

Carson- Newman Studies

Vol. IX, No. 4

Fall 2001

ISSN 1081-7727

Don H. Olive, Sr.
Dean of Humanities and Professor of Philosophy
Editor
Donald W. Good
Acting Vice President for Academic Affairs
Managing Editor

Carson-Newman Studies is published annually by the office of the Vice President for Academic Affairs at Carson-Newman College, Jefferson City, Tennessee. Correspondence should be addressed to the Editor, P.O. Box 71938, Carson-Newman College, Jefferson City, TN 37760.

Opinions expressed in the articles are those of the authors and not necessarily those of the editors or of Carson-Newman College. Statements of fact are the responsibility of the individual contributors.

Contents

A Word from the Editors	iii
The Science and Art of Teaching As Viewed by the Dissection of a Teacher [2000 Distinguished Faculty Award Address] Patsy K. Williams Boyce	1
One Hundred and Fifty Years of Presidential Vision Don H. Olive	21
Inauguration Responses D. Harley Fite John A. Fincher J. Cordell Maddox James S. Netherton	36 43 45 48
Fahrenheit 666: Fundamentalist Firemen and Dystopian Nihilism Andrew W. Hazucha and John W. Wells	54
Teaching Evolution/Creation: Problems with the Two-Model Approach Mary V. Ball and Stephen R. Karr	64
Contemporary Crisis in the Middle East: Interreligious Dilemma Earl R. Martin	76
Completing the Loop: Reflections from Our 1991-1992 Self-Study Process Kitty R. Coffey and Ellen M. Millsaps	83
“Present—with Horse, Bridle, and Saddle.” The Boys of Mossy Creek Baptist College in the War between the States William D. and Darby O’N. Taylor	94

The Importance of Faculty and Administrator Influence on African American Student Persistence at Small Colleges in Appalachia	Robert A. Littleton	99
Responses to Distinguished Alumni Awards		
	Bob Gray for Libba Moore Gray	112
	William E. (Sonny) Melton, Jr.	113
	G. Webster Carroll.	115
	James R. Olive.	118
The Power of Conformity or Gravity Is Strong on the Slippery Slope [2000 Carlyle Marney Lecture]		
	James S. Netherton	120
The Law of the Harvest [2000 T. B. Maston Lecture]		
	John Porter	127
An Arts and Humanities Ride through a Total Advertising Society		
	Samuel Hope.	130
Contributors.		148

A Word from the Editors

This year's *Carson-Newman Studies* participates in the sesqui-centennial celebration of Carson-Newman College by taking a look at past presidential leadership of the college through its history. The former presidents, beginning with D. Harley Fite, have articulated their visions for the college in responses to their inaugurations. Prior to that the record is scanty, but some materials exist. That the ideas of the early presidents influenced the intellectual life of the college cannot be denied. They spoke most often of the need for education. Each president in his own way left words that demonstrate a passionate commitment to establishing, maintaining, and furthering the educational enterprise. Readers will find their ideas interesting.

As in other years, the variety of intellectual endeavor by the faculty and staff will be evident in the contents of this issue of *Carson-Newman Studies*. The Distinguished Faculty Award Address by Patsy Boyce sets a high standard for all that follows. Her comments concerning teaching remind that Carson-Newman is a "teaching institution." From her, the college learns again the centrality of the teacher-student relationship and renews its commitment to making that relationship healthy and productive.

The articles following reveal no clear single theme, although the on-campus discussion of the "creation/evolution debate" has elicited two co-written articles by faculty members in the humanities, social sciences, and the sciences. The information and reflections by Drs. Coffey and Millsaps concerning the 1991-92 SACs self-study should be helpful to the campus, as it engages in the current self-study a decade later.

Other articles will inform the readers, making it worth the time to read concerning the "boys" of Mossy Creek and their role in the Civil War. Readers will learn from research into the particular needs of African American students to persist in higher education, from observations about the current conflict in the Middle East, and from a discussion of the power to shape and control that is wielded by Madison Avenue. The remarks of distinguished alumni will be of interest to allow the college to see itself, as its former students see it.

We thank all the contributors to this year's issue and invite others of the faculty and staff to offer their intellectual efforts for future issues of *Carson-Newman Studies*. In addition, the hope is that some vehicle can be established to allow response to the ideas offered in this and future issues. The ideas presented in issue after issue are mostly worth further critical reflection. If the readers have suggestions as to the best vehicle, please pass them on to the editors. Other suggestions and criticisms are also welcome.

Don H. Olive, Editor

Donald W. Good, Managing Editor

The Science and Art of Teaching As Viewed by the Dissection of a Teacher

[2000 Distinguished Faculty Award Address]

Patsy K. Williams Boyce

(Please note: This presentation was supported by a gurney with a sheet draped figure, a variety of histological, photographic and electron micrographic images, and audience participation.)

Today, I am going to be talking to you about the science and art of teaching as viewed by the dissection of a teacher. But, please, go ahead; finish your dessert, coffee or whatever. Who am I? You may call me a professor; I don't profess to have knowledge, but I do try to learn. Looking at the small and large of teaching, I guide my students in learning, in the learning of anatomy. There are two types of anatomy, gross anatomy and microscopic anatomy. I'm going to have you participate with me today. I want you to look around your table, look at your neighbors. Everyone see a neighbor? Now, look at the nose on their faces. All right, that's gross anatomy.

We must see the whole person.

Actually the word gross means large. Now, I won't have you look at the neighbor and say that fits too, but none-the-less, the word gross means large. So, when we look at these parts as our friend here in front is illustrating (pointing to the gurney), we begin with the whole man. We, as teachers, are simply a sum of our parts: our heart, our mind, our soul and our bodies. With the good Lord's help we can use those and create an impression, to create a model, an example of learning, of loving, of life.

Microscopic anatomy means those things you cannot see with the naked eye, the things below the visible. All of what makes us a teacher is not visible; you know that. And it's really those parts that make us special; that make us special to those wonderful students that

walk in and out of our lives. But that is the beauty of being a teacher too.

(Viewing a photographic image of Vitruvian Man as interpreted by Leonardo da Vinci.)

The first image I will start with is Leonardo da Vinci's Vitruvian Man. You have seen Vitruvian man lots of places; you are probably very familiar with him. He illustrates the gross of anatomy, the large man. Vitruvius (19 B. C.) was a Roman who produced a work of ten volumes on architecture, which he presented to Julius Caesar. In those, he said that the human form and architecture were similar and should be based on similar principles. So Vitruvius created for us the perfect man and Leonardo da Vinci then interpreted Vitruvius' work. Vitruvian man is the perfect mathematical model. He is constructed with a circle, and a square and his legs form an isosceles triangle. The length of the base of the hand to the tip of the fingers is equal to the length of the face. Two palms width forms the width of the chest. This was the perfect man. Leonardo and a number of other individuals have done impressions of Vitruvian man but Leonardo's is one of the most memorable. Leonardo was an artist who studied the body, dissecting over sixty-two human forms. He often talked with the individuals prior to their death and when he looked at their anatomy, he thought of who they were in life.

Every year I am blessed to work with the corporal remains of individuals who continue their education of others even after they have died. So for all of those individuals who have had the foresight to have given their bodies to science so that we might use them to learn, I also want to say thank you and dedicate this presentation to them, because they are giving so much beyond the grave. So, here is the perfect man. Are we perfect? Do we expect to be perfect? There was only one perfect person who walked this earth and so I do not believe that Vitruvian man was that person. However, as far as mathematics and proportion were concerned, he was.

(Viewing a histological image of an ovum inside a follicle on the ovary.)

We do not have the perfection of Vitruvian man, but this is gross anatomy. This is how we began, the sum of the parts. If we start at the smallest, we see the lovely creature that will become a human embryo. It is actually just a human ovum sitting all nice and snug and hidden in the ovary. If we go down from the largest to the smallest, this little dude is 140 microns in diameter; that's just at the edge of visibil-

ity. So, when we talk about gross anatomy or microscopic; this is the smallest that is just visible. A human or cow embryo placed into a test tube would simply be seen as a tiny bubble. This is the beginning. This is that beautiful, simple structure sitting nestled inside the ovary, inside a follicle, ready to burst forth and form new life.

We must see what is hidden.

(Viewing a microscopic image of a sperm being injected into an ovum)

We have to see the small. To be a teacher, you can't just look at the whole person; you have to see the small. You have to see that little thing that makes them, the students, special. If we look at an ovum that is about to become a zygote, we find that this little egg is not going to see a sperm in the normal way that an ovum might see a sperm. This little ovum is about to be injected with a sperm. From my many efforts to conceive, I appreciate the value of technology. Our Jennifer was a gift from God and as Stephen even remarked, "Free?" We were surprised at the free pregnancy after all the money we had paid in our efforts to conceive. Seeing the small, using technology, sperm injection is but one of the beautiful ways we can now help couples who are infertile. Use modern technology, if it helps you achieve your goals just as the modern technology of simple sperm injection into the ovum to form a new life, helps this couple achieve their goals of a family. Teachers, we may be very primitive in our beginnings, we may start as the simplest of forms and so do our students. We need to use what is available to us. There are resources hidden within and without and I believe they are as God-given as our lives.

We communicate.

On the outside of my door I have attached interesting little pieces of information. I have bits of humor, cards, tabloid articles, and cartoons from a variety of sources. They are meant to reflect who I am, and if you know me, that is kind of scary. I have students who stand outside my door and, as they often tell me, they have not come to visit; they have just come to read the door. I call these simply, "Quotable Quotes, Meaty Maxims; Read and Take Away One in Your Mind or Write and Leave one Behind." There are some real treasures here. Stuck with a piece of duct tape is this little bit of wisdom, "It's a miracle, I'm deaf." Oftentimes we get into talking so much that we don't

stop to listen. It is just amazing, when you just ask for a little feedback, what you'll hear.

Stop talking and you are bound to learn something.

What I learned when I first put this door communication up, was that my door was a means to tell people a bit more about me. Every time they walked by they saw how crazy I was or the article from the Inquirer or the Sun.... some kind of foolish anatomical article always telling a grain of truth. Like octopus boy, ...he had twenty-four fingers and toes. Now, think about that. How many fingers and toes do you have? Twenty, so guess what? He had one extra digit per appendage, but it sounds really horrible. I generally take these articles to class before they appear on my door and I have students look at them to find that grain of truth. But even more importantly, by using this technique of the door communication, I simply asked students to give me something and I learned. So my door became a window, not just from me to them but it became a window from them to me. Often, if we stop and listen we are going to learn a whole lot more. Now my mother used to share this with me quite a lot and I didn't know what she was talking about. Apparently, I never learned this lesson very well. But, none-the-less, here's a message, right? Simply, listen to them. A teacher of quality listens.

What are some other things I learned from the comments on my door? Well sometimes, you can't exactly interpret them literally. "Cadavers are the coolest things alive," This was the same student who said she made a 460-degree turnaround in organic chemistry. I never quite figured out where she had gotten to but nonetheless she felt real positive about it and I was pleased. She is doing graduate work in anatomy in Virginia and so she has continued on with her love. Here are other interesting quotes that reflect on the thinking and humor of our students and remember, these are the original notes stuck to my door:

"If at first you don't succeed then skydiving is not for you;"
 "Eagles may soar free and proud but weasels never get sucked into jet engines;" and a final commentary, "It might be a light at the end of the tunnel, or it could be a train."

These are also the gems of wisdom that you get when you listen. They always bring a smile to a day that needs one.

We must try to be life-long learners, and “One only truly learns when they teach.”

One of the quotes from my door is from Bill Best, the director of the Upward Bound Program at Berea College. He said, “One only truly learns when they teach.” Teaching offers us unlimited, daily opportunities to learn. Sure, we may understand the material but when we have to explain it to those with very different learning methods from ours, we have to learn. We have to adapt. We have to change, and change provides forever the opportunity to learn. Forever learners, each day we are trying to get better at what we were chosen to do.

One of my favorite people in our division is Dr. Carl Bahner. He began teaching at the age of twenty-eight at Union University, taught at Carson-Newman College thirty-seven years and retired at the age of sixty-five. He went on to Walters State where he taught for another five years before moving to Bluefield College, where he continued to teach. This dedicated teacher, with fifty-seven to sixty years of teaching (because he had, as he told me, some years of not fulltime teaching) returned to Carson-Newman in 1991. It was then that I had the pleasure of getting to know Dr. Bahner. During one of our conversations about what teaching means to him, he said something that I will never forget. He said, “Well, you know, I think if I had taught one more year, I could have done a better job.” Now, for the man who is eighty-four years of age and has taught fifty-seven to sixty years, to say, “. . . one more year and I could have done a better job,” is phenomenal. He is still learning, . . . he is still trying to improve, and I extend my gratitude to this life-long learner.

Teachers must be wide-awake.

I am a part of the sesquicentennial committee and one of my pleasures this summer has been doing some research for two publications that we are preparing for the college. In my research, I found this interesting little tidbit. If we look at the characteristics of teachers, “Teachers at Carson-Newman are supposed to be wide-awake.” In fact the 1886-87 Newman College Catalog, (of course this is before Carson-Newman existed as the combined institution), the Newman College Catalog specifically said that every department is supplied with “wide-awake teachers.” Now, I know sometimes our lectures get boring, but when we put our own selves to sleep, we are in real trouble. So, a characteristic of a good teacher is that we at least try to be awake when we

are teaching and the college has mandated that we be awake when we are teaching.

Teachers must be motivators.

(Viewing a histological section of the pancreas)

We are motivators. Sometimes we motivate by what we say or do and sometimes we motivate without even knowing that we are motivating. If we view the anatomy of the pancreas we can learn how two very different portions work together to achieve one goal. Your little pancreas is just as busy as it can be right now because you have just had lunch. Looking at the structure of the pancreas, you see that there is a light area in the center and a number of pink-purple structures around the outside. Right now, the more darkly staining acinar cells are producing lots of digestive enzymes and bicarbonate. They are subsequently dumping these into your small intestine so that you can digest your wonderful food.

So, as I speak and you listen, these cells are real busy taking care of digestion. But their buddy, the part that looks like a little island, is called an islet of Langerhans, or a pancreatic islet, is producing a variety of hormones that will assist digestion. One of these hormones is insulin. I call insulin the canning hormone. You know what canning is right? Canning in the country is simply “putting up” green beans, corn and anything else that doesn't run faster than you do. Well the body does the same thing; it just “puts up” food using a different mechanism. Well, this little dude, the islet, is helping us can. So, if we ate too many things today at lunch and you are not expending enough energy to utilize them, insulin will help us. We see from the pancreas, two very different parts of one organ working together to achieve a common goal.

The pancreas is a dual organ. It has an exocrine function, (it produces digestive enzymes and bicarbonate) and it has an endocrine function, (putting hormones into the blood). We, as motivators, have a dual function. We have to motivate our students, but oftentimes the first way to motivate them is to motivate, guess who? Who should we motivate first? Ourselves. Sometimes that is real difficult. Do you ever walk into class and find out that they barely respond to you? Usually if you reflect on such a moment, the person who was droopy was you. And often our students are just little mirrors, they reflect what we are thinking, feeling and doing. This is our dual function.

Let me tell you a little story about how I happened to motivate someone once. I really had nothing to do with the motivation. Let's

look at the first line on an essay question that this student wrote about a pathology associated with insulin production, diabetes mellitus. The essay begins; Insulin increases the uptake of glucose into all the body's cells. Now, for all you people out there, Dr. Coffey in Nutrition, you folks in nursing and Dr. Pinkerton in Biochemistry, you know that there is a little problem with this statement. I was teaching a three quarter sequence in Anatomy and Physiology at the University of Tennessee in Knoxville. You could take any quarter out of sequence and, sure enough, a new student walked in on the first day of the third quarter. He seemed a little apprehensive. Since this was a three-hour lecture, at the midpoint of the class, I gave them a little break since they were all brain dead at about that point, anyway. This time provided them the opportunity to move around a bit and wake up.

The time could also be used for individual student questions. Well, the new student comes up and asks, "Can I really pass this course without having the first two quarters?" I replied that, of course, he could, since each quarter covered different systems. Unfortunately, I told him that I did not go back and cover the material I covered in the first quarter, which was material on cell biology, chemistry and the basic things that you need to understand the other systems. So, I told him that he might want to go back and read the first four chapters on his own. At this information he appeared to become even more apprehensive and, as might have been expected, he did not do well on the first exam. I believe he made a low C. On the second exam in the course, he made the highest grade in the class. Out of 130 students, that is pretty phenomenal. Now, I do not usually tell students what other students make, but to encourage and motivate him, I wrote on his second exam, "Best in Class."

When he came to talk with me after this paper had been returned, he was all smiles and said, "I liked what you put on this paper better than what you put on the first one." Well I had no idea what I had put on the first test; I mean there are 130 students in the class. I knew what I had put on this one and so I told him that I really had no idea what I had put on the first test. And he replied, "Yeah, you do." And I said, "No, I really don't know." And he said, "Yeah, yeah, you do." So I said, "I promise you; I don't know. Tell me what I put on your first paper." And he said, "Butt brain." I replied with shock, "Butt Brain!" And he said, "Yes, Ma'am." Well, I tried to think how this could have possibly happened and all of a sudden, it came back to me. Let's look again at his opening line of his essay on that first exam. "Insulin increases the uptake of glucose into all the body's cells." And right above the word "all", I had written, "but brain." The only problem was after I

had read the entire essay, I, then, had apparently put his score very near that little cryptic comment.

When I tried to explain this to him, he said, "Oh, no ma'am." So I said, "Please, just go back and check it, and I promise you there is just one "T." He said, "My girlfriend told me to come ask you, to make sure, and after that first exam, I asked you what you had put on my paper, and you said, "But(t) brain." So, this poor student was motivated. He made the highest grade on that second exam, but I didn't really mean to do it. I didn't really mean to motivate him in that fashion. So, we all hope to motivate, but sometimes we do it directly, and sometimes we do it indirectly.

Teachers must be creative; they must make-do.

(Showing a heron attempting to swallow a frog and even though the frog is mostly inside the heron's mouth, the frog has his hand around the heron's throat)

This is one of my favorites; I just love it! We make do. If you look at this little frog, what is he doing? Bless his heart, he is doing the only thing he can do; he has his fingers around the heron's throat while the heron is in the process of attempting to swallow him. The message? Don't ever give up. How many days do we feel like we just need to give up, that we can't do any more? We are there as much as we can. How can we possibly do any more?

Remember, we are Appalachian and part of our Appalachian heritage is the knowledge of how to make-do. Since I grew up in the country, I am very knowledgeable of making-do. How many of you went blackberry picking in the summer? Let's see a show of hands. Now, to go blackberry picking, my mother made sure that we put on long pants, a long flannel shirt, rubber bands around our ankles and wrists and then put turpentine on the rubber bands and it's the middle of July! Do you remember how that felt? Well, we had to go out and pick blackberries until our buckets were full.

Now, I have a friend who told me that they used to put rocks in their buckets so they would appear full, sooner. Well, my mama would have killed us if we had done that. Her view of those blackberries was that she knew we had to can every one we picked, ...because that was what we were going to eat in the winter. When we wanted to know why we had to can 167 quarts of green beans and 83 quarts of blackberries. She would say, "Well, honey, it's better than a snowball." We must make-do. We must use what we have at our disposal. Teach-

ers, we often all have to be a little bit creative. We can't give up our roots. We have to go back; we have to use all the resources available to us. Sometimes we have to simply make do.

Carson-Newman has a history of making-do. One of the funny things I found in doing the research for the sesquicentennial and looking at the college catalogs, was that the physiology department proudly listed that it had in its possession a microscope, some physiological slides and a skeleton. Now, when they started out advertising this, they said, "We have adequate equipment to teach physiology." Three years later, they added a chart to the same equipment list and said, "We have plentiful equipment." So, they were making do. Sometimes, what we have depends on how we look at it. Use what you have.

Teachers must see the similarities and the differences.

I would like to have you learn some anatomy with me. I'm not a person that lectures from behind a podium; I move around and I use my hands and so, this is real stifling to me to be up here, just barely moving. But, I do want us to play just a little bit. One of the things that we can do is to learn a little anatomy. I tell my students, "You can touch your own body; it's yours." So, to learn anatomy you must learn to touch. Now, everyone in the room, I want you to hold up the index finger of your left hand. Play with me now. I want you to reach to the base of your neck and place your finger into the little bony depression. What is that called? Who saw "Titanic"? What is that called? (From the audience comes the answer "goozle"). No, that is not your goozle Stephen, that's a little bit north of there. What is your goozle? Well, that's your larynx. No one knows the answer?

Well, teaching anatomy here in the south, you have to know the regional terminology. True story, ...this farmer and his wife appeared in the emergency room of a local hospital and the farmer could not speak. When the city intern asked about the problem, the wife professed that she believed her husband had crushed his goozle. At that comment, the doctor said real quickly, "Just a moment," and went running out of the examination room. He grabbed the first support staff individual he found and asked, "Quickly, which end do I start on to find the goozle?" To be an effective teacher, we often have to know the local context from which our students speak. We must see the similarities and the differences.

Returning to our little depression in the neck, it is called the suprasternal notch. Does everyone have it located? Now, remember that on the outside, old Vitruvian man was perfect. But let's see how the

outside may not always reflect the inside. Now, use your fingers to walk down this bony structure. Come on. It's all right to do this, it's your body; keep going. What is that bony thing you are walking down? Right. It's the sternum; you all know that. You've gotten it. If you walk to the end of the sternum, it dips in, right? Walk to that dippy-in place. Have you found that? Now come on; walk until you find where your finger dips in. That's right; you've gotten it. If you spread your hands open, putting your index fingers at the middle and drop your thumbs down until they touch your sides, what is sitting at that location, internally? That's right, that's your diaphragm. Isn't that amazing? Isn't that wonderful? There is the location of your diaphragm. Let's walk back up the sternum. That cool structure, the diaphragm, separates your thorax from your abdominal space. Now, old Vitruvian man was perfectly balanced. He was the mathematical model. Everything was perfect.

From the outside we look like we are perfect, but on the inside, we are not symmetrical. So if we go back up top, what sits right behind that sternum, what sits there? What is that? You are exactly right, the heart. Now let's all take our right hand and do the pledge of allegiance. If you are doing the pledge correctly, the base of your palm sits on that bone you've been walking on, the sternum. Why do you use your right hand for the pledge? Now in kindergarten they use any hand available, so being the ever anatomist, I usually try to tell them why we use the right hand. Does anyone know why? Well, the reason we use the right hand is because your heart does not really sit in the center of your thorax. It sits two-thirds to the left of midline. So most of it sits on your left side, so if you use your left hand for the pledge you have missed most of your heart.

What sits on either side to the heart? Right, those are the lungs. Running all the way to where? Where is the top of your lung? Point to it. Use that index finger, point to it. Show me. To find them, go up here above your clavicle. Walk out from that little depression. Why, your lung goes all the way up to there! Isn't that amazing? Did you know that? Isn't that cool? And it also goes all the way down to the diaphragm. Did you know that one lung is larger than the other? Which lung do you think is the largest, the one on the right or the one on the left? Now, let's think about it. Which one might be bigger, right or left? Right? Yes, the right is the largest because it has more room since the heart sits mostly on the left side. We may all look the same on the outside, but on the inside there are some differences. You can't just see it from looking at the outside. You have to delve deeper, you have to look at what's inside. There are differences and those differences become significant. We must look not only look at our students; we must also

look deeper. The inside is often much more exciting and interesting than the outside.

Be genuine. Dare to be different. Make learning fun.

Learning should be fun. You all know that. This should be fun. Wouldn't you rather this be fun? When learning becomes fun, students remember more. Pleasurable experiences store more easily in the brain than the mundane. Now, all these points were made this morning in those wonderful sessions. Be genuine; give them a flavor of who you are. As Kerry said, I grew up in the mountains of North Carolina. My daddy was a logger; he hauled moonshine, and ran a sawmill until an ill-placed log took his life at the age of thirty-two. I was three years old. My mama was a homemaker who believed that you were never too poor for soap and water, kept us, our house our yard and our person-ages immaculate.

Do any of you know about sweeping your yard? You simply go out and sweep it. She also walked us to the Baptist church every time its doors were open. I know what an outhouse is, and I know what the use is, the real use that is, of a Sears and Roebuck catalog. I know why the shiny pages, even though they are prettier, aren't the best. I admit and am proud of the fact that I went to high school in Coker County, Ms. Vicki, and that my two brothers and an uncle and an aunt still live there.

Any time my integrity or toughness is questioned in the classroom, I can pull out that big stick; that I am from Coker County. You would be amazed at the calming effect this information will have on the toughest in my classes. I had a student, once, from New Jersey with whom I was bantering back and forth, and apparently I seemed to be getting the upper hand. To end the contest he said with an air of conquest, "Dr. Boyce I just want you to know one thing, my family is in the Mafia." Well, the whole class went, "OOOOH," noting that comment should end the battle. "Well," I responded, "I just have one thing to say to that; my family is from Coker County." The class then responded with a resounding "WHOOOO," and the contest was over even without the loss of blood. Teachers must be creative, be genuine, we must make the classroom a fun and exciting place to learn.

We must remember that our students are real people.

Sometimes in 1999, in 2000, and I am sure for 2001, we forget that our students are real people. Angie, you did a beautiful presentation of that, this morning. Our students are real people, with real problems and their lives are not so different from ours. At an 8:00 a.m. class I had in the spring of 1999, I went into class and as I was handing out papers, I passed a student in the front row that was eating an orange. Without even thinking I said, "Um, smells like Christmas." Immediately I thought, "Oh, no. I have given myself away." They will know that I am a poor country girl just posing as someone in authority. His response was "Hum?" So I said, "Well, we were so poor that we didn't have oranges except on Christmas and they still smell like Christmas to me." Instead of looking puzzled, his eyes brightened and he said, "Oh, me too; and apples."

Now, I was raised in the country, back in the hills and we always had little apple trees. No matter how poor you were, or how little you were, you could shinny up that tree or shake those branches and get off an apple. Even the poorest folk in the country seemed to have apples. Yet here in 1999 was a student sitting in my class that both apples and oranges reminded him of Christmas. What a lesson I learned that day. We need to stop and we need to listen, and we need to look for that whole person, and to see how they are similar and how they may be different from us. Do not form opinions from the surface view, only.

One of my favorite authors is Rick Bragg, and if any of you have read his book, All Over but the Shoutin', you know what I'm talking about. If you haven't read the book, you should. Rick Bragg was a man raised by a devoted mother and a mostly forgotten father in rural Alabama. He, though possessing only six months of college education, won the Pulitzer Prize in Creative or Feature writing in 1996 and is now a national correspondent for the New York Times. He applied and was accepted for an experience as a Nieman Fellow at Harvard and his words are touching. Excuse some of his words, but I will read them as written.

. . . They especially taught me that you can't go through life not liking people because they didn't have to work as hard or come as far as you did. And who knows, maybe if I had bothered to get to know them better, maybe they had. Maybe they didn't wear it as some bullshit badge of honor as I did. . . . (Bragg, 1997)

Teachers must be willing to give of themselves, to remember where we came from. We must be willing to let our students know where we came from.

In one of my sessions today I had a colleague who said they (students) want to know that we are real people. They want to know about our lives. They want to know that we go to ballgames and have cookouts. That makes us real. This knowledge makes us approachable and let's our students know that our private lives are a vital part of whom we are.

(Viewing a child's crayon drawing)

We may be parents. We may be role models. We have other lives and our students need to see that our realness extends beyond the classroom or laboratory. In my fine collection of art, this is one of my favorites. Jennifer, do you remember this piece of art? My only child, Jennifer, did this for me, when, after a summer hiatus in my teaching, I started fall semester 1998 with a loss of not getting to see her for the greatest part of every day. I have her wonderful drawing on display in my office. There is a bit of anatomy here, from an eight-year old child's perspective. We are parents, we are friends, and we are role models. I'm the larger person and see my little sash; I am the queen and my child is the princess. We are standing on a beautiful hill with the sun shining and the birds flying and as Jennifer's hair seems to indicate, a breeze is blowing. We are happy.

Let your students see the happiness that your children, your pets and your home life bring you. You have another life outside Carson-Newman. You are a faculty member but you need to go home, and your students need to see that your home life is just as important, or should be more important, as your life here. They need to know that you have a church. If you are to truly educate the whole person, you must mirror the whole person. They need to know that you are approachable because you are real people and that the other parts of your lives matter. So don't keep it separate. Mention your family, your friends, and your loved ones in the classroom. Your students will know you and love you better for it.

Teachers must inspire the truth. “Your actions are speaking so loudly that I can’t hear what you are saying.”

Does this make sense to anyone? Now, we can be role models, but sometimes we can be too much of a role model. Sometimes we can say one thing and profess something else. We can profess to be what we are not being. If we tell them we want that paper on Wednesday, we want it on Wednesday. If we tell them those tests are going to be back on Tuesday, ...guess what folks? They should be back on Tuesday. Don’t expect them to hold up a different torch than the one you are holding. Who we are speaks so much more loudly than who we say we are.

(Viewing a histological section of the cochlea and the Organ of Corti of the inner ear.)

Speaking of hearing, let’s look at the Organ of Corti in the cochlea of the inner ear. Doesn’t this excite you? How many people’s hearts are just beating in their chests? Oh, I know they are. Let’s just look at it real quickly. Now, this is an amazing creature. Right now as you hear me you are using this beautiful organ. It is composed of three fluid-filled chambers and sound waves get transmitted into the fluid. That fluid movement moves this little membrane on the bottom, the basilar membrane. The basilar membrane then moves these little cells under this little thing, which looks like a mouse. Well, for us to hear, this little membrane starts to move back and forth. Because there is a lot of pressure, this little dude, the basilar membrane, moves to the left and when it does, it rubs these neat little cells with little hairs on the end under that little mouse-like thing. This sends a nerve impulse to our brain and our brain says, “Voila,” and we hear something. Now the only problem with this is, if you listen to too loud of a sound, you will damage those little cells, and when you do, guess what happens? The little hairs fall off, the little cells atrophy and then we can’t hear anymore.

Sometimes, even too much of a good thing can be bad. We have to have balance in our teaching and we have to have balance in our lives. I can tell you that I know this. My colleague, Ken Morton, and bless his heart, he is not here today since his Daddy passed away this week. He said something interesting to me when I received this award. He said, “You are the only person that I know who received this award for nearly committing suicide.” I do stay here a lot; I do try to do a good job. But I need to have balance. If any of you are in the same place I am, please step back and look. If we want to do our best job, we

can't do it when we are exhausted. We can't do it when we are sleep-deprived. Remember, we are real and that our students look to us as role models. If we are saying, "Get a good night's sleep," and our students come to class and we profess that we didn't get a good night's sleep, once again, what is happening? What is speaking more loudly? Our actions are speaking more loudly than our words.

Teachers must allow for and provide interaction. Too often we teach subjects.... not students.

(Viewing a scanning electron micrograph of the trachea)

If we look at a section of the trachea, what do we see, ...what is the function of the trachea? The trachea is plumbing; it carries air to the lungs. It also does much more; it works constantly to clean the air before it reaches the lungs. The trachea is lined with wonderful little cells bearing lots of little extensions. The extensions are called cilia and the cells lining the trachea may possess as many as 3000 per cell of these little dudes. Now if you have ever mopped a kitchen with an old mop, ...you know, the one that has lost a lot of threads; what kind of mopping job will you do? I assure you it will not be very good. So, the function of these little sweepers is beautiful. They sit there all the time and sweep the trash up from our lungs toward our throat so the trash won't stay there and clog up the tiny passageways through which we breathe. Now, they have a buddy that helps them, the goblet cell. This cell is a one-celled gland that produces mucus.

Now, I know this is disgusting. It is after lunch and we are discussing mucus and sweepers; but remember the importance of this beautiful anatomy. These two types of cells combine to form what we know as a muco-ciliary escalator. The mucus is sticky and it grabs onto trash and the cilia beat the mucus with the trash attached upwards toward the throat. The little sweepers, the cilia, take that sticky stuff with all the trash attached up to the throat so we can get rid of it. Cool, eh? The mucociliary escalator is such a beautiful team! But sometimes a pathology called cystic fibrosis may occur. The cells produce too much mucus and there is too little water in the mucus to make it thin. So guess what happens, the little sweepers cannot pick up all that thick mucus and the trash remains inside the respiratory passages and these individuals have great difficulty breathing. There is so much resistance, that air movement is almost impossible.

Even worse, sometimes we even choose to damage this beautiful system. Cigarette smoking causes these guys, the cilia, to fall off or

be paralyzed. Now, imagine that you have a little sweeper or a mop that has lost all its strings. What happens? It cannot function. If either of the players in our respiratory scenario doesn't carry out its function, or does it in excess, what happens? The mucociliary escalator fails to function properly. Smokers begin their day by waking up and then they begin coughing. The cough reflex is initiated due to irritants in the respiratory passages. The smoker's body is trying to cough up this sticky stuff with all the extra trash they have put in and their little sweepers are gone, fallen off or paralyzed. If the mucus is too thick it makes too much of a load for the cilia and they cannot get rid of it. There is a vital interaction between these two. As teachers, we have to do our part, and our students have to do their part, to carry out the best teaching we can. We must never assume that learning is only tied to the teacher. Learning occurs when two interact.

Teachers must guide only: Be a guide on the side not a sage on the stage.

(Viewing a slide of the oviduct)

This is one of my favorite structures; don't you think it looks like an amaryllis? Where are we in the body? This is the fimbriated end of the oviduct. Where is Ross Brummett in the audience? He'll be helping us in a minute. Now, everyone in the audience hold your hand up. Imagine that the ends of your fingers are like the finger-like ends and that this little channel, or little opening is your wrist. What this beautiful structure does is amazing! When the ovum is ovulated, these little structures, the little fingers, under the stimulation of estrogen, begin to move. Everyone, move your fingers; wiggle them slowly and deliberately. This movement creates a current flow to do what Ross, that's right, to guide the ovum into the opening. Ross what is my favorite adage? That's right, Ross; a teacher should be a guide on the side, not a sage on the stage. The cool thing is that when the ovum is ovulated, it doesn't fly down into this oviduct, it is ovulated into the abdominal cavity, this big space. This little oviduct then must say, "Come here, come here, come here with the movement of the fimbriae." The fimbriae create a current flow. The contact isn't physical, but the fimbriae have to guide, by current flow, the ovum down into the oviduct. We must be guides. We do not grab hold of our students, even though there are times that we may want to. We want to grab hold of them and take them where we believe they should go, but often our best role is to step back and create the flow. Create the way to learn. Head them in the

right direction, but do not do it for them. It simply does not work that way.

Teachers must work together.

(Viewing a histological section of the heart)

This is our last bit of anatomy. Does any one know where we are now? Well, this is a histological section of heart muscle. Let's look at the muscle cells in the heart. The cool thing about these muscle cells is that they are attached to their neighbors. See the little black lines? These are called intercalated discs and within those are little gap junctions, which are like little channels connecting each other. If you remove a chick heart, use a chelating agent to pull the cells apart and put them into a culture dish, these cells excite themselves to contract. Since they excite themselves, they are called autorhythmic; they set their own rhythm of contraction. If you use glass probes and push the cells apart, they will sit in a dish and they will all contract at different rates. One will contract very fast, one slowly and the others at rates in between. This process is visible and amazing. But if you take glass probes and push them together, they will all stop contracting. It is as if they say, "Uh, oh, neighbors." They will all stop contracting and if you provide an energy source then they will all start contracting again; but this time they will contract as a single unit, as one.

How does the heart function? It functions only if its cells work together and it is these little connections, these little bridges that are vital for the cells to work together. When the separate heart cells in the dish stopped contracting, once they were pushed together they were building bridges with one another during the hiatus. It is only by working together that they can create what we see in the next slide, a part of a community. We are all individuals and as we learned today, we have a phenomenal amount of talent on this campus. All we have to do is to reach out and listen. As heart cells are wonderful on their own, as you are a wonderful teacher by yourself, you are not going to get the job of education done if you try to do it by yourself. We are part of a community of learners. We have to work together. We are family and that is what makes us work together.

(Viewing the internal gross anatomy of the heart)

If we go to the next slide, this is the heart and if any of you all were poor like me we ate these things. I will tell you that it is a tough

thing to be chewing on. Once again it is better than a snowball, right? Let us look at the cool structures within the heart working together to form this amazing pumping machine. The heart weights 11 ounces yet it pumps through 60,000 miles of blood vessels. The cells working together accomplish a phenomenal task. No ten cells, no 100 cells could do this, but by making up a whole, by working together a magnificent job can be done. This is part of your mitral or bicuspid valve. Above this valve are three little cups, part of your aortic semilunar valve. What do valves do? They keep blood going in the right direction. We as teachers can only go in the right direction if we function within a community of learners. We must work together. Remember, your work may be wonderful and good but if you are trying to take on the whole of educating your students by yourself, it is not going to happen. You have to work within the community of education.

Teachers must take care of themselves.

What does the heart do to take care of itself? If you look above the semilunar valve, there are two openings. Imagine a pump that will send blood through 60,000 miles of vessels, but these are the first two branches. They get the very best oxygenated blood the heart has to offer. Where does the heart send its very best blood? It sends it to itself. What are these first two branches? These are the ostia, or openings, for the coronary arteries. For the heart to be able to function as a whole, it has to do what? It has to take care of itself. So the message is, 60,000 miles of little cells are waiting for that blood to get there, but if the pump fails, the little cells will not get what they need. As a teacher, you may be dedicated and committed but if you don't take care of yourself, it is not going to happen. You are not going to make it.

(Viewing a cartoon of an exhausted, frazzled woman holding a piece of paper and secondly a very tired and overwhelmed individual.)

Now, this is a little bit of humor illustrating the same point. I often look like this poor woman who is saying, "I try to take one day at a time, but recently several days have attacked me at once." How many of you all can identify with that? We have to take care of ourselves. I am often the poor woman depicted here. She is holding an essay, perhaps rewritten for the third time, and it's not better yet. She is a bit worn out. Midterms, how do we feel? This poor worn out individual depicted here is saying, "God put me on Earth to accomplish a certain number of things and right now I am so far behind I will never die."

Can you identify with this person? Sometimes our load seems so heavy and endless that we feel like this. Once again, if we work together we can accomplish so much more without destroying ourselves in the process.

Teachers must look for wonder.

We also in our struggles to do the best we can, have to look for the wonder in every day and in every person. Here is one of my favorite passages from Emerson, "Each moment of the year has its own beauty, a picture which was never seen before and will never be seen again." On the evening of the day I received this honor, as Jennifer and I came up the steps into this building for the Honor's Day Banquet, our paths crossed with Dr. Bruce Whitney. He gave me a hug, told me how pleased he was that I received this honor and I introduced him to Jennifer. He was gracious enough to take a few moments to talk with her and then we entered the cafeteria and went our separate ways. Twenty-four hours later Dr. Whitney was gone.

On my way home from school the evening of his death, I picked up Jennifer and I asked her if she remembered the man she had met the previous evening on the steps of the cafeteria at Carson-Newman. She replied, "Yes," with obvious enthusiasm. So I said, "He was killed in an automobile accident today." She paused without speaking and reflected on this person she had met less than twenty-four hours before, and then she said, "But Mommie, he was such a nice man!" as if bad things don't happen to nice people. Make every day count. Every time you walk into that classroom look for what you can give them and for what you can learn from them. We don't know the number of our days and we don't know who will pass from our midst in the twinkling of an eye. So look for that best in every person, in every student. Find joy in every day; you are bound to be a better person for it.

What are the characteristics, the anatomy, of a good teacher? The list is only limited by our imagination, and the list includes those things we are, and those things we strive to be. Let your students see your weaknesses. Let them see your strengths. Let them see you study. Let them see you learn. Let them see you try every day to improve. But most importantly, let them see your spiritual heart, that wonder that forever remains unseen; that part of our anatomy that we received as a gift from the greatest teacher of all, Jesus Christ.

We will end the same way we began. We end with Vitruvian man. Here he is, a wonder of perfection. We have our faults; we have our imperfections. We love our students; we work for them. We love

our families and we work for them. We must look for the best in every person. Let us start, anew. Open that new book, turn the page, get that fresh piece of paper and have a great year! Thank you for your time.

Literature Cited

Bragg, Rick (1997) All Over but the Shoutin' Pantheon Books-Division of Random House: New York, p. 227

Newman College Catalog, 1886-87 (1886) Archives Carson-Newman College, Jefferson City, TN.

Vitruvius (19 B.C.) The Ten Books of Architecture, translated by Morris Hicky Morgan (1960) Dover Press: New York, p. 72.

One Hundred and Fifty Years of Presidential Vision

Don H. Olive

As Emeritus Professor of Religion and Philosophy, Paul D. Brewer, and I worked through the history of Carson-Newman College's Philosophy Department in preparation for the college's sesquicentennial celebration, we noticed an interesting feature. Most of the early Presidents of the college also bore the title Professor of Philosophy. How fortunate for the college, thought I, that such a ready supply of philosophers existed to give guidance and vision to the college in its early days. Shades of Plato's philosopher king!

Further reading, however, cut short my exultation. Early presidents of the college were seldom, if ever, professional philosophers or teachers of philosophy. They were given the title of Professor of Philosophy because the Office of President was understood to be the source of educational vision and wisdom. In leading the college they were to see beyond the ordinary and the mundane, to embrace something more than the commonplace, and to model the educated person for faculty, staff, and students.

The President in his person and office exemplified education, culture, and manners in a generally rough-hewn environment. He was looked to as the model for the graduate of the college. His vision of life and the faith was to infuse the college with the highest ideals of education. He was to be the bearer of the ideals of the college, the exemplar, and the vision-setter among practical folks. He professed the philosophy of higher education, as it was to come to expression in the mission of the college.

The primary sources necessary to revisit the visions of Carson-Newman College's "Professors of Philosophy" are unfortunately limited, to say the least. Recent presidents have articulated their visions in their responses to the formal inauguration as President of the College. The responses of the three living retired presidents are included in this issue of *Carson-Newman Studies*. Some understanding of the visions of the presidents before 1948, however, can be gleaned from a few occasional writings.

President Jesse Baker (1869-70)

Several references to and quotes from President Baker are preserved in the funeral oration delivered by Professor W. T. Russell at the memorial service on May 29, 1902, upon Baker's death. Russell reported that Jesse Baker graduated in 1859, and entered the Christian ministry. Ten years later he accepted the presidency of the college in an attempt to revive and rebuild the college devastated by the Civil War. Walking with Baker over the ruined grounds of Mossy Creek College on August 7, 1869, during a total solar eclipse, Russell reported,

Dr. Baker was distressed because the property was in ruins and the people discouraged, the college about to be sold under debt and its history about to end in dishonor. He seemed to have feelings akin to the captive Hebrews who when they remembered Jerusalem laid waste and in ashes sat down by the river Babylon hanged their harps on the willow and wept when they remembered Zion. Yes, he seemed to say, "If I forget thee, O My Alma Mater, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

As we turned to leave the cheerless spot, he said, "Let us undertake it." Ah, that was a stupendous faith which seemed to say, "Who art thou O great mountain? Before Zerubbabel thou shalt become a plain, and he shall bring the headstone thereof . . . crying grace, grace unto it. For who hath despised the day of small beginnings? For they shall rejoice and see the plummet in the hand of Zerubbabel."

Of President Baker it was said that he taught by day and preached at night, the first among several presidents who jointly served the churches and the college as one ministry. Although he left the presidency in 1870 in favor of a church ministry, his interest and support of the college did not flag. He organized the first Alumni Association in 1871, and continued to be instrumental in restoring the college's fortunes after the devastations of the Civil War. Throughout his life he served on the Board of Trustees, rarely ever missing a meeting. The intimate and enduring connection between Baptist churches and the college are nowhere more evident than in the life and work of President and preacher Jesse Baker.

President B. G. Manard (1882-83)

In September 1882, the Literary Societies of Carson College of Mossy Creek, Tennessee, published the inaugural edition of *The Carson Index*. Among other news items a note appeared to express grief over the death of Professor J. J. Huff, an alumnus of Carson College who was “one of the most brilliant among the galaxy of her stars” (2). In the style of the time he was grieved in the following: “In behalf of the surviving members of the faculty, the writer would state that they feel that one of their most scholarly, able, profound, polished and influential associates has gone—his body to mingle with its kindred clay, his spirit to the bosom of its God” (2).

This first issue also reported that the inauguration of President Manard was a “real treat” to the students of Carson College (3). The reporter noted that President Manard hoped the faculty would be the pride and inspiration of the students to have “lofty ideals and make progress with the age.” Manard claimed that teaching is “an exalted work, a work of high and noble impulse.” The reporter also quoted President Manard’s dream that professors would “call out the students’ possibilities and enter them the panoplied actors in the world’s grand drama . . .”

President Manard called the students to “recognize no mediocre standard . . . but like the late Horace Maynard, inscribe above [their] door[s] some significant initial to first honors and a noble destiny” (3f). Maynard had inscribed a V for valedictorian. “He worked up to his ideal, and made the scholar, the statesman, the Christian, the gentleman.” The article ends with an editorial reflection: “We believe every student now has lofty aims, and will doubtless be the subject of an exalted destiny” (4). All Presidents could hope their words to be so well received and effective!

An additional comment from President Manard was given in a section of *The Carson Index*, entitled “Brief Mention.” The writer noted, “Prof. B. G. Manard advises us to observe the laws of hygiene in the species and amount of food we consume, as our ability to study depends very much upon the state of our physical constitution.” To this the literary society writer appended: “We fear this will require more self-denial than many of us possess” (4).

Noteworthy in President Manard’s vision of the college is the centrality of students’ progress and well-being. Whether in the lofty phraseology of the Nineteenth century ideas concerning education or in the practical advice concerning the effect of diet on study, President Manard’s concern was for students to achieve excellence and success

as “panoplied actors,” but most of all as “scholars, statesmen, Christians, and gentlemen.”

President J. T. Henderson (1892-1903)

President Henderson’s vision for higher education is sketched in two sources—his notes for a commencement address and a presentation on “Carson-Newman College’s Place in the History of the Nolachucky Association” delivered at Whitesburg, Tennessee, on August 19, 1927. In his notes President Henderson suggested seven expectations from an education.

1. To . . . secure power, social and economic.
2. To . . . [provide a] philosophy of life. We have tried to learn all through [by means of the study of] the material universe, forgetting the master’s statement to Peter--flesh and blood has not unveiled it. If . . . education has taught us [that] we are flesh and blood, [it has been successful].
3. To . . . do responsible thinking and hold myself responsible.
4. To . . . live cooperatively. [To] enjoy liberty is the mark of [a] civil nation.
5. To . . . live up to . . . capacity. [When challenged to learn more about farming], the old farmer said, “I don’t farm as good as I know.” Man needs not so much to be taught as to be reminded.
6. To develop . . . integrity.
7. To . . . appreciate the beautiful. [Natural objects are spoken of as] “pretty as a picture.”

President Henderson’s vision charged education with weighty tasks. It is clear that for him education consisted more in developing the person than in conveying information. Socratic ignorance is praised in the second expectation, and all the expectations speak to the acquisition of character and virtue. Skills and “know-how” are lesser goods for the educated.

Henderson’s vision of the college’s responsibilities toward the churches is expressed in his presentation on the college’s place in the Nolachucky Baptist Association, an association of Baptist churches of Jefferson and Hamblen counties. He said:

Of the hundreds of young people that have entered the College from various sections of this Association during the years, many

have been led to accept the Saviour under its religious influence; others, who entered as Christians have become stronger in the faith, established in their goings and have returned to their homes, communities and churches fitted both in mind and spirit for efficient service. Indeed, no Christian College has discharged its obligation to its constituency, unless it gives back to the service of the churches, young men and young women that are more loyal to the Bible and to the enterprises of the Kingdom than when they entered.

While some who have come under the training and influence of the College, have disappointed their parents and friends, most of its students, as they have gone out into the world, have proved loyal, capable and true. It should be the ambition of our College to furnish to the service of society and the churches, a company of young people who not only have finished education, but [also] are more zealous Christians and more loyal Baptists than when they entered.

We all rejoice that the time has come that we consider it a part of wisdom to give those young men who plan to enter business or professional life, a course in Bible, Scriptural Stewardship, Church Efficiency and Missions, that they may be prepared to support in liberal measure, the high standards that are advocated by the educated ministry. In the past we have too much neglected such training with those who are to be layman in the churches; and, as a result, we have debts on our Boards and indifference among multitudes of prosperous men in our churches; it is gratifying, however, that Carson and Newman has recognized this situation and is making provisions to supply the need; it should also be said that through the years, the College has supplied a large number of laymen who have had conviction and vision.

As striking examples of this class, I would call attention to only a few that have honored the college and served their day and generation by the Will of God. We rejoice at every remembrance of such men a J. J. Huff, V. T. Russell and J. C. Welsh, for years potent factors for good in this Association. The College has therefore filled a large place in the Association through the great number of trained and earnest young men and women that it has given to the service of society and the churches.

Many of these have served as teachers in our Sunday Schools, Public Schools of Grammar and High School Grade, and in the College itself. Time forbids us to give detailed reference to those students who have made themselves useful in various lines of business, in medicine, and in many other fields of activity.

It has also furnished to the Churches a company of pastors, "approved unto God, workmen that need not to be ashamed, rightly dividing the Word of Truth."

Time would fail me to mention all of the preachers, educated in Carson and Newman, who have served the churches of the Association in the capacity of pastor. A survey of the field today would reveal the fact that a number of the churches now are favored the ministry of Carson and Newman men; some of them are present today; and, knowing their modesty, I would not embarrass them by making the favorable comment to which their services entitle them.

Carson and Newman has not only rendered the Association large service through its students and faculty, but it has also filled a large place in providing leadership for the Association; as already indicated, this leadership is found among the pastors, teacher superintendents and other officers in the Sunday School, leaders in the Women's Missionary Society and B.Y.P.U., members of the Board of Deacons and Presidents of the Men's Brotherhood. The training of adequate leadership was the dominant motive that prompted the founders to establish this Christian Institution.

The College has also made a large contribution to the Association by giving to the denomination enlarged prestige; this has come in part through a better trained ministry for the churches and through the presence and service of the able men connected with the faculty who have always been willing to dedicate their superior gifts and training to the service of the churches, as opportunity offered. The College has always been a rallying center for the Baptist of the Nolachucky Association; at the Commencement season it has been their custom to gather large numbers to hear the eminent men who come to speak on this annual occasion. The addresses and sermon of these able men attract the attention of the general public and greatly stimulate the denominational spirit of our Baptist people.

Thus, President Henderson spoke eloquently of the roles played by the college's graduates. He recited these, not merely as a means of currying favor with the churches, but with an intensity born of the conviction that Carson-Newman was a partner in the work of the Kingdom of God in the entire Nolachucky area. Carson-Newman educated pastors and church people made enduring contributions to the cause of Christ and the Baptist message.

President M. D. Jeffries (1903-1912)

A persistent and consistent aspect of the presidential vision of Carson-Newman was voiced in President Jeffries' letter to "Dear Brother: -- " While the envelope for this particular letter was addressed to Rev. A. P. Smith, the short dash after Brother may indicate a form letter to church supporters of the college's work. The letter was dated September 8, 1904, and began with the statement that

Helping our young preachers is going to be a problem this session. It is very much in doubt whether Mr. Treat will loan us any funds this session. Our only hope is the churches; these we must reach through the pastors and other friends.

When we recall the large number of excellent pastors equipped and sent out by Carson and Newman; we cannot afford to neglect this work. The boys are doing their best for themselves, working during vacation at any honorable occupation; but many of them are compelled to have help. When do you take your collection for this object? We will send you some envelopes for this purpose if you wish. Help us with the preacher boys, won't you?

Another matter, if you know of worthy young women who could pay their board in our Industrial Home (\$6.00 or \$7.00 per month) and 50 cents per month contingent fee we are in position to help them with a scholarship which will pay their literary tuition. They should enter as soon as possible.

I shall be glad to hear from you.

Yours Fraternally,

M. D. Jeffries

As the text of the letter indicates, the Jeffries' presidential vision included the ongoing ideal of an educated ministry for Baptist churches. While President Jeffries noted the ideal of self-sufficiency, he also noted that the "boys" still required help. Moreover, it is noteworthy that the appeal for scholarship funds had broadened to include aid for women students as well. The need to raise money for educating students has always been a part of the president's calling. And the presidents spoke often of their dependency upon the "churches" in accomplishing this task. Carson-Newman's presidents from the beginning recognized the college's close connection with the people of the churches of East Tennessee.

President W. L. Gentry (1917-1919)

In a pamphlet supporting “The Program of East Tennessee Baptists for Christian Education,” President W. L. Gentry spoke of the conditions that must be met in order to “standardize” a college: “a productive endowment of \$250,000, a four years college course, and the separation of the college and preparatory departments.” Noting that Carson-Newman (an earlier reference in the same pamphlet called the college “Carson and Newman”) had already met the latter two conditions, he appealed for funds to provide an additional \$200,000 in endowment, as well as an extra \$100,000 to pay debts and “equip the new administration building.”

As the campaign drew to a close on January 31, 1919, President Gentry’s appeal took this form:

In what else could we invest our money that would mean more to our people as well as to our denomination? We have generously responded to every call our Country has made for the past two years and more, in order that we might perpetuate our ideals of government and civilization and to enable other peoples to attain them. What shall we now do when our College makes its plea, in order that it may continue to stand for and teach the principles upon which real Civilization is built and maintained? (3)

In the aftermath of the World War I, President Gentry’s vision for Carson-Newman reached beyond the provincial region of East Tennessee, although the financial campaign that elicited this statement of vision was a regional one. As America had had its vision lifted to include other nations by the Great War, so the horizon of the college was broadened to serve “real Civilization” on what today would be called a global basis. Gentry envisioned a universal mission for the college. The principles upon which “real Civilization is built and maintained” are the hallmark of education at Carson-Newman College. Such an education is worth the sacrifice of college supporters, claimed Gentry.

President J. M. Burnett (1912-1917)

The most scholarly of the available presidential writings is the text of a lecture in the Gay Lectures series of 1914-15, delivered by President J. M. Burnett. He spoke to “the young men, the students of this institution” concerning “Some Values in the Newer Psychology for

Preachers." His introduction to the lecture on "Theology and Psychology" affirmed:

The preacher is a physician of souls. The physician must know the human body, its parts and the functioning of the parts, and of the whole. What good is it if the preacher knows so many things and does not know men? How is he to be a physician to men if he is ignorant of the laws of spiritual health and moral growth? How can he probe the conscience if he doesn't know where to find it? How can he prescribe of man's diseases unless he understands the causes and remedies and how they operate? *The preacher must know men.*

The preacher is a teacher. The term "preacher" defines a species of the genus "teacher." He is and should be more of a teacher than a preacher or simple proclaimer of truth. What profit is it to announce truth into the empty air? Truth is valuable only when somebody learns it. The preacher does good only when he enables someone to know the truth. Too frequently the preacher satisfies his conscience with the proclamation of the truth solely, feeling that he has done his duty and fulfilled his mission.

Proclamation is only a means towards teaching. The proclaiming is incomplete unless teaching has resulted. There must be at least two minds concerned in every act of teaching, the mind conceiving and expressing the truth and the mind receiving and appropriating the truth. Before there has been teaching there must be receiving and appropriating of truth. The teacher is concerned therefore not only with the truth in his own mind and its expression but he is concerned as much with the other mind and its impression. The teacher is concerned not only with getting the truth out of his mind but even more with getting it into the other mind. The preacher's duty is done not when he has relieved himself of a sermon, but when he has seen the sermon go home through the intelligence to the life of the man before him. The preacher therefore must not only know Theology and know the Bible but even more, even more, I say, he must know the minds of the men in the pews before him and how to open the closed gates of the intelligence to his message. Other teachers have learned this and have for some time been making Psychology the basic study of their science and art. Preachers do not always seem to have realized that the study of Psychology should mean as much to them . . .

In a Realm of Law

In the first place I would remind you that in dealing with spiritual phenomena you are dealing with phenomena that are as orderly or as truly under law as are the phenomena of any of the physical sciences . . . [Modern] studies have greatly emphasized this truth. It is important for the preacher to know the laws of the phenomena with which he means to deal just as truly as it is for the teacher, for the physician, for the engineer, for the farmer, to know the laws of the phenomena with which he deals. The success or the failure of the one as much as the other will depend on this knowledge and the advantage he takes of it. This does not exclude God, nor (sic) the Holy Spirit, nor (sic) faith, nor (sic) prayer. The modern scientist believes in God in nature just as truly (and a little more truly, I think), as the ancient who knew nothing of natural law, but peopled all his world with gods. Law reveals God. Law in nature, whether physical, mental or spiritual, is nothing other than God's way of doing things. To discover law and obey it is but to do the thing in the *way* that God wants it done and, indeed, in the only way He *permits* it done. It is as foolish for a preacher to pray for God to make his efforts succeed who is content to remain in ignorance of spiritual phenomena and the laws operation in them as it would be for the workman to ask God to help him make a flying machine that would fly, who knows nothing of the nature of the air. Laws condition the workman. Laws known and taken advantage of are the guarantee of the workman's success. It is the preacher's business to know spiritual phenomena, the nature of the soul and how to reach it; the laws of spiritual growth or how character is made . . .

President Burnett noted that the study of the laws of the spiritual world does not imply that truth is relative. It does, however, emphasize that "our conceptions of the truth (or knowledge) is relative" (205). The intellectual result is that theology is not an exact science.

It is impossible to bind the world down to any formulary. Creeds have their value but not as exact and scientific statements of truth or as binding formularies on the thought of after ages. No thinker can do more than express truth in its broader outlines. Jesus Himself attempts no more. A leading characteristic of His teaching is that it is broad, hence regulative but not binding or limiting, but germinal and suggestive, stimulating and fructifying. The teaching of Jesus is not a dead weight on the intellect of the Christian but a

lifting force in the mind. The race may outgrow all creeds and confessions but never the simple, universal teaching of Jesus, because He insists not on the *form of words* but on the *living truth* beneath the words. To sum up: Theology can not exact or final: First, because ideas are not exact copies of things or truths. Second, because language is not an exact instrument for the conveying of ideas. Third, all ideas and all words have a material or sense origin and base and can only indirectly, by a sort of metaphor, suggest spiritual phenomena. Therefore the expression of spiritual ideas is always involved in effort and struggle and always more or less unsatisfactory.

Our attitude toward doctrinal and credal statements should be, therefore: First, to read them in the light of history. No credal or theological statement can be understood apart from the history of its formulation. Second, to accept them not as fixed limits to our thinking but as aids and guides to the formulation of our own inner experiences; to take them not as blocks on our inner experiences; to take them not as blocks on our heads but as steps under our feet. Third, this attitude undoubtedly will militate against strong convictions so far as *forms of statement* go, and as to the fringes of truth, so to speak, but will intensify conviction for the deep, abiding, universal, experiences of truth . . . (205-07)

President Burnett noted that modern psychological thought focused on the practical, for “the whole mental life is organized for and by behavior” (207). Theologians, too, must remember that “conduct is the end; thought processes are a means.” He noted that

from the standpoint of . . . Philosophy it would be difficult to improve on James’ definition of religion (James, the apostle, not the philosopher), “Pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world.” The emphasis of orthodoxy should be on conduct rather than creed. This I believe to be more apostolic and scriptural as well as better philosophy and sounder psychology. (208)

After making the claim that faith and reason are not incompatible once theological truth is seen as having a history, President Burnett concluded the lecture with the argument that mind is unitary, not divided up into “separate faculties” (211). Neither is the “body and the physical” to be neglected. He affirmed that

Even more strikingly perhaps has modern psychology emphasized the unity of mind and body and physical environment. The mind is not the brain but we cannot separate it from brain and nerve system. Man is not three, mental, moral, physical, but one; the mental moral, physical, blending into one so intimately, in so complex a fashion, that it is impossible to separate the one from the other. Man is a unity, not a trinity.

There are two important conclusions from the doctrine that I wish to emphasize. The first important lesson for the minister from this fact is that he cannot limit his interests and activities solely to the so-called spiritual interest of men. These spiritual interests are so intimately involved in man's physical condition and environment, in his social life and in his intellectual interest and in entertainment that the satisfactory solution of the problems of his spiritual welfare cannot be reached apart from the solution of the physical, economic, and social problems. No one should be more interested than the preacher in all social welfare movements. Physical and social conditions limit the activities of the church and act as a counter-agent to the spiritual message of the minister, dissipating or destroying it. That this is true so far as the saloon is concerned, for example, has long been understood. It has not been so well understood that the same principle applies to every other part of the environment.

The country church problem for instance is very largely a rural economic, social, and educational problem. Both country and city churches are caught in the current of social and economic change. It is necessary that the church everywhere adapt its methods to this changing order, but most essentially of all must the church Christianize the social order or perish with it. The leaven of Christianity must leaven the lump or be thrown away with the soured dough.

In the second place, the preacher must do more than concern himself with the salvation of the souls of men. Modern evangelism has over emphasized conversion, and Christianity is suffering from under development. The Newer Psychology in emphasizing this point of unity of life is in exact accord with Jesus who was concerned for the salvation of the whole man to the largest life. That must be very much more the aim of the preaching of today if there is to be developed a virile, effective and efficient Christianity.

There is need in the ministry today for strong men. Broad men, men who live a large life in a large world, men of profound sympathies and a wide knowledge of the problems of life, men who preach a full gospel to the complete salvation of the whole of human life. (211-12)

While President Burnett's vision was shared with students who aspired to the ministry, he was surely articulating his understanding of education for the students of the college at large. The claim that creeds are relative, the emphasis upon behavior, and the hints of "social gospel" all have distinctively Baptist flavor.

President Oscar E. Sams (1920-1927)

President Oscar E. Sams was the champion of sound practical advice to the students of his day. This advice flowed out of his own personal experience of financing his education. He noted that

I borrowed money on which to go to College and worked my way through the Seminary. I advise the former course. By borrowing, I had time to give to my books and time to give to the student activities and time to catch the spirit of College life. During the school years that I worked, I found I had less time for study and little or no time for student activities.

President Sams' advice was fleshed out in a pamphlet entitled "The Poor Boy and College."

For nearly three years I have been connected with Carson-Newman College in the capacity of its President. During this time I have made some observations, which may be interesting and helpful to the aspiring and deserving young people who may chance to read this leaflet.

1. I have observed that about nine out of every ten who make inquiries about entrance to Carson-Newman College claim to be poor and need help. Our great section is more poverty-stricken than conditions would warrant us in believing, or our constituency wants something for nothing.
2. I have observed, too, that a big percent of those who say they want work really do not want it. They have read of how others worked their way through school and became great, and without seriously considering what it means, apply to some school for an opportunity to do something. During last session I announced from the Chapel platform that the office wanted some men to help fix up the tennis court after class hours and that the men would be paid for this work. I had to make a second announcement before we could assemble as many as six who would help. This occurred in a body of students, two-thirds of whom (sic)

were either getting help or had asked to do work. I mean to say this, all who ask for work do not really want to do it.

3. I have observed in the third place that about all who are really worth helping will make a place for work, if they are unable to find it. This class is composed of young men and young women who are willing and determined to do anything that is honorable that will help secure an education. These do not wait to see the entire way, but resolutely make the start, following the little light they have, believing that God will open a way through the seeming wall of impossibility when they get their nose up against it. These are among the three hundred who meet the Gideon test for an Education. These are the ones for whom great business concerns and the professional world are looking. These are the ones whose lives will spell success.

AN URGENT ADMONITION

1. Go to College!
2. Go this year!!
3. Go whether you can see your way or not, provided you exhaust every honest effort to secure work.
4. Work during the Summer vacation. Show your friends you mean business. Work whether you get anything for it or not. There are too many good people in the world to see you work all Summer without any remuneration. If you should do such a thing, they would fall over themselves to lend support to such a young man. There is someone, somewhere, who will lend at a reasonable rate the money needed by every worthy, needy young man or young woman.

I have not much hope for the young person who is not willing to sign a note in order to go to College. So many will borrow money with which to buy automobiles, but when it comes to going to College, they say, "I don't want to go in debt," when if the real truth were known they want the Education given them. The fact that education is "free" in the public schools, leads them to feel, even though they won't express it, that higher education should not cost anything, not even board or fees.

Parents are frequently to blame when the children are not educated. . . . Every parent owes his child an education, and he should make an honest attempt to give it, even at the point of great sacrifice. I know parents who own five farms and bank stock who want their children to work their way through

school. They are not willing to disturb the investments that are paying dividends. When a parent won't sacrifice to the last ditch for his children, I have little respect for his sincerity or devotions when he declares with crocodile tears, "I'm doing my best in my own weak way."

Directing advice toward both the lazy student and the parsimonious parent, President Sams emphatically endorsed the work ethic for education. His emphasis upon borrowing in order that the student will have time for the college experience in general is not to be missed. Students, then and now, must both have industry and also balance it in order to get the most out of education.

President James T. Warren (1927-1948)

President James T. Warren spoke against "Non-Credit Remedial Courses in our Colleges" before the Eleventh Tennessee College Association meeting in 1930. He contended that remedial work violated the formal and informal agreements with and cast a reflection upon the secondary schools of the South. The college might help secondary schools better do their work of supplying qualified students, but the colleges were not to do it for them.

Nine years later at the Twentieth meeting President Warren described the mission of Carson-Newman College. He said:

The policy of the school has always been that it was distinctly Christian and definitely Baptist, being supported by the Tennessee Baptist Convention. We invite students of all faiths or no faith to enroll with us, and it is our purpose to develop them along the ideals of Christian character.

The college has two distinct purposes: First, to build the best college with the best equipment, the best course of study, the best faculty, and the best work that can be built into a Christian college, so that students that enter this institution leave with a diploma which receives full recognition in the best graduate and technical schools of the country. This other Ideal is that the school is to be maintained as definitely Christian, giving all of its influence to the support of the ideals of Christ as taught in the word of God.

We do not seek to be a large college, but to be a good college, and to this end we are expending our energies.

What President Warren meant by “definitely” Baptist is fleshed out in a sermon he delivered at the close of the 1939 vacation program entitled, “The Purpose of the Holy Scripture.” In a homily on II Tim. 3:16, Warren spoke of the authority of the Bible, but noted Jesus’ claim that “all authority is given to me.” Although Warren did not carefully sort out the distinction between the authority of the Bible and Jesus, he did affirm that the crux of the matter lay in the question, “How do you read the Bible?” He affirmed that the Bible is the standard by which to judge private beliefs as inadequate. He raised the question, “How many of us lay down every bit of opinion and belief and let God speak to our hearts and tell us what to do.”

While Warren noted that the “Holy Scripture” teaches “four doctrines,” he discussed only three: God, the deity of Jesus Christ, and immortality. He ended his sermon with brief comments on the Bible’s profitability for “reproof,” “correction,” and “instruction in right living.” He summarized with the claim that “if you follow the Book you won’t have to ask anybody.” This uncritical marriage of the faith to education, religion, ethics, and individualism was fairly typical of the Baptist culture of the day.

The next four presidents, D. Harley Fite (1948-1968), John A. Fincher (1968-1977), J. Cordell Maddox (1977-2000), and James S. Netherton (2000-) occupied the last fifty years of the Twentieth century and the beginning of the Twenty-first. They set out their visions of Carson-Newman College in formal response to their inaugurations. These responses indicate both a continuation of the visions of the past and the addition of new visionary elements for the college’s future.

D. Harley Fite (1948-1968)

Acceptance and Inaugural Address

April, 2 1949

Mr. Blanc, Members of the Board of Trustees, and Friends:

It is with deep humility, yet with pride, that I accept officially the office of President of Carson-Newman College and the seal of authority. I realize the magnitude of the position. I want to express publicly my appreciation for the knowledge, foresight, and leadership of

my predecessors. My humble wish is that I may serve the institution as well as they. I pray that I may have the wisdom and strength to build on foundations so well laid.

To you who have brought greeting from your respective institutions and organizations, I say, "Thank You." Your friendship and cooperation are appreciated beyond measure.

To you who sit in the audience and silently wish me well and inaudibly breathe a prayer for the future of the college, I am grateful.

Our Objectives ad Opportunities

Ninety-eight years ago Carson-Newman College was established to educate young men for the ministry and to develop Christian leaders. The soundness of these original precepts and the quality of leadership of my illustrious predecessors can be attested by the respected place that this institution occupies in the ranks of education and by the contributions that its graduates have made to society as a whole.

The principal problems before liberal arts colleges today are not that of finance or housing as great as these are, but educational problems. And of these, it seems to me that the big problem is, What is the best kind of basic or general education for those who have not decided upon a vocation and for those who need a liberal arts education as a basis for graduate study for a profession? This problem has caused colleges all over the country to enter into a period of acute self-analysis. During the last five years there have been literally hundreds of reports and studies on what should be the basic liberal arts curriculum. With these studies as a background, Carson-Newman College proposes to make its own self-analysis. What I shall say today on the subject "Objectives and Opportunities" is my own thinking and will in no way bind the faculty and me as we plan together. We shall try to remember that society is not static. It is ever changing. Since people and society change, we shall need a changing curriculum.

Overall Objectives

Woodrow Wilson, almost half a century ago, in stating the purposes of education at Princeton, used the slogan, "Princeton in the Service of the Nation." I think this slogan is too narrow for Carson-Newman. I think we should say, "Carson-Newman in the service of mankind." I have said on two other occasions that I hope we at Carson-Newman may regard ourselves as the "Builder of a Christian Social Order." To fulfill its objective of building a Christian social order, Carson-Newman has a mission to this region and to the whole South: To

stand for intellectual honesty and moral integrity; to uphold the sacredness of human personality and teach the youth of this area to respect all persons; to point the way to a higher life and lead its students to walk therein; to give them a strong sense of obligation to God and country; and to serve both by ministering to the needs of all people.

Our goal is the education of men and women well grounded in the humanities, the arts, the sciences—subjects that are fundamental to all professions; men and women who understand the relationship of their work or profession to the general world order; men and women who are able to get along well with their fellowmen; men and women who have a keen sense of right and wrong; men and women who have a highly developed intellectual curiosity—in short, the kind of men and women who will be leaders.

Educate for Better Living

We expect to educate men and women in such a way as to help them in earning a living, but we also expect that in this process they will learn much about how to live. To prepare people to live, we must teach the things by which people live—art, music, character, ideals—creative aspects of life. We must teach our students to live that abundant life. “I came that ye might have life and the ye might have it more abundantly.” We need to teach them to live abundantly in their social life, their recreational life, and their health life. With so much good music, good literature, clean, wholesome recreation, why should anyone choose the sordid, low, cheap? The only answer is, lack of proper education along these lines. May Carson-Newman accept the challenge and grasp the opportunity.

Education must be in terms of the needs of people. The major excuse for the existence of colleges is the “improvement of the quality of life in the community.” Colleges must dedicate themselves and their energies to solving the problems of the area and region. They must localize their teaching concerning social, political, and economic conditions. They must be concerned with good government in their state and region; economic conditions and how to improve them; social conditions, causes, and remedies. Colleges must create a desire among our people to be better and do better—to make a better Tennessee, a better South, a better nation, and a better world.

The Goal of International Understanding

We must educate directly and explicitly for international understanding and cooperation. Since education for peace is the condition

for our survival, it is not possible to question our making this goal central in any development of the curriculum and activities for the American college. We must help American citizens as well as other people to move from the provincial and insular mind to the international mind. This means expanded opportunities for the study of all aspects of international affairs, the nature and development of other civilizations and cultures, and the tensions that lead to war.

We must help our citizens to understand peoples of other lands. We must know their ideologies and psychologies. This will require a new kind of geography. We must know what each country has contributed to the progress of civilization and what each may contribute in the future. We must understand the interdependence of nations. We must realize that much of what we are and shall be depends on the contributions of other nations.

In his masterful book, *The Condition of Man*, Lewis Mumford has clearly shown that human personality has been covered over again and again throughout many generations by countless layers of traditional patterns, and that human beings today are almost buried beneath the cumulative cultural debris of bygone decades and centuries. If we have peace on earth, we must have reconditioned individuals, a better human society, and a vastly improved leadership. Instead of talking so much about our individual rights, we should seek to improve our individual qualities.

Religion—A Part of Education

There are two things that distinguish this country from other nations—the American system of education and the church. Together these two great institutions have made this nation the most progressive and the most democratic country in the world. In these institutions the perpetuation of this great democracy depends. These institutions should be supported with all the vigor and strength we can muster.

Democracy cannot exist without Christianity. The late Henry Watterson said, "The paramount question underlying democracy is the religion of Jesus Christ. Eliminate Christianity and you leave the world to eternal war." The far-famed statistician, Roger Babson, says, "The need of the hour is not more factories or materials, nor more railroads or steamships, not more armies or more navies, but rather more education based on the plain teaching of Jesus." From the standpoint of both our nation and the individual, our teaching must be fundamentally Christian.

We are interested in man as a whole. The development of the mind alone is not sufficient. Religion is a prime aspect of man's being,

an essential part or function of human nature. As a function of the human organism, the religious nature is subject to growth and development. The fact that this is a growing process marks at once the cultivation of the religious life as a part of the process of education. There can be no really vital education without religion; there can be no true and exalted religious life without the education of the individual's other powers. We cannot leave to chance the development of ideals, character, culture, and the like. This training must be an integral part of our educational program. To meet this need is the great opportunity, as well as the responsibility of the church-related college.

Despite the tremendous growth in size and efficiency of state supported colleges, at no time in the history of the world has there been greater need for the Christian college, where education and religion can work as a team in equipping persons for living in one world.

We would hasten to avow our unreserved sympathy and cooperation with the state. Certainly we are the unfaltering friends of state education, from its primary grades in the little red schoolhouse to its senior classes in the highly developed State University. Once for all, we would avow ourselves as the wholehearted and unfaltering friends of every school which the state may foster. But we must, in all conscience, as Christians, build and maintain schools which shall be fundamentally and aggressively Christian.

Educate for Democracy and Human Relationships

A fuller realization of democracy is an appropriate goal for American higher education. Education must develop intelligent zeal for American democracy and courageous dedication to the cause. To do this, education must give students a thorough grounding in the worth of freedom and develop men and women who are socially sensitive. This involves an increasing concern on the part of the individual for the rights of others. We must develop in our students a feeling of responsibility to serve instead of a desire to be served.

We cannot come into a full realization of democracy until we have developed right attitudes and proper human relationships. We must teach the value of human personality and the worth of an individual. Democracy is insecure as long as there are bitter feelings between employer and employee; as long as there is a growing tendency to put the wishes of the individual above the welfare of the whole; as long as racial, cultural, nationality, or religious affiliations are barriers to justice and fair treatment. These evils we must eradicate to make our own country safe for democracy. What a tremendous responsibility that en-

tails, but what a glorious opportunity it offers the schools and colleges of today!

The Goal of Stability of the Home

In spite of the fundamental role our culture assigns to marriage and the family, in spite of their encompassing importance for a happy personal life, higher education has in the past concerned itself little with preparing students for their roles as mates and as parents. Our schools and colleges must give increasingly more attention to this the most important phase of our society.

Guidance—Meeting Individual Differences

With a larger percentage of our youth going to college year by year the greater will be the difference in abilities to do the same kind of work. How can we avoid the heartache, disillusionments, and broken hopes that are sure to result when so many entering students fail to complete their work? One great objective should be to enable every pupil to grow to his full capacity. Education must be individual in approach even if social in application.

Education should not chain the bright to the average mind. The better student should not suffer as a result of energy expended both in class and out on the poorer student. Neither should the poorer student, who is intelligent but retarded because of poor home and community background and inadequate school preparation, be caused to fail his work and then sent home. I do not believe we should coddle students or lower our standards, but some means should be found to fill the gap caused by poor background and inadequate preparation. Through proper guidance we should help these students to do independent work of a high quality.

Opportunities

In closing, I wish to speak briefly of opportunities ahead of us. The objectives and opportunities I speak of today are not mine alone; they are ours. To accomplish these objectives the faculty and administration must work as a unit. Each faculty member must support the program of every other faculty member. We must see the college program as a whole. I pledge you a democratic administration. Together we shall plan; together we shall build. I promise to give you a *vigorous* administration; and if you take me seriously when I ask for advice from

faculty, students, alumni, and friends, you will have a *wise* administration.

Carson-Newman College, like many other privately endowed and church-related colleges, stands as an ever-living monument to American citizens who found opportunity to exercise their talents and to prosper in the American atmosphere of freedom. Its future will likewise depend upon the financial support of those who believe that a college of this kind has a definite, important place in the American education system. Private philanthropy, foundations, business, and industry must be depended upon for support if we are to go forward toward our objectives.

This is the day of opportunity for the friends of Carson-Newman College. Institutions must grow or perish; and in the drama of the world we propose to keep moving, for Carson-Newman College illustrates our faith in the permanence of our way of thinking. You may have heard of our enlargement campaign. We have a program for tomorrow. New buildings are to rise on the campus skyline; new area of human needs and opportunities are to be explored in a richer curriculum; more teachers are to be invited to our campus; and an increasingly larger number of our youth are to be enrolled for full preparation for service.

This opportunity to help us see the far horizon of mankind's needs; your opportunity to help us as we help the sons of men search for a decent way of life; to help us as we walk with them in their treacherous and slippery way, until with sure feet they march to the goal of individual dignity and self-respect.

I challenge you to put your money and influence in this great cause. Friends of Carson-Newman lift up your eyes and look toward the horizon! What would happen if just once the rank and file of our people responded to such an appeal? We would dramatize the vitality of our faith. We would come into our own. If the college has in the past made such outstanding accomplishments on subsistence income, how much more could we do with adequate support?

The assets of an educational institution are not all in buildings and grounds, equipment, and endowment. Some are in the people associated with it, and I consider Carson-Newman most fortunate in this respect. An interested and progressive Board of Trustees, an able and cooperative faculty, a loyal and active alumni, an earnest and tolerant student body, and a sympathetic townspeople—we have all these, and they are essential to our continued progress.

We are grateful to all of you for your interest and your pledge to help us take up the work of promoting Carson-Newman College, that Carson-Newman shall be better able to serve our young manhood and

womanhood. We look behind us gratefully; we accept the work at hand willingly and with joy; and we press on to meet the challenge of the future, under God, unafraid!

---D. Harley Fite, President
Carson-Newman College

John A. Fincher (1968-1977)

The Inaugural Response

April 29, 1969

Mr. Delaney, Members of the Board of Trustees, Official Delegates, Distinguished Guests, Faculty, and All of the Carson-Newman Family and Friends:

It is with pride, humility, and a profound sense of gratitude that I greet you and accept the charge to assume the responsibilities of the office of president of Carson-Newman College. I am grateful to my family and friends, who have contributed so much to my personal growth and development. I am indebted to the leaders of the past, whose vision and labors have brought the college to its place of eminence and am thankful to God, whose blessings have caused it to prosper. In this critical time when small private church-related colleges are fighting for survival and when seventy universities and colleges are seeking chief executives, the challenge of this office has reached tremendous proportions.

Today I feel a buoyancy of support from the entire Carson-Newman College community that should encourage any new president to join all those who have a strong commitment to Christian higher education, which are one of the rewarding investments and one of the staunch safeguards of a free and democratic society.

On this significant day in the history of this college, I feel like the coach who is picked up by the winning players and carried on strong shoulders across the field at the end of the game. The great difference today is that your president is being carried on strong shoulders across the field at the beginning of the game. These are the shoulders of alumni and friends, trustees, members of the Advisory Board, faculty and administration, and the students.

Loyal alumni and understanding friends have borne the weight of the college in their prayers and have supported it with their money and with their sons and daughters. They are continuously concerned with the promotion of her best interest.

The trustees have given unselfishly of their energy, their time, and their talents to stabilize the base of support and to maintain a vital curriculum that will prepare our youth to assume the leadership that is so necessary, so vital, and so strategic in our world today.

Strongly supporting the commitment of the college, often against hazards and handicaps, are the dedicated faculty members. In good faith they have accepted the unique challenges of this age. Current periodicals have variously entitled this age as "The Decade of Urgency," "The Day of Challenge and Change," "The Age of Knowledge," "The Scientific Era," and "The Restless Age." Edna St. Vincent Millay has written of "this furtive age, the age endowed to wake the moon with footsteps." It is also an age when youth are wakened by ideas and concepts that are visible across the generation gap. Striving to help the student bridge the gap, the faculty must demonstrate creativity, flexibility, and at the same time, caution. It brings to mind the quotation from Alexander Pope's *Essay on Criticism*, "Be not the first by whom the new are tried nor yet the last to lay the old aside."

Meeting the mountain of problems that are embodied in coordinating a high quality academic program, the competent and tireless administration must oil the educational machinery as they share the burden and boost the morale of the new president.

The primary concern of our college is the students. The success of the college is measured by their success. Reared in Christian homes, disciplined academically and morally, and committed to achieve the responsible leadership of their generation, our students also provide the support that a new president needs to perform his tasks with reasonable success.

Never in history have so many observers attempted to describe students in so many different terms. Many have attempted to classify their characteristics as either good or bad, but they fail in the absence of reliable criteria by which to judge. Some have characterized today's students as restless, but others (including me) regard this restless attitude as an insatiable intellectual curiosity, a thirst for knowledge that is increasing so rapidly as to cause confusion or frustration.

I pledge to give the best of all I have to meet the unlimited challenge and the attendant responsibilities as the nineteenth president of Carson-Newman College. Following the example of my esteemed predecessors, I will cherish her hopes, her dreams, and her aspirations and will endeavor to keep her true to her purpose, to strengthen her

academically, to expand her horizons and her facilities, to increase her financial support and strength, and to fulfill the needs of her students and her supporters. With God's help, ours will be a great adventure together in "truth, beauty, and goodness" as Carson-Newman College extends her influence and strengthens her ministry to the youth of today and of the many tomorrows.

---John A. Fincher, President
Carson-Newman College

J. Cordell Maddox (1977-2000)

Inauguration Response

April 14, 1978

Mr. Chairman, members of the Board of Trustees, platform guests, distinguished delegates, students, faculty, citizens of this area, alumni, and other friends of Carson-Newman College. This truly is a significant day for me for several reasons.

First, it is a memorable day because my mother, father, brothers, and sisters are all together for the first time in a number of years. It is great to have all of them at Carson-Newman for a few days of reunion and reminiscing.

Second, this is a special day because a number of close friends are present who have meant much to my family and me. Allow me to mention three men who have greatly influenced my life and my career: Mr. John A. Farmer, who is a delegate representing his alma mater, gave me my first job in the Brotherhood Department directing the Royal Ambassadors of South Carolina when I graduated from the seminary. A few years later Dr. Christenberry, as Dr. Dobyns has already told you, talked the president of Furman into allowing me to return to my alma mater on the administrative staff. Then, in 1971, Dr. J. E. Rouse, President Emeritus of Anderson College, a long-time friend, made it possible for me to go to Anderson College where I had the opportunity of serving as president. On this occasion today, I feel compelled to say a special "thank you" to these three men.

Finally, it is a special day because of the significance of this occasion. Today, I officially joined the ranks of nineteen other men who have served as president of this great institution. Becoming a part

of this distinguished group, which includes men like Henderson, Burnett, Gentry, Sams, Warren, Fite, and Fincher, makes me proud and humble.

One hundred twenty-nine years ago, five men—three laymen, a preacher, and a teacher—concerned about the cause of ministerial education, took the first steps to establish a Baptist educational institution in this area. A little more than two years later, in 1851, “Mossy Creek Missionary Baptist Seminary” opened its doors in a little Baptist church just across Mossy Creek beyond the football stadium. The name changed, in 1855, to “Mossy Creek Baptist College” and, in 1880, it became known as “Carson College.” The Trustees, in 1882, established a college for women and named it “Newman College.” The inevitable happened—men and women got together—and, in 1892, the colleges were united and became Carson-Newman College.

Throughout its noble history, Carson-Newman College has served well the educational needs of countless thousands of young men and women. The College has survived wars, depressions, at least two disastrous fires, and other problems common to denominational schools. Today Carson-Newman stands strong, eager to accept its responsibilities as a Christian college supported by the Baptists of Tennessee. I must pause to recognize and express appreciation for the generous support of Tennessee Baptists since that day, in 1919, when the College officially became a part of the Convention. We are thrilled to be their partner, seeking to carry out the Commission of our Lord.

So much for history—we take our hats off to the past! But I believe it is our duty to look to the future—a future bright with promise if we fiercely believe in our mission, diligently work to accomplish it, and aggressively tell our story. If we do this, Carson-Newman will continue having an impact on the lives of countless young people—helping make the world a better place in which to live.

The mission of Carson-Newman is to provide a quality, liberal arts education, which develops the total person in a Christian environment. This college is interested in ideas—but also ideals, interested in students learning to make a living—but also in making a life.

To accomplish this mission and purpose, we must provide an educational program that challenges students to “stretch their minds” and progress as far as possible during their years here. Leaders in our world tomorrow will be educated men and women—people who have prepared mentally to live and lead in a knowledge-oriented world. If we expect Carson-Newman graduates to be Christian leaders, our educational program must be top quality in every department.

I have been impressed with the quality of the educational program of Carson-Newman. The faculty is composed of well-qualified

and dedicated Christian men and women who are committed to the Christian development of each student. The curriculum is broad and comprehensive. However, we must not be satisfied and become complacent—we must be innovative, bold, and ready to change if necessary as plans are made to meet the educational needs of the students we accept.

There is an additional dimension in the mission and purpose of Carson-Newman College, and that is to develop the total person. We are and will continue to be concerned with the physical development, cultural growth, and social awareness of our students. This is an important part of the educational program of a Christian college.

But the most important area I have separated and reserved for last for emphasis! Carson-Newman, as a part of its mission, must seek to deepen the spiritual lives of students and challenge them to be disciples of Christ. As a church-related college, this is where we can and must be different. I have told many groups during the past nine months, unless Carson-Newman College gives special emphasis to the spiritual life of its students and has a distinctively Christian program, we have no real reason to exist. I believe Carson-Newman can make its greatest contribution to the world in which we live by training graduates who are not only well educated but are also committed to the cause of Christ, possessing Christian morals, Christian values, Christian principles, and Christian concerns.

This part of our mission will be central in our thoughts, plans, and projections as we work night and day to make it a reality. It is my prayer that Carson-Newman College will be genuinely Christian; Christ will be preached by word and action unashamedly and without reservation; students through close contact with committed Christian teachers, through formal and informal worship services, and through service of their fellows, will be challenged to find the Christian purpose for their lives.

There is no greater task than that of Christian education—preparing young people to find their place of Christian leadership and service in our world. As I wear this presidential medallion, I do so with humility and ask for your prayers, counsel, and support. I am conscious of my inabilities and limitations; but, with courage, faith, hope, and enthusiasm, I solemnly pledge, with the help of Almighty God, to lead Carson-Newman as we seek to accomplish its great and noble mission—SO HELP ME GOD!

--J. Cordell Maddox, President
Carson-Newman College

James S. Netherton (2000-)

Inauguration Response

November 9, 2000

I want to begin with a long list of thank-you's. I want to thank each of you here today for coming. Your presence, your good will, your support and encouragement help make this a special day for Carson-Newman and a special day for Patricia and me.

I want to thank my good friend Charles Overby for taking time from a busy schedule to come here and for delivering an inaugural message that shows a special appreciation for Carson-Newman, what it has accomplished and what it can do in the future. Charles is not only an effective advocate for freedom of the press, but a great leader and a great friend, one from whom I've learned much and am very grateful.

I want to thank Jerry Tidwell for his prayer of dedication. I have a great admiration for the leadership that he has provided so far to Tennessee Baptists. We share a warm bond of Christian fellowship. Jerry and I are proof that you don't have to agree on every theological issue to be brothers in Christ.

I want to thank Tom Corts. Tom Corts is one of the reasons I am standing here today. When I was at Baylor, I had a little tunnel vision. I was perhaps a little too carried away with the school, and I did not appreciate how beautiful smaller colleges can be. Tom talked me into coming to Samford. He gave me a big job. He gave me a lot of freedom. He gave me encouragement. He gave me wisdom. I have learned so very, very much from working with him. I am inspired every time I hear him speak. But it was while I was at Samford that I learned what great places our smaller schools were, how much more effective and how much more impact you can have as you lead. And being at Samford prepared me to be open and receptive to a presidential search committee when they came calling. Tom, I really appreciate you and Marla being here today, and I thank you for what you said.

I want to thank the members of my family who are here today: my mother and father Bill and Dorothy Netherton; my aunt, Faye Cardinal; my brother, John; my sister Vickie; my wife's stepmother; Martha Worley; her son, Brian Rogers; and my sons Jay and Kirk. My only grandchild, Elizabeth, who is seven and one half days old, is back in Texas with her mother Anne. It is easy to pick out the father, Jay. He is the one whose feet still don't touch the ground. I appreciate very much having the family here. Family is something special. It profoundly shapes who we are and what we become. They cheer us when we suc-

ceed. They upbraid us when we err. They deflate us when our self-opinion rises too high. Mine's particularly good at that. And they comfort us when we hurt.

I want to say a special thank you to each of you for being here for this time of celebration. I would like to say a special word of thanks to the dear friends from every phase of life that Patricia and I have lived together. You are too numerous to mention by name, but we have friends here from high school including one history teacher, friends from our undergraduate days at Ole' Miss. And I regret that my honors thesis advisor had a health problem this week that prevented him from being here today. We have friends from graduate school at Charlottesville in Virginia, colleagues from Armstrong State and friends from the Savannah community, colleagues from Baylor and friends from Waco, colleagues from Samford and friends from Birmingham. God has richly blessed us by bringing so many wonderful people into our lives. That so many of you would come from so far to share in this occasion means more than I can express adequately. You have been mentors and encouragers. The contributions you made to our lives, the ways in which you shaped us helped fit us for the roles for which we have been chosen. The celebration today is yours as much as it is ours. Thank you.

I want to express a word of appreciation to all who have led in the inaugural services of the week. Carolyn Blevins, your Tuesday message to students was right where they live and helped set the stage for all that was to come. Paul Basden, your Thursday message on spiritual leadership spoke eloquently to me as you have spoken so often before. Many have asked for a copy of your remarks. Thank you for a well-framed and effectively communicated challenge. I want to thank the each person who brought greetings today. You each said special words and you each helped capture something of the spirit of Carson-Newman College.

To the students, faculty, staff and alumni who provided the wonderful music this week, a huge thank you. Music has a way to give voice to feelings so deep that words are inadequate. The music today has been wonderful. If you were privileged to be here last night, that was the best presentation of the "Messiah" I have ever heard. Patricia and I were pleased that we could showcase the talents of students, faculty and alumni. It has been a great week.

I want to say a word of appreciation to my three predecessors who sit here beside me: Dr. Harley Fite, Dr. John Fincher, and Dr. Cordell Maddox. They have all been wonderfully encouraging and affirming. I am sure they have questions about some of the things I have done or said. But so far they have kept it all to themselves. I have not heard one word uttered by any of the three of them that hasn't been affirming,

uplifting, helpful. What they have said is “Whatever we can do, we’re for you one hundred percent,” and I am very, very grateful. I think the three of them representing the last fifty-two years are an extraordinary legacy and say a lot about the sense of community within Carson-Newman College.

To the wonderful colleagues with whom I work daily, faculty and staff, you’ve made our first nine months extremely enjoyable. We thank you, and we look forward to many good years together.

To the search committee who recruited us and to the board who elected us, Patricia and I are deeply grateful. Without your affirmation, none of this would be happening.

And to the inauguration committee, a heartfelt word of appreciation. Planning and effectively executing an inauguration is a mammoth undertaking. So far everything has gone superbly. Yours has been a heroic labor of love. You’ve been planning for months, and you’ve not gotten much sleep this week. On behalf of all in the Carson-Newman community who have enjoyed the fruits of your labor, we say thank you.

Last of all to my wife Patricia. What Marvin Cameron said earlier, I have said on many occasions. It is indeed true that next to my salvation, you are the greatest thing God ever did for me. And the finest aspect of this day is that this is a joint calling that we serve together. You are both my spiritual compass and my spiritual anchor. You feel every bit as called to this wonderful place of service as I do. And many have made it clear that you are the reason I was hired. Honey, I love you deeply and I thank God for you every day.

Carson-Newman is a wonderful place. There is a great spirit here. Folks around here will humble you very quickly. During orientation week, there was a student social that my wife and I decided to crash. There were not many of us older types there. One of the students there looked up at me and instead of asking my name or something said, “What do you do around here?”

I sort of shrugged my shoulders and said sheepishly, “Oh, I’m the President.” She shot back, “Aw, come on, get real!”

Well, today’s the day of “getting real.” Carson-Newman is all about community. There are strong relationships of love, appreciation and shared values that bind us all together. You’ve collectively embraced Patricia and me in a warm and wonderful way. We both feel blessed to be here to serve with you.

This is not just a day of celebration, but a time of recommitment to the ideals and missions of the college. Throughout its 150 years, Carson-Newman has been a faith-based institution: thoroughly Christian and distinctively Baptist. It has a proud heritage of academic

excellence. It has long been a liberal arts college and in recent years after careful study has chosen to remain a college and keep liberal arts at the very center of every student's educational experience. For the faculty and staff who serve here, work at Carson-Newman is not just a job, but a calling. And students are the beneficiaries of their daily labors.

As I assume this formal mantle of leadership, let me be clear about some of my own convictions. I am at Carson-Newman because I believe God called me here. I committed thirty-four years ago to follow His will for my life if I could discern it. And following His lead has brought me to this place at this time. And I pray daily for His wisdom as I try to lead this institution. I covet your prayers for the institution and your prayers for my leadership.

I believe strongly in faith-based institutions. I particularly believe in the Baptist version of higher education. I am just foolish enough to believe that the Baptist doctrines of soul competency and priesthood of the believer are a great foundation for the very finest of educational experiences.

I also believe in true education, not indoctrination, and academic freedom in the pursuit of truth. My personal Christian faith leads me to conclude that the real truth need not fear discovered truth. I recognize that there is a tension between the academy and the church, between Athens and Jerusalem. This tension produces conflict at times, but conflict can be good. It can challenge our presuppositions and cause us to rethink, refine and strengthen our beliefs. And we emerge better and stronger for the effort.

I believe strongly in the value of a liberal arts education and the study of those classical disciplines deemed for centuries to be at the very core of a solid educational experience. In learning to think analytically, critically, logically, systematically, determining cause and effect. In learning to communicate well both in the written word and spoken word. Clear and effective communication comes from clear and effective thinking. Those skills never go out of style, and they form the foundation of a lifetime of self-directed learning. Carson-Newman does liberal arts education very well, and it is my goal that we do it even better.

As an aside, I will confess to you that I also believe calculus properly taught is the finest course in the undergraduate curriculum. And I cite that ancient Greek thinker, Plato, as my authority. He said that mathematics is the finest subject that can be studied, provided it is taught with the spirit of a philosopher and not a shopkeeper. And indeed, everything we study here ought to be taught with the spirit of a

philosopher and not a shopkeeper. And if we do that, we equip generations to go out and do extraordinarily effective work.

I believe the faculty and staff are a precious resource, worthy of investment, nurture and empowerment. Carson-Newman is all about fine teaching within and out of the classroom. The world is changing. The way students learn is changing, and wonderful new ways of teaching and learning are being developed. Carson-Newman, because of its size, the personal attention it pays students and the value it places on students, is an ideal place for teaching innovation.

There is much I would like to say about the importance of teaching. But my point is really this: Carson-Newman does teaching well. In this rapidly changing world, there are opportunities to do it even better. To be innovative will require much work on behalf of faculty and students and much extra support and assistance to be successful. I believe that the quest for better teaching and learning is important, and I look forward to what we can do together.

I had anticipated giving you a long list of specific things that were aspects of vision, things I would like to see us do, but the focus today has been so much on the spirit of this place that I would like to deviate from my remarks now and attempt to speak from my heart.

This is a place that is all about relationships. The age of enlightenment turned on Descartes' "I think; therefore, I am." But as the world becomes increasingly overcrowded, and we try to find out how to live together and how to fashion meaning in today's society, I think we are coming to appreciate with every passing day the importance of relationships with others—and that we may be better off to say, "I relate, and therefore I am," or in the Christian term, "I love, and therefore I am." I really think that we have the capacity to do the best teaching around because the best teachers are those who love their students. And giving above and beyond the call of duty comes out of love, and challenging and inspiring comes out of love. Love shapes character, love helps lift horizons, love molds people and love is transformational. And if we are living out our Christian command as Charles Overby talked about it, we will be working at loving God and loving our neighbor. That is why I think our potential is so extraordinarily great.

And vision of a president is important. But I will tell you if you are waiting for a president to do everything, we are not going very far. If you really look carefully at my resume, I never did anything by myself. I did things in collaboration with other people. And I have been blessed to be around some extraordinary people who did some extraordinary things. And that same caliber of commitment and skill and vision I have found in the people here. And if we are going to get any-

thing done in the years ahead, it is going to be done together. It is going to be because of what all the folks here and thousands of others you represent decide you want to do to make Carson-Newman a place that is extraordinarily special and achieve all that God wants.

We live in a time of extraordinary, rapid change. The world is changing so fast that people are asking, “What can I hold on to?” Well, the Christian faith that we bring here is certainly the rock that they can hold on to. But rapid change, dramatic change also provides dramatic opportunities. We can look at them and we can be intimidated by the changes that are taking place. Changes can be daunting, intimidating, overwhelming and appear impossible. Challenges and opportunities can also be exciting, invigorating, creatively stimulating and full of wonderful new possibilities. If only we have the courage to dream and to dare. I believe the folks associated with Carson-Newman can dream and dare. I am excited about the future, about our future. What we can accomplish through Carson-Newman by working together is limited only by our imagination. At dinner last night, Milburn Price shared a quote regarding hope and faith. I will paraphrase what he said, “Hope is the ability to hear the music of the future, and faith is the ability to dance to that music now.”

You are all invited to the dance! Thank you.

--James S. Netherton, President
Carson-Newman College

NOTE: All materials cited are located in the administrative archives of Carson-Newman College.

Fahrenheit 666: Fundamentalist Firemen and Dystopian Nihilism

Andrew W. Hazucha and John W. Wells

I.

One the most important developments affecting American society in the last twenty years is the fusion of resurgent Christian fundamentalism with secular politics. The fundamentalist revival, which insists on the inerrancy of scripture, the literal reading of the Edenic narrative, and the historicity of Christ's miracles, demands doctrinal orthodoxy while routinely dismissing as heretical even those perspectives that diverge only slightly. It was this demand for ideological conformity that led to the dramatic "holy war" in America's largest Protestant denomination, a fight that quickly spilled over into the secular political realm as well.¹ In fact, the crossover has been so dramatic that one is hard-pressed to really gain an understanding of today's politics without first exploring the dynamics of the underlying theological controversy.²

From the nation's beginning, religion has played a decisive role in American political life. Alexis de Tocqueville, the most insightful European observer of American democracy, understood that the lack of an indigenous intellectual tradition rendered the young country overly dependent upon its churches as centers of thought and discussion. As Tocqueville understood, church is the one place where substantive discussions regarding ethics and the nature of truth are routinely held. Further, Tocqueville identified church as a place where citizens might come together and govern themselves collectively. Thus, the churches served as schools of democracy where citizens taught one another the "habits of the heart" necessary for self-rule.³

For several reasons, American religion is even more important today than Tocqueville envisioned. First, American civil society is in a period of steady decline.⁴ The decline of intermediary groups means that those that do remain and flourish have added importance. Second, the nation's religious landscape is evolving rapidly. Long the mainstay

of national religious life, the “mainline” Protestant churches are now in their third decade of marked decline.⁵ By contrast, evangelical, Pentecostal, charismatic, and fundamentalist churches are all experiencing growth. Because of the mainline decline, the more conservative groups’ increasing share of the nation’s religious demographic is even more dramatic. In the southern context, it is the rapid gain made by fundamentalist groups that is most important.

Contemporary fundamentalism, unlike its earlier incarnation at the beginning of the century, does not eschew public engagement. In fact, involvement in political and social matters has become a hallmark for many fundamentalist groups. For a variety of reasons, this activism is of concern for advocates of democracy. First, the worldview of much of contemporary fundamentalism is based on early modern ideas of truth and value.⁶ While much of today’s discourse embraces the late modern idea of an increasingly pluralistic and multi-centered view of the world, fundamentalists often continue to tout the idea of a singular standard for truth.

Much as early modern thinkers, Descartes being the obvious example, grounded their project in the discovery of pristine foundations for knowing, fundamentalists establish the basis of their understanding of the world in an inerrant scripture. The Scriptures take the place of early modernism’s fascination with dispassionate science and method. When fundamentalist preachers insist on the ability of human beings (those who are saved and in right relationship to “the Word”) to know the world in its fullness, one is reminded of the optimism of early modernists who claimed that given the right method and a flawless foundation from which to pose queries, the cosmos would reveal its mysteries.

As long as such approaches are confined to the realm of religion, the validity of this approach is a matter for theologians, but as the boundary separating religion from politics continues to erode, such thinking increasingly makes its way into the political dialogue. This places America’s rapidly changing religious atmosphere against its political institutions, inasmuch as democracy depends upon the willingness of citizens to entertain the ideas of others.

Underlying the democratic insistence on tolerance is the implied notion of fallibility; no one has a monopoly on truth and all positions are tentative pursuant to further research and discussion. The fundamentalist approach, by contrast, counsels otherwise. Truth is unambiguously knowable and applicable to the issues of the day. Those who fail to adhere to the truth are automatically condemned. Counter-evidence is often dismissed as the work of guile and trickery. For some, divergent views are best regarded as evidence of moral failings or lack of faith.

As Tocqueville recognized, the way in which problems are discussed and approached in the pew will necessarily have an impact in the political realm. This impasse between the democratic idea of continuous discussion and dialogue and the fundamentalist notion of revealed and unproblematic truth demonstrates the decisive break between a significant portion of American religious life and its political life.

In the face of rising criticism, some fundamentalists have fashioned an argument that the real fight is between absolute standards and relativism.⁷ Accordingly, they condemn tolerance itself as a sign of moral rot and degeneration.⁸ Modern democracy's roots actually run counter to this charge. Early democrats, who would have most assuredly rejected the fundamentalist presumption of unproblematic truth, would have likewise rejected relativism. John Locke, for example, believed in natural rights, not a far walk from natural law. John Stuart Mill believed in what he called "higher quality pleasures," which were ahistorical qualities necessary for well-developed human beings to realize their telos.

Democracy, in other words, does not necessarily rely on epistemological agnosticism. It does, however, depend upon the willingness of citizens to bracket their moral certainty and submit their political views to a fair public debate. It further relies on the prospect of citizens being given enough space to rationally consent without being subject to laws whose justification relies on religious notions of revealed truth.

By both endorsing the need for open-ended inquiry and healthy skepticism, the democratic project and liberal arts education find themselves on the same side of history. By contrast, the resurgent fundamentalism, with its insistence on the easy attainability of complete knowledge and opposition to the market place of ideas, is increasingly hostile to Tocqueville's vision for democracy.

Teaching in the South in the wake of the Third Great Awakening poses formidable challenges to those who would attempt to expound a critical view. Students from fundamentalist backgrounds find that they arrive in the classroom fully equipped with the information needed to understand reality as it is. Liberation has already occurred in the pew. The professor has arrived late to the epiphany and has missed it.

Pedagogically, the problem is complex in that the conversation is already one of profound disruption in the face of radically differing definitions of knowledge. For the fundamentalist student, then, any text that casts a critical eye on her absolute truth claims must be burned—and her vigilant preacher will keep the flames stoked every Sunday, eager to burn the heretical professors as well.

II.

Firemen are rarely necessary. The public stopped reading of its own accord.
 ---Ray Bradbury, *Fahrenheit 451*

Late in the presidential campaign last fall, as various polls showed George W. Bush to be making significant inroads into traditional Democratic territory, he made the strategic decision to make a series of stops in Tennessee to try to steal Al Gore's home state. During one of these visits he faced such wildly enthusiastic crowds that he phoned his campaign strategist, Karl Rowe, and, in a revealing moment of crass class-consciousness, declared, "I'm doing great among the doublewide vote."⁹ In Bush-speak the "doublewide vote" represented everything about American culture that the aristocratic Bush family had always despised: trailer homes, unionists, welfare cheats, and parochial rural rednecks who would never understand the laws of capitalism that necessarily relegated them to economic servitude.

In the case of George Dubya, however, these were now *his* people, willing to mortgage what little economic security they had to defeat Albert Gore, Jr., the man who threatened to take their guns, kill their fetuses, and, perhaps worst of all, bore them with the arcane details of government-sponsored social programs such as Medicare and Social Security. Whereas Gore was a voracious reader of books and a published author, an able student of government who had studied and mastered public policy, Bush boasted that he had never in the course of his life read two books all the way through. Bush carried the state of Tennessee in the November election by a margin of 51% to 47%, beating Gore by nearly 80,000 votes and winning fifty-nine of ninety-five counties. Gore did manage to carry his hometown of Carthage, TN, but only by the slimmest of margins.¹⁰

In the wake of the election, one is tempted to evaluate Gore's abysmal performances in Tennessee, Kentucky, West Virginia, Missouri, Arkansas, and other states with similar demographic profiles as the result of a rural revolt. According to this theory, Gore easily won the major metropolitan areas, the seats of culture; and Bush won the votes of the unmannered, uncultured masses that populate the hills of Appalachia, the ranches of the West, and the Protestant churches of the Deep South.

The problem with this model, aside from the fact that it plays into ugly stereotypes, is that it cannot account for Gore's heavy losses among highly educated, middle-class voters all across the country; and it ignores one of the greatest threats facing our culture today: the emergence of a pervasive and growing anti-intellectualism that cuts across

the lines dividing classes, races, genders, and conservative religious denominations. The fact that Bush won the majority of the votes of pro-choice women in Georgia, for instance, suggests that Gore's problems run deeper than his failure to reach a "doublewide" male audience.

On the other hand, the unprecedented numbers of Protestant fundamentalists who came out on November 7 to pull the lever—or push the chad—for George W. Bush illustrate how fundamentalism has fueled Americans' growing distrust of open-ended intellectual inquiry.¹¹ An example of this distrust at work is an ultraconservative Baptist church in East Tennessee whose congregation is a mix of working-class and white-collar parishioners, including a few college professors holding PhDs. In the middle of March 2001 the church billboard proclaimed the message, "Evolution is a theory. Creation is a fact."

In its paranoid suspicion of science and its insistence on a literal reading of revealed scriptural truth, this message may stand as a representative example of fundamentalism's denunciations of the rational mind all across America today. It should come as no surprise that in such an atmosphere of baldly absolute truth claims, science itself becomes the enemy to truth, since the scientific method is opposed to absolutism, employing instead multiple narratives and discourses in an attempt to arrive at knowledge about how the world works. In some cases, however, even the Protestant fundamentalist recognizes the validity of the scientific method and attempts to mimic its discursive strategies, citing "evidence" for claims that are clearly not provable.

There are many such people calling themselves "Creation Scientists" in East Tennessee, despite their appallingly deficient scientific knowledge and utter lack of scientific credentials. One of them has written a series of articles in a local newspaper contesting evolutionary theory and proclaiming the evidence of a 6000-year-old earth.¹² In a recent article this well-educated college professor reprinted a letter from one of his regular readers, a high school student named Amber. The text of the letter is as follows:

Dear Dr. [X],

I'm doing a paper for school. It's titled "Evolution: a matter of faith, not science." I'm going to use your article in my paper. Science really does not prove evolution. The more that science tries to prove it, the more it proves that the Bible is true. If you really think about it, evolution seems ridiculous.

The professor responds in his article by applauding the young student's initiative, saying,

Dear Amber,

I agree with you that science supports the truth of the Bible. Don't forget that science is a search for truth. Evolution may be stretching the truth a bit, well, all right, a lot. But, please remember that the people who believe in evolution are not ridiculous. They are just believing a theory that their teachers told them was true. It's up to us to get the word out about the facts supporting creation. ("DNA testing")

Although his columns for the local newspaper clearly reveal an early modern epistemology, Dr. X now teaches science education courses at a college in East Tennessee, where students like the impressionable Amber take him for a course that will certify them to teach high school biology and earth sciences. Moreover, this scenario is being repeated across the United States in every demographic area, every level of schooling, and every social class. The doublewides, it seems, no longer have a monopoly on fifteenth-century theology.

In *Fahrenheit 451* Captain Beatty informs Montag that book-burning became necessary when the world grew too complicated for the easy attainment of human happiness. In the face of too much knowledge, too many questions, and too many theories, the people contrived to create a monoculture in which dialectical models of seeking knowledge were considered so counter-productive that they ultimately had to be obliterated. As Captain Beatty says to Montag, "We stand against the small tide of those who want to make everyone unhappy with conflicting theory and thought" (Bradbury 61-62).

What makes Captain Beatty so formidable an enemy of free inquiry is not that, like George W. Bush, he has not read many books. No, Captain Beatty has read them all, an intellectual turned anti-intellectual by the forces of modernity that so complicated his life he eventually turned in despair from his own consciousness of an increasingly unknowable world. The terrifying uncertainty attending all attempts to make the world a more knowable place has transformed into a book-burner this once-avid reader who can still quote voluminous passages from literature and philosophy. Captain Beatty is a version of Vice-President Gore turned into a version of President Bush—that is, President Bush with a few items he currently lacks: a cultural memory, an agile intellect, and an adult vocabulary.

If Bush's victory is a triumph of anti-intellectualism more than a triumph of one political ideology over another, then the religious attitudes of the American citizenry played as large a role in this movement as corporate capitalism. As a way of assessing the threat of Protestant

fundamentalism today, we would like to posit that at the dawn of the 21st century we stand as Montag stands, kerosene flamethrowers in hand, wondering whether our own complicity has allowed the captains of morality to define the social mores that define the candidates that define the political parties that define public policy. In Bradbury's novel, the firemen controlled the dissemination of information so strictly that no pluralistic discourse could infiltrate public conversation.

Today the amount of information we must process daily from the worlds of technology, science, and philosophy so overwhelms us that we cannot control it, and the way our own fundamentalist firemen put out the resulting flames is by contesting all knowledge on every front. Firemen of Dr. X's stripe are clearly out manned; make no mistake about it.

And yet Dr. X and others like him have so flooded the stage of public discourse that they have succeeded in normalizing a conversation that thirty years ago would have seemed ludicrous to even the most innocent of hearers. To say that Dr. X is outgunned today does not mean that his protégés, the Ambers of tomorrow, will not come back to contest intellectual inquiry itself and burn all of Darwin's books before the doublewide vote either comes to its senses or becomes Amber's loyalist army.

Increasingly, we find today that the fundamentalist Christian is educated, reasonably cultured, and mad as hell. To see such a mind at work is to witness the dark side of the Enlightenment, a quest for absolute truth that will stop nowhere in its culture-wide project to contest previously solid truth claims. Fundamentalism's war on ideas, its efforts to discredit perspectivalism in favor of moral absolutes, its strategy to recruit low-income foot soldiers impatient with utopian social programs all suggest a goose-step movement toward "Truth" that resists any challenges from the dialectical method. If the Enlightenment project employed rational, dialogic inquiry to arrive at answers for the vexing questions of the day, then Protestant fundamentalism rejects rational discourse as elitist and portrays intellectuals as the enemies of an intuitively derived but universally acknowledged truth.

Both the Enlightenment thinker and the modern fundamentalist seek certainty; the difference is that the fundamentalist must burn all obstacles, no matter how problematic, in his path. The fruits of his success are only too evident: an uninformed, thoroughly propagandized citizenry, a United States President disdainful of intellectual inquiry, and a U. S. Attorney General, as sci-fi character, a fundamentalist firemen who would just love to peek into your bedroom before burning all your books.

Endnotes

¹James Davidson Hunter (1992) argues that theological controversy is at the root of America's "culture war." He associates contemporary progressives with early twentieth century theological liberals who accepted the verdict of the Enlightenment that science was the primary path to understanding. He relates today's conservatives to the first wave fundamentalists who vehemently defended the Bible as the final source on all matters of import to humanity.

²In fact, religion has become the number one predictor of voter preference.

³In *Democracy in America*, Tocqueville praised American churches for their egalitarian and democratic spirit. By contrast, he was critical of Catholicism, finding it much less conducive to democracy. His observations came three quarters of a century before Max Weber's famous thesis contrasting Protestant and Catholic countries' political culture.

⁴A number of recent studies have suggested that this is the case. Among them are Barber (1998), Eberly (1998), Rosenblum (1998), and the study, which has received the most attention, Putnam (2000).

⁵The so-called "seven sisters of Mainline Protestantism" are the United Methodist Church, the Evangelical Lutheran Church of America, the Disciples of Christ, the Episcopal Church of America, American Baptists, the United Church of Christ, and the Presbyterian Church USA. Some of these churches have experienced the loss of as much as a third of their congregations.

⁶For a good discussion of the similarities between early modern thinking and contemporary fundamentalism, see Marsden (1982).

⁷This is certainly not a new criticism. Critics of democracy, from Plato to National Socialism, have leveled similar charges.

⁸For an example of the fundamentalist attack on the idea of tolerance, see McDowell, et al. (1998).

⁹Bush made this degrading reference to the many rural Tennesseans he saw standing outside their trailer homes as he traversed the

state in his motorcade. See Thomas (“Calling All Swing States”) for more on Bush’s comments to Karl Rove.

¹⁰Gore did reasonably well in Shelby (Memphis) and Davidson (Nashville) counties, but he struggled nearly everywhere else. See, for instance, the election coverage by Humphrey in the *Knoxville News Sentinel*.

¹¹For a discussion of how Bush’s self-conscious appeals to anti-intellectualism defined his presidential campaign, see Gitlin’s article.

¹²Significantly, the author of the articles does not teach true science courses at his home institution, nor is he a member of the science faculty.

Works Cited

- Barber, Benjamin. *A Place for Us: How To Make Society Civil and Democracy Strong*. Hill and Wang Publishing, 1998.
- Bradbury, Ray. *Fahrenheit 451*. New York: Ballantine Books, 1996.
- “DNA Testing Has Helped Support Creation Model.” *Maryville Daily Times* 3 March 2001: Life Times sec.
- Eberly, Don. *America’s Promise: Civil Society and the Renewal of American Culture*. Rowman and Littlefield Publishers, 1998.
- Gitlin, Todd. “The Renaissance of Anti-Intellectualism.” *Chronicle of Higher Education* 8 December 2000: sec. 2, B7-B9.
- Humphrey, Tom. “Gore Fails to Carry Tennessee.” *Knoxville News Sentinel* 8 Nov. 2000: A1.
- Hunter, James Davison. *Culture Wars: The Struggle to Define America*. Basic Books, 1992.
- Marsden, George. *Fundamentalism and American Culture*. Oxford: Oxford University Press, 1982.

- McDowell, Josh, et al. *The New Tolerance: How a Cultural Movement Threatens to Destroy You, Your Faith, and Your Children*. Tyndal House Publishing, 1998.
- Rosenblum, Nancy L. *Membership and Morals: The Personal Uses of Pluralism in America*. Princeton, NJ: Princeton University Press, 1998.
- Thomas, Evan, et al. "Calling All Swing States." *Newsweek* 20 Nov. 2000: 110-127.
- Tocqueville, Alexis de. *Democracy in America*. Chicago: University of Chicago Press, 2000.

Teaching Evolution/Creation: Problems with the Two-Model Approach

Mary V. Ball and Stephen R. Karr

Introduction

Let us begin by stating this article is about “Creation Science” and whether it belongs in the science classroom. As faculty members of Carson-Newman College, we are not in opposition to the idea of creation, but only against presenting creationism as science. We feel that doing so is a misrepresentation that is detrimental to both Christianity and science education.

What is creationism? In its broadest sense, creationism is the idea that life/the earth/the universe was created by a supernatural power or powers. The nature of that supernatural power varies from religion to religion with common themes being God, other divine individuals, or certain animals (giant turtle, etc.). Many people who call themselves creationists add additional specific claims to this broad definition. For the purpose of this article we describe a creationist (creation scientist) as someone who has the following beliefs (fairly typical viewpoints for the fundamentalist creationist):

The earth is only thousands of years old (typically 6,000-10,000).

Life was originated by a creator.

Life appeared suddenly, essentially in its present forms.

Belief in creation excludes acceptance of the theory of evolution (and the reverse is true as well).

This view of creation is derived from a literal interpretation of Genesis. It represents a specific, sectarian religious belief. The position of creation scientists is that one must choose between the two, either creation *or* evolution; one cannot have both. This belief is held despite the overwhelming scientific evidence in support of evolution. Many Christians, however, have no problem accepting both creation and evolution.

The most powerful force in the effort to discredit evolution is Fundamentalism. Up until several decades ago, the argument for creationism relied on faith and particular interpretations of the Bible. But more recently, the creationists have started on a new course in their efforts to discredit evolutionary theory. This course is “creation science” (“scientific creationism”), and various “creation science” organizations flourish throughout the country.

Typically, creation science “studies” are not scientific—they lack proper design, falsifiable hypotheses, controls, etc. Due to the lack of “science” in their theory, they are not published in scientific journals and must take their “case” elsewhere. As Niles Eldredge states in a recent book, “Scientific creationists may have failed to contribute anything of substance to the intellectual pursuit—open to all—that is real science; but they have met with some considerable success in promulgating their views in the process of educating U. S. schoolchildren, as well as in the political arena that surrounds that all-important process” (91f). This propagandizing undermines all of science education.

The Two-Model Approach (teaching “creation science” versus the evolution model) represents a teaching method developed by Henry Morris and Richard Bliss of the Institute for Creation Research (ICR) about thirty years ago. In the current ICR Publications Catalog (ICR 1999), under the category Science Education, a video entitled *Origins: Creation or Evolution* is described as follows: “Two-model approach to the scientific evidence on origins. Suitable for public or private schools.” The companion “supplementary reference book,” designed as “a study module for junior or senior high ages,” claims to demonstrate “the scientific superiority of the creation model of origins over the evolution model.”

Also included in the catalog is the book *Teaching Creation Science in Public Schools* (available in the Carson-Newman library), described as an “Easy-to-understand discussion of major scientific evidences for creation and against evolution, explaining how these can be taught legally and effectively in public schools. Great gift for school board members.” (School board members represent a group frequently targeted by creation science organizations.)

Given the need to enable students to engage in careful, reflective thought, to think critically and creatively, and the role of inquiry and alternative models in facilitating such processes—why not the two-model approach? Why have our national education associations, science associations, and our nation’s courts rejected the two-model approach? The answer to this question represents the crux of this article.

History and Overview

The earth shuddered, literally and figuratively, on October 4, 1957, when Sputnik I rocketed into orbit. For America this represented a wake-up call, that it was time to get off our complacent backsides and pay attention to education, especially science education in our country. The resulting critical examination of science education also questioned what was being taught in science, including evolution.

Certainly, there had been controversy and opposition from fundamentalists over the teaching of evolution in public schools in the past. In the famous “Monkey Trial” of 1925, John Thomas Scopes, a high school biology teacher in Dayton, Tennessee, was charged and convicted of teaching evolution. In the decades that followed, textbook publishers generally side stepped the issue of evolution. However, with the science curriculum reform triggered by the launching of Sputnik, all aspects of science teaching were re-examined. People began to pay attention to science and the major scientific theories, and a few did not like what they saw.

In 1970, Richard B. Bliss presented a paper at the American Institute of Biological Sciences (AIBS) meeting in Detroit entitled, “Origins: A Two-Model Approach--A Curriculum Imperative” (Bliss 1970). The two-model approach was the subject of Bliss' EdD dissertation, the results of which he reported in 1978, in an ICR impact article (Bliss 1978). Bliss joined the staff of ICR in 1976, and served as its Director of Curriculum Development.

In March of 1981, the Governor of Arkansas signed the so-called “Balanced Treatment” law in Arkansas (Act 590), which was soon challenged in a lawsuit. In the fall of 1981, in response to a request from the plaintiffs, Dr. Donald Arnstine (then a professor in the Department of Education at University of California, Davis) reviewed and critiqued Bliss' dissertation and determined the Two-Model Approach to be an educationally invalid teaching method (Arnstine 1981).

In 1982, in the ruling on *McLean v. Arkansas Board of Education*, which held that this “balanced treatment” statute violated the Establishment Clause of the U. S. Constitution, Judge Overton declared that “the approach to teaching ‘creation science’ and ‘evolution-science’ found in Act 590 is identical to the two-model approach espoused by the Institute for Creation Research and is taken almost verbatim from ICR writings” (Talk Origins Archive 1996).

Arguments against Using the Two-Model Approach in Public Schools

Argument #1: There are not just two models when it comes to views on origins.

The *McLean v Arkansas Board of Education* ruling says the following:

The two-model approach of the creationists is simply a contrived dualism that has no scientific factual basis or legitimate educational purpose. It assumes only two explanations for the origins of life and existence of man, plants, and animals: it was either the work of a creator or it was not. Application of these two models, according to creationists, and the defendants, dictates that all scientific evidence that fails to support the theory of evolution is necessarily scientific evidence in support of creationism and is, therefore, creation science “evidence. . .”

For a thorough discussion of eleven different views of the creation/evolution continuum, with a diagram designed for use as a classroom transparency, see Eugenie Scott's article in last year's July/August issue of *NCSE Reports* (Scott 1999). In this article, Scott explains the continuum from the most extreme end of creationism to the most extreme end of evolution. Categories include flat earthers, young earth creationists, old earth creationists, theistic evolutionists, materialist evolutionists, etc.; and these eleven different positions only represent the Christian perspective. If one tries to account for all the creation stories across different religions, hundreds of “models” would be needed.

From a different perspective, there are no competing scientific models to evolution. This is not to say that evolution has all the answers, but, rather, it is the best explanation of the scientific evidence to date.

Argument #2: Theories on the origin of life are separate from evolutionary theory.

Again quoting from *McLean v Arkansas Board of Education*, the 1982 court decision states:

The emphasis on origins as an aspect of the theory of evolution is peculiar to the creationist literature. Although the subject of origins of life is within the province of biology, the scientific community does not consider origins of life a part of evolutionary theory. The theory of evolution assumes the existence of life and is directed to an explanation of how life evolved. Evolution does not presuppose the absence of a creator or God. . . .

This is a key point of evolutionary theory--that the theory does not exclude (or include) God. Yet many creation scientists tend to ignore this detail.

What is evolution then? Evolution is a population concept. Specifically, it is a change in gene frequencies in a population over time (the adaptive modification of organisms through successive generations). Individuals do not evolve; populations evolve. To evolve is to change. Thus, biological evolution is the step-by-step changes that are apparent in populations or groups of life forms over time. With genetically diverse offspring, the descendants are slightly different from their ancestors as certain traits are selected for via natural selection.

Has evolution occurred? Does it occur? The answer to both questions is an emphatic, YES! Changes in gene frequencies over time are commonplace. For example, the widespread bacterium Staphylococcus aureus has become resistant to many of the usual antibiotics. This resistance is the result of a change in the genetic makeup of the bacterium--in this case due to artificial selection (use of antibiotics), not natural selection.

Individuals sometimes separate evolution into macroevolution and microevolution; the previous case would be an example of microevolution. To many, the idea of microevolution is much more palatable than macroevolution. It is, however, beyond the scope of this article to discuss degrees of change, that is, how much change in populations over time is acceptable.

Argument #3: The Two-Model Approach implies that one cannot accept both evolution and the existence of a creator.

A third statement in the above referred to 1982 court decision is as follows:

The idea that belief in a creator and acceptance of the scientific theory of evolution are mutually exclusive is a false premise and

offensive to the religious views of many. . . . Dr. Francisco Ayala, a geneticist of considerable renown and a former Catholic priest who has the equivalent of a PhD in theology, pointed out that many working scientists who subscribe to the theory of evolution are devoutly religious. . . .

Accepting one does not necessarily exclude the other. In fact, the two address different questions. Creation addresses who did it; evolution asks what happened and how. Thus, many people have no difficulty in accepting evolution and believing in creation (the word use here is intentional).

The ability of evolution and creation to coexist may best be summarized by Darwin's concluding remarks in his book *The Origin of Species*. "There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being evolved" (505).

Argument #4: The only published data on the pedagogical efficacy of the Two-Model Approach are unimpressive.

In Bliss' article reporting the results of "A Comparison of Students Studying the Origin of Life From a Two-Model Approach vs. Those Studying From a Single-Model Approach," he concluded that those students studying both models did better on the post-test for both creation sub-test items and evolution sub-test items (Bliss 1978). His conclusions were, however, misleading. What is not stated in the report is the fact that the test consisted of twenty-nine items, many of which were multiple choice (Arnstine).

The data should be evaluated in light of the fact that even after three full weeks of instruction and having taken the identical test three weeks earlier, the average score of students who received instruction by the Two-Model Approach increased only from 11.72 to 15.65. On a scale of 100, this would be an increase of the class average from 40% to 54%. Is this convincing evidence that the approach was effective?

Since the class average in the control group increased only from 42% to 43%, the difference in the overall increase in scores between the two groups was "statistically significant," which technically supports the author's conclusion that the Two-Model Approach was superior; but a better explanation is that the test was a poor measure of the students' learning and that the entire study was invalid (Arnstine)!

Argument #5: The curriculum materials available that purport to “present both sides” are of poor quality and present a distorted view of evolutionary theory.

Quoting from the 1982 court decision:

The testimony of Marianne Wilson was persuasive evidence that creation science is not science. Ms. Wilson is in charge of the science curriculum for Pulaski County Special School District, the largest school district in the State of Arkansas. . . . Ms. Wilson worked with a committee of science teachers appointed from the District. They reviewed practically all of the creationist literature. Ms. Wilson and the committee members reached the unanimous conclusion that creationism is not science; it is religion. . . . Ms. Wilson found all available creationists' materials unacceptable because they were permeated with religious references and reliance upon religious beliefs. . . . It is easy to understand why Ms. Wilson and other educators find the creationists' textbook material and teaching guides unacceptable. The materials misstate the theory of evolution. . . , with emphasis on the alternative mutually exclusive nature of creationism and evolution. Students are constantly encouraged to compare and make a choice between the two models, and the material is not presented in an accurate manner.

Nearly twenty years, later, the same problems identified in 1982, exist in regard to so-called “balanced” or “two-model” curriculum materials. These materials do a poor job of explaining basic concepts of evolutionary biology, of presenting evolutionary explanations of data, and of describing “predictions” based on evolutionary biology concepts. Quoting out of context or from outdated references from the evolutionary literature is common.

The Two-Model Approach makes assertions about the assumptions of the so-called Creation Model and the so-called Evolution Model and then claims to use these to make “testable predictions.” An example from a creationist website is typical:

Predictions concerning the fossil record (Browning et al. 1998):

Creation Model

Sudden appearance in great variety of forms.

Sudden appearance of each created types with characteristics complete.

Sharp boundaries separating major taxonomic groups.

No transitional forms between higher categories.

Evolution Model

Gradual change of simple forms into more and more complex forms.

Transitional series linking all categories.

No systematic gaps.

By claiming that evolutionists do not expect gaps in the fossil record (when in fact gaps are an expected feature of the fossil record) and by insisting on an unreasonable definition for “transitional,” the “creation model” is contrived to appear to agree with the “evidence,” when it does not. Numerous other examples of creationists’ misrepresentation of scientific data permeate creation science literature (topics such as the amount of dust on the moon, the contracting sun hypothesis, use of potassium-argon dating to date young samples, changes in the earth’s magnetic field, to name a few).

One of the favorite topics of creation science slander is the age of the earth. A wealth of scientific data from a variety of disciplines all point to the earth being very old (for a good source of just geological data see, Wonderly, 1999); and, yet, many creation scientists insist on a 6,000--10,000 year old earth. Why this burning need for a young earth? One reason is that evolution requires vast amounts of time; and, therefore, the age of the earth becomes important in arguing against the validity of evolutionary theory. Also, some individuals view an old earth as being inconsistent with their interpretation of Genesis.

Argument #6: Using the Two-Model Approach to teach high school biology in a public school may result in a lawsuit being filed against the school.

The courts have ruled that mandating use of the Two-Model Approach violates the separation of church and state. In a number of

places where the use of the high school “supplementary text” *Of Pandas and People* (which presents a less-overtly religious, less-confrontational version of the Two-Model Approach) was proposed, the local school board rejected the book after the American Civil Liberties Union threatened to sue. (Numerous state and local boards have rejected the book *Of Pandas and People* **without** outside pressure, having concluded that the book is inappropriate. Most recently, the Idaho textbook commission rejected the book.)

Creationists argue that fairness and academic freedom require that their theory be given equal time in the science class whenever evolution is taught. Why do our nation’s courts always rule against this claim? To find the answer, one need only look as far as the Constitution of the United States. To protect the religious freedom of all persons, the First Amendment prohibits the promotion of any religious doctrine by a government agency. Teaching creation (creation science) in public schools promotes that particular religious viewpoint in a state supported institution--a violation of the Constitution. Thus, according to our country’s court system, the two-model approach cannot be used. Parenthetically, the courts have also ruled that the teaching of evolution may not be prohibited.

Argument #7: Creation science is not science.

As discussed in a previous *Carson-Newman Studies* article (Karr 1998), science represents both a process and a body of knowledge. It is a process of examining the natural world, with the ultimate goal of understanding how and why things happen. In this, science seeks to explain the natural world through natural processes. Through the process of science (hypotheses, experimentation, observations, conclusions, and theories), the body of knowledge accumulates and is refined. With improved technology and methodologies, the body of knowledge may be modified or altered. This is the hallmark of science - the capacity for change as new, additional, or “better” data becomes available.

Note that the process involves aspects like experimentation and observations, many times under controlled conditions. Phenomena outside of the natural world do not fall into the field of science. This is not to say they don’t exist, but rather, that science has no say in such matters, as it cannot study them through natural means, and will neither support nor refute them. Again, keys to science are the testing of its validity, its capacity for change, and that it is falsifiable (by appropriate scientific data). Above all, a scientific theory is tentative and always

subject to revision or abandonment in light of facts that are inconsistent with or falsify the theory.

Creation science is not science. Any “theory” that is dogmatic, absolutist, and never subject to revision is not a scientific theory. While individuals are free to approach a scientific inquiry in any fashion they choose, it is not science if they start with a conclusion and refuse to change it regardless of the evidence developed during the course of the investigation.

The term “creation science” arose because creationists claimed that their ideas qualified as genuine science rather than as fundamentalist religion. By calling creationism “science,” they hoped to circumvent the court rulings based on the First Amendment. Additional aspects of creation science include the intelligent design theory, abrupt appearance theory, or arguments against evolution.

The inflexibility of the creation science position is evidenced in the web site of the East Tennessee Creation Science Association. In its Statement of Faith, which must be affirmed by all members, it specifies: “By definition, no apparent, perceived, or claimed evidence in any field, including history and chronology, can be valid if it contradicts the Scriptural record.” Of course, the record consists of its interpretation of Scripture.

Conclusions

Why have our national education associations, science associations, and our nation’s courts rejected the two-model approach? There is nothing wrong with a belief in creation, but creation science is not science, it is unconstitutional to teach in the public classroom, and, as presented, it forces the individual to choose either creation or evolution. Forcing this choice is unnecessary since evolution and creation are not mutually exclusive.

Creation and evolution can happily coexist, though not in the public school science classroom. As noted by Eugenie Scott, “It is perfectly legal for teachers to *describe* religious views in a classroom; it is only unconstitutional to *advocate* religious ideas in the classroom” (Scott 1999). The Two-Model Approach clearly advocates a particular religious viewpoint, but this may not prevent schools from entertaining its use. Indeed, there is likely to be some support for such an approach among school administrators and teachers who are sympathetic to this view.

Educators, and especially pre-service science teachers, need to be aware of the history of the Two-Model Approach and of its various shortcomings. They also should be encouraged to contact the National Center for Science Education (NCSE) for assistance in obtaining reviews of potential curriculum materials that claim to “present both sides.”

Much more is at stake here, however, than the evolution/creation controversy. This approach by the creation scientists attacks the very heart of science. Students who fail to understand what science is about and how it is done will be insufficiently prepared to effectively compete or contribute in this new Millennium. The possible ramifications on science education in our country will make the Sputnik “shudder” look like a whimper.

We conclude this article with a final quote from Eldredge that summarizes our position so well.

That’s why I so fervently care about teaching evolution, and not teaching creationism in public schools. It is not that I want kids to abandon their religious beliefs; it is that I want our kids to be able to know science for what it is, so they can make informed choices as adults. I want people neither to follow science slavishly as if it were the only salvation--the only way of knowing--nor condemn it outright for all the evils (real and imagined) that it has unleashed on the world. Science is a “glorious enterprise,” and kids simply have to learn about it so that they may see it for what it is (152).

Works Cited

- Arnstine, D. 1981. “Letter to Laurie Ferber.”
- Bliss, R. 1978. *A comparison of students studying the origin of life from a two-model approach vs. those studying from a single-model approach*. ICR Impact Series. No. 60.
- Bliss, R. 1970. *Origins: a two-model approach - a curriculum imperative*. Presentation at the AIBS meeting.
- Browning, J., Lenner, G., and Rajock, M. 1998. *Two Models of Origins*. Available online at <<http://emporium.turnpike.net/C/cs/mod.htm>> Accessed April 20, 2000.

Darwin, Charles. *The Origin of Species*. 6th London Edition. London: A. L. Burt Company, 1872.

East Tennessee Creation Science Association Statement of Faith. Available online at <<http://www.etcasa.org/bylaws.htm>> Accessed May 30, 2001

Eldredge, Niles. *The Triumph of Evolution and the Failure of Creationism*. New York: W. H. Freeman and Company, 2000.

Institute for Creation Research. ICR Publications 1999 Catalog.

Karr, S. "Of Facts, Laws and Theories: The Nature of Science." *Carsen-Newman Studies* 9(1) (1999): 21-29.

Scott, E. 1999. *The creation/evolution continuum*. NCSE Reports. 19(4): 16-17, 21-23.

"Talk."Origins Archive. 1996. McLean v. Arkansas board of education. Available online at <<http://www.talkorigins.org/faqs/mclean-v-arkansas.html>> Accessed April 14, 2000.

Wonderly, D. *God's Time-Records in Ancient Sediments*. Hatfield, PA: Interdisciplinary Biblical Research Institute, 1999.

Contemporary Crisis in the Middle East: Interreligious Dilemma

Earl R. Martin

Undeclared War: Conflict and Case-fire

The continuation of violence between Palestinians and Israelis and its spiraling escalation since September, 2000 brings the Middle East to the brink of a widening conflict. As of this writing 570 have died violently during the nine months from September to June. Among the dead are hundreds of Palestinians and more than a hundred Israelis. On June 1, 2001 a suicide bomber killed 21 including himself outside of a disco nightclub in Tel Aviv. Most of the victims were teenagers. The Palestinian organization, Hamas, claimed responsibility.

A current cease-fire agreed upon between Israeli and Palestinian leaders is holding notwithstanding sporadic incidents of shooting, mortar fire and confrontations. There has been a noticeable drop in violence. Nevertheless, the cease-fire is fragile to say the least.

The Establishment of the State of Israel: The Historical Background

To better understand the conflict it is necessary to dip into some 20th-century history. The Hungarian Jew, Theodore Herzl, founded The Zionist Movement at the close of the 19th century that advocated the establishment somewhere of a Jewish homeland. As a result, there was a migration of thousands of Jews to Palestine, while it was under the Ottoman Empire. The Balfour Declaration of 1917 (named after A. J. Balfour, British Foreign Secretary 1916-19) promised the Zionist Movement a future national homeland for Jews in Palestine. It was regarded as a crass betrayal by Palestinians then and continues to be remembered as such by Arabs today.

In 1922 the League of Nations (precursor to the United Nations) granted Great Britain the mandate to govern Palestine and bring about a Jewish homeland there. The persecution of the Jews by Nazis in

the 1930s increased immigration to Palestine significantly. The killing of 6 million Jews during the Nazi Holocaust gave strong impetus to the Zionist cause. At the end of World War II in 1948 the British abandoned Palestine to the Jews who proclaimed independence for the new State of Israel and implemented rule over the territory. It sparked the attempted invasion of surrounding Arab nations fomenting war. It was quickly brought to a close with an armistice and UN recognition of Israel as a state in 1949.

Many Palestinians fled for refuge in neighboring Arab countries. Tensions and violence continued sporadically until 1967 when the Israeli army conquered additional territory in a 6-Day War. It annexed: Gaza Strip, Sinai Peninsula as far as the Suez Canal, West bank of the Jordan River, East Jerusalem and the Golan Heights that belonged to Syria. In 1978 the Camp David Accord produced an agreement between Egypt and Israel. The following year Israel withdrew from the Sinai Peninsula. Nevertheless, the conflict has fluctuated with military ventures and reprisals over the years.

Between 1982-85 Israel invaded Lebanon forcing the Palestinian Liberation Organization (PLO) under Chairman Yasir Arafat to leave Beirut. Even though in 1988 Arafat dramatically gave recognition to the State of Israel and renounced terrorism, the strife has continued. Since then the Palestinians have continued an ongoing uprising to gain complete autonomous control of the *Occupied Territories*, and eventually a full-fledged Palestinian State. Arafat is the titular head of the Palestinian National Authority that has been granted the right to administer the territories where Israel continues to maintain security through its police and army. Israel has a population of approximately 6 million of which 79% (4.7 million) is Jewish, 5% (1 million) Palestinian Arab, 2% Christian, and 4% others.

The Heightened Crisis

Factors that play into the crisis are very complex! Recently, tensions have increased exponentially notwithstanding valiant efforts on the part of the USA, the former Israeli government of Prime Minister Ehud Barak and to a certain extent Chairman Arafat. The attempt to bring about a peace agreement at Camp David in the summer of 2000 failed when Arafat finally refused the terms offered. A more recent peace proposal failed in January, 2001.

Subsequently, a new Israeli government was elected with Ariel Sharon, the hawkish war hero, as Prime Minister. He is the one who provoked violence on September 28, 2000 when, as a hard-line opposition leader, he visited the Temple Mount with a security escort.

His apparent purpose was to blatantly assert Israel's ultimate control over the disputed area that is sacred to both Muslims and Jews. Normally Jews are forbidden on the sacred precincts of the Temple Mount, because Jews are considered to be too impure to walk there. Riots broke out in which Palestinians threw rocks at Jews praying at the Wall and Israeli police shot and killed many of the rioters. It signaled a return to the *intifadeh* uprising by the Palestinians. Predictably it triggered the cycle of violence and escalating mutual reprisals that has caused so many deaths on both sides.

Obstacles to Peace

Some of the following impediments combine to present an almost insurmountable resolution of the crisis:

- **Yasir Arafat** -- The riddle of Yasir Arafat, winner of the Nobel Peace prize. Nevertheless, he seems unable to control the violence, even when he wants to do so. His formidable opponents are within the Palestinian milieu – the separate extremist organizations of Hamas, and Islamic Jihad. His popularity has waned with the serious attrition of his followers who are now turning to the extremists as the advocates and defenders of their cause. An added concern at this juncture is Arafat's age and uncertain health.
- **Islamic Extremists** --The intransigent determination of extremists to torpedo any and every effort toward peace augurs ill for a negotiated peace. They are uncompromising in their acts of violent aggression. Their unrealistic objective is Israel's unconditional surrender. Their weapons are car bombs and suicide bombers. The latter seem to be in unlimited supply as young unmarried men perceive the prospect of martyrdom and the promise of immediate paradise irresistible.
- **Israel's Leaders** – The uncompromising politics of current Israeli leadership gives little hope for a resolution of the conflict. The *hawks* and the right-wing extremists make it increasingly difficult for Prime Minister Sharon. When he, who is perceived to be a hawk, exercised remarkable restraint during the current cease-fire effort, the right-wing faction cried, "Traitor." There is strident inflexibility about the issues of: expanding/freezing Israeli settlements, keeping/relinquishing the Golan Heights, keeping an undivided Jerusalem as the Israeli Capital, etc. The strong influence of the ultra-Orthodox party reinforces hard-line policies.

- **The Occupied Territories** – The isolation of the *Occupied Territories*, which describes the territory where displaced Palestinians reside. Separated into two areas they are the West bank and the Gaza Strip. Except for the Gaza Strip the West bank is landlocked. In the Gaza Strip 35% barely exist in refugee camps. In the West Bank unemployment is at an alarming 38%. 1 million Palestinians are said to be living in absolute poverty. The geographic and military situation imposes economic dependence on Israel for employment and commodities. Palestinians have to put up with unceasing checkpoints as they shuttle to and fro for work and to conduct business affairs.

Israeli policies in governing the *Occupied Territories* are often harsh. There is frequent sealing off of towns and areas – e.g. Ramallah and Hebron. The presence of Israeli settlers in the *Occupied Territories* exacerbates the hostility. The continuing process of establishing new settlements is a constant affront to Palestinians. The situation in Hebron illustrates the problem. It is the only West Bank city divided into Israeli and Palestinian zones, where 400 Jewish settlers reside in enclaves among 100,000 Palestinians.

- **The Palestinian Right to Return** -- Palestinian refugees claim their *right to return* to the places from which they fled 53 years ago. They want to reclaim homesteads, residences, farms, that they were forced to abandon when they fled to safety. Amos Oz, an Israeli peace activist, distinguishes between the concepts of right and claim when he writes that “the clash between Israelis and Palestinians is a tragic one because it is a clash between right and right – between one very strong case and another. Perhaps rather than ‘right against right,’ it is better to speak of ‘claim against claim’” (246).
- **The Challenge to COEXIST** – Given **mutual** intense ethnic & religious hatreds it is an overwhelming challenge. The often-ferocious enmity – sometimes savage hostility – and even murderous loathing – between Israelis and Palestinians breeds the fiercest kind of ethno- religious prejudice.

Oh! Jerusalem!!!

- The huge question in the minds of Israelis and Palestinians alike is, “Jerusalem, whose Capital?” The religio-political contention of who will establish the sacred city to be their capital is the burning issue.

Palestinians have already declared Jerusalem will be the capital of a Palestinian State. At the same time Israel actively proposes to move its capital from Tel Aviv to Jerusalem. Therefore, on the one hand Palestinians insist on the *right to return* of thousands of displaced refugees, whereas, on the other hand Israelis hold the contradictory vision for an *eternal undivided Jerusalem*. In the face of this is the Palestinian determination to regain and govern the sector of East Jerusalem that they lost during the Six-Day War

- **Claims of Rival Religions:** More importantly there's the dilemma that Jerusalem poses because of the strong rival claims of three religions for free access to and administration of their religious sites in the city and on the Temple Mount. It's a fierce contention that involves Jews and Muslims more than Christians who are on the periphery of the dispute.
- **The Sacred Western Wall:** For Jews the Western Wall is sacred, because tradition suggests that it was the beginning point of creation and center of the world. It's held to be the site where Abraham intended to sacrifice Isaac. More importantly the Western Wall or Wailing Wall is all that remains of Herod's Temple. It is precisely there that Jews pray to express their yearning for the rebuilding of the temple. Some believe it will happen with the coming of the Jewish Messiah.
- **The City of Jesus:** For Christians Jerusalem is associated with many events in the life of Jesus. It was there outside the City that Jesus was crucified, buried, and rose again. In the Middle Ages it became the celebrated cause of the Crusades as medieval Popes gave recurring urgent calls for Christian armies to capture and reclaim the city of Jerusalem for Christendom
- **Third Holy Site for Muslims:** For Muslims Jerusalem is the third holiest site after Mecca and Medina. After Muhammad's flight from Mecca in the early years of his leadership at Medina the direction of the Muslim prayer ritual was Jerusalem. It was later when Muhammad's army overtook Mecca and purged the sacred shrine, the Ka'ba, by removing all the idols that the direction of prayer was changed from Jerusalem to Mecca. Islamic tradition locates the *Haram as-Sharif* or The Temple Mount as the site to which Muhammad was miraculously transported on a winged horse and from which he ascended mysteriously upward to heaven to a revelatory experience

with Allah. The seventh century *Dome of the Rock* sometimes called *The Mosque of Omar* with its glistening golden dome is in the center of the Temple Mount. It shelters a huge slab of rock identified by the respective traditions of Jews and Muslims both as the site of the Jewish center of creation, Abraham's sacrifice and as Muhammad's launching pad on his heavenward journey. The Al Aqsa Mosque on the South end of the Temple Mount was erected to commemorate the event of Muhammad's ascent.

- Eschatological Expectation: There is a variety of eschatological expectations regarding the Temple Mount. Some Jews--to be sure only a minority--anticipate temple rebuilding when their Messiah comes. There are Christians who believe the eventual reconstruction of the Temple will signify the presence of Anti-Christ, the occurrence of the Apocalypse and the Second Coming of Christ. On the other hand Muslims also believe Jerusalem will be the site of the Apocalypse, the final battle between good and evil. There have been recurring Jewish threats of blowing up the Al Aqsa Mosque. There are also charges that Muslims are digging a tunnel under the Temple Mount. The confusing claims fuel the fierce tensions that center on the sacred site.

The fierce Israeli-Palestinian strife presents a seemingly impossible dilemma to the rest of the world. Its undercurrent is a vicious mix of religious incompatibility, racial hatred, and political realism. The breakthrough rapprochement between Egypt and Israel in the Camp David Accord gives hope for a just resolution of the conflict. We thought peace was close at hand in the summer of 2000. Let us hope it will not be forever elusive.

References

BBC Online. <http://www.bbc.co.uk/h2g2/guide/A507061>, 3/29/2001.

Compton's Encyclopedia. http://www.comptons.com/encyclopedia/Articles/0075/00961536_A.html.

Economist. issues: January 1st - 5th, February 19th - 23rd, March 19th - 23rd, May 26th to June 1st 2001, June 2nd -8th 2001.

Knickmeyer, Ellen. Associated Press. "Three faiths, One Disputed Site." The Knoxville News-Sentinel. 1/27/01 B8.

New York Times. Issues: March 28, 29, 2001.

Oz, Amos. In The Land of Israel. New York: Harcourt Brace and Company, 1993.

Time. October 23, 2000.

Completing the Loop: Reflections from Our 1991-1992 Self-Study Process

Kitty R. Coffey and Ellen M. Millsaps

[Portions of this article are excerpted from *The ABC's of Accreditation: A Handbook for Regional Accreditation from the Institutional Perspective* by the authors.]

What is your reaction to the announcement of the upcoming Carson-Newman's 2001-2002 regional accreditation self-study process for the Southern Association of Colleges and Schools (SACS)? Since people in general are rather uncomfortable with change, you may dread disrupting your normal routine to accommodate the self-study. Or, you may see it as busy work, whereby we jump through designated hoops in order to be declared fit to continue to operate. If you are already extremely busy with meetings and paper work, you may see the self-study process as yet one more robber of valuable time.

On the other hand, if you are among the non-teaching personnel of the college community, you may think that the accreditation process has no relevance for you. Hopefully, however, you are among the faculty and staff who will see the required self-study process as a unique opportunity for institutional analysis, reflection, and even necessary change in order for Carson-Newman to remain vital and competitive in a fast developing world.

Why Accreditation?

With each new cycle, perhaps it is beneficial to review the background and the rationale for the accreditation process. Accreditation is not a new phenomenon; in fact, as you may know, it has been in existence since the early 1900's. Both SACS and the North Central Association of Colleges and Schools (NCACS) were founded over a century ago. The Western Association of Schools and Colleges

(WASC) began to accredit colleges and universities as the Western College Association in 1948.

Accreditation of professional programs also began in the early 1900's. For example, the Association of Theological Schools in the United States and Canada originated as a conference of theological schools as early as 1918, became an association in 1936, and began accrediting schools in 1938.

For over a decade, growing concerns have been expressed with regard to the costs/benefits of accreditation. Yet, a 1996 referendum of approximately 3000 college and university presidents across the country overwhelmingly approved the formation of the Council for Higher Education Accreditation (CHEA). In the words of James T. Rogers, Executive Director of the Commission on Higher Education of the Southern Association of Colleges and Schools, "For the first time in the history of accreditation, there has been a national endorsement of the philosophy and work of accreditation" (32).

Several factors have been proposed as contributing to the value and importance of accreditation in the latter twentieth century:

- The **rapidity of change** in institutions and organizations necessitating constant evaluation of every aspect in order to remain competitive;
- The constant search for better means of assessing the **credibility** of organizations and institutions due in part to increasing decline in public confidence;
- The growing concept of government deregulation in favor of **self-regulatory** approaches;
- The concept of **win-win** for both the institution/organization and the public as quality is advanced;
- The **knowledge revolution** creating a new form of capitalism;
- The growth of the United States service sector, especially in the **knowledge businesses**;
- The United State's role as world leader in **exporting educational services** consisting largely of educating foreign students enrolled in United States colleges and universities;

- The growth of international trade and commerce which has contributed to the need for **globalization of standards** for professional occupations, and thus another analysis of the role of accrediting bodies. (Hamm)

In Retrospect:

What Difference Did the Last Self-Study Make?

We can look back nearly ten years and attempt to assess if the 1992 self-study made any difference. Perhaps a quick review of the *Administrative Response to Recommendations and Suggestions of [the] Institutional Self-Study* (1992) provides some insight. For example, with regard to academic policy, a recommendation that "a complete, clearly stated process for establishing new educational programs and curricula be described in the *Faculty Handbook*" resulted in a process statement being added to the *Faculty Handbook* on page 57a (1). A physical operations policy suggestion that "unit budgets not be charged for maintenance services which require only the time of maintenance personnel" initiated the practice's being discontinued effective August 1, 1992 (15).

Several of our 1992 recommendations addressed resource allocations. For example, a recommendation that the "budget for library acquisitions be raised to match or exceed increased costs due to inflation and a larger student population" prompted a permanent budget increase of \$50,000 for acquisitions effective with fiscal year 1992-1993 (3). A suggestion that the "college immediately embark on a year-by-year program to increase salaries to competitive levels by the year 2001" prompted the administration and the Board of Trustees to re-evaluate salary levels, a more costly and continuing goal (8). Another personnel suggestion that "faculty and staff members should be given greater notice about pending changes in health insurance" has resulted in progressive involvement of faculty and staff in insurance-related decisions (14).

Now, as the current self-study team begins its review of the institutional purpose statement, perhaps these three suggestions from the previous self-study are particularly pertinent:

1. That an appointed task force that represents all divisions on campus review the purpose statement periodically.
2. That the next revision of the purpose statement includes restating it on the reading level of a high school senior.

3. That the college insure that the purpose statement be reviewed by anyone proposing curriculum changes or program modifications. (4)

In retrospect, did the 1991-1992 institutional self-study make a difference? Perhaps more importantly, however, what did we learn from this past experience that can empower us in this current self-study cycle?

In Retrospect: What Would We Do Differently Next Time?

Just as it was important to “complete the loop” in our 1992 self-study by acting on recommendations for changes in our institution, we also felt it important at the same time to evaluate our process of self-study to see what worked, what didn’t, and what changes would make this process more efficient for the next accreditation cycle in 2001-2002. Now that the next accreditation cycle is upon us, perhaps it is timely to review with the perspective of a decade how we as a faculty and staff assessed our last regional accreditation experience.

In an effort to complete the loop of the actual self-study process in 1992, we prepared an open questionnaire assessing our SACS experience. The Vice President for Academic Affairs mailed the questionnaire to all faculty, administrators, and staff currently employed; this did not include secretarial staff or employees in the Maintenance and Housekeeping Departments.

The evaluations on the whole were very positive, with the Steering Committee members being the most positive. This is not surprising given the Steering Committee’s level of participation in planning and implementing the process. Following are summaries of faculty, steering committee, and staff responses to the questionnaire.

Question 1: Given your particular role regarding the self-study, what would you recommend to someone who is about to engage in a similar role?

Faculty Responses

Several faculty members stated that we need to think of the process not as a hoop to jump through, but as an opportunity to evaluate ourselves and to do more than address SACS criteria. Other recommendations from the faculty stressed being knowledgeable about all aspects of your program and being prepared to review drafts, even if you are not on a self-study committee, especially if your area is directly

involved. Time management strategies were also stressed; faculty advocated setting very specific committee goals in order to do tasks in weeks rather than months and to meet frequently in order to complete work quickly.

Some responses advocated attitudes such as being positive, welcoming change, and being open to suggestions. Others said to relax—take the self-study process seriously, but don't let it become counterproductive and, above all, enjoy working with fellow faculty. Another theme in responses regarded the actual writing process. Faculty advised others not to be surprised or disappointed when their writing is edited and to be thorough but not picky about details that will be worked out later in editing for the final document.

Steering Committee Responses

The Steering Committee responses stressed organization as a key ingredient for operation, advising members to plan ahead, make committee assignments, begin early, and meet often. They also suggested getting advice from campus self-study veterans and involving as many campus resource people and students as reasonable in the process. Lastly, they advised members to set aside time for reading drafts, as this process took much longer than anticipated.

Staff Responses

Staff members recommended that future staff should be familiar with the purpose and mission of the college and how their position and area support them. Furthermore, they advised staff members to be familiar with planning and assessment for their area of responsibility. In order to meet the requests for information from departments, other administrative offices, and self-study committees, they counseled other staff to be organized with all record keeping and know their own area and location of documents.

Question 2: What worked well for you concerning your participation and/or leadership in this process?

Faculty Responses

Faculty emphasized involving everyone in the process. Teamwork, organization, regular meetings, and adherence to a timetable were identified as productive strategies. The chief academic offi-

cer's circulating "Current Facts to Know About CNC" to prepare the campus for the site visit team and the meetings of selected directors/committees with the SACS Committee Chair during his pre-visit worked well from the faculty perspective.

Steering Committee Responses

Since all steering committee members were well prepared for meetings, these times were short and productive. In addition, the members emphasized their interest in program improvement and welcomed campus-wide review. Other aspects of the process that worked well were assigning tasks according to individuals' strengths and receiving external input. Members also commented on the value of working closely with college personnel with whom they might otherwise have had little contact. In addition, committee members welcomed positive reinforcement from the self-study leadership.

Staff Responses

Staff felt that frequent meetings and instructions from self-study committees helped tremendously, as did meetings within individual department areas. Staff members also benefited from seeing how others viewed their particular departments. Staff recommendations included being friendly, open, and straightforward in interviews with the visiting team. One commented that "the more we share information, the stronger we are."

Question 3: What would you do differently concerning your leadership and/or participation in this self-study process if you had it to do over again?

Faculty Responses

Most responses centered on the theme of "time:" these advocated spending more time gathering data from the faculty at large early in the process and from other than official sources. They further advised committees to spend less time on editing, a function performed more effectively by designated individuals.

Steering Committee Responses

One member of the Steering Committee responded, “Although our committee had two students involved in the process, I would attempt to involve additional students.”

Staff Responses

One staff member said that he/she “would have started preparing my staff a little earlier.” Another recommended setting aside a “protected period of time to work on self-study projects.” Other suggestions included addressing all concerns from the beginning, as well as any preconceived notions, to make sure that no unanswered questions existed.

Question 4: Of what specific value, if any, do you feel the self-study process has been to Carson-Newman College?

Faculty Responses

Approximately half of the faculty responded that the self-study forced us to think about our goals; it made us take time to assess how well we are doing. Objective program reviews allowed us to recognize strengths and to identify areas needing improvement. Another positive outcome noted by multiple faculty included community building between faculty and staff. One specific change that occurred as a result of our last self-study involved faculty committee assignments. In response to a study which revealed that several faculty were inundated with multiple committee appointments, our vice-president for academic affairs determined to appoint faculty to no more than two committees, and if a committee was especially time-consuming, the faculty member might be assigned to only one.

Steering Committee Responses

The Steering Committee echoed the above faculty responses, adding that two specific areas benefited from major improvements: the adult education program and educational support services.

Staff Responses

Staff responses stressed that the self-study helped them to understand Carson-Newman better; by being better able to see needs in other areas of the college, they could understand more how needs are prioritized. The self-study produced a greater sense of community and

helped staff members to see the entire college beyond individual disciplines and departments. Gathering data in a particular area became a learning experience and helped to better organize a unit. Specifically, one person stated that "scrutiny of areas (athletics in particular) and reported findings will help to eliminate false perceptions and misinformation;" the self-study report should "create a higher degree of trust and improve the image on campus."

Question 5: What would have made this self-study process more valuable to our college?

Faculty Responses

Three strands surfaced repeatedly as faculty responded to this question. One of these dealt with the need for greater student awareness of the meaning of self-study and more involvement in the process. Another dealt with the need for all segments of the campus community to be open to analysis without defensiveness. Along the same lines, some asked that committee findings be treated more objectively and that feedback on drafts of the self-study report be communicated more effectively to the respective committees. Most importantly, faculty suggested that an action plan to address the concerns that surfaced during the self-study, along with periodic progress reports, be communicated to the entire campus. These measures would validate the purpose of the process by "completing the loop."

Steering Committee Responses

Following the same themes as mentioned above, the Steering Committee stated that "the value [of the self-study process] will be determined according to whether we follow through on needed changes and refine our institutional effectiveness system." Another response suggested that we need to "keep track of the ideas for improvement that fall outside the parameters of the SACS criteria" and to "develop action plans to implement those ideas."

Staff Responses

Echoing the need for more communication and participation in the self-study process by all of the college community, some responses said that we needed to include all "level[s] of staff and clerical support in the review process" because we often "tend to neglect their observations and insight."

To Recap: The Benefits of the Process

Given the considerable expenditure of resources: money, time, and energy, necessary to conduct an accreditation self-study, you might ask if it is worth it. Having participated in quite a few studies of this type ourselves—unit and institutional, we have to reply that if a study is done well, it will benefit the institution, collectively and individually, in several ways as we take macro and micro looks at ourselves.

Macro Matters

1. Self-study forces us to step back and scrutinize whether what we say matches what we do. It is a time to remind us of our overall purpose statement to see if each unit lines up with it and is actively fulfilling it. Just as businesses undergo periodic reviews to assess job performance and overall effectiveness, each unit of an institution can only benefit from assessing how it is measuring up within the institution.

2. This period of assessment also makes us analyze and interpret facts and figures to substantiate our claims. Many times we feel that we are outstanding in some respects; self-studies give us quantifiable data on which to base these claims.

3. Self-study also gives us the opportunity to assess ourselves in terms of other units and institutions of similar size and mission. Do we need to be doing anything differently? Is there a way to do something better? Just as we get fresh insights and approaches from discussing our subjects with colleagues within our institutions, we can be energized with input from those outside our walls.

4. Assessing where we are now as a unit and an institution is mandatory to planning where and what we want to be in the future.

Impetus for Change

5. The period of assessment can encourage needed changes. Because institutions want to be at their very best for the site visitors, sometimes funds can be appropriated to complete projects that have been delayed or denied—after all, just as in a job interview, institutions have a very limited time to make a good impression. This is also a great time to “clean up and fix up for company”—for all of us to take time to sort, file, throw away, and to get our buildings and grounds in the best possible shape by painting and landscaping. These actions will help the entire campus operate more smoothly, efficiently, and promote a better image.

Community and Leadership Building

7. This assessment period also can give us an opportunity to contact alumni from our respective units who can form a valuable support base.

8. As a result of the self-study process, we can have true "writing across the curriculum" as committees collaborate to draft various sections of the report, meet with the editor(s) for review, submit revised versions for campus-at-large response, and then revise these drafts for final submission.

9. As we work with people from different areas of our college, we will have the opportunity to further develop a close-knit campus community.

10. Self-studies also tend to identify and promote new leadership at an institution as personnel perform competently in new roles.

Conclusion

As many of the ongoing benefits mentioned in this article indicate, we see the self-study process as a *journey*, not a destination. Brookes, in his discussion of "keeping the self-study on *track*," refers to the "promised exhilaration of our *journey*" and gives suggestions for preventing human "*derailment*" of the institutional self-study process (italics ours) (221). "The Station" by Robert Hastings continues this allegory of the way we see the self-study process, parts of which are excerpted here:

Tucked away in our subconscious minds is an idyllic vision. We see ourselves on a long, long trip that almost spans the continent. We're traveling by passenger train and out the windows we drink in the passing scene. . . . But uppermost in our minds is our destination. A certain day and a certain hour and we'll pull in the station with bands playing and flags waving. And once we get there, . . . so many pieces of our lives finally and neatly fitted together like a completed jigsaw puzzle. How restlessly we pace the aisles, damning the minutes for loitering, waiting, waiting, waiting for the station.

However, sooner or later we must realize that there's no *one station* (italics ours), no one place to arrive once and for all. The joy of life is the trip. The station is only a dream. It constantly outdistances us. . . . Unfortunately, once we get "it," then "it" dis-

appears. The station somehow hides itself at the end of an endless track (9).

As we embark on yet another journey of accreditation, may we maximize our opportunities and celebrate our successes along the way. This trip is a chance to make needed changes and capitalize upon the energy and creativity of our entire institution focused on a common goal: the continuous journey of becoming the best that we can be.

REFERENCES

- Administrative Response to Recommendations and Suggestions of Institutional Self-Study Prepared for Reaffirmation of Accreditation by the Southern Association of Colleges and Schools.* (1992). Jefferson City, TN: Carson-Newman College.
- Brookes, P. J. (1996). *Keeping the Self-Study on Track: A Collection of Papers on Self-Study and Institutional Improvement.* Chapter X: "The Role and Responsibilities of the Self-Study Director, 221-224.
- Hamm, M. S. (1997). *The Fundamentals of Accreditation.* Washington, D.C.: American Society of Association Executives, 39-46.
- Hastings, R. J. "The Station." *The Student* (1982, Feb.), 9.
- Institutional self-study prepared for reaffirmation of accreditation by the Southern Association of Colleges and Schools.* (1992). Jefferson City, TN: Carson-Newman College.
- Rogers, J. T. Untitled paper. *Community College Journal* (1996, Oct./Nov.), 30, 32.
- Walker, A. L., Jr. (1991). "Surpassing Society's Standards." *The Southern Baptist Educator*, 56 (1), 15.

“Present—with Horse, Bridle, and Saddle.” The Boys of Mossy Creek Baptist College in the War between the States

William D. and Darby O’N. Taylor

[The following is from the introduction of the book *Onward Christian Soldiers: Mossy Creek Baptist College Students in the War between the States, 1861–1865*]

East Tennesseans have long had difficulty with their role in the War between the States. In the early War, records would seem to indicate that the average East Tennessean was as ready to volunteer for the service of his State and Country, as were any other residents of the Southland. They were subjected to the same trials and troubles as any other Confederate soldier, and many laid down their lives on far-flung fields of battle, suffered with the same wounds, privations, and disease, spending their fair share of time as prisoners of war in northern prisons which were for the most part as wretched as the infamous Andersonville on the Southern side.

But it is the victors who write the histories, and it is the Unionists who told the story of the War for their region of the State. The former Confederates who were natives of this area had their voices stilled by the Late Unpleasantness. Their influence was ethnically cleansed, and many were forced to leave what remained of their homes for their own safety and that of their families.

But early in the War volunteering spirit was high throughout the South. Young men who dreamed of the excitement and glory of military life sought to join local units raised throughout the region. On the banks of Mossy Creek, Jefferson County, Tennessee, there was a new college containing many such young men.

It had begun operations a few years prior to the War, founded by the Baptists of East Tennessee. It was all male, as were most colleges of its day. Its purpose was to educate followers of Jesus Christ in the Baptist tradition, and train young men to the paths they should take

upon reaching their maturity. Many would choose to become preachers and all would undoubtedly be active in their local churches, regardless of what vocation they undertook: farming, the law, medicine or commerce.

As the War between the States asserted its considerable influence on the country, it would also have the sad result of closing down Mossy Creek Baptist College; and the resulting hostilities would not end with General Lee's surrender in April 1865, but would continue to threaten the very existence of the school for years afterwards. Such a consequence would not be apparent in the early days of 1861.

Many of the enrolled students would support secession and States Rights by force of arms in the four years to come. Napoleon Bonaparte Goforth, the president of the school when the War broke out, joined the Confederate army at Loudon a month before the official closing of the institution. Future presidents Jesse Baker, Birdwell G. Manard and William A. Montgomery would also wear the gray during the months ahead. The father of President Jesse M. Burnett and the uncle of Newman College's President William T. Russell would serve the South as chaplains.

Though a search of service records would indicate that most of the students at Mossy Creek Baptist were Confederate in sympathy, there were others who would throw in their service with the Federal states. During the early days of the War, interesting and lively debates and heated conversation must have taken place around the three buildings composing the campus of the Baptist college.

Fort Sumter had been fired upon, and Lincoln was making his call for volunteers. Seven states had already severed their ties with the Federal Union. Tennessee had as governor Isham Harris, an avowed secessionist, so it was only a matter of time before the State did the same. Indeed, when Lincoln called for Harris to furnish volunteers to crush the "rebellion," the Tennessee chief administrator responded: "Tennessee will not furnish a single man to subjugate our sister Southern states, but 50,000 if necessary in their defense."

John C. Vaughn, sheriff of Monroe County, East Tennessee, had been an invited guest to watch the show at Fort Sumter in Charleston, South Carolina, April 12, 1861. He had been raising his own regiment back in East Tennessee, and rushed home to complete the muster. His 3d Tennessee Infantry Regiment would arrive on the field of battle during the first great action of the War—1st Manassas—the day following the fight, and would capture a federal battery of cannon during their retreat. Company "A" of that regiment—the first company mustered in largely from Jefferson County—was raised at Talbott Station by Captain Luther C. May. Mossy Creek students Isaac Watkins, John

Toland and James Rightsell would join its ranks May 6, 1861—the day Tennessee officially entered into a military alliance with the Southern Confederacy. These boys would be the first Mossy Creek Baptist students to join the Southern army.

While war frenzy was peaking, other prominent Jefferson Countians would also be active in recruiting for the new Confederacy. Over in Morristown, then partially in Jefferson County, Captain Stephen Cocke raised a company in the summer of 1861, by hiring a brass band to parade from one end of Main Street to the other. By the time it completed its march, it is said over 100 men had lined up to become members of what would become Company “C,” 37th Tennessee Volunteer Infantry Regiment.

William Bradford would be working out of Dandridge to raise the 43rd Tennessee Volunteer Infantry Regiment. New Market planter and merchant William Brazelton, Jr., would be recruiting a cavalry battalion. His son and six other students at Mossy Creek would become members. Captain David Neff would be busy mustering in an infantry company at Mossy Creek, perhaps in the very vicinity of the grounds of the college. Later in the War, another company of infantry that would become Company “F,” 61st Tennessee Regiment, would be mustered into service at Mossy Creek, only a month or so before being sent to the defense of Vicksburg, Mississippi. Captain John Peyton Lynch raised an artillery battery (company) at Strawberry Plains.

Thomas’ Legion, one of the more colorful and ethnically diverse units ever assembled during the War, was composed of men from the mountains of Western North Carolina and East Tennessee, and Cherokee Indians from the reservation at Quallatown, North Carolina. As a “legion,” it consisted of a regiment of infantry, a battalion of cavalry, and a battery of artillery. Company “G,” of Walker’s cavalry battalion, was raised in Dandridge. This unit would spend many months headquartered in and around New Market and Strawberry Plains.

Mossy Creek Baptist students would serve in all these commands in varying numbers, and were particularly attracted to the cavalry wing of the army. But it was on the knobs around town, and near the Newman dorms and administration building, that Lieutenant Colonel Benjamin M. Branner was also at work enrolling his own cavalry battalion. His efforts would bear the most fruit among the young college men. On July 24, 1861, the day of its muster as a military unit, Company “E,” 4th Tennessee Volunteer Cavalry Battalion, enrolled eighteen students from Mossy Creek Baptist College. Nine other students would join other companies in the battalion within the next few weeks. And when the battalion was merged with the 5th Tennessee Cavalry Battalion to form the 2nd Tennessee Cavalry Regiment on

May 24, 1862, it would have between this date and the end of the War contained thirty-four Mossy Creek Baptist students on its rolls. The 2nd Tennessee Cavalry Regiment had the reputation of consisting of the wealthy, educated young men of East Tennessee, and would come to be considered one of the more elite cavalry units to serve with the Army of Tennessee in the western theater. Indeed, the Southern armies required its cavalymen to supply their own mounts, a requirement that relegated many would-be, but poor, horse soldiers to the infantry.

Former students Major James T. Huff, Colonels W. P. Bishop and George T. Fry, would command their own regiments before the War concluded. Numerous other former Mossy Creek students would raise and/or command their own companies as Captains.

Those with interests in serving in the Union army had a bit tougher time in joining units of their choice. Such companies were mainly mustered in up in Kentucky, because it was unsafe to assemble for that purpose locally where word would spread to the Confederate forces. In the dark of night in secluded places these men met, and "scouted" over the mountains north to camps like Dick Robinson, Wildcat and Nelson to be organized into East Tennessee Union regiments. Future President Samuel Tindell was one such volunteer. After the fall of Knoxville in September 1863, Unionists could be more demonstrative in their allegiance. For the two years of repression East Tennessee federals had had to endure previously, they would enact "in kind" on their secessionist neighbors from that date forward. Usually long days after the War in the field had officially concluded.

And what of the dozens of students for whom no record of military service seems to exist? This War was one in which few able-bodied men were able to escape enlistment, either voluntary or forced. So, a number of these boys probably had records filed under given names that were not located. Perhaps these records will surface in days to come, as a number have. But, there were undoubtedly a number of the students who were able to stay away from active duty through various means, such as making use of political influence, or hiding from enrolling authorities being likely primary tactics employed.

A number of skirmishes occurred in Jefferson County during the War, at New Market, Strawberry Plains and Mossy Creek. In the final days of 1863, a pitched battle raged east of town on one of the coldest days of the War. Undoubtedly, troops were engaged in action on and around the campus during this fight.

The College buildings themselves would suffer physically from the effects of occupation by warring armies. The Confederates used them as hospitals; the occupying Union forces used them as billets for their cavalry and horses. As a result of the Yankees' stay, it was

reported in the Board of Trustees Minutes of 1889, that “the three brick structures were almost entirely dismantled. The doors, windows and window casings and many joists, with some flooring, were destroyed or badly damaged. The walls of the buildings had many large-sized holes battered through.” The facilities of the College were nearly demolished.

One of the first acts of the officials re-opening the institution in 1868, was to place a claim for \$7,000 against the United States government for damages inflicted by its army. Near the turn of the century, former Confederate general William B. Bate, now serving his State as a senator from Tennessee, would with others spearhead through the Congress the money owed the college on Mossy Creek, now called “Carson and Newman.”

In the Post-War years, it is interesting to note that the dedication men had to the continuance of the College seemed to override old sectional ties, and veterans Alfred W. Swann, John N. Newman, N. B. Goforth, John Trent, Abijah D. Scruggs, “Shade” T. Harris, J. P. Rhoton and countless others reunited in their determination to work together for not only its survival, but to make possible the institution we celebrate today, 150 years after its founding.

The Importance of Faculty and Administrator Influence on African American Student Persistence at Small Colleges in Appalachia

Robert A. Littleton

Abstract

This article is the result of my dissertation entitled “African American Student Persistence at Small Colleges in Appalachia” (Littleton, 2001). The study examined the experiences of twenty-four African American students who persisted towards graduation at small, predominantly white colleges in the Appalachian region of the United States. Similar studies on African American student persistence have primarily focused on large, public universities. This research attempted to fill a gap in the literature by focusing on small colleges. A qualitative research approach guided the study with semi-structured interviews as the primary data source. Multiple themes of African American student experience and persistence resulted from the interviews. This article briefly examines one of those areas: faculty and administrator influence on African American student experience and persistence.

Introduction and Background

In the late 1980s, Boyer (1987) projected that by the year 2000 approximately 30% or more of all students in the public schools would be from minority groups. He stated:

If our sense of nationhood is to be strengthened, if a generation of new citizens is to be brought into the mainstream of American life, colleges and universities must recommit themselves to the task of equality of opportunity for all. They must assure that their recruitment and admissions procedures bring them significant numbers of students from under-represented populations. Perhaps more than

any other institution in our society, it is the college that is crucially important to advancing prospects for black and Hispanic students (p. 39).

According to Astin, Tsui, and Avalos (1996), “the undergraduate years represent a major leak in the educational pipeline for students from underrepresented ethnic/minority groups” (p. 6). The under-representation of minority groups among entering college freshmen is intensified by their relatively low degree attainment rates during the undergraduate years. In their research, the authors found that the percentage of African Americans completing their Bachelor’s degree within four years was 19.4%, within six years was 31.2% and within nine years was 33.9%. Comparatively, 42.7% of white students completed their Bachelor’s degree within four years, 46.8% within six years, and 47.3% within nine years (Astin et. al., 1996).

Understandably, retention is a major focus at many colleges and universities. However, Kemp (1990) suggested, “universities should develop and implement programs and services aimed at the education and *progression* of minority students toward graduation and social productivity rather than retention” (p. 146). *Therefore, instead of examining why African American students drop out of colleges, the researcher chose to explore the experiences they have that lead them to progress and eventually graduate.* The emphasis of this study was *persistence* as an expression of the quality of student experience rather than simply the emphasis of the number of students retained.

A review of the literature on student persistence revealed five influential theories that provided a comprehensive framework for this study: Tinto’s Student Integration Model (1987), Astin’s Theory of Student Involvement (1984), Bean’s Student Attrition Model (1980), Pace’s Quality of Effort Scales (1980) and Cross’ Four Stage Developmental Theory (1978).

Purpose Statement

The study described the experiences of African American students who persisted to their junior or senior year at small, predominantly white liberal arts colleges in the Appalachian region of the United States. Based on a review of the literature, most studies focusing on African American student persistence were conducted at mid-size or large public universities. The purpose of the study was to fill a gap in the literature on the experiences of African American students who *persist* at *small* colleges. As a means of comparison, five administrators

were also interviewed concerning their observations of African American student experience at their respective institution. The goal was to provide faculty and administrators, at small colleges, with practical knowledge and recommendations for enhancing the experiences of African American students that would, in effect, increase the likelihood of their persistence.

Site and Sample

Four institutions, located in small towns or rural areas in the Appalachian region, participated in this study. Enrollment at these institutions ranges from 900 to 1,600. The average African American population is approximately 4%-5%. The criterion chosen for this study were threefold: African American, Junior or Senior Classification, and in 'good standing' with her/his academic institution. Purposeful sampling was incorporated to select participants for the study. According to Patton (1990), the logic and power of purposeful sampling lies in selecting information-rich cases for study in-depth. Twenty-four students (13 females, 11 males) and five administrators participated in the study. Carson-Newman College was not one of the participating institutions.

Research Methods

Semi-structured, open-ended interviews were conducted with student and administrator participants in 1999 and 2000. A qualitative study provided an opportunity to obtain *rich, detailed* information from a small group of people (Patton, 1990). Furthermore, the approach allowed readers to understand, through *descriptive* data, what it means to be a minority at a small, predominantly white college. Six broad questions were asked in the interview to invite students to articulate their story about their college experience. A similar format was used with administrator participants. These open-ended questions were developed based on topics related to student persistence as derived from a review of related literature and a pilot study.

Interviews were set up with students on their respective campuses. With the consent of the participant, the researcher audiotape recorded the interview. After interviews were conducted, the researcher transcribed each of the twenty-nine interview tapes. Each student is referred to by a pseudonym he/she chose prior to the interview. After the interview, all participants were mailed a transcript of their interview

for feedback and to review for accuracy. Sixty-nine percent chose to return the interview transcript to the researcher.

Phenomenological inquiry guided the data analysis. According to Patton (1990, p. 69), phenomenological inquiry focuses on the question: "What is the structure and essence of experience of this phenomenon for these people?" The phenomenon experienced may be an emotion, a relationship, a program, a culture, or an organization. In this study, African American students were experiencing life on a predominantly white college campus and persisting towards graduation. Phenomenological inquiry also enables the researcher to know what people experience and how they interpret the world (Patton, 1990). The interview method allowed students to tell their story about attending a predominantly white college. An inductive approach was also followed in the data analysis. Patterns, themes and categories emerged from the data rather than being imposed prior to data collection and analysis (Patton, 1990).

Results

The framework used for displaying the data was Astin's I-E-O Model (1993), which is a conceptual approach for studying college student development. *Input* refers to student characteristics at the time of entry to college. *Environment* refers to the programs, policies, faculty, peers and educational experience to which the student is exposed. *Output* is the student characteristics after exposure to the environment. The majority of data collected in this study focused on the *environmental* element or those factors that were occurring at the time of the interview. While input and output factors were both significant, environmental factors were the main influence of persistence and experience in this study. In this article, three themes are briefly presented: Approachable Faculty, Tough Love, and African American Role Models.

Theme: Approachable Faculty

The influence that faculty had with African American college students was described by each participant in some fashion. Furthermore, faculty influence was a key factor in student persistence for most students. Several students had positive things to say about faculty members and the influence they had on them both in and outside the classroom. All twenty-four students had at least one positive comment about faculty at their institution. Seventeen students (71%) had at least

two or more positive comments regarding faculty members. Male students were slightly more positive with 73% (8 of 11 interviewees) having two or more positive comments about faculty members. Comparatively, 69% of the females (9 of 13 interviewees) had two or more positive comments.

James described the individual attention he received from faculty by stating: "It helps when someone else cares other than yourself." When Grace described the availability of faculty at her college she remarked: "I can go in their office and just talk. There are a lot of things you would see here [like talking to faculty outside the classroom] that you wouldn't see at a larger school."

Grace continued with what was a memorable quote concerning faculty members and the motivation they have about their profession: "The teachers in my department are so excited about what they're doing and their excitement just bounces onto us." Similarly, the quality of the faculty was one reason why Cindy chose to remain at her present institution: "If it wasn't for the professors and if the school was not a good school, I wouldn't stay. I didn't stay because of the students." In comparison to her former college where she explained the teachers did not know her at all, the small college atmosphere was very personable. Patrick's professors have also been a key factor in his persistence in college. He noted:

The teachers here have motivated me to move on. There have been times like my sophomore year when I almost dropped out of college. I was going through personal problems and other things. Some of my closest teachers pulled me aside and told me that I needed to be here. They wanted me here. They helped me outside of class and checked up on me to make sure everything was OK. I was having trouble in one of my English classes. One of my teachers suggested that I go to the Writing Center, which was only opened certain times during the day. With my schedule, it was hard to make it during those hours. My teacher told me to do a rough draft early and bring it by their office for feedback. They made suggestions and returned it in time for me to turn the paper in.--
Patrick

While Jamar indicated that he did not talk to faculty often, just knowing they were available made an impression on him:

I think the major thing the faculty and staff do is challenge. Everybody challenges you to do your best. It seems like it's more personal since we're at a smaller school. They will call you in their

office and ask you what's going on. I think that is one thing you would miss at a larger school--the individual attention.

Theme: "Tough Love"

Some of the students mentioned the importance of faculty with the ability to be stern when needed and to have defined expectations. Lauren used the term "tough love" to talk about the faculty at her institution. She said, "Our professors lay down the law; they have tough love." Her definition of "tough love" was described in a brief example she witnessed:

A student in one of my classes wasn't coming to class and the professor got on to him. He told the student if wanted to pass the class he had to show up. So the professors lay down the law...tough love...and tell them like it is. They don't just keep documenting absences they want to why the student is absent.--Lauren

Nichelle described a similar observation: "I have some professors who are tough and basically say that your either do what is required or they will be seeing me again next semester." Grace also described "tough love" among faculty in a similar manner:

They [faculty] don't accept anything but your best. They hound you and you won't like it when they're doing it but once you turn your paper in and you finally get an A; it's worth it. You feel good about yourself. I have found myself going back and thanking them for not allowing me to turn in a sloppy paper.--Grace

It is interesting to note that all three of these students come from different institutions. Therefore, three of the four participating institutions were mentioned in terms of some faculty members having what students referred to as "tough love". Other students also had comments regarding "tough love". Patrick said, "Most faculty will get on your case if you're slacking off (sort of like my parents)." Similarly, Voline reported, "Some faculty show 'tough love'; they don't allow me to quit."

Theme: African American Role Models

All students were asked during the interview what they would like to see happen in the future for African American students at their

respective colleges. Liz, Kris and Patrick reported that the faculty members were “doing all they could” and that they were getting the help they needed. The one issue that came up for several of the students was the issue of few or no African American faculty members or administrators on their respective campuses. Fourteen students (58%) mentioned the addition of African American faculty and administrators would be a benefit to the African American students. Of the fourteen students, five were males (36%) and nine were females (64%). This theme examines the student opinion concerning African American faculty members.

Some of the students were specific about the need for African American faculty and administrators on their campus. For example, while there were coaches who are African American at her institution, Shequita felt that there should also be African American faculty and administrators on staff.

We need black faculty. The only examples we have are the black coaches. They are not role models for me. They may be role models for an African American football player; but for me that's not a role model. I want to get my Ph.D. There are no examples [of African American faculty or administrators] here for me.--Shequita

Simmons had a similar response and added her concern that the college could not attract African American faculty and administrators. Patrick thought the addition of African American faculty and administrators would assist African American students, but especially those who are non-athletes:

We need someone who is African American who is not a coach, just a regular teacher. We have two women but from a black male perspective we don't have anyone to turn to other than a coach. This would help the guys who are not athletes to have a positive role model to look up to.--Patrick

Charles described an effort by his coach to bring in African American graduate assistants to better relate to the African American athletes. However, the effort was not as productive as was intended because the graduate assistant coaches were so close in age to the undergraduates that they often “hung out” with the players. As a result the respect was not there from player to coach, as he speculated there could be with a faculty mentor relationship.

When asked about the curriculum at her college, Grace said she felt the curriculum did not meet her needs because as an African

American student, she was not exposed to African American faculty members. Grace described the impact one African American staff member had while that person was at her institution. Grace described this staff member as a mother/father figure for all students:

She was the only connection that most black students had on campus, the only mother figure that was there constantly. We felt we could go to her and blow up about anything and she would have empathy if not sympathy. Her being gone is just like an empty hole. She just had that ability and that connection with us. The mother/father figure in most families is a stable figure. Seeing that the guys have football coaches . . . there are some black football coaches . . . but there is no balance. For the girls there is nobody to talk to about problems.--Grace

Similarly to Grace, Voline believed the addition of African American faculty members would help give the African American students someone to whom they could relate.

I think they need to have more African American teachers on this campus. I know that some of the teachers have been around African Americans but an African American can reach more African American students and get to them; they understand. I had a chance to come from a house . . . but some students didn't have a chance to come from a house. They may come from the ghetto, or the housing projects or the bad side of town. But they (faculty) don't understand unless they have been there. The college needs to focus on African American teachers for our African American students to feel comfortable here. Just to say 'hey there is someone like me on campus and they have been through what I have been through.' Just to feel welcome.--Voline

John noted the importance of having someone African American students could relate to academically and someone to talk to who understood the African American culture. He said, "Academically, we just don't come in contact with African Americans. It's just non-existent around here as far as academics." John also said that, as a freshman, he felt he did not belong at the college and that it would have been a worse experience for him had an African American staff member not been on campus for a brief time. He continued by saying his college loses a lot of minorities each year "due to the simple fact they don't have a sense of belonging and there is nobody to confide in; there are no black faculty members to confide in." Marlene also described

how important it is for African American students to have a role model other than a peer.

Not only would African American faculty members give African American students someone to relate to and provide a good role model, they would also serve as a good role model for white students. Lauren thought this issue was particularly important:

I think there needs to be more African American faculty of course. It would be great to see more positive role models; not only for us but for white students. A lot of the white students have had no contact with black students at all. I don't know what they have been taught but it would be nice for them to see something positive instead of negative stuff they get bombarded with all the time. Something other than sports.--Lauren

While the majority of students would like to see more African American faculty members at their respective institution, there were a few who said it was not a significant need in their opinion. Charles noted: "I don't think we would have to bring in African American faculty or administrators. I don't see a problem with the ones we have." Kris added: "I've thought about the numbers of black students on campus. But I haven't thought that a black faculty member would help out a lot." Finally, Nichelle noted that having only one or two black faculty members was what she was used to and did not think it would make a difference to add more African American faculty.

Discussion

The influence of faculty members and administrators on student persistence was significant. Seventy-one percent of the students indicated faculty influence as a persistence factor for their progression towards graduation. In this study, faculty influence was defined in several ways during the student interviews. According to the students, faculty have had a positive impact because they: cared enough to push students do to better (sometimes referred to as 'tough love'), took time for students, were willing to help and had an open door policy. Students also enjoyed getting to know their professors outside the classroom through various campus events. It was clear that students appreciated the individual attention they received from faculty members at their respective institutions.

While faculty influence was a significant finding for this study, the existing literature was already quite extensive on faculty in-

fluence on student experience and persistence. Several researchers have addressed the importance of faculty influence. Tinto's (1987) *Student Integration Model* suggested that the more integrated the student, the more likely he/she would persist. According to Tinto (1987), interaction with faculty is part of this integration. Astin's (1984) *Theory of Student Involvement* discussed the importance of communication with faculty [both in and out of the classroom] as a means of involvement, which fosters persistence. Pace's (1980) *Quality of Student Effort Scales* also highlighted faculty influence. Academic experiences in the classroom and intellectual experiences with faculty members serve as one of the three major factors in Pace's (1980) model. Bean (1980) also mentioned the informal contact with faculty and administrators as an avenue for increasing retention. Nettles (1991) noted the ease of developing relationships with faculty as one of four items that led to academic integration for African American students.

Although students spoke very highly of the faculty, a majority indicated some room for improvement. The greatest need for improvement was in the area of diversity among faculty members. The need for African American faculty members on their respective campuses was reported by 58% of the students. Although most institutions participating in the study had a small number of African Americans on staff, there were very few African American faculty members. Students specifically mentioned the need of 'role models' for the African American student. Most students did not feel that they had an African American role model at their institution to which they could look for guidance.

Some students specifically mentioned that there should be African American faculty and administrators in positions other than coaching at their respective institutions. While coaches were a positive influence for the student athletes and some non-athletes in the study, there was a specified need to have a role model outside athletics. For the non-athlete, in particular, an African American faculty member or administrator would be an important asset for these students. Some student athletes said this would be valuable to them to have someone who understood the African American culture and that could relate to them.

The idea of an older adult with whom to share cultural understanding seemed to be important to African American students. The term 'mother figure' or 'father figure' was sometimes used in reference to such a role model. The researcher suggests that perhaps the need for an African American role model is particularly important for females. The issue of family was the third most reported persistence factor among all students. However, when examined by gender, females were twice as likely to cite 'family' as a persistence factor. The majority of

African American males in this study were athletes and in some cases had an African American coach to look to as a potential role model. The females on the other hand, did not feel they had this option.

While several students mentioned the importance of having an African American role model, the number of African American faculty and administrators at participating institutions was relatively low. Nettles' (1988) model of the cyclical process of African American student attrition applies here. In this model, Nettles (1988) suggested that the lack of African American role models was part of the cyclical process that sometimes led to attrition for African American students. The notion was that without an African American role model, the African American student might not persist. If the student did persist, he/she might not have a college experience and that would lead to further education. According to Nettles (1988), the cyclical process occurs when the African American student decides not to choose a career where he/she can serve as a role model to other African American students. Thus the potential number of African American role models continues to be underrepresented. Altbach and Lomotey (1991) and Credle and Dean (1991) also suggested the importance of faculty members as mentors for African American students.

Conclusion

The dissertation "African American Student Persistence at Small Colleges in Appalachia" attempted to examine what the experience is like for an African American student on a small, predominantly white college campus in the Appalachia region of the U.S. The researcher concluded that meaningful information on African American student persistence was discovered along with additional questions to consider for the future. African American students at small, predominantly white colleges make up a small, but very significant, part of the college environment for the campuses that participated in this study. Among many things, the research demonstrated the sheer determination and persistence of students who are in the minority. Through their persistence, many great lessons of character can be explored such as: motivation, resilience, adaptability, openness, faith and many more.

This article focused on three themes related to faculty and administrator influence on African American student participants. These themes were three of the multiple results from the dissertation. The results suggested the importance of approachable faculty and 'tough love' in relation to African American student persistence. Finally the significance of African American role models among faculty and ad-

ministrators was also evident for many of the students in this study. Several African American students indicated this mentor relationship as a missing element of their college experience. Overall, the results of the study showed how caring faculty and administrators at participating colleges can and do make a significant difference in the daily lives of students on their respective campuses. Their love, dedication and passion for their work were evident to the researcher and as reported by students.

References

Altbach, P. G. and Lomotey, K. (1991). *The Racial Crisis in American Higher Education*. New York: State University of New York Press.

Astin, A. W., Tsui, L. and Avalos, J. (1996). *Degree Attainment Rates at American Colleges and Universities: Effects of Race, Gender and Institutional Type*. Los Angeles: Higher Education Research Institute, UCLA.

Astin, A. W. (1993). *What Matters In College? Four Critical Years Revisited*. San Francisco: Jossey-Bass.

Astin, A. W. (1984). Student Involvement: A Developmental Theory for Higher Education. *Journal of College Student Personnel*, 25, 297-308.

Bean, J. P. (1980). Dropouts and Turnover: The Synthesis and Test of a Causal Model of Student Attrition. *Research in Higher Education*, 12, 155-187.

Boyer, E. L. (1987). *College: The Undergraduate Experience in America*. New York: Harper and Row.

Credle, J. O. and Dean, G. J. (1991). A Comprehensive Model for Enhancing Black Student Retention in Higher Education. *Journal of Multicultural Counseling and Development*, 19, 158-165.

Cross, W. E. Jr. (1978). The Thomas and Cross Models of Psychological Nigrescence: A Review. *Journal of Black Psychology*, 5, 13-31.

Kemp, A. D. (1990). From Matriculation to Graduation: Focusing Beyond Minority Retention. *Journal of Multicultural Counseling and Development*, 18, 144-149.

Nettles, M. T. (1991). Racial Similarities and Differences in the Predictors of College Student Achievement. In W. Allen, E. Epps, and N. Haniff (Eds.) *College in Black and White* (pp. 75-91). Albany, NY: Suny Press.

Nettles, M. T. (1988). *Towards Black Undergraduate Student Equality in American Higher Education*. Westport, CT: Greenwood Press.

Pace, C. (1980). Measuring Quality of Student Effort. *Current Issues in Higher Education*, 2, 10-16.

Patton, M. Q. (1990). *Qualitative Research Methods* (2nd Edition). Beverly Hills: Sage Publishing.

Tinto, V. (1987). *Leaving College: Rethinking the Causes and Cures of Student Attrition*. Chicago: University of Chicago Press.

Response to Distinguished Alumnus Award (Posthumous)

Libba Moore Gray, C-N '73

Bob Gray

The years Libba spent at Carson-Newman College helped establish the foundation for her career and her life. When she reminisced about those years, she always talked about the people, the instructors and fellow students who became life-long friends and colleagues.

Libba didn't fit the mold. She was never a "typical" anything. Here at Carson-Newman, she was a trailblazer. She was a thirty-five year old wife and mother of four children, going back to college to finish her degree. She wanted to teach and to act and dance and write. For her it all came together here.

I think Carson-Newman inspired Libba to accomplish her goals and do her best. That's why she overcame such almost overwhelming odds. That's why she pushed her youngest child to classes in a stroller when she couldn't find a baby sitter, why she ran a household, helped with her first husband's ministry and still graduated with honors.

Libba and others like her were part of a group of women who saw they needed an education to achieve their goals and Carson-Newman helped provide the atmosphere for them to succeed.

Libba had the talent to become an award-winning actress, a nationally published poet, and the author of nine children's books, but her college years gave her the push to put those talents to use.

In twenty years in the Blount County school system, she taught thousands of high school students and shared with them her lesson learned, "Don't give up, keep pushing, and you'll do fine."

The last award presented to Libba was the Annie Selwyn medal for courage. Presented just two days before her death, the award

recognized Libba's heroic fight against cancer and her battle to do her best against incredible odds. It is a fitting final tribute.

Libba Moore Gray (BA, 1973), author and teacher, Knoxville, Tennessee, is survived by her husband, Bob Gray, four children, and three grandchildren.

Response to Distinguished Alumnus Award

William E. (Sonny) Melton, Jr., C-N '62

I was both surprised and honored upon receiving the letter from Dr. Netherton notifying me of recognition as a Distinguished Alumnus of Carson-Newman College. I consider myself only one example of the multitude of Carson-Newman alumni who have served as teachers in schools and directors of music in churches all over the world, and it is on behalf of all of them that I accept this honor.

Since my arrival as a freshman in the fall of 1958, Carson-Newman College has been an important part of my life. It was at Carson-Newman that I received the preparation for my career, made life-long friends, and met the young woman who would become my wife.

I shall never forget many of the dedicated professors who had such an influence on my development. I particularly remember my Bible professor, L. Dan Taylor, who taught in such a way that we were compelled to think; my American history professor, Dr. Robert Burts, who could lecture forever without referring to notes; my German professor, Dr. Carey Crantford, who had a real talent for finding out everything you did *not* know; and all of my music professors, who taught me the subject matter, gave me a love and understanding of music, and helped me to develop the teaching skills necessary to share that love with others.

I am particularly indebted to Professor Charles Jones, a man who taught me much more than music. From him we learned that a real teacher goes far beyond what is expected in what he or she will do for students. I shall never forget my senior year when, because of circum-

stances beyond his control, it appeared that we would not go on spring choir tour. He spent countless hours on the telephone making arrangements so that we would not be disappointed.

“Fessor” simply would not settle for less than our best. He was a hard taskmaster, who at times struck fear into his students, especially the sixty of us who met him each morning at 8:00 o’clock for freshman theory; but the results were outstanding. Much of my success with choirs is due to the lessons that I learned from the master.

On several occasions after my graduation from Carson-Newman he invited our choirs at Carter High School to sing with the A Cappella choir in joint concerts, giving my students marvelous opportunities to perform extended works with a fine college choir. He and Mrs. Jones were in attendance at my conducting project when I was in graduate school. His encouragement and continued interest in my work have been important factors throughout my career as a choral director. The award I receive as a Distinguished Alumnus is as much his as mine; it certainly would not have happened without him.

I remained in close contact with the music department throughout my teaching career at Carter High School through my work with Carson-Newman student teachers. It was my privilege to work with over forty of these talented young people, and many of them remain friends to this day.

Many of my students at Carter High School have come to Carson-Newman. At least a dozen have majored in music and now serve as teachers, music supervisors, or church musicians. Upon my retirement from the public schools in 1993, it was my privilege to serve as a part-time faculty member in the music department for several years. It was the fulfillment of a life-long dream; and, even though it was a brief tenure, it was a great experience.

Some of my closest friends to this day are people I met while a student at Carson-Newman. As I have already mentioned, I met my wife here. My sister who met her husband here introduced her to me. Both of my children attended Carson-Newman for a time. I think of Darrell Alsip, Morris Jordan, and Doug Smith with whom I sang in the “Overtones” quartet for a couple of years; Bob Lewis, Charlie Baker, Becky Jett, and many others. Freda Hart was one of my first student teachers, and she and Ed are good friends to this day.

Wherever I go I meet people who know about Carson-Newman College. I am always proud to say that I am a C-N graduate. I have often said that my decision to attend Carson-Newman is one of the major decisions of my life that I have never questioned. That choice has influenced the entire direction that my life has taken. I received a quality education from teachers who cared about me as a person, teach-

ers who saw in me something worthy of their investment of time and effort. I learned from professors who could have made far more money in others schools, but chose instead to invest their lives in Christian higher education. They chose, as Robert Frost put it so beautifully, “the road less traveled by. And that has made all the difference” ... in my life and in thousands of others.

I thank God for Carson-Newman College, what it was, what it is, and what it will be in the future. And I thank Carson-Newman College for this high honor. I will do my best to be a worthy recipient and to be a credit to my Alma Mater.

Response to Distinguished Alumnus Award

G. Webster Carroll, C-N '48

I have no better beginning place than to pay tribute to my dear wife, Betty, whom I met right here on this campus in 1944. She was Miss Betty Lou Wilt from Lakeland, Florida; and it was not too long before people around campus began to muse that I was “wilting” from her charm. Following graduation in 1948, we were married in August and took our honeymoon driving to Fort Worth, Texas, to enroll in Southwestern Baptist Theological Seminary. If I have accomplished anything in my ministry, much credit goes to Betty.

As we began our missionary career, Betty’s conviction was that God’s call to her was to major on the witness of a Christian home; and she excelled in that calling. She was the rock of our family, especially during the years of the savage rule of Idi Amin, when I was so often away and no one ever knew who would or would not return. Our two children and their families are missionaries today serving in Kenya, Africa.

I must also pay tribute to my godly parents whose prior calling in life was to have a Christian home, bringing us up in the nurture and admonition of the Lord. They kept before us always the truth that God had a plan for our lives in His greater plan of bringing the world unto Himself. My father finished the seventh grade in school and became a grocer. His goal for his four children was to get a college education.

My older brother, Dan, and his wife, Betty Alice, Carson-Newman graduates, spent their career as missionaries in Latin America. My sister, Mattie, and her husband, Kelder Mullins, both Carson-Newman graduates, spent their career as pastor and wife in East Tennessee. My younger brother, Arthur, and his wife, Barbara, also both Carson-Newman graduates, felt a call from God to return home and continue the grocery business and, according to Arthur's own words, "to help support you all in your ministries."

In 1944, I boarded the Tennessee Coach bus to travel to Jefferson City. In Claypool Hill at a rest stop I bought for a nickel the biggest red apple ever grown. Upon arrival in Jefferson City I got a room in a boarding house and spent the night, hardly sleeping because of excitement. The next morning I carried my suitcase up the hill, in absolute awe as the Navy V-12 boys, who were occupying the campus then, marched by in cadence. The president's secretary ushered me into Dr. James T. Warren's office; and before I sat down I placed the \$500.00 that my father had given me on his desk. I told him my father had given me that money and that I wanted to enroll in Carson-Newman. I quickly told him also that I needed a job and that I would do any kind of work. Before sending me to Coach Fred Noe to arrange a campus job, Dr. Warren said, "Webster, let me give you a secret." He pulled out his scratch pad and wrote one word, "Work." This made a lasting impression on me. The job that I was given was the menial task of maintaining the tennis courts.

I discovered at Carson-Newman that the fruits of the Spirit grew virtually on every tree on the campus:

- Love, as in the life of Mrs. Nina Rubin,
- Joy, as seen every day in the smile of Mrs. Carl T. Bahner,
- Peace, as lived out by Dr. William Bass except with regard to the one poem, "Trees,"
- Longsuffering, as granted me by Mrs. Hood when I caused Barbara Williams to scream at the dining table in Henderson Hall one evening,
- Kindness, the hallmark of Dr. Carl Bahner,
- Goodness, through and through the life of Dean Arlie E. Cate who made the greatest impact on my life. After his death Mrs. Cate gave me Dean Cate's old, worn satchel, a memento and his trademark, that I shall always cherish.
- Faithfulness. Was it greater in Professor Judson Dunbar Ives, Miss Janie Swann Huggins, or Dr. Edgar Cook? None was more faithful than our beloved "Fessor" Charlie Jones.

- Gentleness, as Dr. James Ellis raised his finger to beckon, “Come hither young man.”
- Self-control, as preached by Coach Frosty Holt, when hog-tied by the administration to take his turn speaking in chapel on the subject of “Keep Your Eye on the Ball,” one of his two prepared speeches.

Ton and tons of the fruits of the Spirit fell from students all around me everyday. Calvin Parker was my first roommate, my college prayer mate, and is here today with his wife, Harriett, after a missionary career in Japan. When the Navy V-12 unit vacated the campus and civilian students reclaimed the “Barn,” Archie King and I were roommates and enjoyed a David-Jonathan relationship. Archie King was, and is, to me a giant of God who was a pastor and then Director of the Baptist Brotherhood of Tennessee. Baptist Student Union was music and music was Wayne “Flub” Maddox, who blessed us all. Retired from their missionary career in Japan, he and his wife, Dorothy, are with us today.

Carson-Newman, Baptist Student Union, and The Tennessee Baptist Convention were all wrapped into one. Norris Gilliam, a student from Vanderbilt and patron of inspiration, was not only another prayer mate, but also he hooked us up to world missions. He sits with his wife, Nancy, here today with his heart still burning with compassion for the world. What a student generation that was! The Master’s Minority Movement was the vision of Dr. Frank Leavell, and it swept our campus and changed our lives.

What about academics and scholarship? I wish that I had studied more, to be more worthy of the teachers and their selfless investments in me. I was never even close to a listing in *Who’s Who*; but I was so blessed with a sound, well-rounded education that, far more importantly to me, was rooted in the deeper things of God. It was exemplified by the dedicated lives of the administration, faculty, and student body. Thank you, Carson-Newman, for giving to me the world.

Response to Outstanding Young Alumnus Award

James R. Olive, C-N '90

I have truly been blessed in life thus far. My life experiences are part of a long and exciting journey with the ultimate goal being communion with God. Carson-Newman College has been a major jumping off point for this journey. When I enrolled in Carson-Newman, I was pretty much lost and did not have a clue about what life is. I did not know what I wanted to do with my life.

Jennifer, my wife and friend, frequently reminds me of the crazy guy in the black heavy metal t-shirt who first showed up at Carson-Newman. I changed a great deal from the time in my freshman year when a fellow student gave me my first Christian rock album (along with a letter mentioning that she was worried about my spiritual health) to the time when I graduated and married my loving wife.

It was at Carson-Newman that I met Jennifer. Without her, none of my accomplishments would have been possible. She is my strength and my guide. She is an amazing mother and friend. Her strong commitment to Christ has helped make me a more complete person and is a major influence on my own spiritual journey. I thank her from the bottom of my heart for everything she has given me and for what she continues to provide our family.

I also want to thank all the members of my family and Jennifer's family. I am truly lucky to have such loving and patient parents. They model what unconditional love is really all about. Also, all of my brothers and sisters are the absolute best!

Ten days ago, I went on a Walk to Emmaus where I recommitted my life to Christ. During the walk, I received a letter from my red headed sister in which she indicated how special she thought it was that I was called to work with young people. That kind of affirmation from one of my siblings really means a lot to me. Few of us are lucky enough to have such a loving and caring family.

To me, Carson-Newman's greatest gift is its people. From the flag twirler in the marching band to the art student discovering his or her talent to the professor with a real love and gift for teaching, we are all brought together here for a reason. God is definitely at work here.

My experiences with the faculty, administration, and students of Carson-Newman provided me with a complete education, academically, socially, and spiritually. My physics and philosophy professors

prepared me well for my doctoral work and gave me a better-rounded education than most of my contemporaries. My involvement with the Philomathean Literary Society showed me what brotherly love is all about and taught me how to extend the hand of God to my neighbors. Living and learning in a Christian environment taught me that it is all right to share with others and that it really is not “uncool” to believe in what God tells us.

Thank you Carson-Newman alumni for honoring me with this award. It really means a lot to me to receive such an affirmation from the people of the institution where I began my adult life. God bless you. You are truly God’s servants.

The Power of Conformity or Gravity Is Strong on the Slippery Slope

[The Carlyle Marney Lecture, September 7, 2000]

James S. Netherton

When Carolyn Blevins called asking that I deliver the Carlyle Marney Lecture and speak to my views on Christian higher education, I was glad to accept. I had several goals for this lecture. First, there was a backlog of materials on Christian higher education that I had been wanting to read. There was Richard Hughes book, *Models for Christian Higher Education*, and a wealth of articles from Bill Hull's seminar on this topic. Second, there were a number of ideas I had loosely floating around since I attended a summer seminar at Notre Dame sponsored by the Lily Foundation Faith and Learning Network. And, finally I had a desire to let you see your president deliver a scholarly address. I wanted to model the academic values we all share. Surely the commitment to this public lecture would provide the impetus to realize these good intentions. I sorely underestimated the demands on my personal time as president. The reality of this summer has been the absence of personal time to devote to this or any other project. It was only yesterday morning that my wife heroically dug through unopened boxes in the basement and found my copy of Richard Hughes' book. I have scanned a few segments and read critically the concluding chapter. Bill Hull's great arsenal of literature has not yet been found, much less read.

So I acknowledge at the beginning that this address will not be so much scholarly as personal. It will be based primarily on my own twenty years experience in Baptist higher education, periodic discussions with others who care deeply about this subject and the insights I have gained through reflection and the guidance of the Holy Spirit. It will not be based on a survey of the best literature nor delivered in a style replete with well-chosen quotes and carefully documented footnotes. It will be my thoughts, my convictions, my prejudices delivered unfortunately in my language, not that borrowed from wordsmiths far more eloquent than I. I pray that it will prove thoughtful and worthy of the investment of your time. Christian higher education is a subject

about which I am passionate, and I have far more to say than time would allow today. So I will limit my remarks to some foundational issues, philosophical bedrock underpinning my view of Christian higher ed. Hopefully there will be time at the end for dialogue. I am pleased to share with you some of my thoughts about this enterprise to which we have all given our lives, but I do regret that I am not doing so in a fashion which models the scholarship we all hold dear.

I would like to make five points today. I will list them now, develop each briefly and then review them at the end.

1. Our mission is and should remain Christian higher education.
2. Most of the forces at work within the academy and society at large would drive us away from our mission.
3. A liberal arts education is the finest form of education and the Baptist setting, with all its weaknesses, is one of the best environments for true liberal arts study.
4. We need particularity and ecumenism—the tension that comes from relating to a denomination and the rich diversity of being big-tent Baptists.
5. Our witness should be one of quality.

Back now to point one: **Our mission is and should remain Christian higher education.** For a private institution to be strong it must be distinctive. A private institution competes not on price, but value. Because it costs more, it must deliver more. And the “more” that it delivers must be recognized and prized. Its mission should be one that clearly differentiates it from the competition and that mission should be one that is deemed worth the higher price by its customers and worthy of sacrifice by those whose gifts and labors sustain it.

Carson-Newman’s great strength has been that it nurtured in the finest ways both mind and soul. It offers a liberal arts education of high quality encouraging each student to realize his or her fullest God-given potential both intellectually and spiritually. Many here have striven for greatness in their field and even greater things in their spiritual pilgrimage. I will cite but one—Carl Bahner, a first-rate chemist with national research credentials who for decades met weekly in his home with students interested in missions. Those he mentored are leaders in health and science professions and serve on mission fields around the world.

In coming as a new president I have done a lot of listening, to students, to parents, to alums, to donors. The things they prize most highly about Carson-Newman all derive from two strengths: the liberal arts education and the Christian commitment. The latter is often seen in

products of Christian love such as “I valued the personal attention,” “caring professors made the real difference in my life,” “I came because you made me feel I was important.”

There are other cases to be made for our mission based on our location and what kind of school might prosper here, what kind of citizens our country most needs and the growing importance of religion in American life. I will leave those up to you. But one thing is clear: whether considering our history and heritage, our location, our constituency, the needs of our country or the economic realities of future trends, our mission should remain Christian higher education.

Point Two: Most of the forces at work within the academy and society at large would drive us away from our mission. The pressure to conform is one of the most powerful forces on earth. As youngsters growing up we all experienced the power of peer pressure. As parents we have struggled to help our children cope with peer pressure. Conformity achieves a special triumph in the uniform way that certain young people dress to announce to the world that they are non-conformists.

And young people are not the only persons subject to the pressure to conform. The political correctness movement has held great power within the academy. More than one professor has seen his or her career derailed by naively believing that academic freedom was an adequate defense when expressing opposition to politically correct points of view.

One of the great challenges facing Christian colleges and universities is our desire to be excellent and to be recognized as we make progress toward that goal. As we become more successful, the pressure increases to conform to widely accepted, secular models of the academy. Indeed, some accreditors and some ratings agencies would eliminate faith-based institutions. *Money Magazine* removed Christian schools from its ratings one year and the American Psychological Association once denied accreditation of a doctor of psychology program solely because the Christian institution where it was housed practiced religious discrimination in hiring. *Money Magazine* later reversed its decision and returned to including Christian colleges and the accreditor backed down when faced with legal action. But these examples are illustrative of the many forces of conformity loose in higher education. Their power is great and often subtle. It should never be underestimated.

Pursuit of excellence and the resulting pressure to conform have led many church-related institutions to come at some point in their existence to view that relationship as a shackle, unnecessarily impeding the march to greatness. And everyone knows we should fight to throw

off shackles. The list of schools is long that started out as church-related, but at some point abandoned that mission—Harvard, Yale, Brown and Stetson, to name a few. The path is so well worn and the pressures to take it so great that this journey has been termed the “slippery slope to secularism.” It was a challenge at Baylor, a challenge at Samford, and is a challenge at Carson-Newman.

There are also cultural forces that would drive us away from our mission. Reinhold Neibuhr’s theological paradigm is instructive here. He described moving from a separatist approach “Christ against culture” to a more integrated relationship of “Christ transforming culture.” The risk in this change is that culture will transform the church or college rather than vice versa. Denominations aligned with the democratic movements of America, and that includes us Baptists, have been particularly vulnerable. Historically, we have challenged the generally accepted values of materialism in American culture—especially when we were struggling to survive. This challenge has diminished as we have prospered economically. Many of us have become leaders in the materialistic culture we once challenged. Our success often leads to a desire to soften the mission commitment.

The faculty, staff, administration and governing board are the custodians of Carson-Newman’s mission. It is my conviction that our best and brightest future is found not in lessening our commitment to Christian higher education, but to strengthening it. It is important then that each time a custodian of the mission is chosen, that person be one who believes in the mission and is supportive of it. Each of us will work harder, and each of us will draw more satisfaction from our labors, if we truly believe in what we are doing. That is why we practice religious discrimination in hiring. That is why we changed the way board members are selected. That is why in the upcoming vote at the Tennessee Baptist Convention we have preserved the right of disassociation—to invalidate the election of board members not committed to continuing the college’s mission.

The third point I want to make is that **a liberal arts education is the finest form of education and the Baptist setting, with all its weaknesses, is one of the best environments for true liberal arts study.** I will not try to make the case here for the superiority of a liberal arts education. I have already done so to this group on a previous occasion. My belief in liberal arts education is based both on studied analysis and personal experience. I know what it did in my life and I have seen what it can do in the lives of students. I will try to make the case that Baptist beliefs provide a wonderfully supportive context for study of the liberating arts.

Richard Hughes book, *Models for Christian Higher Education*, examines seven faith traditions and two colleges that are examples of each tradition. One thing the book makes crystal clear is that the strengths of each school flow naturally out of the distinctives of its faith tradition. Calvin College reflects the strong intellectual tradition of the Reformed Church. Goshen College exemplifies the Mennonite principles of personal discipline, peace and international service. Strong Catholic schools reflect not just the distinctives of Catholic faith but of the particular order with which they are associated. For Baptists, two important beliefs have been soul competency and priesthood of the believer. Each individual is created in the image of God, is endowed by God with the ability to read and study the Scriptures and through them under the leadership of the Holy Spirit to determine truth for herself. He is accountable directly to God through no priest other than Jesus Christ.

Baptists have always believed that God wants free worshippers and no other kind. Coercion has been anathema. Persuasion has been the goal. We have striven to help Christ win hearts and minds. They cannot be taken, only freely given. Baptists have always treasured freedom of conscience. They have fought for it, gone to jail for it, and in some cases died for it. And personal freedom, liberty, is both the finest foundation and the ultimate goal of the liberating arts. The liberal arts are about the ability to think and the quest for truth. Jesus Christ told us that the most important commandment of all is to love God with all our heart, soul and **mind**. Our spiritual pilgrimage should be fueled not just by faith and passion but also guided by a well-developed intellect. Jesus also promised “If you abide in my word, then you are truly my disciples; and you shall know the truth, and the truth shall set you free.”

The fourth point I want to make is that **we need both particularity and ecumenism—the tension that comes from relating to a denomination and the broad outreach of being big-tent Baptists**. First and foremost, Carson-Newman should be Christian. We should honor our creator, Jehovah God, and we should gratefully accept the gift of free grace that is ours through the death and resurrection of his son, Jesus Christ. We should love every woman, man and child, for each is created in the image of God. We should welcome here all who value what we offer and wish to take advantage of it.

One point of genius for Baptists has been their ability to share fellowship with those with whom they may differ theologically. For decades Baptists of differing positions from moderate to extremely conservative have cooperated to do missions, evangelism and, thank goodness for us, education. I would like for Carson-Newman to be a big-tent Baptist institution, to welcome and treat with respect those of

varying theological beliefs. Each student should be challenged to think more deeply about her faith, to be open to learning new ideas and growing in wisdom. No students should be demeaned for their beliefs, no matter how much they might differ from yours or mine or how shallow or immature they might be. We were all once babes in Christ. That same ecumenical approach should extend to faculty and staff. We need to have a majority of our faculty and staff come from the Baptist tradition, but we are made stronger by the infusion of other faith traditions. Considering differing emphases, differing interpretations of scripture and different ways of living the Christian life can challenge our faith in positive ways, deepen our spiritual walk and enrich our lives. We are made stronger by our differences and unified by our faith in Christ.

At the same time I want us to be ecumenical, I think we should be distinctively and responsibly Baptist. We need a relationship with a group of churches in which there is some accountability. The tension of serving a denomination and partnering with them in education and to further Baptist work makes us stronger and helps keep us on track. If you do not think a relation with a denomination is important, then name five schools you consider to be strong Christian schools that are not closely tied to a denomination. I have thought about this a good bit and my list has only one Wheaton. All the others I could think of that have tried to remain Christian without the denominational tension have succumbed in varying degrees to the gravity of the slippery slope. If history is any predictor of the future, then maintaining our mission means being tied in some form to an organization of Baptist churches.

Now my fifth and final point: **Our witness should be one of quality.** The world will judge the Christ we serve by the quality of what we offer in his name—higher education. Piety can never be an adequate substitute for professional competence. It is a challenge to identify and attract here people who are well trained and of high quality professionally and at the same time persons of faith who can make our ability to fulfill our mission stronger by their coming. The routine of advertising and selecting the best candidate who knocks on your door is often not sufficient. We must be proactive to seek out, identify and cultivate those whose coming would make us better and we must often do that in unconventional ways. I have a dream of amassing resumes in every discipline of persons who fit our needs so that when an opening occurs we can consider not only those who apply but those who are so successful they are too busy and too happy to be looking around.

Hiring and faculty/staff development should both be high priorities. The people who serve here deliver the goods on a daily basis. They help each student become all that God intends. We want to identify and recruit the best possible faculty and staff. We want to help each

person employed at Carson-Newman to improve and grow throughout his or her career. To achieve these goals requires planning, diligence and persistence. God and the world He created deserve our very best efforts. The apostle Paul is on target in his epistle to the Romans: “Do not be conformed to this world, but be transformed by the renewing of you mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” Our witness should be one of quality.

Let me review again my five points:

1. Our mission is and should remain Christian higher education.
2. Most of the forces at work within the academy and society at large would drive us away from our mission.
3. A liberal arts education is the finest form of education and the Baptist setting, with all its weaknesses, is one of the best environments for true liberal arts study.
4. We need particularity and ecumenism—the tension that comes from relating to a denomination and the rich diversity of being big-tent Baptists.
5. Our witness should be one of quality.

I have dealt only with a few foundational elements in a philosophy of Christian higher education. I have not touched on the tension between revealed truth and discovered truth. I have not addressed how to integrate faith and learning or develop a Christian worldview. I have not proposed how the extra-curriculum should be structured to strengthen the Christian dimension of the C-N learning experience. These are a few of the many worthy topics we could consider.

I would like to end with a decidedly practical word, a word of challenge and encouragement. It comes from the second commandment. When Jesus was asked which is the most important commandment, he replied to love God, but he did not stop there. “A second is like unto it; you should love your neighbor as you love yourself. On these two commandments rest the whole of the law and the prophets.” I am convinced that the secret to C-N’s being fully Christian is for us to love each other and love our students. If we truly love, that will lead to better collegueship, better learning, and greater service.

Thank you for your kind attention, for your personal encouragement and for the privilege of serving as your president.

The Law of the Harvest

[T. B. Maston Lecture, 2000]

John Porter

Introduction

May you seek after truth! If anything I teach you be false, throw it from you, and go on to deeper knowledge and richer truth than I have ever known.

If you become a man of thought and learning, may you never fail to tear down with your right hand what you have built up with your left hand, if you see it, at last, not to be founded on that which is.

If you become an artist, may you never paint with pen or brush any picture of eternal life otherwise than as you see it.

If you become a politician, may no love of your country or success of your party ever lead you to tamper with reality or to play a diplomatic part.

In all of your circumstances, my child, may you seek after truth, and cling to that as a drowning man in a stormy sea who flings himself onto a plank and clings to it, knowing that whether he sinks or swims, it is best that he has.

Die poor, unknown, and a failure--but shut your eyes to nothing that seems to be the truth.

Text: Gal. 6:7: "Whatsoever a man soweth, that shall he also reap."

For more than a year, the F.B.I. has been looking for Eric Rudolph. He was last seen in the mountains of North Carolina. Some believe that he has gotten away. There are many who are today on the list of the "Ten Most Wanted." Some have been there a long time, and it would appear that they have gotten away.

We see folk every day who, at least on the surface, appear to be getting away. We know folk who cheat and steal and break every rule in the book, and they don't even try to do right in the sight of God. They seem to be doing fine, while god-fearing, dedicated, and commit-

ted people are hurting and struggling. You wonder, where is god; where is God's divine justice and mercy? It would appear that those who have no regard for the moral order have gotten away.

I have come today, at the beginning of the school year, to reaffirm the truth that

Nobody gets away!

There is a moral law, at work, in the experience of life, that says that "you will reap what you sow," just as there is a natural law at work that says, "If you plant corn, you will get corn. If you sow sparingly you will reap sparingly. And if you sow much, you will reap much."

Nobody gets away!

The Psalmist addresses this age-old concern when he says in Psalms 37, ". . . Fret not thyself (don't worry about those who half-apply themselves and seem not to take seriously the challenge of college life), "neither be thou envious" of those who are more concerned about a good time than good grades. The psalmist says, "They will soon be cut down like the grass, and wither as the green herb." Those who put little in will get little out.

Nobody gets away!

So, don't get upset when you see others seemingly getting by. For you will discover that their popularity, their successes, their good times are temporary. A person who is honest and who works hard for what he has will have a life of stability.

Nobody gets away!

Life has its own constraints; its own boundaries; its built in limitations.

Nobody gets away!

Sooner or later, the doer and the deed must sit down together. All persons must face the consequences of their choices. The poet says, "To every man there opens a way. The high souls climb the high way and the low souls grope the low; and in between on the misty flats, the

rest drift to and fro; but to every person there opens an way, and every individual must choose the way his or her soul shall go."

What kind of seeds will you sow? If you plant to satisfy your fleshly desires, you will reap a crop of pain and sorrow. If fame and fortune and popularity are your ultimate goal while pursuing truth here at Carson-Newman College, you will be sadly disappointed.

Nobody gets away!

I am reminded of the professional football players, who achieved fame and fortune on Monday Night Football. Their names are seen in the daily newspaper and their faces are seen on television. Everybody knows them. But when the game is over, the stadium lights are turned off, and the cheering crowd has gone home, then, if they have nothing to lean on, they are subject to drugs and prostitution and riotous living. Fame and fortune can be here today and gone tomorrow.

If you plant (if you live and choose) to satisfy the God of the universe, as you understand His will for your life, you will reap a crop of joy, peace, and everlasting life. If you put all that you should put into your spiritual development while on this campus, you will have that which money cannot buy, fame cannot secure, and friends cannot give.

Nobody gets away!

"Pastor, I don't want to dispute what you are saying, but I see people getting by, everyday. I have friends who have compromised their principles and family values, and they are doing so much better than I am. The truth is I'm tempted to do what they are doing and choose the way that they have chosen."

Remember, the doer and the deed must sooner or later sit down together.

Nobody gets away!

Every day your character will be tested. Your resolve will be pushed to its limits. But I tell you, there is a harvest time, a reward, for those who persevere, for those who are steadfast and committed and conscientious. Those who plant wisely and faithfully will gather a harvest that is greater than anything you have ever imagined. For it is true today, tomorrow, and forever that "Whatsoever a man soweth, that shall he also reap."

Nobody gets away!

An Arts and Humanities Ride through a Total Advertising Society

Samuel Hope

Introduction

Tonight, you have come to a lecture. The title promises a tour. Although money is not needed, you will have to pay something in order to ride. You have noticed already that there is no screen or projector, no computer-driven machine to flash images, no pit orchestra, no scenery, and only one character—a balding figure with a trace of a Southern accent, dressed in the costume of a Twentieth-Century English gentleman. This lack of technology puts you in the position of churchgoers in the pre-electronic age who were led on all sorts of imaginary journeys by their ministers.

I promise you that this talk will not last for three hours as many sermons did in the 18th Century. But, like those occasions, in order to travel, each listener must concentrate and use his or her imagination constantly. While the place we are going will not be completely foreign, your fare is thoughtful concentration. If you need a PowerPoint fix when you leave, go to www.norvig.com and click on “Gettysburg.” There you will find Lincoln’s stunning address with words marching in from left and right. There, you can give your imagination a rest.

Upon seeing the title, a number of acquaintances have asked whether I plan to lead a tour through our own nation. This suggests that the United States is a total advertising society. I do not agree. While advertising is constant and unrelenting here, the place where we are going has more extreme conditions.

Some have also asked whether I intend to bash advertising, perhaps hoping that I would join them in their contempt. I cannot go this far. Without advertising, the free market that brings us so many blessings would lose a good deal of its power. Without advertising communication would not be as creative. Advertising of some kind is a part of the human condition. Like many other things, advertising can be

used in positive or negative ways. It can promote truth or falsehood. It can bring groups together or pit one group against another. It can be employed reasonably in concert with other means, or it can override all other considerations, becoming the subject of idolatry or serving totalitarian purposes.

I will tell you in advance that the trip we are about to take is meant to warn us all. The warning is important because our own society is relying increasingly on advertising technique to the point that other values and means of accomplishing work are being obscured. There are many different ways to do work in the world. Making images and promoting them are important. But images are not enough.

When a company promotes its brand of soap, it is urging purchase of an actual piece of soap that cleans. The soap being advertised is different than other soaps, and consumers make choices among competing soaps. Advertising may lead an individual to a particular soap, but if the experience is unsatisfactory, another soap will be chosen the next time. In one kind of a total advertising, all soap would be exactly the same; the only difference would be the label. Advertising would promote the label rather than the soap. In other words, advertising would be about advertising—not about a specific product. The substance would be gone, only the image would count. If this seems far-fetched, think about the degree to which cars in the same price range look the same.

Our Vehicle

Clearly, a total advertising society has its dangers. Fortunately, we will be traveling in a vehicle that can protect us. This vehicle is not a physical machine with framework, walls, windows, and engine, but rather a set of ways of thinking and working. Traditionally, we call this vehicle The Arts and Humanities. Our ride will be taken in our imaginations using ways of thinking and working that will nurture the imagination. For example, when we hear a great work of music, our imaginations soar, along with our spirits. When we read a great work of history, our imaginations take us into the past with amazing clarity. When we consider great works of philosophy, our imaginations build on the insights we are receiving. An interesting thing about any great work in the arts and humanities is that our imagination takes us to new places every time we return to it.

Science promotes imagination, too, but not quite in the same way—not better, not worse, just different. Over the years, I have found it useful to consider a simple formulation of basic modes of thought.

Our vehicle is made up of these modes. Fundamentally, the science mode focuses on how things work; the history mode, on what happened; the philosophical mode, on what things mean; and the art mode, on making new things or making old things new. Each of the arts, humanities, and sciences disciplines uses all of these modes of thought in some proportion, depending on the project that engages it. These four basic modes of thought are blended together to create disciplines and work within them. For example, the scientific focus on how things work blended with the artistic focus on making new things produces technology.

The various disciplines nurtured in a liberal arts college both use and teach these various modes of thought. For our purposes, it is important to notice one thing: these modes of thought can be pursued without any reference to advertising or promotion. Notice carefully, that I did not say these modes *are* pursued without such a reference, I said they *can* be pursued without such a reference. This is the reason why many artists, scholars, and scientists are willing to pursue their work for such lengthy periods without their first thought being how to market the result. Indeed, many works we now consider transcendently great were not known or respected to the same extent at the time of their creation. The works of Shakespeare and Bach are prime examples.

What does it mean to say that the modes of thought and the disciplines of the arts, humanities, and the sciences can be pursued without reference to advertising? For one thing it means that these modes of thought can be used to understand advertising, promotion, and propaganda. This is why a vehicle made from and powered by the arts and humanities disciplines can protect us and enlighten us as we travel to and through a total advertising society. Our arts and humanities vehicle has many questions running and interacting all the time. We have already stated what the basic ones are, but let us state them again: How do things work? What happened? What do things mean? How can we create something new?

Now if your imagination is really running at full power and you are thinking about what it is telling you, you can see two things at least. First, the vehicle we are about to travel in is an incredible machine. It not only is running magnificent knowledge-producing intellectual questions constantly, but it also has access to a gargantuan amount of information. This information base contains all the answers to these questions in all of the disciplines that have been found or speculated about since the beginning of recorded history. Our arts and humanities vehicle is unbeatable and unmatched because it reflects and illuminates all creation. Our ability to have and use this vehicle confirms that men and women are made in the image of God.

The second thing you may have noticed is that the four questions and access to all this material are also available to create advertising and marketing campaigns. Now we can see two vehicles with the same equipment. We are going to ride in the arts and humanities vehicle to view what happens when advertising achieves total dominance, when the questions of how things work, what happened, what things mean, and how to make things new are answered only in terms of promotion.

Continue to let your creative imagination run freely, and you might bump into the thought that it is possible for the advertising vehicle to promote itself as the arts and humanities vehicle. After all, it carries the same equipment and has access to the same resources. It just uses them differently.

To go on our journey tonight, we are going to make sure that we get into the real arts and humanities vehicle. In order to stay in it, we have to keep ourselves focused on how much we can understand and do, rather than what, how, or how much we can sell. This is extremely important because in the total advertising society we will visit, the atmosphere is not good for our health. If you allow yourself to move out of the arts and humanities vehicle, you will be immediately bombarded with millions of tiny labels; you will become vulnerable to attacks from giant floating billboards. We want to make sure that everyone who starts out on the journey with us returns safely. Remember, think only about what you can learn and do, not what, how, or how much you can sell, and you will be fine.

A Tour of Hysmania

Aboard our Arts and Humanities vehicle, we float away at the speed of thought and point ourselves toward the Land of Hysmania. The land is named for an acronym, H Y S, which stands for “Hey, you’re special!” In Hysmania one sees and hears these words all the time. The standard greeting is, “Hello, you’re special!” The standard response to “Thank you” is “Hey, you’re special!” It is an improvement over “No problem!” Hysmania is a total advertising society where everyone is reminded constantly of how special he or she is.

Looking at this concept from our arts and humanities perspective, not to mention the scientific one that we will also use from time to time, we know that this premise is both true and false. The extent to which individuals are special is a complex issue. To us, saying that others are special constantly seems to be an attempt to cover the fact that they are not. It sounds fake and has a pandering tone. But the

Hysmanians have come to the conclusion that this repetition is good, and “Hey, you’re special!” has become therapeutic tradition. As we tour Hysmania, I think you will see why.

Like any other society, Hysmania is extremely complex. I promised you a whirlwind tour and that is all we will be able to accomplish in the time available. Before touring specific sites, let me make clear that what we see and what the Hysmanians see is not the same. Remember, we have an arts and humanities lens, and they do not. Remember, too, we are not touring an earthly place, but rather one that resides in our imaginations. Like going to a foreign country on Earth where we don’t speak the language and don’t understand the cultural history, we will consider things in Hysmania that are both familiar and strange at the same time. One other thing: the Hysmanians cannot see us, although we can see most of them. The swarms of sticking labels and the attack billboards do not bother them at all.

We are now approaching one of the grand entrances to Hysmania. Ahead, we see the Hello Gate. We will be flying under the bottom portal of the “H.” The Hello Gate is not finished. When completed, it will spell out “HELLO, YOU’RE SPECIAL!” in a text that is over a mile long. The letters are huge, as you might imagine.

The “H” is almost completed and the base of the first “E” is barely out of the ground. Hysmanians are divided over the cost of this venture. Over the years, the physical size of advertising messages has grown in Hysmania. The great entryway is a logical extrapolation of this trend, but so many resources are needed here that other advertising projects suffer. Thus, the Hello Gate becomes more special than other advertising, and the project has a history. Long-term preferences and any reminder of the past produce intolerable tension in Hysmania.

As we go through the bottom of the “H” we notice the immense scale of this project. The Arts and Humanities throw up a number of questions about priorities, aesthetics, land use, meaning, history of movements in Hysmania, and so forth. The great Hello Gate seems such a vast expenditure for a negative aesthetic result since it obscures beautiful mountains that fill the horizon. But in Hysmania, nothing, not even Nature can speak for itself.

We pass beyond the Hello Gate and continue over the mountain range. Notice the huge signs at the top “The Highest Mountain,” “The Next Highest Mountain,” and so forth. These are lit at night. Nature is not allowed to sleep. Soon we come to Hysmania City. From our high vantage point, the city is laid out in an orderly fashion. Great Booster Central Square is easy to locate and we descend there but stay in our vehicle. As we move around this vast space, we notice immediately that the ground is covered with signs and slogans.

Many years ago there were wars over the right to place advertising in this square. Too many individuals and groups wanted to erect a message. Signs, posters, even monuments and elaborate displays began to cover each other. Nothing remained visible for more than a few minutes. Conflict became so serious and so protracted that eventually a decision was taken to clear the square of all standing messages. Bids were opened. The winners could place permanent messages in the ground.

After this proposal received severe criticism, a law evolved to enable the purchase of a particular site that could be changed at will as long as the level of the square is preserved, and each message ends with "Hey, you're special!" These plots are passed down by inheritance, or can be sold. Whenever a spot becomes available, a vast bidding war still ensues. Many advertising messages elsewhere in Hysmania carry the notice, "As Seen in Great Booster Central Square."

On the west side of the square, is the Museum of Adjusted Views. This is a vast building with constantly changing exhibits. There is no permanent collection. From our vantage point, we would call it a museum of successful propaganda. Here, only the successes of campaigns to convince are presented. The results of the adjusted views, positive or negative, are not considered. If this museum were on Earth, the propaganda success of Hitler, Stalin, and the Twentieth Century campaigns to encourage smoking would all be featured in a laudatory fashion.

In Hysmania, results are not important because every negative and every problem can be advertised away. The museum contains the Salon of Catalytic Art. There is nothing of what we would term, "Art for its own sake." Everything in this gallery presents a single clear message and achieves a knee-jerk reaction for Hysmanians. There is no need for interpretation because such work has one dimension. Today, the temporary exhibit in this area is a set of drawings for the Hello Gate. It is being picketed. One sign says, "Say goodbye to the big hello."

On the north side of Great Booster Central Square is Hysmania House. The term "government" is not used in Hysmania. This land does not have a visible government. In the past, Hysmania had kings, parliaments, and presidents just as many countries on Earth do. Our arts and humanities abilities help us find the clues. However, Hysmanians are subject to constant polling. At one point, polls increasingly showed that Hysmanians did not like government and did not trust it. Government had lost the ability to make each Hysmanian feel special. A critical decision had to be taken. And so, the fundamental alternative was chosen. The government became invisible.

The government is sometimes referred to as the directorate. Other times, the term “Hysmania House” is used. But the average Hysmanian doesn’t really know how or by whom major decisions are taken. Politics as we know them are not an issue. And, it doesn’t seem to matter, because in Hysmania everything basic seems to run just fine.

There is a symbolic head of state, but the term limit is extremely short: about one year in our measure of time. This head of state is chosen, not to govern, but to be a symbol. He or she is called a Seeczar. This designation seems corny to us, a double play on words, but the Seeczar is aptly named. This is the person who has produced or been responsible for the most effective piece of advertising in the last year.

The Seeczar reads the same message that needs to be delivered to the country as a whole, and is expected to produce at least one major exhibit for the Museum of Adjusted Views. The Seeczar is expected to play various roles and is always provided with fifty-five costumes representing the major occupations of Hysmania. Wearing these among constituents in a particular profession is the Seeczar’s way of saying, “Hello, you’re special!” The most important office associated with the Seeczar is the Permanent Bureau of Inaugurations. Its job is to make every change of Seeczars more spectacular than the last, and thus, special.

We proceed into the entrance hall of Hysmania House and find it to be the only place in the country where there are no messages at all. It is a huge, white, disorienting place. There are twenty-five doors along the back wall, but no indication where the doors lead. We cannot approach them. Our vehicle, powerful as it is, stops halfway between the entrance and the doors. In fact, it is not clear whether they are doors at all, but rather images of doors. Hysmania House makes us uncomfortable. It delivers no written message, but produces a terrible feeling of absence and emptiness. It makes one forget about what the directorate is doing or might be doing. It turns one to concerns about oneself. Is someone watching? What will I think about if not stimulated by a sign or slogan? Coming here makes Hysmanians want to get back out into their world filled with messages and forget about who or what is making decisions for their society, and especially to forget about themselves as individuals.

As we leave the Great Booster Central Square area, we pass by Feedback Loop Road. If a Hysmanian gets onto Feedback Loop Road, it is virtually impossible to exit. The only one leads to Feedback Row. This row houses the primary polling mechanisms of Hysmania. There must be some other entrance to Feedback Row, but so far it is impossible for humans to discover it. Hysmanians are polled con-

stantly: every two hours they are to register their feelings on their vote transmitter pad. They can register as many times as they like. These messages pour back into Feedback Row and new advertising messages are created to improve the quality of everyone's life. For example, by 10 a.m. each day, the Breakfast Satisfaction Index (BSI) is available.

The primary purpose of Feedback Row is to match response to mood. The BSI is a critical indicator, and it influences the remaining messages every day. Constant evaluation extends far beyond the general feelings of persons in the country as a whole. Everything is judged or rated—from classrooms, to dinner parties, to advertising messages themselves—polling never ceases. The total advertising society is a total evaluation society.

Feedback Row has another very important function. In the words of American writer Gertrude Stein, it practices the “art of knowing exactly how far to go without going too far.” From our arts and humanities perspective, Feedback Row has a major responsibility for keeping Hysmania pacified and feeling prosperous, regardless of reality. For Hysmanians, its work is deeply tied into the economic system. The polls discover a variety of wants and enable responses. They facilitate attention to differences as well as commonalities.

One of the most important and economically rewarding positions that a Hysmanian can hold is to be a Focus Group professional. For these individuals, work consists of considering and reacting to proposed new advertising messages. Hysmanians are chosen for these prestigious Focus Groups based on the extent to which their personal responses to polls have been most consistent with overall polling results. We would question this approach. Clearly, it creates the largest feedback loop of all, a self-reinforcing system that precludes substantive innovation. The criteria ensure that the least imaginative Hysmanians occupy these coveted positions. However, the Hysmanians are extremely happy with this method: since everyone is equally special, everyone is equally innovative and everyone equally competent in any endeavor. Besides, real newness doesn't matter. If Hysmanians want something to be new, they just promote it as being new and move on.

Moving away from Feedback Row, we cross over Questionnaire Lake. Logo Logjam is visible at the east end. In a few moments, we arrive at the Advo Search Institute. Back on the planet Earth, we are familiar with research institutes of all kinds. These organizations attempt to find the truth about scientific, psychological, sociological, political, artistic, historical, and other phenomena. Advosearch is something different. Professor Constance Bumgarner Gee of Vanderbilt University has identified its presence in American arts policy development. In her definition, advosearch is research with the results prede-

terminated by promotional needs. But here in Hysmania, advosearch is the only kind of search that there is. The Advo Search Institute produces the images and symbols of objective inquiry. We humans could be fooled into thinking our various liberal arts and sciences are being used.

However, in Hysmania's Advosearch Institute, Professor Gee's definition applies: the end result is determined in advance of the study. For example, there is a constant aesthetic battle in Hysmania over colors. Fans of various colors compete with one another and seek to have their views on color predominate in a particular area. Some housing developments in Hysmania are red-free or yellow-free, for example. A significant amount of advertising is devoted to this battle of the colors. It all seems silly to us. The Advo Search Institute is regularly commissioned to argue for one color or another. No one seems to notice or care that the same institute is giving virtually identical energies for completely different colors at different times. For six months, the proponents of green will have Advosearch findings promoting the benefits of green. The proponents of purple will then mount a fundraising campaign and hire the Advo Search Institute to come out in favor of purple. The motto of the Advo Search Institute, engraved in Great Booster Central Square, is: "We prove what you need. Hey, you're special!"

Near the Advo Search Institute, we find the Echoterium. Its function is to encourage and keep track of message repetition. Back in the United States, we speak of buzzwords, buzz phrases, and bandwagons. If we humans had an Echoterium, it would keep track of the extent to which people have agreed to report on and speak about the same things in the same ways. The total advertising society is a massive echo chamber because promotional messages are the culture. Advertising messages are far more important than anything else, and they are repeated constantly.

Hysmanians learn to read and write so that they can understand promotional messages. Most work in businesses is associated with developing positive propaganda, not making and selling a product. This is not just an information-based society; it is a promotion-centered, information-based society. Every message in Hysmania advocates something, promotes something, or reports the success or failure of a promotional effort. The Echoterium produces a moment-to-moment reading of how well Hysmanians remain focused on current messages, while at the same time allowing collisions of conflicting messages. It does all this while making every individual feel special. For all this to work, Hysmanians must have a short attention span, minimal memory, and no sense of history. Their education system as-

sure this result. It is no coincidence that the Echoterium overlooks Amnesia Springs and the ever-changing Monument to the Immediate Moment.

It is now lunchtime in Hysmania and we see people taking a break and enjoying themselves. Before lunch, many people go into one of the Sloganaterias to pick up a buzzword or two, priced according to their position in the buzzword cycle. Connected electronically to Feedback Row and the Echoterium, Sloganaterias provide, for free, the buzzword used most by Hysmanians in the last twenty-four hours. However, if a Hysmanian wishes to know the projected buzz word for five days out, he or she must pay a small fee; for ten days, a larger fee, and so on. Hysmanians find prestige in using a buzz word somewhat in advance of its gaining the echo effect through common usage. This status symbol is worth money. Sloganateria keepers make their living by providing this status.

Since it is lunchtime, and given what you know about Hysmania, you may wonder where food comes from. In our experience, you can advertise your way around a lot of substantive things, but food production is not among them. I do not know the full story, but as best I understand it, Hysmania has several regions where non-advertising professions like farming are sequestered. On a previous trip, I picked up the information that thirty years ago the good growers decided to send into the markets advertising about food rather than food itself.

The Advo Search Institute devised the slogan, "Equal pay for no farm work," and as the slogan started to echo, the crisis formed and grew. Hysmania was brought to a standstill. This rebellion produced a serious political crisis and had something to do with the poll results that made the governance structure disappear. Both the government and farming became invisible. A new, mysterious group, called Night Repair, was formed to keep the physical plant of Hysmania functioning. It, too, is invisible. The Directorate, farming, and Night Repair work invisibly, so other Hysmanians can concentrate on advertising.

Another sequestered place in Hysmania is the Boredom Clinic. To become bored with advertising, slogans, and buzz words is a serious sign of mental illness. Every Hysmanian must always be bright, cheery, and enthusiastic about one of the latest fads. Those who become tired or show frustration with constant messages and polling are sent for a rest. Cynicism and apathy are not allowed either. Of course, the portals through which Hysmanians pass to enter the Boredom Clinic say, "Hello, you're special!"

We make a wide arc to the south and come to the magnificent campus of the Infotainment Academy. This is the second most prestigious educational institutional of Hysmania. At the highest levels of this

institution, one finds many individuals who graduate and then disappear. It is not exactly clear where they go, but all who remain agree that the disappearing have gone to a wonderful place. It might be to the directorate, or to the highest levels of Feedback Row or to the Boredom Clinic. Advertising obscures these movements within the Hysmanian population, and no one seems concerned.

The approach to learning in the Infotainment Academy is interesting to us because we have some proponents of the same philosophy back on Earth. Learning should always be easy and fun, indeed, always entertaining. Nothing serious, no work. Laughter monitors are in every classroom. For teachers, a high laughter rating is the most valued outcome. In the Infotainment Academy, high scores are not given for knowledge of material, but rather for the ability to manipulate it in a psychological way. The individual studying the arts in the Infotainment Academy is not asked to become proficient at making original work, but rather in manipulating information that is stored electronically. This information is changed constantly.

Scholarship as we know it is unheard of, as is performance of a repertory, in music, dance, or theatre. Films are taken out of circulation quickly and are never shown again. Everything is new. The advertising says so. The academy does no scientific research. However, it has access to vast amounts of data. The primary goal is not to help students understand and discuss the complexity of anything, but rather to distill complexity into reductionist slogans. Doctorates in Advosearchology are the highest attainment.

At the lower levels, the students are responsible to teachers who are present on the campus. But at what we would call the graduate level, they turn their work in to the invisible substructure of Hysmania. These advanced students do not know who marks their papers or who rates their progress. The infotainment raters on their polling pads are turned off. No grades are ever posted anywhere in the Infotainment Academy, and no one ever knows how another person is doing because in Hysmania everyone is special and everyone is treated in a special way.

At the end of schooling in the Infotainment Academy, those students who have not disappeared receive invitations to join a number of visible organizations. Ninety-nine percent of the time, graduates are delighted with the invitations they receive. What we can see through the analytical tools of the arts and humanities, but they can't, is that they have been receiving special messages for several years before graduation, promoting the organization they will be invited to join.

We already said that the Infotainment Academy is not Hysmania's most prestigious institution. That honor goes to Mensafidget Col-

lege. In English, the term seems to indicate the inability to concentrate. I don't know what it means in Hysmanian. The name changes every six months. The college was once called Kings, then Ministers, then Entertainers, then Hedincloud, and many others. Its endowment has been raised to the point that there is no need for students. Most of the faculty is invisible. All the administration is invisible. Every year Mensafidget presents a few honorary credentials called Fustians. The Seeczar awards them. In English, fustian means pompous, bombastic, or inflated language. I don't know what it means in Hysmanian.

We could spend all evening discussing the Hysmanian schooling system, but we have two more places to visit quickly before our time in Hysmania is over. The Maze of Fashion Mazes is our next stop. Fashion is Hysmania's preoccupation. What is popular now will eventually fade, but current popular things impact each other. Massive success in a promotional campaign has a ripple effect influencing other promotions. The new promotion may render the old one invalid by making it seem boring. The new fashion may reinforce the previous one in some way, or cause it to evolve into a new direction. Maze of Fashion Mazes is a game based on this reality of Hysmanian life. This multidimensional maze changes as one moves through it.

This constant movement would be extremely frustrating and Hysmanians would not feel special if it were not for one important feature: it is possible to extricate oneself from the maze by pushing an escape button on the polling pad. Each time an individual fails in the maze, he or she reaches the Gotcha Memorial where there is a small gate to the outside world. It is not clear to those in the Maze of Fashion Mazes whether there is one Gotcha Memorial or many. One theory is that the memorial is so big that those approaching it from any side cannot see people on the other side. How the Gotcha Memorial works is a tremendous mystery, one of the few things in Hysmania about which there is no advertising, perhaps because it is associated with escape.

Our brief tour of Hysmania is almost over, but before we leave, we must visit one of the most fascinating sites in this unbelievable land. This place is called the Time Station. We can only fly over this station and observe it from a distance. The Time Station controls all the time parameters in Hysmania. It would take many hours just to list all of the ways this station works, so we will pick two or three just to have an idea about its function.

For one thing, the Time Station schedules each particular advertising campaign, fad, or bandwagon and determines its content and how long it will last. It pays visible Hysmanians for creating certain messages and when it decides those messages have had their day, it commissions new ones. The Time Station commissions competing

messages and determines how long the contests among them will continue. The Time Station never allows absolute winners but it does allow dominance for short periods. The Time Station receives constant information from Feedback Row and the Echoterium. Some say that some or all of the doors in Hysmania House lead to various parts of the Time Station.

The Time Station also controls the way Hysmanians feel about time itself. Through advertising and through the pace of change that it imposes, it can make Hysmania calm or frenetic. The pace of change is always fast enough to make the past seem useless. The Time Station uses its powers to change feelings about time in a way that builds and destroys in an unending cycle. But working through the Advo Search Institute, destruction is usually promoted as being creative, a necessity on the way to something better, a means to making everyone feel special in a society where we observe that conformity is almost total among those in the visible world.

It is also said that the Time Station distributes and monitors buzz quotas. Hysmanians are obligated to use a current buzzword at least five times a day. This buzz quota gives tremendous power to the echo effect we discussed earlier. Precise definitional language means little to the Hysmanians. Definitions change constantly. A buzzword is introduced, used until it means everything—and thus means nothing—and then is discarded for another.

Some would say that the Time Station is the most powerful place in Hysmania. It is hard to tell, but certainly whatever controls the Time Station wields a significant power over all of Hysmanian society that is visible. It is not clear what the invisible Hysmanian society is like—no human being has ever gone there. Our arts and humanities vehicle does not take us there except in our imagination. Perhaps at some point a science vehicle will open the way.

We turn back toward home now, flying over the Echoterium, Advo Search Institute, past Feedback Loop Road, over Great Booster Central Square. Dipping under the vast opening in the Hello Gate and flying for a few moments at the speed of thought, we are back at Carson-Newman College. I don't know about you, but I am glad to be home.

What Have We Seen? What Can We Learn?

Some of you might be saying to yourself that I did not say very much about the arts and humanities during our tour even after I promised you an arts and humanities ride. Did I deliver? I think so,

primarily because I described Hysmania in terms that are familiar to those of us who have studied or who are studying the arts and humanities here in our own world. I want to take just a few moments to talk about what we have seen and what I think we can learn from our brief and fanciful tour of an imaginary place. In the course of this review, the arts and humanities will come up specifically over and over again.

First, the arts, humanities, and sciences provide us with an extraordinary richness that is absent in Hysmania. They enable us to pursue ideas, issues, and works without reference to advertising or marketing. They also enable us to produce the same things with reference to advertising, if we so wish. Even better, the arts and humanities help us to make decisions about whether to pursue something for its own sake or to pursue it to accomplish another end, or both at the same time. For example, they help us know there is value in creating a work of art primarily for the sake of making something beautiful and there is value for creating one in order to make a living, to tell a story, or to teach something.

The artistic and intellectual tools of the arts and humanities help us to understand what is possible. They also help us to understand the consequences of each possibility. In Hysmania, the mass of people is living a very empty existence by our terms. Promotion has become a narcotic. Everything is said to be new, but in a larger sense, everything stays the same. Everyone is said to be special, but in fact, no one is. Even though we recognize many elements of our society, advertising in Hysmania has become the only value. Nothing has value in and of itself. There are no places to cultivate any of the arts apart from an advertising purpose. There is no history, no philosophy. Science is sent to the invisible world along with engineering, maintenance, and farming. What happened does not matter, and what things mean is always clear from moment to moment. The therapeutics of advertising and advertising as a means of moving a society around a contrived track is all that there is.

Why can we see these spirit-destroying features of Hysmania? It is simple: we know that many of the things that have built our civilization are present because of someone's belief in the value of doing something for its own sake. For example, we know it is important to pursue history as history. Even though we cannot understand the whole picture or find the complete truth, we can pursue that truth and wholeness without the need to produce any other result. The result of this pursuit of history turns out to be a product of enormous use in many other efforts. Knowledge of history enables wisdom, broadens the field of pleasure in inspired achievement in many fields.

The pursuit of things themselves, in great part, makes their ultimate utility possible. Those of us centered in the arts disciplines know how fundamental this is. Mastery of the discipline enables communication through that discipline—no mastery, little or no communication. It works in math, the sciences, and the humanities, too.

Our visit to Hysmania should also tell us some important things about time and change. To many people in our own society, time has become more precious than money. We think about time and use it quite differently than we did even twenty-five years ago. Our pace is not conducive to reflection and careful judgment. We are receiving large numbers of messages about change. Although we don't have a visible Echoterium, there are several tape loops running about our technological future. So many of our national leaders say the same things about the same things. We already have many examples of infotainment, but many of us—students and teachers alike—know better than to accept infotainment entirely, at least as the basis of our own intellectual future.

I want to repeat that my message to you tonight is not anti-advertising. A simple position against advertising is too easy, and futile. How to promote is a matter of judgment. Most of us find some humor in the following ditty by Ogden Nash:

I think that I shall never see
A billboard lovely as a tree.
Indeed, unless the billboard falls
I'll never see a tree at all.

It reminds us of the Great Hello Gate. My point is that promotion must be put into a perspective that contains it, a perspective that enables it to serve more than itself. We can all have our views about the place, quality, and kind of advertising that we find appropriate. I am concerned about something far more dangerous: the view that publicity and advertising is the fundamental power of society; that there should be no distinctions between advertising and education, or advertising and art, or advertising and religion.

In other words, advertising is fine as long as it is not the primary, predominant thing. For when advertising, publicity and promotion conquer all and associated concepts of winning over learning become dominant, then the arts, humanities, their past, their present, and their future fade virtually to nothing in the hierarchy of values. Religion in the sense of an individual relationship with God diminishes also. Promotion is god. Life becomes diluted, narrow, one-dimensional, superficial, and ultimately idolatrous.

When promoting becomes dominant, there's a tendency to substitute narrow definitions of winning for broad definitions of learning and narrow definitions of learning for broad definitions of winning. Concepts of time are moved so that contemplation and richness of thought are devalued and simplistic buzz word-driven responses are valued. The more action without contemplation, the more contemplation is needed to think our way out of the developing chaos. Thoughtless action keeps reproducing itself—things go from good to bad to worse.

But if we stop to think and study, taking time to climb into our arts and humanities vehicle and touring our own conditions and thinking and working diligently to discover how things work, what happened, what things mean, and how best to make and use knowledge and skills and inspiration to make things new, if we do all of that, someone will pass us by, make more money, get more fame. They will win; we will lose. An advertising-centered environment instills this fear. I'm reminded here of a little ditty by Emily Dickinson:

How dreary to be Somebody
 How public like a Frog
 To tell your name the live-long June
 To an admiring Bog.

I want to conclude by asking you to think with me for a moment about a mystical, geometric definition of God. This phrase was inscribed at the door of the ancient Greek philosopher Empedocles, who lived from 490 to 430 B.C. It read: "God is a circle whose center is everywhere and whose circumference is nowhere." Here in this institution, given its roots in the Judeo-Christian tradition, the issue of the arts and humanities and their importance requires special consideration—Psalm 90:2, "Even from everlasting to everlasting, you are God;" John 1:1, "In the beginning was the Word and the Word was with God and the Word was God." That great tradition and all these words tell us that God has given us all things.

This means that God has given us the arts, the humanities, the sciences, their modes of thought, and all combinations thereof in the various disciplines and professions. It means that we have been given the ability to find out what happened, to discover how things work, to develop meaning, and to create anew. We have been given the modes of thought and the achievements that constitute both our curriculum and the ways that we accomplish things in the world. It is through these gifts that we are enabled to create works of art, to develop understanding through scholarship and scientific enquiry, and to blend and use

what we know in the various work of the world. In the Judeo-Christian worldview, we are also to use all that we have to glorify God and to do the work that He has given us to do. We are to do this humbly and prayerfully.

God is a circle whose center is everywhere and whose circumference is nowhere. One way of interpreting this statement is that God is the center of every discipline, but His use of each discipline is unlimited, infinite. Since we are created in His image, why should we limit ourselves to advertising and promotion? It seems profoundly wrong, profoundly self-limiting, and profoundly contrary to the vision of richness and glorious achievement that we always have before us when we use the arts, humanities, and sciences.

We have been created to do more than run a maze of fashion mazes. We need not be stymied at the Gotcha Memorial. We need not be held as psychological prisoners of Feedback Row. We need not become captives of time concepts fashioned by any Time Station here on Earth. We are not Hysmanians. God is a circle whose center is everywhere and whose circumference is nowhere; put this definition onto time itself and you will wonder anew at the meaning of infinity. Infinity is a different frame of reference than the next set of technological changes, the next fashion, and the next intellectual or educational fad.

For those of you here who are students, the time you spend learning the arts and humanities and sciences and their relationships are extremely important to the future of your ability to live a life full of the richness of human possibility and to contribute fully to society. In addition to your own religious faith, the arts and humanities can be your protection from the worst kinds of manipulation. You need not adopt the phrase, "I am manipulated, therefore, I am." You can use the older version, "I think, therefore, I am."

For those of you who are or hope to be professionals in the arts and humanities, your calling is a great one and worthy of every ounce of intellect and courage you can muster, the same as your colleagues in the science- and business-based professions. Those called to professional ministry have special responsibilities here. All of us together, whoever we are and whatever we do, have a tremendous responsibility. The more we understand, the more we can fulfill our responsibilities. If we understand only our own profession, we can see only in one dimension. We are vulnerable because we cannot see comprehensively.

In a world increasingly full of manipulative messages, seeking an unquestioning belief, a lack of understanding about how ideas are generated or how to evaluate them is dangerous. What does it mean to think in art, history, in philosophy, in science in contrast to just think-

ing about works in them? If we know something about how to think using all of these modes of thought, how to find information, how to process it and create with it, and how to work on issues by ourselves, propaganda technique is not so powerful.

We are not just swept along by some invisible force like the Hysmanians. We are mentally alive, intellectually vibrant, and able to stand, think and work as an individual in the image of God. We are able to be creative about our circumstances. We are able to serve. We are able to be quiet with ourselves. We are able to live gloriously in the knowledge that everything we touch and everything that touches us comes from a source that is greater than we are. We are able to understand that this source is boundless in its presence and its power, and that we cannot promote ourselves to it. It is futile to advertise us to a being whose center is everywhere and whose circumference is nowhere and thus infinite—all-powerful, all seeing, all knowing.

The arts and humanities are an important educational part of gaining this perspective. When this perspective is lost, history tells us that societies sink, not into the quasi-luxurious stupor that we found in Hysmania, but rather into war, barbarism, pestilence, and death. The arts, humanities, and the sciences should not replace our faith, but rather enhance it, bolster it, heighten it, nourish it and join it to wisdom.

Considering what we saw in Hysmania, and in contrast, what is around us at Carson-Newman College, I am reminded of the words of Kierkegaard: “What the world admires as shrewdness is really an understanding of evil—wisdom is an understanding of the good.” The invisible rulers of Hysmania have rejected the arts, humanities, and even the sciences, except as they can be used in the great promotion game they are running. They use only those disciplines that make a total advertising society work, and to use those in a narrow technical sense. They understand evil and how to keep it from becoming obvious.

They are master pacifiers. They are shrewd. Here at Carson-Newman, the goal is wisdom—wisdom to discover what happened, to find out how things work, to seek meaning, and to make things new, and in it all to understand the good so that the institution and all in it can seek the good with all the tools our Creator has given us. Let us go forth in thanksgiving and new commitment to fulfill this responsibility, and in so doing advance the substance of our own civilization and thus be able to sign our work as Bach did—*ad gloriam Dei*—To the Glory of God.

Contributors

Mary V. Ball, PhD (1985)—Professor of Biology, Carson-Newman College.

Patsy K. Williams Boyce, PhD (1988)—Associate Professor of Biology, Recipient of the 2000 Distinguished Faculty Award, Carson-Newman College

G. Webster Carroll (BA, 1948)—Recipient of 2001 Distinguished Alumnus Award, Retired Pastor, Global Outreach Foundation, Bluefield, Virginia.

Kitty R. Coffey, PhD (1977)—Dean, Professor, and Chair of Division of Family and Consumer Sciences, Carson-Newman College.

John A. Fincher, PhD (1968-77)—President of Carson-Newman College.

D. Harley Fite, PhD (1948-68)—President of Carson-Newman College.

Bob Gray—Former Television Newscaster, Knoxville, Tennessee.

Andrew W. Hazucha, PhD (1993)—Associate Professor of English, Carson-Newman College.

Samuel Hope—Executive Director of the National Office for Arts Accreditation, and an Executive Editor of *Arts Education Policy Review*.

Stephen R. Karr, PhD (1987)—Associate Professor of Biology, Chair of the Department of Biology, Carson-Newman College.

Robert A. Littleton—Director of Residence Life and Director of Summer Programs, Carson-Newman College.

J. Cordell Maddox, LLD (1977-2000)—President of Carson-Newman College.

- Earl R. Martin, Senior Professor of Missions, Carson-Newman College.
- William E. Melton, Jr. (BSMEd, 1962)—Recipient of 2001 Distinguished Alumnus Award, Jefferson City, Tennessee.
- Ellen M. Millsaps, PhD (1979)—Professor of English, Carson-Newman College.
- James S. Netherton, PhD (2000-)—President of Carson-Newman College.
- Don H. Olive, PhD (1975)—Professor of Philosophy, Chair of Philosophy, and Dean of Humanities, Carson-Newman College.
- James R. Olive, (BA, 1990)—Recipient of 2001 Distinguished Young Alumnus Award, Albuquerque, New Mexico.
- John Parker—Retired Pastor of the Sixth Street Baptist Church, Birmingham, Alabama.
- Darby O’N. Taylor—Part-time English faculty, Carson-Newman College.
- William D. Taylor, PhD (1987)—Assistant Professor of Education and Director of Academic Support and Career Services, Carson-Newman College.
- John W. Wells, PhD (1994)—Assistant Professor of Political Science, Carson-Newman College.