

1000 0001 4581

7-10-1994

**BUILDING A NEW ACADEMIC COMMUNITY:
FACULTY ROLES AND RESPONSIBILITIES**

**by
Ernest L. Boyer
President**

**The Carnegie Foundation
for the Advancement of Teaching**

**Indiana State University
Terre Haute, Indiana**

March 30, 1994

Return visit to Indiana State

Great sense of renewal

Being on campus

On general education

Spirit of community

Strategic plan

Define mission

Priorities for Excellence

Climate is crazy

Tough choices

President Moore

This afternoon, I've been asked to talk about how faculty can contribute

- **to the spirit of community on campus.**

And I'd like first to spend a few minutes commenting on

- **how the role of the professoriate has changed throughout the years.**

Let me tell you first about my central premise.

**It's my conviction that the building of community on campus
is directly linked to**

- **the priorities of the professoriate.**

It's controlled by the work that is rewarded on the campus.

And if faculty are not rewarded for "community building,"

- **teaching**
- **meeting with students**
- **general education performance**
- **outstanding interdisciplinary projects**
- **and campus-wide planning—**

the spirit of community simply will not flourish,

- **hyperbole to the contrary.**

I. HISTORY

Looking back, when little Harvard College was founded in 1636

- **the focus was on the student.**
- **Teaching was a central—**
 - **even "sacred"—function.**

And the highest accolade a professor could receive

- **was the famous one Chaucer extended to the clerk at Oxford when he said**
 - **"Gladly would he learn, and gladly teach."**

Educating the whole person was at the very heart of the colonial college,

- **for teaching and building community around theological coherence**
 - **was what scholarship was all about.**

II. BUILDING

But change was in the wind.

And early in the nineteenth century

- **the focus of American higher education slowly began to shift**
 - **from the shaping of young lives**
 - **to the building of a nation.**

In 1824, Rensselaer Polytechnic Institute

- **was founded in Troy, New York.**
- **And according to historian Frederick Rudolph,**
- **RPI was a constant reminder that America needed**
 - **railroad builders,**
 - **bridge builders,**
 - **builders of all kinds.**

The famous Land Grant Act of 1862

- **linked higher learning to America's agricultural and technological revolution.**

And when social critic Lincoln Steffens visited Madison in 1909, he declared that

- **"in Wisconsin the university is as close to the intelligent farmer**
 - **as his pig-pen**
 - **or his tool-house."**

The vision of community had extended beyond the campus.

At the turn of the century,

- **David Starr Jordan—president of Stanford—**

declared that

- **"the entire university movement in this country is toward reality and practicality."**

And on the East Coast, Charles Eliot, the president of Harvard, said that

- **"serviceability" is the central mission of American higher education.**

III. RESEARCH

Meanwhile,

- **a third vision of community was emerging.**

**As distinguished academics who studied at the distinguished
German universities of**

- **Heidelberg**
- **and Humboldt**

were profoundly influenced by the emerging

- **scholarship of science,**

which defined community as loyalty

- **not to the campus**
- **but to the guild.**

During the mid-nineteenth century,

- Daniel Coit Gilman emerged as one of the
 - most vigorous
 - and most effective advocates
- of the German model of university education.

In 1876, Daniel Coit Gilman founded

- **Johns Hopkins University,**
- **which has been called the first "true" university here in the United States.**

And speaking of the shift in the definition of community, it's significant to recall that

- **in Johns Hopkins' first master plan**
- **undergraduates were admitted.**

In the "new" academic community, membership would be restricted

- **to professors**
- **and graduate-level students.**

In the end, undergraduates were reluctantly included to help pay the bills,

- **a tradition that lives on to this day.**

The climate of this new scholarly community was well captured by Woodrow Wilson, who spoke at Gilman's retirement in 1896.

On that occasion, Wilson said that John Hopkins

- was the first university in America where
- the discovery of knowledge was judged superior
- to "mere teaching."

This may have been the exact point where the

- teaching versus research debate actually began.

WORLD WAR II

Let me underscore one outstanding central point.

With all of its newfound prestige and academic status

- **Johns Hopkins and a cluster of other research centers**
 - **remained the "exception,"**
 - **not the "rule."**

Most campuses still retained a "collegiate culture" or land grant.

But then following World War II, we experienced, here in the United States,

- **a veritable sea-change in higher education,**
- **with two conflicting trends,**

all of which had a "profound" influence

- **on the spirit of community on campus.**

First, with the GI Bill, enrollment expanded. And the campus community became almost overnight

- more vibrant again,**
- as older students brought a new diligence**
- and dedication to the classroom.**

University leaders were not sure they wanted a community such as this.

But the irony was that at the very time the social commitment of American higher education

- was being broadened,

the priorities of the professoriate

- were being narrowed.

Socially, higher education was

- becoming more egalitarian.

Academically, we were becoming

- more elitist.

TWO GREAT TRADITIONS

Putting all of this in perspective, by the late twentieth century most campuses were caught in the crossfire of

- **two great traditions.**

On the one hand, there was the colonial college tradition with

- **its emphasis on the student,**
- **on general education,**
- **and on loyalty to the campus.**

On the other hand, there was the German university vision of a community with its

- emphasis not on the student,
 - but on the professoriate,
- not on general,
 - but on specialized education,
- not on loyalty to the campus,
 - but on loyalty to the guild.

As one professor said, my community is

- the WATs line,
- not my colleagues down the hall,
 - and certainly not students.

I'm suggesting that today almost all debates about community in higher education

- **are really a struggle for the "soul" of the institution.**
 - **Are we a colonial college,**
 - **or a German university,**
 - **or a blend of both?**

It would be interesting to know how Indiana State might be assessed?

- **collegiate model—campus the community,**
- **university model—guild is community,**
- **land grant institution—nation is community.**

WANT BOTH

The truth is most campuses

- **would like to have their cake**
- **and eat it, too.**

**When out recruiting students, most colleges and universities
are collegial to the core.**

The present an image of a community

- **with loving, tender care.**

Viewbooks.

The problem is that some students actually enroll,

- and they discover that the campus,**
- instead of being "a family" is, in fact,**
- divided into two separate worlds,**
 - with the student culture on one side**
 - and the faculty culture on the other.**

And while faculty focus on the academic,

- the "student services" staff is expected to keep the collegiate dream alive.**

This means there really are two

- **different administrative**
- **and social cultures on the campus.**

The spirit of community is lost.

Most campus communities are sharply divided

- **academic (classroom),**
- **nonacademic (life outside).**

THE RESPONSE

Well, what are we to do about all of this?

**Is it possible to build a community of scholarship that
mediates the**

- colonial college,**
- Land Grant,**
- and university traditions?**

In a Carnegie Foundation report called *Scholarship Reconsidered*,

- **we propose going beyond the teaching and research debate**
- **to a new paradigm of scholarship,**
 - **one with four interlocking parts.**

I. THE SCHOLARSHIP OF DISCOVERY

We say, first, that research is an essential academic function.

We also say that faculty are members of a larger community of intellectuals.

And we celebrate in our report what we call

- the scholarship of discovery.**

INTEGRATION

**But we also say that in addition to the scholarship of discovery,
we also need what we call**

- **the scholarship of integration.**

Barbara McClintock, the Nobel laureate, said on one occasion that

- **"everything is one.**
- **There is," she said, "no way to draw a line between things!"**

Frank Press, the President of the National Academy of Sciences, has suggested that

- **the scientist is, in some respects, an artist, too.**

Frank went on to observe that

- **the magnificent double helix—which broke the genetic code—**
- **is not only rational, but beautiful as well.**

Several years ago when the world-renowned physicist Victor Weisskopf was asked,

- "What gives you hope in troubled times?"

he replied,

- "Mozart and quantum mechanics."

But where in our fragmented academic world

- can scholars make connections such as these?

By recognizing the scholarship of integration,

- **faculty would become more actively engaged in general education,**
- **which strengthens community through interdisciplinary exchanges**

and also involves faculty more authentically with undergraduates.

SCHOLARSHIP OF APPLICATION

This brings me to category number three.

We say in the Carnegie report that

- **beyond the scholarship of discovery, and**
- **beyond the scholarship of integration,**

we also need

- **the scholarship of application,**
- **or what has typically been called**
 - **"service."**

By the scholarship of application, I'm not talking about doing good—although that's important.

I'm talking about extending the

- theory of scholarship to the reality of life,
 - in clinics,
 - in classroom,
 - in design studies,
 - in current affairs,

"being in the nation's service," as Woodrow wilson put it.

MIT Professor Donald Schön writes about what he describes

- **as "the reflective practitioner,"**

the scholar who moves from

- **theory to practice and**
- **from practice back to theory.**

Urgently needed today.

Loss of confidence in higher education

- a private benefit,
- not a public good.

Faculty get tenured, students get credentialed

not relevant

need "service" universities nationally.

Further, I'm convinced that this view of scholarship

- **also builds community on campus,**

as students are encouraged to

- **engage in fieldwork with professors**
- **and reflect on what they've learned.**

TEACHING

This brings me, finally, to category number four.

We say in the Carnegie report that beyond

- **discovery,**
- **integration,**
- **and application**

scholarship also means

- **disseminating and sharing knowledge,**
- **what we call the scholarship of teaching.**

Several years ago I couldn't sleep

- and instead of counting sheep
- I counted all the teachers I had had.

There were a few nightmares in the bunch,

- but I also remembered 3 or 4 outstanding teachers
- who consequentially changed my life.

These wonderful mentors had a huge impact on my life

- and I suspect that almost everyone in the audience today
- is here because of the influence of an inspired teacher.

Great teachers

- well informed,
- relate what they know to the readiness of students,
- encourage active, not passive, learning,
- authentic human beings.

The simple truth is that

- **great teaching keeps the flame of scholarship alive.**

And yet on most campuses today

- **it's far better for a professor to deliver a paper at the Hyatt in Chicago**
- **than it is to teach undergraduates back home.**

It's no accident that in campus conversations, we speak of

- **"research opportunities"**
- **and "teaching loads."**

And yet, it seems obvious that if colleges enroll students,

- they have an ethical obligation to serve them.

Why do we deny dignity to a function that's so essential?

CONCLUSION

Here, then, is my conclusion.

In defining priorities of the professoriate, we must

- **vigorously reaffirm the scholarship of discovery**
- **and sustain within the academy high-quality research.**

But to avoid pedantry,

- **we also must celebrate**
 - **the scholarship of integrating knowledge.**

To avoid irrelevance,

- **we must reaffirm the scholarship of applying knowledge.**

And finally, to keep the flame of scholarship alive,

- we must give new dignity
- and new status

to the scholarship of teaching.

Defining teaching as scholarship means that

- the classroom would become community.
- Students become active learners and teachers.
- Even teacher evaluation should become annual.

Faculty also should recognize that

- the scholarship of teaching extends beyond the classroom to extracurricular activities—
- the residence hall,
- and cultural events,

closing the terrible gap between the so-called academic and nonacademic communities on the campus.

COMMUNITY

In summary, I'm convinced that the redefinition of scholarship has a powerful impact on community in 4 essential ways.

CAMPUS MISSION

First, by giving to scholarship a broader, more efficacious meaning,

- **campuses can think more creatively about their own mission**
- **instead of being forced into the research university model or being judged only by the research model.**

FACULTY

Second, by defining scholarship more broadly, faculty can be recognized and rewarded, with clear standards

- not just for research
- but also for service
- and for integration
- and for teaching

spending time with other colleagues and with students, which build community.

STUDENTS

It occurred to me that this new paradigm of scholarship

- **might also apply to students.**

The goal of undergraduate education is to help all students

- **discover knowledge (research),**
- **integrate knowledge (classroom education),**
- **apply knowledge (service),**
- **and disseminate knowledge (teaching).**

In defining the undergraduate experience this way faculty would view students not as the great unwashed, but as scholars in the making.

Fourth, by broadening the definition of scholars, we would recognize finally that different schools and departments have different measures for different talents.

Celebrate a mosaic of talent.

COMMUNICATION

This leads to one final observation. If we hope to achieve community, we must improve communication. This means new assessments, decision-making ____ on the campus.

Industrial model

- process, not _____.

Collegiate model

More _____

More engagement

Larger vision

Improved goals.

CONCLUSION

This is, I believe, an exhilarating time in higher education.

For the first time in 40 years,

- **the priorities of the professoriate**
- **are being thoughtfully reconsidered.**

We are striving for community.

And somehow I feel in my bones, which is a very "unscholarly" way of gathering evidence, that a new,

- **more authentic understanding of scholarship and community**
- **is beginning to emerge.**

And as we find new language for scholarship, we will, I believe,

- build a new climate for community,

one that will revitalize research,

- integrate the disciplines,
- give new dignity to teaching for the first time,
- and bring the collegiate and university traditions together.