of quality and the need for thoroughness. The academic can apply himself to practical affairs and if universities are for the intellectual elite, they must be guided by the elite, for these individuals, even if they do not always know best, will know better than other contemporaries.

The development of the Johns Hopkins Medical School illustrates the point. Johns Hopkins, a shrewd and highly successful merchant banker, personally selected trustees according to their demonstrated ability, commissioning them to obtain advice and assistance of those at home and abroad who had achieved the greatest success. Gilman, the first President, implemented this idea master-minding the endeavour and selecting key personnel on the basis of scientific achievement. The spirit of enquiry which dominated the school, the select hierarchy, which was the essence of the university, the select hierarchy, was to be the best of all systems is hard to resist. Nevertheless in moments of clear rational thought — and those moments are probably as rare amongst professional academics as they are elsewhere in the community — the insistence of one group has rested away at our brains: "Was the past so good after all?"

Universities in my own lifetime have changed quite remarkably and the change has to do with the very essence of the university. In the nineteen thirties they still had something to do with the intellectual concept of such institutions. They were in essence communities of scholars concerned primarily with the pursuit of knowledge. In saying this, I make no judgment about how available universities were to the people. I am simply saying that those who were lucky enough to be admitted to such communities, and those moments are saying this, certainly about how available universities were to the people. I am simply saying that those who were lucky enough to be admitted to such communities, and those moments are saying this, certainly about how available universities were to the people. I am simply saying that those who were lucky enough to be admitted to such communities, and those moments are saying this, certainly about how available universities were to the people. I am simply saying that those who were lucky enough to be admitted to such communities, and those moments are saying this, certainly about how available universities were to the people. I am simply saying that those who were lucky enough to be admitted to such communities, and those moments are saying this, certainly about how available universities were to the people. I am simply saying that those who were lucky enough to be admitted to such communities, and those moments are saying this, certainly about how available universities were to the people. I am simply saying that those who were lucky enough to be admitted to such communities, and those moments are saying this, certainly about how available universities were to the people. I am simply saying that those who were lucky enough to be admitted to such communities, and those moments are saying this, certainly about how available universities were to the people. I am simply saying that those who were lucky enough to be admitted to such communities, and those moments are saying this, certainly about how available universities were to the people. I am simply saying that those who were lucky enough to be admitted to such communities, and those moments are saying this, certainly about how available universities were to the people. I am simply saying that those who were lucky enough to be admitted to such communities, and those moments are saying this, certainly about how available universities were to the people. I am simply saying that those who were lucky enough to be admitted to such communities, and those moments are saying this, certainly about how available universities were to

Conclusion

Government should depend on a rational policy, and the university philosophy foremost and decision-making determinations, and decisions for the Wellington Cancer and Medical Research Institute, New Zealand Medical Journal, 61, 345, 1978.


Steinberg, W. E. The Role of the University in the Admissation of the Teaching Hospital. The Australian University, 13, 226, 1975.


I think we probably have this right and none of us are members of universities would wish it to be withheld. But it is when we as citizens wish to say how we think any particular university ought to use it as a justification for outside influence on universities. There is no possible justification for outside influence on our own behalf, as taxpayers, let it be remembered, the control of academics? This selection of questions demands independence as an essential pre­

We should be prepared to accept direction from it is the object of pressure, soon becomes a Putin day’. This question asks itself. The problems confronting universities are, however, more dangerous, however much we may dislike any particular government, it is as well that we remember that a majority of us elected it and that a majority of us can get rid of it. I know it is not quite as simple as that, but the truth that underlines that over simplification is absolute, so long as this country remains a democracy.

We all know, however, that the public purse is not bottomless. This has led many universities and individuals in universities to seek funds elsewhere. Some of the sources are the various research institutions whose standards of integrity are as high as those which are nominally government funded. There are others who are less of the multi-national and supernational ag­

学术自由' is simply the application of the concepts of freedom of management, ownership, and control of the academic life. Nothing more: there is no special freedom for academics, but it is well to remember that if freedom of trade unions is not always the first to be challenged and threatened by authoritarian governments.

Accountability, the rendering of an account of our stewardship them an admirable concept, provided it is viewed as a democratic requirement. It is a sort of financial equivalent of an "open day". When univer­

sities reveal to what use they have put the funds that have been made available to them from the public purse. But the funds, once allocated, must be theirs to manage. Interference often comes in this area from those who should know better. Our present Prime Minister, for example, has been heard to say that education has become "too academic" and the universities should be more concerned with the everyday needs of society.

It is precisely in this area that universities must resist attempts to influence them with the utmost ferocity. Once a university yields to political pressure to introduce "useful" courses it is a step too far on the road to the execution of the PHE. Further than this universities should not be re­

The resistance to outside influence becomes much more imperative in times of economic recession when there is competition for limited public funds. Universities must understand and on the whole do understand that they must continue to meet the pressing needs of schools, technical colleges, hospitals, society security and a host of other legitimate demands on the public purse. But the funds, once allocated, must be theirs to manage. Interference often comes in this area from those who should know better. Our present Prime Minister, for example, has been heard to say that education has become "too academic" and the universities should be more concerned with the everyday needs of society.

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personal prosperity. The result of this is that “useless” subjects become more popular. This divi-
sion of subjects into useful and useless is not, I need
hardly say, of academic origin: it is rather a cate-
gorisation implanted on academic areas of study
by those who seek to use the particular talents of
those who graduate from universities. Within
the academy, we are committed to the intrinsic value
of all our subjects—or, at least, we should be. Academics,
who can be as prejudiced as most people, would
prefer in their worst moments two categories:
valuable subjects and valueless subjects. But no two
academics would agree on a list of subjects in either
category. Nevertheless, three of the subjects taught in my
Department are Latin, Classical Greek and Ancient
History, in all of these subjects, in a year in
which enrolments within the University of New England
have risen (as I believe) by seven, enrolments have
risen quite dramatically. The demand for Ancient
History has been rising steadily for some years and
this year the demand for Greek and Latin has been
remarkable. The university now has nearly a hundred
students studying Greek and Latin and there can only
be one reason for this. It can only be that students feel
an interest in the learning of languages, in which near-
ly all the seminal works of European civilisation are
written. Students seem to be becoming in that un-
forgettable phrase “too academic”. Political in-
terference in universities would put an end to all this
activity.

Leadership or Service?
I come now to the second area in which universities
must exercise care in the preservation of their in-
dependence: and think it is the more important of the
two. If you attend a typical Graduation Ceremony,
you may be sure that some personage of distinction
will make a speech during the proceedings.
If you have heard one such speech, you have heard
a graduation group consisting of Themistocles,
Napoleon, Kaiser Wilhelm, Benito
Hun and we would
see the universities as
Again, a criminal's death on garbage tip
outside the walls of Jerusalem. Service is not
stressed much in the elitist theories of universities.
Yet service is the true basis of leadership and true
leadership is open to all who have a genuine concep-
tion of the meaning of service and a burning desire to
follow wherever the call of service may lead. Leader-
ship is the outcome of competition, and service calls
for co-operation. It seems to me that the universities
must exercise care in the preservation of their in-
dependence: and we would
see the universities as
on each other should be primarily realised. This is
simply asking for a return to what Cicero called
humanitas, by which he meant a proper appreciation
of the intrinsic worth and dignity of each individual
human being. This can only be appreciated if those
who enter universities are encouraged to see
themselves as learning to serve their fellows rather
than to lead them. I have said that the more who enter our universities, the better. I do not mean by this that I am advocating a
lowering of standards, rather the reverse. For I see
the universality of the future, all too soon to be the pre-
sent, as opening its doors to all who want to come.
Many will find after a year of university study that their
talents will find a fulfillment elsewhere, in commerce,
perhaps, or in the various trades. A professor is
generally accorded greater respect than a carpenter?
Universities must allow themselves to recapture
something of the esprit de corps that was theirs in the
days of their medieval foundation and which they
have brieﬂy rediscovered in times of great excite-
ment such as in the immediate past year generation of
students. The open door plays an essential part in the re-
establishment of this spirit of humanity. Let all
come and see if this is for them. In this way none who
can learn to serve their fellow human beings best by
avoiding themselves of the spirit of the academy will
be lost and most who are moved to visit the halls of learn-
ing, for however brief a period, will be more tolerant
and understanding of the ideal of service to humanity
to which universities should unstintingly aspire.

because the underlying assumption of such a view is
that all that is needed for the establishment of a happy
and contented society is the provision of leaders: a
type that comes straight from the house of ban-
dige. It is not leadership that we need, it is service. One of
the few characters in the crowded tapestry of history
who could have claimed to possess qualities of ge-
nuine leadership came among us as one who served
and ended up in a criminal’s death on garbage tip outside
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tion of the meaning of service and a burning desire to
follow wherever the call of service may lead. Leader-
ship is the outcome of competition, and service calls
for co-operation. It seems to me that the universities
of the future are faced with a stark choice. Since it is a
fundamental tenet of all academic institutions that
education, the process of learning, which is never
completed and which is always suggesting new
paths, new ideas to be investigated, is the one sure
way to a wider understanding of the world about us—of life on earth, if you like—then it is incumbent
upon us all to ponder the realities of the choice
between competition and co-operation, the choice
between leadership and service.

There is a genuine dilemma here, starkly brought
before us in the confrontation between the two
political elements in a democratic society. If we cut
cut the two extreme ends of the political spectrum, it
must be conceded that the purpose of our own lea-
sership is the outcome of competition, and service calls
for co-operation. The conser-
ervative element in our political system favours com-
petition, the progressive element co-operation. (And let
me hasten to add that supporters of the Liberal
party’s success.

servative (and longer established) group. A political
set-up and we each
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