji (1977), himself an African, seems to be frustrated by this situation. "In spite of the region's ample natural resources ... in spite of our participation in numerous conferences, both regional and inter-regional" self reliance is not yet within our reach (p. 8). Murdoch points out that the solution to the problem should begin with the rural population. He writes:

The emphasis on rural poverty is crucial because the rural population is the heart of the problem. In most developing countries, this segment of the population is the largest, the poorest, and has the highest birth rates, so it is the dynamo that drives population growth. Inadequate food supply is obviously an agricultural (rural) problem and, as we will see, the failure of development is basically the failure of agriculture. This is not to say that the basic causes of rural poverty lie solely or even mainly in the countryside, only that the condition of the rural population must be the major focus of our concern. (1980, p. 6)

Murdoch perceives the urban problems of the poor nations to a great extent to be the displaced problem of rural poverty. Todaro (1976) expressing a similar opinion states, "without question, the phenomenon of accelerated rural - urban labor migration has been the principal cause of both the high rates of urban population growth and the rising levels of urban unemployment" (p. 368).

In Ethiopia, the great majority of people in rural areas depend on agriculture. Therefore, agriculture and the choice of agricultural technology have a particularly critical role in development given the size of this sector

in Ethiopia. Much of the agriculture in Ethiopia is organized in family farms. "Nonetheless, peasant farmers have been willing to adopt agricultural innovations when they are demonstrated to be profitable" (Eckhaus, 1977, p. 3).

According to Murdoch (1980), if the agricultural problem is taken care of first, family planning would automatically take care of itself. The rural majority produces more children to have enough help on the land, but if this majority is trained and able to use a technology that would help to enhance its production, then its motivations would change in favor of the small family (pp. 59-83). Baldwin (1972) also states "the crude Malthusian theory of population growth did not apply in developed countries. As income levels rose, birth rates began to decline and thus acted as a check on the rate of population increase" (p. 30). Sirkantan (1977) also points out that improved welfare leads to a desire for fewer children, a desire which eventually leads to a demand for family planning services.

The above arguments point out that agricultural success would first lead to a lessening of the desire for a large family to help on the farm. This leads to the conclusion that the development of Ethiopia should begin with the challenge of developing her agriculture sector. In this Ethiopia has to be independently innovative and avoid involvement in the highly labor-saving mode of the industrialized world's technology. Through ingenuity and creativity she has to develop her own local technology geared for local use. Here is where the role of the university is indispensable. If the university accepts developing agriculture as a relevant role, it will be credited as the initiator of Ethiopia's long journey toward self reliance.

As stated by Roos and Floor (1977) the theory of self-reliance is a

very important part of present thinking and "the basic premise is that developing countries should not mold their economies on the Western model but must formulate their own socio-economic societal ideals and must rely on their own effort and strength to achieve them" (p. 179). In the same way, Diwan and Livingston (1979) remind us of the importance of self reliance strategy. They point out that under strategies for self-reliance, a country would not base its development policy primarily on the existence of centralized, industrial modes of production. Thus, it would not be obligated to import "the requisite capital goods, industrial products, and trained personnel from developed countries" (p. 123). In view of this situation, this research attempts to find out what Addis Ababa University (AAU) is doing in its contribution to Ethiopia's development.

Development for the USA

The United States has a population of about 220 million of which roughly 75% is classified as being urban. Unlike Ethiopia it is a nation of extreme wealth and technological advancement. It is envied especially for its agricultural success which has a potential to feed the large majority of the world's population. It has highly advanced technology and its higher education institutions on the whole are of fine quality harbouring intellectuals who capture more than half of the Nobel prizes awarded every year. It is a nation which pioneered in establishing the land-grant university, an institution which has achieved a great success in transferring theoretical knowledge to practical application by working with average citizens. In view of these facts one may ask: Is there any point of talking about societal development for the United States and the relevant role its universities play?

The researcher believes so because in this study development is seen as a continuous and qualitative improvement of the life chances of human welfare and no society is static. In studying the development of the USA guidance is accepted from Coward, Powers, & Beal (1971) who suggest there are two basic ways in which sociology can contribute to the pool of images of the future: First "by observing and projecting current social trends and detailing their likely impacts on future states of the system," and second "by constructing alternative models of the future based on two sets of constraints - the current state of the system and the currently held values" (p. 296).

The initial history of the USA illustrates the conflict theory which claims change comes by revolution. But from there on the pace of societal development was on an incremental basis supporting the functionalist view. The history of the USA reveals that in its adolescence, conquest and expansion were its aspiration, change and progress its goal. But as it moved from adolescence to middle age and beyond, the changes became faster and more complicated. This trend is going to continue and the society needs to know how to manage such change as is detrimental to its welfare. The relevant role for the American University is then to analyze societal trends and value shifts of the industrial state and prepare the citizens accordingly.

The American Association of State Colleges and Universities (AASCU) states that the nation is "passing through a transition period to a new scientific and technological era in which engineers, scientists, and technologists are providing the passport" to employment (AASCU, 1978, p. 9). The writers predict that fewer than 20% of the employed will be engaged in the production of goods and before 1990 the nation would be well into its

post-industrial era. More than 60% of the GNP within this period would be information and/or knowledge. "The trend toward an information economy established upon the knowledge industry will have an impact upon all aspects of the future, from work to energy consumption and environmental quality" (p. 9). Individuals who cannot participate in processing information will remain unemployed. The post-industrial state shall put emphasis on education and the mission of the university is to guide the transition from the industrial phase of the nation's history to the post-industrial phase.

The sophistication of technology would vastly change the American society to a more complex state. And the society "must acquire the knowledge to cope with elaborate structures and complex systems of thought in order to generate the new knowledge needed to deal with the problems of an emerging post industrial period" (p. 9). The technology of miniaturization and the electronic revolution will continue to have impacts on all aspects of society.

The great majority of today's USA population lives in urban areas. At the same time these urban areas harbor most of the current USA's social problems. The farm population to which the land-grant universities were geared has drastically decreased and farm techniques improved. But there are two major areas of concern in the USA society today. These are, the development of urban areas and the addressing of environmental issues (Anderson, 1972; Nichols, 1976; Schein, 1976). Anderson wrote that two conditions, more than any others, represent the plight of the cities. "First, the city's central core is physically and functionally obsolete. Second, the central core, with some exceptions, is inhabited by our least-privileged people who are consequently isolated and kept so, not only geographically,

but in all other respects as well" (1972, p. 13). Anderson makes a serious plea to the land-grant universities to marshal all the fields of studies and "find keys to the every-loving heart, the blithe spirit, the understanding mind, and ways of peace and justice rather than of conflict and violence" in the cities of the USA (p. 22).

Another area of concern in the USA society is the environment. Schein (1976) and Carl Sagan (1980) for instance, consider the environmental problem to be a serious case. And the problem is not addressed properly. Schein, for example, accuses the land-grant colleges of lagging behind in this respect. This study, therefore, attempts to find out if MSU is oriented toward addressing the environmental problem properly.

Parsons (1960) made an important observation when he called attention to the relation between the organization's goal and the larger environment. He pointed out that what is considered to be the goal of a certain organization is actually a specialized function for the larger society. The societal support for this organization really depends on the relative value the larger society places on this function. He points out "what from the point of view of the organization is its specified goal is, from the point of view of the larger system of which it is a differentiated part or subsystem, a specialized or differentiated function" (1960, p. 19). Thus, each organization must develop the kind of structure that assures its adaptation to its environment and enables it to secure the resources needed for its continued operation.

CHAPTER TWO

THE DEVELOPMENT OF IDEAL TYPE METHODOLOGY

The development of the ideal type as a methodological tool for the study of Social Sciences was largely done by Max Weber (1904-5, 1917/1949), the German sociologist who claimed that sociologists can make subjective interpretations of the actions and intentions of other people by using a method which he termed verstehen (understanding what the acts mean to the people themselves). Verstehen, according to Weber, is based on two types of understandings. The first one is "direct observational understanding of the subjective meaning of a given act" and the second one is "explanatory understanding" which actually refers to the "rational understanding of motivation, which consists in placing the act in an intelligible and more inclusive context of meaning" (Weber, 1920/1968, pp. 8-10).

Weber developed his theory of ideal type in response to the controversy that was raging in his day between the subjectivists and the positivists. The subjectivists claimed that social-scientific knowledge is radically different from the natural sciences in that it is inherently subjective and is exclusively concerned with human meaning and values. On the other hand, the positivist took the position that social-scientific knowledge could be obtained by employing the same method utilized by the natural sciences. This very process, the positivist claimed, would put the social-scientific knowledge on equal footing with natural sciences and make it equally "scientific". To solve the methodological dilemma Weber attempted "to synthesize the best aspects of both these positions. His intent was to retain the subjective grounding of the social sciences while, at the same pro-

viding a 'scientific' basis for social-scientific research" (Hekman, 1983, p. 19). Hekman points out that this led Weber to introduce two assumptions to the dispute. They are: "his assumptions concerning the nature of knowledge and reality; and his assumption that the major issue to be addressed is the distinction between the nature of knowledge in the natural and the social sciences" (1983, p. 19). In the first place, Weber considered reality to be an "infinite influx" which cannot be understood in its totality. "He assumes, further, that all knowledge is abstraction from the concreteness of reality; in other words, that 'knowing' anything about this infinite flux means removing (abstracting) particular elements from the concretely real" (Hekman, 1983, p. 20). Weber insisted that no knowledge is possible without conceptualization due to the very fact that concepts are the means by which abstraction from the concreteness of reality is determined (Weber, 1904-5, 1917/1949).

In his second assumption Weber turned to the question of the process by which both the natural and the social sciences form their construct or synthetic concepts. It is clear to Weber right from the beginning that both natural and social scientists alike utilize concepts which are syntheses of aspects of the category of facts that comprise the subject matter of that respective branch of science.

In the first stage, he concentrated on subject matter. How, he asked, does each kind of science define the "basic facts" it studies? In the second stage of the examination, he turned to method, exploring the principles that guide construction of the synthetic concepts in the natural and social sciences. The conclusions that arose from this two-stage investigation—that is, his conclusions regarding the logic of concept formation in the two branches of science—constitute the basis for his theory of ideal type. (Hekman, 1983, p. 23)

Giddens pointed out "in setting for the formal characteristics of ideal

type concepts, Weber does not consider that he is establishing a new sort of conceptual method, but that he is making explicit what is already done in practice" (Giddens, 1971, p. 141). Furthermore, Weber did not consider methodological work as the necessary first step for a fruitful research, but rather claimed that methodological work arises from the context of the substantive problems under consideration (Weber, 1904-5, 1917/1949, p. 115). Weber stated that both natural and social sciences have available categories of facts from which the investigators of the respective fields make their initial selections according to their interest. After this first initial step, each science's course of constructing a synthetic concept takes a different path from the other. While the natural scientist is interested in common traits of the facts or average aspects of the fact, the social scientist, on the other hand, looks for their characteristic traits, their cultural significance and their meaningful interrelationships as defined by the problem at hand (Weber, 1904-5, 1917/1949). The selection of aspects of these concepts, therefore, "is based not on commonality but on the interrelationship of the meaningful aspects of the facts that can be utilized to answer the question under investigation. The result is not an average but a 'one-sided' accentuation" of aspects of those concepts related to each other on the basis of the "logic" inherent in the meaning of the concepts (Hekman, 1983, p. 25). Such aspects which are synthesized into a concept serve as the ideal type which Weber considered as the necessary tool of social scientific analysis (Weber, 1904-5, 1917/1949).

In his analysis Weber attempted to show that the facts of social sciences are not presuppositionless. In fact, he claimed that without presuppositions no reality can be apprehended. It is reality of immediate

concrete situations "which serves as the subject matter of Social Science" (1904-5, 1917/1949, p. 72) and this reality can be defined by its relationship to other cultural values by which it is understood. Thus he stated "Order is brought ... only on the condition that in every case only a part of concrete reality is interesting and significant to us, because only it is related to the cultural values with which we approach reality" (1904-5, 1917/1949, p. 78). In other words, Weber argued that part of the existing, concrete reality becomes an object of social scientific investigation only insofar as it is related to value concepts of the given culture.

In his discussion of Meyer, Weber (1904-5, 1917/1949) considers the natural sciences as primarily concerned with establishing of universal laws while the social sciences are concerned with elucidating the meaning of the concrete reality of the current situation. For Weber, the purposes of the concrete reality sciences are to explain the concrete occurrences in the world. This concrete reality refers to concrete human events which elucidate the cultural significance. He argues that social sciences cannot formulate universal laws because concrete events cannot be "deduced" from laws. Furthermore, Weber claimed that to the goals of sociocultural sciences formulation of universal law is irrelevant (1904-5, 1917/1949, p. 135), because

the knowledge attained by the social sciences is rooted in particular value-orientations and represents merely a fragmented segment of the larger experience, "an exhaustive causal investigation of any concrete phenomena in its full reality is not only practically impossible—it is simply nonsense;" hence, "the question of causality is not a question of laws but of concrete causal relationships..." This does not imply that the demonstration of functional relationships and uniform regularities and, in turn, the formulation of laws should be avoided in the social sciences. What Weber's statement does imply is that causal adequacy must be made adequate on the level of meaning. (Hearn, 1975, p. 535)

Though Weber was clearly against the formulation of universal law for the social sciences, his support for the logical status of social scientific knowledge is clear and unequivocal.

All scientific work presupposes that the rules of logic and method are valid; these are the general foundations of our orientation in the world; and, at least for our special question, these presuppositions are the least problematic aspect of science. Science further presupposes that what is yielded by scientific work is important in the sense of "worth being known." (1921/1958, p. 143)

Weber stated that at any given point a social scientist deals with only a selected and incomplete portion of the "meaningless infinity of the world process." What provides meaning to this "meaningless infinity" is the value of the investigator as it finds relevance in a particular segment of reality. In other words, what Weber is saying is that knowledge is possible only in terms of value orientation. Therefore, Weber strongly urges the social scientist to clarify the standards which comprise his value position in his analytical and scientific work. This, he says, can be achieved through the utilization of ideal-typical methodology. Of course, ideal type refers to a clearly constructed ideal model used as a tool in research. He stated "theoretical analysis in the field of sociology is possible only in terms of such pure types" (1922/1947, p. 110).

Fletcher (1971) in agreement with Weber remarks that to understand Weber's point one has only to look to the daily discourse of society. He writes, as soon as one stops to reflect, it is clear that all human discussion of social forms and social problems imply selectively defined 'ideal types' as Weber described them. "We are not commonly aware of this because, as a rule, we do not make our assumptions explicit" (1971, p. 431). Fletcher observes that whenever we use terms such as, communist, democratic

society, "Catholic" or the B.B.C.; "it is quite plain that we do not, and cannot have in mind all the exhaustive details of each vast social reality to which these names refer" (p. 431). Ordinary human interaction necessarily implies "ideal type"—implicitly. "Weber's proposal was only that such models should be made explicit, and—in rigorous scientific inquiry—fitted for logical exactitude and accurate test" (p. 431).

Weber considered the goal of Social Sciences to be the elucidation of the meaning of concrete reality. He saw ideal types as the best tool for the purpose since it could be adapted to the unique needs of the social scientist. "Ideal types," he said, "are necessary tools of social scientific analysis and they best describe what social scientists actually do." As Hekman concluded, Weber's "motto might be reduced to this: Since we must use ideal types to do social science, let us be clear about what it is that we are doing by making our concepts unambiguous" (Hekman, 1983, p. 38).

Weber's method of investigation has not escaped criticism. His approach was accused of lacking in philosophical sophistication. For instance, Burger in his book on Weber's theory of concept formation, states that besides historical interest Weber's work has no contemporary significance (1976, p. x). Similarly, Giddens considers it as obsolete and of little contemporary value. Brittan accuses him of confusing the empirical and the subjective methodology (1973, p. 11). Habermas, on the other hand, who wants to keep theory and practice apart in methodological studies, states Weberian model "allots to the social sciences the task of producing knowledge capable of being utilized technically" (1977, p. 66).

Though Weber was criticized from different perspectives for various reasons, he "has proved to be the only classic who may never be disregarded"

(Szacki, 1979, p. 369). As Aron wrote "Max Weber is still our contemporary, more than Emile Durkheim and Vilfredo Pareto are" (quoted in Szacki, 1979, p. 370). More than anything, writes Freidheim, since Weber "provides clues about how sociologists can directly assess the substance of social life, his example continues to lead those who prefer humane sociology to rigorous positivism" (1976, p. 146). Likewise, Fay and Moon believe that "A return to Weber would be a progressive step in the philosophy of social science" (1977, p. 216). Since the theory of the ideal type is directly relevant for contemporary sociological studies, writes Hekman, it "ought to be taken seriously as a significant methodology of the social sciences" (1983, p. 1). This investigator considers Weber's methodological approach to the study of social sciences to be of great significance. Therefore, it should be seen as an indispensable tool and must be utilized on equal basis with that of other scientific methods.

The Construction of the Ideal Type

According to Weber, an ideal type is constructed

by the one-sided accentuation of one or more points of view and by the synthesis of a great many diffuse, discreet, more or less present and occasionally absent concrete individual phenomena, which are arranged according to those one-sidedly emphasized viewpoints into a unified analytical construct. In its conceptual purity, this mental construct cannot be found empirically anywhere in reality. It is utopia. (Weber, 1904-5, 1917/1949, p. 90)

The utopia here, of course, refers to a logical utopia not a moral utopia. Its purpose is to allow "an assessment of reality in terms of how closely the real approximates a unified, logical, and internally consistent pattern" and invites a dispassionate stance. To make sure that this is the case "Weber insists that

the ideal-type be formulated with strict adherence to the criteria of objective possibility and adequate causation" (Hearn, 1975, p. 534). For instance, if the investigator decides how a completely rational person would behave in a given situation, he can compare a real behavior with the rational prototype. In sum, the ideal type summarizes all the important and unique features of a meaning by pinpointing the cultural values that motivate behavior (Weber, 1904-5, 1917/1949, pp. 62-112). This refers to "social relationships". A term which is used to denote the behavior of a plurality of actors in which the action of each actor takes account of that of the others and is oriented in these terms. "The social relationship thus consists entirely and exclusively in the existence of a probability that there will be a meaningful course of social action" (1922/1968, pp. 26-27). In real life people involved in social action expect each other to share similar ideas and respond in a given way at least most of the time (Weber, 1922/1968, pp. 22-24) without these kind of mental expectations there are no relationships. Why go to the university if some one is not going to benefit from it or why does some one exchange his goods and services for money if its value is not recognized. In an ideal type the investigator highlights the essential or extreme elements of cultural values and the relationships they inform. In this case the investigator creates "a utopia which has been arrived at by the analytical accentuation of certain elements of reality" (Weber, 1904-5, 1917/1949, p. 90). Such analytical element of reality does not completely correspond to any empirical reality.

Weber formulated the ideal typical approach in an attempt to understand the empirical world. His real empirical sociological investigation begins with a question such as: "What motives determine and lead the

individual members and participants in this socialistic community to behave in such a way that the community came into being in the first place and that it continues to exist?" (1922/1968, p. 18). In an attempt to answer this question he wanted to form the highest rational possibility in the context of the given culture and value. In this term writes Martindale,

The ideal type is a strategy in empirical explanation. It is framed in terms of the scientific knowledge available to the researcher at the time of his study and in terms of the empirical situations he is trying to understand. The moment understanding is won, an ideal type has lost its utility, except, perhaps, as a pedagogical device for the instruction of untried scientists or as a diagnostic instrument for practitioners. (1960, p. 382)

Ideal types are neither normative nor exhaustive. Different "ideal-types" can be constructed about any specific social configuration, each selectively stressing one "point of view" and submitting its particular imputations to test. "The adequacy of an ideal-type is measured purely in so far that it gives a correct explanation of the specific social configuration which it is examining" (Fletcher, 1971, p. 430). In other words, the construction of ideal type should be based on sound logical grounds, and should reflect a conceptually pure type of rational action (Turner & Beeghly, 1981, p. 216). It must be clear that Weber did not expect the investigator to have a complete understanding or rational awareness of all actors in the situation. In fact, the investigator himself is one sided and selective in his approach to achieving this. Commenting on this he writes:

The ideal type of meaningful action where the meaning is fully conscious and explicit is a marginal case. Every sociological or historical investigation, in applying its analysis to the empirical facts, must take this fact into account. But the difficulty need not prevent the sociologist from systematizing his concepts by the classification of possible types of subjective meaning. That is, he may reason as if action actually proceeded on the basis of clearly self-conscious meaning. The resulting deviation from the concrete facts must

continually be kept in mind whenever it is a question of this level of concreteness, and must be carefully studied with reference both to degree and kind. (Weber, 1922/1947, pp. 111-112)

The construction of the ideal type involves the investigator's individual values and the creation of the category of facts. First of all, "without the investigator's evaluative ideas, there would be no principle of selection of subject-matter and no meaningful knowledge of the concrete reality" (1904-5, 1917/1949, p. 82). Accordingly, based on his interest, the investigator creates appropriate categories of facts. These categories of facts are determined by "cultural significance" or by the meaning the social actions themselves bestow on their actions. The raw data from which the ideal type is constructed are the subjective meaning of the social actors. For Weber, meaning and action are linked together. He believed "action, especially social action which involves a social relationship, may be guided by the belief in the existence of a legitimate order" (1922/1968, p. 31). Weber saw the subjective meaning and action as two sides of the same coin. He wrote, "we shall speak of 'action' insofar as the acting individual attaches a subjective meaning to his behavior" (1968, p. 4) and this meaning is "directly observable" by the social scientist.

It is the nature of the investigator's question that is crucial in deciding what aspects of the selected facts can be logically combined to formulate an answer to the question. Weber states that the ideal type "is constituted by the selection of those aspects which are 'essential' from the point of view of specific theoretical goals" (1922/1975, p. 168). In other words, according to Weber, ideal types are the result of a rational social scientist's work and are the product of a logically constructed concept. The construction of the ideal type is based on the selection of aspects that are

meaningful, relevant and logically compatible. Furthermore, these aspects must be synthesized according to the logical demands imposed by both the investigator's question and the actors' concept. Weber wrote:

Thus in the reality of the historical given we find particular individual characteristics of a variously mediated, refracted sort, more or less logical and complete, more or less mixed with other heterogeneous characteristics. The most prominent and consequential of these features are selected and combined according to their compatibility. (1910/1978, p. 1111)

The Application of the Ideal Type

To begin with, Weber was not in disagreement with previously established sociological methods. He accepted the idea that "there should be accuracy of observation and description, careful classification where necessary, precise historical studies and the rigorous employment of the comparative method for testing explanatory theories" (Fletcher, 1971, p. 411). But Weber, like Durkheim, saw comparative method as the alternative to crucial experiment for the problem area he was set to work on: the subjective understanding of social action. His difference from Durkheim lies in that while Durkheim utilized the comparative method for "establishing universal causal laws about the concomitant variations (the constant inter-connections) of certain clearly defined social facts," Weber utilized these empirical and comparative tests "as ways of sharply testing the adequacy of his 'model' for the concrete causal explanation of a specific configuration of social action" (Fletcher, 1971, p. 435). Thus, in Weber's methodology the function of the ideal type is to facilitate a comparison with concrete reality.

The ideal type is designed to explain a concrete existing social phenomenon. As Martindale points out, once an ideal type has been created,

"and no social or natural science is without them - it should permit us to compare various kinds of situations more precisely than we could without it" (1960, p. 382). The ideal type achieves this, first by providing a technique of sorting and cutting down the number of variables the investigator needs to notice in complex situations, and secondly, by providing a system by which the existence of certain important variables in the situation being studied are verified. Weber writes that the "empirical data are always related to those evaluative ideas which alone make them worth knowing and the significance of the empirical is derived from these evaluative ideas" (1904-5, 1917/1949, p. 11). Furthermore, he claims, by comparing the real to the ideal it is possible to understand the ways in which empirical case is "influenced by irrational factors of all sorts, such as affects and errors, in that they account for the deviation from the line of conduct which would be expected on the hypothesis that the action [is] purely rational" (Weber, 1922/1968, p.6).

The function of ideal types in empirical research is to serve as yard sticks with which reality can be compared for the purpose of revealing the significance of that reality (Weber, 1904-5, 1917/1949, pp. 90-93). In other words, ideal types serve as a "reference point for comparing actual empirical cases." They represent "a quasi-experimental method" and serve "as the functional equivalent of the 'control group' in an experiment" (Turner & Beeghley, 1981, p. 219). By comparing the actual empirical cases to these ideal types "the causes of conformity to, or deviation from, [them] can be assessed. In this way the unique aspects of empirical cases can be emphasized and yet, systematically and logically analyzed" (p. 220). It is then that the sociologist would reach an understanding of the actual causes of this one situation. The relationships of the ideal type to the empirical data

consists solely in the fact that where relationships of the type referred to by the abstract construct are discovered or suspected to exist in reality to some extent, "we can make the characteristic features of this relationship pragmatically clear and understandable by reference to an ideal-type" (Weber, 1904-5, 1917/1949, p. 90).

Ideal Type and the University

In creating an ideal type that will facilitate his analysis the researcher must take into consideration the characteristics of the society under investigation. If the goal of the social sciences is clarification of the meaning of cultural reality, then "it follows that this elucidation will be facilitated by the use of concepts specific to the society under investigation, rather than by a fixed conceptual scheme which is applied alike to all societies" (Hekman, 1983, p. 36). In his formation of the idea of Christianity, Weber himself followed a similar prescription. He stated that the idea of Christianity is a "purely analytical construct" created by him. He wrote: "It is a combination of articles of faith, norms from church law and custom, maxims of conduct, and countless concrete interrelationships which we have fused in an 'idea'" (Weber, 1904-5, 1917/1949, p. 96). This is an idea of what Christianity could be rather than what Christianity is. As Keat and Urry (1975) put it, there are three reasons why concrete phenomenon precisely does not correspond to an ideal-type. First, any such phenomenon will have many features that are not included in the ideal-type. Second, those features that are included are represented in an ideal-type or "purified" form. Third, not all the features of the ideal-type are present in each concrete exemplification of it.

Weber formed his idea of Christianity from evaluating recorded materials that pertain to Christian religion. In the same way to form an idea of the university that facilitates societal development it is crucial to take a brief survey of the university's origin and development. Such an historical survey would not only help in creating an Ideal Type University of Societal Development but also provides a logical reference for establishing its dimensions.

Education, particularly higher education, as important as it may be, did not take shape until the emergence of universities in the Middle Ages. At their earlier stage, the mission of the universities was to advance sophisticated learning which is free of external censure, while meeting the interests of individual scholars and yet serving the needs of medieval society (Ross, 1976, p. 13). In all these, the early universities seem to have succeeded, as will be seen in the following brief historical analysis of universities.

The first universities were "relatively informal, unstructured and spontaneous organizations" (Ross, 1976, p. 6). But they were strong enough to assure their freedom and authority (p. 8). In extreme cases, to achieve their objectives, they resorted to strike, cession of activities, and since they did not own property, they migrated to other localities (Baldwin & Goldthwaite, 1972, p. 9). Furthermore, the early university resisted the infringement of external authorities by organizing themselves after the fashion of guilds. In Bologna, it was the students who took the initiative while in Paris, it was the professors who were pre-eminent (Strasser, 1973, p. 3; Baldwin & Goldthwaite, 1972, pp. 5; 8). No doubt the early universities had earned themselves a place in history and set an appreciable model for

the later generation. They stood on equal footing with the Empire and the Papacy in shaping the genius of the Middle Ages. "They made themselves the mouthpiece of medieval thought. But originally they were only guilds of teachers or of students, drawn together by the instinct of association which played so large a part in a disordered age" (Mallet, 1924, Vol. 1, p. 25).

The concept of liberal art in the medieval university contains the idea of being able to develop reasoning power to master any circumstances. In the words of Strasser (1973): The medieval men called the collegiate skills "Liberal arts" because they were arts that liberated those who practiced them. Illustrating this point Strasser states, "just as a Picasso can achieve his ends by any one of a dazzling variety of means, so a liberally educated man is free of that ignorance which constricts the amateur" (p. 16).

The professors of the medieval university were referred to as "complete" teachers. The word complete in medieval term refers to a teacher who knew everything about his discipline. They used the Latin word complete to mean filled out, as contrasted with skimpy and meager. The teacher's knowledge was filled out or complete "to the point where he could communicate it to someone else with speed, effectiveness and pleasure ... he who cannot communicate his knowledge in this fashion is not yet a full-fledged teacher" (Strasser, 1973, p. 15).

In the area of sophistication, it produced such great thinkers as Albert the Great, Bonaventure and Thomas Aquinas within the short span of a single generation (Strasser, 1973, p. 1). In the area of serving their society, university professors were consultant to the kings and emperors and played an important mediatory role between the church and state (Altbach, 1979, p. 21; Baldwin & Goldthwaite, 1972, p. 11).

The history of the medieval university, which was largely an autonomous corporation, whose members were free from practically all of the civil regulations and laws, did not last long. While the early medieval universities were the leaders in investigation of ideas in their time; the same cannot be said for the universities which followed. The universities that followed "had little, if any, part in opening up the new world either physically or intellectually. This constriction of purpose and form in the university is both significant and puzzling" (Ross, 1976, p. 14). Likewise, Ulich (1959) says, the universities from the sixteenth century on missed every opportunity to live up to their reputation and "had become the symbol of mental slavery, though situated in [cities] that vibrated with intellectual energy" (p. 26). Writing of this period Altbach (1979) considers "the seventeenth and eighteenth centuries might, with some exceptions, be called the dark ages of European higher education" (p. 23). In this era the universities neither experienced growth nor produced creative intellectuals for advancement of society. Most of the outstanding minds of this period were not in the university but have carried out their successful creative work outside the academic walls.

The root of the problem of the university in this period, and for the later period for that matter, is the loss of internal control. As the state and church began pouring financial assistance into the university, their influence began to be felt, and felt heavily (Baldwin & Goldthwaite, 1972, p. 13). The Universities of Europe including Bologna and Paris were dominated by the state and church pushing practically all of them to become "establishment institutions." From that point in time admissions, graduation, teaching and everything else to do with the university depended on good standing with

either the state or the church authorities or on both. In the words of Kerr (1963): By the end of the eighteenth century the European universities had "become oligarchies, rigid in their subject matter, centers of reaction in their societies - opposed, in large part, to the Reformation, unsympathetic to the spirit of creativity of the Renaissance, antagonistic to the new science" (p. 10). The same opinion was later expressed by Baldwin & Goldthwaite (1972) and Ross (1976).

The American colleges of this period followed in the footsteps of their European counterparts which was to serve the church and the state. In the early period of American history legitimization of higher education was largely political. The USA carried over from colonial times "the notion of looking to colleges and universities as the suppliers of needed churchmen, schoolmasters, lawyers and doctors" (Brubacher, 1977, p. 14).

The second half of the nineteenth century has introduced an entirely new era in the history of the university. It was at the beginning of this era that the goals and objectives of the university came under question from two diametrically opposed schools of libre (liberal) and of service (servile) orientations. Both the liberal oriented school and the service oriented school saw a defect in the dark age university as merely serving the interest of elites whether in politics or in religion. They saw the university as neither serving the purpose of higher education nor the desire of the people.

Prior to this era, as mentioned above, the purpose of a university was to mold "a common sensibility and a common coherence in a small group of men destined to play a big part in the history of their country, and indeed in the history of the world" (Oppenheimer, 1959, p. 48). But after 1850, the service concept became pre-dominant and the liberal education was losing

ground. The German University, serving as pioneer, reincarnated the professional needs of the state in general and of the industrial society in particular. That the universities became concerned with servicing the professional needs of society was not a new idea but a revival of the old concept of the early universities at Bologna and Padua, "but the Germans reaffirmed this function and extended the definition of 'professional' needs to include the economic and industrial requirements of a technologically based society" (Stephens & Roderick, 1975, p. 8).

The early nineteenth century saw the German universities flourish promoting the concept of the utility of higher education to the benefit of society in general (Ben-David & Zloczower, 1962, pp. 50-65). In the same fashion the American universities, through the German universities, were embracing the idea with open arms.

In the first decades of the nineteenth century, the German universities introduced four ideas of major importance. These were:

1. Research and scholarship to reach the truth.
2. Research where senior professors and students worked together.
3. The concept of Lernfreiheit - freedom for the student to choose his program and move from one university to another at will.
4. The concept of Lehrfreiheit, which was freedom to the professor to do research and teach its results to his students without interference (Ross, 1976, p. 27).

Besides the German influence, there were also other factors that have played a vital role in American education. "These were the drive, the organizational capacity, the enterprise, and the competitive spirit of its people; the dynamic mood of the nation; and the wealth that was

accumulating in a growing economy" (Ross, 1976, p. 47).

The third major force to influence American higher education was the appearance of the Morrill Act of 1862. The Act offered grants of land to each state for: the endowment, support, and maintenance of at least one college where the leading object shall be to teach such branches of learning as are related "to agriculture and the mechanical arts, in such manner as the legislatures of the states may respectively prescribe, in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions in life." In short, the federal government was to provide aid to the states which would support colleges whose curriculum included both agriculture and mechanical instructions. Behind the Morrill Act is the egalitarian philosophy advocated by Andrew Jackson which, in a sense, was a reaction against the aristocratic orientation of the higher educational institutions. Therefore, Andrew Jackson, in cooperation with Thomas Jefferson wanted to produce a people's university (Sanders, 1959, p. 103), where the large majority of American youth would have a fair chance for university education.

It was not very long before the land-grant universities became dominant in American higher education. As time passed these institutions grew and gained wide acceptance. "They made demonstrable contributions to agricultural productivity and engineering skills ... they have increased in size and in financial resources chiefly because they have been ready to incorporate into their curricula bodies of knowledge which people have wanted taught" (Sanders, 1959, p. 108). The Morrill Act of 1863 says Altbach (1979, p. 26) has contributed to the emergence of American state universities as a key institution in the modernization of American society. Carrying the

same concept further, Bok (1982) states that the "land-grant colleges and universities ... provided services that extended far beyond professional and vocational training" (p. 62). Since MSU is the pioneer of land-grant institutions the above statement is descriptive of its role in American society.

The Morrill Act is a milestone in American higher education. From this early stage, the civic universities were encouraged to be a beacon of enlightenment and culture spreading their rays over the communities and the localities far outside their own walls. And to this day, "in a variety of ways the universities have tried, and still try, to do so" (Christophern, 1973, p. 50). This demonstrates that the higher education institutions, private and public, which have and are extending the boundaries of higher learning "now took on a public service function as well" (Brubacher, 1977, p. 15).

From this time on, practical and technical development took command marshaling articulate advocates and many supporters of its philosophy. Their success in the practical approach and their acceptance of responsibility for their community makes the American universities different. As Eurich (1981) says, "the United States' acceptance of practical responsibility on the part of higher learning institutions for their communities in basic, physical aspects is unique among nations" (p. 24).

The university was bent to help the nation advance in technology and trained man power. In this way "the goals of society and the university appeared consistent and compatible" (Ross, 1976, p. 49). It seems that this era has been initiated at a time when both the universities and the people they serve were oriented toward problems of immediate concern.

This historical review of universities' origin and development reveals

three major areas of concern. They are: center of control, the professoriate and relevance to societal needs.

As seen above right from its origin the university opposed any outside control and was successful for a while. During the period of its independency its contribution to societal development was high. But when it lost its freedom it became unproductive. The question of control also reflected in the activities of the professors. During independency the university professors were robust in research and serving the society when called upon. But when the university lost self government the professors lost their importance and the advancement of research and knowledge were taking place outside the university walls. Finally, a university which addressed the immediate societal need (e.g., German University) was far more readily accepted than the university which was primarily concerned with knowledge which did not address the immediate need of the general society.

From this analysis it is possible to form three dimensions of the Ideal Type University of Societal Development. These are the university's autonomy, the freedom of the professoriate, and the value orientation of the university. The university's autonomy refers to the universities' internal governance and the extent of state control. Freedom of the professoriate, of course, is the degree of freedom the professor has to engage in intellectual activity of his choice. The value orientation points to the universities' area of study which the university emphasizes and its current relevance to the needs of the society it serves.

The above dimensions identified as the university's autonomy, the freedom of the professoriate and the value orientation of the university are referred to, in this research, as Governance and University-Society relations,

the professoriate, and value orientation.

Governance and University-Society relations deal with the question of the university's internal governance and the university's relations to the state. It attempts to identify the process by which the university's governing body is formed and the university's top officials are selected. Under the professoriate comes the question of the professor's appointment, rights, freedom, and promotion. The value orientation of the university refers to the university's primary goals, its mission, the course it teaches, its research activities, and the kind of service it delivers to its society.

In sum, following the procedure for ideal type construction as described in the section of data analysis, this investigator, guided by the value concept derived from the above literature on development and historical analysis of the universities of different periods and different societies, has constructed the Ideal Type University of Societal Development with the above three dimensions.

CHAPTER III

METHODS OF THE STUDY

The methods of scientific studies are divided into two schools—the positivists and the subjectivists. The positivists assert that the facts of the social sciences are as readily accessible as those of the natural sciences while the subjectivists consider the facts of social sciences as the "given" facts of immediate experiences. The ideal type is rooted in the subjectivists perspective. But it also considers all social-scientific investigation to be significantly influenced by the investigator's own values and the scientific method used. In other words, the principles upon which the ideal type method stands claim neither unbiased investigator nor neutral observation language.

According to Weber the phenomena of the social sciences involve "a problem of a specifically different type from those which the schemes of the exact natural sciences in general can or seek to solve" (1904-4, 1917/1949, p. 74). These phenomena are "psychological and intellectual." Weber stated that the natural sciences look for averages or commonalities and do aim at establishing universal laws, but that the social sciences are interested in concrete historical configurations and regard social reality as unique. On these bases Weber carefully differentiated the logic that guides the construction of ideal types from that which guides the formation of "average" types. He stated that the majority of data which are important in studying history and sociology do not lend themselves to the formulation of "average" types. Therefore, Weber said, the natural science model is not an appropriate tool of analysis in these disciplines (1922/1968, pp. 22-21).

Fletcher remarks that in the ideal type approach the investigator be-

gins "from sensitive awareness and imaginative insight to sophisticated concern for appropriate methodology and theory" (1971, p. 420) because the method sees men as qualitatively distinct subject matter. Those social scientists who use the natural science model, said Fletcher, have reversed this order. These scientists, Fletcher wrote, "having a desire to be scientific," they "reduce the nature of the fact to the categories they employ, and will entertain no other. This conception of science is that of a blind man's prison!" (1971, p. 420). The truth is that scientific knowledge in sociology is a continuous and never ending process "producing specific explanations of specific problems which were of significance to specific investigators. The crucial matter [is] to produce the best tools possible as the means to achieve accurate explanations" (Fletcher, 1971, p. 427). In other words, methodology and theory are guided by the problem under consideration. As Weber claimed, "In the method of investigation the guiding 'point of view' is of great importance for the construction of the conceptual scheme which will be used in the investigation" (1904-5, 1917/1949, p. 84). Weber considers the subject matter of sociology to be so rich that it cannot achieve the same degree of measurable exactitude with that of the natural sciences. Sociological investigation must be governed by the rules of logic rather than by statistics. And he said it is positively unscientific to look for more (Weber, 1904-5, 1917/1949). In other words, Weber introduced an ideal type approach in lieu of quantitative data analysis. As Parsons correctly remarked in the Forward of Weber (1921/1958), Weber's ideal type method "suggested a new avenue of approach to a range of problems of permanent interest, which concern ... all who reflect on the deeper issues of modern society" (p. I(b)).

The Data

The data used for analyzing the AAU and the MSU are obtained from the offices of these universities and include all official documents currently under use and available to the public. It was deemed that these documents would provide ample material on governance and university- society relations, the freedom of the professor, and the university value orientation toward societal development as these dimensions also constitute the dimensions of the Ideal Type of the University of Societal Development which was constructed for the purpose of this study. The investigator utilized all the significant aspects of the data that pertain to these three dimensions.

A close look at AAU and MSU reveal that both have bureaucratic form of organizations and are based upon legally enacted, rational rules. In fact, the fundamental theory of rational bureaucracy states that organizations have a structural arrangement designed for the efficient realization of ends. And the central point is therefore, the specificity of goals and the formalization of rules and roles. Barnard once said, "Formal organization is that kind of cooperation among men that is conscious, deliberate, purposeful" (1938, p. 4). Again Blau and Scott remark: "Since the distinctive characteristic of these organizations is that they have been formally established for the explicit purpose of achieving certain goals, the term 'formal organization' is used to designate them" (1962, p. 5). And finally Etzioni claims "Organizations are social units (or human groupings) deliberately constructed and reconstructed to see specific goals" (1964, p. 3).

In sum, organizations are formed to achieve specific goals and are formulated with precise and explicit rules (Weber, 1922/1947). One of the places where goals and rules are specified is in the official documents of the

organization, and the university organization is no exception. Official documents, writes Hillway, "constitute excellent sources of exact information because of the care which official bodies must exercise to make certain that such records are accurate, complete, and carefully preserved" (1964, p. 143).

Using official documents as a data base in research has some drawbacks as scholars of organization have noted. For instance, Perrow points out that "one of the true delights of the organizational expert is to indicate to the uninitiated the wide discrepancy between the official and the unofficial" norms, rules and regulations (1979, p. 40). Moreover, according to Perrow, "sociologists have been particularly fond of the contrast between the official and the unofficial because it indicated that organizations are natural systems rather than artificial or mechanistic ones" (1979, p. 41). It is self-evident to say that official documents of public universities are created for the purpose of giving the universities a legitimate formal structure and specific goal. In addition, such documents are also written for public consumption with the intent of drawing a favorable response from its environment. In view of this, limitation of the study centers around the empirical data used to analyse and describe both of these universities. A precise and accurate description of each of the universities will require a detailed analysis of their financial and operating activities record which is beyond the scope of this study. It was therefore decided to use the universities' own descriptions of their priorities and activities. In doing so it should be recognized that these statements are taken at face value. Having said this, it is also fair to state that these official documents are recognized as binding in any official activities of the two universities. Therefore, in the opinion of this investigator, the official documents do provide important

information justifiable to serve as a data base for organizational analysis.

Research Objectives

The aim of this research is to construct a theoretical model of an Ideal Type University useful for societal development and use the ideal type model as a control mechanism or as a common reference point for analyzing the AAU and the MSU. To attain this aim, specific objectives shall be dealt with. These objectives are:

1. To construct an ideal type model of a public university for societal development based on three dimensions, as mentioned in Chapter II.
2. To study how the AAU and the MSU behave on these three dimensions and compare them to the Ideal Type University of Societal Development.
3. To reveal the existing deviations between the Ideal Type University of Societal Development and the universities and interpret the causes of these deviations.
4. And to make recommendations as to how the university may close the gap between its own approach to societal development and the need of the society it serves as seen in this study.

Data Analysis

Procedures by Which the Ideal Type is Constructed

As remarked in Chapter II above, Weber pointed out that reality is complex and "presents an infinite multiplicity of successively and coexistently emerging and disappearing events, both 'within' and 'outside'

ourselves". Therefore, continues Weber, "all the analysis of infinite reality which the finite human mind can conduct rests on the tacit assumption that only a finite portion of this reality constitutes the object of scientific investigation" (1904-5, 1917/1949, p. 72). The investigator, guided by his own value-concept (the value-concept for this study is given in Chapter I), selects a small part of total reality for scientific analysis. As Weber puts it, this selection "includes those segments and only those segments of reality which have become significant to us because of this value-relevance." This is significant because "it reveals relationships which are important to us due to their connection with our values. Only because and to the extent that this is the case is it worthwhile for us to know it in the individual features" (1904-5, 1917/1949, p. 76). Here Weber, like Thomas Kuhn (1970), argues that the value of the investigator plays a key role in any scientific endeavor.

The construction of the ideal type, as Weber pointed out, is a matter of "imaginative" or "mental" experiment. It starts with a formulation of a "conceptual pattern which brings together certain relationships and events of historical life into a complex, which is conceived as an internally consistent system" (Weber, 1904-5, 1917/1949, p. 90). Weber considered the empirical material of history and sociology "to a very large extent" to be the same (1968, p. 19). The scientist in constructing his ideal type is not limited to one historical period of one society but seeks to assemble information from as many historical periods and societies as possible. Finally, he synthesizes and organizes this information into categories depending on the problem under investigation. A point that needs to be emphasized here is that the historical material plays a significant role in guiding the classification and accentuation of the ideal type. In other words, the construction of the ideal

type is governed by the available historical data and the value conception of the investigator.

The ideal type is created when the investigator, guided by his value-concept, selects and combines prominent features of the historical data according to their compatibility for the analysis of the question at hand. The construction involves a technique of sorting and cutting down the number of variables to produce a logically unified and internally consistent pattern. The process calls for a conceptual accentuation of certain aspects of the real world which can be used as a model or tool for understanding the concrete reality under consideration.

For instance, Weber, by using primary and secondary historical sources, was able to point out that, given certain conditions, certain ideal types will encourage the development of certain institutional forms (e.g., given credit economy, bookkeeping, and other commercial techniques, inner-worldly asceticism most likely will facilitate the rise of capitalism). In short, an ideal type constructed under the rule of logic would include the essence of social phenomena or variables that are probably the most likely causes for the most rational, logical, and ideal outcome in that particular configuration. For example, in this study, the ideal type university that shall produce an ideal development for a given society should manifest complete autonomy; provide freedom to its professors; and possess value orientations that are congruent with its society's need. Given the presence of these dimensions, the public universities are likely to contribute to the rationally desired and logically compatible goals of development. Weber was exemplifying this principle when he said had it been not for the influence of puritan religious beliefs modern society would not have been what it is today

(1968/1922, p. 89). As McKinney pointed out, the ideal type "differentiates phenomena and sets the stage for prediction" (McKinney, 1966, p. 19).

Once the ideal type is constructed it becomes a tool for comparison. It becomes a standard for analyzing the concrete empirical data under investigation for the purpose of explaining and understanding the causes of the deviation of the concrete from the ideal type. "The construct may be used as a means of interpreting particular situations; in other words, the type functions as the general standard by which a concrete occurrence is comprehended" (McKinney, 1966, p. 18).

Weber is not alone in recognizing the importance of abstract concept in social research. For instance, Althusser claims that every abstract concept provides knowledge of a reality whose existence it reveals: "an 'abstract concept' then means a formula which is apparently abstract but really terribly concrete, because of the object it designates" (1973/1976, p. 76). The social actor, therefore, of necessity must fall back on these concepts to communicate with the real world. Otherwise, as Hindess points out: "If we were to send into the field a team of ideal observers, stripped of all concepts (to avoid the possible influence of alien categories), they would return with nothing to report and no vocabulary with which to report it" (Hindess, 1973, p. 40). These and other similar reasonings have strengthened the utility of ideal type as a powerful tool for the study of sociology.

The university as a topic has been addressed by many scholars and a great deal of material is available on the subject. Most of these works are on the functions of the university and what the university should do or not do. But, to the best knowledge of this writer, none have formed an ideal

type of the university. The only persons who associate the word ideal type with the university are Parsons and Platt (1973, pp. 89, 159). Parsons & Platt did not pursue the idea because they were primarily concerned with putting the university in their AGIL system.

The other person who is close to bringing the university to the ideal type was Wolf (1969). But Wolf was not introducing the ideal type, instead he divides the university into four models, none of which he likes. His models are:

1. The University as a Sanctuary of Scholarship.
2. The University as a Training Camp for the Professions.
3. The University as a Social Service Station.
4. The University as an Assembly Line for Establishment Man (p. 3).

Wolf claims that he based the first model on historical fact, the second on "present character," the third on "projection of present trends" and the fourth on a "radical critique." Here, Wolf is not primarily concerned with building university models as much as he was responding to the contemporary American problem of higher education and in the end recommends separation of the "professional schools and their home universities." Furthermore, he advocates abolishing the PhD degree to replace it with a high teaching degree (pp. 152-154).

On the basis of the preceding historical review and the presentation of philosophical arguments, it has been decided to construct an ideal type university that facilitates the characteristics essential for societal development.

Procedures for Applying the Ideal Type to the Data

The social scientist who utilizes the ideal type approach in his scientific inquiry is not interested in subjecting his data to quantitative analysis because the quantitative approach is replaced by the creation of the ideal type. The ideal type approach is not used to establish common or average aspects of the facts under consideration, but to understand their characteristic traits, their cultural significance, and their meaningful interrelationships as defined by the problem at hand. In his attempt to achieve this the scientist utilizes the ideal type which he had constructed earlier for the very purpose of studying the question under investigation. The dimensions of this ideal type shall serve as guiding principles for arranging the empirical data for analytic purposes. In short, the ideal type serves as a standard which governs the ordering of the empirical data under study.

The empirical data is organized in such a way as to fit into the pattern of the ideal type to facilitate the process of comparison between the type and the data for the purpose of finding deviation between the two and understanding the causes of these deviations. As Weber pointed out, by comparing the ideal type with historical data, it is possible "to arrive at a causal explanation of the observed deviations" (1922/1968, p. 21). The ideal type is never found in reality and there is always difference between the ideal type and the actual reality and it is the duty of the social scientist to specify this difference and its causes (Weber, 1904-5, 1917/1949, p. 90).

In sociological investigation the ideal type (or pure type as sometimes called) is considered to be rationally and logically sound. As such, it serves as the model and guides the choosing of only those aspects of the empirical data which can be analyzed according to its dimensions. In short, the ideal

type involves selection of a particular group of facts from the empirical data as determined by the nature of its own dimensions. In this study the ideal type constructed has three dimensions—university autonomy, the professor's freedom, and the university value orientation. These dimensions are based on historical analysis of universities of different periods of different societies as seen above in Chapter II. These dimensions of the type, would dictate the organization, the selection and the arrangements of the data for this study.

The construction of the pure type is based on the investigator's value concept. The investigator selects from historical data of different societies in different ages those features he considers essential for the study of the problem at hand and synthesizes them on a logical basis. Using those features of the pure type as the limiting concept, he goes on to form an "ideal-typical" case from the data he is analyzing. But, since it is impossible for the "ideal-typical" to be exactly alike with the pure type, the deviation is pointed out and the cause is explained. As Weber said, the comparison would help for understanding the ways in which actual action is influenced by irrational factors of all sorts, such as affects and errors, in that they account for the deviation from the line of conduct which would be expected on the hypothesis that the action were purely rational. "Only in this respect and for these reasons of methodological convenience, is the method of sociology rationalistic" (1922/1947, p. 92).

The method is essential for integrating and explaining an historical configuration provided the ideal type is specifically delineated for that purpose. In other words, the ideal type enables the investigator to arrive at objectively valid knowledge of socio-cultural phenomena because it allows interaction between value-relevant ideas and data each illuminating the

other. The creation of the ideal type is in no sense an end by itself; "the utility of a given ideal type can be assessed only in relation to a concrete problem or range of problems, and the only purpose of constructing it is to facilitate the analysis of empirical questions" (Giddens, 1971, p. 142). In sum: The formulation of an ideal type involves a process of mental abstraction by which the investigator is able to construct a purely rational course of action in terms of value relevance. It is a process that first determines what the probable course of action would be if it is rationally carried out, and secondly, it accounts for the deviation from the purely rational action, to understand the actual influence of irrational factors. "By deliberately developing an image of how a practice or institution would work if it were ideally rational, the analyst can then see how the empirical world deviates from the ideal type" (Rossides, 1978, p. 363). The findings acquired through such analysis "are used to tell people what they can do" (Hearn, 1975, p. 537).

After the Ideal Type University of Societal Development is constructed, the data obtained from AAU and MSU shall be compared to the ideal type to find any variation of AAU and MSU from the ideal type and understand the causes of these variations. By conceptualization of the ideal type Weber "had a common reference point for comparing actual empirical cases. With the common reference point, different empirical cases could be compared since there was a common point of reference - the ideal type" (Turner & Beeghley, 1981, p. 219). In the same manner the data from AAU and MSU are analyzed through comparing them to the Ideal Type University of Societal Development. This will achieve two goals. First, the method will allow for analytically and logically accentuating the elements needed for

operating the Ideal Type University of Societal Development and secondly, the method will allow to discover the causes of unique variations of AAU and MSU.

The Construction and Synthesis of Ideal Type University of Societal Development

The theoretical construction and synthesis of the Ideal Type University of Societal Development is based on the three dimensions worked out in Chapter II above. These dimensions are governance and university-society relations; the professoriate; and the value orientations of Ideal Type University of Societal Development respectively.

Governance and University-Societal Relations

The Ideal Type University of Societal Development enjoys a complete freedom in all phases of its internal governance and intellectual activities. To begin with, the Ideal Type University of Societal Development is an intellectually oriented community which supports intellectual excellence. It is a small community of "intellectually talented people separated from the larger society and united internally by a respect for knowledge and a love of learning that is involved in a search for truth and the perpetuation of high culture and civilized living" (Ross, 1976, p. 140). But, the Ideal Type University of Societal Development does not limit democracy, equality or service to social and political spheres and as such enrollment is accorded to any one who is willing to undergo the strict discipline of learning and is dedicated to the advancement of the university's philosophy of education. The Ideal Type University of Societal Development is a place: "where the mind is without fear and the head is held high; Where knowledge is free; ...

Where words come out from the depth of truth; Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit" (Braisted, 1959, p. XI).

Similar to Newman's (1976) view of the universities education the subject matter of the Ideal Type University of Societal Development is universal understanding. In other words, it is interested in all branches of studies within the limits of its resources. This includes mathematics, physical sciences, interpersonal understanding, religion, literature and the fine arts, morals and philosophy (p. 183).

The purpose of dealing with all these areas of knowledge is to produce a group of cultivated minds dedicated to the service and advancement of the common good for their constituency in particular and of humanity in general. The primary object of this university is to cultivate "the intellectual virtues." And the cultivation of such intellectual virtues can be accomplished "through the communication of our intellectual tradition through training in the intellectual disciplines. This means understanding the great thinkers of the past and present, scientific, historical, and philosophical" (Hutchins, 1936a, p. 60). Such study would provide the intellectuals involved with the essential information required to give the human race an advanced warning as to the possible outcome of politicians' or professionals' courses of action. It "aims at raising the intellectual tone of the society, at cultivating the public mind" and "at supplying true principles." This is true because the Ideal Type University of Societal Development claims to teach universal validity. At the Ideal Type University of Societal Development "education implies teaching. Teaching implies knowledge, knowledge is truth. The truth is everywhere the same" (Hutchins,

1936a, p. 66). The Ideal Type University of Societal Development aims at certain permanent values which education must cultivate. These values include "intellectual honesty, love of truth, ability to think clearly, and moral qualities"(p. 66). It is similar to Adler's (1942) liberal education whose aim remains the same for every one, everywhere (pp. 221-222).

The Ideal Type University of Societal Development cannot rest until it transmits knowledge into wisdom. And this wisdom is actually "a judicious mixture of fact and value" (Brubacher, 1972, p. 17) found in different cultures. In order to arrive at the whole truth,

the student seeks wisdom wherever wisdom can be found in the record of the past, in the accounts of contemporary experience, and in his own participation in the world about him. He seeks wisdom from all of the cultures of the world, whether Western, Eastern, African, or other. The student searches for knowledge because he realizes that the whole truth, even in matters spiritual, has not yet been discovered. He uses the scientific method. Knowledge becomes dynamic, like the world we live in. (Henderson & Henderson, 1974, p. 27)

Such an endeavor would free the mind from a narrow and naive perspective enabling the scientist to have a wide approach to education and encourages a free and uninhibited investigation or unorthodox topics, ideas and theories beneficial in advancement of his society.

The Ideal Type University of Societal Development maps out the territory of the intellect emphasizing the essential and significant knowledge which has a potentially lasting consequence on the general welfare of humanity. Its ultimate objective is to produce a whole and complete person imbued with "human virtues such as wisdom, temperance, courage and justice." And achieve a mental acumen to comprehend the significance of these universals (Howick, 1980, p. 40). What the university aims to develop is "a capacity of response to that kind of excellence of the intellect which

accords with the perfection of the body which is called health and that perfection of the moral nature which is called virtue" (Fehl, 1962, p. 31).

The purpose of higher education is to make people intelligent and its object is "manhood" (p. 51). The methods of instruction may differ from society to society but the aim would remain similar and the context the same. "The truth cannot be altered by national boundaries or ambitions. The same truths are coming to be equally important to all men everywhere" (p. 71). Wherever it may be, according to Newman (1976) higher education "is simply the cultivation of the intellect as such, and its object is nothing more nor less than intellectual excellence" (p. 111). In another place Newman states that "it is a true enlargement of mind which is the power of viewing many things at once as one whole, of referring them severally to their true place in the universal system of understanding their perspective values, and determining their mutual dependence" (pp. 122-123).

The education of the Ideal Type University of Societal Development in Newman's words is to "take a view of things" or to form a complete mental picture of the things as they actually are. To "take a view of things" is to "behold them as they actually are. The mind succeeds in doing this through its ability to conceptualize: by inspecting a multitude of particulars, it is able to grasp the essence or universal that underlies them all" (Brubacher, 1977, p. 71).

The search for truth which is essential in the Ideal Type University of Societal Development also is very much present in sociology. For instance, Coser (1969) states "it is this search for truth that puts us at the service of the common weal" (p. 132). To be useful, research should avoid narrowness in search of wider application. "Any research in a particular setting that does

not provide us clues for generalizations beyond that setting is not likely to be very fruitful. This, by the way, accounts for the scientific sterility of much so-called sociology" (pp. 132-133). "It is the mission of the sociologist qua scientist to add to sociological knowledge" (Hauser, 1971, p. 438). Therefore, the sociologist should not yield to the temptation to turn activist at the expense of his functions as a scientist. "Sociology as a craft would do well to avoid direct participation of any kind in the general political area in the interest of maximizing its contribution to the finding of knowledge" (Hauser, 1971, pp. 438-439). "To know what action is going to be effective, we need more than reliable, descriptive facts. We need reliable laws which say that if this and this is done, such and such an outcome is likely" (Zetterberg, 1962, p. 34). It is because of possessing such a reliable law that the "physical scientists are, as a class, less likely to be disturbed than social scientists when a political upheaval comes along" (Lundberg, 1961, p. 16). The work of the physical scientist is recognized as of equal consequence under any regime. And "Social science should strive for a similar position" (p. 16). The basic assumption is that sociology can develop a reliable body of knowledge which can avoid valuation. For the foreseeable future this is unattainable but this should not imply impossibility. The Ideal Type University of Societal Development accepts this challenge by marshalling the past, synthesizing the present and calculating the future.

All knowledge interlocks significantly. The Ideal Type University of Societal Development, therefore, attempts to form systematic and holistic ways of understanding such interlocking to promote the advancement of humanity (Johnson, 1977, p. 191). The university is devoted to truth and demands not only fidelity to physical reality but also dedication to

theoretical simplicity, explanatory power, conceptual elegance, and logical coherence. "Furthermore, although scholars may not agree on the canons of truth, it is of the utmost importance that these canons be self-corrective, because they are constantly under scrutiny" (Johnson, 1977, p. 13). The intellectuals and students of the Ideal Type University of Societal Development are constantly engaged in a logically sound construction of a system of knowledge which can be understood and put to work by the general public and its leaders. The Ideal Type University of Societal Development asserts that its intellectuals would achieve this through the study of human ideas and achievements throughout the ages. Culture is the system of ideas by which the age lives (Gasset, 1944). There is no denying the fact that man invariably lives according to some definite ideas which constitute the very foundation of his way of life. Gasset calls these ideas "vital," because these ideas are by which an age conducts its life. They "are no more nor less than the repertory of our active convictions as to the nature of our world and our fellow creatures, convictions as to the hierarchy of the values of things - which are more to be esteemed, and which less" (Gasset, 1944, p. 81).

At the Ideal Type University of Societal Development researchers are "concerned with fundamentals, with principles, with theories, with ideas which underlie and form the substance of an intellectual system" (Christophern, 1973, p. 43) not merely to satisfy an idle curiosity, but to understand the permanent questions of science, its directions and its possible consequence for the welfare of humanity. Though the Ideal Type University of Societal Development is not value free its conclusions should stand any reasonable scientific test and definitely transcends locally fragmented and

abstracted milieu in its effort to gain international attention. Thus, the objective end is "a theoretical organization, a logical articulation of things known, the lines of which must not be deflected by any consideration of expediency or convenience but must be true to the canons of reality accepted at the time" (Veblen, 1957, p. 6).

The Ideal Type University of Societal Development as a champion of theoretical and practical science seeks order and understanding that may enable one to build step by step the jigsaw puzzle of different branches of knowledge to possibly resolve difficulties of humanity. In doing so it puts the current in the context of the past and the future. It aims at healing the soul of the problem rather than administering a quick band aid treatment. Its desire is to help every individual or many individuals become whole men and women and have a coherent understanding of their world. For an individual to move with assurance in the tangle of life, he needed to be cultivated, he must know the topography—the "ways" and "methods." He "must have an idea of the time and place in which he lives: in a word, the 'culture' of the age. Now then, this culture is either received, or else it is invented" (Gasset, 1944, p. 61). No matter how much a person is vocationally trained, if he is ignorant of the culture he is a barbarian (p. 60). "It is not by the accidents of a revolution nor by violence that a society in crisis will be reorganized, but through synthesis of the sciences" (Aron, 1967, Vol. 1, p. 75).

The purpose of the Ideal Type University of Societal Development is to present reality to the public. It presents a categorical statement which may be utilized by the society. "It can never be the task of an empirical science to provide binding norms and ideals from which directives for immediate practical activity can be derived" (Weber, 1904-5, 1917/1949, p.

52). Taking this point further, Weber states, "an empirical science cannot tell anyone what he should do - but rather what he can do - and under circumstances - what he wishes to do" (p. 54). The goal is to understand a phenomenon as completely as possible. Currently it is understood that there is no such thing as value free science. Therefore, even categorical factual statements in science may play a double role—"to provide the information about society, and also influence the transformations of society" (Stompka, 1979, p. 170). The actual results of any research are bound to affect those people concerned even though the researcher may claim "neutrality." The sociologist, as the student of social problems, not as a citizen, neither exhorts nor denounces, advocates nor rejects. "It is enough that he discovers to others the great price they sometimes pay for their settled but insufficiently examined convictions and their established but inflexible practices" (Merton, 1961, p. 710). A thorough description and explanation of the activity of society and its possible direction does not simply pass without notice. And this very fact denies the researcher an absolute value neutrality. The Ideal Type University of Societal Development as an institution provides intellectual leadership and as the center of independent thought is engaged in research which attempts to put things in perspective. In doing so, it is involved in criticism and judgement which it cannot avoid. Revealing facts and underlying truth has never been and will never make one neutral.

There is something in knowledge that prevents neutrality. Knowledge stimulates and nourishes men's natural interest and systematic observation of the society published as the present truth, depending on the issue and on who has done the research, is bound to call responses from different interest groups. The Ideal Type University of Societal Development remains the

center of societal critique. "Without criticism, there can be neither effective adjustment nor advancement in the society" (Eurich, 1981, p. 23). One cannot "always have his cake and eat it too." Similarly, no one, the Ideal Type University of Societal Development included, involved in research will remain value free in a real sense of the word. The Ideal Type University of Societal Development prepares the mind to know the significance of what it does, a mind that cannot and will not do certain things. In sum, it cultivates a person with an acquired set of values. According to the Ideal Type University of Societal Development, a person's career or practical life must be guided by some insight into reality.

To achieve these standards, the Ideal Type University of Societal Development functions as an autonomous body. Thus, the Ideal Type University of Societal Development is governed by its staff of scholars. The president and all other officials are nominated and elected by the professors and are put in place by their colleagues. The Senate which is made of the university's scholars would function as the principle governing body and shall lay down policies, regulations and laws under which the university is governed.

The university would remain autonomous in every aspect of its internal matters. It functions as a chartered organization and is protected not by a ruling body, be it of government or legislature, but by the power of the constitution of the state in all matters of university-government relations.

The idea of self-government and protection from ever changing government is to foster honest and frank exposition without the fear of political reprisals or financial cuts. In the Ideal Type University of Societal

Development scholars enjoy an optimum freedom and are without excuse for being ineffective. Scholars should not be afraid of anything lest "they think they have good reason for being silent when there is none; few are to be found who can be blamed for excess in speaking truth, but many indeed for silence" (Hofstadter & Metzger, 1955, p. 15). In the heyday of Medieval Universities, scholars had "enormous independence and self-confidence." Masters such as Abelard and Roger Bacon, "were not inclined to intellectual restraint; they often attracted the largest body of students, and they created a climate of intellectual ferment that was to be the envy of scholars for centuries thereafter" (Ross, 1976, p. 196). In a very similar fashion the Ideal Type University of Societal Development is full of robustness and freedom leaving no barrier between the scholar and the truth.

Self-governance involves obedience to the statutes of the university as set by the senate for "academia is no egalitarian democracy but an aristocracy of the trained intellect" (Brubacher, 1977, p. 40). This self government is the basis of academic freedom which itself should be guided by natural law (Kirk, 1955). And this natural law is truth.

Baldrige et al. (1977) refer to such a system of university government as collegium government or government by community of scholars. "Under this concept the community of scholars would administer its own affairs and bureaucratic [state] officials would have little influence" (p. 11). The Ideal Type University of Societal Development's government is based on this philosophy.

The Professoriate

Professors are "the most permanent part of any academic institution

and their careers in higher education are usually longer than those of administrators, students or others involved with universities" (Altach, 1979, p. 38). In the Ideal Type University of Societal Development professors have basic control over the curriculum and the internal governance of the university. Besides this they have a final word on the qualifications of the student and their colleagues. In other words, they control the technology. "When the scholar finds that two and two make four, no governor, no legislature, no judge, no trustee, no rich alumnus has any standing to question the finding" (Brubacher, 1977, p. 118). It is only his peers who are well acquainted with the field who are to judge him.

The Ideal Type University of Societal Development understands that all professors are not created equal. Some are good in research, others in teaching. But whether the professor is a good researcher or a good teacher, his final product should be a rigorously derived synthesis of ideas about the particular field under consideration. Thus, "the selection of professors will depend not on their rank as investigators but on their talent for synthesis and their gift for teaching" (Gasset, 1944, p. 93). This would safeguard the professor from being divided between research and teaching which may at times cause superficial work on the professors part. Therefore, those professors "who are more amply gifted will be investigators as well, and the others, who are purely teachers, will work none the less in close contact with science, under its criticism and the influence of its ferment and stimulation" (p. 75).

The primary responsibility of the professor is to preserve the integrity of the university through seeking and stating the truth as he sees it and serving the society when called upon. In short, his responsibility is to

preserve and advance the intellectual values, to be meticulously accurate in dealing with empirical evidence, to attempt to eliminate personal predilection in judging controversial matters, to freely think and publish, to be socially responsible in his attempt to raise and focus the community's intellectual conscience (Moberly, 1949, pp. 122-127) and to be keen in societal needs.

The professor is the interpreter of knowledge. As such he always remains behind the walls of his institution unless otherwise called upon, leaving the rest to his publications or his official public stance as opposed to involving himself in direct activism.

The Ideal Type University of Societal Development understands that teaching and research are demanding tasks and require a high order of ability and dedication. "Political action is likewise a difficult enterprise that calls for considerable experience and skill. Thus, a university that sought to carry out both activities simultaneously could easily end by doing neither well" (Bok, 1982, p. 82). In view of this, the Ideal Type University of Societal Development prefers the professor provide more of intellectual direction based on scientific truth than becoming an activist himself.

The Ideal Type University of Societal Development takes seriously "the Indian Proverb: 'our acts follow our thoughts as the wheel of the cart follows the hoof of the ox.' In this sense - which by itself implies no intellectualistic doctrine - we are our ideas" (Gasset, 1944, p. 56). And it wants to influence these ideas in a constructive manner. In short, he is the source of new ideas, a reservoir of information and creator of inspiration in the academic world. In the areas of service, he takes into consideration the societal values and needs in which he finds himself. In general, he look for

ways and means for advancing the welfare of his society.

The Value Orientations of Ideal Type University of Societal Development

In many respects the philosophy of higher education in the Ideal Type University of Societal Development exemplifies the value dilemma present in sociological research. For instance, in his explanation of the power of the social fact on the role of the individual Durkheim (1893/1962) states social facts impose themselves upon the individual independent of his individual will, and thus "a social fact is to be recognized in its turn either by the existence of some specific sanction or by the resistance offered against every individual effort that tends to violate it" (p. 10). Eventually "the individual finds himself in the presence of a force which is superior to him before which he bows" (p. 123).

Durkheim refers to social facts as "collective representations" present in various forms of social systems. They include: "legal and moral rules, popular aphorisms and proverbs, articles of faith wherein religious or political groups condense their beliefs, standards of taste established by literary schools, etc." (p. 7). Similarly, Pareto believes "society is a pre-logical phenomenon. Individuals, the molecules of the social system, are possessed of certain sentiments manifested in residues. These sentiments, and not the rationalizations of them, determine the forms of social life" (Martindale, 1960, p. 467).

In the Ideal Type University of Societal Development the problems of values are openly addressed because without valuations there exists no interest, no sense of relevance or of significance, and consequently no research will take place. The Ideal Type University of Societal Development

understands that the investigator's social values do influence his choice and definition of problems. The scholar may naively suppose that he is engaged in the value-free activity of research, whereas in reality "he may simply have so defined his research problems that the results will be of use to one group in society, and not to others. His very choice and definition of a problem reflects his tacit values" (Merton, 1973, p. 86). "The intellectuals are by no means immune from the passions, the temptations, and the corruptions of their time" (Coser, 1971, p. 436). Similarly, Myrdal (1969) speaking on behalf of social science researchers says: "We are under the influence of tradition in our sciences, of the cultural and political setting of our environment, and of our own peculiar personal make-ups ... The result is systematic biases in our work" (pp. 43-44). No social science will ever be neutral or "amoral" or "apolitical" for that matter. Indeed, "research is always and by logical necessity based on moral and political valuations, and the researcher should be obligated to account for them explicitly" (p. 74).

Sociology is not a tabula rasa upon which things called "facts" inscribe their determinate and essential paths and shapes ... We approach our data with differential receptivity and intentionality everything toward which we promise cognitive orientation ... Data do not simply impose their structure on our inquiring and open minds; we interact with "facts." ... There is a formative input to analysis, the components of which are not born ex nihilo in or of the moment of encounter with "facts"; rather, they are grounded in the orientation and frame of reference of the analyst. Indeed in major part we create, we do not merely encounter, facticity. (Ackerman & Parsons, 1966, p. 24)

What is being observed here is that the Ideal Type University of Societal Development is the prisoner of its country's social forces in a very similar fashion that scientific research is a prisoner of the research values in which it takes place. Merton (1973) states: "The mores of science possess a methodological rationale but they are binding not only because they are

procedurally efficient, but because they are believed right and good. They are moral as well as technical prescriptions" (p. 270). In the same way Mills (1959) observes the social scientist working on the basis of certain values. "The values inherent in the traditions of social science are neither transcendent nor imminent. They are simply values proclaimed by many and within limits practiced in small circles" (p. 178). And finally, Gouldner (1971) takes the view that no researcher is really value free. "And more important, I do not conceive of these researchers or their factual output as being 'value-free', for I would hope that their originating motives and terminating consequences would embody and advance certain specific values" (p. 491).

The two antagonistic perspectives of conflict theory and structural functionalism were openly and publicly shown to be very much a product of value guided research (Andreyeva, 1974; Skidmore, 1975). According to Swingwood (1975), "Marx argues that values and facts are not separated into two mutually exclusive domains, but are bound together in an indissoluble dialectical union" (p. 52). On the other hand, observing the work of Parsons, Eisenstadt and Curelaru (1976) point out that: in the structural-functional school, "the very autonomy of the individual - in his orientation to the social situation - has been neglected. He was reduced thereby to a 'socialized' role performer acting according to the presumed needs of the social system" (p. 52).

In this view, society is engaged in systematic brain washing of its members. Individuals are considered to be engulfed by the organism of society in such a way as to prevent the individual injection of creativity into the social order. Individuals are "conceived to be caught in the network of forces over which they had no control" (Meltzer, Petras, & Reynolds, 1975,

pp. 46-47). Thus, "concrete behavior is not a function simply of elementary properties, but of the kinds of systems, their various structures and the processes taking place within them" (Parsons, 1971, p. 35).

Under the Ideal Type University of Societal Development though, the researcher is pictured as an intelligent and rational cognizer. In reality, he is working toward establishing what his time and intellectual conviction considers to be a "good society." Under such circumstances: "The way in which the social utility of humanistic research is perceived is very strongly influenced by the ideological creed of the scientist" (S. Ossowski, 1967, p. 108). "More than other scholars," writes Dahrendorf (1968), "the sociologist, himself inseparably a part of the subject matter of his research, is in danger of confusing his professional statements with his personal value judgements" (p. 13). It is for this reason that the academic community of the Ideal Type University of Societal Development openly discusses its value orientation in its endeavors.

The courses taught, particularly the social sciences, at the Ideal Type University of Societal Development take into consideration the social milieu in which the University functions and are relevant to the students who learn them. "It is the contention of the sociology of knowledge that reality is socially based and constructed" (Buss, 1975, p. 443), and is specific to the "needs and problems of a particular society at a particular point in time." This reality shapes "the development of the social sciences in order to provide a greater understanding of those needs and problems" (p. 443). In view of this, the Ideal Type University of Societal Development gives priorities to the studies of indigenous belief systems, linguistic heritage, modes of entertainment or aesthetic experience, for as Buss said above, such

understanding would contribute to solution of the problem of that particular society. In other words, subjects such as anthropology and sociology must be emphasized and equally represented with natural science courses.

The Ideal Type University of Societal Development while advancing the culture of its society also gives a practical and relevant service to its society. Knowledge is now central to society. And "the university as producer, wholesaler and retailer of knowledge cannot escape service. Knowledge, today, is for everybody's sake" (Kerr, 1963, p. 114).

The Ideal Type University of Societal Development's "edges are fuzzy". It "serves society almost slavishly" and "is devoted to equality of opportunity" (Kerr, 1963, p. 18). The philosophy of service in the Ideal Type University of Societal Development is guided by the "need to absorb all persons to the maximum extent into 'productive labor' jobs which have largely disappeared, this may require teaching remedial skills even at the post secondary level" (Kerr, 1978, p. 5).

The service approach of the Ideal Type University of Societal Development is governed by a notion that claims everyone is equally capable to go to the university and achieve a practical education useful to the current environment and enabling one to earn a living. Education is not only a means to develop rationality, but also a tool for survival. The Ideal Type University of Societal Development admits that people have current concerns and thus, it assumes that it must go all the way to serve the immediate social needs.

In the Ideal Type University of Societal Development the preparation of citizens for productive participation in the labor force of the nation is a matter of vital concern. Training for vocation and skill is crucial. "The root

of culture is vocation; the fruit of vocation is culture, alike in the institutions of society and the personal life" (Henderson & Henderson, 1974, p. 22). The Ideal Type University of Societal Development is very much interested in the promotion of human welfare. The best education involves understanding the culture and securing an experience and a mastery in some beneficial practical skill. All ideas deserving a university education must have a sensible effect. "The greater the application of human intelligence the more likelihood there is that real problems will be located and solved, the higher the probability that knowledge will be received, and that human happiness will be increased" (Howick, 1980, p. 37). The key to progress in knowledge, then, is the ability to develop an appropriate technology which is compatible with the level of development and the economic ability of that society. Only then higher education that involves knowledge of culture and action becomes significant. It has been suggested that "ideas are worthless except as they pass into actions which rearrange and reconstruct in some way, be it little or large, the world in which we live" (Dewey, 1929, p. 48). For the Ideal Type University of Societal Development intellectual knowledge and its practical utility are two sides of the same coin. The Ideal Type University of Societal Development acquires its direction of service from the particular publics, because "it is easier to work back from such social factors to the underlying philosophical principles than vice versa" (Brubacher, 1977, p. 8). The curriculum of the Ideal Type University of Societal Development is determined in part at least, "by the requirements of particular professions, or by public expectation of the kind of work a graduate in a particular field should be capable of doing, no doubt after a period of further training or experience" (Christophern, 1973, pp. 55-56).

History reveals that in reality major changes in university life have been initiated from the outside and these outside forces have been the main instruments in bringing about reform to the areas such as medical education, the introduction of interdisciplinary studies, and the involvement of universities in world affairs. "As catalysts their influence has been enormous. The new developments might have been undertaken within the universities themselves, but they were not" (Kerr, 1963, p. 105).

In the Ideal Type University of Societal Development consideration is given to the spirit and habits of the individual and customs of the society which arise from efforts to satisfy needs. In sum: The Ideal Type University of Societal Development takes into account current ways of doing things in the society "to satisfy human needs and desires, together with the faiths, notions, codes and standards of well living which inhere in those ways, having a genetic connection to them" (Sumner, 1906, p. 66).

The whole gamut of public service in the Ideal Type University of Societal Development runs from departments of university extension (which includes correspondence courses, adult education centers, working with high school students, athletics, and extensive film libraries) to service bureaus. As Sanders (1959) states: "In many universities such bureaus exist in fields like social welfare, recreation, psychological testing, public health, applied arts, family counseling, journalism - to mention a few" (p. 11). It attempts to address all development issues of the surrounding society.

The developmental approach of the Ideal Type University of Societal Development is very much in congruence with the general thinking of existential sociology which puts a heavy emphasis on the value of experience. It seeks to "understand the total man in his total natural social

environment. Nothing about man in society is irrelevant ... nothing about what is truly important in his life is prejudged or predefined" (Douglas, 1977, p. 4). Human decisions are based on experience and no one "stand outside experience and impose prejudged criteria of scientific methods upon that experience" (p. 4). In a very similar way, the Ideal Type University of Societal Development attempts to organize its experience of the environment and tries to behave accordingly. "The only way man has been able to survive in his world, both the physical and social world, is by adapting himself to it" (p. 14). Likewise, the Ideal Type University of Societal Development adapts to the environment in an attempt to improve it.

As experience is tabulated and analyzed the university increases its self awareness and consequently alters its outlook accordingly. "For the man of practical wisdom, reason is for living, not living for reason" (Douglas, 1977, p. 16). Likewise, symbolic interactionism "conceives of the human being as creating or remaking his environment, as 'carving out' his world of objects, in the course of action, rather than simply responding to normative expectations" (Meltzer, Petras, & Reynolds, 1975, p. 64).

Another philosophy from which the Ideal Type University of Societal Development gets its support is that of Dewey and Marx. Livergood (1967) claims that though Dewey and Marx center on different aspects of reality their definition of reality essentially remains the same.

For both Marx and Dewey reality is composed of things and their relations in process. For Marx the focal point is the economic relations, while for Dewey the focus is on the neutral "event." Marx emphasized economic relations because he sees these as the primary determinants of human existence. The "event" would appear to be the key term for Dewey because it contains all the ingredients necessary to his system. The event encompasses a problem, thought, an idea, transformation of the given according to the idea, and resultant solution. (p. 26)

For both men, knowledge directs the activity of transforming reality.

A long time before Dewey and Marx, Bacon (1937) condemned a kind of adoration of the mind and advocated the utilization of knowledge for the benefit of all man (pp. 214-215). His dictum that "knowledge is power" combined with the Cartesian notion of pure mathematical laws governing the universe has laid down the fundamental claim that human beings could gain mastery over natural forces for the sole purpose of using it for improving their lots (Brown, 1977, p. 78).

Following in the footsteps of Cartesian works and the nineteenth century science, classical sociology embarked on producing a knowledge that was "absolutely objective." As Durkheim (1893/1962) expressed it, the principle of social research "demands that the sociologist put himself in the same state of mind as the physicist, chemist, or physiologist when he probes a still unexplored region of the scientific domain" (p. XIV). Durkheim's stress of objectivity and facts is to help him find the practical utility of research. As he says, "correctly understood, facts are as basic in science as in practical life" (1893/1962, p. xi). Though he often encourages disinterested scientific inquiry, as Giddens (1971) puts it: "Durkheim often stresses in his writings that scientific activity is worthless if it does not in some way lead to practical results" (p. 210).

It is Lukacs (1971), interpreting the Marxian method, who said: "Man must be able to comprehend the present as a becoming. "He can do this by seeing in it the tendencies out of whose dialectical opposition he can make the future. Only when he does this will the present be a process of becoming that belongs to him" (p. 204). The sociologist is not merely "to stand by, describe, and generalize, like a seismologist watching a volcano" (Lynd, 1939,

p. 250). The responsibility is to keep everlastingly challenging the present with the question: "But what is it that we human beings want, and what things would have to be done, in what ways in what sequence in order to change the present as to achieve it" (p. 250). Even Gouldner's (1971) *Reflexive Sociology* believes that sociologists are really only mortals; "that they inevitably change others and are changed by them, in planned and unanticipated ways during their efforts to know them; and that knowing and changing are distinguishable but not separable process" (p. 497). Thus, a sociologist must take on a cloak of "both knower and as agent of change" (p. 497). In its approach to the question of societal development, what the Ideal Type University of Societal Development does is to first know and then become the agent of change.

The goal of the Ideal Type University of Societal Development is to be of service to all alike, including itself. Those goals of the Ideal Type University of Societal Development are worked out within the university. In many cases, the university's goals and planning take into consideration societal needs and thus is more involved with immediate concerns.

Though the Ideal Type University of Societal Development pays equal attention to all of its schools and attempts to give the society the benefit of all of them, the area of emphasis can also vary from time to time depending on the need of its society. If a society is falling behind economically, the Ideal Type University of Societal Development would emphasize or even introduce areas of studies and skills that may help the society solve its short and long range problems. On the other hand, if the society is far advanced economically, it would emphasize the area of studies that would help the society use its wealth effectively and wisely. In other words, on top of

advancing and synthesizing human culture and knowledge and giving the desired service, its goals and plans will deal with principles and criteria of dealing with rising great issues that are of concern to the general human welfare. Its role is not of activism but of judging and forecasting as to the direction in which the present state of politics and technology are heading, and their ultimate global consequences either positively or negatively. Its role is to disseminate knowledge that, if used by the people concerned, would lift their understanding and possibly react accordingly. It is not a helpless bystander, but a societal warning post providing mankind with concrete information on its voyage of life. As Mazrui pointed out, the university is "a cultural corporation with political and economic consequences" (1975, p. 193).

To sum up, the developmental approach of the Ideal Type University of Societal Development is entirely worked out within the institution. These developmental approaches are based on a fundamental understanding of the purpose of an academic system and the society's need. Planning presumes a value consensus that will allow the university education to grow in orderly fashion reflecting the goals and objectives of qualitative higher learning and the need of its society.

Ideal Type University of Societal Development in Perspective

The purpose of the Ideal Type University of Societal Development is to build a knowledge based culture and to provide the needed service for its society. In the first place, the Ideal Type University of Societal Development takes the position that there is a genuine culture built through centuries and if this is combined with the currently on-going knowledge, it is possible to

have some idea as to where the human race is heading. The Ideal Type University of Societal Development fully supports the idea of research and advancement in expectation that this will eventually help to have a greater understanding of man and nature. But it wants to evaluate the advantages and the disadvantages of all knowledge before it is put to practical utility in the hope that humanity will advance cautiously in turning that theoretical knowledge to practical usage.

Secondly, the ideology of the Ideal Type University of Societal Development is, as its name implies, to render a genuine service to its society. As long as the society is able to support and maintain the institution, the Ideal Type University of Societal Development is willing to get involved and do what is required of it. Such institutions are a must for all societies.

For industrialized nations such as the USA, the concept of advancing cautiously in turning the theoretical knowledge to practical usage is indispensable. The USA is a very advanced country. It has a great number of scientists who are extremely qualified and are continuously breaking new ground in the areas of discovery and inventions which could easily be put to practical use. But all these discoveries and inventions may not be equally beneficial. Some may not even be useful and others may have a negative effect on societal development. Furthermore, the USA does not have any systematically developed mechanism to oversee this runaway technological advancement. Johnson (1977) observes: "We are locked in on automatic pilot in a politico-economic system which does not coordinate properly with ecological imperatives" (p. 208). Therefore, the USA needs an impartial, non-governmental and non-industrial, well informed and trained independent

judicial body that has the potential to utilize all existing knowledge and reach a decision which eventually will benefit the society. The Ideal Type University of Societal Development is a good candidate for the job. On the other hand, the service concept of the Ideal Type University of Societal Development would address the current societal problem of the USA particularly the urban and environmental problems.

The Ideal Type University of Societal Development has a great potential to contribute to the development of developing nations such as Ethiopia. The Ideal Type University of Societal Development is genuinely interested and is committed to overcoming poverty and developing its society. The Ideal Type University of Societal Development for Ethiopia should understand and evaluate the appropriateness of the kind of technology it might adapt to improve the life chances of its people. In the area of service, the university shall consciously direct its activities to the current need of the nation. For instance, the current most pressing problem of Ethiopia is poor agricultural production, and a large segment of its population is continuously threatened by starvation. Therefore, the Ideal Type University of Societal Development shall direct its attention to attacking the agricultural problem of the nation. Accordingly, it shall devise methods and procedures which can be used by local farmers without incurring heavy capital expenditure. In this case, the Ideal Type University of Societal Development shall prove to be a great value to societal development of Ethiopia.

The Ideal Type University of Societal Development, for the sake of avoiding bias and protecting itself, devises a built-in check and balance mechanism in its formal structure. In short, for the sake of impartiality and

Table I
Summary Table of the Ideal Type University of Societal Development

Governance and University Society Relations	State-University Relations	The State Constitution confers on the university the responsibility of developing itself without state interference.
	Governing Body	The principle governing body is the university senate whose members are voted in by the professors.
	University Officials	The president and other top officials are nominated by the Senate and are elected by popular vote of the professors.
The Profess- oriate	Appointment	Appointment to faculty position is carried by the individual department and is based on the professors talent for synthesizing knowledge, skill in research, or gift for teaching. Appointment takes place after permission is granted by the Academic Dean.
	Rights	Has the right to vote or run for the office of his choice. Has the right to decide the content of his courses.
	Freedom	Has freedom in ideological stance, personal belief, subject matter of research.
	Promotion	Promotion is based on service, research, teaching, or knowledge synthesizing for public consumption.
Value Orientation	Primary Goals	In all its activities, priority is given to overcome the fundamental needs of man such as food, health, shelter and cultural autonomy.
	Mission	Its mission is to teach, research, and synthesize the existing knowledge for practical purposes, and provide services to its society.
	Subjects Taught	The subjects taught are determined by the need of its society and particularly the social sciences give priority to the indigenous belief systems, linguistic heritage, modes of entertainment or aesthetic experience.
	Research	Researches are concerned with fundamentals, with principles, with theories, with ideas to understand man and nature and are compatible to that society's level of development. The immediate concern of the society takes priority in research. In the main, it is undertaken for understanding and providing a concrete information on the problem at hand.
	Service	It is involved in discovering or inventing appropriate technology for its society that can be afforded by the society. Gives service by synthesizing and translating the technical terms of the research outcome to common language on the problems of the immediate concern to the society. This information could be used for demonstration in a given locality or passed on as useful information to either the people directly concerned or those in charge of society's development. Its service also is concerned with making plain any scientific truth and giving a forewarning regarding the outcome of any societal action even though that particular truth is not exactly welcomed at that time. Addresses the social problem of all classes in the society preparing its citizens for productive participation in the labor force of the nation. Considers this as a matter of vital concern. Has open end service to all.

fairness the Ideal Type University of Societal Development addresses the social problems of all classes of its society.

CHAPTER IV

THE FINDINGS

Addis Ababa University (AAU)

Brief Historical Review

The Addis Ababa University (AAU) began as a religious oriented institution under the name of Trinity College. Its original organizer was a Jesuit. The beginning of Trinity College was December, 1949. A year later the college changed its name to University College of Addis Ababa (UCAA) and classes started on December 11, 1950 with nine faculty members and 71 students. By 1954, the university was elevated to a four-year college and was given a charter of its own (AAU, 1980). The first degrees were granted in August, 1954 in general studies and education.

In the process of its development the UCAA introduced Department of Port Administration—1951, a School of Law—1951; Department of Education and Administration—1952; an Extension Department—1953; Department of Commerce 1957; Department of Social Work—1959; and a Geophysical Observatory and Forestry Institute—1957.

Even as UCAA was growing under its own charter, other independent institutes of higher learning were established under governmental ministries. These include College of Engineering—1952; and Building College—1955, under the Ministry of Education; College of Agriculture—1953, under Ministry of Agriculture; and Public Health College—1954, under the Ministry of Public Health. All those colleges under different governmental branches were less coordinated and above all have

manifested a strong competition among themselves and were seeking similar charter status with UCAA. The matter was given special attention and a study to bring all colleges under one university was undertaken by seven prominent educators in 1959. The team finally recommended that all colleges come under one system. This resulted in the creation of AAU on the 28th of February 1961 with its own charter.

AAU continued its growth adding a College of Business Administration in 1959, Faculty of Law in 1963, and graduated its first batch of medical students in 1968. Part of the faculty of medicine was the School of Pharmacy —1961. Besides a Faculty of Science and a Faculty of Arts, and the above mentioned colleges, numerous research institutes were established. They are the Institute of Ethiopian Studies (IES)—1963 , the Institute of Pathobiology —1964; the Educational Research Center—1967; and the Institute of Development Research (IDR).

After the Socialist Revolution, AAU was closed for two years between 1974 and 1976 while the students and the faculty participated in Zemeccha (An Amharic word similar to campaign, in this case the campaign was to promote literacy and political knowledge). Two years after Zemeccha, in October 1978, graduate studies were inaugurated in agriculture, language studies, and technology. Besides this major development, AAU is involved in the creation of junior colleges throughout the nation. Unlike MSU, AAU does not have a long history and does not record many research achievements

Governance and University Relations

The current structure of AAU's governance has its origin in the charter for Haile Sellassie I University established by the former Emperor

(Ethiopia-Imperial Government Proclamation [EIGP], 1961). In his proclamation the Emperor declared:

WHEREAS, it is Our desire to establish a University in which Our students and students from other countries may acquire all forms of higher education, including post-graduate studies, of a standard equivalent to that of other Universities elsewhere in the world; and

WHEREAS, it seems fitting to Us that said University should be incorporated by Our Imperial Charter;

NOW, THEREFORE, We of Our special grace and certain knowledge and our own motion do by this Our Imperial Charter for Us and Ourselves and Our Imperial Successors grant and ordain that said University shall be one body politic and cooperate in name and deed by the name of Haile Sellassie I University of Ethiopia, and shall have perpetual existence with a common seal which may be adopted, changed, or varied at the pleasure of the Haile Sellassie I University, and with further powers and authorities but subject to the conditions and declaration in this Our Imperial Charter contained.

The charter placed the final authority in the hands of the chancellor of the University who shall be appointed by the Emperor in the event the Emperor himself does not assume the office. The charter also provides for the appointment of a vice-chancellor who will carry out all the duties and functions of the chancellor "where for any reason the chancellor is unable to carry out such duties and functions" (Article 17).

Article 11 provides for the establishment of the Advisory Committee on higher education whose members and chairman are appointed by the Emperor. The specific function of this committee is to advise both the Emperor and the University president "on all matters concerning higher education" and "to do all things necessary to increase the prestige of the university and the advancement of higher education in Ethiopia."

Under Article 4, the Emperor shall establish a Board of Governors whose members shall be appointed by him. In addition to this, the same

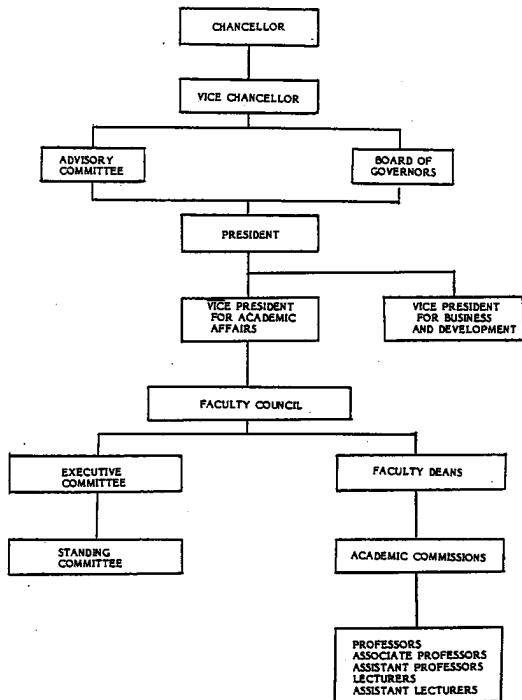


Figure 1. Organizational chart of HSIU before the Revolution

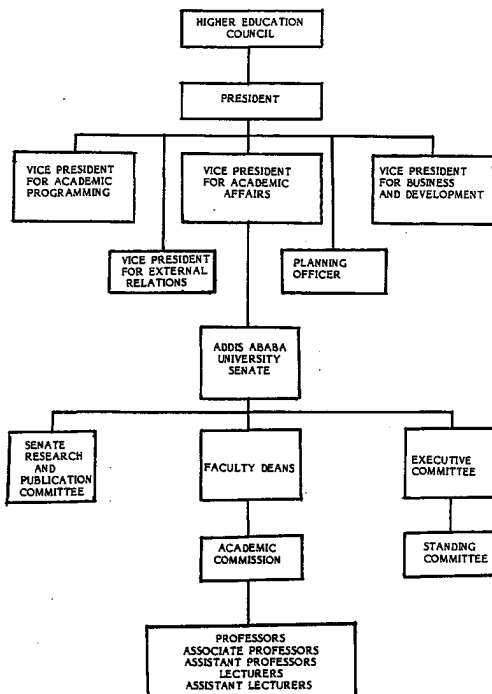


Figure 2. Organizational chart of AAU after the Revolution.

article section (e) allows every two hundred alumni to elect a member to the Board. The Board of Governors is responsible for electing its own chairman (Article 6a) and providing "for the regulation and conduct of its meetings" (7a).

In addition to this, the Board of Governors is responsible for all and everything that concerns the University, including establishing and determining "the general policy both academic and administrative" (76), appointments, appeals, all financial matters, award of diplomas, academic agreements with all other educational organizations, etc. (Article 7). The Board also recommends the name of "a suitable person for appointment and to recommend the terms and conditions of this appointment" to the Emperor (Article 7).

Under Article 20 the president who is appointed by the Chancellor "shall be the chief executive of the university" There shall be two vice presidents, one for academic affairs the other for business and development" (Article 23). If the President "for any reason is unable to carry out his duties and functions, the Vice-President responsible for academic affairs shall carry out the duties and functions of the president" (Article 24).

The Charter establishes a faculty council subject to the Board of Governors. The Faculty Council is comprised of the President who acts as the chairman of the Council, vice presidents, as a vice chairman, Deans of each faculty and of students, department directors which are not a part of any faculty, centers and institute directors which are not a part of any faculty, and three members of each faculty as elected by their colleagues under the chairmanship of their Faculty's Dean (Article 12). By 1973 the membership had grown to include the university librarian, Directors of

Freshman program, Institute of Development Research, Ethiopian Studies, Pathology, and the chairman of the Faculty Council Standing committee. By 1980 still it had grown to include Deans of newly formed colleges. The faculty council functions through an executive committee and standing committees (AAU, 73, Title 1 Section 1; 3).

The powers of the executive council include advising the chairman of the council, keeping "the council advised of recommendations and interim decisions of its standing committees," recommending the convening of extra-ordinary sessions of the council, referring issues and problems to the appropriate standing committee, reviewing suspending or revising standing committees "interim decision," determining the limits of standing committees and submitting the nomination for the membership of each standing committee (AAU, 73, Title 1 Section 4b I-VIII).

The standing committees are numerous. Among them are the committees for: academic affairs; admissions; curriculum development and finance; university press; students university service; extension; development and promotions; library; scholarship; training; grants and study abroad, and student affairs (AAU, 73, Title 1 Section 5 I-II). "The terms of reference of these committees may be more definitely clarified by the executive committee subject to the review of the faculty council at its pleasure" (Section 5b).

The university is practically run by the Faculty Council chaired by the university president, himself, under the auspices of the board of governors. The Board itself functions under the benevolence of the university chancellor—in this case, the Emperor.

The charter (EIGP, 61) establishes faculties in Article 26 through 32.

"The university shall be divided into faculties with the responsibility of teaching specified subjects in which the students may proceed to the taking of a degree." Each faculty shall be composed of a dean, professors, associate professor, assistant professors, lecturers and assistant lecturers.

Article 28 provides for establishment of "an academic commission for each faculty of the university" under the chairmanship of its dean and elected members of full time teaching staff. The duties and functions of this commission consists of determining the programme of studies and examinations; recommending to the council the granting of diplomas and students promotion and settling any academic problems all within their respective faculties.

In 1977, the revolutionary government of Ethiopia made an inevitable change. In its announcement of higher education institutions administration proclamation, the government established a higher education council which would assume the duties and function of the chancellor, vice chancellor, and board of governors (Ethiopia-Provisional Military Government proclamation EPMGP', 1977). Like the old board of governors, the new educational council is also made of eight high level government officials. Article 13 states:

13. Transitional Provisions

1/ The powers and duties given to the Board of Governors by General Notice No. 284 of 1961 shall be exercised by the Council;

2/ The powers and duties given to the Chancellor, the Vice-Chancellor, the Board of Governors and the Minister of Education by Order 52 of 1968 shall be exercised by the Council;

3/ The Charters of the Universities referred to under sub-articles 1 and 2 of this Article shall cease to be effective upon the issuance of substitute regulations by the Commission.

14. Power to Issue Regulations

The Chairman of the Council may issue regulations upon the recommendations of the Council for the proper implementation of this Proclamation.

Later the AAU states that indeed it was given new guidelines to regulate the central machinery and the autonomous working of the Addis Ababa University. "These guidelines have created the Addis Ababa University senate to act as the highest governing body within the university and which replaces the former faculty council" (AAU, 1980, p. 56).

The new senate, while consisting of all the members of the old faculty council added one representative each from Addis Ababa Urban Dwellers Association, All-Ethiopia Peasant Association, All-Ethiopia Trade Union, Central Planning Supreme Council and Ministry of Education. Like the old faculty council, the AAU senate operates through standing committees. "The only exception to this rule is the senate's research and publication committee which oversees, on behalf of the senate, all research institutes, the Addis Ababa University Press, and the production of teaching materials and textbooks in particular" (AAU, 1980, p. 56). Under the new regulation, the senate committees in all colleges are expected to work in cooperation generating a renewed interest and commitment that may encourage research on relevant themes leading to the publication of the findings and consequently creating reputable university-wide standards in these matters (AAU, 1980, p. 56).

Besides the formation of the new senate, three other offices were established. They are: academic programming officer, external relation officer, and planning officer. All three are directly responsible to the president of the university.

Unlike the old board of governors, the new higher education council

shall get involved in "admission of students to higher education institutions"; "internal administration and organization" of the university; guiding studies, research, experimental development, publication, reproduction and distribution; and establishing "the type, standard, and conditions of granting of certificates to graduates" (EPMGP, 1977, Article 7).

To the credit of the new government the objectives set in Article 3 of this proclamation are more attune to the needs of Ethiopia than the ones set under the old regime. In a sense these are more specific and relatively clearer and come close to addressing the immediate needs of the people of Ethiopia.

3. Objectives of Higher Education Institutions.

Higher education institutions shall have the following objectives:

1/ to teach, expound and publicize socialism and formulate methods to carry out these functions;

2/ to produce the manpower required of higher education institutions in accordance with the National plan;

3/ to conduct research and studies on the country's needs in general and on the increase and distribution of production in particular and to explain, disseminate and endeavour to implement the result of said research and studies;

4/ to educate professionals capable of laying the foundations of and developing our science and technology capability and prepared to serve the broad masses;

5/ to provide necessary refresher programmes for workers;

6/ in cooperation with government and mass organizations, to make every effort to develop and enrich the country's cultures free from imperialist influence and reactionary content. (EPMGP, 1977, Article 3)

When it comes to internal governance, AAU is given specific guidelines as to what to teach and how to teach. AAU is guided by Marxist-

Leninist concept (AAU, 1980, p.40). As such, it has to be governed by a board of governors who are already high officials in the Marxist-Leninist government. In other words, AAU is another extension of the government system. Its Boards of Governors are politically appointed. Academic freedom for AAU remains in the boundaries of political ideology. But this should not excuse AAU from acting. AAU using its power of knowledge should devise a way to develop its society particularly in the area of agriculture. Given that AAU remains relatively autonomous, and given that it is the center of the nations brain power, it should make an endeavor to bring a genuine improvement to Ethiopia. Unlike the Ideal Type University of Societal Development which is self governing, AAU is controlled by state authorities. The university is guided from outside by state officials. The government is more operative and dominant in most administrative activities, be it goal formation, planning, regulation and structure management and coordination.

The Professoriate

The professor is appointed by the AAU President on the approval of the Higher Education Council. According to AAU (1973) Statement of policy and Scope of Statutes "the progress and strength of the university depends, in the first instance, on the professional strength of its staff" (p. 21). This clear statement automatically gives a central role to the professors of a university whose function is to develop itself as a community of scholars which is devoted to "the continuing improvement of the university as a free institution in the service of the nation and society in general, in accordance with the best traditions developed by great universities throughout the world [italics added]" (pp. 21-22). To achieve this goal the university will attract

"outstanding Ethiopians" by paying favorable salaries which "will, enable university teachers to enjoy a standard of living compatible with the responsibility, dignity and competence which the university may rightly demand from them [italics added]" (p. 22.). The first two factors listed to influence "fixing of the actual" salary are "recognized professional ability and reputation" and "unusual professional competence" (p. 25). Tenure virtually depends on the academic work and service to the university (p. 22). One of the requirements of tenureship remains "scholarly ability in his field through teaching, research, publications or other contributions to the advancement of his field" (p. 42). In its proclamation of state higher education institutions service regulations the new government has left this requirement in place expressing that principles of promotion depend on an "outstanding academic and research performance and seniority" (EPMGP, 1978, article 19:1).

This 1978 proclamation has introduced one new requirement for the professors. Article 5:1 declared that "no person shall be eligible to become employee of an institution who: does not believe in the Ethiopian National Democratic Revolution Programme." Except for this one article, no major changes had been introduced. But this article says it all. He is called to be a thinker and scholar within the boundary of the Ethiopian Socialism. His primary loyalty is to the state. This is different from the Ideal Type University of Societal Development

The AAU's guidelines for its professors, in its own words, are to act "in accordance with the best traditions developed by great universities throughout the world" (AAU, 1973, pp. 21-22). It is an historical fact that the best traditions of great universities are found in the industrialized world.

Therefore, what the AAU expects from its professor is identical with what any other other great university of industrialized nation expects from its professors—a continual advancement of the frontier of knowledge through research as manifested in publication. Of course, this is easier required than done.

Though AAU attempts to recruit the best minds that are available to do research comparable to any university tradition, the basic facts of international inequalities in wealth, power and resources prove insurmountable for any meaningful competition. As international economy and trade are monopolized by the industrialized world, so is the means of communication of knowledge. In other words, the fact that AAU expects its professors to follow the footprints of their counterparts in industrialized nations means their practical contribution to the progress of Ethiopia is minimal because their academic spirit, whether they like it or not, to a large extent will dwell in industrialized nations. In this sense, the AAU's requirement of outstanding academic work is not to the advantage of Ethiopia's current need. In fact, the results are purely negative.

Another point that must be addressed is the "favourable salary" of the professors. By the nations standard a high salary is not advisable not only because of the economic nature of Ethiopia, but also because a "favourable salary" combined with an "outstanding mind" is bound to remove these few elites from the reality of Ethiopia's need.

Ethiopia does not have a university that awards a Ph. D. Naturally, most of AAU's professors are mainly educated in the industrialized West. Thus, it is not unnatural for AAU professors who were trained in Western Universities to believe that the continued use of Western models and

equipment is natural, and AAU (1973) in its rules and regulations affirms this pattern. But this requirement of AAU for its professors differs from the concept of the Ideal Type University of Societal Development

The academic structure of AAU persuades the professor to be a researcher and a publisher if he wants to reach the top of his professional ladder. But the AAU professor is at a great disadvantage due to the limiting facilities he has available to do acceptable research. Even if he is capable of coming up with sound research, his access to internationally recognized journals and publishers is very much limited. These publishers are more interested in ideas that concern their society's need and are marketable. To overcome all these drawbacks, he has to be an exceptionally hard worker. Furthermore, an AAU professor does not enjoy freedom of academic expression. In fact, an AAU professor must believe in the philosophy of the Revolution to be able to continue teaching (AAU, 1978, article 5:1). His research must have the blessing of the government and must comply to the rules and regulations set by the government. Under these circumstances, it is hard for an AAU professor to be what the university asks him to be. If the AAU really wants to work toward Ethiopia's societal development, its present requirement for the professor's promotion and advancement must be compatible with the nation's current level of development and economic reality. In short, its current organizational demand must be re-structured in such a way that it gives credit to the professor who is more interested in addressing the immediate needs of the nation than making an attempt in advancing the frontiers of knowledge. This researcher believes that there is already enough knowledge and technology produced which can prove indispensable for a developing nation like Ethiopia. The judicious adoption

and application of such knowledge and technology would be far more beneficial for Ethiopia than basic research that has no immediate significance. In fact, as far as Ethiopia is concerned, such research is a luxury more than a necessity. This approach is in tune with the basic philosophy of the Ideal Type University of Societal Development. An AAU professor can not run for offices or participate in the electoral process of the top officials of the university. He must subscribe to Marxist-Leninist political philosophy and the content of his courses must reflect socialism. In all these, he deviates from the professor of the Ideal Type University of Societal Development.

Value Orientation

Since its earliest history the university was oriented toward addressing the felt need of the country. The colleges were meant to prepare and train skilled personnel for government and private services.

According to AAU planning higher education in Ethiopia was not easy. During the early days of AAU, the country was under feudalism; a term referring to a form of social hierarchy, under Haile Sellassie's government based on the tenure of land, whereby the land owners are free to exact any amount of revenue from their tenants—originally the landlords received the land in return for their services. The feudal regime did not have any delusion regarding university education and its potential threat against its own survival. In fact, it has been said that "some of the most influential members of the feudal hierarchy ... have actually argued against the establishment of a network of schools and higher education institutions in the country" (AAU, 1980, p. 7). Similarly the national religious hierarchy was not pleased to see

a modern educational system in Ethiopia. "Such opposition to the development of education became even more stronger when increasing numbers of the sons and daughters of the toiling masses started to benefit from the process" (AAU, 1980, p. 8). The only thing the university had on its side was time. The time was after WW II. Ethiopia was independent and was looked at as a model for many African countries who were then under colonial power. But Ethiopia was behind even by the standards of colonial states in the area of modern higher education. If Ethiopia had to continue in her model status and the Emperor remain a symbol of African liberation, it had to introduce modern higher education. The effort had a dual purpose. The first was to overcome the genuine need for trained man-power to run the system. The second was to give an impetus to the claim that the Emperor was the symbol of liberation. To achieve this, the emperor granted many scholarships to other African young people. After the university was established, at one point he said, "we will strive to do everything to consolidate the education of the African people as much as we strive to consolidate the education of our own people" (EIGP, 1961-1964, p. 51).

The early aims of AAU's were more of establishing itself as an internationally recognized university entity. For instance, the University Charter created under the late Emperor right after establishing the Board of Governors, in Article II, has also provided for the formation of an Advisory Committee whose functions are:

1. To advise Us (the Emperor) and the President on all matters concerning higher education.
2. To do all things necessary to increase the prestige of the University and the advancement of higher education in Ethiopia. (EIGP, 1961)

The Consolidated Legislation of the Faculty Council Haile Sellassie I

University states that "it is a function of the Haile Sellassie I University, like any university, to serve society by advancing the frontiers of knowledge [italics added]... in accordance with the best traditions developed by great universities throughout the world [italics added]" (AAU, 1973, p. 21-22). The significance of these statements and their implication for the AAU should not be overlooked. Here lies the core, of AAU's value orientation, and for that matter, to a large extent, the Third World's university planning in general. What is witnessed here is that though there was a special attempt from the very beginning to make the courses of study at the "UCAA relevant to the felt needs of the country" (AAU, 1980, p. 4) there was also an overriding concern regarding its international prestige and recognition. As mentioned above, it is for this very purpose that right after the AAU was given a charter of its own, which has provided for the establishment of a governing board, "an international Advisory Committee was also set up to help enhance the prestige of the university and the advancement of higher education in Ethiopia" (AAU, 1980, p. 12).

Ethiopia had its own script for over 2000 years and its indigenous church oriented school system (this is true at least for the highlanders). But in its formation the University did not see itself as a further advancement of this system or as an alternate establishment to the industrialized world's higher education. Instead it asserted itself as a new institution that would potentially transform the nation into a "modern" state. To do this, it must act like its sister institutions in the industrialized world simply because there is no tradition for its claims at home for such an endeavor. AAU's value orientation is based on an imported idea at the expense of its indigenous roots. In its desire to put the state on equal footing with the industrialized

nations, AAU let slip an opportunity to build on and improve its national tradition. In doing so it adopted an educational style which is similar to those of major western institutions that have different ends from those of its own.

It is true that AAU's goals were primarily concerned with improving the standard of living by solving society's problems through the application of scientific knowledge (AAU, 1980). But this effort could have been undertaken without concern of outside "prestige". Then and now the pressing issue is the overwhelming demand for trained manpower. To meet this basic problem international recognition does not have much utility.

On one hand, the Ethiopian Government expects the AAU to train people who understand the urgency of overcoming the fundamental human needs such as food, health, shelter and cultural autonomy (AAU, 1980). But, on the other hand, AAU education has been planned following a foreign pattern of adapting a basically foreign educational model. In fact, both before the revolution and after the institutional model, the curriculum, the pedagogical techniques, and basic ideas concerning the role of AAU in Ethiopia were all foreign.

Before the Revolution the AAU was Western oriented. It was originally organized by a westerner, the College of Agriculture was contracted by University of Oklahoma, the Building College was a result of technical assistance program by the Swedes (AAU, 1980) and the majority of the professors were from the West. After the Revolution, AAU states that the university, beside maintaining its "old academic and professional contacts with similar institutions of learning in all friendly countries, ... has also considerably expanded and diversified these vital communications with

the international academic community" (AAU, 1980, p. 53).

Lately, the university has been helped by Karl Marx University and Dresden Technical University of the German Democratic Republic. The former assisted in bringing about the second Medical Faculty in what was formerly a public health college in the Northern Ethiopia region. Besides this it has sent professors to Addis Ababa University Medical faculty, College of Agriculture, and College of Social Sciences. The latter has helped in the development of faculty of technology (AAU, 1980). Besides this, AAU also maintains relations with other East European universities including Moscow State University.

The major goal of AAU remains the same. That is "to train experts well - trained in various fields" (AAU, 1980, p. 40). The only change is introduction of courses in Marxist thought and practice and political economy taught as required classes for all newly admitted students. Otherwise, all other goals remain intact—of course now under the Marxist-Leninist system.

In the area of planning, AAU has identified what should be the focus of Ethiopian development. It stated clearly and loudly "for many years to come, agriculture will remain the backbone of the Ethiopian economy" (AAU, 1980, p. 44). But the method by which this is going to be achieved is extremely questionable. The University declares that the Ethiopian Revolution through its land reform, has "opened up vast possibilities for development in the agricultural sector. Starting from this point of departure we can build a self - reliant agricultural economy." But after saying this, the University comes up with an alien concept of Ethiopian agricultural development. It states: "But it is imperative at this stage to introduce

modern agricultural techniques and produce skilled manpower at different levels." These levels include: Masters, Bachelors and six-year Veterinary Medicine (AAU, 1980, p. 44). On the surface, such an approach looks noble. But in view of this researcher and many others, given the current Ethiopian economy, this approach shall encounter great difficulties.

Ethiopia is poor. As one of the world's poorest nations, it has not the capital to either import "modern agricultural techniques" or to maintain them. Even if it gets the capital it would be unwise to impose a modern system on a nation where 90% of its population comprises illiterate peasant farmers with no knowledge of modern agricultural systems. Suppose modern techniques are introduced and they are successful. Where would the university place the summarily displaced agricultural workers in a country where industrialization barely exists? Wouldn't it lead to unprecedented urban congestion which is worse than we are witnessing around the world? At present, in the view of this researcher, Ethiopia both economically and socially is not ready for the introduction of modern agricultural mechanization or technology.

As AAU says, agriculture remains the backbone of the nation's economy. But the way to bring a change in this sector is surely not high technology, but to innovatively and systematically introduce a learned indigenous approach that may profit the entire farming community. It is here that the principles of the American land-grant universities may be beneficial. The idea is not to copy them but to study them and adopt their techniques to the level and stage of Ethiopia's development.

The social sciences, particularly sociology and anthropology fields which have a lot to contribute to the understanding of society, come under

the College of Social Sciences. In 1978, AAU created the College of Social Sciences comprising of nine departments—Accounting, Administrative Sciences, Applied Sociology, Economics, Geography, History, Philosophy, Political Science and International Relations, and Psychology. By the beginning of the school year 1982-83, of the total of 11, 788 of the AAU students, 2903 were attending this college. This is roughly about 25% of the total student population. But when this number is broken down, only 158 students, a little over 1% of the students, are registered for Applied Sociology: the department which combines Anthropology, Social Work and Sociology (Registration regular program, First Semester, by Field of Study RRPFS', 1982-83, pp. 9-10). Given the important role these three fields play in understanding human culture, societies' interaction and social problems, the department has a small number of students. This suggests that the department is small, the fields are not developed or the students are not interested.

Turning to language, AAU uses English as the class media, and it is evident that language has both sociological and psychological implications. The very fact that AAU uses English puts AAU beyond the reach of the majority of the population who do not understand English. Furthermore, in 1978 AAU established the Institute of Language Studies. Under this Institute come departments of Ethiopian Languages and Literature, Foreign Languages and Literature, Linguistics, and Theatre Arts. At the beginning of the 1982-83 school year, there were a total of 418 students in the Institute and about 50% of these students were in the Foreign Language department. Only 143 (a little over 1% of the AAU's total student population) take the Ethiopian Language (RRPFS 1982-83, p. 8). In the Department of Ethiopian

Table 2

Summary Table of the Ideal Type University of Societal Development for Ethiopia and the AAU

		Ideal Type	The AAU
Governance and University Society Relations	State-University Relations	The State Constitution confers on the university the responsibility of developing itself without state interference.	Comes under a direct control of the government. It is directed by Higher Education Council composed of eight members of high level government officials.
	Governing Body	The principle governing body is the university senate whose members are voted in by the professors,	The highest governing body within the university is the AAU Senate and consists of the highest university officers, Addis Ababa Urban Dwellers Association, All Ethiopian Peasant Association, All Ethiopian Trade Union, Central Planning Supreme Council and Ministry of Education.
	University Officials	The president and other top officials are nominated by the Senate and are elected by popular vote of the professors.	All top university officials are appointed by the Higher Education Council.
The Profess- oriate	Appointment	Appointment to faculty position is carried by the individual department and is based on the professors talent for synthesizing knowledge, skill in research, or gift for teaching. Appointment takes place after permission is granted by the Academic Dean.	The president by the approval of the Higher Education council appoints a professor.
	Rights	Has the right to vote or run for the office of his choice. Has the right to decide the content of his courses.	No apparatus exist for either voting or running for offices. The content of the course must be in accordance with the Marxist-Leninist philosophy.
	Freedom	Has freedom in ideological stance, personal belief, subject matter of research.	Has no ideological freedom, must accept Marxist-Leninist philosophy to be employed at the university.
	Promotion	Promotion is based on service, research, teaching, or knowledge synthesizing for public consumption.	Promotion largely depends on the number of published scholastic research and to lesser extent the length of service. Must subscribe to revolution programme. No actual public service credit.

Summary Table of the Ideal Type University of Societal Development for Ethiopia and the AAU (Continued)

		Ideal Type	The AAU
Value Orientation	Primary Goals	Concern for peasant farmers who are largely uneducated.	It's goals are is not based on indigenous tradition. Has overriding concern to enhance its international prestige.
	Mission	To study and understand why the peasant farmers cannot produce enough for themselves and the nation especially since they constitute nearly 90% of the population.	Its missions are: to introduce modern agricultural technique or mechanize agriculture, to train experts for various fields to meet the need for skilled manpower. No plan for population control or indigenous agricultural improvement.
	Subjects Taught	Humanities and social sciences with heavy emphasis in Ethiopian art, languages cultures and social interactions.	Social Science subjects (e.g., Sociology and Cultural Anthropology) which promote human interaction, cultural value, and societal understanding and studies in indigenous languages are minimal.
	Research	Research is primarily geared to understand the causes of agricultural failure and the problem of population control and introduce the information crucial for easing the problems.	More concern for advancing the frontiers of knowledge. Research is undertaken in foreign language and according to the standard of western tradition.
	Service	<p>Develop an appropriate technology. Teaching the peasant farmers how to improve their agricultural productivity using improved technology which is within their reach and which they are capable to handle.</p> <p>Study the historical successes and failures of agriculture in different societies and understand the technologies used. Choose the most successful method which fits the standard of the Ethiopian farmers.</p> <p>After thoroughly investigating all the available scientific evidences, speak freely on the possible outcome of the course of Ethiopia's developmental strategy. Help the citizens understand the working of socialism and how they can fruitfully engage in it.</p> <p>Provide opportunity to those who do not have formal education through extension services so that they may get their share of the university benefit.</p>	<p>Does not consider the majority of population. No development of appropriate technology. Interested in advanced technology such as, farm mechanization and high skill manpower.</p> <p>Minimal activities in synthesizing existing knowledge for innovative purposes. Distribution of information for practical usage by the majority of the population is minimal.</p> <p>Must subscribe to the Marxist-Leninist view. Therefore, any idea outside this is not tolerated; thus independent warning is non-existent.</p> <p>Admission is very competitive. No continuing education service to the general public. Service is only available to those who successfully complete high school and pass the college entrance examination.</p>

Languages Geez (a dead language), and Amharic (the official language but spoken by a minority of the population) dominate the courses given. At AAU the other major languages spoken by the majority of the population are not given due attention (AAU, 1971). This is one of the last AAU official catalogues. No catalogue has been published since the Revolution). But languages' course list of the 1982-83 school year, particularly in Ethiopian languages, does not show any significant changes. AAU deviates from the Ideal Type University of Societal Development in recognizing the enhancement of its own international prestige as one of its primary goals. AAU's philosophy of agriculture mechanization and its engagement in advancing the frontiers of knowledge at this level of its development are different from the philosophy of the Ideal Type University of Societal Development.

Michigan State University (MSU)

Brief Historical Review

The official documents of MSU reveal that MSU is the first agricultural college in the USA, and the prototype for 72 land-grant institutions later established under the Morrill Act of 1862. The history of MSU goes back to 1850 when Michigan's second constitution directed the legislature to establish an agricultural school. On February 12, 1855, the present MSU was originally founded as the Agricultural College of the State of Michigan and was signed into law by then Governor Kinsley S. Bingham. In 1861, the Michigan State Board of Agriculture was created to govern the college in place of the State Board of Education (MSU, 1982d). A year later, President Lincoln signed the Morrill Act, granting land to each loyal state to

support at least one college.

Where the leading object shall be, without excluding other scientific and classical studies and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts, in such manner as the legislatures of the States may respectively prescribe, in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions in life. (Morrill Land-Grant College Act, 7 U.S.C. 304, enacted July 2, 1862)

The Act was a complement to the philosophy of MSU already in practice and "many of the land-grant institutions which were established in other states borrowed the methods and the men of MSU (then, State Agriculture College), prototype of the entire land-grant college system" (MSU, 1982d, p. 42).

The Morrill Act was a call to study American Agriculture, but the colleges were not carrying out research and experimentation. Therefore, Congress passed the Hatch Act in 1887 creating a nationwide system of the state agricultural experiment stations to perform agricultural research (1976, 7 U.S.C. 361a-361i). Following this guideline, MSU in 1888 established a first long-range program "with the organization of an agricultural experiment station financed with federal funds." Of course, three years earlier, 1885, the college had added a curriculum in mechanical engineering and these two fields—agriculture and mechanical engineering remained strongest areas of MSU (MSU, 1982d, p. 42).

MSU saw the introduction of veterinary medicine in 1910; the conferring of a Ph. D. in 1925; the reorganizing of graduate work under a separate dean in 1930; the establishing of the University College in 1944; its admittance to the Big Ten in 1948; establishment of the continuing education service in 1949; the rise of a College of Education in 1952; the opening of a TV station in 1954; the beginning of a School of Labor in 1956; the coming of an Honors College in 1957; the division of College of Science and Social

Science in 1962; the formation of School of Human Medicine in 1966; the creation of College of Urban Development in 1973; and the organization of College of Nursing in 1980. Currently, MSU is considered one of the major campuses in USA and has over 40,000 student population (MSU, 1982d, pp. 41-45).

Since its birth, MSU has undergone the following name changes: 1855 (12 Feb.) Agricultural College of the State of Michigan; 1861 (15 Mar.) State Agricultural College; 1909 (2 June) Michigan Agricultural College; 1925 (1 May) Michigan State College of Agriculture and Applied Science; 1955 (1 July) Michigan State University of Agriculture and Applied Science; 1964 (1 Jan.) Michigan State University.

MSU considers its past effort as very successful in being timely and meeting the needs of its society particularly in the areas of Agricultural and Mechanical Art improvements. For instance, the official records show that in 1877 its professor, W. J. Beal, established one of the first seed testing laboratories in the nation and became the first person to cross-fertilize corn to increase yields. Another of MSU professors, A. J. Cook discovered a cheap effective spray to destroy insects without harming the foliage of plants in the 1870's. In 1930 and 1940, L. F. Huddleson, a recognized authority on brucellosis in animals, developed several tests for the diagnosis of that disease in animals and humans. Another MSU research led by J. Meites discovered that chemicals in the brain indeed control the growth hormone and the hormone Prolactin. Besides this Michigan's \$6.5 million farm peach industry owes its success to two MSU researchers, S. Johnston and J. Moutilton. The Food Science professor of MSU, G. M. Trout has advanced the homogenization of milk. A platinum-based drug, Cisplatin, was discovered and

developed by MSU's professor B. Rosenberg (MSU, 1982a, pp. 13-14).

MSU claims that recently it has achieved great success in creating varieties of new crops and describes the following as evidence. For example, the Sanilac navy bean, released in 1956, was the first commercial variety of major crop in which radiation mutation played an important part in its development. The MSU plant breeders have introduced new varieties of turf grass, blueberries, commercial plant varieties including cauliflower, snap beans, carrots, pickling cucumbers, onions and soft white winter wheat varieties which now grow on the vast majority of winter wheat acreage in the Midwest (MSU, 1982a, p. 15).

MSU also claims significant success in the area of farm mechanization. This includes harvest mechanization of tomatoes, strawberry harvester, rhubarb harvester, etc. Other mechanical techniques devised have helped in improvements of crop yields, in areas such as alfalfa, asparagus and Christmas tree plantations. Furthermore, MSU has devised a method by which the Michigan Dairy industry has improved. From the MSU's official statements one can see that MSU considers its past history as a great success.

Governance And University-Society Relations

The constitution of the state of Michigan calls for the Board of Trustees to exercise a final authority and responsibility for MSU governance within the bounds set by the State Constitution. Article I of the Board of Trustees Bylaws states "the Board shall consist of eight year terms as provided by law. Members shall hold office until their successors have been elected as provided by law. The governor shall fill board vacancies by

appointment." In order to perpetuate the life of the Board, two members are elected every even numbered year.

The Board elects a chairperson and vice-chairperson from among its members. "The vice chairperson shall perform such duties as may be prescribed by the Board and shall assume the duties of the chairperson during the latter's absence."

The Board shall, "as often as necessary, elect a President of the University who shall serve at the pleasure of the Board." The MSU President shall be an ex-officio member of the Board without the right to vote, the president is the principal executive officer at the University. He is responsible for all internal administration and closely works with the Board.

The Provost of the University is appointed by the Board upon the recommendation of the president. He shall be the principal academic officer of MSU. His responsibility includes academic budget, faculty personnel administration, insuring administrative procedures, institutional research, development of a management information system, and acting as a liaison with the State Department of Education.

The President of MSU has two councils who directly advise him. They are the Council of Deans and the Administrative Council. Membership to these councils is by invitation of the president. Their functions are "to advise the president on matters of university interest as a whole and to serve as a link in the chain of communication between the office of the president, the departments and the faculty" (MSU, 1982d, p. 22, 1982b, 2.1).

The Academic Senate is an important body in the academic governance of the university. Its purpose is to serve as a forum for the "dissemination and exchange of ideas and information between the faculty

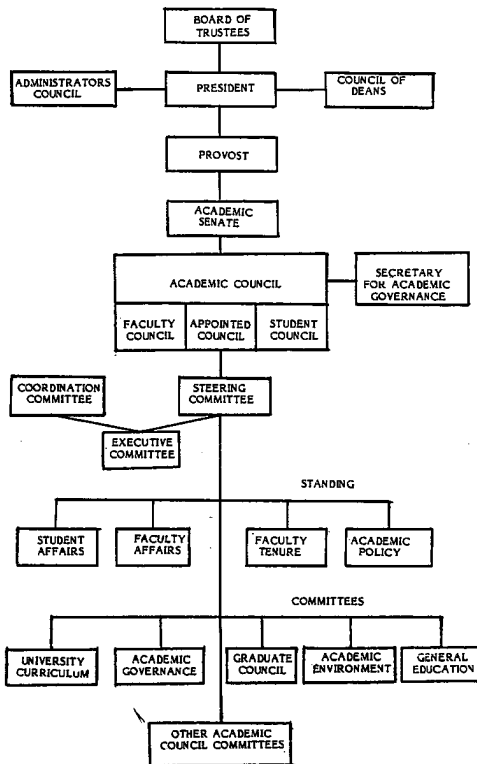


Figure 3. Organizational chart of MSU (1982d, p.2).

and administrators." In addition to this, it acts on all matters referred to by the Academic and the Faculty Council. Its members include professors, associate professors, assistant professors, instructors, librarians, the Deans of Colleges, the President (non-voting), the Provost (non-voting) and all other administrative officers holding academic rank. The President, and in his absence, the Provost shall preside over the meeting (MSU, 1982b, 3.1).

The Academic Council, similar to the Academic Senate, also serves as a forum for the dissemination of information exchanges of views regarding university policy. The Academic Council is composed of the Faculty Council, the appointed council, the student council, designated members of Academic Council Standing Committees, the Steering Committee, the president, the provost and designated ex-officio members. The Academic Council considers and acts "upon all matters within its purview brought before it by the steering committee, shall consider and act upon all matters brought before it by the president or provost," and "may consult on any other matter pertaining to the general welfare of the university" (MSU, 1982b, 3.2).

The Faculty council "is composed of the faculty representatives from the non-college faculty, the faculty members of the Steering Committee, faculty chairpersons of Academic Council Standing Committee, the President, and the Provost." The Faculty Council approves "all recommendations regarding faculty rights and responsibilities and grievance procedures and any amendments of academic freedom" for students at MSU "prior to their consideration by the Academic Council" and considers and acts "upon all matters brought before it by the President or Provost" (MSU, 1982b, 3.2).

"The appointed council shall be composed of all deans of academic programs, the directors of the Honors College, the Library, the President and

the Provost" (MSU, 1982b, 3.2).

The student council is "composed of the student representatives, the student members of the Steering Committee, student chairpersons of Academic Council Standing Committees, the President, the Provost, and the Vice-President for Student Affairs and Services." The Student Council considers and acts "upon all recommendations regarding student academic rights and responsibilities and judicial procedures and any amendment or revision of academic freedom" for MSU students prior to "consideration by Academic Council and on all matters brought before it by the President, the Provost, or Vice President" for Academic Affairs (MSU, 1982b, 3.2).

The Secretary for Academic Governance acts as secretary for the academic governance group (Academic Senate, Academic Council, Faculty Council, and Student Council) (MSU, 1982b, 3.6).

Other groups working under the Academic governance group are the Steering Committee which is responsible for preparing agenda; the executive committee which acts on behalf of the Academic Council between its meetings; the Coordination Committee which periodically coordinates the activities of the Academic Council Standing Committees; and the Standing Committees which initiates recommendations, responds to requests for consultation or advice by administrators who initiate requests and regularly reviews the administrative policy of MSU (MSU, 1982b, 3.3)

Any faculty grievance is dealt with by the Committee on Faculty Affairs who will advise the Provost on correct procedures.

From the above data it can be seen that MSU's system of academic governance has a built in mechanism by which individuals express their concerns. On the other hand, it is also clear that MSU deviates from the

Ideal Type in that the MSU's Board of Trustees has a final authority which it may exercise at its discretion. It is responsible for hiring or firing the Chief Executive Officer of the University—the President. It is also plain that this Board is elected state-wide and serves by the will of the people, whatever that means. This amounts to the University being controlled by an outside body. In other words, MSU's system of government differs from the Ideal Type University of Societal Development's system of government which is run by the community of scholars under the collegium model of government.

The Professoriate

In the preamble of the Board of Trustees By-laws, the Board declares "unequivocal support of the established rights privileges of the academic profession and its intent to defend them steadfastly." Under these rights and privileges are included "academic freedom and tenure, compensation and other economic benefits as liberal as the resources of the university will allow, a viable faculty organization, and responsible faculty participation in the development of academic programs and policies."

In Article 7 of these By-laws, all faculty appointments including salaries, tenure, leaves of absence and changes of status "shall be acted upon by the Board upon the recommendation of the President of the University" (MSU, 80). All communication between the faculty and the Board is to take place through the President of the University. The provision leaves intact the right of an individual on both sides to make a necessary personal contact as deemed by the individual(s) concerned.

The same article states that MSU "looks to the faculty for recommendation on faculty recruitment, promotions, and tenure; on the

development of new academic programs and modification or discontinuance of old". This, in effect, places a complete freedom in the hands of the faculty in the area of their concern and a considerable say in choosing their colleagues. "The faculty of each college and unit has jurisdiction over its own internal academic affairs within university policy" (MSU, 1981a).

At MSU, the "purpose of tenure is to assure the University staff academic freedom and security and to protect the best interest of the University" (MSU, 1981a, III-7). The chairperson or director of each department or school is under special obligation to elevate his department or school in scholarship, teaching capacity and public service (MSU, 1982b, 2.I.2.1). Therefore, in recommendations for tenure, the chairperson must take into consideration "peer evaluation, supporting data and information, the personnel needs of the unit, and any other relevant factors." After this, he passes his recommendation to the Dean. The Dean reviews each recommendation independently and approves or disapproves. "The office of the Provost will review recommendations for reappointment, awards of tenure, and promotions primarily in terms of the evidence of academic duties" (MSU, 1981a, III-13).

The data verify that the faculty is very much involved in academic and public service. In 1980, the faculty published 346 books and 11,102 articles in professional journals—almost an average of four articles per academic staff member. On top of this, the faculty served as referees for 2,256 professional journals, and delivered 19,203 papers or talks "during international, national and regional meetings or in appearances before radio and television audiences." In the same year, MSU faculty were involved in 30,991 major professional activities, an average of 11 per faculty staff,

including service to professional associations, editing journals, organizing workshops or conferences.

All these data reveal that the faculty of MSU is active in the area of research. Though there is no available record of the monetary benefit to the faculty members, the existence of such benefits cannot be denied. On top of this, of course, there are peer recognition, academic promotion, and pay increases that result from these activities. As every individual faculty does his job it adds to MSU's success in addressing the needs of society and consequently benefiting it.

This Board of Trustees, as revealed in the data, promises the professor all academic freedom. But it must be pointed out, that as indicated in Article 7, "appointments to the regular faculty, the salaries, tenure, leaves of absence, and changes of status" are finalized by the Board not by the professor's peers. This means the Board has a final authority over the professor.

In the same article the rights and responsibilities of the faculty are seen not as isolated entities but as mutually interdependent with that of the Board and the administration and "it is within this context that the rights and responsibilities of the faculty are to be construed." The data do not reveal how mutual interdependency is interpreted or who will have the authority to judge it. But it is assumed that the Board will see to that. In this case, the professor at MSU is more controlled by the Board than by his peers. Here, he is different from the professor of the Ideal Type University of Societal Development particularly in the areas of his appointment, promotion and the right of electing the top officials of the University. Furthermore, MSU does not provide a system that may facilitate the running

of the professor for MSU's top offices. This also is a deviation from the Ideal Typical University of Societal Development.

Value Orientation

The values of the university are based on the concept of evolution. It's purpose is to be timely and keep pace with the changing mood of the economy in particular and of the society in general. MSU clearly states this principle in its mission statement (MSU). Under subtitle "Evolution of Mission", MSU prides itself as follows:

The university's land-grant and service mission first originated in the areas of agriculture and the mechanic arts. While these emphases remain essential to the purpose of Michigan State, the land-grant commitment now encompasses fields such as health, human relations, business, communication, education, and government, and extends to urban and international settings. The evolution of this mission reflects the increasing complexity and cultural diversity of society, the world's greater interdependence, changes in both state and national economy, and the explosive growth of knowledge, technology, and communications. Just as the focus on agriculture and the mechanic arts was appropriate when Michigan State University was founded, the wide range of instructional, research, and public service commitments that now characterize this university is essential today. (n. p.)

It is evident from this statement that MSU very well subscribes to the "service" motif to assure its relevance in an ever increasing world. This reasoning is alluded to under sub-title "the Present" (MSU, 1981a). Here, MSU admits "today, anticipating the general decline in the traditional college - age population, the university faces new challenges. Among these are the extension of the University and its academic programs to larger numbers of people in the state, nation and world." As seen in the following paragraphs the university has structured itself to execute just such a plan.

MSU's aims lie in its basic evolutionary concept. Whereas in the past

the University focused on agriculture and mechanical arts, its commitment now encompasses a variety of fields relevant to societal development. The new fields particularly emphasized are human relations, business, communication, education, and government (MSU).

In the area of health MSU's plan is to develop and widen its colleges of medicine research activities. Currently the College is heavily engaged in cancer research. Particular research emphasis is on environmental causes of cancer in both animals and humans. The colleges are also pursuing the Science of Neuroendocrinology which is "basic to understanding such phenomena as the development of breast cancer, sexual activity, onset of aging, sensing of thirst and hunger and the regulation of growth and milk production in human and animals" (MSU, 1982a, p. 21). The departments of Physiology, Zoology, Anatomy, and Psychology are actively involved in this research. Other researches include heart disease, muscle disorders, lung diseases, birth defect, toxicology and health care delivery.

The Department of Human Relations promotes and oversees Michigan State's compliance with equal opportunity, non-discrimination, and affirmative action regulations. The focal points for concern are status of women, minorities, faculty and staff who are already employed by the University. The Department provides staff services to the Anti-Discrimination Judicial Board which investigates and adjudicates individual complaints of discrimination (MSU, 1982d).

Continuous development of communication programs includes an artificial language laboratory in the College of Engineering and the University is recognized as an international leader in communication enhancement. This includes the application of modern computer technology to

help the handicappers. Besides this, MSU is engaged in video technology and computerized two-way television communication and the University is involved in an ongoing study of television violence and its effects on child behavior. MSU is also involved in an indepth study of teaching under a grant from National Institute of Education (MSU, 1982a, pp. 22-23).

MSU is committed to promote and advance a life long education program. It established the position of Dean of Lifelong Education Programs in 1975. Twelve of MSU's 14 colleges have actively participated by 1982, in such programs serving more than 12,500 Michigan citizens and 700 American Teachers working overseas. The Life Long Education program offers correspondence courses for individuals, educational opportunities for business men, and evening courses (MSU, 1982a, p. 24). Evidently, these programs largely benefit the professional and the business men.

MSU claims it is expending great effort to reach and contribute to societal development of its community in particular and people in general. For instance, it claims to extend its service in the areas of agriculture and marketing, family living education, natural resources, public policy, and sponsors programs such as Farmers' Week, College Week and 4-H Exploration days. The form of service also includes Audio Tape Release to Radio Stations, distribution of pamphlets and booklets with 2,000 different titles, contracts with growers and processors through Cooperative Extension Services, and providing computer-based information (MSU, 1982a). These services are clearly geared to the farming segment of the society.

The official record shows that MSU's 4-H involves more than 300,000 youths and 25,000 volunteers. According to the University, the 4-H Great Lakes Heritage Program now focuses on Detroit's young people to give them

an opportunity to learn fishing, boating, water safety skills while studying marine environment and learning the importance of Michigan Water Resources. But this program does not address the issue of unemployment and poverty. On the other hand, MSU seems to be successful with the Food and Nutrition Education Program which continues to benefit over 25,000 low income families. And more than 70% of these families improved their dietary intake (MSU, 1982a, p. 26).

MSU's College of Education is currently operating a program to increase the number of professional women and minorities who participate in educational research in collaboration with Morgan State in Maryland (MSU, 1982a).

MSU helps the public and the government through its application of Computer programming. Its computer laboratory provides census data tabulation, special programs and educational projects for agencies such as major state governments. Through this it also serves private individuals, non-profit agencies and local government (MSU, 1982a).

A team of MSU scientists has turned to environmental studies. These specialists are turning a 1-1/2 mile artificial stream in Minnesota into a computer controlled outdoor laboratory for testing the effects of various pollutants on stream environment. On the international front, a five-year, \$16.7 million research program is geared at preventing famine and easing hunger in 12 developing nations by improving the production of agricultural products (MSU 1982a).

Another area of concern for MSU is student recruitment. Large student numbers mean a large university. It is assumed that with largeness comes status. Therefore, student recruitment is very important in its goals

and the university leaves nothing undone to attract students. This is clear from MSU's publication geared for new students (MSU, 1982e).

This brochure contains its claims, information for new students. Of course, none of the statements in the brochure is untrue, but these statements are clearly formulated so as to attract students to the university. They indicate that MSU is special with a relaxed yet vital atmosphere. MSU's natural setting is unequalled and is beautiful "regardless of the season." The many different people one meets; "the variety, quality, and world wide reputation" of the academic programs; and the cultural, social educational and athletic activities" are all superior (MSU, 1982e, p. 2). On privacy —"a little world all its own exists within the outside world. I think of Michigan State as a general orientation to being on your own" (MSU, 1982e, p. 2). With respect to the campus planning, MSU encompasses the best of the traditional and the innovative. This is reflected by the campus North of the Red Cedar River, which traverses the campus. "You will find botanical gardens, ivy - covered brick buildings (some of which were built before the Civil War and are listed on the National Register of Historical Places), and the Beaumont Bell Tower, all in wooded, park - like landscape" (MSU, 1982e, p. 2). On the size, the applicant's future and the people at MSU:

Last year, 41,000 students (34,000 undergraduates) chose MSU as their university. The size of the university community is a definite advantage. As you will see when you enroll at MSU, you may choose a broad array of academic, extracurricular, and professional activities that prepare you for your future. The people who make up MSU - the students, faculty, and staff - are dedicated to learning and improvement, they pride themselves on their friendliness and sense of belonging they help to create in the colleges, student services and organizations, and the residence hall programs. (MSU, 1982e, p. 2)

At the same time, MSU claims that the university's academic structure

allows for small group inter- action. "Many students prefer a smaller, more intimate academic environment. In response to the student seeking this style of education, Academic disciplines were selected that adapt themselves particularly well to being taught in small college environment" (MSU, 1982e, p. 5). Finally, "the campus, the range of programs and classes, and the people and activities will make your years at MSU what one recent graduate described as 'the complete ideal college' experience" (MSU, 1982e, p. 4). In fact, these statements are true, but are written in such a way as to catch the applicants attention.

Another concern of MSU is in the area of public relations. MSU needs a continuous approval of its mission by the citizens and the legislature to elicit a favorable financial response from both public and private sectors. Ways and means of doing this are stated as follows:

The Trustees recognize that it is a primary responsibility to assure the University of the financial and other resources necessary to the successful performance of its mission. They believe that the best method of assuring that support is to interpret the University faithfully and continually to their fellow citizens, to the legislature and elected State officials, and to the federal government, and thus persuade them of the essential importance of the university's mission [italics added]. To those tasks of interpretation and persuasion, they are committed by their election to office, and to those tasks they pledge themselves without reservation. (MSU, 1980, p. 2)

Following this philosophy, MSU publications for public consumption attempt to reveal its actual record and true characteristics by using adjectives, superlatives and rankings whenever and wherever they possibly find it advantageous to the university's cause. For instance, (MSU, 1982a) and other publications of the university put these accurate and distinctive characteristics in the following manner. In the area of academic diversity, MSU has 14 separate degree-granting colleges. Its overseas study is "one of

the largest [italics added]," "has the nations largest [italics added] masters degree program in labor and industrial relations" (MSU, 1982a, p. 11).

Regarding academic quality, MSU—"is one of the nations' top [italics added] universities in the receipt of graduate fellowships awarded competitively by the National Science Foundation." "Attracts more [italics added] National Merit Scholars than any other public university" (MSU, 1982a, p. 11). "Ranks among the top [italics added] 10 universities in the number of doctoral degrees" (MSU, 1982a, p. 6). "Has one of the fastest [italics added] growing libraries in the nation." "A graduate received highest [italics added] score." "Has the best [italics added] record of Big Ten in the prestigious mathematical competition." "Admitted eleven of the nations highest [italics added] achieving high school seniors" and so forth (MSU, 1982a, p. 11).

The University claims that MSU—is becoming a world center [italics added] for research", "is building a reputation [italics added] in recombinant DNA research." "Is noted for excellence [italics added] in plant science", has a recognized [italics added] "Biological Station" for ecological study (MSU, 1982a, p. 19).

Touching public service, MSU 's extension service reaches the lives of "more than a million [italics added] Michigan residents," (MSU, 1982a, p. 21) has a radio and TV station which "serve the mid-Michigan broadcast area." Its "lecture concert series attracts top-ranking [italics added] artists." Its Kresge Art Center attracts 26,000 visitors a year and its museum, 15,000 a year (MSU, 1982a, pp. 28, 29). Its \$4.3 million management education center offers "Master of Business Administration degree to middle-level executive" (MSU, 1982a, pp. 26, 27). The labor program serves 6,000 union members, and

its international studies reach Africa, Asia and Latin America (MSU, 1982a, p. 15). Its Clinic Center serves 63,000 patients annually (MSU, 1982a, p. 8).

Finally, MSU claims to have a powerful drawing card for applicants from the state, nation and world, despite competition for enrollees and decline in the number of traditional college-age students. Its campus remains one of the most beautiful in the nation (MSU, 1982e). All this concentration on the positive side has two purposes. The first is to truly reveal what the university is. The second is to give the picture of strength to solicit all the help it can get to keep up with the good work it has achieved so far. And indeed, MSU has a solid record to back it.

Agricultural research remains "the largest research arm" (MSU, 1982a, p. 15) of MSU and "MSU scientists pioneered in harvest mechanization" (MSU, 1982a, p. 16). But harvest mechanization has its advantages and disadvantages. Ever since the Hatch Act of 1887, the federal government has been increasingly funding agricultural research, turning it into a multi-million dollar enterprise. The truth is, mechanization rarely eliminates the need for farm workers but reduces the demand leaving the farm workers half employed, denying them a decent dependable income. Besides this, mechanization is partially responsible for creating city problems. But in the view of this researcher, the land-grant universities' contribution to mechanization should not be of great issue. Given the spirit of free enterprise of the nation, whether the land-grant universities were involved or not, the mechanization would have come any way. Secondly, MSU should not be blamed for doing the job it set out to do or was assigned to do.

In the view of this researcher, the issue should focus on what MSU is doing for this adversely affected segment of the population. MSU admits that

"just as the focus on agriculture and the mechanic arts was [italics added] appropriate when Michigan State University was founded, the wide range of instructional, research, and public service commitments that now characterize this University is essential today" (MSU, n.d., n.p.). MSU puts the importance of agriculture and mechanical art in the past tense "was", but, on the other hand, still "the Agricultural Experiment Station is the largest research arm [italics added] of MSU, serving eight colleges and 30 subject matter departments" (MSU, 1982a, p. 15) Its staff of more than 300 scientists produce more than 500 research projects each year covering basic and applied science on the MSU campus at 13 field stations of Michigan (MSU, 1982a). According to this statement, agriculture remains the major concern of MSU.

This policy inherently favors the smaller farming population and neglects the larger urban population. Indeed, as seen above, MSU has introduced many service activities to the society but these efforts are not pursued with as heavy a hand as agricultural research is. This researcher believes the urban and environmental problems must be, at least, on an equal footing with agricultural research. By MSU's own admission this is not happening at the moment.

MSU has 14 operating colleges which provide a large number of areas of studies to select from and cover great varieties of subject matters. They are the Colleges of Agriculture and Natural Arts and Letters, Business, Communication Arts and Sciences, Education, Engineering, Human Ecology, Human Medicine, Natural Science, Nursing, Osteopathic Medicine, and Social Sciences. As this list reveals, there is no College of Urban Studies. In not promoting the studies of urban problems as it does with agriculture or even

Table 3

Summary Table of the Ideal Type University of Societal Development for USA and the MSU

		Ideal Type	The MSU
Governance and University Society Relations	State-University Relations	The State Constitution confers on the university the responsibility of developing itself without state interference.	State Constitution provides for state wide election of the trustees.
	Governing Body	The principle governing body is the university senate whose members are voted in by the professors.	The ultimate authority lies within the Board of Trustees.
	University Officials	The president and other top officials are nominated by the Senate and are elected by popular vote of the professors.	The president and other top officials are appointed by the Board of Trustees.
The Professore	Appointment	Appointment to faculty position is carried by the individual department and is based on the professors talent for synthesizing knowledge, skill in research, or gift for teaching. Appointment takes place after permission is granted by the Academic Dean.	Appointment procedure begins from the academic unit and is finally acted upon by the Board of Trustees upon the recommendation of the president of the university.
	Rights	Has the right to vote or run for the office of his choice. Has the right to decide the content of his courses.	Vote in the election of University Council and Committees. Can be elected to an academic governance body as a representative of his unit. No apparatus for running for the office of his choice because top university offices are by appointment not by popular vote.
	Freedom	Has freedom in ideological stance, personal belief, subject matter of research.	Has academic freedom within the broad context of the interest of the total university organization as laid down by the Trustees. Has freedom in ideological stance, subject matter of research, publication and public speech.
	Promotion	Promotion is based on service, research, teaching, or knowledge synthesizing for public consumption.	Varieties of subject taught, but areas of urban studies and environmental studies are not given due recognition.

Summary Table to the Ideal Type University of Societal Development for USA and the MSU (Continued)

Value Orientation	Primary Goals	Ideal Type	The MSU
	<p>Major concern for the poor city dwellers and environmental problems.</p>		<p>Focuses on the wide range of historical research and public service commitments. Heavy emphasis in building student image in the eyes of the public and private sectors. Student recruitment is crucial. Public service is more geared to the professionals and institutions.</p>
Mission	<p>The mission is to research and understand why the poor are mostly found in some areas of the city. Furthermore, to investigate the problem of industrial pollution.</p>	<p>All humanities, social sciences but great emphasis is given to research on the poor and environmental pollution. Utilizes the knowledge in humanities and social sciences useful for addressing the issue.</p>	<p>Agriculture remains the largest research arm. Other new fields emphasized include human relations, business, communication, education and government.</p>
Subject Taught	<p>Research primarily is geared to understanding the causes of the urban poor of the so called poverty culture and environmental pollution and provide necessary information for solving the problems.</p>	<p>Research primarily is geared to understanding the causes of the urban poor of the so called poverty culture and environmental pollution and provide necessary information for solving the problems.</p>	<p>Varieties of subject taught, but areas of urban studies and environmental studies are not given due recognition.</p>
Research	<p>Provide appropriate technology. Teaching the urban dwellers how to utilize materials within their reach to keep clean and healthy. Awaken them to understand the power of their vote in organized manner so that public officials may pay more attention to their needs.</p>	<p>Synthesize the research finding from all branches of sciences to understand the social structure and educate them as to how their government functions and inform them of an intelligent way of handling the government.</p>	<p>Variety of research going on. Agriculture remains the major concern such as environmental and urban study are relatively neglected.</p>
Services	<p>Help the citizens understand how the capitalist system functions. Educating the people to closely watch the government's action, the legislative body and the lobbying group to what extent the decision favoured by each concerned group affect their life chances.</p> <p>Provide the poor and the community under stress as the result of industrial waste an equal treatment with that of any other group within the society.</p>	<p>Involvement in discovering or inventing appropriate technology for those communities that do not afford capital investment in housing or clearing their environment does not match the degree and the intensity of the problem.</p> <p>Good in disseminating research advances and helping the agricultural community to put it into practice. Not as good in dealing with urban poverty and environmental pollution.</p> <p>No department or unit is assigned to educate the underprivileged segment of society to help them understand the pros and cons of the action of the government or the activities of large corporations as it relates to their welfare.</p> <p>Benefits the farming community more than it benefits the urban dwellers or those who suffer from industrial waste hazards.</p>	<p>Investment in discovering or inventing appropriate technology for those communities that do not afford capital investment in housing or clearing their environment does not match the degree and the intensity of the problem.</p> <p>Good in disseminating research advances and helping the agricultural community to put it into practice. Not as good in dealing with urban poverty and environmental pollution.</p> <p>No department or unit is assigned to educate the underprivileged segment of society to help them understand the pros and cons of the action of the government or the activities of large corporations as it relates to their welfare.</p> <p>Benefits the farming community more than it benefits the urban dwellers or those who suffer from industrial waste hazards.</p>

with its public relations, MSU is neglecting a great segment of its society. In this case, it deviates from the concept of the Ideal Type University of Societal Development.

Another area of societal concern to which MSU has not paid great attention is the environmental question. It is mainly in highly industrialized countries that the environmental problem is increasingly becoming a major issue. By not giving the due attention, MSU has again deviated from the standards of the Ideal Type University of Societal Development.

Though MSU considers "the wide range of instructional, research, and public service" to be its essential characteristics, these characteristics are not organized in such a way as to address the urban poor or the environmental questions. For instance, the MSU claims that it has extended its academic programs to larger numbers of people in the state, nation, and world. The evidences MSU presents for these claims are correspondence courses for individuals, business men, overseas workers, and the running of evening classes for interested citizens. All these do not have direct bearing on addressing the problem of urban poverty and environmental hazards which remain the central concern of the Ideal Type University of Societal Development for the USA.

CHAPTER V

CONCLUSION AND RECOMMENDATION

Conclusion

From the above analysis it is clear that both AAU and MSU deviate from the Ideal Type University of Societal Development in various ways and degrees. In the area of governance and university-society relations the AAU is directly controlled by the State. The highest governing body of the University and the University's top officials are government appointees. On the other hand, MSU is run by a relatively independent Board of Trustees whose members are elected by the citizens of the state. Thus, MSU is not directly controlled by the state government.

The professor at AAU is appointed by the President upon the approval of Higher Education council. His participation in the University's government is minimal since he can neither vote nor run for the University's top offices. Furthermore, he is required to subscribe to Marxist-Leninist philosophy in both his teaching and his political thinking. The appointment of the professor at MSU begins at the academic unit and is finally acted upon by the Board of Trustees. He, too, does not play a significant role in the University's government since he neither can vote nor run for the University's top offices. But he is free to espouse his own political views and decide the content of his courses within the limits set by the Board of Trustees. His freedom is subject to the interest of the total university organization.

The value orientation of AAU includes the enhancement of its international prestige. Its mission is to introduce modern agricultural techni-

ques. The Social Science areas and the humanities do not properly address the indigenous cultural values and languages. Service to the society is by far limited to those who have successfully completed high school. Research largely takes place in foreign languages and its results are not generally accessible to the great majority of the people. On the other hand, the value orientation of MSU includes building a positive public image and student recruitment. Its mission largely remains agricultural research, but also pays attention to human relations, business, communication and education. Though agriculture dominates the University's research activities, great varieties of other research are being undertaken. MSU is good in disseminating research advances in agriculture for the use of the farming community. The University has extension services which largely benefit the professionals and different institutions of its society.

At the beginning of this study it has been shown that Ethiopia needs to improve its agriculture. This improvement was to be carried out not by importing a modern technique of agricultural mechanization which requires capital investment that the country can not afford at this moment, but by introducing appropriate technology that can be adopted by the great majority of the illiterate peasant farmers. The role of AAU was then to help develop such appropriate technology and disseminate it to the population. But the AAU is more interested in mechanizing agriculture than in developing the appropriate technology. By the same token, the current problem of the USA is how to deal with urban poverty and environmental problem. It has been suggested that the land-grant universities which were successful in the area of agricultural development should now turn to addressing the issues of poverty and pollution. It was then expected that MSU, as a land-grant

university, would address the issue with the same intensity it addressed the agricultural problems. But MSU is still deeply involved in agricultural research and agriculture is not the major national problem at the moment.

Recommendation

Our world is not only a place where change occurs rapidly but also a place where change and innovation is deliberately introduced as a matter of rational policy. "Men deliberately and consciously create new values, new life - styles, new roles and structures, yes, even new traditions - it is, in short, a world in which men are aware of their capacity to create their own future" (McKee, 1967, p. 110). In creating their own future men use different methods. In the same way nations take different routes toward development. Each nation's path to development is to a certain degree unique and "the individual characteristics of each country will determine what strategy of economic development its leaders will adopt" (Alexander, 1976, p. 19). As stated above in Chapter I development is a positive progress; it is an increase in the life chances of the people in society; it is a movement toward meeting a desired need. And this need cannot be explained without taking into consideration the cultural, historical, social, economic and etc. factors. Societal development is clearly grounded in the culture. "It contains elements of purpose, value, and norm, without which there is no way to judge whether a given change constitutes development or the opposite. What one society might consider development, another might not" (Warner, 1971, p. 95). For instance, in the United States culture has been characterized by a value system which "made it possible for economic and technological activities to change rapidly and hence, to take on special causal

significance. In other societies and in other times, the role of technology in social change is definitely minor" (Williams, 1960, p. 571). By the same token Ethiopia's current need is not the same as that of the USA.

Therefore, any effort of development, of necessity, has to be built on a mutual effort of the society and the community to reach a desirable goal. Values of the university and the community involved must be put on the table and hammered out. Any decision made must be accepted by both the university and the community as the best decision that could be reached within the circumstances. Cooperation and not confrontation is the key word.

Popper considers societal development to be of a progressive type where change takes place on the basis of give and take. He appeals for a rational and moderate incremental progress. "A scientist", Popper (1960) writes, "will make his way, step by step, carefully comparing the results expected with the results achieved, and is always on the look-out for the unavoidable, unwanted consequences of any reform" (p. 67). He encourages specifying targets that need to be corrected before others. He says: "Choose what you consider the most urgent evil of the society in which you live, and try patiently to convince people that we can get rid of it" (1963, p. 361). Popper has experienced both fascism and Marxism and had no respect for both. His experience has taught him, it seems, to be a prophet of modernism.

The university has societal responsibility and cannot afford remaining oblivious to its society. As the leading knowledge synthesizer of its locality it has an utmost obligation to share its information and take a lead in teaching the community concerned how to go about solving its societal problem.

"Man cannot live without reaching to his environment. With some

rudimentary concept of it, he is forced to make an intellectual interpretation of the world about him, and of his conduct in it" (Gasset, 1944, p. 83). In the same fashion the university has to arrive at a guiding principle in responding to its society's need. Under the guise of objectivity, it cannot stand by like a seismologist and watch everything fall apart in the society upon whose tax it depends for survival. President J. Nyerere (1968) once said: "When people are dying because existing knowledge is not applied, when the very basic social and public services are not available to all members of the society, then that society is misusing its resources" (pp. 179-180). He concludes: No matter where it is situated, "a university does not deserve the name if it does not promote thinking. But our particular and urgent problems must influence the subject to which thought is given, and they must influence, too, the approach" (p. 181).

The role of the university in development "can be a vital force in bringing about action on the part of individuals, firms, organizations, and institutions in three major ways." The university can act: as a motivator or change; as a major force in changing attitude; and as society's value influencing factor (Ratchford, 1980, p. 229).

In short, university education should turn to action of wisdom. Universities "are not only depositories of knowledge but also laboratories where the alchemists of wisdom unite the sciences and humanities into a single universe of discourse" (Brubacher, 1977, p. 119).

AAU and Societal Development

AAU is located in a nation where 90% of the population is engaged in agricultural pursuits. This group generates about 97% of exports and 54% of

Gross Domestic Product (GDP). "This degree of national dependence upon subsistence agriculture is extremely high, even when compared to neighboring East African countries". Therefore for Ethiopia, "agricultural development 'is not an alternative to industrial development, it is a precondition without which industrial development cannot take place'" (Brietzke, 1982, p. 231). In comparison to eight of her neighboring East African countries, "Ethiopia ranked lowest in grain yields and fertilizer consumption per hectare, carcass weight of slaughtered animals, availability of extension workers, and the level of agricultural investment, particularly public-sector investment" (p. 232). "As a result of this slow growth rate and increasing population, Ethiopia has one of the lowest per capita income levels in the world" (Cohen & Weintraub, 1975, p. 232) and "Ethiopia's rate of agricultural growth compares poorly with a sample of countries for which similar data ... are existent for a five year period" (p. 232). Before the revolution, the average daily calorie intake in Ethiopia was 1,566. "This compares extremely unfavorably with an African average of 2,455 and an Indian average of 1,950, particularly when the cool climate and high altitudes of the Ethiopian highlands are taken into account" (Brietzke, 1982, p. 251). And the worst part of it is that, "at any given time from 1973 to the present, some eight percent of the population has experienced acute starvation and some 15 million people have often gone hungry" (p. 251). In view of this, no doubt, agricultural development must come first.

A brief review of AAU shows that the university works toward global recognitions (AAU, 73). Its goals are derived from the revolutionary government's central planning office (EPMGP, 1977). Its professors are explicitly advised to subscribe to socialist political ideology (EPMGP, 1978).

The central government has a continuous say in the university's day to day government (EPMGP, 1977). Of course, this should not indicate a total powerlessness of AAU, but rather less autonomy compared to the freedom enjoyed by MSU. The legislation still gives AAU some room to be creative within a given political boundary.

Whatever the political situation may be, AAU should be concerned with how Ethiopia's agriculture may be improved. In its policy AAU favors an introduction of modern techniques for large scale production. But the AAU should realize that large scale production requires a huge and fixed capital, a deep scientific knowledge, a massive technological skill and a large supply of material inputs. The problem is that neither AAU or Ethiopia as a nation has any of these. Besides, if AAU opts for large scale production, in effect, it is imposing on Ethiopia an industrially advanced nation's economic rule by borrowing heavily from those nations to establish a fixed capital. Another disadvantage to introducing modern technologies is that it is tantamount to imposing the university's value on 90% of the population. This does not promote community-university cooperation and working together. Finally, introducing modern technology to Ethiopian agriculture means denying the utility of appropriate technology and falling into the trap of foreign technology. All these are not realistic approaches.

AAU, if it wants to bring qualitative societal change, has to cooperate with the people in its community and let them define their own needs and prescribe their own method to meet these needs as the university gives guidance. The community in doing this shall gain self esteem.

When the people define their own solutions through their own work to satisfy their needs, they derive these solutions from their own cultural traditions and institutions since these are the things they know best. This is a dynamic process which

energizes culture which in turn becomes alive instead of decaying. Instead of one, there are numerous solutions varying with localities and cultures. The living and varied cultures provide a richness to the human being and to the society at large. Living cultures are excellent sources to satisfy such nonmaterial needs as love, respect, and self-actualization. (Diwan and Livingston, 1979, p. 78)

This is a societal development at its best through using appropriate technology.

AAU has a relatively easy task in indentifying a community since the government has already organized farmers into farmer's associations and urban dwellers into urban associations. The farmer's association is an organized unit of farmers in a given geographical area. AAU has neither the manpower nor the economic power to reach all associations. Therefore, the best way to approach the problem, according to this researcher, is by applying the principles of diffusion of innovation. Of course, in this research, diffusion of innovation refers to the spread of better ways of farming from its place of origin into a new area of the farming community. Rogers (1962) sees four crucial elements in the analysis of the diffusion of innovations. They are: innovation; communication; social system; and time.

At the innovation stage, AAU should determine new and feasible techniques to improve Ethiopia's farm production. In the second stage, it communicates this newly perceived idea to one or more than one (depending on AAU's financial and human resources) farmers' association(s) who also represent the social system and work with them closely for the success of the new approach. It is expected that, if successful, the neighboring farmers' associations are encouraged to adopt the new technique over time. A successful program could have another major result. That is, the university, by successfully working with a community, can persuade the government to

get involved in both financial and economic powers with a potential to adopt the program as a national economic development plan.

Another good reason why agriculture should have priority among the national institutions is supplied by Murdoch (1980). Murdoch states five contributions agriculture made in the past and is bound to make in the future. In his words, productive agriculture can:

1. "Raise the general level of welfare of the rural population."
2. "Meet the needs of the expanding urban labor force."
3. "Make a direct financial contribution to industrial development in the form of a transfer surplus capital."
4. "Make another financial contribution by helping the foreign exchange situation ... through exports."
5. "Make a structural contribution by generating a growing demand for consumer goods and producer's goods" (p. 172).

Murdoch points out that a productive agriculture will create "a reciprocal stimulus (demand) and response (supply) between parts of the economy called "linkages." Any goods demanded for its production are called "backward linkage" and any of its produced goods are called "forward linkage."

Historically, by far the great majority of the now industrialized nations had first experienced agricultural development which eventually led to industrialization (Murdoch, 1980; Higgens & Higgens, 1979; Cukor, 1974). AAU may take a great role in insuring agricultural development that is labor intensive as against capital intensive. This has the potential of full employment and low rural-urban migration rate.

Given the current socio-economic situation of the nation, AAU should

put heavy emphasis on teaching and providing vital information to farmers' associations. Instead of doing research which is published in a foreign language and most likely in foreign lands, the university would do a great service in synthesizing the available knowledge and present it to the peasant in the language he understands and the techniques he can both afford and handle. Balough (1974) reminds us, "a great deal of knowledge has been stored up waiting to be used; as such a reorientation of research might help in gathering it together into a more appropriate relationship to the present needs of the new emergent states" (p. 157).

The role of AAU is not and cannot be a violent attempt to undo the existing system, but rather a fruitful exploitation of existing rules. Gross (1964) points out that; "as with painting, poetry, and music, individual achievement may reach creativity and high peak [sic] when operating within the constraints of given rules. Creative individualism is usually found not so much in wanton nonconformity as in the fruitful exploitation of existing rules" (p. 738). The university personnel are supposed to be the cream of the educated elite who could use their whim and wit to bring about change through cooperation not confrontation. "Most of all," says Boyer (1975) "education should teach people how to gain political power and how to use it to build community and promote the public interest" (p. 15).

MSU and Societal Development

MSU is located in one of the most advanced nations of the world. The nation is in the post industrialized state with two-thirds of its work force in the service economy. And it is estimated that by 1990 this number would move up to 71% which means that out of a total employment of 118 million

people 84 million will be in the service economy (U. S. Department of Labor, 1976). The great majority of these people live in urban areas.

A brief review of MSU historical documents reveals that MSU's goal is based on evolution and continuous adjustment to the need of its society. At present, most of its research is in the agricultural area and is intended for practical application (MSU, 1982). It is a university where research and application are closely related. The professors are free to pursue their fields of interest without fear provided their interests remain within the general university organization's interest and have a voice in matters of their concern (MSU, 1982d). In the area of governance and university society relations, MSU is quite autonomous with weak governmental relations (MSU, 1980, 1982b). All these indicate that the general characteristics of MSU come close to the Ideal Type University of Societal Development. There are also other researches at MSU, though on a smaller scale compared to agricultural research, that are undertaken in the colleges of arts and letters and natural science which are not geared, in short range, to practical application (MSU, 1982d). In this case MSU has the potential to combine both of these researches which may eventually enable it to be a force by its own right to have an influential role in societal development.

As a land-grant university MSU has introduced a number of hybrid crops, revolutionized the homogenizing of milk and introduced mechanization of crop harvest (MSU, 1982a). Today, agriculture is no more a primary problem for the USA. Instead, urban congestion along with the hosts of related problems associated with it and environmental issues are becoming major concerns for the society (Nichols, 1976; Schein, 1976). Therefore, it is expected that MSU, as a land-grant university, use its expertise to address

these rising issues. Eddy (1955) points out that the land-grant universities do not have any room for becoming an ivory tower university. The Land-Grant Colleges "greatest asset [is] to be the confidence of the people. They are wary, too, lest they lose this confidence by erecting ivory towers in their midst. Instead, they intend to be ready always to meet change" (pp. 272-73). But MSU, by still keeping agriculture as the major area of research, manifests slowness in meeting such changing needs of society.

The agricultural success contributed to the population movement from rural to cities. But the cities were not able to absorb all of their migrants and give them a decent life. The number of people living in poverty has increased (Nichols, 1976). Realizing this problem on June 30, 1965, in an address at Irvine, California, President Johnson announced:

Now 70% of our people live in urban areas. Their needs are immense. But just as our colleges and universities changed the future of our farms a century ago, so they can help change the future of our cities. I foresee the day when an urban extension service operated by universities across the country will do for urban America what the Agricultural Extension Service has done for rural America. (quoted in Nichols, 1976, p. 227)

Regarding environmental issues, Schein (1976) writes: The land-grant universities "have an immense potential to apply themselves to society's need in the amelioration of man's impact on the natural and social environment" (p. 178). The real effect of environmental problems on societal development has been heavily stressed by Carl Sagan. Sagan (1980) analyzes this problem by comparing the planets Earth and Venus. He begins by revealing that the planet Venus is hellish hot due to its 90% atmosphere of carbon dioxide present in that planet's greenhouse effect, and no living being can survive there. He further comments, "like Venus, the Earth also has a greenhouse effect due to its carbon dioxide and water vapor ... like Venus, the Earth

also has about 90% atmosphere carbon dioxide, but it resides in the crust as limestone and other carbonates, not in the atmosphere." But our technology needs energy and in the process burns fossil fuels which in turn releases waste gasses, principally carbon dioxide into the air. This is raising the CO_2 content of the earth's atmosphere creating the greenhouse effect. "Even a one-or-two degree rise in the global temperature can have catastrophic consequences." Besides this, "the burning of coal, gasoline, and oil puts sulphuric acid droplets in the air. Our major cities are polluted with noxious molecules" (p. 102).

There is danger of driving the Earth to the planetary hell of Venus. Sagan complains studies in this area "are poorly and grudgingly funded [italics added]." He concludes: "Our intelligence and our technology have given us the power to affect the climate. How will we use this power? ... do we value short term advantages above the welfare of the Earth?" (p. 103).

According to Boyer (1975), the USA needs to control the industrial system so that it serves people and also serves the life-supporting ecological system of which the human race is a part. Boyer says, "we need specialists who can make the most accurate predictions of the future" (p. 3). It is here that MSU can play a role in cooperation with the nation's industries.

Of course, one has to realize that unlike agriculture and mechanic art, urban and environmental problems involve value judgments which go beyond the sciences of agriculture and engineering. Therefore, the land-grant institutions need to extend their original goals to new modes of teaching and new areas of applied researches and services. "This means that the social sciences and humanities should be utilized in as appropriate a manner as the sciences have been by the agricultural and engineering components of the

university" (Anderson, 1976, p. 6). In other words, the land-grant university is called upon first to strengthen its colleges of humanities and social sciences and then utilize them for societal need as agricultural and engineering sciences have been used earlier. This is a call for the reordering of goals, or at least an extension of them, "to improve cities as [they] improved rural life, by applying social sciences to social interactions (family, city, class, or race) and humanities to the enrichment of the lives of all at the level of meaning and purpose" (1976, p. 9). In sum, Anderson is calling on the combined effort of all sciences for the improvements of human welfare and societal development.

Any meaningful approach to urban and environmental problems on the part of MSU requires financial resources and a unified effort of its academics and researchers in the areas of behavioral and social sciences, humanities, and natural sciences.

In the area of funding the university must restructure its budget according to the priorities of its societal needs. Secondly, MSU may use its expertise to draw funds from all possible sources. One of the ways could be the utilizing of its brain power to do service for industries on a mutually beneficial basis. Savoye points out that "colleges and universities are still feeling the pinch from years of inflation and now face the prospect of dwindling enrollment and cuts in federal support" (1983, p. 5). To alleviate the situation universities may use their research parks for generating revenue from businesses who are "finding that competition on the world market is so keen that it pays to be right on top of research break throughs that might lead to product development" (p. 5). These businesses are willing to pay for such service. MSU should investigate for such mutual benefit and

avail itself for the job.

To effectively address the current societal problems MSU needs to open two offices. Both offices are mandated to coordinate a united effort of its academics and researchers in the areas of behavioral and social sciences, humanities, and natural sciences. One office should be directed toward addressing the urban problems the other toward addressing the environment. MSU has over one and a quarter centuries of experience in dealing with the problems of agriculture and its mechanization. It could adopt these principles to deal with these newly surging social concerns.

True science leads to understanding of the laws of nature and its wise and judicious application to the enhancement of human welfare in every society regardless of that society's age, size or stage of development.

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