

#1 of 1981
January 23, 1981

COMMUNITY CHRONICLE

MONDAY - January 26

J. V. Basketball - (away)
8:00 P.M. - Langley

Beginning of Classes
Schedule Changes,
Jan. 26-29.

TUESDAY - January 27

WEDNESDAY - January 28
"Faculty Forum" - WGH-FM
Dr. Victor H. Thompson, TNCC
10:00 P.M.

Men's Varsity Basketball - (away)
8:00 P.M. - Hampden-Sydney

THURSDAY - January 29

Last Day for Drop/Add; Last Day for Late Registration

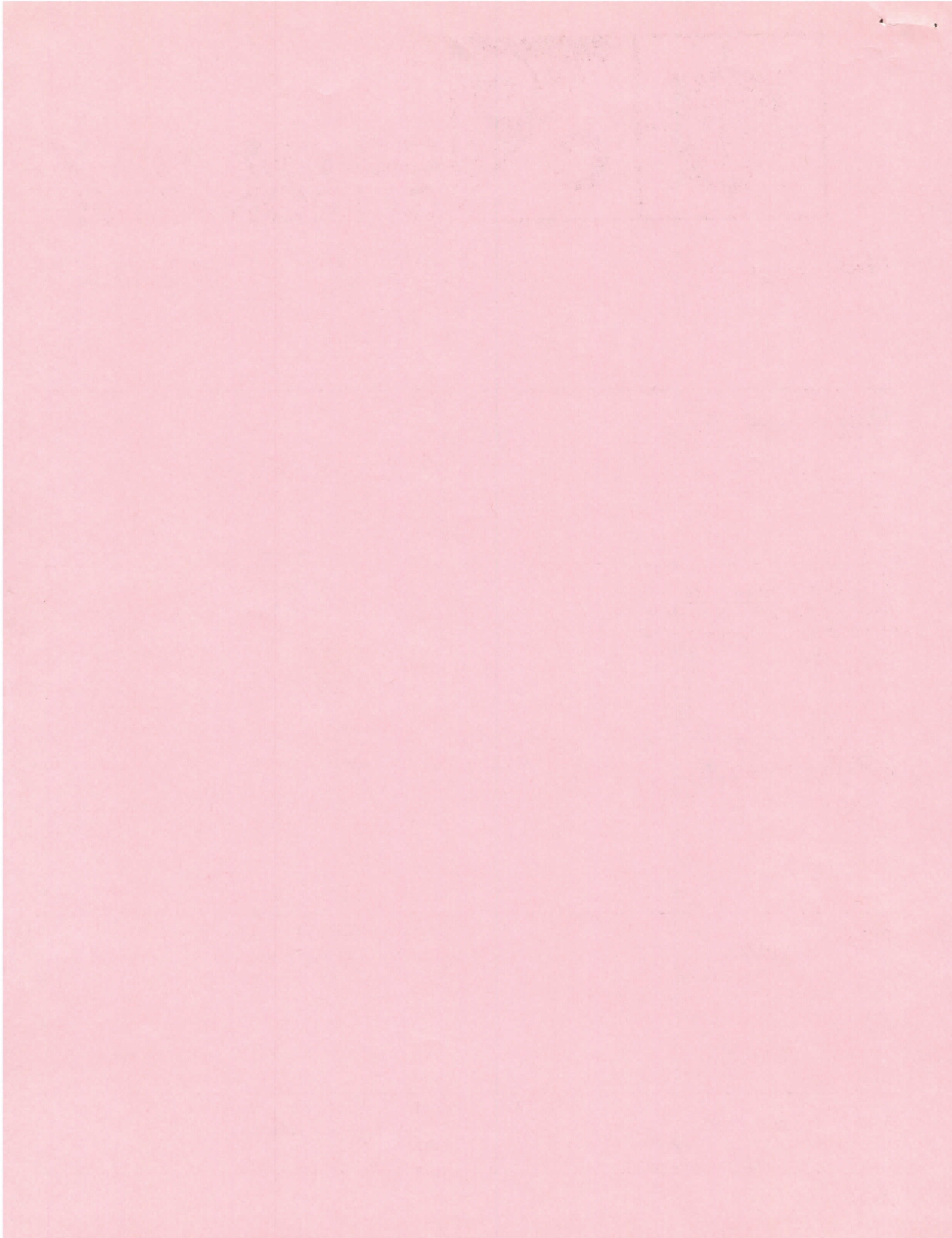
FRIDAY - January 30

Women's Basketball - (away)
7:00 P.M. - Liberty Baptist

SATURDAY - January 31
Women's Basketball - (away)
2:00 P.M. - Eastern Mennonite

Men's Varsity Basketball - (away)
8:00 P.M. - Virginia Wesleyan
J. V. Basketball - (away)
5:45 P.M. - Virginia Wesleyan

SUNDAY - February 1



OFFICIAL ANNOUNCEMENTS

Academic Calendar - Spring, Summer 1981

The academic calendar for the Spring semester, 1981, is as published in the current College Catalogue. In the event that classes are cancelled due to inclement weather, the lost days will be made up at the beginning of the scheduled April break. Early Registration for Fall, 1981, classes will be held 4-8 May.

The schedule for Summer School, 1981, is as follows:

<u>Session</u>	<u>Dates</u>
"A"	June 15-July 15
"B"	July 20-August 19
"C"	June 15-August 19
"D" (off-campus)	May 26-July 29

There will be no "Mini" session this Summer.

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On-Site Visit Committees

The State Council of Higher Education (SCHEV) has asked Christopher Newport College to submit to it the names of individuals who could serve on-site visit committees to the installations of out-of-state colleges and universities operating in the Commonwealth. Such institutions must now petition SCHEV for permission to operate in Virginia; and SCHEV's reaction to these petitions is based in substantial part upon the reports of such site visit committees.

Each site visit committee normally consists of four to five persons, depending upon the extent of the institution's course offerings and potential problems encountered in reviewing the institution's application. A site committee normally consists of a SCHEV staff member, a library specialist, a curriculum specialist, and one or two additional persons as appropriate. In most instances site visits last one day, and committee members are reimbursed for travel expenses and meals. Site visit committee members are expected to review standards and institutional application materials prior to the visit and to submit a written evaluation report following the visit.

Any member of the Christopher Newport College academic community who is interested in rendering such service should notify the Office of the Vice President for Academic Affairs to that effect as soon as possible, but certainly no later than January 30, 1981.

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Bookstore Open Accounts

Charges made in the bookstore against College accounts will be restricted to those authorized, or signed for, by departmental Chairmen or office chiefs.

Any charges to the College which total in excess of \$25.00 must have "Prior Approval" which requires approval by the appropriate Vice President and the Vice President for Financial Affairs. However, the College Business Office will accept accumulated charges for miscellaneous items from the College Shop for totals less than \$25.00.

Therefore, "open account" billings will be restricted to those below \$25.00 without prior approval and prior approval will be requested from departmental chairmen who incur open accounts in excess of \$25.00.

C. E. Hones, Vice President for
Financial Affairs

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Conference Room

Room 449 in the new admin/office building is available for the use of faculty committees and for meetings of other groups of faculty and staff. The Conference Room will accommodate up to 12 persons. Reservations for the use of this room should be made with Webber Casey (Ext. 7051).

NEWS & GENERAL INFORMATION

Trans-Oceanic Greetings

On Tuesday Morning, December 23, Dr. Anderson, Rector Brauer, Dr. Teschner, Mayor Gear of Hampton and Mayor Ritchie of Newport News phoned Christmas greetings to Dr. John Hoaglund in Sweden and to Dr. Bob Saunders in Singapore.

The trans-Atlantic, trans-Pacific conference call was held on the fourth floor of the new building with an amplifier so everyone in the room could talk to the two Fulbright scholars who were away from home during the holidays. It was 9:30 A.M. in Newport News on the 23rd and 3:30 P.M. in Sweden and 10:00 P.M. the night before, December 22 in Singapore. Each mayor wished them a Merry Christmas season and expressed their appreciation for the academic renown that they have brought to both the Peninsula and to CNC.

John Hoaglund said that there were only four inches of snow in Sweden where they were vacationing with relatives and they hoped to do some skiing if the weather produced sufficient snow. John was enthusiastic about his work at the University of Bergen and noted that he finds great similarities with the philosophies of teaching and research between the two countries.

Bob Saunders reported that the weather in Singapore was 75 plus and extremely humid. They have had some illnesses within the family because of weather conditions. He too is enthusiastic about his work.

Both families were extremely pleased to be remembered during the holidays and asked repeatedly to be remembered to all their fellow faculty members and friends. They had been notified by the telephone company and Dr. Edwards that Dr. Anderson would be calling and each professor said that all his family was around the phone. Mayor Ritchie told them the call was being made from the beautiful new building and Dr. Anderson said that we were saving them some space for new offices.

After the CNC group left the phone Dr. Hoaglund and Dr. Saunders talked to each other for several minutes.

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Addition to Smith Library Staff

Eugene Coughlin has joined the staff of the Captain John Smith Library as temporary Reference/Instruction Librarian. He will be with us during spring semester as the search for a permanent Reference/Instruction Librarian continues.

Mr. Coughlin has an MLS from Catholic University of America and an MA in Political Science from Boston University. He can be reached at the library, ext. 7132, to arrange for class presentations, to advise on research strategies or to answer reference questions. The assignment alert forms distributed this fall (additional copies available in the library) are still in use.

Margaret Stewart, Assistant Library
Director for Public Services

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Weight Control Classes

Christopher Newport Office of Continuing Education will hold a class on Rational Weight Control on Thursdays from 7-8:30 P.M., January 29-April 2. This course has been proven the most effective way to lose weight permanently. It teaches behavior modifying techniques for all types of weight problems. Subjects include impulse eating, food ques, physiology, anxiety and other weight related topics. Thorough discussion of rational thinking, self-image, and nutrition. Some special exercise techniques included provide a totally balanced weight loss program. Gain insight into your eating behavior

and learn how to modify it to control your weight.

Instructor: Suellen Mauro; CNC regular faculty and staff get a 30% discount from the regular \$40 cost. Call 7158 for further information.

Office of Continuing Studies

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Position Openings

Economist - Initial appointment to position is a one-year appointment, however, depending on enrollment patterns in the department, the position could lead to a tenure track appointment in a subsequent year. Opening is at the Assistant or Associate Professor level depending on qualifications. Salary competitive and commensurate with experience. Individual ability and potential are more important than specialized economic subject expertise. Ph.D. required. Excellence in teaching, research, community service essential. Teaching of twelve semester hours including some sections of principles courses. Appointment to commence Fall, 1981. Closing date for applications will be February 16, 1981. An Affirmative Action, Equal Opportunity Employer. Contact C. M. Colonna, Chairman, Department of Economics, CNC, Newport News, Va. 23606.

AN ANNOUNCEMENT OF A STATE OF VIRGINIA CLASSIFIED POSITION VACANCY

CLASS TITLE: Scholarship & Placement Assistant

CLASS CODE: 34021

SALARY: \$12,280

POSITION NO: 00015

DATE OF VACANCY: January 26, 1981

DEPARTMENT: Financial Aid

APPLICATION DEADLINE: January 30, 1981

APPLICATION INSTRUCTIONS: Employees of Christopher Newport College who meet the minimum qualifications described below and who are interested in the position should submit a State Application to Mrs. Elizabeth P. Welch, Personnel Office, Administration Building, Room 205, not later than 5:00 p.m., January 30, 1981.

DUTIES AND RESPONSIBILITIES: The incumbent assists in the management of and accountability for federal, state and institution programs including institutional applications for and reports on funds and operations, maintaining accurate and secure records, and compliance with program procedures and regulations. Reviews student applications for financial aid and evaluates student need analysis documents and determines the student's financial need and award. Is involved in the development of consumer information pertaining to student financial aid programs and by means of individual counseling, group presentations and through various media, provides information to students and prospective students, their parents and the public on the College's financial aid programs, application procedures and student rights and responsibilities. Acts for the Director in his absence.

JOB QUALIFICATIONS: Experience related to the duties of the position are desired; college graduate with degree emphasis in educational administration or business management may be substituted for job related experience. Must have the ability and tact to work effectively with students, parents, faculty and staff.

AREA OF CONSIDERATION: This is a promotional opportunity for CNC employees only.

AN EEO/AA EMPLOYER

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Joint Appointment

Dr. Lee Doerries, Chairman of the Department of Psychology, and Dr. Frank Babcock,

Director of the Counseling Center, are pleased to announce that Dr. Lynn Schulz, Assistant Professor of Psychology, has accepted a joint appointment in both the Department of Psychology and the Counseling Center.

A special focus of Lynn's responsibility at the Center will be to provide counseling services to assist women students in making a successful transition as they re-enter higher education. Faculty who wish to refer students or consult with Dr. Schulz may reach her through the regular Counseling Center number, 7046.

FACULTY/STAFF NEWS

On January 20, 1981, Professor Colonna gave a speech to the Denbigh Kawanis Club. His talk was entitled, "Can A Capitalistic System Survive."

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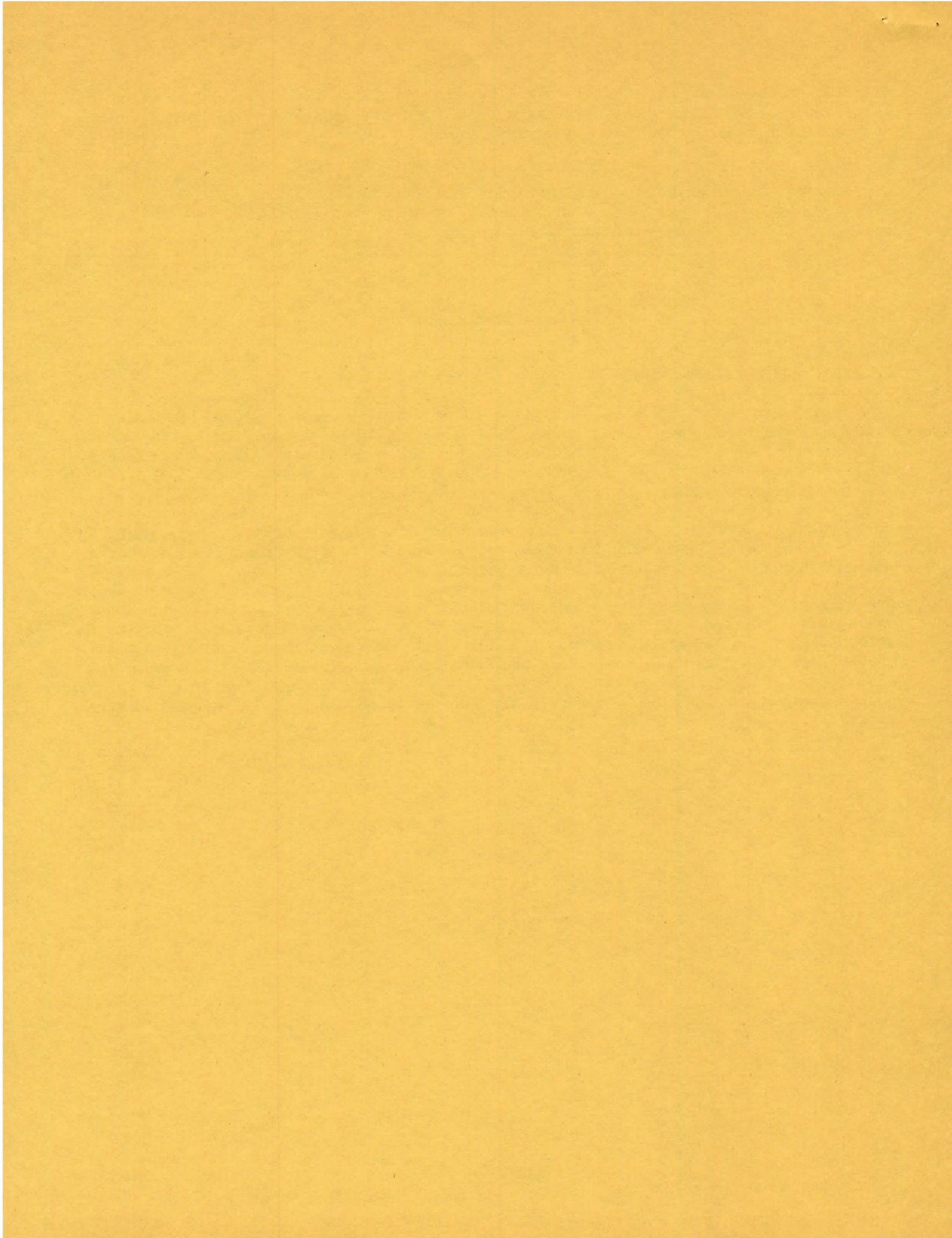
Dr. Tony Tseng has accepted an invitation to be a member of the Academic Advisory Board for the 81/82 revision of Annual Editions: Psychology. This anthology consists of a selected group of articles of value to psychology students in bridging the gap between textbook theory and current world applications and is published by the Dushkin Publishing Group.

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Floyd Zula attended the DC-MD-VA chapter meeting of the Art Libraries Society of North America which was held December 17, 1980, at the W. J. Barrows Paper Preservation Laboratory at the State Library in Richmond.

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Dr. Marshall Booker, Professor of Economics, has made several public addresses recently. On January 13 he spoke at the district meeting of the Kiwanis Club on the topic of "Reaganomics and the Future." On January 21, Marshall was guest speaker at the dinner meeting of the Peninsula-Hampton Host Chapter of the Association of Professional Business Women. On the 22nd of January, Marshall spoke at the luncheon meeting of the Newport News Kiwanis Club, and a few days later appeared on the WVEC-TV show "Good Morning Tidewater."



Address given by Dr. William Arrowsmith on the occasion of the inauguration of President Anderson last fall.

G-Flat To A: Pitching Up, In, and Out
by William Arrowsmith

"The radicals are always saying the same thing. They do not change; everybody else changes... Hence the great power of consistent radicals. To all appearances nobody follows them, yet everyone believes them. They hold a tuning-fork and sound A, and everyone knows it really is A, though the time-honored pitch is G-flat. The community cannot get that A out of its head. Nothing can prevent an upward tendency in the popular tune so long as the real A is kept sounding. The reason why we have not, of late years, had strong, consistent centers of influence, focuses of steady political and educational power, has been that the community has not developed men who could hold the note. The truth is, we ought to thank God when any man or body of men make the discovery that there is such a thing as absolute pitch... These men will eventually become the most serious force and the only truly political force in their community."

---John Jay Chapman,
Practical Agitation

Fifteen years ago I denounced what I chose to call "the shame of the graduate schools (Harper's, 1960). Among a variety of shames, I singled out the neglect of teaching at the graduate level and the consequences of this neglect at the undergraduate and secondary level. "At present," I concluded, "the universities are as uncongenial to teaching as the Mojave desert to a clutch of Druid priests. If you [administrators] want to restore a Druid priesthood, you cannot do it by offering prizes for Druid-of-the-year. If you want Druids, you must grow forests. There is no other way of setting about it."

I was speaking metaphorically and perhaps prophetically. I mean the manner, if not the substance, was prophetic. And of course I now regret the use of a mode too rhetorical and colored to persuade my no-nonsense audience of deans, provosts, and presidents, that I was speaking seriously. The prophetic stance, when addressing administrators, is a modal mistake. Antigone and Kreon speak a different kind of Greek. I exaggerated my metaphor because I had--I thought I had--transcendental ends in view. Ends so transcendental that I was perhaps somewhat ashamed, among so many practical folk, to speak my mind plainly. So I took refuge in metaphor. It was the metaphor that was exaggerated, not the substance or gravamen.

My purpose, after all, was to protest as strongly and vividly as I could the universal scanting of the university's mission to teach--above all the scanting of it at the graduate level where college teachers are certified and where I believed--and still believe--that university priorities are generated. My more furtive and deeper purpose was to introduce, by means of metaphorical hint, the idea of the college or university as a sacred place, a "bracketed" institution, a temenos or "sacred grove." I was deadly serious about Druids and forests; and my Mojave desert was an image of education profaned. I don't, I hasten to add, think of faculties as a priesthood of elect and elite souls. But I think faculties have a spiritual, as well as a practical, mission to perform. Practical education is protected by the prevalent pragmatism and the depressing vocationalism which all around us now masks as education. But education is above all a spiritual enterprise; neglect the spiritual, and you have nothing left that can still be called education. We deal, in truth, in intangibles and invisibles, or at least we still profess to do that, whatever else we may do in the way of certifying skills and providing competences. Whatever it actually does, the college and university still claim to be educators and molders of our civil humanity; and as such, they have spiritual and ecumenical functions to perform. What little remains to them of their old power and authority, so sadly eroded after the excesses and betrayals of the sixties, derive from this spiritual mission. Subtract this sanction and the college becomes what it now seems bent, even hell-bent, upon

becoming--a worldly institution, of no exceptional power, merely one more institution among so many others devoted mindlessly to their own impoverished survival or meaningless expansion according to a suboptimal imperative.

The point matters. If I am going to be disbelieved, I want to be disbelieved for the right reasons. Having said that, I can now say: I still see Mojaves--bleaker and more barren than ever--where others see "fresh fields and pastures new."

But let me return to that "suboptimal imperative" I just mentioned. For the future, I see little but relentless suboptimization, though there will of course be administrators ready and willing to pay lip-service to liberal education while holding firmly to vocationalism. "Suboptimization" is a splendid engineering term, which I have borrowed from Kenneth Boulding; it means the faculty of being efficient in the production of a probably undesirable output. What does the future hold? Lowered morale, as a matter of course. If faculties succeed in unionizing themselves, there will almost certainly be correspondingly frequent and arrogant efforts by governing bodies to seize power--I mean to seize more power than state constitutions or custom assign them--and to wield it arbitrarily and oppressively. And their efforts will be successful in direct proportion to the abdication by the AAUP of its old and honorable commitment to academic freedom in its attempt to recreate itself as a syndicalist enterprise. (Here too the spiritual function of the academy has been abandoned on behalf of institutional survival--the bureaucratic imperative once more!--with the result that we now have, instead of a guild devoted to the freedom of the teaching profession simply another mediocre and reactionary trade union). As for tenure, it will increasingly come under attack, as it should, given the profession's patent inability to reform itself by devising means of dismissing or retiring tenured incompetents. The scandal in the academic professions is, I believe, even worse than that in the medical or legal professions. One can, with whatever difficulty, get rid of grossly incompetent doctors or lawyers, who can after all be sued for malpractice. But the incompetent professor of tenured rank cannot--not yet--be sued for malpractice, perhaps because he deals in intangibles or benefits whose monetary value is difficult to assess; and he can be fired only for reasons of "moral turpitude"--which nobody any longer knows how to define. I would not be surprised to see, in the not very distant future, the bulk of academic teaching performed by what I would call "doctoral wet-backs"--roving bands of migrant Ph.D.'s prepared, for very modest (and therefore, to administrators, compellingly attractive) wages, for a brief contractual term, to perform the jobs now performed by teaching assistants or non-tenured faculty. The teaching assistants, in fact, now compose exactly such sodalities; all they lack is formal organizations. With their organization will come unpleasant consequences: involved and intricate labor negotiations, with concomitant adversary relationships; administrators more and more recruited from the ranks of labor lawyers, with continuing further erosion of the academy's spiritual mission. The result of these revolutionary changes will be the disappearance of collegiality and community. Which means the vanishing of an academic culture founded upon a shared sense of common enterprise and an ecumenical function.

I expect the humanities will continue to erode both as disciplines and ethos. There will doubtless be efforts, sanctioned by the need to "streamline" and cut costs--to amalgamate humanistic and other departments into bigger bulkheads. The languages, for instance, will coagulate into some Austro-Hungarian empire of Literature--but this will make little difference. For years the humanities in the American academy have been "loss leaders." But with financial pressures becoming constantly more acute, these "loss leaders" will increasingly be scrapped, just as inflation and avarice have now made service stations nakedly functional, devoid of all emblems of an earlier "service" orientation such as maps, oil checks, window-washings, etc. The professional schools will continue to flourish, but always at the expense of the liberal arts curriculum and the spiritual claims of the academy. The departments and schools of education will not, alas, be dissolved. There will be repeated efforts to create core

curricula, which will be just as repeatedly compromised by departmental privilege and power, and will continually peter out for the simple reason that they cannot recruit faculty truly congenial to their purposes, and so will not enlist student support either. The learned professions, unable to promise meaningful employment in the competences they confer on their journeymen and journeywomen, will increasingly prove unable to attract bright students. We shall return, I think, to something like the dark days of the medieval thirties, when everybody was badly paid and there was a real shortage of able recruits for a scrimping and lackluster professoriat. But with this difference--the loss of that sense of spiritual purpose which informed the university until the late fifties and the "boom" years of the sixties. Anyone who began teaching in the forties or fifties will recall, I think, the sense of mission which in large measure compensated for the wretched wages. We began poor, we expected to be poor for the rest of our lives, we had a mission, however... But I'm beginning to talk like Nestor.

There is of course hope. And I freely admit that the gloominess of my prospect derives in large part from my sense that an animating purpose is transparently missing. Lacking any precise mission or missions to perform, what can the university do but suboptimize? If you want to reform the university or college (and who doesn't?), you must begin by reforming--by stating succinctly, clearly--its mission(s). You must then devise structural forms in which that mission can be articulated and carried out. Form follows function. If you want good teaching, then the mission must be defined in such a way that the act of teaching is made central, not peripheral.

The question, "What shall we teach, what is education?" is ultimately metaphysical or spiritual; it involves assumptions about the nature of man and human destiny. Even if a teacher never asks himself these questions, what he does when he teaches presupposes in fact that they have been answered, if only unthinkingly, mindlessly. If not by him, then by those who taught him: by society, tradition, the culture. All educational reform that aims at more than face-lifting requires that such questions be raised and answered. Any project of renewal requires us to return to the beginnings, to reconsider our sources. Why do we teach? What do we teach? According to what definition of man do we want our students to become what they will become? What now--in an age when all definitions of the species are up for grabs--what now is an acceptable and educable human fate?

Teaching in this sense becomes a fatal act; it involves our own and our students' destinies. For the sake of those we teach, for the sake of all of us, we must know what we are doing. Otherwise we are doomed. Doomed to go on doing what we are now doing, teaching merely disciplinary or vocational skills as though they were identical with liberal education. Doomed to what Charles Silberman rightly termed "the pervasive mindlessness of the academic world." The antidote to that mindlessness can only be, I think, a renewed awareness of the metaphysical implications of teaching. As the sad pedagogical history of the sixties shows, most academic reform is transient gimmickry. New professorships, special award incentives, cluster colleges, team teaching--unless these proposals, are grounded in a shared mission, unless informed by an explicit educational ethos, they are, for all their showiness, nearly worthless.

When then does the reformer take his stand? Above all, I believe, on those structures and assertions and subjects in which institutional mission is most clearly involved. In a teaching institution, the chief aim should surely be--what it rarely is--to assign the supreme pride of place to teaching. The teacher should have no lingering doubts whatsoever about the dignity and value of what he does. Everything in the institution's structure and operation should conduce to make him fully conscious of himself as an educator, no longer mindless, than as an apologetic conscript scholar.

Most American colleges and universities are primarily teaching institutions; yet in

almost every one of them the teacher is in fact a second-class citizen. By teaching milieu, I don't of course mean one in which scholarship is not honored, but one in which scholarship is not honored at the expense of teaching. With the teacher as diffuser of knowledge or information I am not concerned. He is useful and necessary because he carries the bulk of the teaching load. I am concerned rather with what he might be if he were freed by inclination and institutional mission to be what he wanted to be. He may very well have no interest in the kind of teaching I am advocating; he may prefer to be precisely what he now is.

What, specifically, might a teacher be? How could we recognize him or her? What is the family likeness? By educator and teacher, I mean one in whom we encounter a visible embodiment of the realized, or realizing, humanity of his own aspirations, skills, and scholarship. I mean men and women ripening into such realization as Socrates at the end of the Symposium comes to embody, thereby illustrating and personally sealing his own definition of love. Not the Socratic teacher as the alienated sifter and tester of his student's ideas recues, but as the teacher who is what he knows; whose knowledge is secondary to the passion for knowing and even the purpose for which the knowledge was acquired. The knowledge looks beyond itself; it acknowledges humbly a limit to knowledge. He says what he knows, and his student thinks: "This man (or woman) has seen these things." The student realizes that this is a vision and understands that the vision and experience is the result of painstaking submission to facts beyond the perceiver's control. The teacher's submission to the necessary is rightly understood as discipline, and this controlled knowledge emerges as earned authority.

But this embodiment is not total; indeed, it is necessarily deficient, partial. This is why this teacher is a tally. His incompleteness matches and corresponds to that of his student. They are complementary, though at different levels perhaps. The teacher is a custodian of a text, or a body of knowledge, or a tradition to which he stands as an apprentice. He needs, like the Platonic lover, what he does not have. But he is incomplete with regard to what he teaches too. The teacher stands--should stand--on tiptoes as it were towards his texts and the humanity they embody. These texts are his teachers. They tell him who he is or give him that trajectory towards the self he hopes to become. And it is because the teacher exemplifies himself this passion for becoming, for self-realization, that he can influence others. His knowledge confers authority, but it is his own engagement of that knowledge that constitutes his personal authority and influence. When the teacher is successful, the student contributes a correspondingly radiant hunger for becoming.

I speak of course of an ideal student, the tally of this teacher. But even the ordinary student may, through such a teacher, feel the contagion of these texts passing from person to person, from teacher to teacher, from peer to peer. The teacher impersonates a great humanity--Plato's, say, or Dante's or Shakespeare's--which he has the knowledge and training to understand and interpret to others, and the capacity to embody in a vividly human way. Upon the power of his eventual impersonation, a student's human fate may depend. This sort of teaching is, as I suggested, a fatal affair. There is in it, or there ought to be, a sense of compassion and care; a care for the species, for what it might be, for the young, for their fulfillment. Insofar as teaching is a profession, it is one which is founded not on a body of principles or methods or disciplines, but upon service, on an inspiring ethos of presumably efficient love. In theory, at least, such teaching is unselfish; it claims to nurture. Now, of course, the pretense of service has vanished almost as completely as it has vanished in law or medicine. The modern professions embody a reciprocal exchange of benefits between patient and practitioner with the balance of benefits tipping steadily--no, violently--towards the practitioner. Teaching now is increasingly a matter of contractual relations, measurable social utility, vocational skills, quantifiable ends, and marketplace services. And as the process accelerates, the odds against the kind of teaching

I am describing steadily worsen.

How then can we alter the practice of teaching except by redefining the mission? And how can the mission be redefined unless the structure which articulates that mission is also transformed?

At present the decisive structural unit of the university is the discipline-bound department. Here, as everyone knows, is the real core of faculty power and the principle of university organization. It is powerful because it is efficient; because it works. It is intellectually coherent, it is administratively compact and unified, a tangible unit. But this unity derives from a clearly articulate--usually unwritten--disciplinary imperative: the acquisition and organization of knowledge (Wissenschaft) according to a rationally intensive division of labor. A division of labor which looks inward, not outward, towards its boundaries with other disciplines: which continually refines, narrows, concentrates. The sanction of this mode of organization is obviously its prodigious success, a success which shows no sign of faltering. Only a fool would attempt to oppose so potently successful a mode of discovering and diffusing knowledge. Yet its very success has inevitably tended to displace or defeat all other modes of organization and, by annexing or yoking the department to its goals, it has finally overwhelmed the teaching function ostensibly allied to it. To me at any rate it seems undeniable that in most universities, the department is the chief source of all principled or merely mindless opposition to, or scanting of, the teaching function.

My point is not to advise doing away with departmental power, but rather curbing it by opposing it with another countervailing power embodied and normalized in an appropriate structure. What matters, I am convinced, is the normalization of whatever other missions than the disciplinary one we wish the academy to perform. Unless these structures and missions are firmly normalized--which means assigning them budgets, faculty, staffing, etc.--it is a virtual certainty that they will be overwhelmed by the sheer force and quasi-monopoly of the departmental point-of-view. You cannot, I take it as axiomatic, change the academy or any significant part of it unless you are prepared to change or redefine its mission(s) and accommodate those changes in formal organizational structures.

It is, after all, the responsibility of college and university--but above all the college which generally lacks graduate and professional schools--to promote "the general enlightenment." Which I take to mean that the college is by its very nature committed to general education, and further, that this mission has now, with the decrease in college enrollments and the declining number of students proceeding to the graduate levels, become of much greater urgency than before. The mission to provide general education--to equip students as citizens--cannot be evaded simply because the departments have proven themselves inadequate to the task, as they clearly have. What is needed, I believe, is a new, complementary faculty committed to general and also synthetic education, fully normalized in the institutional structure. The "new professor" of this alternate mission and faculty will presumably be a "college" or "university professor"--i.e. a professor of the college rather than of the discipline or department. His appointment will be coterminous with the college itself, cutting across all departmental lines. In the graduate university, he should, I believe, be a graduate professor, since it is not ordinary disciplinary skills that are demanded, but exceptional skills of the highest professional order. He should be a graduate professor also because the fate of education is still everywhere determined by what happens at the top or apex, i.e. the graduate schools. That apex now conditions, and even governs, the prevalent professionalism of undergraduate programs everywhere--programs which are mostly taught by teachers who regard it as their chief duty to weed out the undeserving student (i.e. the student not committed to a professional degree) from the preprofessionals. In the context of the college, the "college professor" should embody the fullest power of mind compatible with a disciplinary "base" or home.

This "university" (or "college") professorship must obviously have a disciplinary focus, a specific "body of learning"; but the position will be as it were horizontal rather than vertical or departmental/disciplinary. In my opinion, this new professorship should be, not a superprofessorship (like the university professorship at Harvard) but above a teaching appointment. We want--our teaching mission presumably requires us to want--the teaching function tangibly and prominently represented; the college professorship is not a berth for dilettantes, but for the serious, the best teachers of a learning that cannot, by its very nature, be enclosed within the confines of the vertical department. We also want to make it possible once more for students, above all undergraduates, to elect a teacher rather than a subject-matter. The issue is important. Socrates' students elected Socrates, not Greek Philosophy 201 or Post-Periclean Epistemology. Another point: there should be enough of these new professors to constitute a distinct cadre; large enough to avoid being swamped by the regular disciplinary faculty. They have to be numerous enough to hold their own against the enemies they will almost certainly make. Still another point. The college professor, simply because his constituency is the whole college itself, not his departmental students or colleagues, might feel a commitment to the college as a whole rather than, as now, merely to the bulkhead or compartment which defines him and articulates his professional existence.

What above all is wanted, then, is a different set of commitments, a different set of values. We want a thinker and teacher, as brilliant as we can find, who typically works at the frontiers and interstices; who walks across disciplinary boundaries because he simply cannot think or teach in any other way. We want, that is, the teacher-thinker whose thought is inherently, radically, interdisciplinary or, better, supra-disciplinary.

There should be great advantages to graduate universities as well as colleges in creating a new doctorate designed to produce this kind of teacher-scholar. Conventional doctoral programs, like the works of the sorcerer's apprentice, whirl on without remission or promise, while constantly promising to do what they cannot or will not do. True, there are several doctoral programs in the Humanities; but as a rule they lack intellectual distinction or institutional support. Yet the need exists. I think for instance, of those liberal arts colleges struggling against the professional or pre-professional tide, trying to create core curricula or general education courses and having to rely on the usual overtrained disciplinary specialist with his impatient conviction that only his specialty matters or advances him. Why not meet the need rather than competing for students for whom, once they have completed their training, no jobs exist?

An example of the interdisciplinary task and talent I have in mind. A former colleague of mine states the case, both the problems and the opportunity. He was denied tenure at Yale some years ago. Why? Because he had the temerity to suggest--and to base his behavior on his convictions--that conventional anthropological transcriptions of Amerindian oral narrative were in crucial ways quite inadequate. They ignored the fact that these narratives were in fact oral poetry, performed poetry, in which the narrator's every gesture--smoking a cigarette, pausing, repeating--contributed to the meaning. He proposed to teach apprentice anthropologists to become poets--or poets to become anthropologists, and, in this way, to produce the scholarly and literary skills that might preserve, in something like full transcription, one of the greatest bodies of religious literature in the world--a literature daily perishing as the native informants pass away. Had a poet-anthropologist of this sort been available in Ironia in the seventh and sixth centuries B.C., we should now know a great deal more about Homer than we do. Yet there was no room for this imaginative and unorthodox scholar in a conventional anthropology program.

Departmental specialists of course charge that the generalist is by definition a dilettante. But the dilettante is in fact only a generalist in corruption or im-

properly trained. Each type has its degenerate form. A specialist in corruption is nothing but a pedant.

Would such professor be tenured? The time has come, I am convinced, for radical changes in the tenure system. What better place to begin than with a new professorship, an alternative faculty? I would suggest a five-year or at most a ten-year contract in place of tenure. Clearly, continuity is important. But flexibility is no less crucial, and the academy needs to protect itself from the abuses generated by the tenure system--the allocation of enormous sums of endowment or revenue to a commitment which may well turn out to be a commitment to incompetence. A mistake, for instance, in the case of a 35-year old assistant professor may mean committing millions of dollars over a thirty-year period. A large university with thirty or forty such "mistakes"--to my mind, an optimistically low estimate--has committed perhaps as much as \$150 million dollars to those mistakes. And this is intolerable. The waste involved here makes imaginative risk elsewhere impossible. This is why, it seems to me, governing boards will increasingly move towards dismantling tenure or towards early retirement policies (governments and courts permitting). Not a prospect to be relished, since governing boards are usually even more incompetent judges of faculty competence than department chairmen and deans. The ideal solution would be for faculties, either through national organizations (like the quondam AAUP) or through professional societies, to take the initiative in correcting the manifest abuses of the tenure system. For unless faculties themselves can devise intelligent and serious reforms, it appears extremely likely that they will shortly see the abrogation of their privileged immunity. The premise of tenure is--what is surely true--that academic freedom is indispensable to the life of the mind; the saddest comment on the contemporary professorial is that it makes such small use of its freedom, and that it has converted its privilege into job-security and very little else.

Discursively, I note--what is no secret, but rarely mentioned--that the academic professions are now rigidly, indeed almost unbelievably, hierarchical, and, further, that the hierarchy has next to nothing to do with merit. One frequently hears full professors expressing eloquent sympathy with juniors who are being weeded out or "terminated," or simply discouraged away. They inveigh loudly and mournfully against the lopsided priorities or the absence of leadership which compel the laying-off of able junior faculty. Yet the only equitable solution is that they should agree to relax the tenure rules protecting their own seniority (and, too often, their incompetence). Beyond this, they should make a beginning by being candid with junior faculty and graduate students--those students whose enrollment their graduate courses require and who, as teaching assistants, do the lion's share of university teaching--and tell them that, as things stand now, many of them will not, except with great luck and strong backing, obtain jobs or secure tenure. But such candor is not likely to be forthcoming, since the tenured ranks have a distinct stake in the continued crush of "wet-backs" crossing over, and in the anxious nomadism of untenured faculty subject to the fluctuations of "up or out" which so often means "down and out."

There is not, I hardly need to say, a shred of justification for continued competitive expansion of conventional graduate programs. We do not need more Ph.D.'s or programs whose only motive is institutional chauvinism. What is wanted, in colleges and universities alike are the programs we do not now have; programs which will ensure, or enable, the kind of work congenial and necessary to carrying out the institutional mission. This means educational vision and leadership; it means faculties which do not perceive strong and imaginative leadership as a threat to their status and powers. In my long (and usually unavailing) experience of university reform, the element most persistently hostile to significant reform of program, staff, mission, and vision has been, almost always, the faculty. As a friend of mine, an administrator (some of my best friends are administrators), remarked of his own faculty: "All those bastards believe in is creeping incrementalism. I don't know what to do with them. I should convene them. Convene them and kill them."

Not that strong academic leadership--leadership by administrators with educational vision--is much in evidence these days. Perhaps for obvious reasons, governing boards tend to appoint administrators whose skills are more social, fiscal, and managerial, than intellectual or educational. And faculties tend to distrust such administrators because they miss the intellectual passion. Too often they see only a blandly smiling face, a face which goes to lunch with gas and oil executives, which solemnly natters in bromides and platitudes, and rubs noses with equally faceless legislators and politicians; and which has neither programs nor policies to stump for; nothing, in short, but a tin cup and an empty mind. On the other hand, most faculty members would be terrified of administrators with active minds and aggressive intelligence. They are not used to seeing the brains at the top, and most of them would be displeased to find them there. Which is simply to say that the academic world, like the rest of the country, and the world, seems nowadays to distrust those who might actually lead, and constantly elects leaders who, incapable of anything but genial showmanship, can be quickly discarded for more of the same. "Bad faith," as Chapman once observed, "covers the country like the grease on a Strasbourg pâté."

But the academic problem is not simply one of what is called "adversary relations" between faculty and administrators. There is also the intellectual problem of a prevailing "climate of ideas"--what is termed an intellectual paradigm, in terms of which the nature of inquiry is increasingly being transformed. In the humanities, for instance, there is an accelerating resort to positions--methodological in nature, nihilistic in practice--whose allure is the safety offered by a thorough-paced skepticism proffered as "objective." The positivism involved conceals a real opportunism. The academic theorist of literature, for instance, borne aloft by Derrida's radical nihilism, has now decided to declare himself the equal of the writers of whom he was once the oracle or exegete. I speak, of course, as an unreconstructed humanist. And I adduce the case of the literary theorists simply as an example of the way in which humanists these days provide themselves with intellectual security. If a critic won't venture "out on the limb," he can't be toppled or shot down. In one of its many masks, literary theory permits the subjective egalitarianism of all meaning, all texts--which is to say that it insists on "no meaning" at all. Whatever the merits of playing psychoanalyst to Literature, the game offers the player distinct career advantages, since the position obliterates or levels the old traditional distinctions between life and fictions, writer and critic. These are noteworthy benefits in a time of low morale and safe-playing stances. Intellectually, the theorists are formidable; sociologically, they're transparent. Criticism, we are aggressively informed, is literature; this discovery makes a Milton of every Miltonist. Everything dissolves into the complex jeu of écriture. Now if everything is a text or a sign, and all texts are inherently intertextual; if culture itself is nothing but the circumambient semiotics of all this écriture; then interpretation--any interpretation, all interpretations--are the equals of the text they interpret, and the equals of each other. But unlike the fictions which go disguised as texts and are therefore not true, the statements of the theorist are, we are told, uniquely valid. The architectonic science then becomes the analysis of culture, which reveals itself as the X into which all these écritures dissolve. The consequence is that the fatal text, the authoritative scripture--the text which is more intertextual than all other texts--loses its eminence; the common world dissolves. Life itself becomes, like fiction, just another fiction; anybody's fiction. It is odd, of course, that this vogue for nihilistic theory should find so many champions at the very moment when the classic text and the authoritative work are being exhumed as the basis of the "core curriculum."

At one major Eastern university, the new core curriculum is in fact the exclusive preserve of the theorists. (No inconsistency there!) In the outline of that course what is to be noted is the deliberate absence of all literary texts--presumably expendable since, in theoretical ideology, all texts are finally critical texts. Language is only about itself. But here is the course description:

The first semester will be spent on...the problem of interpretation in the human sciences... The course will begin by considering several general statements on methods of inquiry and validation in humanistic disciplines by Hubert Dreyfus, Charles Taylor, and Thomas Kuhn. This will be followed by an examination of...the Chomskyan revolution in linguistics... The remainder of the first semester will be given over to ordinary language philosophy, speech act theory, ethnomethodology, literary theory and criticism... The student will be asked to read materials by Ludwig Wittgenstein, J. L. Austin, John Searle, H. P. Grice, Stanley Cavell, Harold Garfinkel, Jacques Derrida, among others...

Comment seems unnecessary.

I am not of course arguing against core curricula. Anything but. We must have them. But we cannot have them in any meaningful form unless we can find the right kind of teacher, and the right cadre, to conduct them. Such courses do offer, it seems to me, a precious chance to reforge a shattered community and even to reknit, at least on academic turf, the frayed or broken thread of tradition. But nothing, I think, of serious educational value is likely to come from core-curricula devised along the lines of Harvard's Rosovsky Report. What this project provides is merely a modified distribution requirement combined with a commendable effort to make the abler senior professors at Harvard once again accessible to undergraduates. Apart from that, there is nothing novel or even interesting about it; and only the blinkered vision of the New York Times could hail it as some sort of panacea for the ills of higher education. It is not a curriculum at all, and it is certainly not a "core" of anything. The Harvard faculty has not collectively declared any text or any body of learning to be more essential than any other. It has the authority--and, I believe, the responsibility to do so--but typically it prefers departmental accommodation to the hazards of asserting and defending a precarious authority. Nothing is more apparent in the elegant compromises of the Rosovsky reform, in fact, than the absolute power of the departments. And, one must assume, the same power was once again depressingly evident when the Yale and Princeton faculties declined to adopt any program of general education.

In the Harvard plan, students are asked to choose among courses of a general nature offered by a number of respected senior professors. Here, it strikes me, there is an implicit acknowledgment that general education cannot be left to the departments. It must be entrusted rather to those competent--by breadth of training and interest, intellect, and talent--to teach it. Further, it is a task which has real priority--a priority tangible in the roster of illustrious scholars selected to do the teaching. But here again the implicit priority has been sacrificed to the departmental fact. The whole program--staffing, subject-matter--is in reality provided by departmental bounty (and this bounty may, when expedient, be withdrawn). It is beset, in short, by precisely the same problems that confronted, and finally defeated, the old General Education and Western Civilization courses of the "Redbook" period--the failure to normalize the program. Existing as it did on the bounty of the departments, it inevitably collapsed when, in the graduate "boom" years of the sixties, departmental priorities prevailed.

Such core curricula should, in my opinion, be the special responsibility of the alternative faculty--the college or university professorship. Here, at least in theory, is a faculty prepared, by commitment and need, to create the kind of course which emerges only accidentally and fitfully from the departmental faculty. Here again is a faculty presumably equipped, as no departmental faculty is likely to be, to combine in the kind of cross-disciplinary movement which the course is intended to stimulate in its students. The alternative is the effort to encourage our students to do what their professors, in the name of intellectual probity and specialist pride,

refuse to do.

As I see it, its members would represent every area of knowledge--the traditional humanities, social sciences, sciences, and the professions, above all medicine, law, engineering, theology, and architecture. It would obviously be foolish to suggest what sort of course might emerge from the active collaboration of such a diverse faculty. But it is my belief that, properly chosen, no matter what its disciplinary provenance, such a faculty would be a humanistic faculty. By "humanistic," I mean an ethos, not a set of disciplines, which cuts across, and links, the whole fragmented academic "community." There is, after all, no good reason why a professor of physics or engineering should not be appointed "professor of humanities" or teach in a humanities course. And there is every reason to suppose that the traditional course in General Education or Western Civ. or Humanities would be improved if it could engage some of that passionately need-sharpened urgency about value that inevitably attends the conscientious application now of professional skills to practical problems.

I have long been convinced that both college and university had, in addition to its tradition of scholē and contemplation, an obligation to see that the practical application of the knowledge it produces should be responsibly carried out and monitored. "You will come to educational grief," Whitehead sagely observed, "as soon as you forget that your students have bodies." But one can come to grief just as speedily by refusing responsibility for the practical application of one's theories about the world. It was, and is, my conviction that praxis is the essential means by which some--but by no means all--of these "humanists" of mine would keep themselves and their theories honest.

In any case, I dreamed of a university or college of the public interest, but my interest in it was subordinate to my hope of quickening liberal learning. I was convinced, as I said, that theorists desperately needed to be made to keep their theories honest, and to sharpen their sense of the consequences of their work by assuming responsibility for it. I was also disturbed by the almost total absence these days of genuine community among academic people. True, in the enclaved learning of the department, there was often a rudimentary kind of community, but the governing motto was still essentially Sauve qui peut or Look out for Number One. Collegality, except as a convivial posture or professional camaraderie, simply did not matter very much. Most faculty members have never known academic community as anything more than a mildly congenial faculty meeting. Why doesn't collegality really matter? Because in the departmental enclave you don't really need your colleague's expertise, and he has no real need of yours. Protected and isolated by the functional division of labor by which the department is organized, you are more or less autonomous and self-sufficient. You choose a problem and then refine it. Solo, solissimo, among your books and the "shadow of the discipline" collectively created by your predecessors, and the governing "set" or paradigm which may help you to refine a problem but often prevents you from "breaking through" into unfamiliar country.

But suppose that, as a member of a tribune (public interest) college or university, you confront a problem too large for your individual expertise, but which you are required to solve? So large that you cannot solve it except by admitting your own inadequacy and pooling your skill with that of others? You need them, they need you. It would be humbling, perhaps humiliating. But it would teach you, it might educate. And it would be the first crucial step towards making a community of truly collaborative expertise. You sink your petty differences with others as soon as you are compelled to recognize your individual inadequacy. There, in dependence, all community, all intellectual philia, begins. By accepting a common task, the scholar contributes to the making of a community, and thence of a culture, in his effort to conclude his enterprise successfully. An odd form of therapeutic sociology, I suppose. But it beats committee meetings.

Chimerical perhaps, but this prospect of renewed community--of pitching things up in order to create a community that might hold the educational note--is the purpose that must fuel any effort to create a college or university professorship capable of eliciting among its members and students the commitment it must have. And at this point I feel myself returning, full circle, to the idea of a spiritual enterprise with which I began, and those spiritual energies which might green the "sacred grove" and which, as I hope to share it some day, might quicken a place still inhabited by other hopes and purposes than mine.

I realize that this sort of transcendental--no, quasi-religious--sort of approach can offer little of immediate practical value to men and women of immediately practical concerns. But today you inaugurate a new president, and a new period of fresh hopes. And for today at least your concerns will be directed to the functional welfare of an enterprise which still, for all its faults and weaknesses, houses much of what is left of noble intellect in this country. It is no doubt preposterous to suggest, as I am doing, that the problem of education in America is to locate and house anew what remains of spiritual purpose--whether secular or religious, for I assume that the spirit is manifest in both forms--and enable it to do its liberating work. Against the universal encroachment of Mojave, mind is not enough unless it has the support of the spirit.

