

Douglas Wallace

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Interview with Doug Wallace

**Interviewed by Professor Clarke A. Chambers
University of Minnesota**

**Interviewed on October 24, 1994
at the Home of Doug Wallace
Minneapolis, Minnesota**

Doug Wallace - DW
Clarke A. Chambers - CAC

CAC: . . . again the interviewer for the series. This afternoon, which is October 24, Monday, I'm interviewing Doug Wallace, a former student and director of the YMCA [Young Men's Christian Association] at the University of Minnesota, a person who has been interested in the university community in various ways for many years, and still has many friends on the faculty. We are conducting the interview in his beautiful apartment in downtown Minneapolis.

Doug, as I suggested earlier, we'll start with just a little bit of intellectual, spiritual if you wish, academic autobiography and then see where it carries us.

DW: All right. When do you want me to begin, Clarke?

CAC: For your life, what is a significant beginning? You know . . . I don't . . . maybe birth but I doubt it.

DW: No, I would say it's two or three things. The relationship that I had with my father who, between 1932 and 1952, was a member the city council of Minneapolis, and was president of the city council for some of that time, and provided leadership in tandem with [Hubert H.] Humphrey . . .

CAC: Heavens!

DW: . . . to pass fair housing, fair employment, all kinds of pieces of legislation in Minneapolis that were far ahead of its time in terms of activity on the part of city government. So, I was raised in that milieu, and I took part in campaigns, and I knew Hubert, and all of that. The

whole business of public service was just a part of the expectation in our family; so, I would say that that was one significant contribution.

CAC: What did your father do when he wasn't serving in this capacity?

DW: Most of that time, during that time, as you probably remember, the council was only half time. It's like now for the St. Paul council. His profession was an architect and, as a matter of fact, he was—when he first got started in the Depression—an architect for the University of Minnesota and then went on his own. And he ran a tea room because there was no work for architects in the Depression. He graduated from Columbia University, and took a year abroad, came back, and couldn't find any work in New York, came here, and ran a tea room, right there across the street from where the Medical School is. The faculty tried to convince him, who were patrons of the place, that he ought to run for public office and that's how he got started. He was the second ward alderman.

CAC: That's a remarkable story.

DW: He was a very good architect. His speciality was in camp and conference design. By the time he finished, he had camps and conference centers throughout the United States, in every state in the union.

CAC: Maybe, that interested you in conferences as well as . . .

DW: Conferences and the whole business about being your own person.

CAC: Ah!

DW: He was a person who stood on principle. We would hear the conversations at night at the dinner table of the stands that he had taken or what he was pressing for, some of which for example, like fair housing in the 1940s was not exactly well received. [laughter]

CAC: You say, "We at the dinner table." You had siblings?

DW: Yes, I had a sister who is in Winston-Salem now in social work and my mother who was primarily a volunteer in the community and was a full time homemaker during the time that I knew her anyway.

CAC: So, it was logical that you would go to public schools and then on to a public university in your own town?

DW: Right. I went to Marshall High and then to the University of Minnesota.

CAC: And started as an undergraduate there in . . .

DW: In 1954.

CAC: Okay. Can you say something about the university in your experience as an undergraduate there?

DW: Well, the 1950s were . . . if there was ever a time of the golden era in the last fifty years for the University of Minnesota, I think it was in the 1950s. It was flush. I think there was less faculty tension and conflict during those years than what came afterwards, certainly less than what came out into the 1960s and 1970s. There were lots of students there. It was the [Dwight D.] Eisenhower era. Students were not throwing stones or raising significant questions in the main. However, there were some chinks in the armor, as it were, among students. The Student Liberal Party started in those years. Carl Zittlow had formed it and it was creating all kinds of anxiety and heartburn.

CAC: What kind of issues was its base?

DW: It wanted to have the student government instead of being a colonial government, which essentially it was, it wanted to make it autonomous, and have its own power, and it was driving Dean Williamson right out of his skull. [laughter] I used to have conversations with E.G. and . . .

CAC: You were part of this party?

DW: No, I really wasn't. It had kind of a life of its own and it was there before I really got there. I was active in the University "Y".

CAC: But you had access to Dean Williamson?

DW: Oh, absolutely.

CAC: I mean, through the "Y" but not through this party?

DW: No, not through this party.

CAC: Okay.

DW: But I also was involved in the Student Orientation Program. I was the chair of the Orientation Program as a student one year. It was just at the moment when the University YMCA, which had formed the freshman camps, was handing that off completely to the dean of students' office. Frank Watanabe, for example, was still working with the "Y" as a program director but also very much with some of the Student Orientation freshman camps as an adviser. There were a lot of us who were engaged. I came right at the tail end of another group at the "Y" that was graduating about the end of my freshman year and the old story went that when the

All University Congress, which was the student congress . . . if it happened to plan a meeting on the same night that there was a cabinet meeting of the University YMCA, it would have a hard time getting a quorum.

CAC: [laughter]

DW: This is true.

CAC: Right. I'm sure.

DW: Because of the involvement of so many of the persons. Carl Zittlow was one of those persons.

CAC: I'm going to back up on the YMCA but not right away. I think we want to get you situated better . . . to say something more about your experience generally and then go back into the YMCA connection if that's okay?

DW: Yes, that's fine.

CAC: You had a major for example?

DW: I had a major. I thrashed around as many students did in the first couple years trying to find a major and then wandered into a course on science and religion that was being taught by Paul Holmer, from the Philosophy Department, one of the great lecturers at the University of Minnesota.

CAC: One of the great spiritual figures.

DW: Oh, absolutely! . . . a former student of [David] Swenson's who was one of the original translators into English of most of Kierkegaard's philosophical works. I had never met Paul before and here he was, a fabulous lecturer, talking about some of the things that I was greatly concerned about. I was a sophomore. I ended up majoring in philosophy. He was my adviser. I took seven courses just from him, some of them were graduate courses when I was a senior, got into a graduate seminar because I'd run out of all the courses otherwise, undergraduate courses to take from him. Of course, May Brodbeck and some others, I took courses from. It was a wonderful time. The Philosophy Department was really seminal during that time.

CAC: Oh, it was great.

DW: The Philosophy of Science with [Herbert] Feigl, and the work on Kierkegaard, and existentialism that Holmer was doing, and the work on linguistics and language, some of the early stuff. It was an interesting time. It was a golden time for that Philosophy Department.

CAC: But you must have brought to Holmer a religious concern of your own or clusters of concerns?

DW: Yes.

CAC: Can you say something about that?

DW: Yes. I was very active in the student "Y" and that was one of the things that was a part of my experience there, really trying to ask the question What's the meaning of my own existence? What's the meaning of what I'm doing? What's my purpose in life? Those were questions that were not questions of luxury for me. They were central to what I was asking.

CAC: That came from your family?

DW: Part of it came from my family. Part of it came from the kind of inquiry that I developed through my relationship with one of the program directors at the University "Y", Frank Watanabe, who himself was interesting. He was a graduate of Yale Divinity School, came out of a family during the 1940s in the internment camps. He was Japanese-American. He had all that experience and was committed to working on social justice issues but also committed to a dialog of public discussion but focused on the question of What gives your life meaning? What do you bring to the table? If you've got a concern, why is it there? What should inform it? Part of it also, was down the street. There was the student foundation of the American Baptist community, the University Baptist Church.

CAC: Your denominational background was Baptist?

DW: Was American Baptist which, as the twenty-three varieties go, it's on the liberal end. I got very active there in the student group and became the president of the group one year. So part of it came from there and from John Bowen who was the minister there and was a very intelligent theologian.

CAC: Did you find that many of your contemporaries shared this kind of big existential question that you're remembering?

DW: No. No. Absolutely not. This is the 1950s. [laughter]

CAC: Well, anytime Doug.

DW: The assumption was that if you were an undergraduate and you did well as a student at the University of Minnesota, when you graduated there was a job for you.

CAC: You bet.

DW: People presumed that.

CAC: So a level of anxiety was reduced?

DW: There was no anxiety. We're talking about a period in our economy which was growing and flourishing off the restoration of Europe and some other parts which had been war ravaged. This was a time of recovery around the world during which many of the industries in this country were flourishing. In fact, it lulled them to sleep as we discover later on. It was a time where if you were a student activist that was unusual.

CAC: But you yourself never felt out of place because you were doing as your father had taught by example?

DW: Exactly. I might have thought this was the way a person's responsibility in the world should be. I remember my discussions with my father during that time. There weren't very many because it was typically . . .

CAC: Were you living at home?

DW: Yes, I was a commuter.

CAC: Okay.

DW: I lived in Prospect Park on Emerald Street. As a matter of fact, the university was closer than my high school because my high school had been Marshall High School which was a couple blocks further. So, I lived at home during that time, all during the time I was there. My minor was studio art. Walter Quirt took me under his wing.

CAC: You chose well.

DW: During my senior year, I had a one person show at the Student Union.

CAC: Did you work in acrylics, oils, water color?

DW: Oil colors. That year, also, there was a significant contest for students in all medium sponsored by the Hill Family Foundation. Somebody put up quite a bit of money to provide some prizes so there were a lot of entrants. At the suggestion of Quirt, I entered this contest with a large painting, which is here.

CAC: I was wondering whether some of these on your wall were not yours.

DW: The one down the hallway here is mine.

CAC: We'll look at it before I go.

DW: It had to be on the theme of the Ten Commandments. What I did was I created an abstraction of fire and I called it *On the Third Day God Descended upon it in Smoke and Fire* which comes out of Genesis. And it won. I had no idea it was going to win.

CAC: [laughter]

DW: I wasn't even there when they presented the awards. They had to go find me. They were trying to call me, find out where I was. [laughter] That was an interesting part of my experience as well.

CAC: Let's back into the "Y" then. I know that you are aware, not from personal experience but from your activity in the "Y", of the tradition of the "Y" before you come into it in the mid 1950s. Why don't we start with what you know secondhand and then we'll come to your own experience firsthand.

DW: All right. I went to work for the University "Y" in the fall of 1963. I was offered a position there and took it. One of the first things that I wanted to do was to find out what my own roots were, the roots of this institution. So, I collected a lot of information from those who had been there, and got them to write about it, and interviewed them, put together a document which I have just given you . . .

CAC: Good.

DW: . . . about a twenty-five paged paper which traces the formative years since 1887 to 1965, those years. Part of that time, the "Y" was dominated by some personalities and some figures of real importance to its leadership.

CAC: The earlier generation?

DW: Yes. Cy Barnum in the 1920s, for example.

CAC: Oh, my, yes.

DW: And of course, his son, Cy Barnum, Jr. was in the medical school later.

CAC: You bet.

DW: Then following that, John Ben[jamin] Schmoker [general secretary, student YMCA, 1931-1944] was there in the 1930s and early 1940s. These persons did some significant things, not only at the University YMCA but you have to remember, for example, that prior to about the 1920s at the University of Minnesota there was really not a very professionalized or

bureaucratized program of student services. Most of what was formed came out of what was called the Student Christian Movement that John Aarmodt was associated with at the turn of the century . . . a very important, vigorous, vital figure that influenced what then was an international movement, the Student Christian Movement . . . a very intelligent group. This was not a group of students who were conservative in their theology. It was a very forward looking group primarily committed to service around the world. As a matter of fact, it was the forerunner of the Peace Corps. People don't know that.

CAC: We have many of those papers in our archives, of the YMCA nationally . . .

DW: That's right.

CAC: . . . and a lot of them have local reflections.

DW: Yes. Across the board, all over the United States but University-wise . . . a good example of this for example, the University of Minnesota Student "Y" started the student's loans and scholarship program.

CAC: Using what kind of funds?

DW: Funds they raised. Incredible. It's in the document that I wrote. They started the Student Orientation Program and started the freshman camps.

CAC: You're talking of the 1930s primarily now?

DW: Some of it in the 1920s, some of it in the 1930s, some in the 1940s. For example the orientation programs . . . as they blossomed and grew were started in the 1930s. Some of them preceded that, of course. The Foreign Student Adviser's Office was started by Cy Barnum.

CAC: Is this Senior or Junior now?

DW: Senior.

CAC: Okay.

DW: This is incredible.

CAC: Yes, it is.

DW: The Council of Religious Advisers . . . the person who was on the dean's staff who handled that, the coordination of all that . . . Ben Schmoker was the founder of that. We're talking here about all kinds of services and if you go back, the Student Personnel and Guidance Movement, one of the grandfathers of that, was Dean E.G. Williamson who, of course, was here

for many years, an institution at the University of Minnesota. He, in the late 1920s, was a student at the University of Illinois. This comes out of countless conversations that I've had with E.G., so I'm not telling stories that are third hand; this is direct.

CAC: All right.

DW: When E. G. was a student at the University of Illinois, he was involved at the University YMCA, the student "Y". He became the president of their student cabinet. He then went on to graduate school at the University of Minnesota but he took with him that experience from the student "Y" of his University of Illinois days. His idea was to create student services based upon the model that he had experienced at the student "Y" and that's what he did. As a matter of fact, if you see the way in which the Student and Personnel Guidance Movement was formulated and shaped in large measure by E.G.—at the college level we're speaking of now—that's exactly what he did and he professionalized it.

CAC: He professionalized it and gave it greater authority from the top down?

DW: Gave it much greater authority. It really institutionalized it and provided the power base for it within the university itself.

CAC: Do you have a sense of when that process took place?

DW: It started in the early 1930s.

CAC: He came on that early?

DW: He came on that early. He was a graduate student. One of the persons that he met and made a point of meeting right away was Ben Schmoker who was then the executive director of the University "Y"—or they called it in those days secretary of the University "Y".

CAC: Sure.

DW: He and Ben were very, very close and they and their spouses got together every week, socially. I mean, they were friends. I've had long conversations with Ben about this independently so I know both sides of that story. It was incredible the kind of contribution that his own experience with the student "Y" and then what developed at the University of Minnesota, how that was influenced by the experience of the history of the "Y" here.

CAC: Do you get a sense of how it moved from this voluntary, grass-roots kind of spontaneous structure into highly bureaucratized . . . was that because the university itself was bureaucratized or was there something else operating in that?

DW: No, one of the things that E.G. brought . . .

CAC: We're making an assumption here that that's what happened.

DW: That's what happened. That's exactly what happened. What E.G. wanted to insist upon were certain kinds of standards of the persons who would increasingly come to occupy positions in the deans of students offices whether it was in loans and scholarships or whether it was in advising. He had very high standards for that. He saw that and he saw that strategically, I believe. This was part of a strategy on his part . . . that the only way in which you get the faculty, for example, or the apparatus of power within the university to take this seriously, the student affairs side of things, was to prepare persons at the doctorate level to be in those positions.

CAC: So, this a shrewd career move to recognize that the professoriate will accept it only if it's certified in that sense?

DW: Exactly. It had to have the same credentials that they had. So, what he did was he created graduate programs left and right.

CAC: In Education?

DW: In Education.

CAC: And Psychology?

DW: In Psychology, in Ed-Psych . . . especially in Ed-Psych. That's what he did.

CAC: But what ends up is a lastive in loco parentis.

DW: Absolutely.

CAC: And how does that . . .

DW: [laughter]

CAC: You see, I'm listening to other persons and my own experience. It becomes very paternalistic and [unclear].

DW: It's very paternalistic. You could see the beginning of the tension, and the friction, and the contention beginning in the time that I was a student there, with a person like Carl Zittlow, who was way ahead of his time. He was a Quaker and he worked as a Quaker later on. As a matter of fact, he was one of the persons who trained individuals to lead and to moderate what happened in the Civil Rights Movement when the march on Washington went into effect.

CAC: Heavens.

DW: Carl was a firebrand but he did it as a non-violent firebrand. If you said, "Carl Zittlow" in the mid 1950s to E.G. Williamson, it was like lighting a match.

CAC: But the two of them had to interact?

DW: They had to interact but it was very difficult for them to interact because what Carl was doing was saying, "We want to declare independence of this patriarchal system, this paternalist system. We want to be free of that." The student government is really in a sense not really government, it's a colonial government. It's a colonial form of government. I don't think he saw it coming . . . E. G. didn't. Carl was the first sort of avant-garde, of that message and of that contention. Then, of course, as time went on after that, it snowballed, especially as you got into the 1960s.

CAC: But it survived as long as Dean Williamson survives?

DW: Yes, right. Because E.G. by that time was well established within the university and well established internationally.

CAC: I think the latter. He brings that reputation and it's part of the certification, isn't it?

DW: Right. For example, it's analogous to what George Shapiro in communications has done. George has established, whether he knew it or not in these terms . . . he was the organizational development person at this university—among other things . . . no question about it. They didn't even know what those terms meant. They didn't even know these concepts of how you do this stuff in the School of Business before the Carlson School was named such. In the Business School, they were doing things very differently then. They were focusing on different kinds of things. Here comes this guy, George, who in a sense foments and trains a lot of the persons who then professionally go into organizational development and make up in a sense a professional movement of that in this area and nationally. He contributed to that.

CAC: Both within corporations and public institutions?

DW: In public service, right. Now, the same thing was for E.G. The force of the man, both in terms of creating these graduate programs and in these extensive programs of student services here . . . I mean it was a bellwether all over the world. You don't displace somebody very easily from that reputation and that contribution.

CAC: When does Ed Williamson leave the deanship, retire, that is.

DW: It was in the 1960s but I don't remember the exact date.

CAC: Okay. What I'm going to suggest is that the whole system collapsed almost in one year?

DW: That's right.

CAC: It is because the 1960s were running counter-culture . . . ?

DW: Yes.

CAC: . . . or that there were more young persons . . . ?

DW: You couldn't control the students in that way anymore. It was impossible. They were part of larger movements which, in a sense, were started outside of universities. The Civil Rights Movement is a good example of that. So students were, in a sense, participating in those larger movements and it meant that you couldn't control their involvement any longer at the campus level. There was not a way to continue to do that. They had a life of their own.

CAC: Let's back into the "Y" again. Let's dialog between the university and the "Y". You've suggested elsewhere that the "Y" also was a place in which faculty and students could join a different kind of conversation than they had in the classroom.

DW: Right.

CAC: Say something about that.

DW: It took place in a number of different ways. I can give you some for instances. One of the things the University "Y" always supplied and was able to maintain fairly consistently throughout its history was to provide an opportunity for students and faculty to have free speech when it was not accepted on the campus. There were times when there were speakers who were not allowed to speak at the University of Minnesota.

CAC: Now, can we have a few for instances for posterity?

DW: Some persons, for example, who were connected with the Fifth Column or the Communist Party back in the McCarthy era.

CAC: So, this is early 1950s that we're talking about now?

DW: Yes. Even, for example, the Honeywell Project at one point when they wanted to cue up . . .

CAC: Much later.

DW: Much later. We're talking now into the early 1970s . . . that one of the protests . . . the making of bombs and other anti-personnel weapons at Honeywell . . . very high controversy. This was during the anti-war movement. They wanted to cue up and bring their membership

together and then do a march from the University of Minnesota to Honeywell. We're not allowed to do it on campus. We were refused. This was not untypical.

CAC: Excuse me. This is late [Met] Wilson or early [Malcolm] Moos, do you think?

DW: Oh, this must have been early Moos. It wasn't Wilson. It was past that time. They called the University "Y" because they knew that we had this . . .

CAC: You were still located on University Avenue?

DW: On 15th at University Avenue, right, still located there, which was a building put up for the University "Y" in 1927 by Rockefeller money, by faculty, and other who matched it. It's a very interesting way in which it was developed. They called us and we said, Of course, you can cue up here." So, they got in the Great Hall, and then they got outside, and they marched over to Honeywell. Of course, this was covered by the press and I got a call late that afternoon.

CAC: By now, you're director . . . program director?

DW: No, at this time, I'm the executive . . . early 1970s. I was program director starting in 1969.

CAC: Okay.

DW: We're a part of the Minneapolis YMCA. The president of the Minneapolis "Y" called and said, "We're having a board meeting tomorrow morning, a special board meeting so that you can have an opportunity to come to our board and explain why the University "Y" did this. I can remember this just like I was sitting here.

CAC: [laughter]

DW: Now, we were a thorn in the side of the Minneapolis YMCA a lot but they loved us. The reason why they loved was for two reasons. One were so innovative in terms of the program we did and we'll talk more about that.

CAC: Okay.

DW: Very innovative. This has been also the history of the University YMCA. All the way through it's history, it always pioneered on the edges of student needs and interests, always. So, they knew that and they were happy about that and the program was growing. At that time, we had over 500 students involved on ongoing projects throughout the year. Well, 500 students is the size of a small college. You have to recruit those every year for those kinds of volunteer . . .

CAC: Sure. Because they go away and then you have to start again.

DW: You have to start again. We're not talking about a small deal here. This was at a time when religious foundations were declining and going out of existence, or almost out of existence.

CAC: I see.

DW: We were one of the few organizations during this time that was increasing.

CAC: Did you fill a religious function as well as this social/cultural, moral one?

DW: I think for some it was both.

CAC: But a lot of the activists who would come to the "Y" weren't there for evening prayer?

DW: No, of course not. No. And we had no formal programs like that but we did have, all the way through that time . . . One of the things that was built into every program was to ask two questions. What are you learning through this experience—for example—of volunteering to work with children in the central city of Minneapolis? What are you learning about yourself, and about the culture, and about the issues? And number two, What is the meaning of this experience for your own life? No one was asking the question at the University of Minnesota or anywhere else. What is the meaning of this experience for your own life work? No one was asking that question.

CAC: Except some of the professors individually and some students longing for it?

DW: Right but not in terms of the way in which it was structured.

CAC: Sure.

DW: Holmer would do that in his classes but indirectly not directly. We got a lot of visibility in the newspaper because of the innovations we were doing, for Project Motivation which was a large volunteer program with children, through some of our Values in Higher Education conferences that did some very strange things and with faculty and students.

CAC: Say more about that then.

DW: I will. Here was this opportunity so they invited me to come down. I explained to them that we always—and they knew this . . . at least the executives at the Minneapolis "Y"—had this open door policy. If you couldn't get a hearing anywhere else on campus and you'd call the University "Y", you'd get it. Well, they went all the way around the room to every board member, and asked them, "What did you think? What did you think? What did you think?"

CAC: This was before you spoke?

DW: This was after I spoke.

CAC: Oh. You made the case that I've been hearing the last four minutes?

DW: That's right. I made the case. They listened . . . went around the room. There was one person who notably had not made a comment among the board members of the Minneapolis "Y" in this meeting. His name was Herb Bissell. Now, Herb was the senior vice-president of Honeywell. I remember distinctly someone finally asked him, "Well, Herb, we haven't heard from you. We want to know what you think."

CAC: [laughter]

DW: He paused for a moment and then he said, "This is a very important policy. The day that we abrogate that policy is the day that we should close the doors of the University YMCA." And he said, "I support their support of this action." Now, you couldn't hear a pin drop when he said that—to wit, Bob Cosgrove, who was then the CEO of Green Giant and also was on the board . . . very active in the Peace Movement, reached out and he looked straight down the end of the table to Herb Bissell, looked him in the eye and said, "Does that mean you're going to stop making those goddamned bombs?"

CAC: [laughter] And was there a response to that rhetorical question?

DW: No. He started laughing, of course.

CAC: Did you in anyway—you're still a young man—anticipate the dynamics that might take place in this? You came prepared to present your best case . . .

DW: Oh, of course. Right. No, I was confident that the University YMCA would be supported by the Minneapolis YMCA and its board because . . . We had just gotten through a very successful capital campaign for the Metropolitan "Y". The case that we brought to the table was one of the more spectacular jewels in the crown of the Minneapolis "Y". So, our story was well-known. In the 1950s, most of the University YMCAs declined in number and in vitality across the United States.

CAC: That student movement itself collapsed. It stopped meeting somewhere in . . .

DW: Yes, it did. It did stop meeting. There were several things that were that were responsible for that. But one of the things that was responsible for that is it stopped being innovative; that is, it stopped being creative on the edges of where student needs were. By this time almost all of the things they had started had been taken over by the dean's of students offices. So, in other words, they were no longer the only act on the campus and most of their support had come from

faculty and others, alumni, who were on those campuses, University of Illinois, etcetera. All of that was drying up, that support was drying up. The second thing is that most of them had not attached themselves to a larger community-based urban YMCA. This was one of the few that did.

CAC: I see. It's one of the few great universities in an urban center. Look at Ohio State, Illinois, Wisconsin, etcetera.

DW: That's right. Stiles Hall at the University California, the "Y" there,—I don't think it exists any longer—was able to maintain itself during that time primarily because it turned to federal grants successfully for various kinds of efforts and programs they were doing. When the federal money dried up, their support dried up. One of the things that we did was we tried to strengthen strategically the relationship of the University "Y" with the Minneapolis "Y" and to continue to interpret its story. That was a very important reason why it's continued to be supported.

CAC: And the board was consciously developing this relationship as well as the University "Y"?

DW: Yes.

CAC: Upon whom else did you depend for that kind of support outside of those directly involved? Were there faculty members? Were there administrators for example?

DW: Oh, yes. Your original question was—which led to this story—How do faculty and students come together in an interesting way under the auspices of the "Y"? One of the ways was around the free speech issue. For example, there were times when Mulford Sibley, in the 1950s, was not allowed to speak on campus outside of his classes because he was accused of being a fellow traveler. He was accused of being a communist.

CAC: And a nudist at one point.

DW: Oh, everything. He's on the litany of everyone's antis. That's one source. Another source of interaction and just dialog has been things like the corporate responsibility internship, which has gone on now since 1970 . . . the University "Y" has sponsored. This is an internship that takes very high capability students, undergraduates, puts them to work full time in a major corporation mostly with a mentor there to look at the questions of How does an organization like that become more responsible internally and externally to the community in terms of its policies, in terms of its relationships, and internally to its own constituents? When we started this, nobody was doing corporate responsibility stuff . . . back in the late 1960s and early 1970s. That was the time when the best thing you could have happen was probably rocks being thrown through the window of Dayton's, or whatever. We started this and we had a seminar that we developed that prepared people for about five months before they took off during the spring quarter.

CAC: And you sponsored this?

DW: Oh, yes.

CAC: Did you have faculty assistance?

DW: Yes.

CAC: Whom did you draw on?

DW: Oh, Dan Cooperman.

CAC: Ah!

DW: Burnham Terrell, Philosophy Department and over in the Business School—I'm blocking on this name right now—one of the really interesting, fun, faculty members who was doing some innovative with courses over there. His name will come to me in a moment.

CAC: And George Shapiro whom we mentioned before?

DW: George Shapiro.

CAC: You're mentioning several persons of Jewish background working for the YMCA.

DW: Isn't that interesting?

CAC: Yes. And there was no concern in downtown "Y" about that either?

DW: Oh! never was, never was. Earlier than that, after Vatican Council II, there was *on purpose* the move on the part of the Catholic student program at the University of Minnesota to move students into the University YMCA as leaders. That was an *on purpose* move on their part.

CAC: Was that Father Garrelts?

DW: Father Garrelts, a tremendous guy.

CAC: That was a remarkable coming together of folks at that moment, isn't it?

DW: Isn't that just wonderful?

CAC: Yes.

DW: Typically then, these students had to go out and work to develop independent study projects with the faculty and we worked in advance with the faculty that we knew that might

have an interest. It was not unusual to have at least seventy faculty members at any given moment, already pre-agreed with us because they trusted us, to work on independent study projects with the students who were in this program.

CAC: That's an enormous cadre.

DW: It's incredible.

CAC: Part of your task was to . . .

DW: Nurture that. We did it well. We did it very well. But the faculty trusted that and they also saw it as an opportunity. This is a key thing. George Shapiro will talk about this . . . and others . . . Cooperman talks about it. They saw the University "Y" programs, both the volunteer community programs and this corporate responsibility program, and others, as opportunities for their students to get involved in something that could be course related; so, that they could draw from their experience they were having there as experience-based information and reflection for their course work, for the essays they were writing, for some of the readings they were doing, all of that. Of course, this is what we purposely tried to tie into. We did it very well.

CAC: It's the same kind of thing that John Wallace has tried to do with student service movements on campus now.

DW: Yes, and John is very much involved with the University YMCA still . . . has been on its board in the past.

CAC: That's an engaging story.

DW: The same thing is true with Project Motivation or some of the other volunteer programs. Those predated the Living Learning Center.

CAC: And led into it?

DW: Part of that led into it.

CAC: Those are pretty big steps. You talk about that.

DW: Yes. Tom Walz created the Living Learning Center and the way that came about is that Tom and I . . .

CAC: He was in the school social work?

DW: Yes. He was in school social work at a time when the school social work still had a very imposing faculty . . . Gisela Konopka. We're talking about some very, very good people,

internationally known. But it also had dean at the town—from my perspective—who was quite conservative.

CAC: I think others might concur.

DW: He looked with a very suspicious eye on what Tom Walz was doing in that curriculum and in that program. [laughter] Some of the names are hard for me to dredge up.

CAC: Sure.

DW: One of the vice-presidents who championed early on the idea of Living Learning Centers. I'm trying to remember his name . . . at the university.

CAC: It sounds very logical to be Fred Lukermann.

DW: No, it wasn't Fred.

CAC: Was it [Gerry] Shepherd?

DW: No, it wasn't Shepherd. I may think of it.

CAC: Jim Werntz?

DW: No, Jim was there. They were all supportive of it but it was another person up the ladder further.

CAC: Don Smith?

DW: Don Smith! That's it. Don Smith championed this after a conversation that he invited Tom and I to have together with him where Tom Walz came loaded with a design of what a Living Learning Center could be and how it get underway, its value to the university, how it would relate students to community and make use of that for learning purposes . . . the whole bit. Eventually, of course, they had it located in the Great Hall of the University YMCA, the Living Learning Center.

CAC: I didn't know that.

DW: Yes.

CAC: This is the early 1970s?

DW: Yes. Right.

CAC: Say a bit more because listeners won't know about Living Learning or what its real tactical structure was.

DW: Its structure was that the staff there would create creatively with various community-based organizations and professional organizations projects which would help further their missions but at the same time provide an exciting opportunity for students. They would organize and recruit students to take and fashion independent study projects, for the most part, with faculty, that they could utilize to plug into these various projects, whether it was community design center over on 28th and 1st, or Stevens I think it was, or wherever it was. You have to remember, this was at a time when all hell was breaking loose in our communities.

CAC: Was the Center for Urban and Regional Affairs [CURA] in existence . . .

[End of Tape 1, Side 1]

[Tape 1, Side 2]

DW: As far as I know, there wasn't a direct, functional, or structural link between CURA and the Living Learning Center. The Living Learning Center was much more plugged into students, and what actions they could take, and then using that as a basis for their learning and for course work. Yes.

CAC: Now, the role of the "Y" in all of this was to be initiator . . .

DW: Energizer. Encourager.

CAC: You spent a lot of your time talking with the right people, and drawing up plans, and setting up networks?

DW: Right. For example, one of the things that we did back in 1965, I think it was, we started a series for a couple of years that E.G. was very excited about called Values in Higher Education . . . conferences. As a matter of fact, I worked with an African-American student at the time. He was an undergraduate student. The University "Y" believes that students can do these things for themselves so they try to the best of our ability to help . . .

CAC: Recruit and empower?

DW: That's it. Recruit and empower is a good way to describe it. I helped this guy. He wrote a proposal to the Danforth Foundation and got a grant of \$5,000 for a series of these conferences. Now, the conferences were not primarily for University "Y" members. The conferences were made up of student leaders from all over the university and faculty who were highly interested in student engagement. That's where Dan Cooperman and Burnham Terrell . . . there was another member of the University of Minnesota medical faculty and Physiology that borrowed

into that and several others. There was just a whole plethora. The dean of students office was engaged with us.

CAC: This is post Williamson?

DW: Yes. Williamson was there in a kind of an emeritus role but he was not the dean. Martin Snoke, for example . . .

CAC: Oh, for heavens sakes.

DW: . . . was very involved.

CAC: He was such a modest appearing fellow.

DW: Yes, he was very quiet. He was very reserved. And he was very suspicious of what this might be, he told me later. He was there, in a sense, to make sure that nothing really went wrong. [laughter]

CAC: Well, he'd been trained by Mr. Williamson then?

DW: That's right.

CAC: And not inappropriately.

DW: No, no. What we did is we had a steering committee made up of faculty and students and we created these very innovative weekend conferences. We did several of them. We brought in, for example, people like—oh my! why am I not remembering his name at the moment?—a great seminal sociologist at the time, writing on education and on culture. Oh!

CAC: Well, we think of David Reisman right away.

DW: David Reisman. David Reisman came . . .

CAC: Isn't that nice I can guess these names that you forget?

DW: This is wonderful. This is wonderful.

CAC: [laughter]

DW: David Reisman came. We called him up. That was one of the things that we did, of course. We just called people cold. We said, "We've got an idea for you that we think will intrigue you." The first thing he said was, "I am interested because of who is asking me." I said, "What do you mean?" He said, "Because it's the University YMCA. Let me tell you my

experience in having an opportunity to talk with students." Remember, he was doing his really important work at that time in higher education. He said, "I know that when the student 'Y' invites me to something, I will have an opportunity to talk with students and, especially, with students who are articulate about what's going on. If it comes from the Sociology Department, I will never see a student." That's what he told me.

CAC: That's a plausible response.

DW: And he came for the first conference. That's how we kicked it off. I had the Sociology Department and everybody else calling me. I was the program director at this time . . . a little young whippersnapper.

CAC: [laughter]

DW: They were calling me and they'd say—you could hear the tone of the voice on the phone—"We understand that David Reisman is coming for a conference with your students but we'd like to get him to talk with the faculty." I said, "Well, he is going to talk with faculty. Dan Cooperman's going to be there."

CAC: Right.

DW: "And others, they're going to be there." They said, "No, no. You don't understand . . . with faculty" . . . this serious discussion. I said, "You can call him and you can ask him if he wants to do that. Here's his phone number." Of course, they would just pull their hair out because they couldn't figure out how this little student organization would get a guy like this to come and they were having this terrible time getting him to speak.

CAC: Reisman, at this point or soon thereafter, wrote an extended essay on the faculty as home guard and as mercenaries.

DW: Oooh.

CAC: And as mercenaries, he meant merely careerists.

DW: Aaah.

CAC: That's what you're describing now.

DW: That's what I'm describing, yes.

CAC: Right. And it's not that the home guard individually didn't have career ambitions and lines but it was quite a different psychological set toward their careers. It's a lovely essay and it fits in with what you're saying now.

DW: Yes. I didn't know about the essay. I knew about the other work he was doing, in terms of tracking innovations in colleges and in universities and some of the newer experiments that were going on, and the work that he was doing with some others in that regard but I didn't know about that particular article.

CAC: I have no citation but I remember reading it at the time. I thought Wow! that's the way it is. I think I read it when I was chairman and I knew that this was pretty close to home. [laughter]

DW: This was good stuff. [laughter] Interesting.

CAC: So, you had students and some faculty and other speakers as well as Reisman?

DW: Bringing together speakers. And then we would do other things.

CAC: What would the size of these conferences be?

DW: We kept them of a size where we knew we could have a quality dialog; so, I think there were about sixty or seventy people and that was all. They were invitational and after awhile some leaders on campus who weren't invited would wonder why they weren't invited, that sort of thing. It became a sought after experience. One of them was right on the front page of the *Minneapolis Star and Tribune*. This was one where we took everybody out to a pre-release of *Fahrenheit 451*^o. It was a French film that was just coming out, and it was creating lots of furor within the film world and in popular culture studies, and it had not shown here yet. We got a pre-release of it through a distributor. We had it at the Bell Museum. We started the conference there. We had the bus parked outside the Bell Museum. As soon as everybody got through, they were taken into the bus, and they were given sheets, and the sheets went on their heads with eye holes so they couldn't tell who was behind them, or their gender, or anything else.

CAC: God! who thought of that? Was that out of the movie?

DW: No, no. That was the stuff that we thought of at the University "Y".

CAC: [laughter] Ah, but the voice could be recognized.

DW: Sometimes and sometimes not but you didn't know, you see. It was interesting because when they got to the camp where we were holding this, we assigned people by number to their rooms, not paying attention to gender or anything else. Now, this is back in the 1960s.

CAC: With roommates?

DW: With roommates and the whole bit. Martin Snoke was there. He was in on it. He was going to play—this was a virtual conference . . .

CAC: He wasn't peeking under the sheets?

DW: No, no. He was there to play a role. At a certain time when this thing got too far out of hand, he would announce . . . he would get up . . . be at the conference and announce that that things had gotten too far out of hand and the dean of students was now taking over this conference.

CAC: [laughter]

DW: The whole point of it, of course, was to see then how everybody would deal with that, whether they would acquiesce, or whether they would revolt, or whether they would take issue, which was, of course, the whole theme of the film, *Fahrenheit 451*. It was a futurist film and it was a future society that was highly controlled and manipulated by television. It burned all the books and 451° is the fahrenheit degrees at which paper spontaneously bursts into combustion. There was a reporter that we invited that was capturing all of this, of course. Then in the Monday morning paper after this conference, there it was right on the front page. We thrived on doing that kind of stuff.

CAC: I wish we were on TV. You were having a good time . . .

DW: Describing this.

CAC: Well, you were having a good time doing it.

DW: Yes. Oh! it was absolutely fun. That's the creative stuff that we were known for. You can imagine some of the faculty who had already been to some of our conferences coming out for this. It was fun. It was good.

CAC: Do you remember what came of that conference? How did things develop? Did Martin Snoke ever have to play his . . .

DW: Oh, yes, he did have to play his card.

CAC: Okay.

DW: Then there was a meeting and Tom Walz was there, too. He was a member of the faculty that was there and others. Various groups got around and said, "What are we going to do about this? This is terrible."

CAC: Nobody saw it was a cooked-up deal?

DW: No, they didn't see it at that time.

CAC: Mart was a good person to do it then, a good actor.

DW: The role was played to the hilt.

CAC: [laughter]

DW: Then of course, at a given moment, we stopped the whole thing and let everybody in on the charade. Then, we debriefed it.

CAC: Ah.

DW: We went through the whole thing. What is this really all about? How did you react? What were your visceral, and your psychological, and your spiritual reactions? And what were the conversations you had about this? Why did you say what you said? It was fascinating. It was a laboratory of learning about the whole question of [unclear] . . .

CAC: It's also theater of the streets.

DW: Sure. Exactly. This was done about 1966.

CAC: You said, "without regard to gender" and this would suggest that there were female students and faculty?

DW: Oh, yes. They began to realize that under the sheets were not just people of their own gender when they were assigning these cabins.

CAC: And you folks didn't either . . . you didn't know who was being assigned where?

DW: Right. We just did it by number . . . consistent with the film.

CAC: [laughter] Were there persons that would volunteer for such a shenanigan, would be more flexible, so that you didn't have many who were really spooked out by this?

DW: No. No.

CAC: You didn't run that risk?

DW: No.

CAC: Because this kind of theater—I saw this kind of theater operate in the 1960s and 1970s—could . . .

DW: Get out of hand.

CAC: Yes.

DW: The faculty that were involved in these conferences were among the faculty who had the keenest interest and commitment to students, and student issues, and student needs, and questions. We took risks. Of course, we took risks but they were calculated risks. Yes.

CAC: You had your own local board for the student "Y"?

DW: Yes, we did.

CAC: What figures there were of crucial importance to you?

DW: Oh, John Brantner.

CAC: Ah, yes. Oh, I wish I could interview him.

DW: Oh, wouldn't that one be wonderful?

CAC: Yes.

DW: John was one of the first board members I met when I came to the University "Y" as a member of the staff in the fall of 1963. I had gone to seminary between the time that I was graduated from the University of Minnesota in 1958 . . . went on to Colgate-Rochester Divinity School. I was there for three years. It took a year out because the Danforth Foundation had a campus ministry program where you were placed under the tutelage of somebody who really knew what they were doing in the campus ministry. I was placed at the University Student YW and YMCA at Ohio State University. Frank Watanabe was there. Then, I spent a year in clinical training after that.

CAC: Were you ordained along the line?

DW: Yes, I was ordained.

CAC: And in what denomination?

DW: American Baptist but I never intended to go into the parish. I wanted to get some good background for counseling; so, I applied to a number of different programs. The one I went to was Helen Menninger's. I went there for a year in clinical training as a chaplain and was six months on the adult in-patient section of Topeka State Hospital, which is one of the teaching hospitals for Menningers, and six months in the children's hospital there, the treatment center for children. It was an extraordinary experience. I worked under one of the best people in clinical training of chaplains in the world, Charles Anderson. When I came back, one of the persons that

I wanted to get together with was somebody who understood clinical work and I could continue to learn from as I worked with students and that was John Brantner.

CAC: Ah.

DW: He was on the board of the University "Y". He had been, previously, the chair of the board when Lindy Cederblade asked him to be. He was a great friend to the University "Y" all the years that he was there. He maintained a high level of contributions financially. He was involved in many of the seminars when he was invited to take part for the 100 or 150 students that were involved in seminars from Project Motivation, which was a one to one college student/child program. For example, he was very good at coming in towards the end of their experience, at the end of nine months, and helping them go through the transition stage, the psychology of separation and disengagement . . . how to do that well . . . all those experiences. He took part in special retreats that we had for seniors and graduate students around our religious questions, spiritual questions. He was an extraordinarily good friend to the University YMCA and he was a very close personal friend of mine. He was on the board. I remember my very first conversation with him when he came over and I met him. It was late afternoon and we spent an hour talking together and from then on, he was a friend. There were lots of other members of the faculty who were members of the board . . . and the administration who were members of the University "Y" Board. It was . . . it is still a very important way in which that relationship continues to be cultivated on the campus both for financial support reasons, for the annual campaign, but as well as providing open doors to faculty who are interested in working and connecting with students in this way.

CAC: Could there have been any way to transfer this to university auspices without bureaucratizing it and taking the sting of passion out of it?

DW: I've often asked myself that question. I've often asked a cousin question of that one; that is, Why did the religious foundations not pick up some of the process philosophy that the University "Y" had? I don't know the answers to those questions.

CAC: This is without major exception? I mean, you mentioned Father Garrelts earlier . . .

DW: Yes. They had a very, very strong program but many of the other Protestant denominational programs, for example, just became weaker, and weaker, and weaker as the years went on. Those were the years of high activity, and anti-war, anti-Vietnam, and the Civil Rights Movement, and the beginning of the Feminist Movement, and so forth. The only way that I made sense of this to myself is the following: that I think it takes a certain kind of psychology, a psychological reward structure that a person has, to work with students in the wing, which we did.

CAC: A non-financial reward system?

DW: That's one but there is also something else and this is very hard for some people to understand but it's crucial; that is, the University "Y" had a process philosophy of doing work. What do I mean by that?—still does. It means that it worked in small groups around tasks that made a difference to others, that could succeed or fail, and had consequences if there was failure.

CAC: Consequences of what order?

DW: For example, if you were going to work with children in the central city school on a one to one basis, you could fail and it would fail that child, it would fail yourself, it would fail the program. Those are consequences. Okay?

CAC: But you're setting up a program in which a certain high degree of failure is almost inevitable?

DW: Could be inevitable but if you know the process by which people can become engaged, it's like discovering—I'm going to make an analogy here—what it means to understand get within a stream of energy as in *Tao*. Once you discover that there is a process of engagement, of learning that is related to task oriented group work, and you trust the process, it will always work . . . always . . . developmentally for the persons who are involved. That's what the University "Y" has been about.

CAC: Even though the kid you're working with may drop out, he may have disappeared, he may become violent? Those are all question marks.

DW: Those are all question marks. Interestingly enough though, over the years since Project Motivation got started, which was in 1964 . . . so now this year it's thirty years old . . .

CAC: Still doing it.

DW: . . . there has never been a problem. There has never been any kind of abuse. There has never been an accident.

CAC: That's surprising.

DW: This is an incredible record.

CAC: Yes.

DW: These kids meet together once a week, at least. Some of them have been meeting for twenty years. They've been in each other's weddings. It's incredible.

CAC: Now, people go into this well-trained, well-briefed, and well-selected?

DW: Well-selected. As a matter of fact, everyone of the University "Y" programs, you could not get into unless applied and went through a rigorous interview process. Part of the process was there to make sure that we screened out anybody that was a question mark.

CAC: Sure.

DW: But part of it was to establish the bond, the psychological agreement, that you would stay with this regardless of how tough it was.

CAC: And you give them help in staying?

DW: Absolutely. As a matter of fact, right now for example, there will be 190 students who are volunteers—they will be selected by another two, three weeks—in Project Motivation who will start the program. There are twenty-eight student leaders. Each of those student leaders are paired. Each of them works with about a dozen of these people in school groups.

CAC: So it's peer . . .

DW: Peer to peer. They've all gone through the program as volunteers. These student leaders all applied to be the leaders of this program. They have planned the entire program themselves . . . everything from the marketing of it for students, to going to visit the families of the kids, to getting permission, the whole bit. What they also do then is they meet every week with the students, the volunteers, as a school group from Grant School, or wherever it is. They meet with them and they say, "What are the problems you're experiencing? Let's talk about them. Let's see if we can help you solve the problem of your child not speaking to you at all." Or "How do you get more creative about the way you do math?" or whatever. Then, as they go through it, "What are you learning from this experience and what does it mean to your life's work?"

CAC: What kind of students come forward for this kind of volunteer work? I mean, this isn't taking a kid to the ball game Saturday afternoon?

DW: No.

CAC: How do you select? How did you select?

DW: Hardly anyone is turned away and that's true with most of the programs except the Corporate Responsibility internship. There probably one hundred apply and they only take about twenty-five. A lot of them are self-selected. There are people from rural Minnesota . . .

CAC: And they hear about it word of mouth? There is no great publicity about this?

DW: Oh, no, there's a campaign that goes on in the fall.

CAC: Okay.

DW: I would say that at least fifty to sixty classrooms are visited at the invitation of faculty for a five-minute pitch to their students on this program. They go into all the dormitories and fraternities for an evening . . . have stuff on hand. They position themselves on the Bridge between the East and West Bank handing out brochures. They meet people at the parking lot coming out of their cars. I mean, they organize this marketing campaign themselves. They do it. You have to apply to get in and you have to get references. You go through an interview. I will stack up the rigorousness of those student interviews with any interview for any job a corporation gives a person.

CAC: Or any preliminary doctoral exam?

DW: [laughter] I'm not sure about that. It's a serious thing and the expectations . . .

CAC: The students know that there's a real building of character and experience out of it if they stick with it?

DW: That's right. It's not just a volunteer experience. It is a learning experience for them, to learn more about themselves and what they're about.

CAC: Well, my question was . . . it's one thing for the Living Learning Center to take over as a university commitment but I'm trying to imagine whether you ever thought of transferring this to the university . . .

DW: We did.

CAC: . . . whether systemically it would be possible?

DW: And that's the question I don't know. The ingredient that I think would be at risk in doing that . . . Although my idea all along has been to turn over any of these programs to the university that they want to take and then create new ones. It has to be a renewing organization, the University "Y". It should be and it should be contributing to the university that way. The one ingredient that I think would be at risk is a sense of community. It is very difficult to transfer a program which at the heart of it has a great sense of community among the participants. I don't know how you do that. It is related to the individual personalities . . . for example, of the deans of students offices, or student personnel, or anybody else at the university that might support a program like that. I've come to the conclusion that it really relies upon their commitment, their dedication, and their understanding of what it means to be in community, which means they have to be willing to be vulnerable and open if they're going to expect that from others. They have to be willing to work through conflict if they're going to expect that from others. They have to be willing to talk about what are they learning if they expect to do that from others. To establish that bond is a very special thing and I don't think it's impossible

to do it at the university through the bureaucracy but I think it would be a very delicate thing to manage.

CAC: It wouldn't surprise you, because you keep in touch with the university and with students in other ways, how in my interviews I have found expressed—not necessarily in these words—very often a longing for community . . .

DW: Yes.

CAC: . . . and a sense that developments within the university the last twenty-five years—these are not administrative or policy or salary decisions or budget . . . these are structural problems—that sense of community is subverted and corroded. These are persons who know nothing about what you're talking about but there is this kind of inchoate longing for some kind of a connection beyond the department, or their own career, or what have you.

DW: I think one of the persons nationally who is really in touch with that issue and speaks to it extraordinarily well is Parker Palmer.

CAC: I don't know him.

DW: Parker Palmer is a former faculty member—I think of one of the eastern seaboard colleges— in sociology. He had a very good record and was held in high esteem . . . a Quaker . . . who left the academy on that issue and is really spending a lot of time with faculty members in various colleges and universities around the country helping to encourage them to enter a dialog together, multi-log, to find ways to fashion a sense of community. His recent book *The Active Life* is an excellent example of that.

CAC: Has he ever been here?

DW: Yes, he has. The University "Y" brought him. [laughter] There were about 125 people there.

CAC: Isn't that interesting?

DW: I would say that about at least a third of them were faculty members at the university. There's just a hunger for it.

CAC: Well, I would imagine in all parts of life—and you see many different places that academic people do not now—that the impersonality, the largeness, the bureaucratic nature of our life would [unclear] this?

DW: There is another thing that I've also noticed though . . . I'm not sure if this is indigenous just to this campus or if it is something that is reflected on other major campuses but I know that there's a culture that has existed from the time I knew the university as a student right through until recent times—I'm not as much in touch with what's happening there now—a culture of anti-religious feeling on the part of a core group of faculty and it's been there from the get-go from my experience in the early 1960s. It not only doesn't take religion seriously, it sees it as the enemy of the enterprise of our education. Some of these persons who reflect this have been a part of, and very actively engaged in some cases, in the faculty senate and on some of the committees. For example, when we were trying to get a seminar which would be officially recognized to back up the student course work for this Corporate Responsibility internship . . . As you can well imagine, we had people like Mulford Sibley and others come and work for this and George [Shapiro] was involved and just all kinds of wonderful people. As a matter of fact, after one of these conversations, Mulford came to me and he said, "Why is it that the only time that I ever experience and can depend upon this kind of active engagement and discussion around some of these issues is at the University YMCA? Why can't I get that other places?" We had it set up as an experimental program, as a multi-disciplinary program. It was covered by two years of experimental character. It was approved. At the end of two years it had to be reviewed by this committee, the faculty committee, interdisciplinary committee. And at the time I was involved, I had just got through with two years of work for my Ph.D. in higher education and I knew a lot about evaluating outcomes of courses in higher education . . . a lot! I got in the middle of this discussion and they started in on, well, this has not been evaluated. I said, "What do we mean by evaluation?" They said, "We mean by evaluation that if a department at the university is willing and wants to take on a multi-interdisciplinary course, then we know it's been properly reviewed and it will be properly cared for." I said, "Wait a minute . . . there's something wrong with this picture. This is a catch-22. If you have a true interdisciplinary experience, the only way in which you can proceed is to become a discipline, be housed under a discipline, which we all know within about two or three years will no longer have its interdisciplinary character to it. I know that from my studies. I can tell you that. You mean to tell me that's what you talk about when you talk about evaluating the outcome of courses and what students gain from them and whether they're valuable enough to continue? Is it that . . . whether a department is willing to take it on?" I said, "I'll tell you what, I'll volunteer to organized the best kind of committee you possibly can get. I know the people in higher education and higher education studies at the University of Minnesota, and I can pull them together, and we'll have an evaluation committee, and come up with a model for the way in which new courses can be evaluated." Well, you would have thought that I had introduced a new germ. [laughter] It was like an explosion in the room. They just, "No, no, no. We didn't mean that. We didn't mean that." To make a long story short, George came over, too, and argued and said, "You are crazy if you don't continue this" and then gave the reasons for it, got documentation from other faculty members who had participated. He said, "What do you mean . . . just because you have a rule that you're not going to continue an interdisciplinary course, cross-discipline course, without it being housed in a particular locale?"

CAC: You're talking about the bunker mentality of departments?

DW: But it was also linked with the fact that this was being done by the University YMCA.

CAC: Yes. A very committed Roman Catholic I interviewed the other day—we got on to a related subject—said “Well, you know it’s not hostility of one’s colleagues, or of the university, or of its structures, it’s indifference.”

DW: Oooh.

CAC: And he said, “That’s harder.”

DW: Apathy.

CAC: Well . . .

DW: Indifference.

CAC: Yes, indifference.

DW: Indifference. That’s a more precise term.

CAC: Yes.

DW: I know that this culture does exist, this culture that it’s not legitimate to talk about . . . There’s a built in epistemology here that carries over from the sciences, a nineteenth century view of the sciences, that if you can’t replicate it, if you can’t demonstrate it in some independent way, can’t prove that it happens or something valuable takes place, therefore it is meaningless. It’s sort of a positivism.

CAC: Yes.

DW: I think in the University of Minnesota more than in some other Big Ten universities whose campuses I’ve been on, there’s more of that alive still today than is warranted. I think that’s part of . . . because it makes it very difficult to bring into the equation other ways of learning which are compatible with scientific method, especially learning about consciousness. There is a very recent monograph written about this, *The Call for a New Epistemology for the Study of Consciousness* by Willis Harmon and a colleague that is really profound. It’s just been published, and I read it, and I hope it’s going to be well read within the University of Minnesota. I hope so.

CAC: Some fifteen years ago, I chaired a committee on revising undergraduate curriculum and we called it, as everyone did in those days, *affective* forms of learning and we had in mind particularly the practicing arts. There was a resistance primarily from the Social Sciences. The committee recommended it. Very influential persons in the Social Sciences when it came

finally—after a great deal of discussion in smaller groups, and departments, and divisions, and so forth—to the college faculty and the move was to strike giving credit under certain categories for affective forms of learning, it was the mathematicians, the theoretical physicists from IT [Institute of Technology] who have curricular citizenship in the Arts College for purposes of this sort, who supported it. It turned out most of them were musicians. They played the oboe or the violin and they knew that there was an affective relationship. [laughter]

DW: Of course, there was.

CAC: That was such a learning experience for me.

DW: That's wonderful. You know, I think that's one of the reasons why some of the faculty who are not of that mind . . . for some of them in smaller ways, or even in stronger ways, being involved, being associated with some of the work of the University "Y" was like a refuge. I'll give you an example. George Shapiro. His relationship to the University "Y" and some of its programs—I know because of his testimony to me—was a refuge for him. Now, he told you his story, and I knew it, of all the presidents one by one who had this enormous conflict going on with the faculty and with faculty senate, especially the senate. They would ask George to come in and help them do some healing, do some [unclear] and he'd do it. He'd come in and, of course, every time he'd get killed and no one would ever appreciate it. He learned after awhile that faculty were not, especially at that level, about to enter into any kind of community where there the mutual interests of the welfare of the other was central to their concern . . . even in his own department—and I'm sure he's described that to you.

CAC: He described his own department—you can listen to it if you wish—with great affection in the sense that there was a sense of shared enterprise there more than in most departments.

DW: Yes. And because of his stature, I dare say . . . that my guess is that George was invited to be on Ph.D. examining committees more often than any other faculty member outside his own department at the University of Minnesota.

CAC: Because of this function, this character?

DW: This character. This come let us reason together approach to things. I remember that he got involved very early with the University "Y" in the internship program, and loved it, and tried to get his students to go over and be a part of it. One time he got very involved, personally, in what was called Eight Weeks to Live-Eight Weeks to Die. This was a program that we developed out of the experience of one of our staff members who developed an awareness that she had a lump in her breast and before the biopsy occurred—and it was benign—there was about a two-week period where she didn't know whether she had cancer or not. She was a young woman, a very bright young woman . . . a student of George's and was working with us on a two-year position with the internship program, with the Corporate Responsibility Program. At

the beginning of December when we took our staff and went away for a retreat, I asked her if she would be willing to talk about what did she learn from this whole experience . . . which was very moving and very insightful. I said, "Wouldn't it be great if that kind of learning could occur with others before they have that kind of risk actually associated with their health?" In two hours—it was the most fantastic creative moment I've ever been a part of—Howard Bell and lots of others in the discussion birthed this new program called Eight Weeks to Live-Eight Weeks to Die and three weeks later, it was started with a group of around ten or twelve students.

CAC: Some of whom were in risk at that time?

DW: No. It was a simulation of terminal illness. We got the Medical School to get involved with their students who played the role of doctors. Everybody knew it was simulation. You applied. They played their role giving them a fatal diagnosis and each week, you'd get more symptoms coming out of it. It was very carefully done, very carefully crafted. Each week, you'd meet in this group and you'd do such things as write your obituary.

CAC: Ah.

DW: You'd visit with your family or whoever, a mortuary to plan your own funeral. You did all this. You kept a journal all during this time. There was always a significant other that you had as a part of the program that were brought in in support roles all through this. Then, at the end, you'd say "Goodbye" to each other. That was carefully done by someone like Dick Fowler who was then on the faculty of the Family Studies Program with the St. Paul campus. John Brantner came in. John challenged the group to do this. He thought this was wonderful. George enrolled himself in this program, with his wife. It was a turning point in his own personal history.

CAC: Did he know at that time of this recurring . . . ?

DW: Oh, yes. He knew the health problems associated with his own stomach. He was part of the program; he went through it. It was a defining moment for him and in relationship to his wife. There were other faculty. There were nurses in the Medical School and others that took part in this program as individual participants. It wasn't just students. Where do you find that kind of experience in the University of Minnesota . . . that opportunity for that kind of reflection? Now, I know it does happen. It ought to happen.

CAC: But you're right. The university being set up along positivism lines, to use a term you used earlier, it's very unlikely that that would be [unclear].

I was just suggesting that with so many of the persons I interview, particularly if they are thoughtful and reflective about their experience here at the university for, in many cases, thirty, thirty-five, even forty years, that we come to a kind of larger reflection about the culture, in an anthropological sense of the university community. We are so sprawling and so large, and

people come and go, and you're teaching to a parade of students. There are all kinds of peculiar things in a university, that you know as well as I, but here we are a state university, probably the only major one outside of UCLA and Berkeley, in any large urban center . . . University of Washington . . . but most are not. We have a student body that for the most part . . . three-quarters of them commute, and have to work in order to make it, pay the tuition, and pay the rent.

DW: That over the years has increased.

CAC: In my interviews I've been trying to do a bit of social history of How does a large institution like that function? Where do things come from? Your remarks this afternoon really have been extraordinary. Also, it raises the larger question, which has been implicit in much of your recitation, of the difficulty of the university picking up and acting. It is the groups like the "Y" who have to persist with these kinds of programs . . .

DW: Right.

CAC: . . . programs probably that the university, by its mission and its structure, cannot take on. That's a declaration but really it's meant as a question.

DW: [sigh] One of the few places that I saw and I still see—although I've been informed that that's at risk now, too—that is able to create a sense of community, that's an official university program—you're going to be surprised when I tell you this—is the University of Minnesota bands.

CAC: I saw them yesterday afternoon, so I'm not surprised. [laughter]

DW: Their experience, especially with Dr. Ben [Frank Bencriscutto], was extraordinary.

CAC: Usually one would think of athletics as performing this and for some, it does.

DW: For some it does, obviously.

CAC: I think particularly in women's athletics.

DW: In volleyball, for example, yes . . . swimming. Here you have How many people? . . . well over a hundred who are part of a band.

CAC: Oh, it's a big [unclear].

DW: A huge band and a tradition since the early 1960s of excellence in terms of musicianship and in terms of the leadership that came from the university faculty for the band. It's been a wonderful experience. If you talk with students who have been a part of that, they will tell you

stories that sound very similar to students for example who have been actively engaged with the University "Y". They talk about their sense of community and they talk about the camaraderie.

CAC: Even though it's several hours a week?

DW: That's right.

[End of Tape 1, Side 2]

[Tape 2, Side 1]

CAC: . . . impulse for community?

DW: Yes. Now, why does the university band have that experience? Why does it produce that sense of learning and a sense of community? I would say this, that it itself is an expression of what happens when you have the certain kinds of principles that are involved in experience. One, you have leadership that understands and believes that students can do more than what they think they can do.

CAC: Ah ha.

DW: Number two, those same persons who really believe that those students not only learn more but can accomplish more, can do more, can act more than they ever give themselves credit for in going into an experience. They believe in the students, believe wholeheartedly in their development. Number three, they don't do the performance themselves as faculty; the students do it. It's the development, it's the learning, and it's the performance of the student that they champion; and they help them appreciate themselves . . . how important, and how good, and how much they are learning in performing.

CAC: You use the band as . . .

DW: As an example.

CAC: Is this because of Ben? We should say his name for posterity.

DW: I just always called him Dr. Ben but it's Bencriscutto.

CAC: All right. And he was director of that marching band and concert band for a long time.

DW: He came in the late 1950s or early 1960s and was there until just a few years ago.

CAC: Yes.

DW: As a matter of fact, I've had alumni band members tell me that this experience is now at risk of changing because the leadership is not of the same ilk as Dr. Ben. Bencriscutto also formed the jazz program at the University of Minnesota, now one of the respected . . .

CAC: I heard them perform yesterday, the jazz group.

DW: Excellent. Excellent.

CAC: Yes, really still.

DW: And the jazz classes, and the history of jazz, and all that is wonderful at the university. But it's the same thing in theater arts because, again, it's a troupe. These are not faculty that are putting on the performances; these are students that are putting on the performances. It's that growing, that growth, and the experimenting, and putting yourself on the line where if you don't have a good performance, people will see it in the audience, or they see it in the stands, or they see it in the community in the case of the University "Y". That's what I mean, that there is possibility for risk and failure. It has consequences . . . that what you do has consequences. It's different than writing a paper where you just get a grade.

CAC: [laughter] I hear that [unclear].

DW: It makes a difference in the development.

CAC: Yes.

DW: When those principles are there . . . And the other principle is group work. You have to know how to work effectively in small groups and how to get people to work effectively in a small group on a task that has a mission.

CAC: Shared task.

DW: Shared task and how they can learn from that . . . they're going to bump elbows, and they're going to screw up, and they're going to disappoint somebody else, and that's all grist for the fodder. You bring that in and you say, "Let's talk about this. Let's learn from it."

CAC: Did you ever talk with Dr. Ben about this?

DW: No, I never did. But I'll bet you if I had a conversation, we . . .

CAC: You never talked with Doc Whiting about this?

DW: No, but I'll bet if we sat down, we would all be speaking in the same language.

CAC: That's an engaging thought and description and I'm trying very hard to think where else it happens with students . . . the "Y", the band, the theater arts . . .

DW: Maybe, in some sports areas. I don't know where else. It pockets here and there.

CAC: In a large institution, how does one create that community of a shared commitment, experience?

DW: For example, the University of Minnesota now has a requirement—as I understand it—of community service.

CAC: Well, it's there on paper. I think they're trying now to . . .

DW: Implement it. Now, think about this for a minute. Think about how engaging, how vital an experience that could be for the students and for the faculty if it could come alive in the way, for example, that it's been able to be engendered through a program like the University "Y". Think about every student at the university, every undergraduate—just think about this for now as an idea—having an opportunity sometime during their experience to have an ongoing community service or advocacy experience.

CAC: With an academic . . . ?

DW: With an academic dimension, which informally most of the university-wise programs do. Most of those students who are volunteers find some way to blend that into their programs. Just think of that for a moment, if they were all made part of a small cadre of about ten or twelve students in small groups and that part of the structure of the program would be to bring those small groups of students together with a faculty member to ask the questions. What are you learning from this experience about yourself? What are some of the problems you're encountering and how can we help work on those together in this group? And what does this mean to you in terms of your life's work? Just those three simple questions . . . just think of that. I think the university could do that if it committed itself to doing it. I know there are faculty that are the right kinds of persons who would love to do this if only given the opportunity and the right kind of support to do it.

CAC: For 25,000 undergraduate students?

DW: Yes. Now, you don't do 25,000 all at one time but in the course of their six years —because it take most of them six years now to get in and out. In the course of that time, you're going to work with maybe a sixth of them, okay? And maybe, depending upon how long their service is, if it's a quarter . . . although I would suggest it should go for the entire academic year. In any event, if it's for a quarter, then you're dividing that again by three; so, now what are we?

CAC: We can do the mathematics [unclear].

DW: A third of a sixth. Certain numbers of those are going to automatically begin to build a sense of community, even if it's from that small group.

CAC: Will it be a sense of community that reaches up, if I can use that word, to the faculty who are sponsoring, or monitoring, or certifying, or encouraging, etcetera. Where does the faculty find its . . .

DW: I think some faculty would find it really rewarding to be a part of an ongoing discussion with a group, let's say, of twelve students who are serving.

CAC: Well, but you see what they'd want also is an opportunity to have this shared experience with their peers, fellow faculty members.

DW: Right. I think eventually, if that's cultivated within various departments and faculties and you could have a program that helps to cultivate that . . . It has to be done on purpose. It can't be left to its own devices or it will die on the vine but here are ways to encourage that, structurally, to happen . . . for those faculty who are working with those groups to get together at least once or twice a quarter, or once a month . . . share their experiences. What are they learning from it? What is this telling them? What are the needs that they are seeing? What are the issues? What does it say to their own experience as teachers . . . or to the research? Tremendous research opportunities come out of this, too.

CAC: I'm pushing you on this on, trying to have in mind, who will be listening to this funny conversation we're having—right?— but having in mind also that the model that you're using of the YMCA, and the band, and the theater arts—which I've heard independently on the theater arts side—is a small group experience.

DW: Yes, it is.

CAC: And I think many faculty, and administrators, and students would throw up their hands at a community of, What are we? 30,000 or 40,000 persons being able to pull that off. I'm going to challenge you by saying, "It's the old saving remnant idea."

DW: Yes.

CAC: That's meant as a question not as a declaration of my own point of view but it does occur to me.

DW: [laughter]

CAC: Not that there's anything wrong with saving remnant.

DW: No, but I think quite a number of faculty, over time, could be encouraged to be a part of a process like this, not just students. And I think over the years . . . [laughter as cat meows]

CAC: He didn't like me challenging you.

DW: No, no, he's very happy. He's telling you he wants your attention.

CAC: Hello there. I see you.

DW: He wants to eat and he's hoping you'll feed him because he knows I won't.

CAC: I won't either. You've got the wrong guy. [laughter]

DW: He also wants my attention because he's jealous.

CAC: That's all right.

DW: It does seem farfetched . . . I know that . . . but if you talk about How can we help an urban university reclaim a sense of its own identity in terms of offering community, not just offering research, not just offering teaching, but community because a lot of learning takes place in community. Then, I think, the university over time, if it wanted to, could work to try to structure this and encourage it. It's not going to happen overnight. It would take five or six years before it got to a point where you would notice its effect within the larger environment and the larger culture at the university. For example, if you only got 200 faculty members that were involved in this . . .

CAC: Now, that's a large number.

DW: They are going to have an effect. As a matter of fact, you know as an historian that no revolution or significant change in an organization has ever actively involved any more than 5 percent of that population. Now, think about that . . . 5 percent is a critical mass that can change the culture of a social group, or an organization, or a society if it's in concert. I find that to be a very compelling idea.

CAC: Does this lead you to other reflections about the university that you experienced and still keep in touch with—although not internally part of it?

DW: Yes. I know that right now, for example the last few years, with the faculty that I know, there's a lot of discouragement. The morale is low for the most part. There's a sense of being beleaguered both on the outside . . . forces like not having the confidence of the state legislature, not feeling supported in the enterprise and the importance of the role of higher education, in the research and its contribution to the state. That's all external but internal, the repeated waves of problems that become public in various parts of the university.

CAC: I see.

DW: All of that is eroding. And then the sense of being beleaguered in terms of their own support by the institution itself and the lack of that because there is not the kind of support that they really want or look for as an institution, and as their role in the institution, and their contribution to it. They feel like they are taken for granted, nobody notices their contribution . . .

CAC: Particularly if it's not measurable?

DW: Yes.

CAC: I'm thinking of the reward system.

DW: Yes, the reward structure. The reward structure, as the old Thompson sort of type . . . those who gain their sense of allegiance and psychic reward from basically outside the educational enterprise in which they're in, mainly from their colleagues and their discipline, their profession, through the ways in which they are able to gain that sense of importance, recognition, through publishing of papers . . . the papers tend increasingly to be more and more about littler and smaller and smaller—there's all that going on.

CAC: And you hear them saying that? That isn't your independent [unclear]?

DW: No, no, I hear them saying that that the juried journals are increasingly becoming narrower in their focus rather than opening the aperture of what can be included. On the other hand, those who see their role more in terms of teaching and being loyal to the enterprise locally—in terms of the teaching enterprise and in terms of its contribution to the immediate community—will often times then if they do that—unless they're able to keep up their publication at a very high level—be looked down upon by other faculty members who are on this other track. They feel that.

CAC: Sometimes at this point, it becomes more of a conversation than an interview; although, we've had a conversation from the beginning. Indeed, in most cases, it has been that because people know me and I know them, if not intimately at least casually. I just attended an American Studies weekend, two and one-half days, celebrating the fiftieth anniversary of American Studies and I—as an emeritus professor and having nothing for career to gain or lose—said some of these things that we are talking about now, that the growing specialization is dividing us and that American Studies above all other groups should be able to reach a lay, public, community and address public issues . . .

DW: That's right.

CAC: . . . which historically, we did and still to a surprising degree does this happen. But there is even in American Studies a jargon now and a specialized . . .

DW: Sub-specialization.

CAC: Yes, that really is separating. Raising that question—and the group was too large—it was not a warm, hospitable response and I didn't do it very well; so that, I came away on that point feeling ill at ease.

DW: It's painful, isn't it?

CAC: I have nothing to gain career-wise, you know.

DW: No, no, of course not.

CAC: It's just one's own values . . .

DW: But it's painful to see this spirit, kind of this splitting apart of something instead of the coming together of it both in terms of the intellectual enterprise as well as the personal experiences.

CAC: The historical question would be whether in a large research university that coming together ever took place except in some of the places you're talking about . . . but we used to talk about a community of scholars.

DW: Right.

CAC: I think that that community is becoming smaller.

DW: Yes.

CAC: I mean more fragmented.

DW: Right.

CAC: It's still an enormous number of people but you find your support with very specialized sub-sets. And I think it's part of the melancholy . . .

DW: I agree.

CAC: . . . you see that John Brandl was talking about with me.

DW: Oh, yes. And of course, John is well credentialed to be able to talk about that from his own experiences.

CAC: Well, and you see, he also comes with a deep religious personal commitment that he doesn't wear on his sleeve but it is deeply there.

DW: Very, very deep. I know that from my conversations with him. That's an interesting comment itself. I think in thinking about this for a moment that those who are the most concerned about this and express the greatest sorrow of its absence are those who do have an important spiritual life . . . you know, spirituality is important to them.

CAC: Not church related or bound very often times?

DW: No, no. I'm not talking about religious in terms of institutional alignment.

CAC: Yes.

DW: I'm talking about that the thoughtful reflective persons who have adopted disciplines to pay attention and to nurture their own spirit. The manuscript that I wrote tracking these former students . . .

CAC: Yes, I want to read that.

DW: . . . talks about that. One of the questions I asked them is Do you practice any inward and internal disciplines on a regular basis and if so, How often? How many? This was in the survey.

CAC: And what's their nature?

DW: And what's the nature. I had a list of about twelve and then places to write other. And it was extraordinary. I knew most of these people when they were students fifteen, twenty, twenty-five years ago and I knew that very few of them had any kind of inward discipline to their lives and now! it's just whew! it's just all over but in their experience.

CAC: I'm guessing most of them don't get it from formal church?

DW: Correct. Most of them don't. It ranges everything from intercessory prayer, to Zen meditation, to contemplation, to journaling, to certain kinds of disciplines like Tai Chi, and lots of others. This is a rich part of their formation, their own personal development, a continuing development, as leaders, committed persons in the community. I think that in the university—I know of course—over the years that there have been many faculty members who were like that and those are the faculty who are the ones that are most concerned—in my experience—about the importance of dialog, the importance of community, the importance of raising up their discipline

to address some of the larger issues of our time. They are also the persons who are most sorrowful about the absence of this, who notice it the most, and want to find some way to bring it about.

CAC: You left the University YMCA fourteen years ago, plus or minus?

DW: Right.

CAC: Was it seeking new challenges? Was it a frustration with the university? Can you explain to yourself . . . ?

DW: Yes. When you're involved in a program like this, you have to be there when the students are there . . . that means nights, weekends and you have to be devoted. When you have a family and you're trying to spend time with your own children, it gets difficult. One of the reasons why I left was: number one, I thought that there were others that were on the staff who really needed to have the opportunity to take over the reins, bring fresh blood to it. Number two, I wanted to spend more time with my children.

CAC: How old were they then?

DW: They were then in grade school. Number three, I was invited to start a function for a major institution, Norwest Bank, a corporate responsibility function for the corporation. Here, I'd been working with a corporate responsibility internship program with students for a long time . . . I'd always said that you should never do anything or advocate something unless you've done it yourself; and here, I had a marvelous opportunity to be invited by the CEO to come and start a function that was highly innovative and, as a matter of fact, to use some of the techniques we developed at the University "Y" inside the bank—which we did in task forces of employees tackling significant problems.

CAC: You were given a green light and a lot of elbow room to do that?

DW: Yes, that was one of the reasons why I went to it.

CAC: That led to other . . .

DW: That led to other things, yes. Eventually, I wanted to not only raise the questions for the bank but for other organizations. At the time, the opportunity opened up at [College of] St. Catherine to start at a center for ethics, and responsibilities, and values.

CAC: I had forgotten that.

DW: I went there for six years to do that and worked with a lot of corporations and other non-profit organizations around questions of improving . . .

CAC: You found St. Catherines a hospitable environment?

DW: Very, very hospitable. Yes. That's a very interesting place because of the legacy of the nuns, the order of St. Joseph [of Carondolet]. Things that I noticed immediately as soon as I walked onto the campus were they expect you to do your very best if you're a student or anyone. They expect you to do your very best. The Protestant ethic is alive and well among the nuns and faculty at that college.

CAC: [laughter] Yes, sure.

DW: Number two, they expect you to be committed and devoted far beyond the call of duty. Number three, they accept you for who you are, warts and all. It's a very caring environment, which is not by accident. It comes from the order. It comes from their experience together and it comes because they're women—which all of a sudden just turned on a light bulb for me because my guess is that the persons who over the years have been most contentious among the faculty at the university have been men.

CAC: Well, they have been in the majority by 90 percent for years.

DW: Yes. But I think there is something about that experience. I mean, my experience at St. Kate's was very different than at the university.

CAC: Although you might have found it at St. John's University with the Benedictines.

DW: Yes. I'm on the board of the Ecumenical Institute up there.

CAC: Oh, are you?

DW: Yes.

CAC: I just talked with another friend. She was at a weekend thing with them.

DW: Yes, we just had our annual two-day board meeting.

CAC: And another great water colorist and painter from St. Paul . . . we have one of her lovely paintings in our . . . well . . .

DW: I don't know what else I can say except that I think that the culture of the university is [sigh] . . . Part of it is the problem of being an urban university. It's different where you're out on the prairie, and you live close to each other, and you socialize with each other. In this culture, it's harder to do that . . . I think at this university.

CAC: I think people underestimate the competitive structure of the academy as well.

DW: Yes.

CAC: We make fun of the nineteenth century. We make fun of [unclear]. Annually in May, when we got around to deciding who would be rewarded with \$3000 or \$300, it was quantitative frequently.

DW: Yes and I think a lot of it, increasingly, is who can get the grants from foundations, from the federal government, and other places.

CAC: Yes.

DW: That becomes the determiner of one's worth which has nothing to do necessarily—not completely unrelated but not necessarily related—with working with students.

CAC: Well, my friend, that may not resolve all of the issues but certainly we've covered a lot of ground.

DW: Yes, it's been fun. I appreciate this.

CAC: I appreciate it. It's been a very useful, and to me, inspiring couple of hours.

[End of Tape 2, Side 1]

[End of the Interview]

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