

1000 0001 4581

6/1/94  
D. L. Boyer

**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.