Almanac

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Penn's Way/United Way: A Modified Campaign in 1990

For 1990, Penn will conduct a modified "combined campaign" in which faculty and staff may give by payroll deduction to United Way and/or to four additional federations—Black United Way, Bread and Roses Community Fund, United Negro College Fund, and Women's Way.

The University will also significantly increase its goal, according to Dr. Barbara Butterfield, who chairs the 1990 campaign. The target will be $300,000, up from last year's campaign where the goal was $275,000 and the final total $290,852. She said she believes the higher goal will be met partly because of increased interest that comes with adding the four federations as direct participants.

In past years, the four umbrella organizations could be designated by Penn givers under the United Way Donor Option, but last year a campus committee began urging direct transmission of gifts to the federations to avoid the United Way administrative overhead costs built into that structure. (See *Almanac* Speaking Out letters January 16 and February 27, 1990).

A spokesman for the President's Office said the 1990 campaign structure is a compromise between proposals to remain United Way-only, and those urging an even broader Combined Campaign which would establish criteria for still other federations to join as direct participants. The four added this year were those proposed by the Penn campus committee that raised the issue in Senate and the staff Assemblies. Access to Penn employees for charitable solicitation has been a topic of debate since 1979, when several emerging groups were not admitted to the United Way. Penn leaders helped design Donor Option as a way to continue the convenience of "one-gift giving" and payroll deduction but broaden choices.

As the campus campaign begins October 31, Penn faculty and staff will still receive a single pledge card but with new instructions. United Way will continue the Donor Option for designating non-member agencies, and its "cluster" options for directing funds toward groups of agencies that serve given populations such as children or the homeless.


PENNPRINTOUT

VOLUME 7 / SEPTEMBER 1990

Tablets of the law

Robert Kraft and the computer analysis of texts

BY RANDALL COUCH

The Old/New Penn Printout

The Penn microcomputing newsletter begun six years ago by CRC (the Computing Resource Center), has begun its Volume 7 as a larger (16-to-24-page) journal with editorial staff drawn from all departments of the Office of the Vice Provost for Information Services and Computing. It will come to faculty and staff mailboxes directly instead of as an *Almanac* insert, nine times a year. Longtime editor Edda Katz of CRC is managing editor of the revamped publication, with CRC's director, Dr. Jeff Seaman, as executive sponsor. *Q & A, Random Bits* and other standing features (including training schedules and new product reviews) continue, and coverage of academic/library and administrative computing expand. (In Volume 7, No.1, at left, the lead article is on Dr. Robert Kraft's innovative work on Biblical texts.) The old/new *Printout* uses advanced computer graphics, prints on recycled paper, and invites comment and "hot dates" for its expanded calendar—for which the deadline is the 10th of the month before the issue.

Acquaintance Rape

National statistics on acquaintance rape are alarming. In a recent study of 32 colleges and universities, one in six college women reported being a victim of rape or attempted rape during the preceding year. One in fifteen male students reported committing or attempting to commit rape in the same period.

Acquaintance rape can threaten the safety and well-being of members of our community. In addition to the personal trauma sustained by the victim, the nature and consequences of this crime undermine the educational mission of the University. Penn will not tolerate sexual assault or violence in any form.

For a number of years the University has provided programs and procedures to help students receive expert counseling and to pursue legal options, if appropriate. We urge the community to utilize these resources to help prevent these crimes and help victims/survivors to regain control of their lives.

As the new semester begins, we are speaking out plainly on this issue because we know that incidents of acquaintance rape or attempted rape are often not reported. In a national study 90 percent of the victims had remained silent and had not reported the crime. By bringing the issues out in the open and reaffirming the University's deep concern for the safety of all members of our community, we seek to foster an environment that encourages reporting and discussion of acquaintance rape. No one should suffer alone, blame oneself, or go without needed assistance. We want to make sure that everyone is aware of Penn's resources that can help them, and their friends.

We have developed a logo for this effort—an old fashioned key. The logo represents the unlocking of the issue of acquaintance rape and the coordination of the campus resources available. A plastic keychain identification holder and a brochure carry this logo and list for all our students the available resources. Throughout the year we will continue to communicate about the issue of acquaintance rape and hope that the entire community will help contribute to a campus that rejects violence in any form.

—Sheldon Hackney, President
—Michael Aiken, Provost
—Marna C. Whittington, Senior Vice President
—Kim M. Morrisson, Vice Provost for University Life

OF RECORD

To All Faculty: Change in First-Week 'Drop' Rule

Last March the Council of Undergraduate Deans decided to abolish its University-wide rule permitting instructors in undergraduate courses to drop students who do not attend classes during the first week of the semester. This decision was motivated by changes in the University's registration processes consequent upon the implementation of the new enrollment management and phone registration systems (SRS and PARIS). I am writing at this time to bring this decision to the attention of affected faculty and students.

Effective with the start of the fall 1990 term, undergraduate instructors may no longer drop students from their class rolls for non-attendance during the first week of classes. Also, I want to encourage all departments and faculty to take full advantage of the various enrollment management options provided by these new systems. The Office of the University Registrar or your school office can assist you if you have questions regarding the implementation of this policy or ways in which you may better utilize SRS and PARIS to effectively manage your courses.

— Michael Aiken, Provost

SENATE

From the Chair

The following agenda is published in accordance with the Senate Rules.

Agenda of Senate Executive Committee Meeting Wednesday, September 12, 1990, 3-5:30 p.m.

1. Approval of the minutes of May 2, 1990
2. Chair's Report
3. Discussion of Provost's latest Affirmative Action Report
4. Selection of nominees to fill committee vacancies
   a. Senate Committee on Academic Freedom and Responsibility: one 1-year vacancy
   b. Senate Committee on the Economic Status of the Faculty: one 1-year vacancy
   c. Senate Executive Committee Assistant Professor Member: one 1-year vacancy
5. Policy on Secular and Religious Holidays
6. Other new business
7. Adjournment by 5:30 p.m.

From the Provost

Policy on Secular and Religious Holidays

The following policy is applicable to all undergraduate, graduate, and professional academic programs of the University of Pennsylvania.

1. No secular or religious holidays are formally recognized by the University's academic calendar. However, in setting the academic calendar for each year, the University does try to avoid obvious conflicts with any holidays that involve most University students, faculty, and staff, such as July 4, Thanksgiving, Labor Day, Christmas and New Year's.

2. Other holidays affecting large numbers of University community members include Martin Luther King Day, Rosh Hashanah, Yom Kippur, the first two days of Passover, and Good Friday. In consideration of their significance for many students, *no examinations may be given and no assigned work may be required on these days.* Students who observe these holidays will be given an opportunity to make up missed work in both laboratories and lecture courses. If an examination is given on the first class day after one of these holidays, it must not cover material introduced in class on that holiday.

Faculty should realize that Jewish holidays begin at sundown on the evening before the published date of the holiday. Late afternoon exams should be avoided on these days. Also, no examinations may be held on Saturday or Sunday in the undergraduate schools unless they are also available on other days. Nor should seminars or other regular classes be scheduled on Saturdays or Sundays unless they are also available at other times.

3. The University does recognize that there are many other holidays, both religious and secular, which are of equal or greater importance to individuals or groups on campus. Such occasions include, but are not limited to, Memorial Day, Sukkot, the last two days of Passover, Shavuot, Shemini Atzerat, and Simchat Torah, as well as the Muslim New Year, Ra's al-sana, and the Islamic holidays Iid al-Fitr and Iid al-adha. Students who wish to observe such holidays must inform their instructors within the first two weeks of each semester so that alternative arrangements convenient to both students and faculty can be made. Students who make such arrangements will not be required to attend classes or take examinations on such days, and faculty must provide reasonable opportunities for such students to make up missed work and examinations. For this reason it is desirable that faculty inform students of all examination dates at the start of each semester.

This year Rosh Hashanah falls on Thursday and Friday, September 20 and 21, and Yom Kippur is on Saturday, September 29.

I would also note that because there are a few religious holidays whose exact dates cannot be determined within the first two weeks of each semester, we are revising our current policy to reflect that fact. Students will be asked within the first two weeks to inform their instructors "of their intent to observe the holiday even when the exact date of the holiday will not be known until later" so that alternative arrangements can be made "at the earliest opportunity." While this revised policy is not yet official—not all University groups have had an opportunity to review it—I would urge the faculty to comply with its spirit.

— *Michael Aiken, Provost*

Freshman Convocation: the President's address to the Class of 1994

Building a Mo' Better Penn

Women and men of the class of 1994, welcome to Penn!

You arrive at Penn as we celebrate the 250th anniversary of its founding in 1740. As you doubtless know, and will hear reiterated countless times, our founding father was Benjamin Franklin whose image is omnipresent on the campus. Few universities are as fortunate in their founders as Penn. True, it is ironic that one of the world's great universities and America's first university was founded by a man who dropped out of school at the age of 10, but Benjamin Franklin is nevertheless a marvelous exemplar of Penn's ideals. As an autodidact, he demonstrates the truth that the goal of education in the modern era of accelerating change is to make each student his own lifelong teacher. As a polymath, he serves as an inspiring model in a time that requires us to integrate knowledge across several specialties—a time that challenges us to make sense of a natural and social world that stubbornly refuses to be neatly compartmentalized.

Scientist, man of letters, businessman, statesman, diplomat, Franklin was the most interesting of America's founding fathers, clearly the most enjoyable if not always the most piously admirable. He was a man of thought as well as of action, thus helping to dispel the dangerous notion that those two realms are mutually exclusive. Influenced by Franklin, especially by his 1749 essay, "proposals for the education of youth in Pennsylvania," our university, from the first, has been convinced of the utility of bringing together theory and practice, "the useful and the ornamental," the world of thought and the world of action. As thinking and acting become less and less distinguishable, and as it becomes clearer that knowledge is power, the goal of a Penn education as described by our first provost, William Smith, and published by Franklin in 1756, remains contemporary: to render our students capable of "thinking, writing and acting well."

Beginning as a charity school and then as the College of Philadelphia, Penn was one of nine institutions of higher education founded in the colonial era, and it was the only secular one. It became the first university in 1765 when the first medical school in North America was started, and the legislature recognized this fact just after the Revolutionary War by changing the name to its current form: the University of Pennsylvania. We have remained true to our innovative beginnings: the first professor of law, the first teaching hospital built and owned by a medical school, the first psychology clinic, the collegiate study of business, the first electronic digital general purpose computer—the list of pioneering efforts is impressive and, like the university itself, is still in process. We remain an energetic university that is an interactively multidisciplinary community of scholars, a whole made much more than the sum of its parts, a university in which the strengths of each part are reinforced through collaboration with other parts.

All of this is simply to suggest that there is much here for you to learn, both in the classroom and out, during this next important phase in your own transition from dependence to independence, this phase when you will find out more about who you are and what sort of values you want to commit yourself to. While you are on that voyage of self-discovery, be aware that you have joined a great tradition. Respect it; perfect it; shape its future.

You are also arriving at the university at a time of incredible change in the world. Though tyranny still exists, and injustices both foreign and domestic still abound, we are witnessing one of the most hopeful explosions in the growth of democracy in the history of the world. The destruction of the Berlin Wall ended its thirty-year career as symbol of the Cold War; the reunification of Germany is a certainty. Dramatic leaps forward are scheduled in 1993 for the economic integration of Western Europe, while most of Eastern Europe gropes its way out from under the dominance of the Soviet Union and stumbles toward various kinds of market economies. Perestroika and glasnost are working their uncertain wonders in the fragmenting Soviet Union. We are all gripped by a tense and perhaps transforming crisis in the Middle East. South Africa lurches fitfully toward a nonracial society. The rise of the Seven Tigers of the Pacific Rim is changing the world economic map. Despite the shortfalls, there are hopeful signs for popular government and human rights in Latin America. Change is in the air.

Perched on the rim of the last decade of the twentieth century, one can see a host of major forces at work around the world that will clearly shape the environment in which we will all be living in the twenty-first century. There is no reason to expect a change in the accelerating pace in the creation of new knowledge nor in the trend toward economies that are

by Sheldon Hackney

more knowledge-based than before. At home, ethnic diversity will surely increase, while abroad the communications revolution that has already altered world consciousness and the self-perceptions of peoples everywhere will undoubtedly continue to work its wonders. The growing world-wide demand for higher standards of living will cause domestic tensions in countries with unsuccessful economies and will increase the tensions between have and have-not nations. The economies of the world will become more interrelated, and the broadening scope of human activity will make our ecological problems ever more pressing.

Ironically, as all of the economic and technological forces bring peoples into closer, more interdependent, and more varied relationships with each other globally, there will be no end to the growing demand for individual and communal self-determination, and an increasing frequency of group conflict based on racial, ethnic, religious and language differences. Everywhere one looks in the world, these conflicts are flaring up: Northern Ireland, the Basque region of Spain, the Balkans, the Baltic States, Armenia, South Asia, the Middle East, Africa— it is a very sobering phenomenon.

The United States is now struggling with its own version of these global confrontations. As one of the world's most diverse societies, we are acting out an argument about what it means to be diverse. There is no doubt that "otherness" has arrived on center stage in American life. In every sphere from politics to business to the arts, groups are elbowing for space. Commentators are writing about the tribalization of America and the beirutization of our cultural life. The jogger trial in New York and the trial of Mayor Marion Barry in Washington were viewed by many in racial terms. The refusal of actors equity to grant permission to a British actor to play the part of an Asian man in the musical "Miss Saigon" raised the question of whether non-traditional casting is a one-way street. Just as minority groups, in the wake of the increasing disparity of wealth experienced in the 1980s, are becoming more assertive, non-minority Americans are raising questions about whether minority set asides and single member political districts and other devices designed to increase minority group access to economic and political power are appropriate or fair. Twenty years of affirmative action, they seem to be saying, is enough. This collision of perceptions has created enormous tensions in society.

There was a time, in the 1950s and before, when there was a dominant culture, a preeminent tradition of values and meanings and aspirations to which individuals and groups either conformed or set themselves consciously apart from. That "Leave-it-to-Beaver/Ozzie-and-Harriet" calm was shattered by the political, social and cultural revolutions of the 1960s. Though the old world was destroyed, we have not yet successfully defined the world that should take its place. We are living in the midst of an incomplete transition.

Yes, our society must be pluralistic, but what does that mean? What is to hold us together if there is no shared set of values and common aspirations? Are we a society in which individuals are to be equal or in which groups must be equal? What is the dividing line between pride in one's group identity and chauvinism? How can one be pro-us without being anti-them? How do we reconcile our notion that rewards ought to be earned in some sort of individual competition based on universalistic criteria and our belief that because of past discrimination social justice demands the application of some other kinds of meliorating criteria?

As we learned in the 1960s, when there are tensions and divisions in society, those will be reflected on campus. So, it is not surprising that Penn is struggling with its own version of the question, "What does it mean to be pluralistic?"

Our commitment to diversity is real. You can see it in the rich array of organizations, activities, and programs that help us attract and support students from groups that were not well represented on this campus twenty years ago. Your class is the most diverse in our history. A central part of our educational philosophy is that we will all learn more, and experience more personal growth, in conversation with people from backgrounds that are different from our own.

We therefore celebrate our diversity and seek to make it successful. You will be engaged tomorrow in one of our major efforts in that direction. We intend to be a pluralistic community that works, a community in which every member has a strong sense of belonging and in which people treat each other with respect. Ideally, we should all feel a sense of responsibility for each other. Ours should be a community that maximizes the possibilities of friendships being formed across all of the visible and invisible group demarcations, a community whose heterogeneity is not simply an aggregation of non-communicating homogeneous groups. Yet, we also must be a community that recognizes the legitimate role of group identity in the lives of our members, and the proper desire of students and faculty to spend some of their time in comfortable, familiar, homogeneous settings.

There are several things that can hold us together as a wholesomely diverse community. First and foremost, our commitment to pluralism itself is a common bond that counteracts the centrifugal forces of diversity. Just as important is our shared commitment to the University. We are, thereby, bound together by the academic values that lie at the core of our common enterprise—the belief in free inquiry, open expression, and intellectual honesty—and the mutual respect that should come from our recognition of each other as colleagues engaged together in the search for truth, abiding by the same obligations of self-discipline and mutual respect, and willing to grant to others every privilege that we claim for ourselves.

Our goal in this ought to be to create a model of a pluralistic community for America and the world to emulate. I fear that if we can not do that, we will fail in our task of preparing our students to live fulfilling and useful lives in a diverse and rapidly changing world.

Beyond the centripetal force of our central academic values, and beyond the necessities of our pedagogic mission, however, I believe we must rely on a commonly developed sense that community is important, that our human relationships require an effort and a commitment from each of us.

This old and perhaps trite notion has been given a fresh and compelling statement in Spike Lee's current movie, "Mo' Better Blues", which is set in the black community but is not about race and not even about the blues (though it does have a wonderful jazz soundtrack, courtesy of the Branford Marsalis group). It is about the redemptive power of love, with perhaps a subtext about the difference between love and sex.

It asks the question, "what gives meaning to life?" The hero, played by Denzel Washington, is a jazz musician dedicated to his music above all else. All of his relationships with other people are instrumental, callous, self-gratifying and otherwise self-centered. And he is centered on music. It is as if to say that he was what he produced, what he made; he was his music.

When asked what he would do if he could not play his trumpet any more, he replied that he would curl up and die. That definition of himself is tested when he is beaten so badly by a couple of gambling debt-collectors (from whom he did not protect his long-term buddy and manager because he was in the middle of creative trumpet solo) that he could never play again. After a year-long withdrawal, he finally recommits himself to the future by committing himself to his woman-friend who becomes his wife. They produce a son.

In the last scene, in a metaphorically exact copy of the opening scene, we see the father teaching his son how to play the trumpet, but unlike his own boyhood experience, he sends his son out to play with his friends rather than insisting that he grind away at his music lesson. Excellence in whatever it is that one does is a worthy goal, but one's ties to other human beings are also important; they are what gives meaning to life. We will be redeemed by family, by love and by friendship. We find meaning through our commitment to others.

Benjamin Franklin understood this intuitively. We are so taken with his unusual vision of the proper curriculum as set forth in his remarkable essay of 1749, "proposals relating to the education of youth in Pennsylvania," that we sometimes overlook his grasp of the justification of education. He begins that essay with a succinct statement that he took to be a truism, "the good education of youth has been esteemed by wise men in all ages, as the surest foundation of the happiness both of private families and of common-wealths." That is still the basis of our claim to public preference and the reason we enjoy tax-exempt status, not to mention the willingness of families and students to pay high tuitions.

More importantly, Franklin closes the essay, after describing the desired curriculum and its benefits, with a statement that ought to be emblazoned on the consciousness of educators everywhere. "The idea of what is true merit, should also be often presented to youth, explain'd and impress'd on their minds, as consisting in an inclination join'd with an ability to serve mankind, one's country, friends and family; which ability is (with the blessing of God) to be acquir'd or greatly encreas'd by true learning; and should indeed be the great aim and end of all learning."

So, the great aim and end of all learning is to serve others. That is why the university exists. If we can activate the redemptive power of love and friendship in the campus community that we will be building together, we will not only be true to our great tradition but we will be building a better Penn—indeed, we will be building a mo' better Penn.

More Convocation Messages on pages 6-7,

September at Penn

September at Penn

What 250 Years of History Can Do

by Michael Aiken

As Provost of the University, I am also pleased to welcome you to Penn. As you are aware, you have joined us during a very special year—the celebration of our 250th birthday. Although we have spent much of our time this past year celebrating our distinguished past, we have also been debating our future, chronicling that which we have already accomplished, and what we hope to accomplish as we now begin to look toward the tricentennial of our University in the 21st century.

This is an especially appropriate period in which to undergo such debate. The events this past year in Eastern Europe and the Soviet Union have dramatically reshaped our views and assumptions about the geopolitical world, while the recent events in Kuwait amply demonstrate the enormous impact that issues and actions elsewhere have on American domestic life.

All of us are being asked to adapt to a world in which instantaneous communication is a reality; in which international economics affect every aspect of our lives; one in which political interrelationships are more complex than ever before; and one in which diverse cultures of the world merge, and come into conflict, to an ever increasing extent.

The world is indeed one global village. As noted by the National Commission on Excellence in Education in its report, "A Nation at Risk," issued several years ago, we live among determined, well-educated, and strongly motivated peoples with whom we compete for international standing and markets, not just with products, but with ideas. Today, knowledge, learning, information, and skilled intelligence are the new raw materials of international commerce.

Although we cannot be certain of all the challenges the 21st century will hold for its leaders, it seems clear that ,as leaders of that century, you will need an education that will help you to develop your ability to reason and to put that reasoning to work; one that will provide you with an understanding of the politics, economics, history, and culture of your own society and of other societies of this world, and that will give you an understanding of the exciting progress that is occurring in the biomedical, physical, and biological sciences; an education that will make you aware of your responsibilities as leaders toward those who are less fortunate than you, that will make you ever sensitive to the very highest standards of ethical behavior, and that will make you forever thirsty for even greater knowledge and deeper understanding of the events that surround you.

How can an institution that is 250 years old help you develop such skills and understandings? Penn is fortunate in its heritage. Unlike most of the colleges established early in our history that were religious in nature and classical in their program of study, Penn chose for its students to explore history, foreign languages, applied mathematics, and government. It established early on a close relationship between the liberal arts and the professions, with faculty in the College teaching courses in law and medicine and subsequently developing professional schools in these areas. Penn founded the first medical school and the first collegiate school of business. It became the nation's first university and, as such, introduced multidisciplinary education well before the term was invented.

Such academic innovations, particularly, the interaction among different disciplines, established a tradition and point of view that have continued throughout the history of this great University. You will find here scholars who are working on the frontiers of knowledge and who bring the excitement of their research into the classroom.

Penn offers you the extraordinary opportunity to develop your abilities, to stretch your mind, and to help you discover new talents.

Penn also offers you the opportunity to meet people of diverse social and economics circumstances and of differing ethnic, religious, and national backgrounds. This is a University that draws its students from every state in the nation and virtually every nation in the world. The faculty is also diverse, and there are countless hundreds of visiting scholars from other nations at Penn each year. It is, in the true sense, a global institution.

Those of us who teach and work at Penn and the generations of students who have preceded you here are deeply aware, and I hope you too are now aware, of the privilege it is to be a part of this great University and its traditions of excellence. But that privilege also carries with it responsibilities: to treat other human beings in this community with dignity and respect, irrespective of their race, religion, gender, sexual preference, or national origin; to conduct oneself at all times with the highest moral and ethical standards; and, of particular importance, to honor and to promote the highest standards of academic integrity. Truth, honor, and integrity are the cornerstones of the academic enterprise. All of us, in each of our daily activities, have the responsibility to promote and protect these fundamental values of our intellectual community.

We are truly living in extraordinary times, and there are extraordinary changes occurring in the world about us. As tomorrow's leaders, you will need to understand these and other issues in depth. Take chances intellectually and be open to new perspectives and knowledge. Enroll in a course in Japanese history, or cognitive sciences, or ethics. Spend a summer or a semester or longer abroad in Nigeria, or Italy, or France, or China. Follow your intellectual interests, explore new fields, and sample the great intellectual diversity that is the University of Pennsylvania. Not only will such courses and experiences greatly enrich you personally, they will prove an invaluable component of your future professional life. Use these next four years well. They will pass all too quickly, but their impact on your life will be lasting and profound.

Ours is a proud heritage. The men and women who have gone before you have contributed much—through their work, through their community service, through their participation in national life, and through their leadership. We believe you can and will do likewise. We look forward to sharing with you the excitement of research and the pursuit of truth and knowledge.

Welcome again, members of the Class of 1994, to the Penn community.

The Class of 1994 and its Forerunners

by Kim M. Morrisson

It gives me great pleasure to join my colleagues on this stage in welcoming you to the Penn community. You have heard that you come to Penn at a unique moment. This year has been a time of reflection as well as celebration, a time of reconsideration of the ideals of this university and the wisdom of its founder, and a time for recognition of the many ways that Penn people place themselves at the cutting edge of research and the transmission of knowledge. When alumni, faculty, staff and students joined together in the Peak Week celebrations of last May, it was a time of joy and pride and recognition of a proud tradition. By your presence here tonight, you become the newest keepers of that tradition—and tonight's program is the first formal effort as we begin the new year to introduce you to its collective memory.

The Charity School first founded in 1740 by a group of Philadelphia citizens reflected Quaker principles of religious freedom and toleration, principles in which the University's norms for conduct and behavior remain strongly and even more broadly grounded. When Benjamin Franklin joined this group as its president in 1749, he not only drew up the educational goals that guided the development of what was now called the Academy, he also identified its housing, established its financial basis through a five year subscription of 5000 pounds and saw to such details as ensuring that members of its administration were of high moral character and that its Boarding scholars—and students — would "diet together, plainly, temperately, and frugally." Remember that as you have your first Dining Service meals.

Despite Franklin's subscription, even in 1757, tuition and fees were not sufficient to meet expenses. It was not recorded whether the Trustees raised tuition; however they did authorize a lottery which continued for seven years and raised nearly 4000 pounds. It was eventually discontinued because some felt it would encourage young students to gamble — another example of the University's, now called the College of Philadelphia's, concern for the high moral character of those in its charge.

Who were the students in these earliest days of the University of Pennsylvania? Among the first students attending the Academy were two brothers who were members of the Mohawk Indian Nation. The first Jewish students attended the College in the 1760's. By 1845, the 91 students in the College came from Pennsylvania, Delaware, New York,

Mississippi, Connecticut, Maryland and North Carolina. The list of 508 students in the Medical Class of 1845 shows, in addition to representation from 25 states and the District of Columbia, one student from Austria, 4 from Cuba, one from West Canada, one from Central America, one from the East Indies, five from Nova Scotia, five from the West Indies, one from England, and one from the Cherokee Nation.

The first Black students attended the University in the 1880's; in 1882, Nathan F. Mossell was the first Black student to graduate from the Department of Medicine. Forty years later, his daughter Sadie Tanner Mossell Alexander became the first Black woman in the country to receive a Ph.D. She later also became the first to receive a law degree from Penn's law school.

As late as 1910, one visitor to the University commented on the difficulty of easily describing the University's character because of its extremely diversified student body. "The University of Pennsylvania is a more interesting place to visit than Princeton," he wrote, "for the same reason that a botanical garden is more interesting than a grove... The presence of so many diverse elements in the university is an educational force in itself.... It is the most cosmopolitan of American universities. It has more students from foreign countries than it has from New England..." (Edwin E. Slosson, *Great American Universities,* 1910, 344.)

When an international students' house opened at 3905 Spruce Street in 1915, in what is now the home of the University's public radio station, WXPN, the pamphlet describing its activities as a social center for more than 300 international students noted, "In this house of fellowship there will be no discrimination of race or creed. There will be no religious proselytizing, but entire freedom of religious discussion."

So tolerance, non-discrimination and respect for the rights of others have been major principles expressed by this institution since its founding, and the diversity of its community has been a source of pride and comment throughout its history.

Equally impressive have been the expectations placed on those who choose to become members of this community. To be admitted to the University, the 25 freshmen who entered in September 1845 were expected to be at least fourteen years of age and "qualified for examination on the following subjects and authors:

Caesar—the First Three Books of the Gallic War. Excerpts from Ovid.
Vergil—first six books of the Aeneid.
Cicero—four orations against Catiline.
Horace—the first Book of the Odes.
Xenophon's Anabasis.
Homer—the first three books of the Iliad.
Greek and Latin Exercises.
Quantity and Scanning in each language.
Ancient and Modern Geography.
English Grammar.
Arithmetic. Elementary Rules of Algebra including Simple Equations.

Once admitted, students were expected to attend class every day of the week except Sunday, with three recitations of one hour each for every class, Monday through Friday, and one recitation per class on Saturday. Public examinations, both written and oral, were held by Faculty at the end of each term. As each of you considers your own relationships with faculty members, you might want to know that in 1845, if you came from outside of Philadelphia, your parents could request that a faculty member be named as your guardian, to take charge of your financial affairs and attend to your "comfort and well-being."

In this September of 1990, as a class you engender a different but no less impressive set of expectations. Increased in size by two-hundredfold over the class of 1845, you still continue the proud tradition of diversity that has been part of the fabric of this institution.

There are more than 2260 members of your class, selected from more than 10,660 applications. Although your preparation is different from your predescessors of 150 or 250 years ago, each of you successfully competed with three or four other students in order to be sitting in this auditorium here tonight. Your presence signals academic achievement and our faith in your ability.

Your diversity is reflected in your composition. You come from 48 states and 45 foreign countries. In fact, 9% of your class is international in background. 20% of you are residents of the Commonwealth of Pennsylvania, but 43% of you come from outside the Northeast and Middle Atlantic States. You are truly both a national and an international class.

You have heard that you are also the most racially and ethnically diverse class we have ever matriculated. More than 31% of you are identified as members of racial minority groups. In total, your class contains 149 African-American, 21 Chicano, 71 Latino, 25 Puertoricano, 438 Asian and 5 American Indian freshmen.

Nearly 44% of you are women. More than 12% of you have some alumni affiliation and more than 50 of you are daughters and sons of people who teach or work at Penn. Approximately 62% of you have come from public high school systems, and 38% from independent or religiously affiliated high schools.

These are the raw data of your class, the statistics we cite to show how your diversity will enrich our community. But what of the more personal aspects of your experience and achievement? It should not surprise you to know that you are a class of leaders and high achievers. More that 200 of you have received major scholastic recognition; more than 400 have held significant leadership roles in your schools — in student government, in honor societies or in state-wide competitions. More than 200 of you have been editors-in-chief of major high school publications — newspapers, literary magazines or yearbooks. More than 700 of you have been Captains or stars or been otherwise involved in one or more varsity sports, and fifteen of you have been identified as having world-class or Olympic potential. Nearly 300 members of your class have held half-time jobs while in school and 13 of you are entrepreneurs who have owned and operated your own businesses. The striking new student week t-shirts this year, for example, have been produced by one such student entrepreneur. As individuals, you bring with you energy, dedication and determination—and you enter a community in which more than 2200 other students with different interests, backgrounds and perceptions share these common characteristics.

The challenge for each of you will be to find the common ground you share amidst your differences, the elements that make each of you and each of us equally important members of the same community. Your success in this important task will ultimately define the nature of your Penn experience and its impact on your future.

The programs of New Student Week—designed with, by and for students—are intended to help you in this task of transition. Tomorrow's Labor Day program, led off by the inspirational poet Maya Angelou, examines the community of which you are now a part, its expectations, and the choices of behavior, made by each of us, which shape its texture and experience. Tomorrow's program will be followed by other programs focusing on issues of diversity which will take place in your residential communities throughout the academic year. Other programs in New Student Week introduce you to academic life, to social life, to student roles and responsibilities, and to the exciting urban landscape which is Philadelphia. We hope you enjoy them, and we owe an enormous debt to the students, faculty and staff who make them possible. You will also be receiving within the next few weeks, this booklet called "Transitions," which gives you resources, tips and pointers on surviving and managing successfully these first months of your transition to Penn.

Penn's celebration in this 250th year has looked forward as well as back, to the astounding technological changes of this half century, to the extraordinary economic changes of this decade, to the inspiring political changes of this year. Your future role as leaders in this society will require that you know how to cope with and manage change in all its forms; that you have the intellectual, social and interpersonal skills to deal with a global economy, an international environment, and a pluralistic society; that you exercise your capacity to deal with complex issues through reason, through problem-solving, through understanding; and that you carry out your roles with an integrity consistent with Benjamin Franklin's concern for "high moral character."

You are the first class to be a product of the new decade of the '90's and the predictions of the working world that you will enter forecast a majority of members who are women and people of color. As future members of that changing workforce, you have now at Penn, in this pluralistic community, an opportunity to exercise your leadership and a challenge worthy of your past achievements.

You are here tonight because you were all judged capable of meeting the challenge and of offering something special to this community. You will be here tomorrow because you are ready to assume the responsbilities that being a member of this community entails. You will be here next week because you will quickly become knitted into the academic and social fabric of this institution. You will be here next year and for the next four years because your lives will be committed to the completion of what you have now begun. You will be here at Commencement ready to make the transition into a world for which you will have been well prepared. You will be here in your 25th and in your 50th reunion years because you will care, as alumni classes have before you, that succeeding generations of Penn students carry on the traditions, the principles and the values that you took from the classes of the last 250 years and shaped and made your own.

In this spirit of continuity and renewal, in this flourishing "botanical garden" of the University of Pennsylvania, may you gather strength from your diversity and unity from your common connection as members of our newest class. It is my privilege, President Hackney and fellow members of the Penn community, to present the Class of 1994!

Memorial for Dr. Feldman: September 24

A memorial service for Dr. Stephen L. Feldman, professor of city and regional planning and longime director of the Center for Energy and Environment, will be held Monday, September 24, at 11 a.m. in the Benjamin Franklin Room of Houston Hall. Dr. Feldman died on August 18 at the age of 43 (see *Almanac* September 4).

University of Pennsylvania Police Department Crime Report

This report contains tallies of part 1 crimes, a listing of part 1 crimes against persons, and summaries of part 1 crime in the five busiest sectors on campus where two or more incidents were reported **between August 13, 1990 and September 9, 1990.**

Totals: Crimes Against Persons—3, Burglaries—9, Thefts—62
Thefts of Auto—1, Attempted Thefts of Auto—1

Date	Time	Location	Incident
08/24/90	4:14 PM	Franklin Bldg	Money taken from armored car service
08/25/90	2:04 PM	3300 Blk Walnut	3 juveniles forced juvenile off bike/males stopped
09/08/90	7:25 AM	Sigma Nu	Male threatened others with knife/arrested
34th to 38th; Civic Center to Hamilton			
08/13/90	9:41 AM	Goddard Labs	Male stopped with computer/arrested
08/13/90	8:48 AM	Goddard Labs	Burglarized room
08/13/90	10:01 AM	Goddard Labs	Burglarized room
08/13/90	10:40 AM	Medical School	Burglarized room
08/15/90	12:24 PM	Nursing Ed Bldg	Coil taken
08/17/90	12:11 PM	Blockley Hall	Burglary/computer taken no force
08/26/90	1:49 PM	Hamilton Walk	Bike taken from rack
08/26/90	6:48 PM	Johnson Pavilion	Radar detector, sunglasses taken
08/28/90	11:58 AM	Medical School	Blank checks taken
08/30/90	4:28 PM	Nursing Ed Bldg	Male seen rifling purse/nothing taken
08/31/90	9:50 AM	Leidy Labs	Computer, printer, keyboard taken
08/31/90	6:30 PM	Clinical Rsch Bldg	Unattended purse taken
34th to 36th; Spruce to Locust			
08/21/90	3:48 PM	Logan Hall	Cash taken from wallet
08/21/90	4:30 PM	College Hall	Purse and contents taken
08/24/90	1:23 PM	Irvine Aud	Items taken/forced entry
08/24/90	4:05 PM	Houston Hall	Unattended wallet taken from desk
08/30/90	4:37 PM	Logan Hall	Cash taken from desk
09/02/90	6:11 PM	Houston Hall	Wallet, jacket taken
09/04/90	4:58 PM	Houston Hall	Wallet and contents taken
09/06/90	9:46 AM	Williams Hall	Desk accessories taken from unsecured room
09/06/90	10:15 AM	Williams Hall	Oak partitions taken from hallway area
09/06/90	3:10 PM	College Hall	Unattended purse taken
30th to 34th; Walnut to Market			
08/14/90	12:42 PM	Lot 26	Cassette taken from auto/window broken
08/14/90	4:20 PM	LRSM	Bike taken
08/17/90	5:44 PM	Lot 37	2 front tires taken from auto
08/30/90	5:46 PM	Hill House	Cash taken from wallet
08/31/90	11:43 AM	Lot 37	Attendant flim flamed out of money
09/09/01	5:40 AM	Lot 24	Front tire taken from auto
09/03/90	9:11 PM	Lot 37	Items taken from auto
09/09/90	6:04 PM	Lot 37	Auto's stereo taken/window broken
37th to 38th; Spruce to Locust			
08/14/90	1:58 PM	Vance Hall	Secured bike taken
08/14/90	4:27 PM	Lauder Inst	Bike taken
08/20/90	10:20 AM	Vance Hall	Vending machines pried open
08/27/90	10:10 AM	Vance Hall	Unsecured bike taken
09/07/90	3:44 PM	Vance Hall	Cash, credit cards taken from unattended room
32nd to 33rd; South to Walnut			
08/13/90	9:09 AM	Rittenhouse Lab	Bike taken
08/13/90	3:09 PM	Weightman Hall	Cash,ID's, credit cards taken
09/05/90	2:42 PM	Franklin Field	Unattended unlocked bike taken
09/05/90	3:47 PM	Franklin Field	Bike taken
09/06/90	11:04 AM	Franklin Field	Auto taken

Safety Tip: Get rich quick! Avoid these schemes. If you are approached and asked for cash in order that you might be let in on something that will make you wealthy, call the police. Also, call the police if a stranger asks you about your personal finances or asks you to show them how to use an instant cash credit card. Chances are you are being sized up as a victim for the con game—FLIM FLAM.

18th District Crimes Against Persons

Schuylkill River to 49th Street, Market Street to Woodland Avenue
Reported crimes against persons from **12:01 AM August 13, 1990 to 11:59 PM September 9, 1990**

Totals: Incidents-50, Arrests-10

Detailed listings of near-campus crimes will appear next week. Of the 50 crimes listed for this four-week period, four are accounted for by a gangland-style shooting at 40th and Sansom near midnight on September 2 (two homicides, two aggravated assaults). An attempted rape was reported at midnight on September 2 at 1203 S. 46th Street. The remaining 45 crimes reported included one burglary, 37 robberies, and seven aggravated assaults.

A Message to the Penn Community

On Campus Crime

You shouldn't be surprised at this.

College and University campuses may be bastions of wisdom, but there is *book* wisdom and there is *street* wisdom. On this campus, criminals find plenty of items to steal including automobiles, computers, video equipment and other various portable possessions. They also find community members who are away from home for the first time and dangerously lacking in street wisdom. There are also those on campus who never give crime or campus security a second thought. Add this to the fact that campuses are especially safe environments for criminals who blend in easily with the social environment and you have a tempting hunting ground for a special breed of lawbreakers. *You don't have to be a victim simply because you live or work on a campus.* Street wisdom works on the campus just as it does beyond the boundaries of the campus.

In one sense, university communities are no different than other communities; they have crime. This is particularly true of theft and vandalism. In order to keep incidents of crime down to the bare minimum you must become involved! Your involvement is essential to the prevention of crime on campus. Disinterest and complacency are the prime contributions to the success of crime. The burden of crime prevention rests not only with the University of Pennsylvania Police Department, but also with each member of the Penn community. Safety is everyone's business. Be aware of your vulnerability and protect yourself and your property. Get involved by becoming more security conscious and by reporting all suspicious incidents and criminal activity, no matter how insignificant it may seem, to the Campus Police immediately.

University Police Officers are not omnipresent, and therefore are dependent upon you to recognize and report suspicious incidents and criminal activity. Remember that unreported crimes cannot be solved. By not reporting crimes, you allow the perpetrators an opportunity to commit additional and perhaps more serious crimes. The extent of your cooperation will greatly influence the University of Pennsylvania Police Department's effectiveness in combating crime. Help us to make Penn as safe an environment as possible.

The University police cannot create a safe environment on their own. Cooperation is a must! Our success depends upon a true partnership between the members of the U.P.P.D. and the Penn Community.

—Captain John H. Richardson,
University of Pennsylvania
Police Department

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