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Report of the President's Commission on Campus Unrest, United States. President's Commission on Campus Unrest, 1970, 358 pages.


Harvard's Secret Court The Savage 1920 Purge of Campus Homosexuals, William Wright, Oct 1, 2005, History, 294 pages. Draws on confidential university papers from the 1920s to reveal the tragic conspiracy stemming from the suicide of a gay freshman and the subsequent witch hunt that served to.


Alma Mater Design and Experience in the Women's Colleges from Their Nineteenth-century Beginnings to the 1930s, Helen Lefkowitz Horowitz, 1985, Education, 420 pages. Horowitz 'analyses the architecture of each college as a way of understanding its social and cultural history. Blending the usual stuff of institutional history with a keen.


Student Politics in America A Historical Analysis, , Jan 1, 1997, Education, 249 pages. Students have periodically played an important role in campus political life as well as in societal politics. Students were active in the anti-slavery movement; they rebelled.

The Courage to Teach Exploring the Inner Landscape of a Teacher's Life, Parker J. Palmer, Jun 8, 2010, Religion, 272 pages. "This book is for teachers who have good days and bad and whose bad days bring the suffering that comes only from something one loves. It is for teachers who
refuse to ....

Making the Grade The Academic Side of College Life, Howard Saul Becker, Everett Cherrington Hughes, Jan 1, 1995, Education, 150 pages. Based on three years of detailed anthropological observation, this account of undergraduate culture portrays students' academic relations to faculty and administration as one ....

When high school rebels embark upon college, they can pursue well-defined avenues of political or artistic expression, thanks to an alternative subculture available to American college freshmen since 1910, the author notes. The same is true for students who are more in the mainstream they can fall in step with a campus subculture that downplays academic work while glorifying social grace and athletic prowess. In addition to collegiate types and rebels, Horowitz, professor of history at the Univ. of Southern California, identifies a third subculture, that of the "outsiders." For these intensely serious students, college is primarily a means to rise in the world. This comprehensive social history redefines the terrain of campus life, past and present. By grounding her schema in vivid history and anecdote, the author is able to tackle head-on a fraternity-bred tradition, still wide-spread, which devalues academic and intellectual achievement. A path-breaking study.

"To put it directly," writes Horowitz, "college men and the faculty remain at war. Students who assumed the culture of college life avoided any contact with the enemy beyond that required. Knowing they would lose in open conflict, such students turned to deception, using any means to circumvent rules. ..." The situation she describes is at Yale in the early 1800s, not Columbia in the 1960s. Horowitz ( Alma Mater, LJ 8/84) has drawn on a wealth of material to offer a balanced yet candid appraisal of how each generation of American students has passed on its "culture," and how that culture has helped shape the modern college. She also provides an excellent context for assessing the recommendations of various national commissions aimed at changing the American college of the 1980s and beyond. Highly recommended. Richard H. Quay, Miami Univ. Libs., Oxford, Ohio

This history text focuses more on the classifications in the student population as defined by Horowitz and the changes in those individual populations over the years. Horowitz often refers to "The College Men," "The Outsiders," and "The Rebels." Each of these groups has played a significant role in the development of higher education and Horowitz does a fantastic job of tracking minority involvement and ownership into these groups over the years. There are many interesting accounts of the trouble that students caused over the years (especially the college men in the early years of Harvard and Yale). The Outsiders were the students that were not allowed into the selective groups of greek-letter societies and the rebels and Horowitz follows the integration of some student cultures as they merge, shift, and change.

This book does a wonderful job of describing student life in the 18th, 19th and 20th centuries. It should be required reading for all my fellow professors who pine for the fabled "good old days" when students were in awe of their professors, put a priority on their studies, and were virtuous. This book describes the reality, not the myth. It is a wonderful discussion of student life, including the rebels and outsiders. Several times I laughed outloud at the similarities between today's college students and those of centuries past.

Professor Horowitz charts the behavior of American college students from the 18th century to the 1980's. She identifies three behavioral groups--the collegians (think: goldfish-swallowing, beer-swilling frat boys, at war with the faculty over the course of college life--will it be drab drills or nonstop fun?); the outsiders (non-Greek grinds with strong vocational interests; think G.I. Bill guys, geeks, nerds, Asian engineers); the rebels (hyper-serious intellectual and/or political types above grades and vocationalism who relate to the culture of the outside world and take their inspiration from high modernism; think Jack Kerouac and the beats, Mario Savio and Mark Rudd). These are succeeded by the 'new outsiders', the post 60's, sadly serious, apolitical materialists, with noses to the grindstone and dreams of homes like their parents' with Beemers in the garage.
The book is built upon individual memoirs and autobiographies and includes a wealth of photographs from university archives. Its most salient point (though it illustrates it without stressing it) is that there was no golden age in which students were all serious and faculty were all happy. The gaps, however, are enormous. There is very little space here for students who actually enjoy studying, students who have come to college to prepare for life as well as (or secondarily) for a job. There is little or no attention given to the vast numbers of students in parochial institutions which banned fraternities and sororities. The principal foci (as so often in these kinds of books) are northeastern private colleges and universities, with an occasional nod to Northwestern and Stanford. Institutions like Caltech, West Point, or Arizona State (which don't fit the template, no matter how interesting or important they may be) are systematically overlooked.

The author also succumbs to the nostalgia for the 60's, seeing the 'seriousness' of the student activists as somehow normative and the 'seriousness' of the current vocationalists as somewhat sad and selfish. University vocationalists, of course, have been around in serious numbers since the late middle ages. In fairness, the author notes the vocationalism of divinity students in early American education. The point is that vocationalism is not always materialist or selfish.

The book is very useful in portraying a large portion of the students who have attended American colleges and universities. The students who are overlooked, however—those who enjoy their studies, whose curiosity overrides their vocationalism—may be that 10% in faculty guesstimates: the students who actually belong in college. In the closing pages of the book, Professor Horowitz recounts an experience with students such as this (in the early 1980's) and labels them the new rebels. I would suggest that such students have been around for centuries; unfortunately their numbers have been comparatively small. Many join the professoriate. They then long to teach students such as themselves. Read more &rsaquo;

This is a charming and ambitious book. The author has assembled a two hundred and eighty year history of the student view of college through the examination of collegiate novels and memoirs of people who have written about their college days. The portrait of the mix of students that have existed in some form for almost all of that time - the insiders oblivious to learning, the outsiders hitting the books, and the rebels trying to define themselves intellectually and sociology over their college...more This is a charming and ambitious book. The author has assembled a two hundred and eighty year history of the student view of college through the examination of collegiate novels and memoirs of people who have written about their college days. The portrait of the mix of students that have existed in some form for almost all of that time - the insiders oblivious to learning, the outsiders hitting the books, and the rebels trying to define themselves intellectually and sociology over their college years - is enlightening. The assemblage of books used to paint this story - while certainly not exhausting; I thought of autobiographies she missed as I read this book - is interesting, a mix of the famous and semi-famous.

Horowitz notes that the rise in serious study in college life of the late 19th/early 18th centuries came about because the new workplace demanded that people have a new knowledge base. The level of seriousness rise again with the post WWII years and the inclusion of older military veterans in the student mix. She rightly identifies the transition of the outsiders from the poor students of old who viewed professors as mentors to today's generally well-healed group who have more of an antagonistic relationship with the professorate.

Sprinkled throughout this book is a wonderful assemblage of photos of students through the ages culled from university archives across the country. This book isn't designed to be read widely. But for academics and students who want to know what student life was about way back when, this is a fun read free of political correctness.(less)

I enjoyed this book, which is a wide-ranging history of undergraduate cultures in the United States the 1800s through the early 1980s. Horowitz's main argument is basically that we have monolithic views of college life because certain segments of the undergraduate population -- most often the mainstream, extracurricular-oriented, white, middle-class Protestant students she alternately calls college men and women and organized [i.e. Greek:] students -- tend to monopolize public attention
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Helen Lefkowitz Horowitz, Sylvia Dlugasch Bauman Professor in American Studies at Smith College, is the author of The Power and Passion of M. Carey Thomas" (1994), Campus Life (1987), Alma Mater (1984), and Culture and the City (1976). She is the recipient of grants and fellowships from, among others, the Radcliffe Institute and the American Antiquarian Society. Rereading Sex" was a finalist for the Pulitzer Prize, the finalist for the Francis Parkman Prize, and the winner of the Merle Curti Prize from the Organization of American Historians. She has taught at Scripps College and the University of Southern California. She and her husband, Daniel, live in Northampton and Cambridge, Massachusetts.

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academic alumni Amherst Amherst College athletics became become began Berkeley campus career Charles William Eliot cheating classmates classroom club coeducational college rebels college students college women colleges and universities collegians collegiate rebellion Columbia Cornell courses created curriculum Daily Texan decade Edward Hitchcock emerged entering college extracurricular faculty felt female football fraternities and sororities fraternity members freshmen friends future grades graduates Greek system Greek-letter Harvard hedonism higher education ibid independent institutions intellectual Jewish Jews joined law school learned Library lives male Margaret Mead nineteenth century number of students offered organized outsiders parents percent political president prestige Princeton professors protest questions quote radical remained sexual social society sororities Stover at Yale student body success tion took traditional turned undergraduate culture undergraduates University Archives University of Michigan University Press veterans Walter Lippmann William Willie Morris women's colleges Yale York young youth

In Campus Life, Helen Horowitz â€œattempts to describe the variety of ways that undergraduates have defined themselves, viewed their professors and fellow collegians, formed associations, and created systems of meaning and codes of behaviorâ€• in the 18th, 19th, and early 20th century, in order to explain the modern phenomena of student culture in the 1980s.Â (pg. ix)Â Although she attempts an interdisciplinary approach to this work, her sole background in history tends to make her assumptions of sociology and psychology seem unfounded because she does not provide ample evidence.Â Although her prose are phenomenal and make the book fun to read, it seems that she is not really saying much of consequence, and her argument that there are three distinct types of college students, college men, outsiders, and rebels, that have been ever-present since the middle of the nineteenth century seems weak and unfounded when she tries to add two more types, the New Outsiders and quiet rebels.

Horowitzâ€™s breakdown of the three main groups is almost entirely class based, in which the
college men and women are nothing more than the children of the land-owning elite who only engage with students of like status and create secret societies in order to separate themselves from the Horowitz's "outsiders." "Outsiders" were children of working class farmers who went to university to become ministers. They keep their head down, work hard, study intently, and are there in order to earn a degree. Ingrossia would say that this is a prime example of trying to mix highbrow and lowbrow culture, but only to a certain extent. Horowitz's "rebels" fill the void of the middle class. They come from mildly affluent families in search of professional jobs. They were not in college before the Victorian and Progressive Era because they did not previously need a degree to do the job they were destined to do. The evolution of the American university, especially after the Morrill Act of 1862, plays out just like Gorn's evolution of boxing; poor men were there because it was their only chance out of poverty, while the rich men were there for their own entertainment. Once the two cultures began to disagree, middle class men joined in to bridge the divide.

Her use of autobiographies and memoirs as the base of primary documents makes it difficult to sort truth from fictions caused by misremembering and dishonesty from the authors, but she does a pretty good job of finding the main story lines of student life and using them to give the broad story to her readers. Horowitz understands the limitations she has put on her writing because she is attempting to cover a large subject over a 200 year span, so she plans to give only the highlights as she paints the big picture of student culture. Although she grasps the idea that undergraduate students have been divided into contending cultures throughout the past two centuries, her plan to recognize only three backfires a bit, in my opinion, because she doesn't have substantial evidence to make the broad generalization that there were indeed three types of college students. Horowitz is trying to relate student cultures of the past too closely with modern student culture, and the book suffers because of it.

Horowitz's attempt to write an interdisciplinary book grounded in history was not great, and her lack of evidence and generalized findings will alienate most historians, but her target audience of college and university administrators as well as parents of current or soon-to-be college students can use this work in order to remember that not every student has the same experience while in college, and hopefully it helps provide some extra freedom for college students.

The words college life bring to mind many different images and memories for those who have been there, or for parents who have worked hard to send their children there. Henry Adams wrote of Harvard College "... Harvard teaches one little, and that little ill..." But until now, no one historian has put into perspective the ways in which students throughout American history have lived their college lives as adeptly as Helen Lefkowitz Horowitz has delineated them in "Campus Life."

It is difficult at best to rest easy with generalizations about the kinds of students who have attended both private and public colleges and universities in the United States. Horowitz does this by asserting that students can be categorized as "outsiders," "college men," "rebels," "women," or "new outsiders." She writes that these categories grew out of revolt: "Records of youthful hedonism and collegiate customs in North America go back to Harvard's beginnings. Its poverty, simplicity, piety, and small scale may have initially inhibited adolescent enthusiasm, but Harvard, in the heart of Puritan New England, captured its students playing cards, drinking, and stealing the turkeys of their Cambridge neighbors." From there, collegiate rebellions split men and women into rebels, nerds and the like.

While bordering on the general, Horowitz's extensive research and historical analysis bring interesting facts and anecdotes about so many varied people that the otherwise precariously broad categories seem to make sense. The author admits her own ambiguity about writing a comprehensive work on such a large topic, but her belief that the past kinds of collegiate life styles have profoundly shaped those of today carries weight. Indeed, Horowitz provides a most entertaining view of the evolution of student groups.

For instance, she traces the nature of political rebellion on campuses from the '50s to the '60s: "College rebels in the 1950s felt themselves to be beleaguered, a small minority on a campus
indifferent or hostile to the issues they were raising. The Movement provided their 1960s counterparts with a sense of momentum, increasingly radical explanations for their discontent, and linked plans of action. Unlike both rebels and radicals in the 1930s, members of the New Left did not intend to educate fellow students with words and pledges. They engaged in direct action to build a moral society." Such historical analysis serves to illuminate well the distinctions between decades and groups, as well as the effect one had on the other.

Upon entering a college today, one quickly ascertains that identification with a particular group is as important as knowing how best to attack a syllabus. Horowitz is quick to point out that no one student belongs entirely to one group: Students since the founding of Harvard College 350 years ago have transcended singular group identities. They are Cabots and Lodges, but they are artists and writers; they are women, but they are socially conscious; they are rebels, but they are nevertheless attracted to fraternities. This is an important qualification, and one which carries an otherwise generalization-oriented work.

Horowitz writes of her approach: "My hope is that this book may clarify the varieties of undergraduate life. To alumni, it may illumine a meaningful part of their past and connect it to the bewildering present. To entering students and their parents, it can serve as a road map, pointing out choices."

She goes on to describe her overriding wish that students today not feel obliged to act within the norms that governed college life during their grandparents' school years. By pointing out the fascinating multiplicity of any one student's collegiate experiences at all kinds of colleges across the country during all different time periods, Horowitz accomplishes what she set out to do.

It might be difficult for an aspiring college student to read the work and imagine what place he or she might take in the "history" of the collegiate experience. But aspiring college students should read it, because the historiographic worth of Lefkowitz's work is real, and indeed important. No one should be told to act a certain way in school, but students act along the lines delineated by Horowitz anyway. College students would probably like not to be categorized, but that is her point, and it is a good one.